

# The Berea Baptist Banner

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Ps. 60:4).

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## PREDESTINATION

By C. H. Spurgeon  
(1834 - 1892)

"Moreover whom he did predestinate, them he also called" (Rom. 8:30).

The great book of God's decrees is fast closed against the curiosity of man. Vain man would be wise; he would break the seven seals thereof, and read the mysteries of eternity. But this cannot be; the time has not yet come when the book shall be opened, and even then the seals shall not be broken by mortal hand, but it shall be said, "The lion of the tribe of Judah hath prevailed to open the book and break the seven seals thereof."

"Eternal Father, who shall look  
Into thy secret will?

None but the Lamb shall take the book,  
And open every seal."

None but He shall ever unroll that sacred record and read it to the assembled world. How then am I to know whether I am predestinated by

God unto eternal life or no? It is a question in which my eternal interests are involved; am I among that



C. H. Spurgeon

unhappy number who shall be left to live in sin and reap the due reward of their iniquity; or do I belong to that

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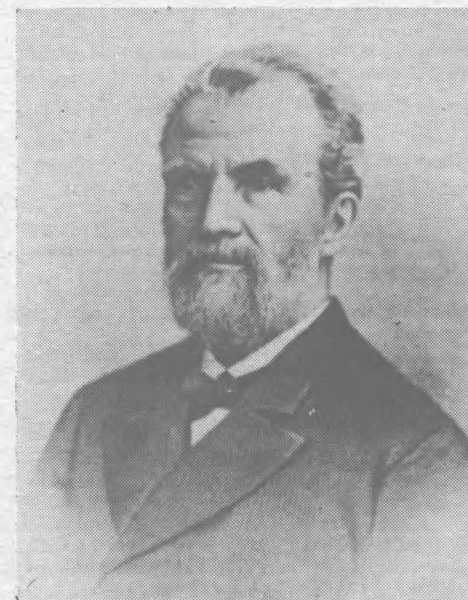
## An Able Minister

By J. M. Pendleton  
(1811 - 1891)

"Who also hath made us able ministers of the New Testament" (II Cor. 3:6).

Ministers of Jesus Christ occupy stations of transcendent dignity and responsibility. They act under a commission received from the "King of kings, and Lord of lords." It is their sublime vocation to entreat men "in Christ's stead to be reconciled to God." How dignified, how exalted their work! How highly are they honored in being made Heaven's messengers of good tidings to an apostate world!

Closely allied to the dignity of the ministerial office is its responsibility. The heralds of salvation are accountable to God for the manner in which they deliver their message. Their ministrations are to undergo the inspection and scrutiny of the last day. "They watch for souls!" The physician watches the state of his



J. M. Pendleton

patient's health---the lawyer looks to the legal interest of his client---but the minister of Christ watches for souls!---souls deathless as the everlasting Jehovah---and destined to cel-

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## REPENTANCE

By Roy White  
Morehead, Kentucky

There are some godly Bible students who oppose the teaching and preaching of repentance for this age,



Roy White

assigning this doctrine entirely to the dispensation of the law. They submit that salvation today is entirely by grace and that therefore the act of repentance on the part of the sinner

suggests that there is something that he can do toward earning salvation. But we believe this to be false reasoning from a true premise.

In every age man's salvation has been dependent entirely upon God's grace. Let there be no misunderstanding.

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## What Is Sin?

By J. B. Hawthorne  
(1837 - 1910)

"Sin is the transgression of the law" (I John 3:4).

Here we have God's definition of sin. This is what the human con-

science everywhere declares it to be. This is what human history proves it to be. Men have made many fruitless efforts to overthrow the doctrine



James Boardman Hawthorne

that sin is a violation of divine law. Some have tried to maintain the foolish philosophy which says that

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## Complete In Christ

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast February 10, 1985)

"And ye are complete in him, which is the head of all principality and power" (Col. 2:10).

The expression, "And ye are complete in him," is short but most expressive. How emphatic this is. "Ye are," not "ye shall be." And how inclusive: "Ye." The weakest saint is included in that "ye." Also observe it reads: "In him," not in myself. Thus it is not a matter of attainment but of faith. The Colossian Christians needed no Jewish ordinances and tra-

ditions, nor the philosophy of the Greeks. They had no need of some newly-invented superstition. They did not need a cup of water, seeing that they already had the whole fountain.

Note the connection between Colossians 2:9 and this verse: "For in him dwelleth all the fulness of the Godhead bodily." It is after this that Paul goes on to say: "And ye are complete in him." Believers receive

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## THE BERE A BAPTIST BANNER

Milburn Cockrell, Editor

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## COMPLETE IN CHRIST

(Continued from page one)

the Divine filling which flows down from their Divine Covenant Head (John 1:16). Christ is the fulness of God, and we are filled from Him. We are in Christ, and all fulness being in Him, we are filled with all we are capable of receiving. We derive all things which we want from His fulness, and we are safe in His keeping, who is Head of "all principality and power." We want no other wisdom, righteousness, strength, holiness, liberty, or victory, than that which Christ gives. There is a completion, or a filling up in Christ so as to leave nothing wanting. Christ is all in all to the believer.

## RESTORATION IS COMPLETE

In Adam we lost our knowledge of God, our title and fitness to Heaven, and our moral likeness to God. But all we lost in Adam we regained in Christ a thousandfold. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Rom. 5:15). Then Paul goes on to write: "But where sin abounded, grace did much more abound" (Rom. 5:20). We gained much more in the Second Adam, the Lord from Heaven, than we lost in the first Adam. We have in Christ all that God can expect from a sinner at the judgment day.

What is it to be in Christ? It is not

union with a system of doctrine, nor with eternal religious influences, nor with some church, but rather with a personal, risen, living Lord and Savior. It means to be spiritually, ethically, and morally joined to Jesus Christ as our covenant Head. It is not knowing that Jesus Christ lived as a historical figure centuries ago. Many know this but are not in Christ. To be in Christ is to be a Christian. It is to know that you are complete in Christ--that you have in Him all your needs and desires.

## REDEMPTION IS COMPLETE

Today men are preaching rank heresy about the redemption of Christ. They say Christ died for every son of Adam, removing the legal impediments out of the way of the salvation of all men and making it objectively possible for every hearer of the gospel to be saved. They contend the death of Christ made possible the salvation of all, and that all which hinders the salvation of any man is his refusal to come to Christ. This is Arminian foolishness which cheapens the blood atonement of Jesus Christ.

The Bible teaches that when Christ died He actually redeemed a people unto God: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). The redemptive work of Christ is sufficient because it is efficient for the salvation of all for whom it was made. Its sufficiency lies not in affording men a possibility of redemption, but in accomplishing their redemption with invincible power. Psalm 111:9 says: "He sent redemption unto his people: he hath commanded his covenant for ever..." The Bible does not say that God offers us redemption, if we will receive it. Rather, it declares: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

Christ is the only living and true Redeemer. Our redemption originated with Him, was carried on by Him, and completed by Him. He removed every obstacle and met every demand of God the Father in the covenant. He has satisfied every claim of Divine justice. He has finished the mighty undertaking. He has obtained eternal redemption for all His elect people. "But when the fullness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5).

## JUSTIFICATION IS COMPLETE

Man is by nature and practice a sinner before God: "For all have sinned, and come short of the glory of God" (Rom. 3:23). If men were not violators of God's moral law, they would not need to be justified before God. If they were not law-breakers and rebels against the moral government of God, they would be just before God. But the Bible, history, and

experience reveal that all men are law-breakers and rebels against the most High. Hence the question naturally arises: "How then can a man be justified with God?" (Job 25:4).

Justification is a change in man's standing before God. It has to do with the relation that has been disturbed by sin. Justification is the reversal of God's attitude toward the sinner. God did condemn; now He acquits. He did reject; now He admits to favor. Why is this so? Because of the sinner's new relation to Christ. He is completely justified in Christ as though He had never sinned a day of His life. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). "Much more then, being now justified by his blood..." (Rom. 5:9) "Who is he that condemneth? It is Christ that died..." (Rom. 8:34).

Christ is the great and grand meritorious cause of justification. He is the medium and means of forgiveness of sins. Believing in Him we are completely justified: "And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). The remission of sins is preached in His name (Luke 24:47). We "are justified in the name of the Lord Jesus" (1 Cor. 6:11). In Christ we have a complete and perfect righteousness. Our justification is so complete that any attempt to unite any thing else with His merits will entirely prevent it from being effective.

## HOLINESS IS COMPLETE

Positional holiness, or sanctification, is in Christ. By His death the believer is completely sanctified, or made holy: "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). Every believer is a sanctified man, and every believer is a saint. Jesus Christ spoke to Paul about "them which are sanctified by faith that is in me" (Acts 26:18). The same act that ushers the believer into a state of justification admits him at once into a state of sanctification, in which he is to grow until he reaches the fulness of the measure of the stature of Christ.

Throughout the New Testament believers are called saints (1 Cor. 1:2; Rom. 1:7; Eph. 1:1). If a man is a believer he is a saint, and if a man is not a saint he is not a believer. The term "saints" takes in all believers, and it does not refer to some spiritual aristocracy. A saint is not a sinless person, but a separated person, separated to God in Jesus Christ. It is wrong to believe that if you live a very saintly life, eventually you may become a saint. We hear much today of one church who canonizes some people as saints after they are dead, but in the New Testament believers were canonized as saints while they lived.

Christ is our sanctification: "But

of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). By sanctification we are made spiritually alive in Christ. There is a total renovation of the whole man. What a privilege this is! What a blessing from Heaven! To be translated from the kingdom of Satan into the kingdom of God's dear Son! To put off the old man, which is corrupt, and to put on the new man, which is created after God in righteousness and true holiness. All of our holiness is derived from Christ, and it is complete in Him.

## PEACE IS COMPLETE

Sometimes I hear men urge sinners to make their peace with God. But, according to the Bible, Christ is "our peace" (Eph. 2:14), and He has made our peace with God (Eph. 2:15). Romans 5:1 says: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The sin question has been fully settled which separated our souls from God. It was settled at the cross by Christ, and He has given to us everlasting peace.

I must not look to my feelings which change like the wind, but I must look to Christ for my everlasting peace. Circumstances may arise which cause the clouds to overshadow my soul and hide the sunshine of God's face. My poor soul may experience darkness, doubt, difficulty and perplexity. At such a time conscience cries in my ears: "Pay that thou owest." Then I look up to Christ seated in Heaven, and I say, "Yonder is my peace, my Shiloh, my heart trusts in Him, who made peace by the blood of His cross. My peace remains unchanged because it is complete in Him." This turns the frowns of my conscience into smiles. In Christ I have peace of mind and conscience.

## TRIUMPH OVER SPIRITUAL ADVERSARIES IS COMPLETE

As the children of God we must realize "there are many adversaries" (1 Cor. 16:9). We are surrounded by atheists, scoffers, skeptics, Communists, humanists, cultists, liberals and others, but the most dreadful foe of them all is our "adversary the devil" (1 Peter 5:8). Satan and his host of demon spirits, combined with the unsaved host of men, are constantly seeking to hinder us in serving God and preaching the gospel. At times it seems they have gained the upper hand. We appear to be losing the battle. Let us be on guard and "give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). Let us put on the whole armor of God, and in "nothing be terrified by our adversaries" (Phil. 1:28).

As Christian soldiers we must not be dismayed or discouraged because of minor skirmishes which occur from day to day with our spiritual foes, for we have won the war through Christ. He has already "spoiled principalities and powers, triumphing over them" by His cross

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## COMPLETE IN CHRIST

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(Col. 2:15). He is the captain of our salvation (Heb. 2:10). "Now thanks be unto God, which always causeth us to triumph in Christ" (II Cor. 2:14). "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). "Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:37). Truly we can boldly say that we "can do all things through Christ which strengtheneth us" (Phil. 4:13).

### SERVICE IS COMPLETE

God saved us to serve Him. He did not save us merely to keep us out of Hell. When He freed us from being "servants of sin" we "became servants of righteousness" (Rom. 6:18). We were purged from our sins "to serve the living God" (Heb. 9:14). As new creatures in Christ we must serve Him in holiness and righteousness all the days of our lives (Luke 1:74-75). The Lord's yoke is easy and His burden is light. Even our afflictions are light afflictions.

In ourselves we are all "unprofitable servants" (Luke 17:10). Our service to God is only acceptable through Christ. As believer priests we "offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Pet. 2:5). God only can be "glorified through Jesus Christ" (I Pet. 4:11). God is glorified in the church by Jesus Christ (Eph. 3:21). Our services are only acceptable as they ascend through the medium of His merits and are rendered holy by His priestly intercession. Our services are complete in Christ. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

### HAPPINESS IN DEATH IS COMPLETE

How awful the reign of Death. The King of Terrors daily advances on us. His eye has no pity; his arm is never weary; his mouth is wide open. Every ache and pain points to his advent. We were born to die and we die daily. Every breath we draw makes it less likely that we shall draw another. We can as soon run from ourselves as the monster, Death. A few more years and these sparkling eyes shall close when the Grim Reaper comes. Then our remains shall go to lie beneath the grassy sod, mouldering in the grave. Our never-dying soul shall then be in Heaven or Hell.

"Blessed are the dead which die in the Lord. . ." (Rev. 14:13), but cursed are the dead outside of Christ. To die in Christ is no loss but an eternal gain (Phil. 1:21). In Christ even death is ours and we must not fear it (I Cor. 3:22). To pardoned sinners death has lost its sting. Forgiven souls may triumph over death and say, "O death where is thy sting? O grave, where is thy victory?" Death to pardoned sinners is a messenger, inviting us to exchange our tabernacle of clay for a palace not

made with hands—a deliverance from the fetters of time—a summons to God's soldiers to lay aside the armor and to shout the victory—a chariot to convey us from this famine-stricken land to the Goshen of perpetual plenty—a ferry to carry us once for all over the flood that rolls between this wilderness of sighs and the happy land, where sorrow and sighs have for ever fled! Verily, the King of Terrors is the Prince of Peace!

### OUR GLORY IS COMPLETE

Death is a workman appointed by God to tear down this earthly house of mortality and clay, that it may be set up anew, infinitely more lasting, beautiful, and glorious. God tears down this vile body that He may fashion it like the glorious body of His own Son. "For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20-21). In Christ we have hope of the resurrection of the body.

At death the spirit and the body go their separate ways. The body goes to sleep in Jesus in the grave and the spirit returns to God who gave it. But these two old friends are not eternally parted at death, for they shall meet again at the resurrection. The spirit will return laden with the wealth of Heaven and fetch his old companion to the participation of all his joy and happiness. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are

asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:13-17).

Jesus Christ is our resurrection and life (John 11:25). His death and resurrection perfumed the grave and brought resurrection glory to light. His resurrection is the pledge for ours. Jesus Christ is coming again to raise those who have fallen asleep in Him. "The dead in Christ shall rise first." The Spirit of Life is the vital bond which holds the bodies of the saints as well as their spirits in union with Christ. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). Our resurrection and eternal glory are complete in Christ.

### NOTHING MORE IS NEEDED

Every grace in the Christian economy is to be had in Christ. Let us not look to baptism, for it is a picture of Christ's burial and resurrection from the dead. Let us not look to the Lord's Supper, for it represents the death of Christ by which we are actually saved. Let us not look to the church for spiritual completeness, for Christ is its Head. "And ye are complete in him." We are complete in Christ in the sense that in Him we have all the fitness for Heaven provided for us.

But do we not need an altar where sinners come to give their hearts to Jesus? We have but one altar, Jesus Christ. Do we not need an earthly priest? There is no visible priest in the New Testament church. Jesus Christ is the great apostle and high priest of our profession, who ever lives to make intercession for us. Do we not need a sacrifice? There is no atoning sacrifice in the house of God. The Lord's Supper is a festival, not a sacrifice. Jesus Christ offered one sacrifice once for all, inexhaustible and available for ever. We need no merit of penance, for we have a perfect righteousness in Christ. We need no intercession of a female beside the throne of God, for Jesus Christ ever lives to plead our case before God. We need not the purifying of purgatorial fire, for His blood cleanses from all sin. We need not the forgiveness of some high church council or church official, for we are completely forgiven by Christ of all our trespasses.

All honor and glory to the dying Lamb! We can glory only in Christ and in the blood of His cross. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14). "Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1). Heaven help us to magnify our great Redeemer and to shout His praises to

the top of the everlasting hills. O Lord, help us to avoid self-righteousness.

### CONCLUSION

In Colossians 4:12 I read: ". . . always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." Do these words contradict our text? No, never! One refers to our standing, while the other refers to our state. In other words, Paul says: "Ye are complete; therefore, you must become so." Reason would say otherwise, but God says: "Ye are complete; therefore, strive to become so." Although counted complete in Christ, I am experimentally incomplete in myself. God would have me to make true in myself what is already true in Christ. He desires to make me what He already counts me to be!

This spiritual completeness in Christ must be personally realized by an experience of God's grace in the heart. We must be joined to Christ by faith. There must be close spiritual union and communion between Christ and our human spirit. "But he that is joined unto the Lord is one spirit" (I Cor. 6:17). We must be in Christ, and Christ must be in us if we are to have any hope of everlasting glory. Do you know Christ? Are you in union with Him?

