

The Berea Baptist Banner

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Mantachie, Mississippi, October 5, 2000

Whole Number 259

Gleanings from *The Baptist Flag*

By John Hall

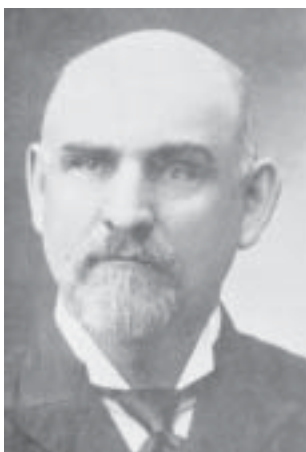
1849 - 1905

Editor's Note: The following short articles were editorials which Elder Hall wrote while he was editor of The Baptist Flag from 1898 - 1905.

Is it wrong to be a real Baptist, if you are going to be a Baptist at all? We are of the opinion that this is the thing to do, and for that reason we stand pat on Baptist ground, and make no apologies to any one.

There are not enough preachers of the right sort, but there are too many of the other sort.

The Flag has no sympathy with that patronizing spirit of the age that feels constrained to make apologies to every one we meet for being a Baptist. We believe the Lord was a Baptist, and that His commission was given to the



John Hall

Baptists, and they owe no one any apologies for following after their royal example, and keeping His imperative commandments. The rather we should be proud of our Baptist faith, and without hesitation we should preach our doctrines. The Lord loved the Baptist church at Ephesus well enough to die for it; and it would be a

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The Scriptural Use of Ecclesia

By J. R. Graves

(1820 - 1893)

That the translators of our version of the Scriptures evidently understood the Greek term *ecclesia* to be a term of specific meaning, *in its religious use*, is evidenced by the fact that they employ but one English word to translate it, and that word is *church*, which universal usage has consecrated to designate that one divine institution of which Christ is the Founder; and only by a figure of speech—the *house* in which such a body is wont to worship. In the New Testament it is never used to denote a house. We start out, then, with this fact admitted by the translators, that, whatever the term “Church” signifies in the New Testament, it means one specific thing, and not many diverse things. This is in strict accordance with the rules given in the last chapter, viz.:



J. R. Graves

“Every word must have some *one* idea or notion, and this we call the *meaning*. The sense of a word can not be diverse or multifarious in the same passage or narrative, and

when used with reference to the same thing; and the *literal* sense is the *real*, all others are *figurative*.”

That this must be so, else, as Morus says:

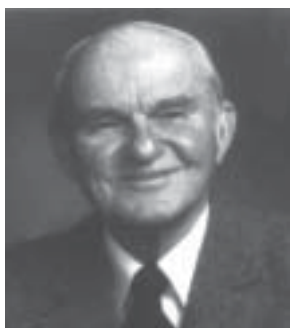
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Let's Take on the Anti-Christian Bigots

By G. Russell Evans

Norfolk, Virginia

It's time to challenge the all-out assault on Christianity—and take on the anti-Christian bigots who delight in ridiculing and demeaning Christians while on the other hand, fighting racism and anti-Semitism to the hilt. It is selective righteousness—also hypocrisy.



G. Russell Evans

It is also time for preachers, teachers and politicians—and the rest of us—to take a stand. Wimps have no role as defenders of the faith!

THE LOCAL SCENE

No city, no town, no village, no farm, no home can escape the onslaught against Christianity, waged by

our government, our media, our courts, our educational system and, at times, certain religious groups.

These attacks have escalated since

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The Husband's Place in the Home

By Milburn Cockrell

Mantachie, Mississippi

“Praise, ye the LORD. Blessed is the man that feareth the LORD, that delighteth greatly in his commandments. His seed shall be mighty upon the earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house: and his righteousness endureth for ever” (Ps. 112:1-3).

There is more involved in being a husband than being married to a wife. To be a good husband requires much

“Precious in the sight of the LORD is the death of his saints” (Ps. 116:15).

The words of this text are most precious to God's elect. Here the Bible

sheds bright light over the darker facts of life. Disease and death are precious in the sight of the Lord. Human beings would have never said this apart from Divine revelation. But the words of my text are true.

IMPORTANT CHARACTERS

The persons under consideration are the Lord's “saints.” In today's world we need to give a Bible definition of the word “saint.” The world generally thinks of a saint as a special order above ordinary believers. Often the word is applied to a dead person who has been canonized as a saint by some church. Some even go so far as to worship these saints. Some look upon a living person in whom the grace of God shines out most wonderfully, and they say, “Well, certainly there is a saint.” All these definitions of the word “saint” are sadly lacking when it comes to the biblical sense.

hard work. Many men who get married have little or no conception of what the responsibilities of a husband really are. Most marriages fail because the husband does not properly fill his God-given role.

THE HEAD OF THE HOME

God intended each husband to rule his own house. This was proclaimed by the Lord God in Eden: “Unto the woman he said, I will greatly mul-

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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).

The Berea Baptist Banner

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... The Baptist Flag

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shame for that church to now be ashamed of the cause for which their Lord died. Thank God for the privilege of standing for the glorious and divine principles of the Baptists.

In our estimation there is no room for a reasonable doubt as to the correctness of the claim made by the Baptists that their churches are the true, visible churches of Christ on earth. They have a distinct, Scriptural marks of identity, and have the history that will make good their contention. They look with a large measure of satisfaction upon a history that can be traced through the wilderness of the dark ages, and that shines with a heavenly halo of brightness that compels even our enemies to write the record of the piety and faithfulness of our fathers. While other denominations are obliged to confess a modern and human origin, or else connect themselves with the corrupt apostasy of Rome, the Baptists can stand on the Word of the Lord as a sure foundation and hear their head and founder

say, "On this rock I will build my church, and the gates of hell shall not prevail against it." There is great consolation in knowing the words of Christ have proven true. He did build His church on a rock, and the storms and floods of bitter persecution and blood have been unable to destroy it. It stands today, and is represented in its primitive purity by the Baptist churches of this day, for they are the churches of Christ, and are still on the rock.

If all the man made churches in the land would as frankly and proudly recognize their founders as the Christian Scientists do Mrs. Eddy, it would not be hard to locate them. But most of them are ashamed to do it.

Baptists do not need to go from home to get washing done, for they are able to do their own baptizing. This alien immersion business is just a way of hiring our washing done.

Is it a crime to believe every Word the Lord said? Will all He said prove true? If so, then these words will prove true: "On this rock I will build my church, and the gates of hell shall not prevail against it." These words are simple, straight, full of meaning and divine. Jesus did build a church. It was founded on a rock. The powers of Hell have always opposed it. But he said they should not prevail against it. If that prophesy is untrue, then Christ is untrue. The issue involved in the existence of the church of Christ in all ages of the world is such as to settle the question of the truth of falsity of Christ's words. When a man says the church that Christ built has failed from the earth, he thereby charges Christ with a false statement in saying the "gates of hell shall not prevail against it." It has come to a pretty pass that we can find a professed Christian who will make such a charge against Jesus Christ—for no other reason than to bolster up his poor human theory. For our part we believe Christ spoke the truth. We believe His church now exists, and has always done so. Sin and Satan do oppose, and have always opposed, but they cannot prevail against the church.

There are seven points of Baptist faith wherein they differ from all other religious denominations, but the reception of alien baptism is the key to all.

A Landmark Baptist is the consistent Baptist. He feels that he has something to live for, and he commends it to others. Such Baptists are invaluable in the service they render to the Lord.

Error is always an enslaving bondage. Her children blindly serve because liberality can never be anything to them but a dream. To break error's chains and give freedom to her slaves is the noblest work of man.

There is no record in God's Word that tells of any General Missionary Convention to evangelize the world. That work in the Apostolic age was done by the churches, just as it should be done now.

Let us all make this the greatest year of our life for the Lord's work. We may not be kept here many years longer, and we need to make our record while we can make it to the best account.

The Flag believes the commission was given to the churches, and should be executed by them. We believe that these churches in a given locality may co-operate together in sending out missionaries by organizing associations for that purpose, if they so desire. But we do not believe these associations have any right to co-operate and organize still another association, that will not in any sense be under the control of the churches, and place the commission in the hands of this larger and more pretentious organization. The Southern Baptist Convention is that sort of an organization. It is made up of the delegates elected from associations, and appointed by the State boards, and our churches, as such, have neither a representative nor a voice in its affairs. Such a body is manifestly formed on an un-Baptistic basis and needs to have its constitution thoroughly revised. If the churches of the South desire such an organization, and will send messengers to organize such, then that organization will be valid to the extent that it is under the control of these churches. But as it now stands the churches have absolutely nothing to do with it except to pay the bill of expense as they may be called upon, or else be read out of the denomination as being opposed to the "organized work."

Why should any Baptist be afraid to risk the churches of Christ in any movement they may make for missions? Are they not the Christ-appointed custodians of the work? Let the churches organize and combine as they desire. This paper stands for the right of the churches to do as they think best, and we call on all men to keep themselves out of the way.

Send out the gospel to earth's remotest bounds, but remember that the Lord gave His commission to His churches, and it is not your prerogative to hinder their work, or usurp

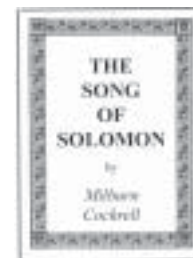
their authority.

The Christian Advocate claims the time is rapidly coming when all the denominations will readily exchange pulpits, and receive certificates of membership from each other, and practically have no differences between them. We do not agree with our neighbor in this roseate view of our religious future. We believe our principles are too firmly fixed to be set aside. There has always been a Christian recognition for other people, by the Baptists, and this splendid element of charity will always obtain, but Baptists will never fraternize with other denominations in church ordinances and exchange of membership. In the very nature of their faith they can never do it, because they regard all other religious bodies as being unauthorized human institutions, and without authority to administer ordinances or give church fellowship. In this view the Baptists only accord to others a religious standing which they admit to be correct, and claim for themselves a standing that no one else can effectually deny. How can two walk together unless they be agreed?

The doctrine of a converted church membership is the polar star of Baptist faith. On this pillar we can build the doctrine of the security of the believer, an experience of grace, a joyful religion, a symbolic baptism and supper, a congregational equality in church government, and all the characteristic doctrines of Baptist faith. A converted church membership gives love to God, obedience to Christ, and a genuine fellowship of the brethren.

Don't forget that Baptists have the peculiar distinction of being distinct claimants of a Scriptural church perpetuity that overleaps the chasm of the ages and touches hands with Christ and the Apostolic age. Such a succession does not depend on uncertain statements that may be collected from their enemies along the course of time, but on the infallible and glorious Word of the Lord.


We earnestly beseech our young
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Corner

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

THE PRESIDENTIAL ELECTION

In the last county election where I live a friend of mine and I debated as to which of two men running for an office would be best qualified. We did not agree, and we did not vote the same. However, we did both agree that either man was eminently qualified and would do a good job as both men were devout Christians who believed the Bible. Regardless of which one was elected by the people, our county would be in good hands. Both men were Democrats. Here in Itawamba County most of the good men who run are all Democrats. My loyalty is to principle, not party.

It should be like this in all elections, local, state, and national. But it is certainly not so even in my county in all races, not to mention the state and national races. In all too many cases we must decide which one running will steal less money from the people and be the least crooked. This turns many people off, and this is why a great many do not even bother to vote at all. They fear they can't decide who is the least crooked in the race.

When Americans go to the polls to vote this fall they have little choice when it comes to president and vice-president. The two men running for vice-president would make better presidents than vice-presidents! Both George Bush and Al Gore are global socialists. Both will appoint Judges to the Supreme Court who are baby-killers. Both will tax and spend to make our country more socialistic. Presently it seems to me they are debating who can give away the most of our hard earned tax dollars. Both will continue to send our jobs to other countries. Both are one-worlders. I do not think either one will be a good moral leader for this country in this time of growing immorality.

Then there are other men running for president, but none of these have a dog's chance of being elected. These are all denied a part in the debates. Can you imagine Bush and Gore having to face Pat Buchanan? Or Ralph Nader and Al Gore trying to prove there is any difference between them? Such debates would be entertaining if not informative. But our closed political system will not allow this. I sometimes think our national elections are about as free as in Communist countries. Yes, we have a choice. We can vote for either of the global socialists the one-worlders nominated in our two political parties.

Those who know the prophecies of the Bible know the whole world is rapidly moving toward a one-world government under Antichrist. In November, Americans must decide which one will take us into the kingdom of Antichrist at the slowest pace. Why could we not have some man run for president who would put God and America first? A man who would get the US out of the UN and the UN out of the US?

EDUCATED STUPID AMERICANS!

The American people in general are the most educated stupid people on the face of the earth! Before you turn me off completely allow me to explain why I have said this. We have never come to realize some very simple facts about government.

The government has no money but what it takes from the people in the form of taxes. The government is a bloodsucker. When you hear politicians talking about health care, improvement in education, low income housing, more day care centers, etc., they are talking about taking more of our hard earned tax dollars to be wasted in socialistic programs. Some have never stopped to consider the term "Social Security." This term itself means that America has become a socialist country.

Let's suppose that I told some old farmer who had a big watermelon patch that if he would give me the 100 melons in his field that I would give him 10 back. If he agreed to such a thing he would be crazy, for he already has 100 melons. Why would he want this reduced to merely 10? No sane man would. But our government has sold the people of this republic on a scheme about this stupid. They say give 40 percent or more of your tax money and we will give you some back. That is about like taking a blood transfusion from your right arm and putting it into your left arm, spilling

90 percent of your blood in the process! Government is very inefficient and wasteful.

Why not do something simple. Cease taking 40 percent or more in taxes from the people and allow them to take care of themselves? This would stop government waste and restore some liberty to our people. How can a few big shots in Washington take better care of millions of people than the people can take care of themselves? Don't be fooled! Every person must take care of himself and answer to God for his conduct. Socialism has never worked and it never will.

I fear that citizens of the US have replaced a government of the people, by the people, and for the people for a government of the politicians, by the politicians, and for the politicians.

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preachers to devote themselves to a diligent study of the doctrines that peculiarly distinguish the Baptists as a religious people. There is no more efficient work than to preach the doctrines. Paul exhorted Timothy to **"Take heed unto thyself and unto the doctrine; continue in them: for in so doing thou wilt save both thyself and them that hear thee."** The young preacher that informs himself thoroughly on the doctrine will find himself ready for every good work. Study to show yourselves approved on the doctrine, brothers.

If the doctrines, ordinances and organization of the Baptists are from the Lord, then no other church or churches, can have these unless the Lord instituted two churches. If other churches do not have these characteristics then they are not churches of Christ, and are without His authority

It is a fact that the purity of our Baptist faith is mainly dependent upon our country churches. The cities and large towns are too easily caught on the driftwood of liberalism to be relied on for a pure orthodoxy. The country pastors and churches do not have to depend on the fads and fancies of the age for their work and success, and they can afford to preach the whole truth, and nothing but the truth.

A Landmark Baptist is nothing but a real Baptist with his every-day clothes on, doing his own work without calling in any help from others.

There is no extravagance in the

statement that Baptist churches are the divinely appointed custodians of the ordinances of the gospel, and of its dissemination throughout the earth. It is reasonable to believe that Christ would leave a people in the earth to represent Him in the great work of saving the lost, and what people could more appropriately do such work than His own churches? It is absolutely certain that He left no other organization except His churches, and to them He has committed the sacred trust of the gospel of salvation. These churches have this treasure in earthen vessels and they should not shrink the responsibility that attaches to such a royal service for the King, and for a lost world. Each church is to be accounted a factor in the great work of evangelization, and has no right to excuse itself from service because of the neglect of others. Each member of each Baptist church in all the earth has a duty laid upon him to pray, and preach, and give to make the work of the world's evangelization a success. Such a work is so Christlike that everybody should take special delight in helping to do it. The angels may well envy us the honor we have in bringing in the lost. Surely we are inexcusable if we neglect to do all we can, as churches of Christ, to join in and help in sending the gospel to earth's remotest bounds.

If the doctrines, ordinances and organization of the Baptists are from the Lord, then no other church or churches can have these unless the Lord instituted two churches. If other churches do not have these characteristics then they are not churches of Christ, and are without His authority to administer these services. If other churches have received these characteristics from the Lord, then Baptists are without authority to administer them, and our churches are not the churches of Christ. In view of these evident facts there can be no consistent interchange of membership, ordinances, organization or ecclesiastical fellowship between Baptists and others. There may be genuine Christians in all of them, but that is no reason why any of them should be recognized as being fully equipped as churches of Christ. There are Christians in the Democratic party, but it is not a church of Christ.

Baptists do not believe in "Apostolic Succession," for that means a succession of apostles; but we believe in the succession of churches. Christ did not promise a perpetuity to men, nor to their office, but He did promise perpetuity to His churches.

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A lot of folks called Baptists have introduced convention sovereignty, alien immersion, invisible church and other departures from the Bible and Baptist principles, which has precipitated a Good healthful discussion over the South. And now since the true-blue Baptists are speaking out against their innovations the heretics who brought on the dispute are yelling, "Quit wrangling and go to work!" Verily the Baptists are at work, their principle business in the world being to protect and defend the truth. Baptists, like Israel of old, can rebuild their Jerusalem and fight at the same time. If these lusty yellers want the fuss stopped let them stop their heresies.

Now, Missionary Baptist churches are the true churches, and can administer valid baptism, scriptural communion and give proper ordination and church organization, and no others can do it. It is therefore inconsistent to receive the baptisms, communion, ordinations or church organizations of these schismatics. To do so is to place them on an ecclesiastical level with ourselves, and this is to surrender the grounds for our own separate existence. If Missionary Baptist churches are true churches of Christ, then Hardshells and Regulars are not. If they are true churches of Christ, then Missionary Baptists are not. They are consistent in rejecting our baptisms; we are inconsistent when any of us receive theirs. *The Flag* never does it, and does not endorse the practice of any who may do it. -2-25-04.

