

The Berea Baptist Banner

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Mantachie, Mississippi, July 5, 2000

Whole Number 256

Words to the Georgia Baptist Association in 1811

By Jesse Mercer

(1769 - 1841)

The following by Jesse Mercer in 1811:

"The Elders and brethren of the Georgia Association, to the brethren they represent: greeting:

Beloved in Christ,—From our earliest connection, we have studiously selected for the subjects of our addresses to you, those doctrines and duties which seemed the best suited to confirm and increase your faith in Christ; to edify and comfort your hearts, being knit together in love; and to lead you on to that light and perfection, which would honor and commend the cause in which you have embarked, and reflect the highest praise and glory of God who has called you into His marvelous light. But while you have endeavored to keep yourselves unmixed with, and



Jesse Mercer

unspotted from the world as a chaste virgin to Christ, you have excited some unpleasantness among the religious denominations around you, because you have not found it consistent to admit *them* and their *administrations* as ORDERLY AND VALID. We therefore propose as the subject of this letter, *the reasons*, briefly, *which lead us to deem Pedobaptist administrations*, though in the proper mode, *invalid*. That this subject may be as clear

Continued on page 369

A Church Dedication Service in 1859

By James Petigru Boyce

(1827 - 1888)

"**LORD, I have loved the habitation of thy house, and the place where thine honor dwelleth**" (Ps. 26:8).

It is eminently fit that we enter not this building without recognizing the occasion as one of more than ordinary interest. To the general reasons pertinent to the opening of any house of worship, special ones are here to be added, why we should acknowledge the hand of God in its erection—should offer Him all praise for its completion, and dedicate it with more than ordinary fervor to His worship.

Nearly a quarter of a century has elapsed since the conviction of the need of a better building than the one we have now left, led to efforts to secure it. These, however, were frustrated by the casualties of the day. A



J. P. Boyce

renewal of the attempt made twelve years ago also came to naught though for reasons of a different character. Even in the effort, the successful result of which we this day witness, disappointment and delay, and the mysterious dealings of God's providence have often so retarded the work, that we have almost despaired of its completion. The history of this building, extending over a period of eight

Continued on page 362

The Petulant Preacher

(Studies in the Book of Jonah)

By Milburn Cockrell

Mantachie, Mississippi

JONAH 4:1-4

We learn from Luke 11:30 that "Jonas was a sign unto the Ninevites." How could he have been a sign to them if they did not know of his miraculous deliverance from the fish's belly? Evidently, they somehow received the knowledge of his deliverance. They saw in Jonah the proof of God's power to judge and to rescue from the jaws of death. The prophet performed no miracles, but he himself was a miracle. This sign to them was a part of the instrumental means of their repentance and recovery.

I concluded the last study with verse 10, of chapter 3, which told us how Nineveh repented at the preaching of Jonah. The prophet had not gone to Nineveh to meet with the local ministerial alliance, or to see the city fathers. He did not go to preach the social gospel and to hobnob with

the "higher critics." Had he done some of these things he might have gotten on for chaplain to the king, but Nineveh would have never repented.

Continued on page 369

Joy Over One Repenting Sinner

By Milburn Cockrell

Mantachie, Mississippi

"**I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. . . . Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth**" (Luke 15:7, 10).

My text is a bridge which leads us across this present world into the spiritland. By the eye of faith the un-

The unity of a book demands unity of objective.

This book has a great objective—a supreme theme.

That theme is not Israel—although

seen world becomes the seen world. In my text we learn the angels take notice of one sinner who repents on earth. The Savior and the departed saints in the presence of angels rejoice when a lost sinner is saved. All Heaven is deeply concerned in the conversion of one sinner.

THE INTERESTING CHANGE DESCRIBED

Consider the stress which Christ

Continued on page 367

The World's Greatest Book

By Isaac Massey Haldeman

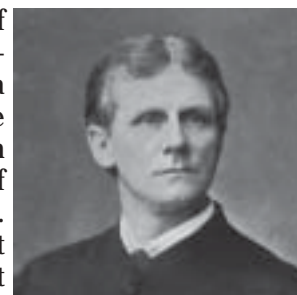
(1845 - 1933)

two-thirds of the book considered as a whole are taken up with the history of that people. The great theme is not the Church of Christ—although the Church in this age is the supreme thing in the sight of God. The one great theme, the one immense objective of this book towards which it moves through history and prophecy, through figure and symbol, through self-sustained prose and musical song—the one great objective is—

OUR LORD JESUS CHRIST.

It seeks to present Him in His person, His work, His present office and coming glories.

Continued on page 365



I. M. Haldeman

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



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A Church Dedication

Continued from page 361

years, from its inception, has been one of sacrifice, and toil, and pain, the extent of which can never be realized by any save those who have actively engaged in its erection. God has now mercifully granted all of your desires, and, with hearts full of gratitude and praise for His mercy, we proceed to dedicate to His own worship and praise, the house He has permitted us to erect.

It may not be inappropriate, also, to mention, that the coming Saturday, the 1st of October, is the semi-centennial anniversary of the organization of this Church. Of the members at that time but two remain: one, the venerable Dr. Johnson, whose praise is in all the churches, and who now awaits, at Greenville, the summons of the Lord to the assembly above; the other, one, whose membership has remained here until this day, whose bending form, when God permitted, has been always seen in the house of God, mingling in its prayers and praises. Thank God for it that Brother Clark is with us today! Raised, as it

were, by the power of God, he enters this house, and joins in the services of this occasion. I know that as he beholds this day the consummation of the wishes of years, with a heart like Simion of old, he exclaims—"Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen the desires of my heart."

This day of dedication may, therefore, in more than one sense, be regarded as a day of jubilee. With the fifty years that have passed away, may we not hope that the days of bondage and weakness, of darkness and humiliation, have departed; and that, with the entrance into this building, begin those of prosperity and blessing, of independence and growth. It is because these have been the desires, the hopes, the expectations of the Church, that already her affections have been clustering around it; and that now, as we enter it, and behold its simple, majestic and beautiful proportions, she transfers to it the love due to that place which is, in no ordinary sense, the habitation of God, in which His honor dwelleth.

The people of God have ever loved the temples of His praise. The Psalmist teaches us how the hearts of Israel burned for the temple—how blessed they were considered who dwelt within its courts; so that, to be a door-keeper in the house of God, was better than to dwell in the tents of wickedness—one day in them being better than a thousand.

And the language he uses has always been the language of the saints. Whether it be an Anna, serving God with fastings and prayers, night and day in the temple, or one of the disciples of the risen Saviour, awaiting at Jerusalem the manifestation of the Spirit—whether the meeting-place be among the intricate catacombs of Rome, or within the rude structure of hewn logs, in the pathless forest—whether the people assemble in a cave of the mountain, avoiding the fires enkindled by those who assume the Christian name, or as we today, in a house erected especially for worship, surrounded by every protection which can secure religious liberty, everywhere, from every heart the prevailing sentiment bursts forth—"How amiable are thy tabernacles, oh, Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God."