## AN ABLE MINISTER

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estial or infernal habitations. Well did Paul in contemplating the solemn responsibilities of the ministry enquire, "Who is sufficient for these things?"—And well may this become the stereotyped question of ministers of every generation.

If these views of the dignity and responsibility of the ministerial vocation are correct, is it not highly important that "those who labor in word and doctrine" should be "able ministers of the New Testament?" Does not the magnitude of the work in which they are engaged furnish ample scope for the consecration and employment of all their powers? Ought not every herald of the cross, under the impulses of a sanctified ambition, to strive to become an able minister of Christ? Does not the state of the church and of the world call loudly for an able ministry?

An able ministry is the theme I deduce from the text, and in its consideration I notice,

1. The requisites to an able ministry.

What are the requisites? They are,

1. Mental capacity. The absence of native strength of intellect peremptorily precludes the idea of ability. Power comes not out of weakness.—Constitutional mental deficiencies are irremediable. They may be deplored, but to supply them would be equivalent to a creative operation.—What is called talent is fundamentally essential to ability. It may be said that much depends on

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## AN ABLE MINISTER

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mental improvement. This is true, as I expect to show, but it should be remembered there must be something to improve. Before there can be culture there must be soil in which to perform the operation. Before there can be a superstructure there must be a foundation on which to rear it. Marble in the roughness of its native quarry is susceptible of polish; brickbats possess no such susceptibility.

The minister whose native mental characteristic is weakness cannot (unless there be a miraculous interposal in his favor) become a man of strength. There are men of unquestionable piety who, as all know, ought not to preach, and could not preach if they were to make the attempt. Piety is often found in connection with inferior intellectual powers—a fact which should excite unfeigned gratitude to God. Still piety, disconnected from mental ability, should never be regarded as a passport to the office of the ministry. There are men also who in addition to piety are possessed of respectable literary attainments, and yet owing to some misfortune of mental organization, they are feeble men. Their intellectual faculties seem resolved to have no concert of action, and it may well be questioned whether those faculties can be symmetrically developed. It would perhaps be improper to say that men of this class ought not to engage in the work of the ministry, but it may be safely said that they can never become able ministers of the New Testament. No one needs more than a minister of Jesus Christ a strong, sound mind. As much mental capacity is requisite to make an able preacher as to make an able physician, or an able lawyer, or an able judge. He who has not talent sufficient, with suitable application, to do honor to the medical or the legal profession, can never, with any amount of application, become an able man in the clerical profession. It would be strange indeed if talent of inferior type were competent to the performance of the duties of the most responsible office known among men. In the requisites to an able ministry I insist that a prominent place should be assigned to mental capacity.

2. Learning, I mention, as a second requisite to an able ministry. We have seen the importance of native, original talent. Natural abilities are indispensable, nor are acquired abilities to be lightly esteemed. Talent is susceptible of cultivation, and God in bestowing it lays its possessor under obligations to improve it. **"That the soul be without knowledge, it is not good."** The minister who does not by study invigorate and expand his mental capacity, so far as his circumstances enable him thus to do, is a slothful servant—a loiterer in the vineyard of his Lord. The day of inspiration is

past, and men know nothing but what they learn. There have been professed ministers of Christ (there may be some still) who seemed to consider themselves specially commissioned to decry learning, and by consequence exalt ignorance. If there are advantages in ignorance, men of this class most disgustingly exemplify them. They suppose God does not need the learning of ministers in the advancement of His cause. What a pity it is that they are not intelligent enough to know that a distinguished theologian has said with caustic and eloquent severity, "If God does not need our learning much less does he need our ignorance." This class of preachers would have no texts from which to preach if learned men had not translated the Bible from Hebrew and Greek into English. From such antinomian, anti-missionary and anti-education ministers may the churches everywhere be delivered.

"From such apostates, O, ye mitred heads, Preserve the church! and lay not careless hands On skulls that cannot teach, and will not learn."

The idea that God sanctifies ignorance and makes it subservient to the accomplishment of the objects of the ministry cannot be found in any "canonical book," and it will be a happy day for the church and the world when it becomes an "obsolete idea".

Learning is important for several reasons. The study requisite in acquiring it disciplines the intellectual powers. We have seen that an able minister must possess mental capacity—natural talent. One object of education is to render this talent as effective as possible. By proper cultivation its original power can be greatly increased. Indeed, with suitable discipline the augmentation of mental power is so marvellous as to give some plausibility to the sentiment that all minds are originally equal.—Without endorsing this sentiment—a thing I cannot do—I may be permitted to say that it would indicate transcendent folly to attempt to fix limits to the expansion of the human mind. The probability is that there are involved in its wondrous organization unimagined possibilities of improvement. Nothing, so far as the world yet knows, is so well adapted to strengthen the mind as the judicious exercise of its faculties. This exercise is induced by a habit of mental application, and the application is indispensable to the acquisition of learning. If then it is desirable that the church and the world be supplied with able ministers of the New Testament, and if native mental power is susceptible of vast increase, and if the most effectual way of increasing it is to accustom the mind to habits of study, and if the formation of these habits is secured by educational discipline, it follows that learning is important on account of its casual connection with the development of intellectual strength. Another consideration shows the value of learning. It is

the means of acquiring knowledge. Were I to use the term in its most enlarged sense I would say it is the only means of acquiring knowledge. And can a minister of Jesus Christ know too much? Is there any kind of knowledge which may not subserve his usefulness? If his mind is ever so richly stored may he not make all his resources available in the elucidation of divine truth? This is the object of ministerial learning. It is not to enable the minister to display himself, but to present more attractively the glorious truths growing out of and vital to the system of redemption through Jesus Christ. How numerous, how sublime these truths! How delightful to trace them in their divergence from the cross—following them in their wondrous ramifications—finding them inwoven into one another—mutually dependent upon one another—and after the mind is wearied with joy to retrace them to their central source—the cross—the grand exponent of universal truth. How appropriate the saying of a minister of the church of England:—"My brethren, how much learning does it take to make these things plain." To be a competent expositor of the divine Word is a distinction of no ordinary kind. Extensive knowledge must precede the attainment of this distinction. And to show that all kinds of knowledge may be laid under contribution in expounding the word of God, I need only say that several passages in the Bible cannot be understood without an acquaintance with the absurd system of Grecian and Roman mythology, and there is one passage at least which defies interpretation unless the expositor invokes the aid of the Pythagorean dogma relative to the transmigration of souls.

It may be inferred from the foregoing remarks that I consider a collegiate course of study indispensable to a minister of the gospel. I protest against and repudiate such an inference. Colleges furnish many facilities for the acquisition of learning, and whenever circumstances permit, those who have the ministry in view should avail themselves of these facilities, but it is the greatest folly to say that education is acquirable only within college walls. Many a learned man never saw a college, and many a "graduated dunce" has gone forth from his alma mater scarcely able to tell what alma mater means. The acquisition of learning is the important thing: how and where the acquisition is made are matters of little consequence. Who will say Andrew Fuller was not an able minister—a learned man in the best acceptance of the phrase—and yet his name is found on no "College roll." He was a self-made, self-educated man, but did England send forth from the classic halls of Oxford or Cambridge any man who could measure strength with him in the Doistical and Socinian controversies? I think not, and I hope my partiality for the name of Fuller does not pervert my

judgment.

3. Ardent, elevated piety is a third requisite to an able ministry. No ministerial qualification is comparable in importance to this. An intellect such as angels have, would, without piety, make its possessor a "sounding brass or a tinkling cymbal." The most profound knowledge, the most extensive literary attainments in connection with an unsanctified heart, would prove a curse. The possession of talent and learning gives power to do good or evil. The amount of good or evil done will depend upon the capacity to execute the one or the other. Talent and learning may be considered the minister's intellectual qualifications, while piety is his moral qualification, and must ever control and consecrate his intellectual qualifications.

I have referred to ardent, elevated piety. Meager attainments in the divine life will not suffice for the heralds of salvation. Spiritual mediocrity barely sufferable in any, is in them intolerable. They stand like the angel in the sun, in a conspicuous place, and should be "burning and shining lights." The flame of divine love must burn with unceasing constancy on the altar of their hearts. Theirs must be an intimate "fellowship with the Father and with his Son Jesus Christ." They must not only be "good men," but "full of the Holy Ghost and of faith." The phrase "full of the Holy Ghost" is an admirable definition of ardent, elevated piety. Full of the Holy Ghost! All the powers of the soul imbued with his influence and so interpenetrated by His presence as to leave no moral vacuum to be otherwise occupied—this is piety to which the epithets ardent and elevated may be applied. Would that all the ministers of God were the subjects of this exalted piety! Then might we expect a revival of apostolic zeal, and a day so bright as that which would speedily dawn upon us earth has seen never.

The piety which I recommend as the superlative requisite to an able ministry was strikingly exemplified in the Apostle Paul. From the period of his conversion to the day of his death he was unreservedly consecrated to God. The incipient impulses of spiritual life prompted him to inquire, "Lord what wilt thou have me to do?" and this was with him the question of questions till his heart beat its last throb. His zeal for the divine glory was unextinguishable—his love to the cause of Christ knew no abatement—his solicitude for the salvation of immortal souls was all absorbing. His friends contemplated the moral sublimity of his career with unqualified admiration, while his enemies brought their ungenerous charges against him—charges impeaching both his intellect and his heart. In explanation of his conduct he condensed what might have been expended into a volume into this

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# AN ABLE MINISTER

(Continued from page four)

comprehensive declaration, "The love of Christ constraineth us." He was under a resistless moral necessity of pursuing the course he did pursue, because the love of Christ bore him along with a kind of sacred violence. He could truly say, "For me to live is Christ." The promotion of the divine glory was in his estimation an object of such exalted importance that he earnestly enjoined on his brethren this rule of action: "Whatsoever ye do, do all to the glory of God." So ardent was his attachment to the doctrines of the Cross--so bright a display of the divine perfections did he see in Christ crucified--that when his mind reverted to the fact that some, professing discipleship to the Redeemer, were enemies of his cross, his heart was burdened with grief--grief of which bitter, copious tears were the sad exponents. There is eloquence in these tears. There is no intimation that the apostle shed a tear when at five different times he "received forty stripes save one," or when he was "thrice beaten with rods," or when he was "stoned." In all his perils of which there was a sad variety, it is not said that he wept. He stood unappalled before tyrants and was unmoved by the threats of those who thirsted for his blood--for he counted not his life dear to himself--but when he thought of that distressing collection of terms "enemies of the cross," his firm manliness was transmuted into the most effeminate tenderness--he exhibited all the softness of the gentler sex, and the great Apostle wept like a tender-hearted child.

How great too was Paul's anxiety for the salvation of souls. He could say, "My heart's desire and prayer to God for Israel is that they might be saved." He speaks of travailling in birth for the Galatians till Christ was formed within them. Language could not express more agonizing solicitude. Earnestly was his heart fixed on the accomplishment of the objects of his ministry and all his rich intellectual resources received the sanctifying impress of his piety. He was a man of vigorous native talent, and that talent had been sedulously cultivated by all the educational appliances of that age. He was able to measure arms with the philosophers of Greece and Rome in the combats of intellectual gladiatorship. He was a great man, and it has been well said, "the world has seen but one Paul." But all his mighty powers were consecrated to the work of the ministry, and his vast learning thoroughly imbued with his deep spirituality, was made conducive to his greater usefulness in the cause of Christ.--Paul was a model preacher. In him we see in felicitous union the three requisites to an able ministry to which reference has been made. In him we have an emphatic refutation of the assumption that

there is something incompatible between a strong, well disciplined intellect and a devout heart. There is no such incompatibility.

"Piety has found friends in the friends of science,  
"And true prayer has flowed from lips  
Wet with Castalian dews."

And to you, my dear brother, about to be fully invested with the ministerial office, permit me to say, imitate Paul as he imitated Christ. I do not flatter you when I say that God has endowed you with the mental capacity which is one of the requisites to an able ministry. As to literary and theological advantages you have been highly favored. Your opportunities of improvement have been as good as our country affords. Few ministers in Kentucky have enjoyed such privileges, and you must remember that those privileges create corresponding responsibility. Your brethren consider your piety unquestionable, and let me reiterate the sentiment that among ministerial qualifications piety is superlatively important. Let your talent and learning be kept constantly under the dominion of piety. Let it be seen that treasures of human learning are subject to your draft and can be made available in preaching "the truth as it is in Jesus." In piety alone, my brother, originates that zeal for the glory of God which should distinguish every minister. Piety alone, will inspire you with love to the cause of Christ. Piety alone will enable you to feed the "sheep" and the "lambs" of the great Shepherd. Jesus loves His spiritual flock with so much affection that He would not say to Peter, "feed my sheep," "Feed my lambs", until He had received from him an affirmative response to the question, "Lovest thou me?"

Nothing, my brother, but piety, ardent piety will qualify you to endure in a becoming manner the trials of the ministry. Paul said to a young minister, "Endure hardness as a good soldier of Jesus Christ." Many years of your ministerial life will not pass away before you can enter into the spirit of this passage better than at present.

Piety alone can excite within you that love to the souls of impenitent sinners without which you cannot rationally expect to be instrumental in their salvation. Other things being equal, those ministers are accustomed to be most successful in "saving souls from death" who feel the deepest solicitude for their conversion to God. There must be a minister who would preach the gospel aright a "passion for souls." This will not only secure fidelity in the delivery of his message, but affectionateness and earnestness of manner in its delivery.

Here memory recurs to other years and I seem to behold the form of your venerated father before me. His preaching is among my early reminiscences and the impression it made upon me was so deep as to remain unimpaired by revolving years. He was a man of strong mind, and re-

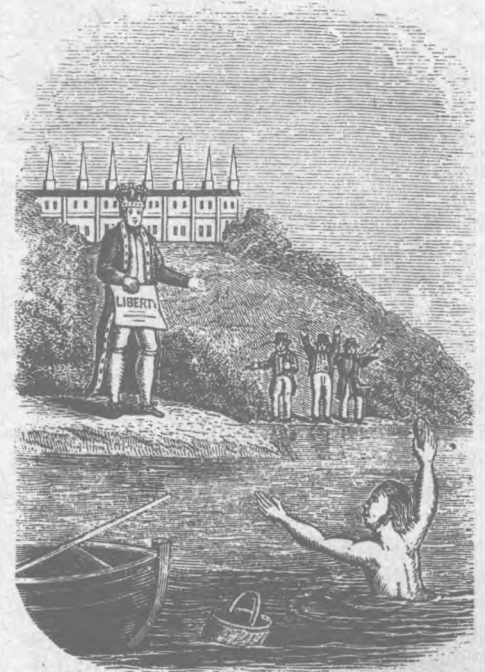
spectable attainments, though I need not say that ministerial education was less common in his day than it now is. His piety was ardent. His heart was full of love to God and the souls of men. There was in his sermons a felicitous combination of argument and exhortation, and his appeals to his congregations were almost invariably enforced by the eloquence of his tears. These tears so far from impeding quickened his utterance and were the accompaniments of the most eloquent expressions that ever fell from his lips. His preaching reminded me of one Paul warning his hearers "night and day with tears." When your beloved father fell a victim to death thousands said "a good man has fallen in Israel." They called to mind the days when he in conjunction with Elders Vardeman and Hodgen went forth proclaiming the unsearchable riches of Christ. Nor has Kentucky been wont to send forth an abler triumvirate. Many years have passed since then, and yet to this day when I think of the importance of affectionateness and earnestness in the pulpit William Warder is my beau ideal of a gospel preacher.

My dear brother, could your honored father rise from the dead and stand before us on this interesting occasion, he would urge upon devout piety as your most important ministerial qualification. He is not here, but I cannot persuade myself that his glorified spirit is unobservant of the transactions of this hour. If angels rejoice when a sinner repents, it is not incredible that a father in Heaven is interested in a son's consecration to the work of the ministry. May you, my brother, so perform the duties of the ministry that all who remember your revered father may involuntarily, say "Elijah's mantle rests on Elisha."

(Continued in August issue)



# The Pearl Of Great Price



"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. 13:45-46).

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"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:8).

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"Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13).

\*\*\*\*\*

"If thou seeketh her as silver, and searchest for her as for hid treasures: Then shalt thou understand the fear of the LORD, and find the knowledge of God" (Prov. 2:4-5).

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"For ye are bought with a price" (I Cor. 6:20).

"Those that seek me early shall find me" (Prov. 8:17).

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## NOTE

### THE CHURCH IN THE HOP GARDEN

By John Stanley

This book is an account of the Longworth-Coate Baptist Church of Berks and Oxfordshire (Ante 1481-1935) and its ministers. This was a Particular Baptist Church which suffered much for its faith and practice. In my opinion it is one of the most important books ever published. I gladly gave up my rare copy for the publication of this edition. The book is now in our store and ready for sale. Order today and get your copy of this collector's item.