METHODS IN MISSIONS

1. The commission was given to the churches. They are subject to Christ and independent of all human control. They cannot delegate either their duties or liberties.

2. Associations, conventions and boards should be creatures, not creators, subject and responsible to, and not independent of, the churches. Their function is advisory, educational, nor legislative. Independent, sovereign conventions, composed of irresponsible individuals, associated on a money basis, have no legal, moral or other claim upon the support or co-operation of the churches.

3. The right to direct their own individual work is primary in the churches. They can work direct or cooperate with other churches, create or remove mutual agencies and do all things necessary to effect the work and maintain their independence. Opposition to these primary rights puts the opponent on unscriptural, unbaptistic,

anti-mission ground, destroys his claims upon the churches and forces them to defend and maintain their rights and independence. Being subject to Christ alone they dare not submit to men. Two sovereigns cannot occupy the same territory, at the same time, without conflict. A sovereign convention means war with sovereign churches. The destruction of church independence means the destruction of Baptist principles and churches and of all co-operative work, of the convention itself. If the convention is composed of individuals on a money basis and independent of the churches, let these same individuals run it, pay the bills and leave the churches alone. Slaves may operate under, but they cannot co-operate with, masters. "One is your Master, even Christ, and all ye are brethren." Those who assume sovereignty assume mastery, the authority of Christ, and destroys fraternity, equality and peace.

Baptists have authority to administer the ordinances of the Lord's house, because He gave it to them when He started out; but the factions that have seceded from the Baptists and the organizations that have been built by men have no such authority, because Christ never gave it to them. Come to the people who have the ordinances and you will make no mistake in them.

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The Scriptural Use

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"There can be no certainty at all in respect to the interpretation of any passage, unless a kind of necessity compels us to affix a particular sense to a word, which sense *must be one*; and, unless there are special reasons for a tropical meaning, *it must be the literal sense*."

This must be conclusive with all Baptists who accept the reasoning as conclusive with respect to *baptizo*. Scholars find this term used seventy-nine times in the New Testament, and

twenty of these instances, all admit, denote the physical act of *immersion in water*—the *literal* act of Christian baptism. In all the other instances, it has a *troped* meaning, derived from this literal meaning, which scholars agree to call the *figurative*, or *secondary* meaning. It is altogether absurd to call these fifty-nine secondary or figurative meanings distinct meanings, or uses of the term *baptizo*. They are *figurative* only, and the kind of figure is easily ascertainable.

Now apply, this method to Ecclesia. We find it used one hundred and ten times in the New Testament, when applied to the Christian institution under discussion. All agree, that in ninety-one of these instances, it refers to a local organized assembly, since thirty-six of them are in the plural, which necessitates the local idea; and fifty-six in the singular, having explicit reference to a local organization, as a church in one city, in one house, or one place. Thus we see, at the outstart, that the local idea vastly rules the New Testament use of the term; and we are authorized to say that the literal, common, real meaning of ecclesia is a local organized assembly, and that an unorganized assembly is not the sense of the term. We are justified in saying that, in these nineteen remaining instances, the term is used *figuratively*, and that the idea that rules their true sense is that of an *organized assembly*.

It is concerning these nineteen secondary uses of the term that Baptist writers disagree, claiming, as they do, that they are different *senses* of the term—*real meanings*.

It is the faint hope that I may contribute something toward harmonizing the differences among my own brethren that I write this chapter.

One thing I claim, as already shown above, that, if ecclesia is used ninety-one, out of one hundred and ten times, to denote a local assembly, its natural, *literal* sense must be "a local assembly;" and that the remaining nineteen instances are certainly secondary or *figurative* uses of the word. This must and will be granted by all candid scholars. But, in this discussion touching the Lord's Supper,

we have to do with its *literal, real meaning*, and not with its ideal or figurative.

But I do not admit that there are nineteen instances in the New Testament where ecclesia is used even figuratively. A careful examination convinces me that seven or eight of them undoubtedly refer to a *local church*, while the others are used *figuratively*, by metonymy or synecdoche, the ruling idea of each being an organized assembly, and no one giving the slightest support to the Universal Church Visible idea.

The following are all the instances where any one claims that ecclesia refers to a universal visible or invisible church:

Acts 9:31; I Cor. 12:28 and 15:9; Gal 1:13; Phil. 3:6; Heb. 12:23; I Tim. 3:15; Eph. 1:22, 3:10 and 21, 5:23, 24, 25, 27, 29, 32; Col. 1:18 and 24; Matt. 16:18.

I can here give these but a brief notice, but sufficient to show that at least seven of them refer solely to a *local assembly*, and note the figure of the remaining ones.

1. Acts 9:31 is lately brought forward with great confidence, upon the authority of the Vatican Codex, in support of the Universal Church theory, since, in that MS., ecclesia is in the singular—Church, instead of churches—as in our version. But there are many and formidable difficulties in the way that must be removed before this is granted.

(1) No less than four other words in the same verse would have to be changed from plural to singular to agree with Church, and authority for these changes is needed.

(2) But if that change could be established, it would not establish the fact that the churches of Judea, Galilee and Samaria were already so organized as to constitute but *one* Church, since Paul informs the churches of Galatia (1:23) that, *at that time*, there were *churches* in Judea; and the Vatican Codex offers no different text for this passage. This, therefore, returns Acts 9:31 to the local class of instances.

I Cor. 12:28 is claimed for the Church Universal theory, but it most evidently refers to the local churches that existed in the apostle's day, and the Church at Corinth especially; for these officers are not all in existence anywhere today, nor were they ever officers of the Church Universal or Church invisible, for those airy conceptions never had an officer of any kind; but all these were, at the time Paul wrote this, members of the Church at Corinth. So this passage refers to a local church, and can refer to nothing else.

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WCNA, Myrtle, MS	Sunday 12:30 - 1:00 p.m.	95.9	3,000 FM
WYWY, Barbourville, KY ..	Sunday 7:30 - 8:00 a.m.	950	1,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m. ..	550	5,000 AM
KORE, Springfield, OR	Sunday 8:00 - 8:30 a.m.	1050	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.	783 Khz ...	10,000 AM
DWSS, Manila, Philippines .	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM

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2. I claim three others of the above as referring to the local idea, viz.: I Cor. 15:9; Gal. 1:13; Phil. 3:6. In these, Paul speaks of himself as “**persecuting the church;**” but, until some one can prove that Paul ever left the city of Jerusalem to persecute Christians, until he left for Damascus, which he only reached to bless, I must claim what no one can dispute—that *it was only the Church at Jerusalem* that he persecuted.

3. I Tim. 3:15 is claimed to refer to the Church Universal; but a literal translation—and omitting the definite article before Church, because not in the original—will show that Paul had the one Church only, of which Timothy was pastor, in his mind when he wrote this.

“That thou mayest know how thou oughtest to behave thyself in a house of God, which is a Church of the living God, a pillar and ground of the truth.”

The term is manifestly used here in its *literal* sense of a local visible assembly, because, interpreted in any other sense, it would not express the truth. Timothy certainly needed no instruction how to behave himself in the Kingdom, for he had no office in it to perform; nor in the Invisible Church Universal, for there are no offices in that to fill; but he did need to be informed how to conduct the affairs of the Church of which he was an elder and pastor, and that Church Paul tells him was “**a house of God, a church of the living God, a pillar and ground of the truth.**” This settles the meaning of the term here.

Heb. 12:23 is another passage confidently claimed by Baptist authors in common with Pedobaptists, as a certain and sure proof-text in support of their alleged second *real meaning of ecclesia*, viz.: Church Universal, or invisible, consisting of all finally saved, including the angels even!

Mr. Adkins, in *Church Polity*, p. 15, says: “In its broadest sense, it, *ecclesia*, comprehends the whole collective body of true believers on earth and in heaven—all God’s elect of every nation and every age, from the beginning to the end of time, as they will be finally gathered in heaven, in the consummation of all things. A remarkable instance of this application of the term is Heb. 12:23, etc. This has been called, properly enough, the “Invisible Church.”

So with *all* writers who advocate the Church Universal theory.

Dr. Gardner quotes it as denoting the *spiritual* body of Christ—the Universal Invisible Church—the second

sense of ecclesia.

That the two are here spoken of *antithetically*, a literal translation will make manifest:

“But ye have approached to Zion—a mountain and city of the living God—the heavenly Jerusalem; and to myriads—a general assembly of angels; and [ye have approached] to a Church of first-born ones, who have been enrolled in heaven; to a Judge who is God of all, and to spirits of just, or justified persons, made perfect; to Jesus—the Mediator of a new Covenant; and to the blood of sprinkling, speaking better things than that of Abel,” etc.

Now, if this referred to a Church invisible, and ultimately to be gathered in heaven, or one already in heaven, the apostle could not have said “*ye have come to it,*” but ye are going to it. It must have been a Church which those whom Paul addressed were *then members of*.

Adam Clark offers a satisfactory exposition: “In order to enter fully into the apostle’s meaning, we must observe—1. That the Church which is called here the ‘City of the living God,’ the ‘heavenly Jerusalem,’ and ‘Mt. Zion,’ is represented under the notion of a city.”

He says: “*To the general assembly of innumerable angels* is probably the true connection. “That the gospel first born, whose names are written in heaven, are here opposed to the enrolled first born among the Israelites. Exod. 24:5; 19:22. That the mediator of the new Covenant, the Lord Jesus, is here opposed to Moses, the mediator of the old. And that the blood of sprinkling of Christ, our High Priest, refers to the act of Moses. Exod. 24:8. . . I see nothing, therefore, in these verses which determines their sense to the heavenly state; all is suited to the state of the Church of Christ militant here on earth; and some of these particulars can not be applied to the Church triumphant on any rule of construction whatever.”

So Alford: “So that. . . there is no way left but to see, in the Church of first born ones, who are enrolled in heaven, the Church below. And this view is justified by every consideration—for, 1. Thus *ecclesia* is explained, *which, every-where, when used of men, and not of angels, designates the assembly of saints on earth.*”—*Notes in loco*.

Ecclesia, then, in this passage, is used in the local sense. Paul addressed these Hebrew Christians as belonging to local churches, and, therefore citizens of Christ’s kingdom. This is made conclusive by his exhortation: 28th v.—“**Wherefore we receiving [i.e., having received] a kingdom that can not be moved, let us have grace**

whereby we may serve God with reverence and godly fear.”

The typical kingdom of God—the Jewish—had been shaken, but these Christians were in possession of the anti-typical one, which Christ, the God of Heaven, had set up, and which was never to be shaken, broken to pieces, or given to other people than the saints, and was to stand unshaken forever.—Dan. 2:44; Matt. 16:18.

I have thus released seven of the nineteen instances in which church is claimed as referring to the Church Universal—leaving only twelve out of one hundred and ten instances where ecclesia can be reasonably claimed to convey any thing but the local idea. Surely, if any one will admit that baptizo has but *one* literal meaning, how much more and stronger evidence has he to say that ecclesia has but one meaning, and that of an *organized assembly?*

Matt. 16:18.—“**On this rock I will build my Church, and the gates of hell shall not prevail against it.**”

This certainly does not refer to the Church universal invisible, since against that the power of Death or Satan could not prevail; for the more slain by Death, or destroyed by the machinations of Satan, the larger would the Church in Heaven become. But the Church invisible, or universal, as defined by its advocates, was never “built”—organized—and has no form, laws, or ordinances; and, more, it has existed from the days of Abel.

The figure here is *metonymy*, which means “a change of terms,” and Church is used for kingdom, and is the fulfillment of the prophecy of Daniel (2:44):

“In the days of these kings shall the God of heaven set up a kingdom that shall never be broken in pieces,” etc.

Eph. 1:22 and 5:23, 24, 25, 27, 29, 32 the figure is *synecdoche*. In all seven passages, one Church being used for all the churches, and it is justified from the fact that, what can be logically predicated of a *whole*, may be of *each of its parts*.

One of these has been specially instanced as precluding the possibility of its referring to a local church—that it must refer to the redeemed in the aggregate, viz.:

Eph. 5:25-27.—“**Christ also loved the Church, and gave himself for it. . . that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing.**”

I answer, this use, by *synecdoche*, of one for all, is perfectly legitimate and logical, and need mislead no one. As I have before said, what is logically true of a whole, is true of each of its parts. It would not be absurd even to

ANNOUNCEMENTS

The Sovereign Grace Baptist Church, Silsbee, Texas, and Pastor Walter Herin will have a Bible Conference October 20-22. Various speakers are on the program. For more information contact Pastor Herin (409) 385-9344.

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predicate this of each individual member of a local church. I can say that Christ also loved me, and gave Himself for me, that He might present me to Himself a glorious saint, not having a spot or wrinkle, etc., and it would be equally true of every other saved person in the world. In fact, Paul uses this expression in his letter to the Galatians (2:20)—“**The Son of God, who loved me, and gave himself for me,**” etc., but no more for Paul than for every other Christian on earth.

Eph. 3:10—“**In order that now may be known to the governments and authorities in the heavens, through the Church, the much diversified wisdom of God,**” etc.

This wisdom could only be displayed through an organized *working force*—a visible, and not through an invisible and disorganized force. The singular is used for the plural—*one* for *all*. The figure in the remaining instances is *synecdoche*—one for all.

There are several passages, in which ecclesia is so used in connection with “one body,” and “body of Christ,” that it is claimed that it, as well as “body,” refers to the “Church Universal,” etc. To rescue these from misuse, I will collate them:

Rom. 12:5—“**So we, the many, are one body in Christ, and, individually, members of each other**” [i.e., fellow-members].

Paul compared a true Christian Church, in any place, to a human body—a visible *organic unit*—*E pluribus unum*—one for many. He uses the same figure, with more specific applications, in his letter to the Church at Corinth:

I Cor. 10:17—“**Because there is one loaf, we, the many, are one body; for we all partake of one loaf.**”

I Cor. 12:12—“**For just as the [human] body is one, and has many members, but all the members of the body, being many, are one body, so also is Christ. For indeed by one Spirit we were all immersed into one body,**” etc., a local church.

Paul does not leave them in doubt

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as to what *he* meant by "body of Christ," for in the same chapter he tells them that *their church* at Corinth was "a body of Christ." "Now ye are not [not "the," as in our version] body of Christ and members in particular" (chap. 12:27), and nowhere in his epistle does he tell them of a great Universal Invisible Church or body, and we have no right to presume they had any idea of such a body; it was a conception of after ages, and gave rise to the Greek and Roman Hierarchies, and Baptists can not stand too clear of it.

Col. 1:18—"He is the head of his body, the church."

Col. 1:24—"... On behalf of his body, which is the church."

Col. 3:15—"And let the peace of Christ preside in your hearts for which you were called into a [not] one body, and be thankful," *i.e.*, called into an assembly—a Church of Christ.

It is clear to my mind that the terms "a body" and one body, and "the church" in these, and in all like passages refer to the same *organic unity*, and that is the local congregation in Rome, Corinth, Ephesus and Colosse, and that they could not make sense and refer to an unorganized and a mere ideal body. An invisible universal church is not an *organic unity*, and therefore not referred to by these terms. Here then are *ten* of the nineteen instances claimed as doubtful which a proper exegesis gives back to the real meaning, that of a local church, leaving but nine to be used in a strictly *figurative* sense, and the reader will find, by examining these instances, that the reasoning is from *one organic body* to another, and not from a real to a mere ideal body, and that real body is a local church, of which the brethren were members, to whom the epistles were addressed.

I claim to have proved, beyond successful contradiction, that the real and only true meaning of *ecclesia* throughout the New Testament, is an organized local assembly, and that the very few instances of its figurative meaning does not establish another definition or sense, any more than the figurative uses of baptizo establishes a secondary sense different from the primary.

I have shown that the idea of a great Universal Invisible Church, or a Visible Universal Church, composed of all the visible churches, or, as some claim, of all the baptized, independent of the local churches, can not, by any fair exegesis, be found. It is time for Baptists to be emancipated from the

thralldom of such an idea.

Dr. H. Harvey, of Hamilton Theological Seminary, in his late work, says:

"The following uses of the word church, though now common, are not found in the New Testament ecclesia. 1. *As the designation of a universal visible church.* No officers of such a church are designated, for the apostles' office was plainly temporary and expired with them. No provision is made for assembling such a church, either actual or representative. No laws, ordinances, or discipline are given for such a church. All the elements, therefore, of such a body are wanting, *nor is there any intimation of its existence.* 2. *As the designation of a national or denominational church.* . . . Every-where in Scripture a visible church is a local body." — *The Church*, pp. 28, 29.

The Lord's Supper, then, could not have been delivered as a denominational ordinance, but as a local church ordinance only.

I close this chapter by defining **AN EVANGELICAL CHURCH**, *A body of professed believers in Christ, scripturally baptized and organized, united in covenant to hold "the faith," and preserve the order of the gospel, and to be governed in all things by the laws of Christ.*

(*Intercommunion Inconsistent, Unscriptural, and Productive of Evil*, pp. 125-139, 1881 edition).

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the 1947 Supreme Court's bizarre ruling on separation of church and state—a decision *not* supported by our Constitution which merely prohibits a state religion. Nonetheless, the myth of an absolute wall of separation has become dogma for political and religious liberals in promoting secular humanism.

A few weeks ago, it was the Supreme Court's 6-3 ruling against voluntary prayer by student volunteers before a high school football game in Santa Fe, Texas.