There are two extremes of opinion to be avoided, concerning the sacredness of these houses of worship—the one which may be called the sacramental extreme, the other by a term which most exactly, though too harshly, expresses it, the sacrilegious;

the former of these attaches sanctity to the building, because of ceremonial consecration; the other seeks to divest it of all sacredness whatever. The tendency of the Baptist denomination is to the latter. It is as the result of this that our Churches are opened as public halls for orations before benevolent societies, or on patriotic occasions, and for various other purposes of public interest,—The desecration consists not in any injury which the place may sustain, which renders it unfit for the purposes of worship, but in the destruction of those holy associations which exist in connection with it in the minds of those who worship there.

In protesting against one of these extremes, we have too frequently allowed ourselves to run into the other; and it is time for the sake of religious taste, and the sacredness of Christian worship, that the voices of the Churches should be raised against this desecration of the objects for which their houses of worship have been built, and of the religious associations with which they are connected.

The sentiments I have quoted from the Psalmist have nothing in common with either of these extremes. The Scriptures never allude again to the dedication services of the tabernacle, or even of the temple. Those services were, in both cases, performed by laymen, who had no authority to bless. That of the tabernacle seems to have been an occasion for the presentation of free-will offerings by the princes of the children of Israel, by whom it was thus dedicated; that of the temple, merely the laying of the offering at the feet of God, by him whom he had permitted to build it, accompanied by earnest prayers for blessings upon the nation in connection with it. To neither of these occasions, however, do the Scriptures again refer, yet the sacredness of the place is constantly avowed. The use to which it was put, and the doctrines which God taught by its presence, are made reasons for the sacred affection so constantly displayed towards it. The Psalmist tells us that he loved the courts of God, because the Lord God is a sun and a shield—the Lord will give grace and glory. "One thing," says he again, "one thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." And, again, "We have thought of Thy loving kindness, oh God! in the midst of Thy temple." The sacredness of the temple arose from it uses and its instructions; and the extent of that sacredness is manifest, from the remarkable conduct of our Saviour on one

occasion, and from the reason he assigned for it. He went into the temple and began to cast out them that sold and bought there, and overthrew the tables of the money changers, and the seats of them that sold doves, and would not suffer that any man should carry any vessel through it. And He taught, saying unto them, "Is it not written, My house shall be called of all nations the house of prayer, but ye have made it a den of thieves." The tabernacle and temple were, therefore, sacred places, not because of any consecrating ceremonies, but because of the uses to which they were put, and the revelations of truth which God made through them to His people. And, in like manner, we may find, in the uses to which we put our houses of worship, and in the instruction which they are also fitted to impart, in their simple existence, reasons for the exercise of such affections as shall regard them also sacred, and separate them from all other purposes than those for which they are designed.

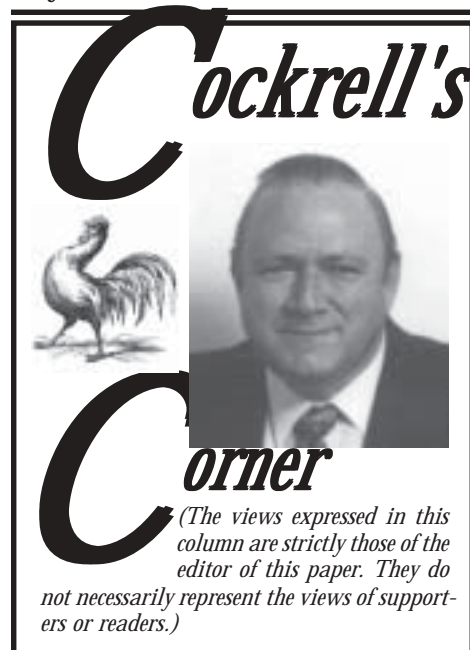
1. *Surely the uses to which this Sanctuary will be put are sufficient to awaken these emotions in the minds of all.*

It is to be a place to worship God. Here the whole congregation shall unite in prayer and praise. The penitent shall here draw nigh, confessing his guilt. The pardoned will here give utterance to his exceeding joy. The broken-hearted shall here seek the healing of his wounds. Hence shall arise from trembling lips the voice of adoration.—Hence shall burst forth the songs of thanksgiving. For it is here, even here, that shall be worshipped the God—the great God, who alone is great—the God of infinite holiness, majesty, and power, yet the God of grace and supplication, who even inhabiteth the praises of Israel.

It is to be a place in which the Word of God will be authoritatively dispensed. Here the story of the cross will move, again and again, as it has ever moved, the heart of man. The common salvation will here be preached. The words of invitation and entreaty will here make eloquent the ambassador of Christ. Here, also, shall be heard God's solemn threatenings; here shall be lifted up the voice of warning and exhortation. The saints of God shall come here to be fed with the gracious doctrines of His Word—that new hope may be awakened—that new life may be breathed into them, that their stumbling steps may be placed upon a sure place—that their declining zeal may glow with yet purer fire—that they may, by the means of grace, become more and more meet for the inheritance above.

The Holy Ghost will here be poured

Continued on page 364



Cockrell's
Corner

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

Comments on II John 7

“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist” (II John 7).

I want to primarily focus on the words **“who confess not that Jesus Christ is come in the flesh.”** There is no doubt that John in this epistle, as well as I John, condemns the Gnostic teachers of his day. The Jews denied the incarnation had taken place—the Messiah had not come. The Gnostics denied the incarnation could take place. They said no such person as the Christ coming in the flesh was possible—that the Infinite should become finite was inconceivable.

But in truth John said even more than this. He condemned heretics regarding both the first and second advents of Christ. The true rendering of the Greek is **“who confess not that Jesus Christ is coming in the flesh.”** The Greek word rendered “come” (*erkomenon*) in our KJV is “coming” in the Greek New Testament. The present participle is used in this verse (See Henry Alford, *Jamieson, Fausset, and Brown Bible Commentary, Jesus is Coming* by W. E. Blackstone, p. 200). In the Bible Jesus is called the “coming one” (Matt. 11:3; John 6:14; Heb. 10:37; Rev. 1:7-8; 4:8). II John 7 may be applied to Christ’s pretrib coming at the rapture, or His post-trib coming to set up His kingdom on earth.

Any person who denies the coming of Christ in the flesh and His first advent or His personal, bodily coming at His second advent is a deceiver and an antichrist. He is possessed of the same spirit which will ultimately find its personification in the final Antichrist.

II John 7 condemns the Jehovah Witness cult. They teach: “Jesus Christ

returns, not again as a human, but as a glorious spirit person. . . . He comes, therefore, not in the likeness of men but in his heavenly glory” (*Let God Be True*, p. 196). Any person can see that the Jehovah Witnesses are deceivers and antichrists.

Today we have a most respectable group who are equally condemned by II John 7. The full preterists contend that all prophecy regarding the second coming of Christ was fulfilled in A.D. 70. This is true of the book *Who is This Babylon?* by Don K. Preston. Some of the partial preterists would not go quite that far. The textbook for most preterists is *The Perousia* by James S. Russell, originally published in 1878. Some of our preachers have been influenced by these books or other books by David Chilton, Kenneth L. Gentry, or R. C. Sproul. They have become preterists, and a few consistent preterists.