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## PREDESTINATION

(Continued from page one)

goodly company, who albeit, that they have sinned shall nevertheless be washed in the blood of Christ, and shall in white robes walk the golden streets of paradise? Until this question be answered my heart cannot rest, for I am intensely anxious about it. My eternal destiny infinitely more concerns me than all the affairs of time. Tell me, oh, tell me, if ye know, seers and prophets, is my name recorded in that book of life? Am I one of those who are ordained unto eternal life, or am I to be left to follow my own lusts and passions, and to destroy my own soul? Oh! man, there is an answer to thy enquiry; the book cannot be opened, but God himself hath published many a page thereof. He hath not published the page whereon the actual names of the redeemed are written; but that page of the sacred decree whereon their character is recorded is published in his Word, and shall be proclaimed to thee this day. The sacred record of God's hand is this day published everywhere under Heaven, and he that hath an ear let him hear what the Spirit saith unto him. O my hearer, by thy name I know thee not, and by thy name God's Word doth not declare thee, but by thy character thou mayest read thy name; and if thou hast been a partaker of the calling which is mentioned in the text, then mayest thou conclude beyond a doubt that thou art among the predestinated--**"For whom he did predestinate, them he also called."** And if thou be called, it follows as a natural inference thou art predestinated.

Now in considering this solemn subject, let me remark that there are two kinds of callings mentioned in the Word of God. The first is the general call, which is in the gospel sincerely given to everyone that heareth the Word. The duty of the minister is to call souls to Christ, he is to make no distinction whatever--**"Go ye into all the world, and preach the gospel to every creature."** The trumpet of the gospel sounds aloud to every man in our congregation--**"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price"** (Isa. 55:1). **"Unto you, O men, I call; and my voice is to the sons of man."** (Prov. 8:4). This call is sincere on God's part; but man by nature is so opposed to God, that this call is never effectual, for man disregards it, turns his back upon it, and goes his way, caring for none of these things. But mark, although this call be rejected, man is without excuse in the rejection; the universal call has in it such authority, that the man who will not obey it shall be without excuse in the day of judgment. When thou art commanded to believe and repent, when thou art exhorted to flee from the wrath to

come, the sin lies on thy own head if thou dost despise the exhortation, and reject the commandment. And this solemn text drops an awful warning: **"How shall ye escape, if ye neglect so great salvation."**

But I repeat it, this universal call is rejected by man; it is a call, but it is not attended with divine force and energy of the Holy Spirit in such a degree as to make it an unconquerable call, consequently men perish, even though they have the universal call of the gospel ringing in their ears. The bell of God's house rings every day, sinners hear it, but they put their fingers in their ears, and go their way, one to his farm, and another to his merchandise, and though they are bidden and are called to the wedding (Luke 14:16-18) yet they will not come, and by not coming they incur God's wrath, and he declareth of such--**"None of those men which were bidden shall taste of my supper,"** (Luke 14:24) The call of our text is of a different kind; it is not a universal call, it is a special, particular, personal, discriminating, efficacious, unconquerable, call. This call is sent to the predestinated, and to them only; they by grace hear the call, obey it, and receive it. These are they who can now say, **"Draw us, and we will run after thee."**

**"Well,"** cries one, **"but what are the words which Christ uses when he calls a sinner from death?"** Why the Lord may use any words. It was not long ago there came unto this hall, a man who was without God and without Christ, and the simple reading of the hymn--

**"Jesus lover of my soul."**

was the means of his quickening. He said within himself, **"Does Jesus love me? then I must love Him,"** and he was quickened in that selfsame hour. The words which Jesus uses are various in different cases. I trust that even while I am speaking this morning, Christ may speak with me, and some word that may fall from my lips, unpremeditated and almost without design, shall be sent of God as a message of life unto some dead and corrupt heart here, and some man who has lived in sin hitherto, shall now live to righteousness, and live to Christ. That is the first illustration I will give you of what is meant by effectual calling. It finds the sinner dead, it gives him life, and he obeys the call of life and lives.

In preaching of this call this morning, I shall divide my sermon into three brief parts.--First, I shall give illustrations of the call; secondly, we shall come to examine whether we have been called; and then what delightful consequences flow therefrom. Illustration, examination, consolation.

I. First, then, for illustration. In illustrating the effectual call of grace, which is given to the predestinated ones, I must first use the picture of Lazarus. See you that stone rolled at the mouth of the sepulchre? Much need is there for the stone that it

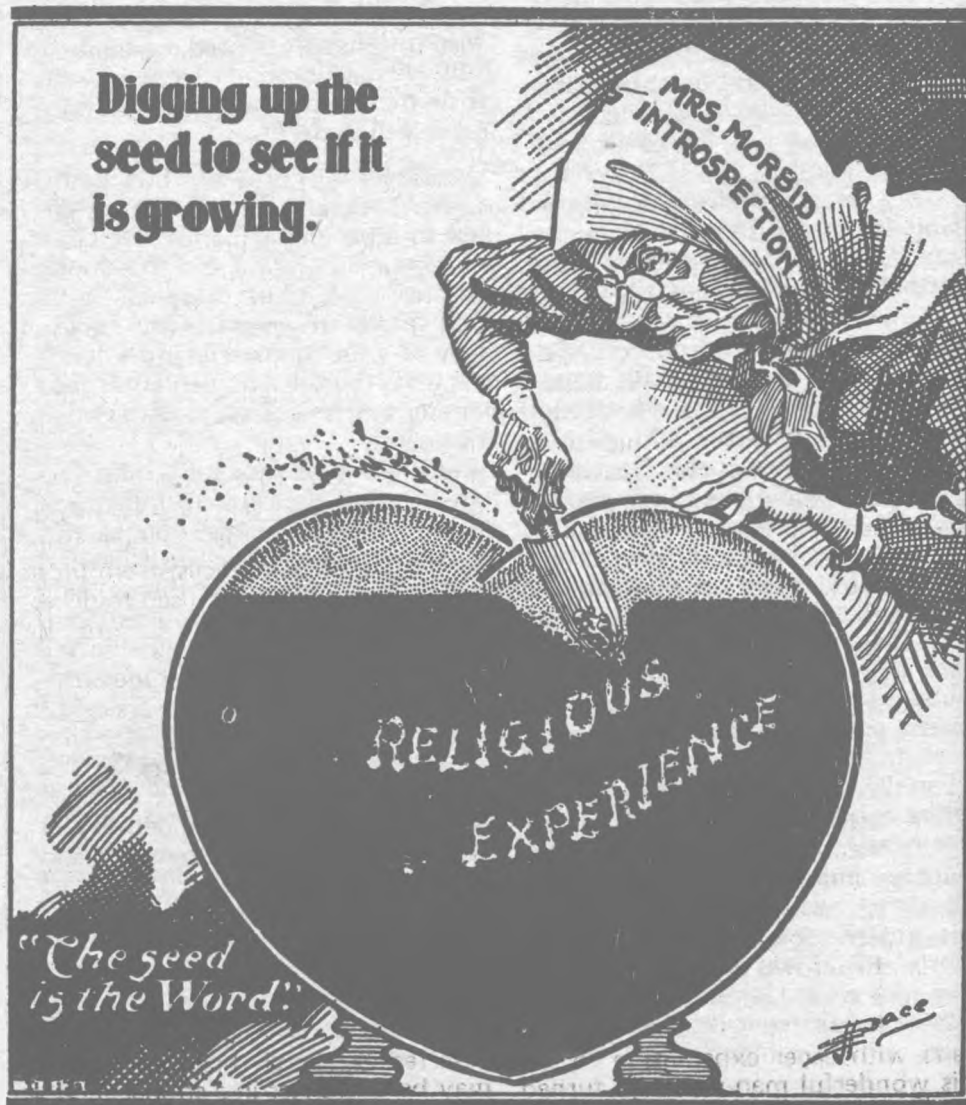
should be well secured, for within the sepulchre there is a putrid corpse. The sister of that corrupt body stands at the side of the tomb, and she says, **"Lord, by this time he stinketh, for he hath been dead four days."** This is the voice of reason and of nature. Martha is correct; but by Martha's side there stands a man who despite all his lowliness, is very God of very God. **"Roll ye away the stone,"** saith He, and it is done; and now, listen to Him; He cries, **"Lazarus, come forth!"** that cry is directed to a mass of putridity, to a body that has been dead four days, and in which the worms have already held carnival; but, strange to say, from that tomb there comes a living man; that mass of corruption has been quickened into life, and out he comes, wrapped about with grave-clothes, and having a napkin about his head. **"Loose him and let him go,"** saith the Redeemer; and then he walks in all the liberty of life. The effectual call of grace is precisely similar; the sinner is dead in sin; he is not only in sin but dead in sin, without any power whatever to give to himself the life of grace. Nay, he is not only dead, but he is corrupt; his lusts, like the worms, have crept into him, a foul stench riseth up into the nostrils of justice, God abhorreth him, and justice crieth, **"Bury the dead out of my sight, cast it into the fire, let it be consumed."** Sovereign Mercy comes, and there lies this unconscious, lifeless mass of sin; Sovereign Grace cries either by the minister, or else directly without any agency, by the Spirit of God, **"Come forth!"** and that man lives. Does he

contribute anything to his new life? Not he; his life is given solely by God. He was dead, absolutely dead, rotten in his sin; the life is given when the call comes, and in obedience to the call, the sinner comes forth from the grave of his lust, begins to live a new life, even the life eternal, which Christ gives to his sheep.

But let us consider a second phase of it. You will remember while the sinner is dead in sin, he is alive enough so far as any opposition to God may be concerned. He is powerless to obey, but he is mighty enough to resist the call of divine grace.

I may illustrate it in the case of Saul of Tarsus: this proud Pharisee abhors the Lord Jesus Christ; he has seized upon every follower of Jesus who comes within his grasp; he has haled men and women to prison; with the avidity of a miser who hunts after gold, he has hunted after the precious life of Christ's disciple, and having exhausted his prey in Jerusalem, he seeks letters and goes off to Damascus upon the same bloody errand. Speak to him on the road, send out the apostle Peter to him, let Peter say, **"Saul, why dost thou oppose Christ? The time shall come when thou shalt yet be his disciple."** Paul would turn round and laugh him to scorn--**"Get thee gone thou fisherman, get thee gone--I a disciple of that imposter Jesus of Nazareth! Look here, this is my confession of faith; here will I hale thy brothers and thy sisters to prison, and beat them in the syna-**

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Saul was anointed to be king when he was seeking his father's asses; and many a man has been called when he has been seeking his own lust, but he will leave the asses, and leave the lust, when once he is called. Now, by this shall ye know whether ye be called of God or no. If ye continue in sin, if ye walk according to the course of this world, according to the spirit that worketh in the children of disobedience, then, are ye still dead in your trespasses and your sins; but as He that hath called you is holy, so must ye be holy. Can ye say, "Lord, thou knowest all things, thou knowest that I desire to keep all thy commandments, and to walk

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## PREDESTINATION

(Continued from page seven)

blamelessly in thy sight. I know that my obedience cannot save me, but I long to obey. There is nothing that pains me so much as sin; I desire to be quit and rid of it; Lord help me to be holy?" Is that the panting of thy heart? Is that the tenor of thy life towards God, and towards his law? Then, beloved, I have reason to hope that thou has been called of God, for it is a holy calling where-with God doth call his people.

(Continued in August issue)

## REPENTANCE

(Continued from page one)

standing on this score. Neither sacrifices, nor ritual, nor any works of the law were ever able to save one single soul. "No man is justified by the law in the sight of God, it is evident: for, The just shall live by faith . . . If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:11,21). In every dispensation justification before God has been received freely by His grace through the redemption that is in Christ Jesus. The sacrifices of old were but coverings of sin, looking forward to the cross of Christ. Salvation, forgiveness, and justification are based upon the atoning work of the Son of God which was wrought for all the elect at Calvary. But if His sacrifice is to be effectual for any individual of any age, that individual must repent of his sins and believe the Gospel of God. Such a one—whether he were of the dispensation of Promise, as Abraham; or of the age of the Law, as Moses; or of the economy of Grace, as Cornelius; or whether he be living today under Grace—is justified through faith by the grace of God and in no other way.

Repentance is an essential on the part of him who would be saved in this age as well as in any other, for "except ye repent, ye shall all likewise perish" (Luke 13:3). So is faith essential, that is, faith in God, for it is through faith that man becomes the recipient of eternal salvation. <sup>1</sup>

### I. THE IMPORTANCE OF THE REPENTANCE MESSAGE

We can catch the importance of repentance in the frequency and emphasis of references to it in the New Testament. The opening note of John the Baptist's preparatory message emphasized this theme: "Repent for the kingdom of heaven is at hand" (Matt. 3:2). Judgment was coming. In light of this, John called for radical transformation. His hearers were to bring forth fruit worthy of repentance (Luke 3:8).

When asked what to do, John specified actions appropriate to each of the subgroups of his hearers. He told them to abandon their old ways and to sincerely believe. To the multitudes he said, "Let the man who

has two tunics share with him who has none; and let him who has food do likewise" (Luke 3:11). The tax collectors who came for baptism were told, "Collect no more than what you have been ordered to" (v. 13). Soldiers were told, "Do not take money from anyone by force, or accuse anyone falsely, and be content with your wages" (v. 14).

Jesus' ministry proclaimed this same theme: "Repent, for the kingdom of heaven is at hand" (Matt. 4:17). Not only was this concept prominent in Jesus' own teaching, but it was the focus of the disciples' message as well. "And they went out and preached that men should repent" (Mark 6:12). Similarly the seventy called upon their hearts to repent. The one ground of condemnation of Chorazin, Bethsaida, and Capernaum was that they did not repent. Had these mighty works done in them been done in Tyre and Sidon, these two towns would long before have repented in sackcloth and ashes (Luke 10:13-15). The men of Nineveh would arise at the judgment of his generation and condemn it, for they repented at the preaching of Jonah, but this evil generation had evidently not repented, even though One greater than Jonah was there (Luke 11:29-31).

From the incident in Nineveh, we see the necessary connection between repentance and certain actions which demonstrate the reality of that repentance. Jonah said that the king wore sackcloth and sat in ashes. He commanded his subjects to do so, and commanded them further to cry mightily to God, and turn from their evil ways and violence (Jonah 3). Thus, repentance was demonstrated by a change of mind and action.

Repentance is also emphasized in the apostolic preaching. Peter preached repentance on every important occasion: on Pentecost (Acts 2:38), to the crowd in Solomon's porch (Acts 3:19), before the Sanhedrin (Acts 5:31), and to Simon Magus (Acts 8:22). The Apostle's message also included a call to demonstrate the sincerity of repentance by the outward act of baptism (Acts 2:38; cf. Acts 10:47-48). Paul, in his first preaching, linked his message with John's preaching of repentance (Acts 13:24), and told the group at Mars Hill: "Therefore having overlooked the times of ignorance, God is now declaring to men that all everywhere should repent" (Acts 17:30).

Because of the emphasis on repentance in the preaching of the Gospel, it cannot be neglected in our understanding of salvation. This is particularly important in our day. The strong emphasis being placed upon positive thinking can easily lead us to avoid such "negative" ideas as sin, conviction, and repentance. We have also heard about the dangers of preoccupation with irrational and inappropriate feelings of guilt. Yet, if we are really guilty, it is essential that we recognize it and repent of our sin. This recognition makes a big dif-

ference in the depth and reality of Christian experience at later stages of the salvation process. The Pharisee Simon was critical of Jesus for letting a sinful woman touch Him in the process of washing, wiping, kissing and anointing His feet (Luke 7:36-50). Jesus said to him: "He who is forgiven little, loves little" (v. 47). Repentance leads to an awareness that we have been forgiven. It produces the deep love for the Lord, following repentance. If we want wholehearted and intensive Christian discipleship, then we must have the proper biblical emphasis upon repentance. <sup>2</sup>

### II. DEFINITION

Repentance means a change of mind. The English word comes from a compound Greek word: *metanoeo*. The Greek noun *nous* means mind. The Greek verb *noeo* tells what the mind does: it thinks or considers. Then the Greek preposition *meta*, when connected with *noeo* expresses the idea of a change. And so *metanoeo* (repentance) means to consider the past, to think back and change the mind. It is afterthought as opposed to forethought. In repentance the sinner is occupied with his past record before God.

If one should feel that it is minimizing a great truth to define repentance as a mere change of the mind, it is enough to say that in the Bible the mind, includes what we mean by the heart; it includes the affections as well as the intellect. And remember also that gospel repentance is a change of mind toward God about sin. The carnal mind is enmity against God, and to change the mind from enmity to love for God is no small change. It is as difficult as to raise the dead or create a world. This may cause one to ask, How can a sinner repent since a stream cannot rise higher than its

source? The answer is obvious: we cannot repent except by Divine grace. <sup>3</sup>

### III. REPENTANCE PRECEDES FAITH

When it is said that repentance precedes faith we are not speaking in a chronological sense. Repentance and faith, justification and sanctification, conversion and regeneration all happen at the same moment that Christ reveals Himself in one that is saved. It is in the logical sense that is spoken of here. Anyone can have faith but faith without repentance is nothing more than what the devils have which is mere belief (James 2:19). A sinner must see himself as a sinner, which is repentance, before he takes Christ as Saviour, which is faith. He must see himself as a sinner before God, before he sees Christ as Saviour. He must be sick of sin before Christ becomes precious to him. The sinner must become helpless in his mind before he will choose Christ as his Saviour. To urge someone who has not repented to have faith in Christ is the same as telling a well man to take medicine or having a rich man to beg for money. It is the same as to have a condemned criminal to say "Let me go free and I will sincerely confess that I have done wrong. But if I am to die for it I will not acknowledge my guilt for the crime." Whenever repentance and faith are spoken of in juxtaposition, repentance is placed before faith (Acts 20:21; Heb. 6:1).