This week, it is a street-corner statue of St. Francis of Assisi in Norfolk, Va., on temporary loan by the Chrysler Museum as a work of art. Then, the local big-wigs got into the act, quickly turning a simple community up-lift into a federal case.

Rabbi Israel Zoberman called it "an absolute violation of separation of church and state."

City Councilman Randy Wright called it "insensitive."

Mayor Paul Fraim called it "time to see the Rabbi."

The American Civil Liberties Union (ACLU) has not called it. But

it will!

No one called it a community up-lift and role model for us all.

THE ACLU SCENE

The ACLU's legislative counsel Barry Lynn has led the charge against Christian "freedom of religion," and as a preacher in the United Church of Christ. He also headed the ACLU opposition to the "national crusade against pornography" with financial backing by Hugh Hefner's *Playboy* organization.

Who can forget Barry Lynn's shameful role as head of the Committee Against Registration and the Draft (CARD) whose members not only dodged the draft but also poured glue into the locks of numerous post offices and won prizes for registering Donald Duck in the draft?

Lynn today is a regular on television talk shows that often ridicule and belittle Christians. He is Executive Director of Americans United for Separation of Church and State. Last year, Pastor Barry Lynn on public television ridiculed the praise given to Cassie Bernall, the young girl who was shot and killed at Columbine High School for refusing to denounce her Christian faith.

THE LYNN SCENE

Under Barry Lynn's progressive leadership, the ACLU has expanded activities, and together with the Americans United for Separation of Church and State and other anti-Christian groups, has lobbied Congress and the media extensively. The ACLU has also filed lawsuits demanding that the tax-exempt status of all churches be abolished.

The ACLU has sued the Chicago Public School system to ban any Boy Scout activities on school property because the Scout oath includes the word "God," calling this a violation of the separation clause.

Never at a loss to prove that the more lawyers, the more trouble, the ACLU is now suing the city of Republic, Missouri to remove the "fish symbol" from the city seal because it's a religious symbol.

Next on the agenda of the ACLU are the following disruptive and destructive goals:

* Remove "In God we trust" from our currency.

* End Christmas as a national holiday.

* Remove chaplains from our armed services.

* Remove all crosses and religious symbols from military cemeteries.

* Ban Congress from opening each session with prayer.

Other "successes" of the ACLU and their fellow anti-Christian bigots in their vigorous prosecution of everything religious include the follow-

ing:

* In Massachusetts, a federal judge ruled that a Nativity scene by a private citizen at the city hall of Somerset was unconstitutional, even though the display also included a Jewish menorah and secular symbols.

* A nurse was suspended by the Connecticut Board of Health for comforting with her Christian faith a patient dying of AIDS.

* A federal judge ordered the state of Ohio to remove from all auto license plates the words, "With God, all things are possible."

* Children are being suspended from school for saying grace at lunch.

* In Florida, federal agents have shut down home Bible studies for "violating zoning laws."

* School libraries can no longer offer Bibles to students.

* In Alabama, public school officials ordered an eleven year old girl to remove a cross from her necklace or hide it under her blouse.

THE HISTORICAL SCENE

The Lynns, the Dan Rathers, the political wimps, the ultra-liberal judges and some of our preachers need strong challenges and powerful reminders of the historical scene that gave us a Christian America—and documented *proof* of a declining America since prayer, Bible reading and other vestiges of Christianity were removed from schools and from many public gatherings. Here is a part of that history:

Our Founding Fathers understood that our political freedoms are based on Christian principles that can be secure by Christian faith:

George Washington, in his first Thanksgiving Proclamation in 1789, called Americans "to acknowledge the Providence of Almighty God. . . to be grateful for His benefits and to humbly implore His protection."

Benjamin Franklin, at the Constitutional Convention in 1787, warned that without God's "concurring aid we shall succeed in this political building no better than the builders of Babel."

Thomas Jefferson in 1781: "God who gave us life gave us liberty. And can the liberties of a nation be thought secure when we remove their only firm basis, a conviction in the minds of the people that these liberties are the gift of God?"

Daniel Webster in 1821: "If we abide by the principles taught in the Bible, our country will go on prospering, but if we and our country neglect its instructions, . . . a catastrophe may overwhelm us and bury all our glory in profound obscurity."

In 1892, before the internationals and modernists came to power, the Supreme Court ruled that our laws

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and institutions are based upon the teachings of the Bible and that "our civilization and institutions are emphatically Christian."

THE NATIONAL SCENE

In 1962, fifteen years after the Supreme Court's infamous "wall of separation" ruling, the flood gates opened when the high court banned the following simple non-denominational prayer in public schools: "Almighty God, we acknowledge our dependence upon thee, and we beg Thy blessings upon us, our parents, our teachers and our country."

The Supreme Court continued its hostility towards religion with the following:

* In 1963, banned Bible reading in public schools.

* In 1977, recognized atheism as a form of religion.

* In 1980, prohibited posting of the Ten Commandments in public schools.

* In 1988, recognized secular humanism as a religion.

Immediately after prayer and Bible reading were banned, student Scholastic Aptitude Scores (SAT) started declining, leveling off for a while in 1981 when the impact of private and religious schools was felt. These schools had grown to 32,000 with eight million students with SAT scores 100 points higher than those in public schools.

Moreover, the effects on morality and character were drastic:

* Criminal arrests of teen-agers increased 150 percent.

* Births to unmarried girls increased 500 percent.

* Teen suicide rates increased 450 percent.

* Illegal use of drugs by youngsters increased 6,000 percent.

* Youngster divorce rates increased 350 percent.

* Child abuse increased by 2,300 percent.

These statistics are from official government records and dramatically demonstrate cause-and-effect that cannot be denied. The Court's hostile rulings against religion started the slide.

THE GOVERNMENT SCENE

The new social program for elementary schools, introduced by the Clinton-Gore Justice and Education Departments, is called "Healing the Hate" and teaches that one of the warning signs of a potentially dangerous child is if the child has a "very religious family." This incredible program warns that Christianity is a "major source of bigotry and hate in

America."

In Congress, a number of anti-Christian bigots are sponsoring a Fairness in Broadcasting Act that would require Christian stations to provide equal time for opposing views. Such a bill, of course, would put most Christian stations out of business. It makes no provision for Christians to have "equal time" on stations that oppose them, making the bill really an "Unfairness in Broadcasting Act."

THE MEDIA SCENE

Christians have become subjects of ridicule and smear by much of our media and entertainment world. Recently CBS newsman Dan Rather stated: "Gays and lesbians are beaten to death in the streets—in part due to the irrational fear of AIDS, from comedians to the worst of the Christian Right, sending the message that homosexuals have no value in our society."

Rather's opinions are not backed by any "facts" that he quoted and are smears of the worst kind to put Christians on the defensive.

Here are a few other outrageous smears from our mostly unchallenged media stars:

* CBS newsman Bob Schieffer on "Face the Nation": "We've all noticed that there is a link between crime and religion." This man should be ashamed.

* Associated Press newswoman Sharon Cohen called evangelical Christians "prone to riots, terrorism—and death" and, in her column, compared respected religious leaders to Iran's Ayatollah.

* *The Washington Post* called conservative Christians "largely poor, uneducated and easy-to-command."

Surveys have shown that very few reporters ever go to church or synagogue and that the great majority have no religious affiliation. Throughout history, some of the world's greatest captains in every sphere of life have had strong religious faith. That's a fact!

THE RIGHT SCENE

For too long Christians have permitted abuse, insults and ridicule of their faith. Religious leaders James Dobson, Louis Sheldon, James Kennedy, Don Wildman, Alan Sears, Bill Bright and others are taking a stand in organizations, such as Sheldon's Traditional Values Coalition, P. O. Box 97088, Washington, D.C. 20090-7088 and Alan Sears's Alliance Defense Fund, P.O. Box 54370, Phoenix, Arizona 85078-9948. There are others, no longer willing to remain silent.

The five-part "battle plan" of Bro. Sheldon's Traditional Values Coalition (TBC) includes the following extensive actions:

(1) Assembling a "Legal Action

Strike Force" to protect the First Amendment rights of Christians to freely express their faith.

This "Strike Force" will file lawsuits against any government agency or institution that punishes or persecutes any student, teacher or citizen for exercising the right to pray or speak about God.

(2) Pressuring Congress to pass laws prohibiting any government or tax-funded educational institution from discriminating against religious people.

Presently, the TVC is bombarding Congress with millions of letters and other messages demanding laws that protect Christians from discrimination; and is asking Congress to investigate the IRS goal of denying churches tax-exempt status.

(3) Mobilizing hundreds of thousands of Christian teachers across America to take a stand against anti-Christian bigotry.

This could be TVC's most important goal because our schools and universities are mostly hostile and many teachers do not know their rights and are afraid to speak up. TVC provides legal defense now to teachers being punished for their Christian beliefs.

(4) Commercials on TV, radio and in newspapers about America's Christian heritage and citizens' rights to express their faith.

These nation-wide commercials will educate Christians about their rights to express their faith freely and include the famous 1892 Supreme Court finding that America's "institutions are emphatically Christian." Also, they will say that our Founding Fathers believed that faith in God is the true source of our greatness.

(5) Targeting companies that fund anti-Christian bias and bigotry in their media advertising programs.

This could be TVC's most effective goal because it relates directly to money, profit and greed—and greed may be the most powerful emotion, in many cases, stronger than love itself! Most children watch TV five hours a day and get violence, profanity and anti-Christian bias with traditional values mocked or ridiculed. Christian ministers are often portrayed as immoral, dishonest or mentally deranged—not someone to look up to.

With 70 million church-going Christians in America, corporate advertisers better take notice. Christians can pressure corporations to quit their anti-Christian and morally offensive advertising and, let them know their products and services will be boycotted until they do.

THE BIBLE SCENE

These programs to challenge the anti-Christian bigots are extensive and, apparently, well thought-out. Implementing them will require generous donations by Christians and all believers in justice and fair-play and our American system.

Support for these organizations in their fight for family values, religious freedom and our very civilization are also in support of Jesus' command to His disciples in Matthew 10:33: "**But whoever shall deny me before men, him will I also deny before my Father which is in heaven.**"

SOURCES: Traditional Values Coalition, Alliance Defense Fund, *The Washington Post*, *The Washington Times*, *Time* magazine, *Norfolk Virginian-Pilot*, *Wall Street Journal*, *Congressional Record*, various TV newscasts.

(Captain Evan's articles are distributed by the Americanism Educational League.)



Funnybone

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

The Possumtrot Baptist Church was getting ready to hold its 91st anniversary. A young reporter came to see Pastor Brown to interview him. Pastor Brown told him many of his finest and most humorous stories.

"But don't print these," the pastor admonished. "I plan to use them in my sermon Sunday."

The reporter agreed and in the Saturday paper his write-up of the interview concluded: "The pastor told a number of good stories which cannot be repeated."

Deacon Jones asked Bill Tightwad, "What did you and your wife do to

celebrate your 40th wedding anniversary?"

"We went to Hawaii for a week," Bill answered.

"Have you made any plans as to what you will do next year on your anniversary?" asked the deacon.

"Yes, I have. I plan to go back to Hawaii and bring her back home," Bill replied.

Sunday school teacher: "Who can tell us something about Good Friday?"

Jimmie Johnson said, "He was the fellow who helped Robinson Crusoe."

God's Estimation of

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The Hebrew word (*chaciyd*) rendered "saint" in Psalm 116:15 can mean "merciful ones." As William Gouge points out, it comes from a root which signifies "mercy." Because they are "vessels of mercy" they are "merciful men" (Isa. 57:1). As mercy is one of the bright attributes of Jehovah, so it is manifest in the character of a believer (Ps. 18:25).

Today we generally take the word to mean "holy ones" or "godly ones." A saint is a regenerated person, one born again of incorruptible seed (I Pet. 1:23), a partaker of the Divine nature (II Pet. 1:4), a "new man, which after God is created in righteousness and true holiness" (Eph. 4:24). None are saints by nature or education. Naturally, men and women are carnal, sold under sin, "alienated from the life of God" (Eph. 4:18). Only those made alive by the Holy Spirit (John 6:63) and called by the gospel (Rom. 1:6-7) are saints.

A saint is a person set apart from the sinful and secular to the sacred and spiritual: "But know that the LORD hath set apart him that is godly for himself" (Ps. 4:3). A saint is a person set apart unto God in Christ: "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (I Cor. 1:30). It is written in Hebrews 10:10: "By the which will we are sanctified through the offering of the body of Jesus Christ one for all." Verse 14 of the same book and chapter says: "For by one offering he hath perfected for ever them that are sanctified." The Father chose us to holiness, the Son died to make us holy, and the Holy Spirit imparts this holiness to the covenant people: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Pet. 1:2).

Those made holy by the regenerating work of the Holy Spirit are given faith in Christ (Acts 26:18). The Spirit then begins in them progressive sanctification. By a study of the Bible and obedience thereto they grow in the divine likeness: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18). "Sanctify them through thy truth: thy word is truth" (John 17:17). "That he might sanctify and cleanse it with the washing of water by the word"

(Eph. 5:26).

The Holy Spirit puts in the saints a hunger for holiness. They pursue holiness: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). A holy life is the unquestionable evidence of saint's true character.

A true saint is a divine landscape where all the rare beauties of Christ are lively portrayed. He has the same judgment, the same will, the same mind, with Jesus Christ. To the world he is a peculiar person. His maxims and spirit is opposite those of the world. His pursuits and desires are all difference from the world, for he is saved out of it. He is a pilgrim seeking a better country. He is a soldier fighting with self, sin, and Satan. He is a running for the heavenly prize. Even his speech betrays him.

Such saints are jewels to God. They are dear to His heart. He is pleased to glory in them. They are His inheritance, His choice goods. In comparison to them the rest of the world is wood, hay, and stubble. The Lord values the wheat much more than the tares.

THE SOLEMN EVENT

Even the best of men (saints) are but dying creatures. There is no saint that lives but what shall see death (unless he is alive at the Rapture). "Your fathers, where are they? and the prophets, do they live for ever?" (Zech. 1:5). No amount of piety, talent, or usefulness, will exempt from death. The King of Terrors will not regard any ransom. Death comes equally to all, and it makes us all equal when it comes. Men may live a pope or president, but they will die a man. "For we must needs die" (II Sam. 14:14). "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war. . ." (Eccl. 8:8). "It is appointed unto men once to die. . ." (Heb. 9:27).

The demise of a saint is under the control of a sovereign God: ". . . unto GOD the Lord belong the issues from death" (Ps. 68:20). "My times are in thy hand" (Ps. 31:15). Christ alone has the keys of Hell and death (Rev. 1:18). The whole of man's life is under God's control: "The steps of a good man are ordered by the LORD. . ." (Ps. 37:23). "A man's heart deviseth his way: but the LORD directeth his steps" (Prov. 16:9). "Man's goings are of the LORD; how can a man then understand his own way?" (Prov. 20:24). "O LORD, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). The same God

who numbers our steps and the hairs on our head, has decreed the time, place, and manner of our death. "The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up" (I Sam. 2:6). ". . . thou takest away their breath, they die, and return to their dust" (Ps. 104:29). Job said of man: "Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass" (Job 14:5). Each saint is immortal until his hour be come.

The departure of a saint is an infinite advantage. According to holy Scripture, our deathday is better than our birthday: "A good name is better than precious ointment; and the day of death than the day of one's birth" (Eccl. 7:1). Death to a Christian is not a loss, but a great gain: "For me to live is Christ, and to die is gain" (Phil. 1:21). The next stage of existence is better than the present state of existence: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23). The day a righteous man leaves this world is not a sad day, but a happy day: "Blessed (happy) are the dead which die in the Lord" (Rev. 14:13). Our demise is not a hopeless day, but a day of blessed hope: ". . . the righteous hath hope in his death" (Prov.

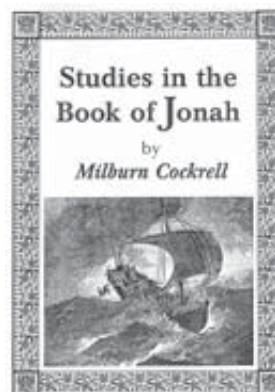
14:32).

Why is death an advantage to a true believer? First, the desolation is only of the body. In proportion as the body falls into ruin, the spirit is disengaged and renewed: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (II Cor. 4:16). The egg shell, though goodly and well fashioned, must be opened and broken, that the young chicken may slip out of it. Death dissolves and breaks up the body so the spirit may slip out to Paradise. That part of our nature which believes in Jesus can never die. Sickness cannot dissolve it nor fever waste it.

Presently, our spirit is imprisoned in this mortal body as in captivity and bonds. Beyond the prison walls of this mortal flesh are eternal things. There is a cloud of witnesses in the heavenly grandstand. Innumerable spirits encamp around the saints. Until we leave this body of death we are denied all means of intercourse with those scenes beyond our prison walls. The hand of death alone can unbar the door and let the soul out into the free air and open daylight of the spiritland. "Bring my soul out of prison, that I may praise thy name. . ." (Ps. 142:7). Death, like the angel in Peter's dungeon, breaks the fetters

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God's Estimation of

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of morality, throws open the prison doors, and leads the spirit out to glad-some day. Death should be viewed as the outmarching of the spirit from its chains and its bondage to the land of rest and refreshment (Ps. 90:10).

Death is ours: **"For all things are yours; Whether Paul, or Apollos, or Cephas, or the world, or life, or death. . . all are yours"** (I Cor. 3:21-22). It is a part of the experience of a saint. At death the warfare is over—the race finished. The probation is ended. Sin and sorrow are gone for ever. Death is a release from the uncertainties, cares, and pains of life. Fear not death! Let your heart rejoice when you hear the rattling of the wheels of his chariot which takes you to the land of peace and plenty. Death brings us into the presence of the King of glory and the saints of all ages.