I will give a brief example of their teaching from Kenneth L. Gentry. He believes that the Great Tribulation is past and current history is to be identified as the new heavens and new earth of Revelation 21-22 and II Peter 3:10-13.

Matthew 24:27 says: **“For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.”** Mr. Gentry can see no reference in this verse to the second coming of Jesus Christ. Listen to his comments on this verse: “This coming, however, is a providential *judgment coming*, a Christ-directed judgment, rather than a miraculous, visible, bodily coming. . . . The direction of this judgment coming of Christ in Matthew 24:27 apparently reflects the Roman armies marching toward Jerusalem from an easterly direction. . . . Yet it is not *Christ Himself* who is *corporally present*. Rather, He directs the Roman armies by His providence. . . .” (*The Great Tribulation: Past or Future*, pp. 53-54).

Matthew 24:30 declares: **“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.”** Can Mr. Gentry see any reference here to Christ’s personal, bodily return to earth? No! Listen to him again on Matthew 24:30: “The ‘sign’ is that the ‘Son of Man’ rejected by the first-century Jews is *in heaven*. . . . As I argue above, this is not a physical, visible coming, but a judgment-coming upon Jerusalem” (*ibid.*, pp. 58, 60). No person except one slow of heart to believe all that the prophets have spoken (Luke 24:25-26) would ever come up with such a perversion

of the words of our Savior. I see no difference between what the Jehovah Witnesses say about the second coming of Christ and what Mr. Gentry and other preterists believe about it.

Some one might ask, “What is wrong with spiritualizing away what the Bible says about the second coming of Jesus Christ? Christians have never been agreed on prophecy?” I would give the following reply to this question.

The Bible teaches that the words of prophecy are important (Rev. 1:3; 22:18-19). The Bible teaches that **“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”** (I Thess. 4:16). Hebrews 9:28 says: **“. . . and unto them that look for him shall he appear the SECOND TIME without sin unto salvation.”** The two men in white apparel said in Acts 1:11: **“Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”**

Christ had a resurrection body of flesh and bones (Luke 24:39). At the second coming of Christ our bodies are to be made like the resurrection body of Christ (Phil. 3:20-21; I John 3:1-2). If this same Jesus who took His humanity to Heaven does not literally come back, then there can be no literal resurrection of our bodies. Hence to spiritualize away the bodily second coming of our Lord is to deny the bodily resurrection of the saints and to make us in our final state like we are now (or, maybe worse still, a bunch of ghosts who fly around).

Beware of any person who says that Jesus Christ is not going to come again in the flesh. He may have many titles before his name and many degrees after his name, but he is a deceiver and an antichrist, according to II John 7. Also II John 7 makes it plain that an antichrist is not one who denies outright the Lord Jesus Christ, but one who professes to receive Christ while denying essential things about Him. In II John 7 the person merely denies that **“Jesus Christ is coming in the flesh.”**

Then to the discomfiture of the preterists I would point out the date when John wrote this epistle. Non-preterists date it either A.D. 80-81 or maybe as late as A.D. 97-98. This was after the fall of Jerusalem, and they say that Christ came in A.D. 70. Why did John speak of Christ coming in the flesh at this late date? Let them give the answer.

Another problem with preterists is that they have to change the date of

when epistles were written so as to make them fit their prophetic scheme. They date the book of Revelation before A.D. 70, but almost no one (not even some of their own) will agree with this early date.

Million Mom March

The lying, leftist, liberal press in America billed May 14’s Million Mom March as a grass-roots gathering of soccer moms devoid of partisan politics. These marchers were in fact using their exalted stations to march on Washington and brow-beat the nation into adopting gun control laws that are not only unconstitutional but will lead to more violence against the innocent.

The march was started, not by a mother working in a grocery store, but by a former Democratic Senate staffer—Donna Dees-Thomases. She is on temporary leave from CBS News and is the sister-in-law of Susan Thomases—a close friend and political adviser to first lady Hillary Rodham Clinton. A week before the march Donna met with President Bill Clinton at the White House to plot strategy for the march.

The group’s Web site gives President Clinton the “Mom’s Apple Pie Award” and depicts House Majority Whip Tom DeLay in a dunce cap in the “Time Out Chair.” Their Web site also asserts that guns kill an average of 12 children per day in the United States. But the Center for Disease Control and Prevention said the real number is only half that.

The organizers of the march also claim that guns are the leading cause of accidental death for children, after cars. But in truth teddy bears and other toys actually kill more children every year than gun accidents. According to the U.S. Consumer Product Safety Commission, toys typically account for over 140,000 injuries and a minimum of 22 deaths each year. To put it simple: Toy injuries: over 140,000 a year; Guns: 2,000.

It is also interesting to note that the march organizers banned Mrs. Shari LeGate, proponent of gun safety locks, they welcomed Tamaria Owens, whose 6-year-old boy is accused of using a stolen handgun he found in a crackhouse to kill a 6-year-old girl in Michigan in February. Her son reportedly had been left unattended when he found the gun. (Did she leave her six-year-old boy to attend a march against guns?)

I would like to raise a few questions. How many of these moms left their kids to go to this march? If they were really concerned for their children,

Continued on page 364

Cockrell's Corner

Continued from page 363

why were they not at home with them? Looking at the founder of the march, I would assume a very large percent of the moms in the march believed in abortion on demand. Does it make any sense on one hand to march for gun control to prevent children from being murdered when many of the marchers were probably guilty of murdering their own offspring? Why should moms who murder unborn babies want to save them after they are born? The marchers in no way mentioned the large number of children killed by doctors using sharp instruments to punch holes in their little heads.

Here are some hard facts recently pointed out by Bob Barr who serves on the House Judiciary Committee and is a member of the Speaker's Bi-Partisan Working Group on Youth Violence. He writes: "Youth homicide has dropped by more than 50 percent from 1993 to 1998. A child over the age of 6 is 6,000 times more likely to be poisoned than to be killed by a fire-arm."

Here are some random comparisons of accidental deaths for all "children" under the age of 20:

- * Cars—8,113 deaths
- * Drowning—1,269 deaths
- * Smoke and fire—723 deaths
- * Mechanical suffocation—529 deaths
- * Guns—306 deaths.

Don't be mislead. The Million Mom March on May 14th was a well-planned attempt to brainwash Americans into giving up their guns so they will not be able to resist the New World Order of Antichrist.

A Church Dedication

Continued from page 362

forth upon the individual and the assembly. The worshippers of God will here be taught the petitions which should arise from their hearts, and induced to worship in spirit and truth. —The

preached Word will here be made effectual, his portion in due season being applied to each. And here shall be wrought out those greater works than Jesus did, in which men shall be delivered from the power of Satan and sin, and those dead in trespasses and sins shall be regenerated and sanctified and saved.

Here, also, shall be solemnized the ordinances which Christ has established. The willing convert will profess his trust in Christ, by following Him into the baptismal waters, and thence, having been baptized into His death, and, therefore, buried with Him by baptism into death, go forth to live in newness of life. Here, also, His people shall feed upon the memorials of the love of Jesus, while they mourn their own unworthiness, and wonder at His grace.