### IV. WHAT REPENTANCE IS NOT

1. It is not a reformation. A man can turn away from his sins and still not be a Christian. No man is saved because he gives up something. A reformation of the old nature does not bring about the creation of a new nature.

2. It is not penance. Penance is an expression of sorrow (by some act) that is done to pay for sin. It is like a punishment.

3. It is not remorse. To have remorse is to be sorry for having done something wrong, but it does not necessarily mean a desire to change one's course for the future. Judas, for example, had remorse for betraying the Saviour. Many folks that are in jail are sorry, but are they sorry for their crime? The answer is no. They are sorry because they were caught. In true repentance the sinner will be sorry for his sins. Just being sorry for sins is not repentance, but it can lead to repentance (II Cor. 7:10).

4. It is not penitence. To be penitent is to be sorrowful for one's sins, conscious of one's guilt; contrite. The word differs from remorse in the sense that remorse implies no more than regret for having sinned, or having been caught sinning; while penitence implies a sense of guilt, and some desire to act differently. One who is repentant will suffer penitence, but penitence is not of necessity repentance.

(Continued on page nine)

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(Continued from page eight)

### V. THE ELEMENTS OF REPENTANCE

Repentance has three basic aspects, an intellectual, an emotional and a volitional aspect.

1. The intellectual element. This implies a change of view. It is a change of view with regard to sin, God, and self. Sin comes to be recognized as personal guilt. God as the one who justly demands righteousness, and self as defiled and helpless. The Scriptures speak of this aspect of repentance as the knowledge of sin (Rom. 3:20; cf. Job 42:5f; Ps. 51:3; Luke 15:18f; Rom. 1:32). Repentance also involves a change of mind concerning Christ. Peter called upon the Jews to see Christ not as a mere man, an imposter, or a blasphemer, but as the promised Messiah and Savior (Acts 2:14-40).

2. The emotional element. This implies a change of feeling. Sorrow for sin and a desire for pardon are the aspects of repentance. There is intense emotion in David's prayer. "Be gracious to me, O God, according to Thy lovingkindness; according to the greatness of Thy compassion blot out my transgressions" (Ps. 51:1). Paul writes, "I now rejoice, not that you were made sorrowful but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, in order that you might not suffer loss in anything through us. For the sorrow that is according to the will of God produces a repentance without regret" (II Cor. 7:9f.). Other verses which show emotion to be a part of repentance are Matt. 21:32; 27:3 (cf. Ps. 38:18).

3. The volitional element. This element implies a change of will, disposition, and purpose. This is the inward turning from sin. There is a change of disposition to seek pardon and cleansing. Paul writes, "Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?" (Rom. 2:4).

Confession of sin (Ps. 32:5; 51:3f; Luke 15:21; 18:13; I John 1:9) and reparations for wrongs done to men (Luke 19:8) are fruits of repentance, but they do not constitute repentance. We are not saved for repenting but if we repent. Repentance is not a satisfaction rendered to God, but a condition of the heart necessary before we can believe unto salvation. Furthermore, true repentance never exists apart from faith. That is, one cannot turn from sin without at the same time turning to God. Conversely, we may say that true faith never exists without repentance. The two are inseparably bound together.<sup>4</sup>

### VI. SOME ASPECTS OF GOD BRINGING REPENTANCE

1. Through the Goodness of God. "Despise thou the riches of his goodness and forbearance and long-

suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). See also II Peter 3:9.

2. Through the Scriptural Teaching. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24, 25).

3. Through the Chastisements of God. "Repent; or else I will come unto thee quickly and will fight against them with the sword of my mouth" (Rev. 2:16). See also Revelation 2:5; 3:3; Hebrews 12:6-11.

#### CONCLUSION

The word itself need never be mentioned, and still the doctrine will hold for to make men see, by the Word and through the Spirit, their sinfulness and to draw them to the place of faith in Christ is to cause them to repent.

#### FOOTNOTES:

1 English, E. Schuyler, Litt. D., *Things Surely to be Believed* (Loizeaux Brothers: New Jersey), 1946.

2 Erickson, Millard J., *Salvation: God's Amazing Plan*, (Victor Brooks: Wheaton), 1978.

3 Cole, Claude Duval., *Definitions of Doctrine*, (Bryan Station Baptist Church: Lexington).

4 Thiessen Henry Clarence., *Lectures in Systematic Theology*, (Eerdmans: Grand Rapids), 1949.



#### BEREA BAPTIST BANNER FINANCIAL REPORT May - 1985

Beginning Balance	509.51
RECEIPTS:	
Mt. Pleasant B. C., Chesapeake, OH	100.00
Morris Street B. C., Hobbs, NM	50.00
Johnstown B. C., Rock Camp, OH	10.00
Berea B. C., South Point, OH	188.00
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Marie Sutherland, Longwood, FL	100.00
Anonymous	275.00
Subs	207.76
Deposited to divide check	16.00
Sub Total	2,334.50
TOTAL	2,844.01
EXPENDITURES:	
Printing	561.92
Postage	200.00
Supplies	29.15
Wages	1,418.72
IBM	309.17
TOTAL	2,518.96
BALANCE 5-31-85	325.05

## The Sleeping Servant

By the Editor

As I concluded the article last month Jonah had set sail for Tarshish. God had commanded him to go to Nineveh and preach to the Gentiles. The prophet refused to obey God's command. In attempting to flee the special presence of God, he has joined himself to a Gentile captain and crew on the way to Tarshish. At this time Jonah should have been in Nineveh preaching repentance, but instead he has become a tourist on a Mediterranean cruise.

Jonah has chosen a downward course. He went "down to Joppa" and "down into" the ship going to Tarshish (1:3). He will soon go "down into the sides of the ship" (1:5). Soon the sailors will throw him overboard and he will go down into the sea. He will not stop there as he will soon go "down to the bottoms of the mountains" (2:6). For some time Jonah was going down literally and spiritually. A downward course is an easy course, for it takes little effort to walk down hill. A sinful way is always a downward way; disobedience is debasing.

#### THE WEATHER WARNING

Today we look at verse 4 of chapter 1 which says: "But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken."

First, I see in this verse the teaching that God controls the weather. The Hebrew verb rendered "sent" is an inherently strong word in the causative stem. What is said is that God cast forth with force and violence this tempest of mighty madness upon the Mediterranean Sea. This was no common squall but a "mighty tempest" which fiercely tossed the ship. Truly, God gathers "the wind in his fists" (Prov. 30:4), and He "bringeth the wind out of his treasures" (Ps. 135:7). Even the "stormy wind" fulfills "his word" (Ps. 148:8).

Second, there is seen the moral significance of the weather. God sent this wind because of the disobedience of Jonah. The rebellion of the forces of nature are caused by the rebellion of man. Jonah's rebellion brought a mighty tempest upon his soul. Hence God sent a mighty storm to pursue and bring him to repentance. This wind was the chastening hand of the Lord. God has a controversy with this runaway prophet; He is angry with him. It was mercy on God's part to reclaim and restore one of His straying sheep, although it was by a "mighty tempest."

Third, I see from the words of verse 4 that the guilt of one man endangers the safety of others. There is such a thing as vicarious suffering. The misconduct of the president of the United States may lay waste this nation. The folly of the mayor of a city may bring disorder and disaster

to a city. The prodigality of a son may ruin the name of his family. The captain of a ship by a wrong command may sink his ship with its crew and passengers. The hypocrisy of one church member may bring disgrace upon the church and give it a bad name in the community. Jonah's presence on the ship to Tarshish endangered the lives of all on board (Rom. 14:7).

#### THE MORAL EFFECTS OF THE STORM

Verse 5 reads: "Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep."

The sailors believed that the ship was about to be broken apart and their lives lost. The root idea of the Hebrew word rendered "mariners" is salt. This points to the salt-encrusted clothing of men occupied with boats and constantly splashed by the brinish sea. These seamen were not novices at their trade; they were "old salts," seasoned veterans of many strong winds and rough tides. But this mighty tempest made these men afraid who seldom knew fear.

We cannot be certain of the national identity of these seamen who manned Jonah's flight ship. In all probability they were Phoenicians, who lived in the main on the coast of Palestine. For centuries it has been their custom to "go down to the sea in ships" and to "do business in great waters" (Ps. 107:23). The Phoenicians were people of rich commerce and sea travel. They probably knew little of Jonah's God and held to polytheistic religious beliefs. The storm inspired their reverence for their many gods, and so every man cried "unto his god." They were frightened into prayer. It is not said that some of them prayed while others reviled. There was no mutiny as every man prayed to his god.

Some men who seldom pray in prosperous circumstances are generally the first to call upon God when adversity comes. Did these sailors engage in a selfish outcry for help, or was there real repentance and strong feelings in their hearts? God only knows; we do not know. At least it would seem that their prayers were earnest. It is said that they "cried" every man to his god. They were doing what their religion had taught them to do, despite the fact that their prayers were misdirected. There was not one unbent knee among them that day. Oh, that Christians would all join in such united, earnest prayer when we are assailed with difficulties. What we need in view of the present moral storm upon the earth is collective supplication.

These seamen "cast forth the wares that were in the ship into the sea, to

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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Was Adam and Eve saved after the fall and are they in Heaven? ----Louisiana



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"Unto Adam also and to his wife the Lord made coats of skins, and clothed them" (Gen. 3:21).

Yes. After the fall, Adam and Eve made aprons of fig leaves. It was fig leaf religion. Today man tries to cover his sins the same way. The Son of God, the eternal Word, appeared in the garden. He had walked with Adam and Eve before the fall. Now He appears in the cool of the day. Adam and Eve hid themselves among the trees of the garden. They manifested a sense of shame in hiding or seeking to hide from God's presence. The awakening of their conscience caused them to fear. They thought they could hide from the presence of God.

"And the Lord God called unto Adam, and said unto him, where art thou?" (Gen. 3:9). This is the call of grace. The Lord was not ignorant of Adam's hiding place. He knew that Adam was in the garden for He had placed him there. He knew that they had eaten the forbidden fruit. He also knew the answers that they would give. Adam and Eve sought to justify themselves by shifting the blame. Eve blamed the serpent for her sin and Adam blamed the woman for his sin. In a sense, he put the blame upon God for giving him the woman. But the call was the call of grace. It would awaken him to a sense of sin and bring him to confession of sin.

Adam was not only aware of his sin, but he was in need of a Savior. He was conscious of need especially toward God. He had attempted to provide clothing. "And they sewed fig leaves together and made themselves aprons" (verse 7). They were trying to establish their own righteousness. This covering was a bloodless covering. Paul said, "And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). Adam tries to establish his own righteousness but in the presence of God, he was naked.

Adam and Eve died a spiritual death when they transgressed the law of God. They began to die physically and without a savior they would die an eternal death. Both spiritual and eternal death were arrested by

grace through the institution of sacrifice. "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. . . . And Abel, he also brought of the firstling of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering" (Gen. 3:21; 4:4). God slew animals as a sacrifice for the sin of Adam and Eve. He pictured the substitutionary death of Christ dying for their sin. They continued to offer sacrifices after they were expelled from the garden. Adam and Eve were among the people that God gave to the Son.

HAROLD J. HARVEY



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I am unable to find a definite, clearly defined answer to this question in the Bible. Yet there are some facts recorded which lead me to believe that Adam and Eve were saved and are in Heaven.

I take it that God's slaying an animal, shedding its blood, taking its skin and making coats for clothing Adam and Eve (Gen. 3:21), is a type of their redemption, which was to be wrought through the promised "seed of the woman" (Gen. 3:15). By this it seems God illustrated and preached redemption to them.

Again, it seems that Adam and Eve referred to and expressed their hope in the promised Redeemer when they named their first son. They called him "Cain" - i.e. "Possession" - evidently thinking that in him would be fulfilled the promise concerning "her seed," as given in verse 15 of chapter 3. Many Hebrew scholars tell us that the literal translation of Eve's statement at Cain's birth is as follows: "I have gotten a man, the Lord." At any rate, her statement expresses her hope of a Saviour to be fulfilled in her seed.

The strongest argument for the salvation of Adam and Eve is the fact that their children, both Cain and Abel, had a proper knowledge of the acceptable worship. It seems quite evident that the children learned this from the teaching and example of their parents. Hebrews 11:4 clearly shows that Abel's sacrifice and worship was more than mere formality. His offering was an offering of true faith, "by which he obtained witness that he was righteous." Since Abel

was aware of the necessity of a blood sacrifice as a sin offering, offered in faith as a means of acceptance before God, we must assume that he learned this truth from his parents. If they taught it to the children they must have believed and practiced it themselves. Is not this a very strong evidence of their salvation?

Because of the above things which I have pointed out, I believe Adam and Eve were saved, and are in Heaven. However, I am content to leave the final settlement of the question in the hands of the Lord.

JAMES GREEN



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Yes, I believe that Adam and Eve were saved after the fall and that they are presently in Heaven.

After they had fallen into sin their fellowship with God, for which they had been created, was severed. It was God who took the action which was necessary for their recovery. Adam and Eve, instead of seeking after the Lord (which unregenerate people will not do--Romans 3:11), "hid themselves." God was "walking in the garden in the cool of the day." The Scripture says they feared when they heard the "voice of the Lord God." Before this they had fashioned girdles of fig leaves and covered themselves, but their need was a greater covering which the Lord God provided for them.

In Genesis 3:21 it is said, "Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them." This, to me, is an illuminating type of God clothing the sinner in the perfect righteousness of our Lord Jesus Christ. It also teaches us that the "filthy rags" of our own self-righteousness will not cover our sinful hearts (Isaiah 64:6).

The fact that God "called unto them" and then made a covering for them would cause me to say that they were saved, because I do not believe that the atonement made by Christ was for anyone except the elect. That is, those whom God had chosen. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief

of the truth" (II Thess. 2:13).

JIMMIE B. DAVIS



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May I deviate and delay to try to answer the question asked until I have said a few things about Adam and Eve? Were they really historical persons or merely representatives of the race, male and female? Many critics have tried to make this part of the Genesis account of creation non-historical. Neo-orthodoxy would make Adam and Eve representative of mankind in general. To some, this first family of history are non-entities.

The writers of the New Testament believed in Adam's historicity. The genealogy of Jesus was traced back to Adam (Luke 3:38).

Jesus speaking to the Pharisees said, "Have ye not read that he which made them at the beginning made them male and female" (Matt. 19:4). Here Jesus Christ was placing His approval upon the Genesis account of creation as an event that took place at a definite time in history. There is no implication of allegory but an event in time.

Paul also believed in the Genesis account and the creation of Adam and Eve as individuals in history. In I Timothy 2:13-14 he speaks of Adam being formed before Eve.

Jude evidently believed in Adam as an historical person, even as Enoch was a man of history (Jude 14).

Now that we see that Adam and Eve were individual members of the human race, we can look into their condition or standing before God. After the fall in the garden, were Adam and Eve ever saved? There might be a question raised with reference to the rather long list of heroes of faith in the Old Testament mentioned in Hebrews, chapter 11. Adam and Eve are not listed here. Abel is first on the list. These are only a select few believers of the Old Testament period who are mentioned by the person who was inspired to give us this book. How many more could have been named? We may not rightly conclude that Abel was saved and his parents were not, since he is mentioned and these are not.

I personally think both Adam and Eve were saved after their fall.

Some use Genesis 3:20 to prove the faith of Adam. "And Adam called his wife's name Eve because she was the mother of all living." I like to refer to the next verse. "Unto Adam also and to his wife did the Lord God make coats of skins and clothed them" (Gen. 3:21). Prior to this, God had come seeking both Adam and Eve. Genesis 3:8 says, "They heard the voice of the Lord

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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

*Do you believe that our religious freedoms are being taken away from us by the government in America? What can Christians do in cases like this? ---Ohio*



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So often the most precious things in life are taken for granted or lightly. Religious freedom is most precious to have and to hold. Sometimes it takes the loss of it or the danger of losing it to cause us to sense its value.

Freedom of religion in America is one of the top priorities on the list of values here in "the land of the free".

There is freedom before God. Jesus said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Paul speaks of freedom before God. "Stand fast therefore in the liberty wherewith Christ hath made us free and be not entangled again with the yoke of bondage" (Gal. 5:1).

Surely this Galatian letter teaches that God's people are not to subject themselves to legal bondage, but rather are to subject themselves through the Spirit, voluntarily to their Lord and Master who purchased that redemption through His precious blood. We are not under legal restraint and harsh dictation by an oppressive tyrant. Rather, we are under the loving care of a sovereign heavenly Parent who knows us in an omniscient way. He wills for us only what is best. He withholds from us nothing but what is not now or eventually best and right.

We are not our own but are blood-bought and free to voluntarily subject ourselves to our Lord. How often we spend our time subjecting ourselves to rules and regulations made by others, by preachers, by churches, by denominations, by counsels, by creeds, by those who would bind us.

When a tyrant or a government prohibits people to act freely before God, then and there religious freedoms are gone. Who doubts this has taken place in Communistic countries? Also dictatorships and other oppressive governments are robbing their subjects of certain degrees of freedom before God.

There are cases in America where it seems the government has restricted certain religious rights of some of its citizenry. This brings us sorrow and vexation of spirit.