NOT PRECIOUS TO SURVIVORS

The Lord's ways are not our ways, nor His thoughts as our thoughts (Isa. 55:9). Our estimation of death is vastly different from God's. Human beings regard death as the Grim Reaper and the King of Terrors. Death seems to be the Great Robber, for he takes ruthlessly that which is most dear to a weeping wife, child, husband, or friend.

"If he (God) set his heart upon man, if he gather unto himself his spirit and his breath; All flesh shall perish together, and man shall turn again unto dust" (Job 34:14-15). **"Thou turnest man to destruction. . ."** (Ps. 90:3). To us death seems to be a blast upon God's fair creation, and a blight upon all on whom it falls. It seems to take the bloom from the picture the Divine Artist has painted. It appears a withering of the majestic tree which the Divine Gardener has planted. It looks to be the crumbling of the house which the Divine Architect has reared. Death appears to curse him in whom God breathed the breath of life. How poor and limited is the view of death of mere mortals.

To earthly men death is a great mystery. Job so well said: **"Before I go whence I shall not return, even to the land of darkness and the shadow of death. A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness"** (Job 10:21-22). All we know about death and the hereafter comes from God's inspired Word.

As we view things, death never seems to come at the right time: **"One dieth in his full strength, being wholly at ease and quiet. His**

breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them" (Job 21:23-26). In the case of the young we think death comes suddenly. It comes at the wrong time to the wrong person. Then at other times death tarries wearily. We see people with a terminal condition who linger and cannot die. We wonder why Death does not do his work. We are tempted to cry out: "It is all wrong." In fact, we are all wrong. An all-wise God controls the visit of death in His own good time. Let us trust God and wait until we can better understand the working of the Most High.

GOD'S ESTIMATION OF DEATH

Unlike mortal man, God holds the death of His saints in high estimation. It is of substantial importance to God. In the sight of the Lord it is precious. It is not a matter of indifference to God, when and under what circumstance each of His saints dies. Few things concern God any more than the passing of one of His children. He delights in the life of a saint—in its beginning, its progress, and then its end. The climax of our life on earth is of deep concern to Him.

Why is the death of a saint precious to God? First, it is precious to Him because it severely tests the faith of one of His elect: **"Though he slay me, yet will I trust in him. . ."** (Job 13:15). The just not only live by faith, but they also die in faith. Of the heroes of faith it is written: **"These all died in faith"** (Heb. 11:13). At death God sees in a saint faith in opposition to sense, leaning upon the divine promises. He sees that the believer has hope against hope, anchoring his soul secure and steadfast on Christ within the veil. All of this is very precious to God.

Second, the demise of a saint is precious to God because it takes him away from the evil to come: **"The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come"** (Isa. 57:1). It is a general rule of God to take away His most eminent servants from the evil to come. Methuselah died a year before the flood. Abijah, the best son of Jeroboam, died before he saw the downfall of his father's family (I Kings 14:12-13). Josiah died before the captivity and first destruction of Jerusalem. The Lord told him: **"Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave**

in peace; and thine eyes shall not see all the evil which I will bring upon this place" (II Kings 22:20).

Third, the departure of a saint is precious to God because of the good effect it has on the survivors. The family bond never seems so closely knit as when death removes a family member. There is a peculiar seriousness and sacredness among the family. Death prompts the sympathies of Christian love and affection from the church of God: **"And whether one member suffer, all the members suffer with it. . ."** (I Cor. 12:26).

Fourth, the decease of a godly person is precious to God because He has opportunity to give him dying grace. We must have grace to live, but we must also have grace to die. Generally, the taking down of this earthly tabernacle is gradual. This gives a rich experience to the person as he is on the threshold of eternity. In the sunset of life stormy clouds are removed. Satan is rebuked and restrained. Grace reigns supreme and gives gleams of quietness and assurance for ever. **"Mark the perfect man, and behold the upright: for the end of that man is peace"** (Ps. 37:37).

Fifth, the crossing of the bar is precious to the Most High because it is the means through which God brings His children home to Himself. **". . . because man goeth to his long home. . ."** (Eccl. 12:5). **"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord"** (II Cor. 5:6, 8). God is anxious about the death of one of His saints. He rejoices in the anticipation of that which follows it. He looks on it much as a father looks on the perilous journey which brings his absent child home.

Sixth, the Almighty views the departure of a saint as precious because that saint has a triumph. It was when Christ was dying He raised the shout of conquest: **"It is finished"** (John 19:30). As Paul anticipated Nero's chop block, he wrote: **"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith"** (II Tim. 4:6-7). The last words of the triumph of many saints is treasured by us.

John Howe (1630-1706) said when dying: "I expect my salvation, not as a profitable servant, but as a pardoned sinner."

James Hervey (1714-1758) said when he expired: "Oh, welcome death! thou mayst well be reckoned among the treasures of the Christian.

The great conflict is over; all is done. To live is Christ, but to die is gain."

Thomas Goodwin (1600-1680) uttered this death-saying: "Ah! is this dying? How have I dreaded as an enemy this smiling friend!"

William Evans (1870-1950) said: "My dependence is on the mercy of God in Christ. Here my religion began, and here it ends."

Seventh, death is precious to God because it glorifies the blood of Jesus. In life various doctrinal matters are disputed. There is discussion on the church, baptism, prophecy, marriage, etc. During life we debate and discuss all manner of doctrines and beliefs, but when we come to die it is: "Thou, O Christ, art all I want!"

CONCLUSION

1. John Bunyan (1628-1688) has so well written: "Let dissolution come when it will, it can do the Christian no harm, for it will be but a passage out of a prison into a palace; out of the sea of troubles into a haven of rest; out of a crowd of enemies to an innumerable company of true, loving, and faithful friends; out of shame, reproach, and contempt, into exceeding great and eternal glory."

2. Death is too precious to be given up without deliberation. It is so precious, that at the appointed time, it must not be withheld. We die that we may die no more. So great is the happiness of Heaven that we would think it were dying indeed to come back to earth again.

3. How different is the death of the ungodly! How tragic is a life misspent and a soul that is lost. A worthless life results in a worthless death. "Died—as a fool dies" is the epitaph on the tomb of a lost soul. Describing the death of a wicked man Bildad said: **"His confidence shall be rooted out of his tabernacle, and it shall bring him to the king of terrors. . . His roots shall be dried up beneath, and above shall his branch be cut off. His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world"** (Job 18:14, 16-18).

4. Life is worthless without Christ. Death is worthless without Christ. It would be better for a man if he were never born, than to be born and live and die without knowing Christ. Do you know Christ? To know Him is to have life eternal.

Editor's Note: This sermon is dedicated to three able preachers who have recently gone home to be with the Lord: Elders Earl Smith, Harold Harvey and George Sherman.



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Why was it such a great sin for David to number the children of Israel and Judah? --- Maine



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By comparing II Samuel 24 and I Chronicles 21 which record the sin of David in this matter it appears that there are three basic reasons why this was a great sin in the eyes of God. First, the desire to number Israel did not come from God, but rather Satan. God nowhere commanded David to number the children of Israel. The Bible makes it clear that it was the adversary who prompted David to number Israel. James 3:15 records: **"This wisdom descendeth not from above, but is earthly, sensual, devilish."** Second, it was the pride of David's heart that prompted him to number the people. David wanted to see just how large of a kingdom he reigned over. In this matter his sin was much like that of the heathen king Nebuchaddnezzar recorded in Daniel 4:28-32. Proverbs 16:18 declares: **"Pride goeth before destruction, and an haughty spirit before a fall."** Third, God used Joab to warn David and advise him against numbering the children of Israel (I Chron. 21:3-4). David stubbornly refused the counsel of Joab, and forced his prideful self will to be carried out. Proverbs 15:31-32 states: **"The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul: but he that heareth reproof getteth understanding."**

There are lessons for the child of God to learn from David's sin in numbering Israel. It is important that we discern what God is leading us to do or not do according to His Word and Spirit. David followed the suggestion of Satan without seeking the counsel or guidance of God. We also must carefully examine our motives in whatever we do. David's motive for numbering Israel was to feed his willful pride rather than to exalt the glory of God. It is also important that we learn to listen to the counsel of those close to us. David should have at least considered why Joab questioned him

and warned him against numbering Israel.

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The sin of numbering the people was just another sin David committed as a result of not completely trusting in the Lord **". . .the Just shall live by faith"** (Rom. 1:17). **". . .whatsoever is not of faith is sin"** (Rom. 14:23).

Faith is not a leap into the dark nor a hope so. Faith is a sure thing. God never asks one to believe something that is not true. Faith in God rests upon Him and His Word. God had already given His Word to David to give him victory over his enemies. David has now become an old king where he is not physically able to win battles as he had in the past, and he forgets the foundation of his spiritual strength, the Lord. For David to resort to numbers as the strength to overcome his enemies was a dishonor to his God. It showed that he was not totally trusting in the Lord for victory.

I believe David's sin was the same as for many preachers and churches today which has wrested their spiritual power. They are trusting in the physical and material instead of the spiritual.

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"And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah" (II Sam. 24:1).

God always becomes angry when there is sin and unfaithfulness. His anger with Israel implies persistent sin

among them. It was because of this that He moved David against them. It was not God directly that moved David but Satan (I Chron. 21:1). Satan can do nothing without permission from God (Job 1:6-12); therefore, it is said that God moved David. God is sovereign in all things and **"worketh all things after the counsel of his own will"** (Eph. 1:11).

The numbering of Israel in itself was not sinful (Ex. 30:12), but David did it in pride. He had turned to the arm of flesh when he should have trusted in the God of Israel. The nation of Israel had victory over its enemies because God was with them. David's purpose in numbering Israel was to know his military strength. Laying aside his trust in the Lord and turning to the military strength of Israel, he had committed a great sin. His heart was lifted up in pride, and he desired to know his own strength. The one who wrote so much about trusting in God and the foolishness of pride had been deceived by Satan, and pride now filled his heart. **". . .him that hath an high look and a proud heart will not I suffer"** (Ps. 101:5). It was not just for David's sin that God judged Israel, but the whole nation had angered Him.

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"And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah" (II Sam. 24:1).

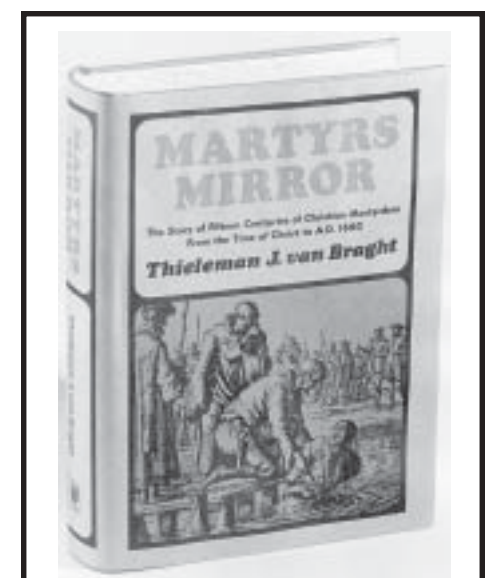
The margin in my Bible and the JAMISON FAUSSET AND BROWN COMMENTARY attributes the statement, **". . .and he moved David against them to day, God, number Israel and Judah"** to Satan. The above named Commentary gives these words: God, though He cannot tempt any man (Jas. 1:13), is frequently described in Scripture as doing what He merely permits to be done: and so, in this case, He permitted Satan to tempt David. Satan was

the active mover, while God only withdrew His supporting grace, and the great tempter prevailed against the king (see Ex. 7:13; I Sam. 26:19; ch. 16:10; Ps. 105:25; Isa. 7:17, etc.)."

Whether one agrees with this interpretation or not cannot remove the fact that an act of sin was committed by David. Verse 10 says, **"David's heart smote him after that he had numbered the people. And David said unto the LORD, I have sinned."** Moses did a census by the authority of God, leading me to believe that the mere act of numbering the people of Israel and Judah on the part of David did not make it a sinful act. I believe the motives of David were impure—his confidence in himself and his mighty men, which whether intended or not, showed a distrust of God. His pride causing him to seek vainglory. His perverted concept that great numbers could insure victories. His forgetting of the fact that the One behind their victories was the God Who fought for them.

I Chronicles 27:23 also presents an act of disobedience on the part of the king. This verse says, **"But David took not the number of them from twenty years old and under: because the LORD had said he would increase Israel like to the stars of heaven."** I believe David learned what a great sin it becomes when one is guilty of walking in pride and self-confidence, and in coming short of completing what one sets out to do.

JIMMIE B. DAVIS



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This book is an old classic of 1,158 pages of the record of Christian faith and suffering from the first century to the sixteenth century. It was originally written in 1659 by a Dutch Mennonite and translated into German in 1748 through 1749 at the time of the French and Indian War. In 1886 it was translated into English. Add \$4.50 for postage & handling.

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Did you ever read that Cain had three daughters---one named Cesara? Wonder where that came from? -- Maine



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I have never read that Cain had three daughters. What little I am able to find in the Bible that has to do with the posterity of Cain is found in Genesis 4:17-22. There may have been several children born to Cain, but the only one listed is Enoch. We are given a few generations of the heirs of Cain, but the only name given of a daughter is Naamah the daughter of Lamech.

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There is no record in Scripture that states Cain had three daughters. Genesis 4:17 only records that he begat one son named Enoch, who he named a city after. The seed of Cain produced the first adulterer (Lamech v. 19) and the second murderer (v. 23).

I can't say that I remember ever reading that Cain specifically had three daughters with one named Cesara in commentaries. Perhaps this is recorded in some secular history or included in some pagan tradition passed on by word of mouth.

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I have both heard and read many things about Cain that are not recorded in God's Word. I believe that God revealed all that we need to know

in His Word to be converted and serve Him. I also believe there are certain things that God in His own wisdom has preferred to keep secret (Deut. 29:29). I do not believe we should be beyond God's revelation to try to confirm some pet doctrine or belief.

I have never read about Cain having a daughter named Cesara. I am not interested in who Cain's wife was, nor where she came from, though I believe she was his relative. I cannot see where Cain's personal life would benefit me today. I must admit that I have certain beliefs about Cain that cannot be proven absolutely by the Scripture, and they are my own personal convictions, but I do not try to confirm these beliefs by some other writings. I find that there is so much in God's word that I need to learn I do not spend a lot of time studying about such things as Cain's family when the other things seem so much more important to my spiritual needs.

I do not wish to be arrogant or silly, but I just do not know anymore about Cain than the Bible tells us.

GARNER SMITH



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This is new to me. I have never read the things contained in this question. There is not a lot of information given in the Scripture about Cain, but in what is given we see the false idea of salvation by works clearly exposed.

The only place I know of where such a belief as the one expressed in the question can come from is unscriptural religious tradition or an overactive imagination. To make my position clear on this I will simply say, if I cannot find the name Cesara in the Bible, I find no reason to even suggest that Cain or anyone else mentioned in the Word of God had a daughter by that name.

JIMMIE B. DAVIS

GEORGE SHERMAN PASSES

Elder George Wilson ("Bill") Sherman, 73, of South Point, Ohio, died at his home on Sept. 8, 2000, after an extended illness. Bro. Sherman was born April 2, 1927, in Paintsville, Ky., a son of the late Manuel Irvin and Dixie Marie Rice Sherman.

He was a retired operator for Allied Chemical Corp. and author of the hymn *Beyond*. He was a U.S. Navy veteran of World War II. He was an able and sound minister of the gospel, and he pastored churches in West Virginia, Ohio, and Georgia. At the time of his death he was a member of the Mount Pleasant Missionary Baptist Church in Chesapeake, Ohio. He wrote articles over the years for our paper and he served as a Forum writer from September 1993 until April 1996.

Surviving are his wife, Julia Eloise Gibson Sherman, three sons, George Stephen Sherman of South Point, Michael Lee Sherman of Summit, Ky., and Merle Alan



George Sherman

Sherman of Huntington, W. Va.; five brothers, Robert Sherman and Bert Sherman, both of Mechanicsburg, Ohio, Edgar Sherman of Auburn, Ind., Terry Sherman of Springfield, Ohio, and Lowell Sherman of Arlington, Texas; five sisters, Glendine Fultz of Urbana, Ohio, Janet Shipley and Brenda Dixon, both of Mechanicsburg, Ohio, Yvonne Hampton of Antioch, Tenn., and Judy Michael of Arlington, Texas; nine grandchildren; and three great-grandchildren.

His funeral services were conducted by Elder Tom Ross and Elder Clyde Hancock, Monday, Sept. 11th, at Tracy Brammer Funeral Home in Ironton, Ohio, with burial in Highland Memorial Garden in South Point.

Elder Sherman was a long-standing friend of the Editor. He was once a member of the church I pastored at South Point, Ohio, as well as my neighbor. Elder Roy Mitchell and I visited with him for the last time in this world on the evening of August 17th of this year. Much could be said about him, but I can do no better than quote the first line of his beloved hymn:

*Beyond this life of doubt and fear
We seek a city bright and fair,
Where God shall banish every tear.
'Tis joy and peace forever there;
Friends part no more, no dying there,
Forever in God's loving care
We'll sing forever 'round the throne
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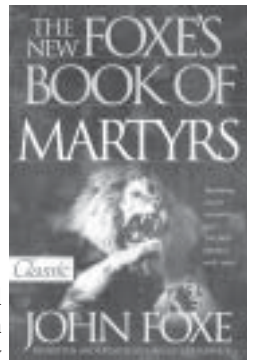


I would call this a continuation of Foxe's Book of Martyrs by two graduates on New Orleans Baptist

Theological Seminary. In this second edition there is evidence that millions of Christians have been killed the last few years and are still being killed for their faith. A shocking account of 672 pages. Add \$2.50 for postage & handling.