This house is to be the home of a Christian Church, in which the members shall take counsel together as to the interests of the Redeemer's kingdom—shall comfort each other amid the trials of the Christian life—shall rejoice together in the progress of Christ's cause in their own hearts, and in the hearts of others—shall rejoice in the sure promise of Christ's final and speedy triumph, and shall urge each other forward to earnest exertions in His cause.

It is to be especially the home of a Baptist Church, the members of which have associated themselves together in the firm conviction of the truth of the distinctive doctrines and practices of that people, and are earnestly desirous so to exhibit these peculiarities as to commend the simple truth in Jesus to their fellow-men.

What sacred associations are thus clustered around the building which we this day dedicate to the service of God! In what sense could the pious Jew find more to revere in the tabernacle or the temple? The God whom we worship appears even more fearful in praises—more glorious in holiness. The truth which His messengers will proclaim here is more plainly revealed, and more manifestly precious in its tidings of mercy. The Shekinah is, indeed, wanting; but we live in the days of the Spirit; we have heard of

the Incarnation of Jesus, and we here find, through the teachings of the Spirit, in the bread and in the wine, symbols of a still more glorious manifestation. With all its glory, the Jewish temple, with its mysteries, its restraints, and its burdensome ceremonies, presents the marks of an imperfect dispensation, while the Christian church, with its simple worship, the direct access to God which it proclaims, and its offers of free grace, presents to us a perfection, only tarnished by the weakness and sinfulness of its worshippers.

Let the associations around this building be ever of a sacred character. We ask no consecrating waters to save it from defilement. We desire with no measured tread to surround its walls, and thus to render them sacred from the contact of things common to profane. In the services of today we find no stronger power than is to be found in those of future occasions. It is to the simple worship of God, rendering sacred these walls, by its blessed associations, that we look for their protection—to that worship, not as performed upon one occasion, but upon all occasions—to that worship, in all its forms, in the act of prayer, and in the meditation upon the Word of God, and in the communion of the body and blood of Christ—to that worship, endearing these walls by sacred associations, and not by superstitious reverence. The uses to which the Sanctuary is applied will fill the hearts of all with sacred love for the place in which they are wont to gather for the worship of God.

II. The language of our text is remarkable, because of the terms which the Psalmist applies to the House of God—**"Thy habitation, —the place where Thine honor dwelleth."** This language suggests, as another reason of His love for the Sanctuary, the truths which, either directly or symbolically, were taught by its existence. For the want of a better term, I will call this THE DOCTRINE OF THE SANCTUARY. *In that doctrine may also be found additional reasons for exercising sacred affection towards our houses of worship.*

In speaking of the doctrine of the sanctuary, I must not be misunderstood, however, as endorsing, in any respect, the system of Ecclesiologists. The development of the thought I am about to present, will show that there is an essential difference. There is this point in common, that the Church-building itself conveys religious thought to the mind of the pious believer in Jesus. In Ecclesiology, however, these ideas are associated with the form and structure of the building: in the other, with the truth which God conveyed at first, either directly

or symbolically, by the tabernacle and temple, and now conveys through their similar objects by houses erected for His in-dwelling.

The doctrine of the sanctuary, in its simpler form, was declared by God, when He directed Moses to erect the tabernacle. **"Let them make Me a Sanctuary, that I may dwell with them."** The object of the tabernacle was not simply to furnish a place at which the worshippers should assemble, but one in which God should be manifest, dwelling among them as their protector, and the object of their worship. The truth, therefore, which it plainly revealed was, that *God dwells among men, seeking and requiring their worship.* Throughout the Jewish history, this idea seems to have been the prominent one. It was attached to the temple as well as to the tabernacle; and, as though to show that it was not due simply to the Shekinah, it is connected with the second temple as well as with the first.

In this simple form, at least, this doctrine has ever been attached to the temples erected to God, (even natural religion, or earlier tradition, taught it to the Pagan world,) and, wherever a building for the worship of God has been erected, it has been a monument to the fact that God does not withdraw Himself from human observation—that His government does not permit the idea of separation in His being from the creatures to whom He has given life, but that He calls upon all to worship Him, and is everywhere present to receive that homage.

Our Christian houses of worship have, indeed, only a wider significance than their prototype of the tabernacle; that spoke simply of God's in-dwelling to receive, at that spot, the worship of His people. It told of the presence in the religious assembly only of the great Preserver and Benefactor—the adorable Creator of all. It confined Him to the locality of its presence. And when the temple was erected upon Mount Zion, the spirit of local manifestation was only made more significant. The Jew needed to go up to the temple to pray. In a distant land his face must be turned toward Jerusalem and Mount Zion. It was there that God had recorded His name. He dwelt, indeed, on earth, but only on one spot of earth—nearer, indeed, than in Heaven, because more distinctly manifest to men— but still, as it were, inaccessible—hidden behind the veil, to and be approached only with awe and reverence, as the Great Holy One of Israel.

But the temples of Christian worship, while they still speak of the in-dwelling God to be worshipped, proclaim to us this blessed truth, that in

Continued on page 365

Berea Baptist Broadcast

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

A Church Dedication

Continued from page 364

no particular locality alone—neither on Mount Gerizim, nor yet at Jerusalem only, do we worship the Father. The nearness of access by which we cry *Abba*, Father, is accompanied by the presence and in-dwelling of God everywhere with man. It is not the God of Sinai whom we are to approach, surrounded by His majesty, but the Father, whom we have known through the Son. His special presence is not confined to His temples, but is everywhere manifest. When we enter into the closet, and shut the door, and pray to the Father, which is in secret, we find Him present to reward. If we assemble around the family altar, God is there; if we enter into the busy walks of life, we still carry Him with us there; so that in the spirit, not of a guilty conscience, but of joyful thanksgiving for such favor, we can appropriate the words of the Psalmist: **“Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence? If I ascend up into Heaven, Thou art there; if I make my bed in Hell, behold Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me.”**

With this lesson of the universal presence of God with the worshipper, Christianity, however, unites an especial promise of blessing to social worship, particularly in the organized assembly. I say particularly in the organized assembly, because it was in immediate connection with directions about the *discipline* of private offenses by the organized church, that Christ added the promise—**“If two of you shall agree on earth, touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name, there am I in the midst of them.”** It is on this account that the building set apart for the use of an organized Christian church becomes the index, in the highest degree, of the in-dwelling of God with man—not, indeed, for anything in its structure—not because of any peculiar sanctity to be attached to a particular spot—not from any ceremonial sacredness arising from purifying rites—but because it is the place in which an organized church are accustomed to assemble, and to seek from Jesus the fulfillment of the promise of His special blessing. It is made, by this, peculiarly the dwelling place of God, and, therefore, stands forth prominently as an index of that doctrine.