In America, laws are made by men. Government is ordained of God and is to be respected by its subjects (Rom. 13:1-7). Oppressive laws which restrict or deny religious freedom should be repealed and just laws voted upon and put into effect. Some minority groups in the U. S. are proving what voter registration and the ballot box can do in shaping the laws of the land.

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I would point out in this answer that many religious groups in America infringe upon the freedom promised by our Constitution. Some do this through mis-guided zeal (zeal without knowledge of what the Scriptures actually teach), others because they seem to be bent on rejecting any civil authority, and that includes the authority of our government. There is no doubt that we have people in government who would like to destroy our religious freedom, but I feel that many of our political leaders are often pressured into taking counter measures against the methods some would use in the name of religion. I feel that we have many legislators who love the religious freedom provided in our country as much as any of us, and that they will continue to work to insure this. All believers should do as much as we can to prevent any erosion of our religious freedom and this would certainly include any infringement upon it.

Religious freedom is a precious heritage, and one that we should carefully guard. I believe that we still enjoy the greatest measure of religious freedom enjoyed anywhere in the world and it behooves us to work toward retaining it.

First, we should seek God's guidance in all religious activity and make sure that it is scriptural.

Secondly, we ought to elect people to positions in government who are dedicated to our Constitution, and who will work to uphold it.

Thirdly, we should spend much time in prayer for these people. "I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are

in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1-2).

Fourth, be informed about the things that are taking place in this area and become involved in taking a stand for that which we know to be scriptural. Never criticize just for the sake of being critical, but always be ready to offer constructive criticism when needed and let your views be known to those who formulate and legislate policy in the matter of religious freedom.

Fifth, never deny religious freedom to another (even though you disagree with their position), for in denial of this freedom to others there is a great danger in losing it for ourselves.

Sixth, Christians should continue to take a strong stand for separation of Church and State!

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Many things which have happened over the last few years give evidence that our religious freedoms are eroding. Government interference with and harassment of churches, church operated schools, and cases in which law enforcement officials have entered churches during services and arrested the pastor and others present, is certainly an encroachment upon religious freedom. This has happened upon more than one occasion recently, the most notable case being that of the Faith Baptist Church of Louisville, Nebraska. Another notable case is the arrest of the pastor of a Baptist Church in Mississippi, in which the County Sheriff entered the church while the pastor was preaching, arrested him, and took him to jail. In addition to this, the Internal Revenue Service has drawn up rules by which to determine what religious organizations really qualify to be recognized as a church, for purposes of tax exemption. These rules are based upon what is called "accepted public policy." This presents one of the gravest dangers to religious freedom. These examples could be multiplied many times over, but these are sufficient to prove the point.

In view of this, there are several things which we can do. We can and must strengthen our emphasis upon strong Bible believing, Bible preach-

ing churches. We must give ourselves fully to the practice of these Biblical principles; living holy lives, and fervently witnessing of God's grace and truth to others. We must be prepared to stand for the principles of God's Word, and then also to suffer the consequences for doing so. We must rediscover the power of prayer, which at present is greatly neglected. "The effectual fervent prayer of a righteous man availeth much" (James 5:16). We can repent of our sins, and return to seek the face of our holy God (II Chron. 7:14).

In addition to the above, we can keep ourselves informed as to legislation which is being brought up in the legislatures (local, state, and national) and write letters, phone, or otherwise let your elected representatives know of your opposition to any legislation which you think is a danger to religious freedom. We can inform our friends and neighbors of these things and encourage them to register their opposition also. We can become informed as to the position taken by those running for elected office on matters which relate to this issue and vote accordingly. We can become more concerned with principles of right and wrong than with what is good for our pocketbook, when we go into the voting booth. We can work to elect good men to office. In general, we can individually become more involved in doing all we can to promote good government.

When all is said and done you can keep trusting God, and stand for Him regardless of what happens.

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"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God" (II Tim. 3:1-4).

Paul described our day. Satan has caused this humanistic generation to be despisers of those that are good. One example of losing our religious freedom was demonstrated in Louisville, Nebraska, when a court order signed by a district judge allowed law officials to padlock the doors of Faith Baptist Church. The pastor was arrested and incarcerated in Cass county jail. We may not agree totally with the handling of this incident by church and pastor, but the apathy of some Christians was appalling. Many

(Continued on page twelve)



## THE SLEEPING SERVANT

Time Conversion on WRNO to the British Isles and Europe:  
 GMT London, England time (also Ireland and Portugal)  
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 GMT + 1 Western Europe and Poland, Yugoslavia, Czechoslovakia, E. Germany,  
 Albania (During Summer: GMT + 2 hours)  
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# THE SLEEPING SERVANT

(Continued from page twelve)

How do you think Jonah felt when this pagan skipper commanded him to pray to his God for mercy on their imperiled state? That runaway prophet is not fit to pray. He needs someone to pray for him. The Divine Chronicle does not tell us that Jonah actually prayed, although he may have done so to escape suspicion. I can imagine that Jonah stood speechless for a time as he heard the storm beating against the ship and saw the waves leaping from their depths.

One of the most embarrassing things in the world is for an unsaved person to ask a backslider to pray for him. Jonah was embarrassed when the skipper asked him to pray to his God. In reality, Jonah should have been the first one to pray and should have urged all others to do so. Jonah's God was the only prayer-hearing God on board that ship. Some of us are like Jonah. We ought to be praying but we are sleeping. The world wonders why we do this as the captian wondered why Jonah slept. If a lost sinner asked you to pray for him, would you be on praying grounds? Or, would the lost sinner find you asleep spiritually?

## THE GUILTY PARTY IS SOUGHT

Prayer having apparently failed, the seamen think it is time to employ another measure. They believe the storm has come because someone of them is guilty of a terrible crime. The culprit must be detected. The guilty party must be discovered and assigned responsibility for their plight. "And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lots fell upon Jonah" (Jonah 1:7). Jonah may not have been a party to this event, nor even have known what was done. But it mattered not. The lot fell on Jonah!

I see here the fact that human suffering is caused by sin. The sailors said: "...that we may know for whose cause this evil is upon us." These men were better theologians than some present-day preachers. They did not attribute their danger to the mishap of some uncontrollable forces, or to the indifference of God. They knew full well that human suffering is caused by human sin. Pain is not a demon from Hell to bring tears to our eyes, but a messenger from God to teach us the depravity of our nature and the magnitude of sin.

In this verse I also see the proof of God's overruling providence: "The lot fell on Jonah." God always put the cap on the right head. The old proverb is emphatically true that in all ages and circumstances "the lot is cast into the lap, but the whole disposing thereof is of the Lord" (Prov. 16:33). There is no such thing as chance. The God of providence rules in the world. All events and all things are under His control at all times.

It was a terrible thing for a prophet of God to stand before those heathen sailors, detected, exposed, convicted, covered with confusion and shame. But how easily the God of providence accomplished this. Numbers 32:23 declares: "...be sure you sin will find you out." You may conceal your sin, forget it, deny it, but God will bring it to light sooner or later. The sweep of time cannot prevent the discovery of your crime. The Lord God Almighty is better at uncovering sin than the FBI. Don't deceive yourself. Rebellion against God cannot long be successfully hidden from others, or impassively ignored by the rebel himself.

The seamen discovered Jonah's sin before he did. This is almost always the case. Men generally see the faults of others before they see their own. Each sailor thought the storm was caused by someone other than himself. No one wanted to take the blame for the sin. It is our nature to act thusly. We are all more apt to behold the mote in our brother's eye than to consider the beam in our own eye.

## PRACTICAL POINTS

Once again before I close this discourse I wish to make some practical observation upon this lesson.

1. Runaway souls want to sleep and slumber in seclusion. They long for complete insensibility to their sins. They attempt to drown convictions in a bottle of booze. They seek to make their bed in Hell, or flee to the uttermost parts of the earth to escape God's special presence. They are determined to smother conscience by associating with the ungodly. But let us remember insensibility is not security. A man may never be more in danger than when he is asleep.

2. Jonah lost something by going to Tarshish. It was not his salvation. It was the special presence of God. This is what the church has lost today. By running from God we have lost the presence and power of the Holy Spirit. That is why lost sinners can come in and go out of our services untouched and undisturbed. God is not working in our midst. We are asleep in the Devil's cradle.

3. A sleeping church is not only helpless and useless, but it is a positive hindrance to lost sinners. Jonah's sin caused his fellow-voyagers to lose their cargo and almost their lives. A disobedient church endangers the souls of others by her uncharitable behavior toward God. Such a church stands in the way of sinners and hurts the cause of Christ. It was because Achan was in the camp that the Israelites were defeated by their foes. Our prayer should be: God, help me not to be the one person who may endanger my family and hold back the progress of my church.

4. Many people, like the skipper of the ship to Tarshish, believe in God and prayer when the waves of death are wildly dashing about men. They pray only in foul weather. Such fair-weather sailors are quite

common today. An infidel, who scoffed at a minister of Christ, prayed: "O God, if there be a God, have mercy on me," when the storm came. I heard of another man who prayed in a storm: "Dear Lord, I have never called upon you before, and if you will save me from this storm, I will never call upon you any more."

5. What a spiritual weakling Jonah was in the presence of these heathen sailors. Instead of being a lighthouse and a tower of strength to help them, he was a source of sorrow and perplexity. How sad to see a prophet of God confused and confounded before the ungodly! A powerless Christian is a tragic sight. Salt without savor is a worthless thing. A Christian ought to be a man of fearless courage and irresistible power. He is so if he were not like Jonah, cowardly and disobedient. Our strength lies in nearness to God—remaining in His special presence. Samson in the power of the Holy Spirit was more mighty than the host of the Philistines, but as a runaway from his God, he became a miserable laughing-stock.

6. When a son of God does a wrong thing, or goes to the wrong place, or associates with the wrong people, God will chasten him for his disobedience. He may tolerate sin in the Devil's family, but He never will in His own family. God always causes sin to embarrass and mock a disobedient child. Even ungodly men will reproachfully say to him, "If I believed what you say you believed, I wouldn't be here, I wouldn't do this." Sin mocks the sinner. Here is a stern warning against wavering in our profession of faith.

7. Are the winds blowing upon your ship on the sea of life? Do you have a rocky marriage? Are you in financial trouble? Are you making life miserable for everybody else? Is God speaking to you? Are the winds blowing? Is your ship tossed to and fro? Don't wait to be thrown overboard! Come to your senses. Awake out of sleep. Come back to God. By God's help you can do it, and should do it now.



## WHAT IS SIN?

(Continued from page one)

there are two Gods; that sin is the offspring of one and virtue of the other; that good and evil are essential to each other, and must therefore exist forever. Other men have belabored themselves to prove that sin is inherent in matter, and therefore is physical; that it belongs entirely to the body; that it is strong when the body is strong, and weak when the body is weak, and that the soul is in no degree responsible for it.

If either of these philosophies be true, it is worse than folly in us to be concerned about sin. If we are not responsible for it, and it is something entirely beyond our control, then our guilt is only imaginary, and the

men whom we are wont to call felons are as innocent as angels of light.

But if the Bible is true, and the human conscience does not lie, sin is the transgression of divine law; and if it is the transgression of divine law, to commit sin is to incur guilt, and all who are guilty before God are under sentence of death.

"Sin is the transgression of the law." Paul is here speaking of God's moral law, a law written on the human constitution and clearly revealed in the sacred Scriptures. This law forbids us to do certain things, and lays upon us the obligation to do certain other things.

To reach some conception of your guilt you have only to take the Ten Commandments as interpreted by Christ's Sermon on the Mount, and in the light of them ask yourself this question: "How often have I done what is here forbidden and failed to do what is here required of me?" You cannot recall one transgression in a thousand, and yet you can remember enough to keep you counting for the rest of your life.

Why do men violate the law of God? Is not that law wise and just and good? Does not obedience to it render human character beautiful and lovely? Should not every human being covet a life in harmony with the perfect law of God?

Is not virtue more desirable than vice? Should not every man desire moral cleanness? Is there anything more beautiful than innocence? How bewitchingly lovely is a young life from which the morning dew of purity has not been brushed away by the hand of corruption! If conformity to divine law is the very essence of good character, and makes life peaceful, and luminous, why do men despise and violate that law?

Sin, as seen in its last analysis, is selfishness. Any revolt against God, any violation of His holy law, is simply the assertion of self, the determination to do what we like to do and not what we ought to do.

What is behind murder? What begets murder? Nothing but a selfish passion that must be gratified, even at the cost of a human life and the destruction of a human home. What is theft? It is self, appropriating what does not belong to it. What is lying? It is self, seeking to mislead for its own advantage. What is drunkenness? It is brutal selfishness feeding its own vile passions. What is the drunkard-maker? The incarnation of a selfish ambition. To gratify his greed of gain he would wreck a human life, corrupt a human soul, drown a peaceful home in sorrow, multiply widows and orphans, debauch a city, destroy a nation, and turn paradise into pandemonium.

To the selfish man the world is nothing but a great mirror, in which he sees nothing but a million-fold reflection of himself. Nothing interests him but the sound of his own name, the cry of his own lust, and the sight of his own possessions.

(Continued on page nineteen)



# THE BIBLE AND THE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read. Send to Berea Baptist Banner, P. O. Box 552, South Point, Ohio 45680.

## COURT DECIDES MOMENT OF SILENCE IS OKAY IF NOT USED TO PROMOTE PRAYER

WASHINGTON, D. C. (EP)---In a reaffirmation June 4 of its insistence that "government must pursue a course of complete neutrality toward religion," the Supreme Court struck down an Alabama law that permitted a daily one-minute period for silent prayer or meditation in public schools. The vote was 6-3.

This was the Court's first statement on "Moment-of-Silence" laws, which exist in some form in 25 states, and the Court strongly suggested it would make many of these laws unconstitutional in future cases. Writing for the majority, Associate Justice John Paul Stevens said the Alabama law was constitutional because its "sole purpose" was the fostering of religious activity in the classroom.

The Alabama law differed from other moment-of-silence laws because sponsors never tried to portray it as anything but an effort to return prayer to schools. "The legislative intent to return prayer to the public schools," wrote Stevens, "is of course quite different from merely protecting every child's right to engage in voluntary prayer during an appropriate moment-of-silence during the school day."

Stevens said the Alabama legislature "intended to characterize prayer as a favored practice," and added "Such an endorsement is not consistent with the established principle that the government must pursue a course of complete neutrality toward religion."

In a dissent, Associate Justice William H. Rehnquist argued "Nothing in the Establishment Clause [of the First Amendment] requires government to be strictly neutral between religion and irreligion. It would come as much of a shock to those who drafted the bill of rights as it will to a large number of thoughtful Americans today to learn that the Constitution prohibits the Alabama Legislature from 'endorsing' prayer."

U. S. Supreme Court Chief Justice Warren Burger, dissenting from the Court's decision against a "moment-of-silence" law in Alabama which permitted school prayer, called the Court's actions "bizarre" and "ironic."

"Some who trouble to read the opinions in this case will find it ironic, perhaps even bizarre, that on the very day we heard arguments in this case, the Court's session opened

with an invocation for divine protection," he wrote. "Across the park few hundred yards away, the House of Representatives and the Senate regularly open each session with a prayer. These legislative prayers are not just one minute in duration, but are extended, thoughtful invocations and prayers for divine guidance. They are given, as they have been since 1789, by clergy appointed as official chaplains and paid from the Treasury of the United States. Congress has also provided chapels in the Capitol, at public expense, where members and others may pause for prayer, meditation, or a moment of silence."

Burger continued "It makes no sense to say that Alabama has 'endorsed prayer' by merely enacting a new statute 'to specify expressly that voluntary prayer is one of the authorized activities during a moment of silence.' To suggest that a moment-of-silence statute that includes the word 'prayer' unconstitutionally endorses religion, while one that simply provides for a moment of silence does not, manifests not neutrality but hostility toward religion."

Associate Justice Byron White, dissenting from the Court's moment-of-silence decision, wrote "A majority of the Court would approve statutes that provided for a moment of silence but did not mention prayer. But if a student asked whether he could pray during that moment, it is difficult to believe that the teacher could not answer in the affirmative. If that is the case, I would not invalidate a statute that at the outset provided the legislative answer to the question 'May I pray?'"

Though she provided the sixth vote against the Alabama law, Associate Justice Sandra Day O'Connor filed a separate concurring opinion and noted "Moment-of-silence laws in many states should pass Establishment Clause scrutiny because they do not favor the child who chooses to pray during a moment of silence over the child who chooses to meditate or reflect. It is difficult to discern a serious threat to religious liberty from a room of silent, thoughtful schoolchildren."

The 6-3 decision leaves intact laws promoting silent meditation, as long as such laws are not used to promote prayer.

"The Supreme Court has done it again," commented Sen. Jesse Helms (R-N.C.), "delivering another slap in the face of the vast majority of

Americans who favor school prayer."

"The founding fathers did not intend separation from God and state--only church and state--and they don't seem to understand that," said Moral Majority leader Jerry Falwell.

The next test for moment-of-silence laws is expected to be a New Jersey law that a federal judge struck down even though it does not specifically mention prayer.

Moment-of-silence laws mentioning prayer are on the books in Arkansas, Delaware, Florida, Georgia, Illinois, Indiana, Kansas, Louisiana, Massachusetts, Nevada, New Mexico, North Dakota, Pennsylvania, Tennessee, and Virginia.