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This is the old classic rewritten and updated by

Harold J. Chadwick. This book shows that more Christians were martyred in this century alone than in all the past centuries combined. It tells stories from A.D. 37 to 1997 in modern American English. Buy, beg borrow, but obtain this book. Add \$2.50 for postage & handling.

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Husband's Place in

Continued from page 421

tiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). This is a confirmation of that authority which had been assigned to Adam at the creation. Eve had been given as a helpmeet (Gen. 2:18). Eve had been guilty of insubordination, she had broken from the man to listen to the serpent (the Devil). Her punishment was adapted to her indiscretion.

Wives are to be subject to their own husbands. This is the law of God. Any man who allows his wife to habitually rule him reverses the law of God and the curse of the fall.

God never intended husband and wife to be co-rulers. Had man not sinned, he would have ruled in wisdom and love. Had the woman not sinned, she would have always obeyed with meekness and humility. Sin has made man's dominion troublesome, and woman's submission a heavy yoke. Human depravity makes it difficult for each to properly fulfill the role which God has assigned to them. The husband tends to be oppressive and the wife rebellious.

The headship of man is seen again in Ephesians 5:23: "**For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.**" The metaphor "head" is taken from the head of the natural body which is the seat of sense and motion. Since the church is subject to Christ, the wife ought to be subject to her husband, who, by Christ's authority, is constituted her head. A family should resemble a church in union, peace and subordination. Like Christ and the church, there should be loving headship and loving obedience.

Government and authority are of God (Rom. 13:1-4). The only alternative to government and authority is anarchy and chaos. In the Divine order of the home "**the husband is the head of the wife.**" Where the order is reversed, and the wife takes the lead, mischief is sure to ensue. The husband must govern his household and make all important decisions. The Bible says "**that every man should bear rule in his own house**" (Esth. 1:22). A wife is cheated if her husband does not take real leadership, and so are the children.

Headship does not mean the man is to be some "macho," domineering, male chauvinistic tyrant. Neither does it mean he is to be a lily-livered, weak-kneed mouse. One woman asked her husband, "Are you a man or a mouse?"

Squeak up!"

Man's headship of the home carries with it responsibility and accountability: "**For unto whomsoever much is given, of him shall much be required**" (Luke 12:48). Being the head of the home, God holds the man responsible for every move his family makes. The husband must give an account of his headship to his head, Jesus Christ: ". . . **the head of every man is Christ. . .**" (I Cor. 11:3). The husband must acknowledge Christ as his Master and Ruler, and the man must in everything be subject to Christ.

The head of a home can bring blessings or burdens upon his family. If he works hard at his headship responsibilities, he will bring blessing upon his family. My text said: "**The generation of the upright shall be blessed.**" When God blessed Noah his family was blessed (Gen. 7:1). A bad head can cause his family untold misery. The Bible says God visits "**the iniquity of the fathers upon the children**" (Ex. 20:5). When Achan stole from God "**his sons, and his daughters**" were stoned with their father (Josh. 7:22-26). When Gehazi took the wages of unrighteousness God put the leprosy of Naaman upon him and "**his seed**" (II Kings 5:27). The men responsible for Daniel's visit to the lions' den were thrown into the den of hungry lions with "**their children, and their wives**" (Dan. 6:24). Father, is your family suffering because of your sins? Are you a blessing or burden to your family?

THE BREADWINNER

The head of the home is to provide for the material needs of his household: "**But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel**" (I Tim. 5:8). The verb "**provide**" (*pronoeo*) means "to think of beforehand," and it shows that out of forethought a need is foreseen and provision is made for it. Here the stress is upon the father. Note "**his own,**" "**his own house,**" and "**he hath.**" It is a man's responsibility to provide for his family the necessities of life. He must see that his family has food to eat, clothes to wear, a house to live in, and even recreational opportunities.

The husband must make provision for his wife. Ephesians 5:29 commands him to "**nourish**" his wife which requires that he provide her with food and drink. The husband of the ideal woman in Proverbs 31 provided a better-than-average living for his family. He was respected in the community (Prov. 31:23), and his prosperity was such his wife had full-time hired help (Prov. 31:15). His wife was not constantly "barefooted and

pregnant." If there were more Proverb 31 husbands, there would be more Proverb 31 wives!

The father must provide for his children: ". . . **for the children ought not to lay up for the parents, but the parents for the children**" (II Cor. 12:14).

The Lord will severely judge a man who lays around and lets his wife make the living. Such a husband is a slacker, a shirker, and a parasite. The Bible says he is worse than an infidel (I Tim. 5:8). Some husbands are welfare bums who believe it is the business of the state to provide for the needs of each man's family. This is wrong and against holy Scripture. It is not the business of the state to provide for a man's family. The state must provide freedom so a man can work and feed his family. II Thessalonians 3:10 says: "**For even when we were with you, this we commanded you, that if any would not work, neither shall he eat.**" Our socialist state says, "If any will not work, we will take some of the wages of the man who is willing to work and give them to the man who is too lazy to work."

Some husbands are not physically able to provide for their family. In such cases the mother must work to provide for the family. And I, for one, greatly admire any woman who in such cases works to provide for her family.

There are some husbands who provide very well for their wives and kids when it comes to temporal things, but they stop there. They fail to provide loving companionship, understanding, and moral guidance. There is more to being a father than filling the office of a breadwinner.

THE SPIRITUAL LEADER

In the patriarchal age the father served as a priest for his family (Job 1:5). While we live in a time when Christ is the great High Priest and all believers are priests, the husband is still commanded to be the spiritual leader of his household. Ephesians 6:4: "**And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord**" (Eph. 6:4). The Greek word for "**nurture**" (*paideia*) means "discipline and correction," the general education and culture of a child. The Greek word for "**admonition**" (*nouthesia*) means "verbal instruction and warnings."

Children must not grow up without proper care or control. They are to be disciplined and instructed in a manner of which the Lord will approve. The moral and religious element of their nature is as essential as the intellectual. The training by chastisement and word must be Christian in spirit, aim, and results. Children

must be cautioned against drugs, alcohol, fornication, cursing, smoking, dancing, lying, murder, etc. A father must encourage his offspring to read the Bible, to go to church, to pray, to observe the Sabbath, and to be obedient to God. God said of Abraham: "**For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him**" (Gen. 18:19).

It is the father's place to lead his family in public worship: "**And all Judah stood before the LORD, with their little ones, their wives, and their children**" (II Chron. 20:13). God have mercy on a husband who sends his children and wife to church while he stays home to read the Sunday paper. A father has no right to ignore the spiritual needs of his family. The father who habitually forsakes the house of God is leading his family to Hell. Of King Jotham it is said: ". . . **he entered not into the temple of the LORD**" (II Chron. 27:2). Then it is said of his son: "**Ahaz was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not that which was right in the sight of the LORD, like David his father**" (II Chron. 28:1).

Every father should say with the intestinal fortitude of Joshua: ". . . **as for me and my house, we will serve the LORD**" (Josh. 24:15). Joshua was better off than most husbands I know of today, for he could speak for his wife and kids.

DUTIES TO HIS WIFE

First, a husband must love his wife with a pure and constant love: "**Husbands, love your wives, even as Christ also loved the church, and gave himself for it**" (Eph. 5:25). A husband should love his wife as much as Christ loves the church. This is a very high standard, and it follows there is little danger in loving his wife too much, provided she is not loved more than Christ. The Greek word for "**love**" is *agape*, and it is an unselfish and sacrificial love without limits. It is described in I Corinthians 13:4-7.

In Colossians 3:19 it is written: "**Husbands, love your wives, and be not bitter against them.**" A husband must have a kind affectionate and understanding love. The words "**be not bitter against her**" warns against ill temper, inconsiderateness, and harshness. The wife must not be roughly used and heartlessly abused. As the head of the home, the husband must speak encouraging words and refrain from always criticizing her

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Husband's Place in

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about everything she does. The place for roses are not on your wife's coffin when she is dead, but on her heart while she is alive.

A husband must love his wife, not some other man's wife. The shepherd said of his bride: **"My dove, my undefiled is but one"** (S. of S. 6:9). It is said of Isaac concerning Rebekah: **"He loved her"** (Gen. 24:67). Genesis 29:18 declares: **"And Jacob loved Rachel."** The man must love his wife more than any other human being. Not even children are to be loved more than a wife. Elkanah asked his wife, Hannah: **"Am I not better to thee than ten sons?"** (I Sam. 1:8). If a husband has this kind of love for his wife, he will have no desire to flirt with other women.

Second, he is responsible to protect his wife from abuses and injuries: **"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church"** (Eph. 5:28-29). The Amalekites took David's two wives as captives (I Sam. 30:1-3). David waged a fierce battle and defeated the Amalekites. I Samuel 30:18 says: **"And David recovered all that the Amalekites had carried away; and David rescued his two wives."** It is the duty of a husband to protect his wife from physical, moral, and spiritual dangers.

Third, a husband must honor his wife: **"Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered"** (I Pet. 3:7). She deserves this honorable treatment because she is precious and of great worth. The words **"dwell with them"** mean more than to live in the same house and bed. It means to "make a home together" in every aspect of a shared home-life. There is to be a relationship of grace between them, and they are to be prayer partners (Matt. 18:19).

Fourth, the man should do all humanly possible to contribute to the happiness of his wife: **"But he that is married careth for the things that are of the world, how he may please his wife"** (I Cor. 7:33). The phrase **"the things of the world"** does not mean "worldliness" as we would use the term. A husband must consider her worldly needs as to pleasure, comfort, and happiness. Buy her a new dress and improve things around the house.

DUTIES TO CHILDREN

The Bible makes it plain a husband has responsibilities to his children. First, as we have already seen, he must bring them up in the nurture and admonition of the Lord. He must teach them how to grow up into God-fearing and hard-working men and women. Psalm 34:11 says: **"Come, ye children, hearken unto me: I will teach you the fear of the LORD."** This covers a vast area (Deut. 4:9-10; 11:19-20; 31:12-13; Isa. 28:9-10; Acts 22:3).

Second, a father must discipline his children. This can consist of many things. It may be a verbal rebuke or the taking away of privileges. It may also include corporal punishment: **"Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him"** (Prov. 22:15). Spanking, when properly done, will improve their conduct: **"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame"** (Prov. 29:15). Proper chastisement of the order that God administers to His children is a means of delivering a child's soul from Hell: **"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell"** (Prov. 23:13-14).

Psychiatrists and pseudo-intellectuals now tell us that spanking a child is "cruel and unusual punishment." They claim that parents who spank their children are guilty of "child abuse" and should be put in jail or prison. They say such abusive parents have no love for their children. This is all wrong. Parents should love their children enough to correct them when they need it. **"He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes"** (Prov. 13:24). Chastisement is not incompatible with love, for God both loves and chastens His children (Heb. 12:6; Rev. 3:19). Some fathers do not love their children enough to teach them right from wrong. Of Eli and his sons God said: **"For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not"** (I Sam. 3:13).

Liberals and leftists claim that spanking a son will warp his mind. When I was growing up my father warped my behind, and he never warped my mind. I am sure that I needed far more whippings than I ever received. Today we have in the main a generation of grown-up children who have never been spanked. They have no respect for their par-

ents, nor for people in general, nor for the state, nor for God. They shoot their school teachers and classmates and terrorize old people. The liberals and leftists have given us a bunch of lazy, luxury-loving, spineless, cursing, long-haired, unwashed, smoking, hippies and hoodlums! May God deliver us from such!

Third, a father must exercise self-control. He must not be continually looking for faults and showing hastiness in discipline. Ephesians 6:4 tells us: **"And, ye fathers, provoke not your children to wrath. . ."** Again we read in Colossians 3:21: **"Fathers, provoke not your children to anger, lest they be discouraged."** What is condemned here is constant unjustified correction and reprimand for every little wrong or imagined wrong a child does. A child who feels he can never do anything right will give up trying to please his father. This danger must be avoided.

Fourth, a father should pray for his children. Both he and his wife should join in prayer for the kids (I Pet. 3:5). In Genesis 17:18 it is written: **"And Abraham said unto God, O that Ishmael might live before thee!"** Hannah said of Samuel: **"For this child I prayed"** (I Sam. 1:27).

CONCLUSION

1. Today I thank God for the father who brought me up under the stars and stripes. I don't mean the American flag. I mean he furnished the stripes with his belt and I saw the stars. My father loved me enough to teach and correct me. All that I am I owe to my father. He is now with the Lord, and soon I expect to see him and thank him.

2. I believe that God will put bad fathers in the very lowest place in the fires of Hell. The homes in America are on the rocks largely because fathers do not know their place in the home, and others know and refuse to fill it.

3. Father, have you submitted to the authority of your Head, Jesus Christ (I Cor. 11:3)? If you have never submitted to Christ as your Lord and Master, then how can you expect your wife and kids to submit to you? Oh, you need to set them an example by submitting to the headship of Christ.

4. Do you know Christ? I do not honestly know how a man can be a good father in the modern world without knowing and serving Jesus Christ. Are you such a father?

Precept Upon Precept

By Todd Bryant

Northport, Alabama

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept; precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken" (Isa. 28:9-13).

Nothing could be more saddening to a young preacher than to see many of the men he grew up hearing and admiring as men of God turning away from the truth of God's Word. There should be no doubt that the coming of the Lord is near. Throughout this debate (if you want to call it that) over church authority, I have seen many men leave the method of the interpretation of Scripture that Baptists have



Todd Bryant

historically held to and changed it. I have heard many say that they want "chapter and verse where God commands" such and such. Or, that they want a "direct command"

from the Word of God that churches should be established this way or that. God gave us certain ways to do things, but, it is not always shown to us by "direct commandment" from God. More often than not, God gives us **"precept upon precept."** In today's language, we might say God gives us examples to follow. It is this subject that we shall endeavor to **"rightly divide"** today.

One can see what I'm speaking of by the address of the books of the Bible. I've heard many preachers say openly that the Bible is addressed to all believers, even the elect of God only. Strictly speaking, this is not true. Don't misunderstand, we are to study

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the Word of God and we can all benefit from it. Understand what it is I'm saying. Most of the books of the Bible are addressed to specific groups of people. For instance, the Book of Ephesians is addressed to the church at Ephesus. If we are to take the argument of some strictly, we don't have to follow any command in the book of Ephesians because God hasn't "directly commanded" us in that book, but them. Many of our more liberal friends have taken that stance with the place of the women in the church in saying that the Book of Corinthians is addressed to them specifically, so, we don't have to follow the instructions to the women in that book. How sad and how wrong! We learn from the examples given to the church at Corinth, Ephesians, Thessalonica or any other church that is addressed specifically in the Bible. If it is commanded to them, we know it is also commanded to us. This is learning by example—even believe doctrine by example—precept upon precept. This is the correct and proper method of interpretation as the men that wrote every word of Scripture were "inspired": and "moved by the Holy Ghost."

Having said that, let's discuss some other things we learn by example. Don't we learn and even preach that we baptize by immersion because of the examples in Scripture? Where is the command in Scripture that we are to immerse when we baptize? Some would say that the literal meaning of *baptizo* is immerse (which I agree with) and that is sufficient enough of a command. But is it? If we take the "I want direct command from God" method of interpretation, we would have to say that the early churches did indeed immerse when they baptized, but, we have no command that it must be done that way. Would this be scriptural? God forbid, but, this is the way "church authority" is being picked apart by some. We know from Matthew 3:16 that "**Jesus, when he was baptized, went up straightway out of the water.**" This is an obvious picture that Christ Himself (our Example) was immersed when He was baptized. I have heard many preachers use this verse as a key verse for baptism by immersion. But, where is the command? This simply tells us that Christ was baptized this way. Does this in any way command us to immerse?

We also note in Acts 8:38, when the Ethiopian eunuch was being baptized, that "**they went down both into the water.**" Again, this verse obviously

teaches that when the eunuch was baptized that he was immersed. Why else would they go down into the water. This verse is a key verse for baptism by immersion as I have personally heard it quoted from more than one pulpit (some who are the "direct command" only brethren) to prove how to baptize. But, where is the command here? This is a mere example of how it was done in the early churches. There is no command here to immerse. In fact, there is no command anywhere in Scripture to immerse when we baptize. Am I saying that we should accept sprinkling and pouring? Absolutely not! I am simply saying, we, as Baptists, have always immersed because it is the only Scriptural example we have, not to mention, the picture of the death and resurrection of Christ. However, the "direct command" brethren might have to begin accepting sprinkling and pouring as a method of baptism since there is no "chapter and verse where God directly commands" baptism by immersion.

What about the baptism of children? This practice is never mentioned in Scripture. Therefore, Baptists have always rejected it. But, why? Do we have "direct command" to reject infant baptism? Even though there are no examples of it in Scripture, can we declare that it was not practiced? Absolutely. Taking again, the example of the eunuch, he had to be a believer before he was baptized (Acts 8:36, 37). Infants can't make a profession of faith in Christ, so, we don't baptize them. Seeing that baptism isn't a saving ordinance, why baptize infants? Seeing that there is not a "thus saith the LORD" upon this subject, who are we to reject it? The "direct command" brethren cannot. We, as believers in the examples of the Bible, can reject it as invalid and unscriptural.