Any house of worship, therefore, is invested with peculiar interest. Its construction may be plain, its materials may be of the most ordinary kind, or it may awaken admiration by its magnificence, by its exquisite symmetry, or by its elaborate workmanship. Above all of these, the pious heart will recognize in the doctrine of God's in-dwelling, which it proclaims, a sublimity, an excitement to devotion, a cause for wonder, gratitude, and love, which is based upon that doctrine as the essential, to which the structure itself becomes the mere accident of form. Such have ever been the feelings awakened where the special manifestation of God has been felt. Jacob, as he arose from his couch of blessed dreams, exclaimed: **“Surely the Lord is in this place, and I knew it not! How dreadful is this place! This is none other but the house of God, and this is the gate of Heaven.”** Solomon was moved by it to emotions of praise, when, in the dedication of the temple he exclaimed—**“But will God, indeed, dwell on the earth? Behold, the Heaven of Heavens cannot contain Him, how much less this house which I have builded!”** It is the language of every one who realizes the distance between sinful man and the Holy God—the language, however, of astonishment, not mingled with unbelief, but with humble trust, gratitude, and love.

It is OUR sentiment today as we set apart this house for the special dwelling-place of God. We wonder at and praise His condescension; we humbly trust His blessed promises; we look for the gracious manifestations of His presence; nay, we believe that already has He entered this place with this worshipping assembly, to receive our praises—to grant our prayers—to pour upon us His blessing—to dwell in the midst of this people as the God of His church. It is that He may confer these blessings that this house has been erected. Let it ever be sacred as His dwelling-place in the organized assembly; and let us, uninterruptedly, proclaim the truth that God thus condescends to inhabit the praises of Israel. *(To be Continued)*

World's Greatest Book

Continued from page 361

It sets Him before us as,
The Child born.
The Son given.
The Counselor.
The Mighty God.
The Prince of Peace.
The Everlasting Father.
The Lily of the valleys.

The Rose of Sharon.
The Branch.
The Lord our Righteousness.
The Lord's Fellow.
The Man of God's Right hand.
He whose Goings forth have been from of old, from everlasting.
The Burnt Offering.
The Meat Offering.
The Peace Offering.
The Sin Offering.
The Trespass Offering.
The Sum of God's Thoughts.
The Man of Sorrows and acquainted with grief.
Son of Abraham.
Son of David.
Son of Mary.
Son of Man.
God the Son.
King of the Jews.
King of Israel.
King of Kings.
Lord of Lords.
God the Creator.
God manifest in the flesh.
The Second Man.
The Last Adam.
The First and the Last.
The Beginning and the Ending.
The Way, the Truth, the Life.
The Light of the world.
The Bread of life.
The Good Shepherd, who lays down His life for the sheep.
The Great Shepherd who came again from the dead.
The Chief Shepherd, who shall appear with His flock in glory.
The Sin-bearer.
The Rock.
Our Great God and Saviour Jesus Christ.
He who is.
He who was.
He who is to come.
He who before Abraham was, is, by His own announcement, the **“I am.”**

The Almighty.
THIS SAME JESUS.
And to these might be added more than five hundred other names and titles, together with their cognates, to say nothing of the various characteristics assigned Him, the things predicated of Him, until if is found that He is the very warp and woof of the book. To proclaim Him, exalt Him, make Him known, set Him forth in His many roles, His functions, His offices and His covenant glories, prophets recite their visions, a Psalmist sings his rarest songs, and apostles unfold their matchless doctrines. When you contemplate the fact of this one objective; this tremendous unity of intention in the book, you have an overwhelming demonstration of the unity of its inspiration. Whether the inspiration be a true or a false one, it is beyond all question one inspira-

tion. A book whose construction extends over centuries, written by men separated by time and distance from each other, with no possibility of personal or mental relation to each other—all writing to one objective—and that to set forth the Christ of God in his varied relations—a book with such a unity of purpose demonstrates in the most self-evident fashion that the writers were moved by a common impulse and, therefore, a common inspiration.

And this unity of objective and inspiration coordinates with the wonderful fact that the book has but ONE KEY.

The key which can alone open this book and make every line intelligible from Genesis to Revelation is Our Lord Jesus Christ.

Take Christ out of the Bible and it is a harp without a player, a song without a singer, a palace with all the doors locked, a labyrinth with no Ariadne thread to guide.

Put Christ into the Bible, and the harp strings will be smitten as with a master's hand.

Put Christ into the Bible, and the voice of song is heard as when a lark from the midst of dew-wet grasses sings, as it soars aloft to greet the coming dawn.

Put Christ into the Bible, and all the doors of the palace are swung open and you may pass from room to room, down all the ivory galleries of the King, beholding portrait and landscape, vista of beauty, and heaped-up treasures of truth, of infinite love and royal grace.

Put Christ into the Bible, and you will have a scarlet thread—the crimson of the blood—that will lead you through all the winding ways of redemption and glory.

Put Christ into Genesis, into the verses of the first chapter, and it will chime like silver bells in harmony with the wondrous notes in the first chapter of the Gospel of John, and tell you that He who created the heavens and the earth is He who in the beginning was the eternal Word, the voice of the infinite silence, and who, creating for Himself a human nature, and clad in mortal flesh, walked on earth among the sons of men as Jesus of Nazareth.

Put Christ into the twenty-second, the twenty-third and the twenty-fourth chapters of Genesis, and you will have placed before you in perfect type the birth of Christ, the sacrifice, the resurrection on the morning of the third day, the setting aside of the Jewish nation as the first wife, the coming of the Holy Spirit in the name of the Father and the Son to find a Bride for the Son, the calling out of the church, the endowment of the church with the

Continued on page 366

World's Greatest Book

Continued from page 365

gifts sent from the Father in the name of the Son, the pilgrimage of the church under the guidance of the Holy Spirit, the Second Coming of Christ, the Rapture and meeting of Christ and the church in the "field" of the air, and the marriage of the Son.

Put Christ into the driest and duldest page of the book of Kings and Chronicles, and it will bloom with light and glory; and if you watch in faith, you will see the King's chariot go by, and catch a vision of the King Himself in His beauty.

Put Christ into the Tabernacle, and it will cast its treasures like a king's largess at your feet.

You will see the brazen altar to be the cross, the brazen laver, the bath of regeneration, even the Word of God. In the Holy Place the table of shew bread will speak of Him who once said, "I am the bread of life." The golden candlestick will remind you that He said: "I am the light of the world." The golden altar and the priest with his swinging censer of burning incense standing thereat will proclaim Him as the great high priest. The beautiful veil of fine linen embroidered with figures of the cherubim in blue, purple and scarlet color is (according to a direct Scripture) the symbol of His flesh, His mortal humanity while on earth. Every board and bar, every cord and pin, the coverings, the curtains, the blue, the purple and the scarlet color, the golden vessels as well as the furniture, each and all, proclaim Him, illustrate and illuminate Him in His person, His work, His present office and coming glories.

All these are analogies, types, pictures, and so related to Christ that He alone explains them; the explanation is filled with such perfection of harmony in every detail, the relation between them and our Lord Jesus Christ as the antitype is so strikingly self-evident, that any discussion of it would be useless.

When you find a key and lock which fit each other, you conclude they were intended for each other.

In the light of facts already cited, what other conclusion can be drawn than that Christ and the Bible were intended for each other?

And when you see this Bible coming together part by part, foretelling the Christ and explained alone by Him, what sane conclusion is possible other than the book which is opened and explained by Him who is not only the Christ but the Personal Word of God, *must be*, and *is*, THE WRITTEN WORD OF GOD!