Moment-of-silence laws that mention only "meditation" have been passed in Arizona, Connecticut, Maine, Maryland, Michigan, Ohio, New Jersey, New York, and Rhode Island.

The Alabama law was challenged by agnostic Ismael Jaffree, who objected to the religious observances which his children witnessed in the Mobile public schools. A federal district judge in Alabama, W. Brevard Hand, upheld the Alabama law. Hand ruled that despite the Supreme Court's view to the contrary, the Constitution did not prevent individual states from establishing an official religion. Justice Stevens called Hand's opinion "remarkable."

"Pray without ceasing" (I Thess. 5:17).

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## COURT WON'T ADDRESS CHURCH PROPERTY DISPUTE

WASHINGTON, D. C. (EP)---The U. S. Supreme Court won't hear a dispute involving ownership of church property in St. Louis. As a result, a Presbyterian congregation there gets to keep its property after splitting with its mother denomination.

Memorial Presbyterian Church in St. Louis voted unanimously in 1980 to leave the United Presbyterian Church (U. S. A.) A year later the local presbytery tried to assume control of the church's property, invoking a newly-adopted church rule which causes local property to revert to the denomination when a congregation decides to leave. Attorneys for the congregation successfully argued that the provision did not apply since it was written after Memorial's decision to withdraw.

Many of the church property disputes that reach civil courts have involved Presbyterian congregations that leave their denominations, citing increased liberalism. The Supreme Court has generally declined to resolve disputes within church hierarchies, but has agreed to resolve church property disputes when denominational ownership is unclear.

"The righteous is more excellent than his neighbor: but the way of the wicked seduceth them" (Prov. 12:26).

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## NON-PROFIT MAILERS MAY FACE POSTAL INCREASE

WASHINGTON, D. C. (EP)---Postal

rates for non-profit mailers may rise significantly next fall as a result of budget cuts passed May 23 by the U. S. House of Representatives. The House approved an \$840 million subsidy to the U. S. postal service to help cover costs; the figure falls \$141 million short of what the Postal Service says it needs to maintain the subsidy at its present level.

Postal increases of 15 to 20 percent for non-profit mailers could result from this subsidy shortfall. Greater increases could result from the dramatically lower \$100 million approved by the U. S. Senate May 10. The gap between the two versions of postal subsidy will be resolved in conference committee.

A settlement in the \$600 to \$650 million range could result in a 25-35 percent postage increase for non-profit mailers.

"The LORD will not suffer the soul of the righteous to famish: but he casteth away the substance of the wicked" (Prov. 10:3).

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## CITY OF DAVID BECOMES A PARK

JERUSALEM, Israel (EP)---The gates of the City of David have been opened with the dedication of an archaeological park on the site where David made his capitol 3,000 years ago.

The site, located south of the present Old City, includes a stepped structure believed to be the support wall of David's citadel and an ancient tunnel access to the upper end of "Warren's Shaft." This is where Israelites drew water from Gihon Spring without leaving the protection to the city walls.

The park is expected to be one of the most popular tourist attractions in Israel, and will be extended southward in the future when archeological work in the lower part of David's City is completed.

An 18-meter high stepped structure, originally thought to be connected with the family tomb of the House of David, is now thought to be a support wall for David's Citadel. Another area contains charred remains of a room sacked by the Babylonian army in 586 B. C. Clay seals were found in one room, including one bearing the name of a scribe mentioned in Jeremiah.

"Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King" (Ps. 48:2).

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## 'CITIZENS FOR REAGAN' SEEKS IRS PROBE OF CHURCH LOBBIES

WASHINGTON, D. C. (EP)---Citizens for Reagan, a private pro-Reagan group, has asked the Internal Revenue Service to investigate lobbying activities of four national religious organizations. The group claims that the Presbyterian Church (U. S. A.) and three Catholic groups--Maryknoll Fathers and Brothers, Sisters of Loretto, and the Quixote Center--have forfeited their right to tax exemption by "substantial

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# News

(Continued from page fourteen)

lobbying" against administration policies.

Citizens for Reagan charges that lobbying efforts against Nicaraguan contra aid by these religious groups violated IRS regulations against "substantial lobbying and political activities" by tax exempt church groups.

The Reagan lobby filed similar complaints last year against four other groups, including the American Friends Service Committee, a Quaker organization.

"In the mouth of the foolish is a rod of pride: but the lips of the wise shall preserve them" (Prov. 14:3).

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## COURT ACCEPTS ANOTHER ABORTION CASE, FUELING SPECULATION THAT CHANGE IS DUE

WASHINGTON, D. C. (EP)--The U. S. Supreme Court agreed May 20 to consider reinstating an Illinois law designed to restrict abortions. This is the second abortion case the Court has agreed to hear next fall, prompting speculation that the Court's position on abortion may be due for a change.

The Court has also agreed to review a Pennsylvania law which restricts abortion. Accepting a case for review requires the vote of a least four justices. Three justices who dissented from the Court's 1983 affirmation of abortion legalization--Sandra Day O'Connor, William Rehnquist, and Byron White--may have a new ally. Some Court-watchers speculate that Chief Justice Warren Burger may have shifted his views on abortion.

"Cast in thy lot among us. . ." (Prov. 1:14).

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## THE POWER OF THE COURT OVER A BAPTIST CHURCH

The case of New Calvary Baptist Church in Norfolk, Va., and Pastor Milton Reid is most interesting. It demonstrates the power that the civil courts now are taking over the operation of a Baptist church.

The conflict began in November 1982, when a list of about 125 members sought an audit by the church trustees and the pastor's resignation from a post he then had held for 15 years. Later those signatories were to ask additional things.

Even though many of the list denied signing the petition, and others on it were not members or else were away to college, the petitioners got the attention of the circuit court.

In December of that year an audit was made available for examination by any church member in good standing.

The audit did not prove to be the real issue in subsequent suits, countersuits, appeals, injunctions and petitions. "What was at issue," Reid said, "was who has the right to call a meeting of the church, to set the agenda, to determine the method of

voting?"

He said the circuit court declared "in numerous rulings that it has that power."

But Reid and the church majority believe the court had no right to intervene in church affairs insofar as no property rights were involved. They refused to cooperate with the court. The fines were at first \$100 a day against the minister, then they were boosted to \$1,000 a day against him, and \$25 each day for each of the four deacons.

On January 14, 1983, the crucial actions were ordered by Judge Whitehurst against the Baptist church. Ordered were:

\*That the congregation should hold regularly-scheduled quarterly meetings of members beginning March 31 that year, and one each June 30, Sept. 30, Dec. 31 and March 31 thereafter until further ordered by the court.

\*That the congregation vote by secret ballot, whereas historically it had always voted by a show of hands.

\*That the agenda for the first court-ordered quarterly meeting include the two resolutions the dissidents sought in court.

\*That the time of the meeting be set for 7:30 p.m.

\*That the church give proper notice of the ordered meetings.

\*That the church not ordain deacons and deaconesses.

\*That the church not sell or remove any of its property.

A subsequent suit, following a stay of those orders, in October that year sought a special called meeting and asked the court to appoint an overseer, Mr. Mazel.

This time, also, an audit by the church trustees, was requested, along with the pastor's resignation.

Mazel asked the pastor and deacons to turn over the church's membership list so he could determine who would be eligible to vote but he was refused. The meeting never was held.

The church took disciplinary actions against 18 of the dissidents, who were accused of shouting at meetings.

On May 10 last year, the court ordered the church to stop payment to a painting contractor hired to paint the church.

This entire problem has been caused by 200 dissidents in the 800-member church.

Pastor Reid was put in jail for contempt of court because he refused to turn over his membership list. He was released the week following Easter after serving 13 days of a 30-day sentence because the church voted that they would rather give the judge their membership list than see their pastor remain in jail. Presently Pastor Reid is preparing to appeal the state court's action to the U. S. Supreme Court.

In my opinion this case is alarming. It should make us aware of the number of First Amendment-related cases that are growing rather than diminishing. It proves that there are

indeed individuals in our government who are committed to bringing the church "under control" and taxing religion (Adapted from *Religious Freedom Alert*, April/May 1985).

"Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee" (Prov. 20:22).

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## POLICE RAID CALVARY TEMPLE INJURING FOUR PEOPLE

On Friday, May 3, 1985, officers came from the Fulton County Sheriff's office and the City of Atlanta to the Calvary Temple Bible Church, 2560 Sylvan Road, East Point, Georgia. The man on whom the police had come to serve papers had discovered a year earlier that his wife was involved in the sin of adultery. They had come to take the children from the father and place them in the custody of the mother.

The Calvary Temple Bible Church was not even named in the court order. The court order did not direct the officers to come to the church or authorize them to enter the church building. Neither was the court order an arrest warrant for anyone.

These officers entered the church building interrupting church activities and began to search the building without a search warrant. One of the men of the church attempted to close the bottom half of the church office doors. It was then that Deputy S. E. Crawford grabbed him from behind, picked him up, and threw him across the hall.

Pastor Robert McCurry tried to phone the sheriff and get him on the scene. Officer Crawford jumped him from the back and tried to wrest the receiver from his hand. He threw the phone in the floor and knocked the pastor across an office desk.

Crawford then turned and struck the associate pastor's wife in the head with his forearm, knocking her to the floor where she struck her head against a desk and on the floor. Hearing his wife scream that she was

hurt, her husband ran into the office to assist her. Officer Crawford then grabbed him and slammed him against the wall causing a cut on his head and some bleeding.

When Pastor McCurry's wife moved toward the associate pastor to assist him, Crawford grabbed her and threw her up against the wall. Then Crawford grabbed Pastor McCurry and threw him out the door of the office.

Finally, Fulton County Sheriff Richard Lankford arrived on the scene and in a very professional manner brought the situation under control.

Many of the children were hysterical and crying uncontrollably during the raid on the church. One child cried, "Mother, that policeman might shoot me. Why are policemen here?" Another asked pleadingly, "Where's my daddy? Are they going to kill him?" Parents have reported that many of the children have had trouble sleeping since the raid. Several children have expressed fear about coming back to church because they are afraid the policemen will return and hurt them or take them away.

The raid in itself was a demonstration of raw, unbridled, and uncontrolled police power that will not hesitate to invade the private property of a church, disrupt worship and religious activities, terrorize children and young people, and injure people.

People say it can't happen in America. It certainly should not happen in America, but it did happen in America May 3, 1985.

Personally, I believe that we all would do well to consider the words of Martin Niemoller, a Protestant clergyman, who said: "In Germany, the Nazis came for the Communists, and I didn't speak up because I was not a Communist. Then they came for the Jews, and I did not speak up because I was not a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for the Catholics, and I was a Protestant, so I didn't speak up. Then they came for me. . . . By that time there was no one to speak up for anyone."

(Most of this material was adapted from the *Temple Times* May 10, 1985. This is the church paper of the church which was mentioned in the article).

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## ANNOUNCEMENTS

We still have some bound volumes left for 1983-84. These sell for \$17 each plus \$3 for postage and handling. These contain each and every issue of the BBB for those two years. They are bound in black buckram so as to preserve them many years. Order now as supply is limited. All of the first bound volumes have long since been sold.

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## Missionary News



**MISSIONARY  
DEMPSEY HENDERSON**  
May - 1985

Dear friends in Christ,

I am writing this for the Hendersons because they have had to make preparation for an unexpected early departure for Brazil.

After recurring symptoms and several tests it was discovered that Sister Henderson has a vaginal tumor that is malignant and requires immediate surgery. The doctor here in the States recommended that she have her doctor in Brazil do the surgery since he is familiar with her case and has her medical records and he also is a cancer specialist.

The Hendersons left the States for Sao Paulo, Brazil June 2.

Please pray for Sister Henderson as she faces more tests, surgery and some kind of additional therapy or radium treatments. We would ask also that you pray for Bro. Henderson as he waits on her and sees to his work in Brazil.

We will keep you informed of the surgery and her condition as we receive the information from Bro. Henderson.

Thank you for your prayers and support and a special thanks for all of you for the special offerings for the Henderson's medical bills.

With faith in our Lord,  
Garner Smith, pastor

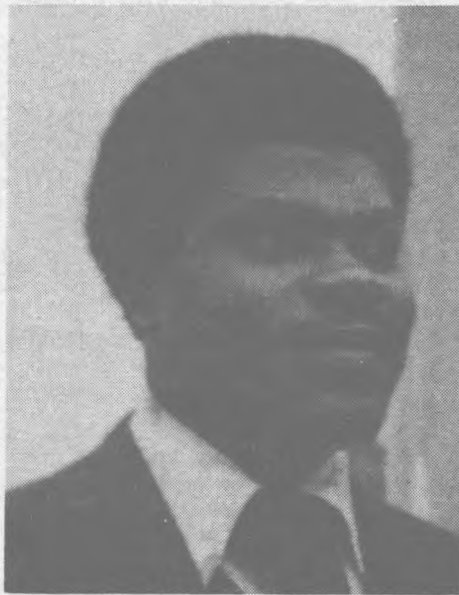
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Berea B. C., South Point, OH	10.00
Fellowship B. C., Lexington, KY	19.00
Independence B. C., Foristell, MO	194.51
Maranatha B. C., Louisville, OH	33.77
Shady Grove B. C., Wickliffe, KY	51.87
Central B. C., Marion, KY	50.00
Stephens Branch B. C., Manton, KY	50.00
First B. C., Alexandria, KY	25.00
Olmstead B. C., Olmstead, KY	30.00
East Corbin B. C., Corbin, KY	57.65
Home Mis. B. C., Mt. Morris, MI	339.22
Faith Mis. B. C., Streamwood, IL	215.00
Muddy Ford B. C., Georgetown, KY	5.00
Morris Street B. C., Hobbs, NM	150.00
Faith B. C., Girdler, KY	109.94
Jordan B. C., Portage, IN	200.00
Julien B. C., Gracey, KY	100.00
New Hope B. C., Mt. Morris, MI	350.00
TOTAL OFFERINGS	3,831.74
Previous Balance Deficit	1,336.85
TOTAL	2,494.89
EXPENSES	2,379.28
NEW BALANCE	115.61

Sponsoring Church:  
Julien Baptist Church  
Route 1  
Gracey, Kentucky 42232

Home Address:  
Dempsey Henderson  
Caipa Postal 500  
Sao Luis, Maranhao  
65000 Brazil S. A.



**ELDER PATRICK CHARLES**  
May 1985 Report

Greetings in our Saviour's name. God is good to us. We praise Him for His daily blessings. Pray much for the St. John's Baptist Church. The work is very slow. The believers don't show much interest in the things of the Lord, in spite of this, a few remain faithful to the Lord. We haven't had any addition in membership recently, but trust the Lord to bring in His people in His own appointed time. "For no man can come to him except they be drawn by the Father."

Thank you very much for your support each month. I was glad to see another article in the Berea Baptist Banner about assistance and the church in spite of repeated appeals the financial assistance remains the same.

Here is a current listing of monthly supporters:

Berea B. C., South Point, OH	25.00
Berea B. C., Boykins, VA	25.00
East Corbin B. C., Corbin, KY	30.00
Citrus M. B. C., Inverness, FL	10.00
Sovereign Grace B. C., Crestline, OH	50.00
Bethel B. C., Pasadena, TX	100.00
Central Avenue B. C., Tampa, FL	25.00

I have received an offering from Hillcrest Baptist at various times.

Shallowford Baptist Church of Pfafftown, N. C. 27040 also has sent in an offering. I say thanks to those who assist financially trusting that more churches who have received my letters asking for assistance will respond.

Continue to pray for the St. John's Baptist Church. We would like to see the believers on fire for God and a move of God's Holy Ghost on Oswald Harris Court Community, then for God to call His people unto Himself. We pray for each of you. May the Lord continue to bless each of you.

Yours through Calvary,  
Patrick Charles  
St. John's Baptist Church  
P. O. Box 10261  
St. Thomas, U. S. V. I. 00801

**God's mercy  
endureth forever.**



**MISSIONARY  
KENNETH LONG**  
June - 1985

To the churches of our Lord,

Greetings in the name of our Lord Jesus Christ. It was a pleasure to preach the gospel and present the work at Liberty Baptist Church of Milwaukee, Wisconsin. It was also a pleasure to attend a fellowship in St. Joseph, Illinois, hosted by Faith Missionary Baptist Church and a conference at Ashland, Kentucky, hosted by the Calvary Baptist Church.

We had set a date and our hearts on leaving for Nigeria on July the first. But because we have not heard

from Bro. John Imah, we will have to change "our plans". It appears that it won't be until mid-September, 1985 before we can leave. It all depends, and we speak as men, upon a letter from John Imah. We greatly desire your prayers.

Helplessness is always the lot of a servant of God. For when we are weak then we are strong. We therefore gladly submit to this helplessness so that the power of Christ may rest upon us. This power is needed so that we can have strength to be *still* and *wait* upon the will of God.

Grace be with you all.

Yours in Christ,  
Kenneth Long

Sponsoring Church:  
Beverly Manor Baptist Church  
209 Vohland  
Washington, Illinois 61571

Field Address:  
Kenneth Long  
Box 237  
Deer Creek, IL 61733  
Phone (309) 447-6730



**MISSIONARY  
ROBERT P. MYERS**  
JUNE - 1985

Dear Brethren,

"Rejoice in the Lord always, and again I say rejoice!" What a glorious privilege to be in the watchcare of the Omnipotent God (Ps. 124:3-7)!