In I Corinthians 5:1-7, the church at Corinth is instructed to discipline the member that committed fornication with his mother-in-law. Paul even commands them, by inspiration, to "**purge out therefore the old leaven, that ye may be a new lump.**" Is this a command? Well, it is to Corinth, at least. If we had this problem in one of our churches, would we discipline the member? Some, perhaps would not, because discipline is rarely practiced anymore, but, that's another subject altogether. I would hope there isn't a Sovereign Grace Landmark Baptist Church that wouldn't deal with a person in this situation. But, why would we? Do we have direct command for it? As I said, it is, strictly speaking, only a direct command for Corinth. However, we learn from this example and should

practice discipline in all of the Lord's churches. Discipline *must* be carried out, if we are to remain as a "**chaste virgin**" (II Cor. 11:2). I suppose the "direct command" brethren will have to stop this.

As far as I know, most Sovereign Grace Baptists use wine in the Lord's Supper. I have personally heard many, when asked "why," say it is because that's the drink used in the New Testament. Does that serve as a command? Do we really have "chapter and verse" for using wine in the Supper? Can we, as Baptists, reject grape juice as a drink in the Lord's Supper without "direct command" for using wine? Yes, we can. Why? Because the Lord has graciously given us "**precept upon precept**" concerning it. In instituting the Lord's Supper, Christ took the elements of the Passover and dispersed them amongst the disciples. The bread was unleavened bread. The drink was fermented wine. Any Jew will affirm that wine is used and has always been used in the Passover. The Bible itself affirms that. The Corinthian saints were made "**drunken**" from the drink in the Lord's Supper. Was this grape juice? No. It was fermented wine. But, just because this is the practice in a few places in the New Testament, can we say it's the "only way?" We can and we do. As far as I know, most, if not all, of the "direct command" brethren view wine as a fit representation of the pure blood of Christ (and rightly so, may I add). However, without a "thus saith the Lord," what are they going to do now? Again, as a believer in the examples of the Bible, we can continue to use pure fermented wine as a representation of the blood of Christ and reject grape juice as unfit.

These are only a few things that Baptists practice without "direct command" from God. We have and do affirm that an indirect command is the same as a "direct command." A Scriptural example is the same as a command. If God told Corinth to do something a specific way, we are expected, no, commanded, to do it the same way. What then will we do with scriptural church organization?

Many of the brethren have declared that we can't supply them with "chapter and verse where God ever commanded" churches to establish churches. That might be true. However, we can supply scriptural examples where it was done this way and that is as good as a command. They, however, cannot supply one jot of Scripture where a church was ever established apart from another church. Therefore, there is but one Scriptural way of starting new churches. That is by an already exist-

ing church.

In Acts 13:1-3 we see an example so simple that a child can understand it. The church at Antioch was gathered together carrying out the things that God had instructed them to do (strictly speaking, the commission was given only to the church at Jerusalem, but, we know indirectly, Christ gave it to all of His churches). The Lord commanded them to "**Separate me Barnabas and Saul for the work whereunto I have called them.**" The Lord called them to a work. Some would have us think this is all that is necessary for a missionary to carry forth his work. But, that is wrong. God commanded this church to send out the two he had called to a specific work for Him. This is Scripture, folks. There is no denying that this was done. This church "**laid their hands on them**" and "**sent them away.**" This is the practice which we, as believers in church authority, hold to. The church at Antioch gave Saul and Barnabas whatever authority they needed to preach, baptize, and organize. Some tell us this is the "best way." Of course it is. It's the only Scriptural way. Therefore, it's the only way.

This is not all we are told concerning this missionary trip of Barnabas and Saul. When they had finished the work God had given them on that specific trip, they "**sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles**" (Acts 14:26-27). What is the purpose for this? They came back to Antioch and had a business meeting with the church touching upon what happened during their journey. But, why? Because the church at Antioch had "**recommended**" them to do the work. They had given the authority to carry out their work which God had called them to. There is no plainer example of church authority in the Bible. There is NO example of a church being established another way. The same method of interpretation that Bpatis have historically taken on baptism by immersion, infant baptism, church discipline, wine in the Lord's Supper, and various other doctrines, must be used when looking for the proper way to establish churches. If it is "direct command" we are looking for, then, where is "direct command" for preacher authority rather than church authority?

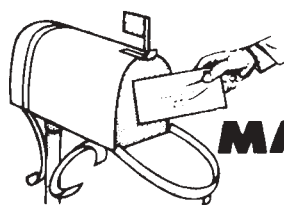
As Baptists, our entire doctrinal beliefs are derived from examples in

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God's Word. This has been sufficiently proven. As Landmark Baptists, we must take those same examples and apply them. We cannot change our method of interpretation for the sake of pride or any other vain reason. Scripture interprets Scripture. "Precept must be upon precept." May God add His blessings to this frail article and may some be converted to the truth concerning the proper way of establishing a Scriptural church. God bless you all.



FROM THE MAILBOX

Brother Cockrell,
Greetings in the name of the Lord Jesus Christ.

I want to thank you for your paper. Its being a blessing for many years.

I see that your daughter is back. She signed the donation slip that I received. May she be a great blessing to you and your wife in these trying times.

My prayer for you is that you would pray and try to stop this fighting among the brethren and concentrate on fighting our common enemy, the devil.

-Illinois

Dear Brother Cockrell,

I just wanted to tell you what a great joy it was to meet you and hear you preach. As a southern born and raised in Alabama I have a fondness for southern people. They always seem to be happy and cheerful, the way God's people should be. May God bless your family and ministry.

-Oregon

Brother Cockrell,

I hope this short note finds all of you well. Keep up the good work, fight the good fight of faith.

-Indiana

Dear Bro. Cockrell,

I trust you are well and your family. We the church and our pastor voted to send \$1,000 for the Pugh's vehicle fund. I hope it will help.

I thank God for Bro. Pugh's work.

-Indiana

Dear Brother Cockrell,

Greetings in the name of Jesus, the Saviour of them that believe, unto eternal life.

I am writing to ask for information re-

garding the doctrine of Landmarkism. Do you print anything that I may purchase or can you direct me to anyone who does?

If you have anything, please send me the information at your convenience, or send the information with a bill that I will remit promptly. Any help would be greatly, greatly appreciated.

I look forward to your reply. Thank you for your time and effort in this most important matter. While I read articles that are presented here and there, I would like to thoroughly study the doctrine myself. I defend and articulate better what I myself embrace with all my heart, such as the doctrines of grace.

Prayers on your behalf and for your family. May God continue to bless your work and your family.

-West Virginia

Dear Bro. Cockrell,

Sorry for the delay in reordering your paper. We have had two pretty severely ill people in our church who are requiring 24-hour care.

Please continue the ten papers we are now receiving.

-Michigan

Dear Bro. Cockrell,

I received a copy of "A Man-Made God" and really enjoyed it. I am writing to request more copies. Please send as many as possible and I will certainly get them out to others. Would you also send a list of whatever other items you have available for distribution.

-Canada

Dear Bro. in Christ,

We all rejoice in the radio program in Springfield. It's great to hear your voice and the message that God has given.

-Oregon

Mr. Milburn Cockrell, Editor

Someone handed me a copy of your latest issue. What surprised me was writings of truth regarding the soon to be, NEW WORLD ORDER.

-Kentucky

Dear Pastor Cockrell,

Your Berea Baptist Ministry is truly edifying to a sinner such as I. Your generosity was manifested by your sending me the monthly issues of *The Berea Baptist Banner*. You did so knowing full well that I was not in a financial position to remunerate your ministry in return. Although my financial situation has not changed, I feel moved by the Spirit to contribute a sum at this time—albeit a very modest stipend. After reading your article on tithing in the May issue, I believe that even I can re-arrange my monthly budget sufficiently as to permit me to contribute to your wonderful ministry—after all, does our Lord's economy not revolve around the philosophy of . . .

. . . as you reap, so shall ye sow. . . ? It is within this spirit then, that I would feel privileged to contribute to your ministry.

-Canada

Greetings Bro. Cockrell,

Hope this finds you and your family doing well.

Since I was mailing the check my aunt and uncle in Mississippi wanted a subscription to your paper. I told her I would send their name and address in to you.

-Alabama

Dear Brother Cockrell,

Enclosed for 10 piece bundle to my address for one year. Use balance on best needed. Keep up the good work. Your labor is not in vain in the Lord.

-Texas

Brother Cockrell,

I hope you and your good wife are feeling well. Sometimes the hard work of a good pastor and his wife can be devastating to their health.

It's too bad that you are not going to print T. P. Simmons book because of the lack of interest. It is kind of indication of this age. No one reads or studies anymore. They would rather listen to someone like "Dobson" or "Swindol" to tell them what to do instead of digging it out for themselves.

It's too bad but Jesus must be coming soon.

-Illinois

I have enjoyed the "Studies in the Book of Jonah."

Does this study come in book form by Bro. Cockrell? If so how much and how can I obtain one?

-Kentucky



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

CC

INVESTIGATION FINDS EXPULSION OF MISSIONARIES ON THE RISE IN RUSSIA

MOSCOW, Russia (EP)—Are Christian missionaries being expelled from Russia? Yes, says Keston News Service, which conducted an investigation into recent reports that the number of Christian missionaries obstructed from their work or actually deported from Russia is on the rise.

Ceases documented by Keston ranged from the mass expulsion of seven American adults and their 11 children, to the obstruction of a public lecture about C.S. Lewis. Many of those deported have not

Dear Brother Cockrell,

Just a few lines to let you hear from us. Enclosed is a check to use in your work there as you decide. It is part of a large sum we received recently. We knew that you will put it to good use in the Lord's work.

We do enjoy the tapes you send and also the *Berea Baptist Banner*, the best religious paper we receive.

I pray God's blessings upon you and your family, your church and all the things you do in service to our blessed Lord and Saviour Jesus Christ.

-Florida

Bro. Cockrell,

The check enclosed for \$1,000 is for the purpose to help toward the cost of a vehicle for Elder Curtis Pugh/ Romania mission work. The church here voted unanimously to send it. We encourage other churches to give also.

-Ohio

Hi Brother Cockrell,

I would like to commend you on the last issue of the Banner—truly a great one. All the articles were excellent and I was intrigued with Nathan Wood's article on Church Organization in the 1600s. I wish they had left the church in Kittery (not far from me) that William Screven started and not moved it to South Carolina. Their gain, our loss.

Our discussion group is having a wonderful time with your *Here Comes the Bride*. Makes for a lot of good questions and good answers—thanks to your explanations. Thank you again, for everything. I appreciate it knowing how awfully busy you are.

-Maine

yet learned from officials why their work was cut short.

Tolerance towards foreign missionaries has been one of the touchstones of religious freedom in Russia since the lifting of Soviet-era controls. "Much of the hostility towards foreign missionaries comes from local officials whose job was to keep religion in check during the Soviet era," reported Keston's Moscow correspondent Geraldine Fagan. "But behind these officials often stands the FSB, the successor to the KGB, who appear to regard the foreign missionary presence in Russia as

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a serious threat to state security.”

Examples of the cases Keston investigated include the case of American Church of Christ missionary David Binkley. Binkley founded a congregation in 1994 in the port of Magadan, but was accused of smuggling by local officials last year. He was eventually cleared of all charges, but a new religious work visa issued in March for him to return to Magadan was suddenly revoked by the Ministry of Foreign Affairs in Moscow in May. He was later told by the Russian embassy in Washington that entrance to Russia is denied “permanently.” He has since been refused entry to Kazakhstan and Ukraine.

Keston also investigated the case of a Protestant missionary working in one of Russia’s “Red Belt” (communist-controlled) regions. The missionary was expelled in 1997 after being summoned to a closed meeting with two FSB agents, who accused him of being in the region fraudulently. The agents demanded names, addresses, phone numbers, e-mail addresses, types of visas and names of inviting agencies for every missionary in his organization “so that we can deport them from Russia.” When the missionary pointed out that this could be construed as religious persecution, an FSB officer reportedly replied, “God has nothing to do with this.”

One expelled missionary, church founder Dan Pollard, said he fears that if the current trend continues, Russia will force out all foreign missionaries within the next 10 years. The expulsions could also forecast an overall crackdown on religious freedom in Russia in the near future. “Increasing restrictions on foreign missionaries are often an indicator of increasing restrictions on religious freedom in general,” commented Lawrence Uzzell, director of Keston Institute.

But are Christian missionaries bringing the wrath of the Russian government on themselves? Robert Seiple, the former U.S. Ambassador for International Religious Freedom, told *Christianity Today* that some missionary efforts in Russia were like an “assault” on the country. Seiple said missionaries had showed extreme insensitivity to the influential Russian Orthodox Church. The church responded by encouraging legislation within Russia earlier this year to curb non-Orthodox churches, missionaries and religious activity. “It is going to take years for the Russian government to amend its laws so that other Christians can go back in,” Seiple said.

Keston noted that not all missionaries are encountering problems; some continue to engage in high-profile ministry in Russia without difficulty. However, public outcry over the expulsions has been minimal.

“Many missionaries just keep quiet when they are expelled,” Fagan said, “fearing that other projects their missions are undertaking or the activity of the congregations they have been working with will be threatened.”

“All these are the beginning of sorrows” (Matt. 24:8).

FRENCH BAPTISTS CONCERNED ABOUT FUTURE OF RELIGIOUS FREEDOM

PARIS, France (EP)—Baptists in France are keeping a close watch on an anti-sect law that was approved by the French National Assembly last June, but which has not yet been approved by the French Senate. The bill goes to the senate for approval in September, reports Wendy Ryan, director of the communications division of the Baptist World Alliance (BWA).

While freedom to evangelize has not been visibly affected, the bill has made the religious situation in France, a predominately Roman Catholic country, precarious for the minority Protestant groups and others labeled as sects. In 1999, the French government generated a list of over 170 groups or organizations it considered “dangerous” cults, without any input from the groups mentioned on the list. Included are some Christian ministries and organizations that have been established in France for several years. Mormons, Jehovah’s Witnesses and Scientologists also appear on this list.

The concern of the Federation of Evangelical Baptist Churches (FEBC) is that the bill, entitled “Human Rights and Public Liberties,” can be misused.

Etienne Lhermenault, general secretary of the FEBC, says that the situation in France “has been made infinitely more complicated by the vast ignorance of the French as far as religion is concerned and the resulting fear of all that is not firmly rooted in society.” He also blames the media for their “confusing generalizations and by the mediocre level of their information on Protestantism and the evangelical churches.” One of the groups targeted as sects are the French Pentecostals, for example.

The FEBC says that France, which did not give freedom of worship until 1905, is a secular state and French law affirms that the state recognizes no official church or religion, but guarantees to all the right to worship freely in private.

The majority of Protestant churches, including French Baptists, have approached the government to intervene on behalf of Christian communities that had been unjustly accused.

Morris H. Chapman, president and chief executive officer of the Southern Baptist Convention’s Executive Committee, expressed his concern about the bill, which if passed might affect more than 40 Southern Baptist workers in France. “It is particularly disheartening that the selfless act of sharing the good news of Jesus

Christ could be equated to the ‘mental manipulation’ of the public,” said Chapman.

There is also concern in the worldwide religious community that this move to identify religious groups and put them under the control of the state is a growing one not only in France, but Germany, Austria, and Belgium and other countries in Western Europe.

“It is a sad day that in the beginning of the 21st century universal religious freedom continues to be restricted, not only in Eastern Europe but in Western Europe,” said Denton Lotz, BWA general Secretary. “We must be continually vigilant in protecting religious freedom, in majority and minority situations.”

“If the foundations be destroyed, what can the righteous do?” (Ps. 11:3).

COMPUTER SECURITY CONSULTANT FINDS MASSIVE PORNOGRAPHY USE AT WHITE HOUSE

WASHINGTON, D.C. (EP)—A computer consultant hired last year to improve security for the White House computer network found massive pornographic video files passing through the system’s Internet firewall, according to an exclusive report in the Aug. 9 edition of WorldNetDaily, an on-line news service (worldnetdaily.com).

Paul Sperry, Washington bureau chief for the on-line news organization, reports that some of the downloaded files were traced back to West Wing officials as recently as the beginning of last year, during the height of the impeachment crisis. “The real-time video files—which came from hard-core porn sites featuring homosexual, farm-animal and teen sex acts—were so large in byte volume that they accounted for most of the traffic coming into the firewall,” sources told WorldNetDaily.

Both President Bill Clinton and Vice President Al Gore have denounced Internet pornography and have endorsed government-based restrictions.

The “firewall” in the White house computer system is designed to protect the computers from unauthorized access by malicious hackers. Firewall logs show the addresses of the web sites from which pornography was downloaded by White House computers. “There were things that said ‘teen,’” a White House computer expert told WorldNetDaily. “There was gay and bestiality stuff too.”

By February of 1999, White House computer specialists had installed filters to block employee access to porn sites.

Gore has urged parents to “restrict their children’s e-mail contact to keep the potential predators at bay—purveyors of pornography.” Gore says children must be protected from “red light districts in cyberspace.”

“Having eyes full of adultery, and that cannot cease from sin. . . .” (II

Pet. 2:14).

MESSIANIC JEWISH MISSIONARIES DEPORTED BY ISRAELI GOVERNMENT

ORLANDO, Florida (EP)—After four years of working in Israel establishing several Messianic congregations, the Israeli Government deported Victor Redko and his family.

After Victor graduated from U. S. Bible College in February 1996, the Redkos went to Israel to work with Russian Jews. “During this time we started a few messianic congregations, teaching in a Bible School and doing conferences on Mt. Carmel where almost 1,000 Russian Jewish believers would come from different cities of Israel to worship Yeshuah [Jesus]. Israeli newspapers were writing that something is happening in Israel—after 2,000 years, the Jews are becoming Christians. And, of course, Israeli anti-missionary organizations did not like this and they reported us to the Government, and they deported us. Because we have American citizenship we came to the States,” said Redko.