Let your mind dwell for a moment on the style of the book.

It is so simple that a child may understand it; so profound, that the mightiest intellect cannot go beyond its depths. It is so essentially rich that it turns every language into which it is translated into a classic. At one moment it is plain narration; at another, it is all drama and tragedy, in which cataclysmic climax crashes against climax.

It records the birth of a babe, the flight of an angel, the death of a king, the overthrow of an empire or the fall of a sparrow. It notes the hyssop that groweth out of the wall and speaks of the cedars of Libanon. It shows us so pastoral a thing as a man sitting at his tent door in the cool of the day, and then paints for us a city in Heaven with jasper walls, with golden streets, and where each several gate that leadeth into the city is one vast and shining pearl.

It is full of outlines—outlines as large and bare as mountain peaks, and then it is crowded with details as minute as the sands of the sea. There are times when clouds and darkness float across its pages and we hear from within like unto the voice of Him who inhabiteth eternity; in another moment the lines blaze with light, the revelation they give is high noon—and all the shadows are under the feet.

It is terrible in its analysis and cold and emotionless in the hard impact of its synthesis. It describes moments of passion in passionless words, and states infinite conclusions without the hint of an emphasis. It shows us a man in Hell (Hades) and, although it describes sufferings more awful than mortal flesh can know, causing the soul to shudder at the simple reading of it, it takes on no quickened pulse, no feverish rush of added speech.

In a few colorless lines it recounts the creation of the heavens and the earth. In language utterly barren of excitement it describes the most exciting and soul-moving event that can occupy the imagination—that moment when the heavens shall be on fire, the elements melted with fervent heat, the earth and the works therein burned up, and a new heaven and a new earth brought into view.

It is a book of prose and yet a book of sublimest poetry.

The book of Job is a poem by the side of which the hexameters of Horace, the drama of Shakespeare, the imagination of Milton, are not to be compared.

In all literature the book of Job alone introduces a spirit into the scene and reports its speech without utterly breaking down into the disaster of the commonplace.

Listen to the account which Eliphaz

the Temanite gives. He says: "In thoughts from the visions of the night, when deep sleep falleth on men, Fear came upon me, and trembling which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; It stood still, but I could not discern the form thereof; an image was before mine eyes; there was silence, and I heard a voice, saying, Shall mortal man be more just than God? Shall man be more pure than his Maker?"

Here is the threshold of the unseen. Before he sees or hears anything, the Temanite has the sense of fear—the fear of something more than human. The unknown weighs upon him and presses him down, all the life and energy in him are at low ebb—he feels as though the tides of life were running out. A spirit passes before his face. It is like a breath of scarcely moving air out of the night. The hair of his flesh (mark the psychological and physiological fact), the hair of his flesh stood up. It was as if a current of electricity had passed through him. Then the spirit stands still. It is as though this breath of air out of the night were no longer moving. He cannot discern any form. There is nothing fixed or stable enough for him to perceive. An image *is* before his eyes. He makes no vulgar attempt to describe it—it is indescribable. There is a great silence; then, as the margin has it, he heard a still small voice—not a loud and jarring voice—but a voice low, soft, still; and yet! the utterance of that voice! what immensity of self-conscious power what authority and dignity—the dignity of infinite integ-

ity: "Shall mortal man be more just than God? Shall man be more pure than his Maker?"

How the night is full of a sudden law of proportion. Mortal man and eternal God. You feel the distance widening and widening between them there in the stillness of the night. The justice of man! man! the unjust—the law breaker; man, who is of yesterday and is gone tomorrow—mortal man, more just than he of whom it is said, "Justice and judgment are the habitation of his throne." Fallen man, man full of iniquity, shall he be more pure than He who made him; He who breathed into his nostrils the breath of life and made him a living soul; He whose name is holiness and righteousness and very truth? As the question lingers man shrivels and sinks into the dust, and the whole night is filled with stillness—with the stillness and immensity of the all-pervading and holy God.

Read the thirty-eighth and thirty-ninth chapters.

They record the highest reaches of human language, so great that our own version cannot dim their splendor. Nothing ever written surpasses them, not only in the felicity of expression, but in the sense of deity pervading them. Each succeeding verse sustains the other and, in the last, you feel that God, very God, indeed, has spoken.

The Almighty answers the complaining Job.

He answers him, not out of the midst of a deep, unbroken calm, but out of the whirlwind; and yet, from the center of that mighty vortex of

Continued on page 367

Funnybone

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

Bill Tightwad was complaining about how much money Jane Tightwad had spent last month. Bill said, "You have been spending money like it is going out of style."

Jane replied, "Well, quit complaining about how I spend money. You must remember that I have had such little experience at this."

Deacon Jones has a weight problem. His wife is always after him to lose weight and quit eating like a pig. The deacon always says he is getting ready to go on a diet, but he never does.

The other day Sister Jones reached her breaking point. She said to him, "I married a little cup of butter, but now you have turned out to be a bucket of lard."

Pastor Brown of the Possumtrot Baptist Church delivered a strong sermon against the sins of laziness and indifference. As he concluded he noticed some of the brethren seemed a bit upset.

Being a cautious Baptist preacher he concluded his sermon with the words: "The sinners referred to in my sermon are fictitious. Any similarity to members of this congregation is strictly coincidental!"

The evangelist in the spring revival at the Possumtrot Baptist Church preached an hour and a half. Noticing the restlessness of his congregation he asked, "Does anyone have a watch?"

Little Jimmie Johnson on the front row answered promptly "Nope. But there's a calendar right back of you."

World's Greatest Book

Continued from page 366

unlimited force and energy and power, the voice comes forth with the calmness of one who knows himself superior to the whirlwind and the storm.

“Who is this that darkeneth counsel by words without knowledge?”

This is the abrupt and sudden question. It is the fitting question of Him who knoweth the end from the beginning. In the very asking of it all the boasted knowledge, the attainment, the self-consciousness and vanity of man fade away, and man himself is as nothing—God alone remains upon the vision—all knowing—all wise—supreme.

This Bible is a book of history.

It will spend page after page in describing the doings of a rebellious king, and then compass the story of twenty-five hundred years into a few dozen lines, but will do this in such a way, by means of exact symbols, that the twenty-five centuries thus compressed will reveal a clearer outline and fuller vista than thousands of ordinary volumes could set forth in detail. *(To be Continued)*

Joy Over One

Continued from page 361

puts upon **“one sinner that repenteth.”** Today we often hear of the number of decisions for Christ in some unionistic and evangelistic crusade. In most of these modern-day crusades very few sinners are commanded to repent and even fewer actually do repent. God and the inhabitants of Heaven are not in the number racket. God deals with each person one at a time. Salvation is a very personal matter, and one soul is precious in His sight.

Some ask: “Who are the ninety and nine just persons who need no repentance?” Some scholars say they are the unfallen angels who never sinned. Others tell us they are the saints in Heaven who now sin no more. I reject both ideas. I believe the reference is to self-righteous persons who feel they do not need to repent. Jesus surely had reference to the scribes and Pharisees who trusted in their own righteousness for salvation (Luke 15:1-3).