Another month has sped by in our rush toward eternity. Thousands of souls have died since our last newsletter, and many are in Hell and others are present with the Lord. How we need to redeem the time, brethren.

We have enjoyed many blessings this past month. We had our first services at the church building the 19th. Eighteen people were present and the Lord blessed in all the service. I have been able to do some visiting the past couple of weeks and have invited several folks to services. We have been well received by some, but some are cold and indifferent. We look to the Lord to bless though and ask Him every day to raise up a people and establish a church here. Some folks we have visited have criticized the Baptist (biblical) practice of close communion and belief. (Continued on page seventeen)



# Missionary

(Continued from page sixteen)

ing Baptist baptism for church membership. This kind of criticism does not grieve me, however. Only Baptist brethren can grieve us by criticism and I'm sure those here who were disgruntled about what we practice were not Baptist brethren. But, regardless of who may criticize, brethren, we can always rejoice that 1 Corinthians 4:1-5 is the rule of the Lord, and we can rest assured that the Lord will be fair in His appraisal of both our deeds and our intentions.

Sister Dix has had to move back home to Kentucky. Her mother has been ill, and she has gone back to take care of her. Please pray for her there that the Lord will bless her. We will miss her here because she has often been a help to us and others.

We were privileged to attend and preach at a Memorial Day Conference hosted by South Park Baptist Church this past Monday. We had a great time of fellowship and the house was full. There were seven speakers throughout the day. We certainly appreciate the South Park Church and pastor Glen L. Tweet holding this conference. Bro. Ted Tweet was there and is staying in the area for about two weeks. We invited him to preach for us here at the Grace Baptist Mission this past Wednesday night. Then, he and his family and Brothers Jim and John Tweet and their families and some other visitors came over to our house after services for refreshments and fellowship.

We are planning a monthly fellowship here at the Mission the last Friday night in June at 7:00 p.m. We are inviting the area preachers and churches to come. We hope this will be the start of a monthly fellowship here among us. You brethren back east are invited to attend, also!

The Lord has blessed me with more work this past week. I gave up the remodeling job in Eatonville because of some problems with the house owner, and I was working on a house here that the man we rent from owns, and a lady sent word that she wanted me to do some painting about two houses down the road. Well, it turned out to be a huge new house that needed every door and all interior trim resurfaced and repainted in it. The house has about 25-30 eight panel doors in it (think about that Bro. Jones!)! This will be at least a weeks work because the doors are pretty rough for new doors. They were spray painted initially, apparently with little or no preparation.

We are also thankful that the Lord has led some other churches to support our work here, this past month. We praise God for you, brethren, and I know the Lord is blessing you greatly and will bless even more for your great care for us and for the work of God. Please continue to pray for us that the Lord will use us

mightily and fill us more and more with Christ.

In closing, we earnestly desire that our God would prosper every one of you and cause His name to bring great joy to each of you in the glory of Jesus Christ your Saviour and mine; Who is able to keep us and present us spotless before His presence with exceeding joy. May His grace abound in every one of you. We love you all for Jesus' sake.

Yours in Him,

Bob Myers and Family

## FINANCIAL REPORT May - 1985

Faith B. C., Paducah, KY	100.00
Independence B. C., Foristell, MO	20.00
Faith B. C., Streamwood, IL	35.00
Salem B. C., Willow Hill, IL	20.00
Craigsville B. C., Craigsville, WV	25.00
South Park B. C., Seattle, WA	200.00
Bro. & Sis. Otis Anderson, Murray, KY	25.00
Independence B. C., Foristell, MO	40.00
March and April	
SPECIAL AND LOVE OFFERINGS:	
South Park B. C., Seattle, WA	100.00
Craigsville B. C., Craigsville, WV	100.00
Independence B. C., Foristell, MO	50.00
Independence B. C., Foristell, MO	91.00
Friend, KY	20.00
Sister Trescott, Craigsville, WV	25.00

Sponsoring Church:  
Grace Baptist Church  
1902 Poplar Street  
Cario, Illinois 62914

Home Address:  
Robert P. Myers  
13350 Solberg Rd. S. E.  
Yelm, WA 98597



MISSIONARY  
ROBERT FISHER  
June - 1985

Dear Brethren,

Greetings in the name of the Lord Jesus Christ, the true, living bread of life which came down from Heaven. We trust this letter finds you rejoicing in the spiritual blessings given us by the Father through Jesus Christ.

Another month has come and gone here on the mission field in Eugene, Oregon. It seems like time really goes away quickly as we are involved in the Lord's work. We must always remember Paul's admonition as found in Colossians 4:5, "Walk in wisdom toward them that are without, redeeming the time" and Ephesians 5:15-16, "See then that ye walk circumspectly, not as fools, but

as wise, Redeeming the time, because the days are evil." We thank the Lord for another month to preach His Word and visit with people from house to house, declaring the gospel. The Lord has given us several good visits and opportunities to witness and we are still praying and waiting on Him to give the increase. Please join us in praying that God will give us a strong nucleus of people to work with in this area. Also pray that the Lord will lead me to someone who desires to be trained in evangelism. I do most of the visiting by myself. This is physically and emotionally draining at times. I can now see the Lord's wisdom in sending forth workers two by two.

The Lord was pleased to grant us two special blessings last month. Missionary to Honduras, Ted Tweet, and his family were able to be with us during their deputation travels. Ted spoke for us on the Sunday evening service on May 26th. We first met Ted and his family when we were leaving the Arminians and looking for true churches to fellowship with. His family was very gracious and hospitable to us during this difficult time when we first went up to meet with them in Michigan. Ted also introduced me to other sound Baptist churches and pastors. We thank the Lord for the grace He has shown Ted and his family and were thankful to be able to fellowship with them in or home for a few days.

The Memorial Day conference in Seattle, Washington on May 27th was also a great blessing to our family. We enjoyed the fellowship of God's people and the preaching of the Word of God. We returned to Eugene on May 29th after helping Elder Mark Fenison move his belongings into the parsonage at South Park and enjoying good fellowship with Elder Glen Tweet and his family. I also want to thank the South Park Missionary Baptist Church for hosting this meeting of the sovereign-grace brethren and for their hospitality.

Let me again thank all of you that have expressed interest in this ministry. We greatly appreciate your encouraging letters, prayers and financial support. I have fallen behind in answering these letters and hope to catch up in the near future. Please pray for my family. We all experienced illness of one type or another last month and our children are still presently recovering.

By His Matchless Grace,  
Robert Fisher and Family

## FINANCIAL REPORT May 16, 1985 to June 15, 1985

Beginning Balance	\$4,494.85
RECEIPTS:	
Regular Support:	
Grace Mis. B. C., Holly, MI	30.00
Calvary Mis. B. C., Springfield, OH	50.00
Jordan B. C., Portage, IN	200.00
Dean Road B. C., Union Park, FL	25.00
New Hope B. C., Mt. Morris, MI	50.00
Berea B. C., South Point, OH	100.00
Regular B. C., Craigsville, WV	25.00
I-20 B. C., Darlington, SC	25.00
The Lord's Church, Puyallup, WA	25.00
Olmstead B. C., Olmstead, KY	30.00
Midland B. C., Franklin Furnace, OH	15.00

Central B. C., Marion, KY	50.00
Oakvale B. C., Danese, WV	50.00
Ella Grove B. C., Glennville, GA	200.00
Independence B. C., Foristell, MO	20.00
Morris Street B. C., Hobbs, NM	200.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Heritage B. C., Salem, OH	90.00
Temple B. C., Ocala, FL	50.00
The Bible B. C., Plant City, FL	50.00
Faith B. C., Sacramento, KY	35.00
Mem. East Corbin B. C., Corbin, KY	57.65
West Milton B. C., West Milton, OH	30.00
Zoar B. C., Bardwell, KY	52.10
Grace Memorial B. C., Memphis, TN	200.00
Central B. C., Marion, KY	50.00
First B. C., of Ojus, N. Miami Bch., FL	25.00
Memorial Heights B. C., Perry, GA	100.00
Faith B. C., Seffner, FL	25.00
Philadelphia B. C., Decatur, AL	100.00
Bryan Station B. C., Lexington, KY	70.00
Beverly Manor B. C., Washington, IL	25.00
Faith Mis. B. C., Madison Heights, MI	100.00
Ahava B. C., Plant City, FL	50.00
Concord B. C., Leesville, SC	25.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Sov. Grace B. C., Mansfield, OH	25.00
Grinter Heights B. C., Kansas City, KS	31.00
The Lord's Church, Goose Creek, SC	25.00
Big Creek B. C., Wayne, WV	100.00
Grace Bible B. C., Denham Springs, LA	50.00
Berea B. C., South Point, OH	100.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Central Avenue B. C., Tampa, FL	10.00
Pinehill Mis. B. C., Summerville, SC	60.00
Philadelphia B. C., Birmingham, AL	50.00
New Hope B. C., Mt. Morris, MI	50.00
Living Stone B. C., Barboursville, WV	101.88
Regular B. C., Craigsville, WV	25.00
Mem. East Corbin B. C., Corbin, KY	75.00
Subtotal	3,012.63
TOTAL	7,507.48

EXPENDITURES:	
Salary	900.00
Housing Allowance:	
House payment	387.97
Utilities	132.21
Supplies/misc.	111.86
Auto Expenses	180.40
Insurance	119.40
Office supply/postage	1.40
Advertising	37.20
Radio Program	90.00
Sunday School materials	51.73
Love offering (Mis. Ted Tweet)	100.00
Conference expense	114.37
TOTAL	2,226.54
Ending Balance 6-15-85	\$5,280.94



## The Airwaves Are Open

The air waves of the world are open to the gospel! This is true as never before. There are literally hundreds of stations throughout the world willing to air the doctrines most surely believed among us. Presently the Berea Baptist Broadcast is aired on ten stations. We believe that the Lord would have us to carry the whole gospel to the whole world. Some countries do not ever allow missionaries. We do not have missionaries in all countries, nor do I soon foresee a time when we shall. But by the air waves we can blanket the world with the gospel week by week.

By means of WRNO, our shortwave station in New Orleans, Louisiana, we are able to reach Europe and the British Isles with the gospel each week. The program can be heard in North America at night in the early morning hours. (About 2:00 a.m. in Ohio---not many are up at that time.) By broadcasting on a longer wavelength during the darkness in the U. S., the signal actually bounces off a layer of atmosphere far above the earth and comes back down hundreds of miles away in the British Isles and Europe. It can be heard in London, England, at 7:00 a.m. on Sunday morning, and it continues to cross the time zones until it is about 1:00 p.m. to 2:00 p.m. in Russia. We rejoice in this power of 3,000,000 watts to reach much of the world by shortwave, but not every person has a short wave set. Hence there is a need

(Continued on page eighteen)



# Religious Left Supports The Sandinistas

By G. Russell Evans  
Norfolk, Virginia

Not only are the people's representatives in Congress sabotaging President Reagan's efforts to reverse the spread of communism in the Western Hemisphere, but now the people's preachers in the mainline churches are joining the assault and urging the membership to petition against "support for the contras" in Nicaragua.

This is the same church hierarchy which condemned America's effort under its Southeast Asia Treaty obligations to save Vietnam from communism during the Vietnam War, calling it an injustice against the "political and social environment." However, we must remember, after the American withdrawal from Vietnam, defeated by the media, the churches and other liberal opinion molders, the communists savaged the land and slaughtered the innocent—all a matter of record but hardly ever mentioned today by the media and churches which helped perpetrate that tragedy.

The same pattern of "liberation theology" is developing over Central America as the National Council of Churches and its member communions piously call for "civil disobedience in connection with U. S. policies" of aiding the freedom fighters and of "further interference in the nation of Nicaragua."

The NCC boasts 40 million church supporters, including Presbyterians, United Methodists, Episcopalians, Lutherans, American Baptists and 25 other denominations. Bishops and elders simply do not admit that the Sandinistas have imposed a communist government which is becoming a second Cuba for exporting the "revolution without borders" in the war for the world. The 51 million member Roman Catholic Church also opposes aid to the contras.

George Chauncey of the Washington office of the Presbyterian Church, USA, said Americans must decide whether to believe their own missionaries or the State Department. State spokesman Langhorne A. Motley said, "...we don't know how to handle them (the religious opposition)." Why not handle them with the truth?

Tim LaHaye of the American Coalition for Traditional Values stated in an interview, "They masquerade as mainline church leaders, but the truth is they are liberals. Conservatives stand with the freedom fighters and oppose a socialist-Marxist takeover" in Central America.

President Reagan has warned many times about the huge Soviet and Cuban arms buildup in Nicaragua and of the grave threat to Central American nations, Mexico and the United States. He said, "The people

of Central America can succeed if we provide the assistance I have proposed. If we cannot defend ourselves there, we cannot expect to prevail elsewhere." This is the President who won a second term with 49 states and 60% of the electorate who were also voting approval of his policies.

Do the churches' James M. Aults and Carolyn Minuses know better? Bishop Ault of the General Board of Global Ministries sent a pastoral letter to United Methodist congregations reminding them of their commitment to "the achievement of a world community," rejecting "the proposition that the national security of the United States is threatened by Nicaragua," accusing the United States of fomenting "civil strife and terrorism," and urging United Methodists to petition the President and the Congress against further aid to the contras.

Bishop Ault, we recall, was one of 14 church leaders in 1980 imputing "arrogance, manipulation and subterfuge" to the New Right for influencing the election of Ronald Reagan. Later, Ault admitted that religious bodies *should* "provide the members with analysis of political issues." Might not this same Ault suggestion apply to Central America, i.e., give the members the full story if the church insists on getting into politics?

In this connection, the Bloomington, Ill. UMC sent representatives to Nicaragua in May 1985 to get the story. They were impressed with the Sandinistas. Unfortunately, however, totalitarian states have total control over what visitors see and plan it that way. Incidentally, this Bloomington church a few years ago won fame of sorts by declaring its lawn to be a "nuclear-free zone."

Ms. Minus, in her capacity as associate general secretary of the United Methodist Board of Church and Society, observed that "we do not have to impose our political and economic system on another country." She missed the point. The answer to Ms. Minus was provided by the former Salvadoran Ambassador to the U. S., Ernesto Rivas-Gallont, who stated, "There were two revolutions in Central America in 1979. Both revolutions made the same commitments and the same promises. . . . We, in El Salvador, have kept our promises and commitments. The revolution in Nicaragua hasn't."

President Reagan is trying to keep his promises and commitments for "the common Defence" while the Religious Left with its "liberation theology" would misinform and mislead millions of devout Christians, many of whom are today leaving the mainline churches because of just such deception and unpopular political involvement.

## ANNOUNCEMENTS

The local Fellowship Meeting of the tri-state area will convene with the Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack on July 27 at 7:00 p.m. The local Pastors' Fellowship will be with the same church and pastor July 13th at 8:30 a.m. Breakfast will be served.

\*\*\*\*\*

Elder David Pitman has accepted the pastorate of the Temple Baptist Church, 1030 Minerva Drive, Murfreesboro, Tenn. His phone is (615) 896-5880.

\*\*\*\*\*

We are going to try to publish a number of tracts in 1985. Already we have printed "The Gate To Glory," a tract which makes plain and simple the way of salvation by Christ. Ready now to be printed when funds are available is "The Sevenfold Unity Of The Church," which is a commentary upon Ephesians 4:3-6 stressing the importance of the local New Testament Church. Others are planned in the next few months.

We are also reducing the price of the tract on "The Gate To Glory." It is now free in limited quantities. We do ask that if you order them that you pay the postage. Postage and handling can be figured at the following rates: 25 for \$.75; 50 for \$1.00; 100 for \$1.50 and each additional 100 at \$1.50. These are free to any person who will come by and get them until the present supply is exhausted. About 5,000 of these have been printed to date to my knowledge.

We can print a tract of average size for about \$100 to \$75 for 2,000. Perhaps some churches might want to help in this endeavor, or even some individual. For too long we have not had good sound tracts setting forth our doctrines as we have needed. We are prepared here to do something about this. Stop talking and act.

\*\*\*\*\*

I wish to keep before the people the New Directories of Sovereign Grace Landmark Churches which has been published by Bro. James Green at his own expense. In about six months he plans to republish these. Some churches and pastors were omitted through an oversight or ignorance of their whereabouts. Please send either Bro. James Green, or us, any correction or addition to the present directory. We are going to help with the next one by setting the type free and bearing some of the expense. Hats off to Bro. Green for getting this most needed project under way. I would hope that other churches would also help to make the new directory possible and as accurate as possible.

\*\*\*\*\*

The Mt. Pleasant Baptist Church, Chesapeake, Ohio and Pastor Leroy Pack will have their annual Bible

Conference Aug. 30-Sept. 1. A number of speakers are on the program.

I would hope that many would plan to make this conference as it is just a few miles from our church. Why not attend the conference and come by to see us while you are here? Why not plan your vacation at this time?

## Airwaves

(Continued from page seventeen)

of other stations throughout the world.

I am going to list some possible stations on which we could secure time if funds were available.

Radio Guyana located in Guyana, South America. This is South America's only truly English-speaking nation. It has 10,000 watts of both AM and FM power and a population coverage of 2,000,000. Price for a 30-minute program is \$75.