Redko and his wife were born in Belarus, in the former Soviet Union. “My wife and I grew up in underground churches during the Soviet time. In 1989, we left Russia and came to USA as refugees, because our families were persecuted. For example, my father-in-law spent five years in a Siberian prison for preaching the gospel,” Redko told Michael Ireland of Assist Communications.

Recently, the Redkos started a Russian ministry in Orlando, Fla. “In September, we will begin a School of Missions, and will train Russian believers, and send them to different countries, for them to reach the Russian Jews around the world.”

“Pray that God would supply all of the necessary needs for this ministry. Now we are believing God to provide us with \$1,500 a month to rent the facility for this school,” Redko asked.

He continued, “After us, a few more missionaries have been deported also. And now, one of our pastors was saying yesterday on the phone, that an anti-missionary organization is advertising all over the cities to help them to get rid of all of the missionaries that are presently in Israel. Please pray for the situation, that God would intervene, and would send revival into Israel.”

“How long, LORD?” (Ps. 89:46).

CHRISTIANITY SNUBBED AND INSULTED AT U.N. MEETING OF WORLD RELIGIOUS LEADERS

NEW YORK, N.Y. (EP)—A recent summit of world religious leaders at the United Nations to discuss world peace has instead caused more controversy.

Over 1,000 religious leaders representing 70 of the world’s religions gathered at

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the U. N. General Assembly hall Aug. 28-31 for meetings designed to promote peace between religious groups. The group also established a permanent advisory council of religious leaders to the U. N., designed to help prevent and solve religious disputes.

Controversy started before the meeting began, mainly due to the absence of the Dalai Lama, spiritual leader of Tibetan Buddhists and winner of the Nobel Peace Prize. Organizers of the summit reportedly did not initially invite the Dalai Lama because of a request from U. N. advisors and pressure from Chinese delegates. After public outcry, the Lama was invited to attend the final two days of the summit; he declined that offer. When Tibetan representatives read a prepared statement to the assembly on his behalf, delegates from China walked out of the room. The Chinese government accuses the Dalai Lama of creating unrest in the small country that was taken over by the communist government of China in 1959. The Lama is currently exiled from Tibet.

Another noticeable snub was the exclusion of evangelical Christian groups from the meeting. Representatives from major Protestant denominations were not invited to the summit, nor were representatives from evangelical groups, such as the National Association of Evangelicals, asked to attend. Even the Southern Baptist Convention, the largest Protestant denomination in the U.S., did not receive an invitation. A spokesperson for the denomination told CNS News that "it does not appear that the agenda of the Gospel is important" to the groups that organized the meeting.

Hans Ucko, representative to the summit from the World Council of Churches, said the meeting would have benefited from a broader constituency base—a base that should have included more Christians.

If Protestant Christians had been invited, they probably wouldn't have enjoyed the floor show. Ted Turner, honorary chairman and primary financier of the summit, took the opportunity of his keynote address to criticize Christianity.

Turner described to the delegates his desire to become a pastor and Christian missionary when he was a child, but said that upon further study he later decided that his Christian upbringing was wrong. "What disturbed me is that my religious Christian sect was very intolerant," Turner said. "We thought that we were the only ones going to heaven. . . It just confused the devil out of me because I said heaven is going to be a mighty empty place with nobody else there. So I was pretty confused and turned off by it." The billionaire also called for the establishment of a new world religion based on New Age

principles.

Ironically, during the rest of the speech Turner implored the assembly to stand up for religious tolerance (as well as nuclear disarmament). Turner gave his remarks after U.N. Secretary-General Kofi Annan asked religious leaders "to set an example of interfaith dialogue and cooperation."

This is not the first time Turner has publicly spoken against Christianity. In an interview with the *Dallas Morning News*, Turner said that Christianity is "a religion for losers" and "I don't want anybody to die for me."

"Listening to Ted Turner criticizing Christianity was like listening to nails on a chalkboard," said Darren Logan, a policy analyst at the Family Research Council who attended the summit. "Mr. Turner supposedly wanted to sponsor this summit to pursue global goals of 'peace' and 'tolerance,' but then used the podium as a soapbox to malign Christian teaching. How does Mr. Turner expect to strengthen religious tolerance when he is criticizing the tenets of one of the major world religions?"

Christian leaders questioned what the meeting of leaders would achieve. According to Bawa Jain, secretary-general of the summit, organizers hoped to "build a global network of support for the work of the United Nations." "Tolerance" and "interfaith cooperation" were buzzwords also tossed around in media reports, but Christian groups charge that the leadership of the summit is more interested in liberal causes rather than world peace.

"The so-called Peace Summit in New York in the United States this week is nothing more than another attempt by another international bureaucracy to undermine the faith and culture of Christians," said Matthew Habiger, president of Human Life International, the world's largest pro-life, pro-faith, pro-family group.

The summit was organized in part by the United Religions Initiative, a group that reportedly favors population control, abortion and same-sex marriage. While not officially organized by the United Nations, the summit was financed by several international funds tied to the U. N. (including Turner's Better World Foundation) that have financed causes encouraging abortion rights, acceptance of homosexuality and sex-education worldwide.

"Some representatives voiced concern over the agenda of the summit and its purpose. More specifically, delegates questioned why a number of Christian groups. . . had not been invited, and what were the intentions of the funders," said Jonathan Gallagher, United Nations liaison director for the Seventy-day Adventist Church. "Other concerns centered on what role would be played by the proposed International Advisory Council of Religious and Spiritual Leaders. Any attempt to work towards a kind of 'unified

world religion' or single religious voice—as some are proposing—would be doomed to failure."

Robert Maginnis, vice president of foreign policy for the Family Research Council told *Charisma* magazine that the meeting was "a wolf in sheep's clothing, cloaking anti-life, anti-family politics in the robes of religion."

Religious relativism was also a main theme expressed by several religious leaders attending the conference. Anne Graham Lotz, daughter of evangelist Billy Graham, told the assembled leaders during her speech that Jesus was the only true way to heaven. A Buddhist priest then countered her statement saying, "Every river leads to the ocean and every religion leads to God."

This vague, relativistic ideal was repeated by other leaders at the summit. "The spirit loves diversity," said Sri Sri Ravi Shankar, a Hindu teacher quoted by the Ba'hai World News Service. "The time has come to love each other's religions as one's own." This sentiment was also favored by Turner who said, "We are all one race, and there is only one God who manifests himself in different ways."

The actual impact of the summit on the world's religions remains to be seen. One outcome was the Commitment to Global Peace, a document written before the summit began, which was amended and signed by the attending leaders. The document asks the religious people of the world "to cooperate in building peaceful societies, to seek mutual understanding through dialogue where there are differences, to refrain from violence, to practice compassion and to uphold the dignity of all life."

Another outcome was an effort by Hindu, Buddhist, Jain and Sikh delegations to draft a resolution to the United Nations declaration of human rights, passed by the assembly in 1948, that would demand a better clarification on religious conversions. The delegates asked the U. N. to clarify the statement in the declaration that says, "everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance." The delegates say Christian missionaries are misinterpreting this passage to favor "unhindered conversions" and "proselytizing" in India. In a Sept. 1 meeting, the delegates drafted their own resolution condemning what they consider organized proselytism which, according to these leaders, "has a long history of creating tension, conflicts, between religious communities and which continue to impair inter-faith goodwill, tolerance and harmony." There is no report yet on how the resolution will be submitted to the U. N.

"Why do the heathen rage, and the people imagine a vain thing? The

kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2:1-3).

GLEANINGS HERE AND THERE

VIENTIANE, Laos (EP)—Renouncing Christianity is a government-sanctioned act in Laos, and comes complete with government paperwork. The Communist government of the southeast Asian country is using an official form to force Christians to renounce their faith and swear an oath of loyalty to the Laotian government. People who refuse to fill out and sign the form face a harsh prison sentence. According to World Evangelical Fellowship, the form describes missionaries as "malicious people," "enemies" and "imperialists" who "build power for themselves against the local authorities." People who sign the form supposedly affirm they do not believe in a "foreign" religion, that they will not take part in religious meetings, and that they will promote the government's concepts on peace and order. The form also says that signers will accept punishment if they are discovered practicing the religion again.

WASHINGTON, D.C. (EP)—Two congressmen urged U.S. Muslims to begin taking political power in the U.S. Representatives David Bonior (D-Mich.) and Tom Campbell (R-Calif.) spoke to an estimated 30,000 Muslims who were gathered for the convention of the Islamic Society of North America. The two read greetings from presidential candidates Al Gore and George W. Bush. Bonior called Islam the nation's fastest-growing religion and said, "The challenge for Muslims is to translate your activism into political strength." Convention delegates discussed a bloc voting strategy to give Muslims a greater voice in the Nov. 7 election.

BEIRUT, Labanon (EP)—If the U.S. moves its Israel embassy from Tel Aviv to Jerusalem, American diplomats will be sent home in coffins, said the leader of a militant Muslim group. Sheik Hassan Nasrallah, leader of the radical Hezbollah, addressed a rally of supporters on July 30 and made the threats against U. S. officials. Currently, the sovereignty of Jerusalem is under dispute by both Israeli and Palestinian leaders. Nations with embassies in Israel have been reluctant to relocate their embassies to Jerusalem because of the conflict. The response from the Hezbollah and their charge of American favoritism came after President Clinton announced July 28 that he was considering moving the U.S. embassy to Jerusalem.

TRES CRUCES, Mexico (EP)—Rural

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leaders in the Chiapas region of Mexico detained and fined four family members after discovering the family was listening to Christian music. Leaders also had members of the Hernandez family beaten and harassed after suspecting that Sacario Hernandez had converted to Protestantism. According to Christian Solidarity Worldwide, Sacario, two of his brothers and his mother were brutally beaten by authorities, illegally arrested and excessively fined. One family member remains in jail. The family was warned not to return to their home in Tres Cruces, where leaders practice a mixture of Catholicism and animism.

PHILADELPHIA, Pa. (EP)—Church-run lotteries in Philadelphia are being shut down because of questions about their legality. State law allows non-profit organizations to raise money with small games of chance, but according to the *Philadelphia Inquirer* some Catholic churches were running high-stakes games of chance, such as a \$40,000 Pot of Gold jackpot game.

TIANETI, Georgia (EP)—Local police interrupted a worship service at a Baptist church in Georgia, a former republic of the Soviet Union, and arrested its leader. The chief of police of Tianeti led the attack against the Baptists. Church property was damaged and the pastor was threatened with more attacks and jail time if he continued to lead services. According to the American Baptist News Service, the head of the Baptist Union of Georgia met with the regional governor, who promised to investigate the attack. Religious freedom is a protected right according to Georgian law.

WASHINGTON, D.C. (EP)—The U.S. House voted unanimously July 25 to pass the Innocent Child Protection Act, which prohibits states from executing women on death row who are pregnant. The vote was a rebuke to Vice President Al Gore, who recently demonstrated depth of his commitment to legalized abortion by stating that pregnant women on death row should be allowed to have their unborn children executed along with them if they so desire. "We're glad that every member of the House of Representatives. . . took the position that the government should never take the life of the child," said Douglas Johnson, legislative director for the National Right to Life Committee.

LOS ANGELES, Calif. (EP)—When news of a Democratic fund-raiser planned for the Playboy Mansion in August was made public, Vice President Al Gore quickly distanced himself from the event, saying he did not support it in any way. Now the *Washington Times* has reported

that Gore has accepted more than \$8,000 in political donations from *Playboy* magazine publisher Hugh Hefner over the last five years. The newspaper also reported that *Playboy* has donated about \$26,000 to the Democratic Congressional Campaign Committee.

EASTHAMPTON, Mass. (EP)—While video stores won't rent R-rated videos to underage children, public libraries will. That's what a Massachusetts mother discovered when her 13-year-old son came home from the library with a copy of "The Matrix." Gayle Bennet told the American Family Association, "The movie theaters won't let my children into the movies if they're rated R, but the library says that I don't have the right to tell them that my children can't rent them." When Bennet challenged the policy she was told that the library would not discriminate against patrons on the basis of age, and that if she didn't want her child renting R-rated movies she shouldn't let him come to the library. Public libraries in Massachusetts are bound by law to follow the policies of the American Library Association, which supports free access for minors to all material—including pornography.

INDIANAPOLIS, Ind. (EP)—A federal judge acted July 28 to block the state of Indiana from displaying a Ten Commandments monument on the statehouse lawn. The Indiana Civil Liberties Union won a temporary injunction after suing to block the monument. The group argues that the monument represents the establishment of a state religion, in violation of the U.S. Constitution. The proposed monument would include the Bill of Rights and the preamble to the Indiana Constitution, as well as the Ten Commandments.

WEST PALM BEACH, Fla. (EP)—A Florida woman is facing charges for using a gun to force her pregnant 16-year-old daughter to go to an abortion clinic. Brittany Dowis told police that her mother Glenda pointed a gun at her stomach Aug. 1, then drove her 67 miles to an abortion clinic near West Palm Beach. When she was alone with clinic workers, the girl let them know that her mother was forcing her to end her pregnancy. At about the same time, Glenda Dowis reportedly told a nurse in the waiting room, "If my daughter doesn't have this abortion, I'm going to blow her brains out." The 42-year-old mother was arrested and charged with false imprisonment and domestic assault. Police recovered a .38-caliber revolver from the mother's car.

KANSAS CITY, Kas. (EP)—Evolution proponents regained control of the Kansas Board of Education, a year after the board voted 6-4 to change the state's science curriculum and reduce the emphasis on evolution. In an Aug. 1 election,

two incumbents who supported that change were defeated by evolution advocates. Steve Abrams, a board member who helped draft the new policy, was the only incumbent who prevailed in the Republican school board primary. The *New York Times* reported that many Kansas Democrats changed their party registration so they could participate in the Republican primary.

NANYANG, China (EP)—The founder of China's "Born-Again movement," Xu Yongze, was freed from prison after serving three years of a "re-education through labor" sentence. According to *Compass Direct*, Xu was arrested in March 1997 during a house raid and charged with establishing an illegal organization. *Compass Direct* describes Xu's Born Again movement as a successful network of house churches in China's Henan province that could have a membership numbering in the millions. After being denounced by leaders of China's national church, Xu was sentenced to 10 years of hard labor, which was then lessened to three years after international pressure in favor of Xu. During the time before his sentencing, rumors circulated that the "Billy Graham of China" might be executed for his crimes. After his release May 16, Xu reported being tortured numerous times and subjected to exhausting physical labor. Xu first stepped into the international spotlight when he was arrested while on his way to a meeting with American evangelist Billy Graham during Graham's 1988 visit to China.

CAIDIAN, China (EP)—Chinese population control officials enforced their "one child per family" policy with an extreme display of brutality in August. After a botched abortion attempt, a woman named Liu gave birth to her fourth child in a hospital in Hubei. The mother and child were given a clean bill of health and released from the hospital, but population control officials were waiting at Liu's home when they arrived. According to the *London Times*, when Liu's husband refused to kill the child as the officials had ordered, they removed the child from the home and drowned it in a nearby paddy field. Public outcry over the barbaric event has caused population control officials to press charges against the persons guilty of the drowning. Officials have also admitted that pregnant women who break the one-child rule are often abused by government agents, but insist that those actions are not officially condoned. China's one-child policy was instituted in the 1970s as an attempt to curb the nation's rapidly expanding population.

ANNAPOLIS, Md. (EP)—The head of U.S. Navy operations is the son of a minister and a committed Christian. Admiral Vern Clark, former commander of the U. S. Atlantic Fleet, was sworn in this sum-

mer as Chief of Naval Operations. Clark has been a member of the Assemblies of God (AG) for years, and graduated from Evangel University, an AG school. While being sworn in, Clark prayed that "our Heavenly Father will grant me wisdom and courage and make clear the way ahead."

ST. PAUL, Minn. (EP)—Minnesota's Gov. Jesse Ventura says he wishes he had never done the interview with *Playboy* magazine in which he attacked organized religion. "Personally, I'll survive it, and I knew I would. But it was very difficult for my family in light of what happened," he said Aug. 11. In the *Playboy* interview, Ventura called organized religion "a sham and a crutch for weak-minded people who need strength in numbers. It tells people to go out and stick their noses in other people's business." Minnesota's churches responded with an advertising campaign offering "strength training for the weak-minded."

ZHOU KOU DAN, China (EP)—A police raid during a meeting of Chinese Christians Aug. 23 resulted in the arrest of 130, including three visiting American missionaries. Henry Chu, his wife, Sandy Lin, and Patricia Lan were attending the meeting of the Fangeheng Church during the raid. All three are Taiwanese by birth, but are also U.S. citizens. Chinese authorities released the three missionaries Aug. 25. According to Reuters, the three were being held for "activities incompatible with the tourist status under which they entered China."

MOSCOW, Russia (EP)—Abortion, smoking, and alcohol indulgence is shrinking the population of Russia at a rate "unheard of in the modern era," according to the Associated Press. The largest country in the world currently has a population of 145 million, but that number could shrink to well below 125 million in two decades if current trends continue. Russia's abortion rate is the highest in the world with two out of every three pregnancies ending through abortion. That rate, coupled with an epidemic of fertility problems caused by poverty, environmental pollution and poor health care, have greatly reduced the number of births in Russia.