Jesus Christ taught that all men need to repent: **“Suppose ye that these Galileans were sinners above all the Galileans, because they suffer such thing? I tell you, Nay: but, except ye repent, ye shall all**

likewise perish. Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish” (Luke 13:2-5). Christ taught that sinners must repent or perish.

His apostles taught the same doctrine: **“And they went out, and preached that men should repent”** (Mark 6:12). Paul, the apostle to the Gentiles, did the same: **“And the time of this ignorance God winked at; but now commandeth all men every where to repent”** (Acts 17:30).

Sad to say, but responsibility does not always equal ability. God gives people space to repent who never repent (Rev. 3:21; 9:21). The Bible nowhere declares that all men without exception will repent, nor does it affirm that God gives repentance (Acts 5:31; II Tim. 2:25) to all men without exception (Heb. 12:17). Such knowledge in no way lessens our responsibility to call upon men to repent and believe the gospel (Mark 1:15; 16:15). New Testament churches are responsible to preach **“repentance and remission of sins”** in Christ’s name **“among all nations”** (Luke 24:47).

Let me take time to tell you what repentance is. It is a change of mind which leads to a change of conduct. First, it is a change of spirit. Repentance is the act of one who has been given by God a new heart and a new spirit. As Spurgeon once said: “No man ever repents until God makes in him a new heart and a right spirit.” The proud and selfish sinner becomes a humble and self-denying person upon repentance.

Second, there is a change of mind about self, sin, and the Savior. There is sorrow and deep regret for sin committed against God. Godly sorrow is the evidence of repentance (II Cor. 7:10). It is being so sorry for sin that you will forsake it (Pro. 28:13).

Third, there is a change in the emotions. Hating and loving are directed to opposite objects. **“For that which I do I allow not: for what I would, that do I not; but what I hate, that do I”** (Rom. 7:15). Sin, once loved, is now hated, and God, once hated, is now loved.

Fourth, it is a change of actions. If the mind is changed, then the actions must change. This is seen in the case of the man who had two sons. The father said: **“Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went”** (Matt. 21:28-29). The prodigal repented and came home to his father. The Jews repented and were baptized. Any repentance which does not result in a change of

life needs to be repented of.

Fifth, repentance of sin implies faith: **“Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ”** (Acts 20:21). The grace of repentance precedes faith: **“. . . and ye, when ye had seen it, repented not afterward, that ye might believe”** (Matt. 21:32). If, as some say, faith precedes repentance, what does a man repent of? his faith in Christ?

THE EFFECT PRODUCED

The effects of repentance upon the sinner are many as I have already pointed out. But there are also effects upon God, the disembodied saints in Heaven, and the angels as I shall prove.

THE EFFECT UPON THE SINNER

The effects upon the sinner are to be studied. First, he realizes he has been given a new spiritual life. John wrote: **“We know that we have passed from death unto life, because we love the brethren”** (I John 3:14). Eternal life is the freely given of Jesus Christ to His sheep (John 10:28). **“. . . the gift of God is eternal life through Jesus Christ our Lord”** (Rom. 6:23). **“He that hath the Son hath life”** (I John 5:12).

Second, he conceives he is a believer in Jesus Christ and a child of God. **“But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name”** (John 1:12). **“For ye are all the children of God by faith in Christ Jesus”** (Gal. 3:26). **“Whosoever believeth that Jesus is the Christ is born of God”** (I John 5:1).

Third, he comes to see he is **“accepted in the beloved”** (Eph. 1:6), and not by any merits of his own. He becomes aware he has been washed from all his sins by the blood of Jesus (I Cor. 6:11; I John 1:7; Rev. 1:5). He is justified and sanctified **“in the name of the Lord Jesus and by the Spirit of”** God (I Cor. 6:11). As a believer in Christ, he possesses the righteousness of God which is **“unto all and upon all them that believe”** (Rom. 3:22). In Christ his covenant Head he is blessed **“with all spiritual blessings in heavenly places”** (Eph. 1:3).

Fourth, the repenting sinner is made a partaker of many things. He is a partaker of **“the divine nature”** (II Pet. 1:4), **“of the Holy Ghost”** (Heb. 6:4), **“of the heavenly calling”** (Heb. 3:1), **“of his holiness”** (Heb. 12:10), **“of Christ’s sufferings”** (I Pet. 4:13), and **“of the glory that shall be revealed”** (I Pet. 5:1).

THE EFFECT UPON GOD

We must be careful lest we deny

the immutability of God on this point. This is a great danger. But in my opinion there is another equally great danger, and that is teaching an unfeeling God. Sometimes God is described in the Bible after the manner of men so men may better understand God (anthropomorphism—an interpretation of what is not human in terms of human characteristics). I shall leave the details of this to the great and learned doctors of theology. I shall concern myself with what the Bible says.

A great change happens to a repenting sinner. The sinner turns **“from darkness to light, and from the power of Satan unto God”** (Acts 26:18). Formerly he was dead in trespasses and sins, but now he is made alive unto God (Eph. 2:1). Those who **“were by nature the children of wrath”** even as the reprobate (Eph. 2:3) are made **“the children of God”** (Gal. 3:26).

God does not change, but the sinner does change. When the sinner changes he experiences different attributes of God. In his unconverted state he felt the wrath of God (John 3:36), but after repentance he experiences the love of God (Rom. 5:5). In Isaiah 12:1 it is written: **“And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.”** Every repentant sinner may use this language.

That God rejoices when a sinner is saved is plain in my text in Luke 15, verses 7 and 10. The shepherd in the parable of the lost sheep represents God. Note what is said of the shepherd after he found his lost sheep: **“And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost”** (Luke 15:5-6). The same is seen in the parable of the lost silver (Luke 15:19). There are other places in the Bible where God is said to rejoice in His people (Isa. 62:5; 65:19), and in Zephaniah 3:17 God is said to both rejoice and sing.

Surely if it were a joy for Christ to suffer for His people (Heb. 12:2), it must be a joy to Him to see them brought to repentance.

THE EFFECT ON THE SOULS IN HEAVEN

In Luke 15:10 the rejoicing is said to be **“in the presence of the angels of God.”** This verse limits the rejoicing to the souls in Heaven, symbolized in the two parables by **“friends”** (Luke 15:6, 9). The term **“friends”** is applied to Christ’s disciples (John 15:13-14). The saved on

Continued on page 368

Joy Over One

Continued from page 367

earth rejoice when a sinner repents and much more so in Heaven.

THE EFFECT UPON THE ANGELS

Angels rejoice when a sinner is saved. The joy **"in heaven"** in Luke 15:7 surely does include angels. In the two parables **"the neighbors"** point to angels. The angels of God in Heaven, so speak, live next door to God who is in Heaven. The elect angels do not share our redemption, and they need no repentance, yet they rejoice when a sinner repents.

How do angels in Heaven know when a sinner repents on earth? They are not all-knowing as God. It may be that the angels which ascend to Heaven from earth tell the angels who are in Heaven (Gen. 28:12). Judging from the two parables in Luke 15, it is God Himself who announces the news to all Heaven. Of the Shepherd it is said: **". . . he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost"** (Luke 15:6). Angels catch the joy of God and share it with Him.