ZIZ Radio, the Voice of the West Indies, located on St. Kitts. This is the English-speaking Caribbean. It has 20,000 watts of power and reaches from Trinidad to the Virgin Islands. The population coverage is 3,000,000 and the cost for a 30-minute program is \$45.

Radio Tonga located in the Islands of the South Pacific. It has 10,000 watts of power and a population coverage of 150,000 people. It reaches into Fiji, Samoa and the North Island of New Zealand. Price for a 30-minute program is \$40.

Jamaica Radio in Jamaica which covers the entire nation of 2,000,000 people. Price for a 30-minute program is \$75.

Radio Africa located in Bata West Africa. It covers 332 million people in 30 countries, including Nigeria, Ghana, Ivory Coast, Liberia, Zaire, Angola, Congo, Camerouns, and Chad. This is a 50,000 watt transmitter and a twelve antenna system. West Africa's most powerful gospel voice. Price for a 30-minute program is \$89.

Radio Panama located at the crossroads of the world. It is a network of three AM stations that cover the 1,700,000 souls in Panama. Price per 30-minute program is \$45.

MANX Radio on the Isle of Man reaching 65,000 plus 1,500,000 bonus audience in Dublin, Belfast, Liverpool and Blackpool. This island attracts some 550,000 tourists each year. Price unknown at present.

DWXX Radio in Manila which has 10,000 watts. It is the only FM station on the AM band in the Philippines. It is an all English station. Price per 30-minute program is \$60.

LBC Music Radio located in Lugano, Switzerland. It broadcasts from the 400 ft. summit of Vedetta della Sighignola, situated between the cities of Lugano in Switzerland and Como in Italy, with a power of 5,000 watts on 95.5 MHz FM. It covers an estimated population of 300,000 with a radio set-count of over 120,000. The cost of a 30-minute broadcast is \$90.

In addition to these are other stations like Radio Vila Verde (Hong Kong) and HSAAA, Bangkok, Thailand. In Australia there are stations in all states and territories. There is 4XD in New Zealand. K-57 in Guam, and many, many more possibilities abroad. To which may be added a number of stations in the U. S. A. as well as Canada.

All of these possibilities are before us. I pray about them each day of the week. I thought that it might be good to share them with our readers, hoping God may lay it upon the hearts of some to help us add these foreign stations to our broadcast list. The hour is late and precious souls need to hear the gospel.



## Dear Nancy

By Nancy Potter, Leighton, Alabama



Send questions in care of this column to Berea Baptist Banner, P. O. Box 552, South Point, Ohio 45680.

Dear Nancy:

I just found out that my girl friend is a lesbian. Should I stop being her friend? Or should I try to tell her about the Saviour? Please help me.

Undecided

Dear Undecided:

This is certainly not an easy question for me to answer, but I trust the Lord will enable me to point out Scriptures that will be a help to you. First of all, I'm assuming you understand that lesbianism and homosexuality are gross sins and "abominations before God." In Romans 1:26-28 there is a picture painted of those that "change the natural use into that which is against nature. . .", those who "burned in their lust one toward another. . ." Such sinful actions are commonplace in our society today, and unless our nation and the individuals involved repent, we will experience the wrath of God.

Secondly, those engaging in homosexuality or lesbianism clearly state the fact that they are not saved. Paul speaks to the Corinthians about the unrighteous, saying, "They shall not inherit the kingdom of God. . . be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. . . shall inherit the kingdom of God." Then Paul goes on to say, ". . . and such were some of you (in the past); but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus. . ." (I Cor. 6:9-11). By your friend's actions, she does not know the Lord as her Saviour. I think it is very important that you witness to her about the saving grace of God. Do not tell her to "change"; she is unable to do so. Point out to her instead, that all of us are sinners by nature and are in danger of condemnation if we don't trust in the Lord's saving power. Tell her that her lesbianism is an abomination before God and is a result of her sinful nature. If the Lord is pleased to open her heart, she will then see herself as God sees her, and she will repent. When God leads a sinner to repent, He also gives him a desire and the grace to begin a new life. "Therefore, if any man (or woman) be in Christ, he is a new creature; old things are passed away; behold, all things are become new" (II Cor. 5:17).

It is truly difficult for us as Christians to remember that lesbianism and homosexuality are in the same category as lying, stealing, murder, etc. We tend to put a tag upon sins and, if not careful, feel that *our* sins are not quite as bad as someone else's. The truth is, we were all born

corrupt, totally sinful, and unclean. Whether or not we engaged in the "grosser" sins does not alter the fact that we were guilty before God. When I look back at the life of Christ, I see Him dealing with all sinners openly, pointing out their specific sins, and telling them their need of salvation. How I wish I could have His wisdom! How we need to pattern our lives after His! He was *compassionate*. When He encountered the woman at the well, He treated her kindly, speaking the truth in love. He was not ashamed to speak with sinners, for He saw them as "sheep having no shepherd." Let us all copy our soul-winning techniques after the One who came to die for the souls we seek.

You asked if you should stop being this girl's friend. I don't think you can possibly continue the same relationship/friendship you once had. Now that you know of her lesbianism, it is your duty to warn her of God's wrath upon sinners. Continue to be courteous, kind and helpful through the Scriptures. If she refuses to forsake her sin, you have no choice but to break your friendship. If we continue to be closely associated with those who are involved in a direct violation of God's Word, we are inviting the judgment of the Father. "Hanging around" with someone in sin tends to weaken our own ability to stand for what is right. I Corinthians 15:33 puts it this way: "Be not deceived; evil communications corrupt good manners." I am not saying you should avoid this girl or ignore her. I'm simply saying that she cannot be a "close friend" to you as a fellow Christian can.

Never let it be said that we as Christians are too "good" to show love and compassion toward the sinner. May God bless you as you minister to this girl.

## WHAT IS SIN?

(Continued from page thirteen)

All sin, in its ultimate analysis, is the sin of self. You break God's law only because you want to displace it with a law of your own. You reject the God of the universe only because you want to be a god unto yourself.

What are the fruits of sin? We shall never abhor sin as it deserves to be abhorred until we have an intelligent conception of the terrible mischief of it.

Sin makes us debtors to divine jus-

tice. To me debt is one of the ugliest words in the English language. When I was a little boy my father came home from business one day, sat down by my mother, and uttered the most distressful moans I had ever heard. When she asked for an explanation of his conduct, he said, "My dear wife, I am in debt." I was too young to know the meaning of the word, but supposed it to indicate some very serious bodily ailment that required the immediate attention of the family physician.

Not many months after this incident, my father returned from market with the proceeds of his cotton crop and, taking a number of papers from one pocket and a roll of money from another, he said to my mother, in a voice that was simply jubilant, "Wife, I'm out of debt." I did not know what that was, but supposing it to be some great deliverance, I ran as fast as my little feet could take me to every member of the household, exclaiming at the top of my voice, "Father's out of debt, father's out of debt."

Oh, the moaning and groaning of the world today over debts--debts that were so easy to make, but which are now so hard to pay!

Young man, I solemnly warn you against the ruinous folly of burdening yourself with debts. I beseech you to record a vow that you will never put upon yourself this harrowing affliction. If you have an income of only a hundred dollars a year, live within it. Live within it, if you have to sleep in a garret, wear second-hand clothing, and subsist on bread and water. As you value your own self-respect and manhood, and the proud satisfaction of standing before the world and saying, "I owe no man anything," give a wide berth to those who would persuade you to live beyond your income.

The bitter experiences which we have under the burden of financial obligations, are but faint intimations of the incomparably deeper misery of conscious indebtedness to divine justice. That is a debt we can never pay. That is a debt which accumulates daily and hourly, and with fearful rapidity. See if you can arrive at any definite conception of its present proportions. Calculate the indebtedness incurred by the commission of just one sin. But how can you calculate it without being able to measure the majesty and holiness of God's law, and the endless consequences of your sin upon the order and happiness of God's universe? If you had the exact data with which to begin, if you knew the indebtedness incurred by one transgression, it would require the rest of your life to calculate your present indebtedness to God's justice.

My friend, what you owe must be paid, even to the uttermost farthing, or the penalty will be inflicted upon you. The magnitude and awfulness of that penalty cannot be expressed in the language of mortals. It is "everlasting destruction from the presence of the Lord and from the

glory of his power." But no human mind can compass the significance of these inspired words. If you knew what Christ suffered in that hour when He turned His dying eyes to a darkened Heaven and cried, "My God! My God! Why hast thou forsaken me?" you might measure the agony of a human soul, banished from the "presence of the Lord and from the glory of his power" into everlasting darkness.

Sin not only lays upon us a burden of a debt which we can never remove, but it fastens upon us the chains of a bondage from which we can never emancipate ourselves. A few years ago I visited a State prison. As I looked upon the poor creatures incarcerated there, I tried to fathom their anguish. I thought of their fruitless sighing for liberty, their constant yearning for pure air and the gladdening sunshine, their loathing of the prison food, and their sense of isolation from everything beautiful and good.

I went into a cell occupied by a man who was under sentence of death. The only light that relieved the darkness of that cell came through a little opening in the wall. The air was freighted with impurity. I looked into the face of that doomed man, and read there the record of the terrible struggles through which he had passed. His once stalwart form had wasted to a skeleton; the dungeon darkness, the foul air, and the unwholesome food, added to the woes of conscience and the pangs of an incurable grief, had sapped the foundations of his strength. All that was only a shadow of the bondage of sin. No chains are so real and so galling as those which bind the guilty soul, and no darkness is so dense and horrible as that which envelops the slave of sin.

O ye who profane God's name and desecrate God's Sabbath, and ye who deceive and defraud in business and politics, and ye who frequent bar-rooms, gambling houses, and other places of uncleanness, I am guilty of no extravagance of speech when I say that you are in the devil's galley slaves. The last vestige of your freedom is gone. Every day and hour ye do the bidding of the same taskmaster whom devils and damned spirits serve. This terrible bondage grows worse and worse as the years come and go. Every day you sink to some lower depth. Every sin which you commit today will be prolific of greater sins tomorrow. Every act of uncleanness whets your appetite for something still more foul and loathsome.

If this is your bondage in the present world, what must it be in that other world, which is the dumping-ground for all the filth of God's universe? Who can measure the possibilities of a human soul in a career of depravity where all restraints upon its devilish passions are removed? What imagination can depict the horrors of existence in such a place? What artist can paint

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## WHAT IS SIN?

(Continued from page nineteen)

the abominations of that receptacle of all uncleanness, and the terrors of that gulf of outer darkness, through which no star will ever float to tell of coming day?

Another of the baleful fruits of sin, is alienation from God. The man who is under the dominion of sin is absolutely without fellowship with God.

A wicked man once said to a Christian minister, "You may speak to me on any subject but religion." That man was not an infidel; his convictions were on the side of religion; but loving sin and serving Satan, he shrank from contact with that Holy Being in whose nostrils sin is an intolerable stench.

This is what keeps so many men away from the house of God. This is why the drunkard, the gambler, the whoremonger, the forger, the swindler, the demagogue, the ballot-box stuffer, and the political trader do not come to the Lord's sanctuary. They have no fellowship with God, and they do not care to go where they will be reminded of Him. Such alienation from God in this world will ripen into an everlasting separation.

My impenitent friend, the voice of God to you today is, "Come unto me. Come and abide with me, and I will be a Father to you, and will bestow upon you a heritage of everlasting blessedness." But your response is, "No; I will not come. Depart from me." By and by there will be a day when God will cease to invite you, and when he will turn upon you with words borrowed from your own lips, "Depart from me." From that hour between Him and you there will be "a great gulf fixed." Then will come the "horror of great darkness," and the wail of woe to which no voice of pity will ever respond.

I have presented a frightful picture of the present condition of the ungodly man. That picture is not overdrawn. No mathematician can calculate and no figures can express the magnitude of the sinner's indebtedness to divine justice. Worse than his indebtedness is the slavery into which he has sold himself. All this debt and bondage and degradation have so alienated his heart from God that he will not have God in all his thoughts. What shall we say to those of whom this is a truthful picture? Shall we tell them that they are beyond the orbit of hope? Shall we tell them that there is no eye to pity and no arm to save men who have fallen so low?

No, no! Thanks be to God, it is our great privilege and our unspeakable joy to tell them of One "able also to save them unto the uttermost." God's infinite mercy has provided for them a great Debt-payer who is competent to meet all of their obligations to divine law.

What is the significance of such words as these: "For Christ also hath

once suffered for sin, the just for the unjust"; "he hath made him to be sin for us who knew no sin"; "who died for us"; "in due time Christ died for the ungodly"; "while we were yet sinners, Christ died for us"; "who his own self bare our sins in his own body on the tree"?

The obvious and unmistakable meaning of these Scriptures is that Jesus Christ became our substitute, that He took our place under the law of God and met all of its demands against us, that by the sacrifice of Himself He paid all of man's indebtedness to eternal justice.

Having accomplished all this by His atoning work, He is now "the end of the law for righteousness to every one that believeth." Mark the condition—"to every one that believeth. . . ." "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth on the Son hath everlasting life," and "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

Lift your eyes today to Him who sits yonder on the great white throne of justice and mercy, and let this be your prayer: "O righteous Judge, my debt is infinite, and I have nothing with which to pay even a fraction of it. My plea, my only plea, is that Jesus paid it all—all the debt I owe." Do this, and up there where the records are kept, God will say to His registering angel, "That man's account is settled. Let it so appear in the book of remembrance."

But the great salvation revealed to us in Jesus Christ provides not only for the obliteration of our debts, but for our freedom also from the love and power of sin. The same mercy which pays the debt will bestow the freedom; the same love that saves us from Hell will prepare us for Heaven. Every true believer in Jesus Christ has received a new birth. "If any man be in Christ, he is a new creature; old things have passed away, behold, all things have become new."

When you think of the degradation and wretchedness from which men are saved, and the dignity, freedom, purity, happiness, and glory to which they are lifted by God's great scheme of redemption, can you doubt the reality of what the Scriptures call "the joy of salvation"? Can

you wonder that redeemed men rend the air with shouts of gladness? Can you wonder that these Christian sanctuaries resound with hosannas and hallelujahs? Can you wonder that men to whom this great salvation has come would

Soar and touch the heavenly strings  
And vie with Gabriel while he sings  
In notes almost divine.



### BEREA BAPTIST BROADCAST FINANCIAL REPORT MAY - 1985

Beginning Balance	2,794.07
RECEIPTS:	
Sov. Grace B. C., Rome, NY	160.00
Mem. East Corbin B. C., Corbin, KY	534.46
Estill Frazier, Colfax, NC	250.00
Sov. Grace B. C., Orange, TX	50.00
Livingstone B. C., Barboursville, WV	105.70
Rollynsburg B. C., Talcott, WV	50.00
Berea B. C., South Point, OH	85.08
Philadelphia B. C., Decatur, AL	50.00
Anonymous	25.00
Deposited to divide checks	534.46
TOTAL	4,638.77
EXPENDITURES:	
WGNT - WV	320.00
WKAL - NY	140.00
WANO - KY	76.00
WYKY - KY	100.00
WFTO - WFTA - MS	100.00
Pierce Communications	
WRNO	600.00
WGNT - WV (May)	320.00
Berea Baptist Banner	
Dividing Checks	132.65
Robert Fisher Missions	
Dividing Checks	132.65
TOTAL	2,717.47
Bank Service Charge	4.00
BALANCE 5-31-85	2,713.47
(\$1,460.49 of this total is designated for our Kentucky Stations)	

### CORBIN, KENTUCKY REPORT

Beginning Balance	1,503.84
RECEIPTS:	
Mem. East Corbin B. C., Corbin, KY	132.65
TOTAL	1,636.49
EXPENDITURES:	
WANO - May	76.00
WYKY - May	100.00
TOTAL	176.00
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## MICE AND MUD

By Gail E. Terrell  
Cincinnati, Ohio

Do you believe that mud can turn into mice? The modern view of evolution is based upon the concept of spontaneous generation. Spontaneous generation holds that matter, dirt from the ground, has within itself the power to spontaneously produce living organisms.

The evolutionist's belief in spontaneous generation is nothing more than pure polluted imagination, totally unverified and contrary to all known scientific facts. So far as science has demonstrated, spontaneous generation does not presently take place, and has never taken place.



Gail Terrell

Even so, ancient Egyptians claimed that mice arose directly from the mud. The Egyptians noticed that after the Nile River had flooded its delta, large numbers of mice plagued the country; hence, Egyptians claimed that the mice arose directly from the mud. The Egyptians did not know that meadow mice have two to six litters a year, and that each litter consists of six to thirteen young, certainly sufficient numbers to plague the countryside each year.

Belief in spontaneous generation prevailed during the Middle Ages. Scientists of the Middle Ages believed that rags and wheat would change into mice because mice always appeared spontaneously around rags and wheat, they thought. Scientists of the Middle Ages believed that the recipe for frogs was simply pond water, and again there was supposed confirmation for their views, because the pond water seemed to "sprout frogs."

Today we laugh at the nonsense of spontaneous generation; however, spontaneous generation continues to be the principal concept behind the modern evolution model of origins. Actually, the view of evolution is laughable. Psalm 2:4 records: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

No, mud cannot turn into mice for life does not spontaneously originate from non-living matter.

You can believe all of the Bible from Genesis 1:1 to Revelation 22:21, and you can trust the Bible to be your guide to daily living.

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