Not content with having sent six-year-old Elian Gonzalez back for brainwashing in Fidel Castro's Communist dictatorship, the Clinton Administration this week is going to honor the heavily armed immigration agents who forcibly snatched the child from the Miami home of his unresisting, unarmed relatives. Immigration and Naturalization Service (INS) Commissioner Doris Meissner has summoned many of the 131 agents who participated in the April 22 raid to a special

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awards ceremony August 14 at the Federal Law Enforcement Training Center in Glynco, Ga. They will all receive a plaque "for a job well done," says the INS, and a few—presumably those who actually seized the child—will get bonus vacation days (*Human Events* 8-18-00). Editor's comment: What's next? Special honors and bonus vacations for the federal agents at Waco and Ruby Ridge?

A Boston court ruled last week that a child, born to one lesbian woman from an egg donated by her girlfriend, has two mothers and no father. The word "father" on the boy's birth certificate was legally replaced by a second "mother" after the ruling (*ibid.*).

President Clinton kept a promise and vetoed the marriage penalty relief bill, calling it "the first installment of a fiscally reckless tax strategy." In truth this bill would have removed millions of lower-income families from the tax rolls altogether and, on a percentage basis, give lower-income families a greater tax break. Neither chamber approved the measure by enough votes to override the veto—271 to 156 in the House, 60 to 34 in the Senate. Our government puts a heavier tax on married couples than those who are shackled up. The purpose is to destroy the home—the goal of Karl Marx back in the 1800s (MRC).

The media have been full of reports on the overmedication of children, particularly the explosive growth of doping millions of boys who supposedly have "Attention Deficit Disorder" with Ritalin. Now, public schools, child protective services, and courts are finding parents who refuse to put their children on Ritalin guilty of child abuse. "This is relatively new, but it's happening," Maryland psychiatrist Peter Breggin told *USA Today* last week. For the first time, a judge sided with educators against Albany, N. Y. parents and ordered their 7-year-old son to be put back on Ritalin. Four million schoolchildren in this country are said to have ADD, although a number of critics believe many of them instead are really victims of simple youthful exuberance (*Human Events*, 8-18-00).

The United States admits around 1 million legal immigrants and probably a quarter of a million illegals every year. If this keeps up, the U. S. population will be about 400 million within 50 years. A multicultural slave state (*Straight Talk* 8-10-00).

Betty Friedan, the founding mother of feminism and cofounder of the National Organization for Women (NOW), claims

in her new biography *Life So Far* that her marriage was "an absolute horror story" of abuse at the hands of her alcoholic ex-husband. In an interview with the July 16th *London Telegraph* Carl Friedan ripostes: "I call this book *Lies So Far*. . ." Although Carl Friedan maintained a decorous silence about the failed marriage since it broke up in the early 1970s, he insists now that Ms. Friedan is "the most violent person I have ever known" and that she "tottered on a thinking line just this side in insanity." Mrs. Friedan's most recent memoir comes shortly after the publication of *Betty Friedan and the Making of the Feminine Mystique* by Daniel Horowitz, a left-wing academic at Smith College. Professor Horowitz reveals that under her maiden name of Betty Goldstein the future founder of feminism was a propagandist for the Communist left and a disciple of Josef Stalin. Like Bella Abzug, another co-founder of NOW, the future Betty Friedan was a supporter of Adolf Hitler from August 1939 to June 1941. "Imagine what it would be like," comments erstwhile "New Left" activist David Horowitz, "for Betty Friedan. . . to admit that as a Jew she opposed America's entry into the war against Hitler because Stalin told her that it was just an inter-imperialist fracas. . . Imagine what it would be like for America's premier of feminist to acknowledge that well into her 30s she thought Stalin was the Father of the Peoples. . . and that her interest in women's liberation was just a subtext to her desire to create a Soviet America" (Adapted from *The New American*, 8-28-00).

Despite the recent Supreme Court decision that affirmed the Boy Scouts' right to discharge homosexual Scout leaders, the California Supreme Court earlier this month allowed a lawsuit to proceed against the Boy Scouts of America by a young Scout victim of sexual molestation at the hands of a volunteer scoutmaster. The perpetrator, who admitted sexually molesting 12-year-old Mario Juarez and nine other under age boys, is currently serving a 14-year prison term. Lawyers for Juarez state, "We're going to be seeking millions of dollars against the Boy Scouts because they knew better. They knew the organization attracts pedophiles like a magnet attracts metal" (*Human Events*, 8-25-00).

Los Angeles Cardinal Roger Mahony drew criticism from both sides of the abortion issue for opening the Democratic National Convention with a prayer asking God's protection "especially on unborn children." Mahony kept to a fairly benign script in his prayer but reaffirmed his anti-abortion stance by praying for "unborn children, the sick and the elderly, those on skid row and those on death row." Anti-abortion activists called Mahony hypocritical for praying at the convention since the Democrats support

abortion rights. Pro-abortion delegates said Mahony should not have used his prayer to advocate against abortion (*The Western Recorder*, 8-22-00).

LOS ANGELES - When Gloria Johnson learned that a group of Eagle Scouts was about to take the stage at the Democratic National Convention, she immediately went into action. She and other California delegates grabbed poster board and markers and made signs that read, "We support Gay Boy Scouts." As the uniformed Scouts took part in the opening ceremony, the delegates, seated in the front of the hall, waved their signs—and booed. Under normal circumstances jeering at children is the sort of behavior that might get a delegate sanctioned, if not booted from the convention altogether. But anyone who expected the Democratic leadership to scold the Boy Scouts of America bashers is attending the wrong convention (*The Washington Times*, 8-27-00).

Our \$5.6 trillion National Debt will cost America \$230 billion this year in interest payments—roughly \$1,000 per American, which is more than we spend on Defense or Medicare (*Straight Talk*, 8-24-00).

It's unfortunate that a few demagogues and hate-mongers insist on associating the Confederate battle flag with racism. The battle flag—the red one with the cross of St. Andrew—was carried by one of the noblest armies ever to take the field. They were the last of the chivalrous knights. Sir Winston Churchill said that the Confederate Army's fight against overwhelming odds is one of the most glorious moments in Anglo-Saxon history. H. L. Mencken, the sage of Baltimore, said that the only thing wrong with President Lincoln's Gettysburg Address was that it was the South, not the North, that was fighting for a government of the people, by the people and for the people. The Confederate Army fought for a good cause—independence and the right of self-government and the rule of law. These are such good things so worth fighting for that it's no wonder Yankee propaganda keeps repeating the lie that they were fighting to preserve slavery. In 1860, out of seven million non-slaves in the South, only 384,000 owned any slaves at all. That means that 6.6 million southerners were non-slave owners, and if you think that they would leave their homes and farms to fight for the planters' right to own slaves, you don't know much about southern culture (Charley Reese).

Most American citizens do not know the United Nations, under U.N. Secretary-General Kofi Annan, is working overtime to take control of important American institutions. The UN wants to assume control over our courts, over our military, and over our taxation policy. They plan to levy

a U.N. tax on airline flights and on the Internet. This is nothing less than a global welfare plan paid for by illegally taxing American citizens through global taxes. Don't be surprised if our spineless leaders grant the wishes of the arrogant United Nations bureaucrats! (MRC).

The Urban Institute's National Center for Charitable Statistics has analyzed tax returns from 1998 to compare each state's average adjusted gross income with its average itemized charitable deduction. According to the report, Mississippi ranks 49 in income and first in charitable giving. Most New England states, though high in income, rank low in charitable giving. Massachusetts ranks 4th in income and at the bottom on charitable giving (50th). Following Mississippi, Arkansas, South Dakota, Louisiana, Tennessee and Alabama led the generosity index. In Mississippi, average adjusted income was \$31,056, and the average charitable contribution was \$4,070. In Massachusetts, average income was \$51,812 but the average itemized gift was just \$2,645. How can you explain this? New England is largely Catholic while the South consists of Baptists and Protestants (MRC).

ANNOUNCEMENTS

The Landmark Baptist Church, Highway 292, Lyons, Ga., and Pastor Paul Jackson will have special services Oct. 5-10. Services will be at 10:00 a.m., 11:00 a.m., and 6:00 p.m. on Sunday and at 7:00 p.m. Monday through Friday. For more information contact Pastor Jackson at (912) 526-9217 or (912) 537-3139.

The East Side Baptist Church, 311 Fifth St., Benton, Ark., and Pastor Stephen G. Raines will have special services Sat. Oct. 21. The service will begin at 9:30 a.m., and a noon meal will be served. Speakers are Elders M. L. Moser, Jr., Orval Heath, Paul Brown, Chuck Bengston, and Al Horn. For more information contact Pastor Raines (501) 776-8537.

The Bible Baptist Church, Sullivan, Ill., and Pastor Rick Catt will have special services Oct. 13-14. Services will begin at 7:00 p.m. and continue the next day at 10:00 a.m. Lunch will be served on Saturday. Speakers on the program and Elders Billy Holbrook, Mike McCoskey, Wayne Reynolds, Dan Hillard, and Tim Hille. For more information call (217) 665-3494.

The Sovereign Grace Baptist Church, Northport, Ala., and Pastor Todd Bryant will have special services Nov. 3-5. The speaker is Elder Mark Minney, Perkins, W. Va. There will be a special fellowship meeting on Saturday with other elders speaking. For more information contact Pastor Bryant (205) 333-8449.



WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

United Nations Call for Global Democracy



The United Nations and their happy warriors are geared up for the biggest splurge of their 55-year history—the UN special Millennium Assembly for Global Democracy on Sept. 16th in New York. The United States is invited. We better pay attention to this Global New Deal that challenges US sovereignty and individual freedom. So, why didn't our media warn us? They are too busy with politics and candidate-smearing.

All this fits perfectly with the "Communist Goals in America," listed on pages A34 and A35 of the Jan. 10, 1963 US Congressional Record. Goal No. 11 states:

"Promote the United Nations as the only hope for mankind. If its charter is rewritten, demand that it be set up as a one-world government with its own independent armed forces."

ALGER HISS LED THE WAY

Since its founding in 1945 under the tutelage of American traitor Alger Hiss, the UN has been gradually creeping toward world government. Now, its "rewritten" Charter for Global Democracy will be boldly unveiled at the New York summit for adoption by the 100 world leaders there. Already 56 have signed.

The new charter is extreme and far-reaching, proposing among its 12 principles: eliminating the US veto and US permanent member status on the Security Council; a standing UN Army that includes US troops; UN approval required for US citizens to keep and bear arms; UN courts to prosecute US citizens before foreign judges, no jury, no bail, no appeal; a global IRS to collect taxes; a UN court to enforce treaties on environment and to force US compliance with radical UN environmental rules that could destroy US property rights and devastate the American economy.

AIMED AT US SOVEREIGNTY

Without question, such a UN Global Democracy is aimed at US sovereignty and the "unalienable rights" and freedoms guaranteed Americans under our Constitution. US acceptance is unthinkable.

But watch out. Our media has sounded no alarm. We can expect no resistance from our Madeleine Albright State Department—nor from our president who has routinely put US troops under the UN and issued Executive Orders without concern for constitutional restraints.

So, who is behind this Global De-

mocracy scheme? It is the UN Commission on Global Governance, fathered in 1991 in Stockholm by Ingvar Carlsson, former Socialist Prime Minister of Sweden, Minister of the Environment and now, Co-Chairman of this UN Commission.

The other Co-Chairman is Shridath Ramphal, former Secretary-General of Guyana, promoter of many global organizations and author of *Our Country, The Planet*.

The Commission has 26 other members—internationalists all—ranging from Ali Alatas of Indonesia to Yuli Vorontsov of Russia with the United States, Britain, China and France in between. Are these the people Americans trust with their sovereignty and liberty?

WARM-UP IN GENEVA

The warm-up for the New York extravaganza was at the July UN General Assembly meeting in Geneva where representatives of 130 nations lavished praise on the UN and called for a larger UN role in global affairs, including dissolution of "nation-states," national sovereignty and individual liberty—all called "archaic concepts."

So, did the representative of American citizens challenge these absurdities? Absolutely NO. Donna Shalala, Secretary of Health and Human Services, was wildly cheered when she proposed a "world-regulated health care program," apparently forgetting that Hillary's similar scheme had been vehemently rejected at home, as unworkable.

No one at the Geneva UN Assembly meeting stood up to object in any

way to these wild ideas. The UN internationalists were at their peak, throwing around terms like "global solidarity", "global interdependence" and "multilateral cooperative measures"—and building up confidence for their New York show-down.

'GLOBAL NEW DEAL'

Our media have allowed this UN "Global New Deal" idea to nurture without challenge. Consequently, the UN has charged forward without any real public scrutiny with its unelected, unaccountable diplomats—free to propound such ludicrous schemes that are becoming credible and unfair to Americans and, indeed, to freedom-loving people everywhere with no say-so.

Asked UN Secretary General Kofi Annan, "Is the time ripe for a Global New Deal?"—with a global bank, global taxes, global money and a "basic income for all people of the world?"

Americans are not going to stand for this. These are the tyrannies our ancestors fled from about 500 years ago for a new life in the New World—America. The UN usurpers are grossly presumptuous—over-educated, over-zealous, over-bearing and over here.

We must tell our senators and representatives to quash any UN proposed Global Democracy and that we support only UN programs that are in the national interests of the United States.

(Capt. Evans' columns are distributed by the Americanism Educational League.)

ANNOUNCEMENTS

Berea Baptist Church, Collinwood, Tenn., and Pastor Ray Sexton will have special services Oct. 2-6 nightly at 7:00 p.m. The visiting speaker is Elder Clyde Hancock, Wayne, W.Va. For more information contact Pastor Sexton (931) 724-5588.

Coming in the next issue . . .

Senate Sell Out of Impeachment Exposed by G. Russell Evans
Prayer for Revival by Milburn Cockrell
The Wife's Place in the Home by Milburn Cockrell

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BEREA BAPTIST BROADCAST Financial Report 7-31-2000 to 8-31-2000

Beginning Balance \$ 3,171.28

RECEIPTS

Grace B. C., Corbin, KY 100.00
Berea B. C., Mantachie, MS 100.00
Livingstone B. C., Barboursville, V 300.39
Berea B. C., Westpoint, TN 132.00
..... 632.39
TOTAL RECEIPTS 3,803.67

EXPENDITURES:

Radio Time 1,125.55
TOTAL EXPENDITURES 1,125.55
..... 2,673.96
Bank Charge -4.16
BALANCE \$2,673.96

CORBIN, KENTUCKY REPORT

Beginning Balance \$803.32

RECEIPTS

Total 803.32

EXPENDITURES:

WYWY 140.00
Total Expenditures 140.00
ENDING BALANCE \$663.32

BEREA BAPTIST BANNER Financial Report 7-31-2000 to 8-31-2000

Beginning Balance \$3,578.40

RECEIPTS:

B. C. of Brimfield, Brimfield, IL 19.50
Bible B. C., Sullivan, IL 40.00
Big Creek B. C., Wayne WV 300.00
Briar Creek B. C., Williamsburg, KY 125.00
Ben Mou, Danville, CA 250.00
Berea B. C., Mantachie, MS 200.00
Berea B. C., Stoning, IL 60.00
Berea B. C., Westpoint, TN 50.00
Berea M. B. C., Mansfield, OH 50.00
Bethel B. C., Pasadena, TX 30.00
Central Avenue B. C., Tampa, FL 25.00
Faith B. C., Seffner, FL 50.00
Faith M. B. C., Clarksville, TN 100.00
First B. C., Nappanee, IN 200.00
Gail Knowles, Scarborough, ME 10.00
Grace B. C., Corbin, KY 60.00
Grace B. C., Georgetown, KY 35.00
Grace M. B. C., Tulsa, OK 90.00
Grace M. B. Mission, Marion, IL 25.00
H. Gene Wingate, Green Forest, AR 38.00
Hillcrest B. C., Winston-Salem, NC 25.00
Indore B. C., Indore, WV 100.00
Jack Farmer, Mobile, AL 50.00
Joe Jurzec, Lake-in-the-Hills, IL 40.00
Ken James Gannon, B.C., Canada 6.58
L. H. Farrell, Long Beach, MS 355.00
Landmark M. B. C., Monck's Corner, SC 25.00
Leroy Bullard, Albuquerque, NM 75.00
Morris St. B. C., Hobbs, NM 600.00
Mt Pleasant B. C., Chesapeake, OH 100.00
New Testament B. C., Bristol, TN 10.00
New Testament B. C., Goshen, IN 50.00
Ocoonita M. B. C., Keokee, VA 40.00
Parkway Landmark B. C., Springfield, OR 50.00
Philadelphia B. C., Aztec, NM 25.00
Philadelphia B. C., Decatur, AL 50.00
Portland B. C., Plumerville, AR 50.00
Sovereign Grace B. C., Columbus, MS 50.00
Sovereign Grace B. C., Fulton, MS 100.00
Sovereign Grace B. C., Raleigh, NC 100.00
Sovereign Grace B. C., Northport, AL 100.00
Sovereign Grace B. C., Silsbee, TX 30.00
Sovereign Grace B. C., Galena, OH 50.00
South Park M. B. C., Seattle, WA 25.00
Temple B. C., Appalachia, VA 25.00
Temple B. Mission, Johnson City, TN 55.00
The Lord's C., Goose Creek, SC 50.00
Victory B. C., Courtland, VA 100.00
Wayne Huffman, McNeil, AR 200.00
Subscriptions 162.00
Anonymous 689.30
Dividing Check 225.00
Sub Total \$5,263.80
TOTAL \$8,842.20

EXPENDITURES:

Wages 2,304.00
Printing 521.00
Postage 699.45
FICA taxes 154.15
Dividing Check 225.00
Total Expenditure 3,903.60
..... 4,938.60
Bank charge -8.87
ENDING BALANCE \$4,929.73