Angels rejoiced and sang at the incarnation: **"And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. And it came to pass, as the angels were gone away from them into heaven. . ."** (Luke 2:10-15). Knowing this, we ought not to marvel that angels rejoice when Christ is formed in the sinner (Ga. 4:19), and when the repenting sinner comes to have **"Christ in"** him, **"the hope of glory"** (Col. 1:27). It is like seeing the incarnation over again.

Arminians must deny that the angels in Heaven rejoice over one sinner that repents. According to the Arminian scheme, a repenting sinner may fall from grace and be lost again. Hence the rejoicing of angels would be premature. If the Arminian scheme is true, the angels would be rejoicing over a repentant sinner one day and tomorrow weeping because he fell from grace. Evidently, angels are better informed than some men. They know when a sinner repents he is

saved for time and eternity.

THE GROUND UPON WHICH ANGELS REJOICE

First, angels have a sympathy in God's creative work. They rejoiced at the creation of the earth: **"When the morning stars sang together, and all the sons of God shouted for joy?"** (Job 38:7). When they saw God create the sun, the moon, and the stars they sang the creation hymn. When they beheld the beauty of all creation they clapped their hands and shouted for joy. In regeneration angels see the creation over again, for a repenting sinner is a new creation. With the exception of a new heart and a new spirit at regeneration, angels see God make little else.

Second, they have sympathy with God. **"Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearken unto the voice of his word. Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure"** (Ps. 103:20-21). They are one with God, and they hate rebellion. They know how sin made a cherub into a devil. They know better than we the stern consequence of sin. Experience is not the only teacher. Like men, angels have learned much from observation. The ministering spirits have witnessed how sin has ruined the world from Paradise lost to the present time.

Like God, angels rejoice to see the tyranny of sin broken and the rebel restored. There is a thrill of rapture every repenting sinner sends through all the ranks of the heavenly host. And why do they so rejoice? Repentance brings a new servant to their Lord. Satan has lost a slave, and God has gained a new subject in the kingdom of light. They behold in every person converted a living manifestation of divine mercy, a new trophy in the temple of Christ's praise, a new jewel added to his crown, and a new star shining in the firmament of His glory.

What objects on earth are most attractive to the angels of God in Heaven? Is it the palaces of Europe or the pyramids of Egypt? Maybe the great works of art and science by men? Could it be that the Constitution of the United States or Fort Knox, Kentucky, are interesting to them? Could it be a computer? What do angels care for the works of the great men and women of this world? Nothing at all. But when they behold a repenting sinner on earth they stop and stare at him like a new star in the sky.

Third, angelic beings have sympathy with Jesus Christ. They announced His birth. They were present at His trials and temptations. Angels beheld His sufferings and death. These spirit beings were at His resur-

rection from among the dead. They went with Him back to Heaven. Even so they rejoice when they gaze upon another trophy of His redemptive work.

Fourth, angels have sympathy with men: **"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation"** (Heb. 1:14). The elect angels watch over the covenant people before they are saved and after they are saved. They were originally to have fellowship and companionship with men in his spiritual nature. The fall in Eden ruined this. When a sinner repents, angels see additional companions and new friends in the making. The glorified saints will be **"equal unto the angels of God"** (Luke 20:36).

Angels rejoice because they know what the repenting sinner has escaped. I do not think even pardoned sinners on earth fully comprehend the horrors of the dismal prison of lost souls. The holy beings have heard centuries of the weeping and wailing of the wicked in the fires of Hell, and angels know it will be eternally so. They behold each time God casts another sinner down to Hell. They were witnesses to the time when sinning angels were cast down to Tartarus and delivered **"into chains of darkness, to be reserved unto judgment"** (II Pet. 2:4). Their long observance of the sufferings of sinful men and sinful angels make them to shout for joy when one sinner repents.

No wonder they rejoice when a sinner repents. Here is a man that has escaped Hell and become a citizen of Heaven. They behold a condemned man acquitted. They gaze upon a diseased man who has been healed. There will be less food for the never-dying worms in Hell. One more soul has escaped the mouth of the lion (I Pet. 5:8).

Fifth, the ministering spirits have sympathy with the church. They attend its services more than some who are church members. A woman is told to have a covering on her head **"in sign that she is under the power of her husband,"** because of the angels in I Corinthians 11:10 (margin). The New Testament church is a lesson book for the holy angels: **"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God"** (Eph. 3:10). Angels behold when a sinner is saved and baptized into the church (I Cor. 12:13). The adding of a new church member electrifies Heaven.

A repenting sinner does not get the attention of the community even where the church is located, not to

mention the world at large. The daily paper will not carry any announcement of a sinner being saved. It will not be on the NBC evening news on TV. The governor of the state nor the president will not call to encourage the church or the repenting sinner. But what attracts so little attention on earth electrifies all Heaven. When a sinner repents on earth God rejoices, and those that dwell in Heaven shout, sing, and rejoice!

Angels care little when a president or pope is elected to office. They pay little attention to the rise and fall of a great nation. They do not care if the stock market crashes or the banks go broke. If our president orders the army, navy, and air force out for war, the angels of Heaven would not take notice of this event. If all the pomp and power of Babylon, Persia, Greece, and Rome were concentrated into one great parade, the angels would not get excited. Angels are interested in earth just in proportion to the number of souls who repent!

CONCLUSION

1. Have you ever made Heaven rejoice? Have you ever increased the happiness of Heaven? Put harps into the hands of angels and a song in their hearts? You have only if you have repented of your sins before God. The tears of a sinner are the wine of angels.

2. When one sinner repents on earth the people of God rejoice. Departed relatives and friends in Heaven rejoice. God and the elect angels rejoice. I fear we do not rejoice enough on earth when a sinner repents! God help us!

3. There is a great need for a sinner to repent. It is repent or perish. Oh, sinner, repent and believe the gospel and electrify Heaven.

4. Let us labor to bring sinners to repentance. Let us pray that God may give them repentance to the acknowledging of the truth as it is in Christ.



Words to the Georgia

Continued from page 361

as our epistolary limits will admit, we propose to lay down a few scriptural propositions, whose legitimate inferences will, we trust, bring into, tho' a concise, yet sufficiently clear view, the reasons in question.

I. *The APOSTOLIC CHURCH continued through all ages in the end of the world, is the only TRUE GOSPEL CHURCH.*

The truth of this proposition is not only frequently intimated, but strongly affirmed by the prophets. They speak of a glorious state of religious affairs to take place on the coming of the Messiah, which they say, shall continue or endure, as the sun, or days of Heaven, Psalms 89:29, 36, 37—Shall never be cut off, Isa. 55:13—And shall stand forever, Dan. 2:44. Christ affirms nothing shall prevail against His church, no, not the gates of hell, Matt. 16:18. But John puts this point beyond all contradiction in his prophetic history of the church, in which, tho' he admits of various outward modifications, he maintains an uninterrupted succession from the Apostolic age, till the world shall end.

II. *Of this church, CHRIST is the only HEAD, and true source of all ecclesiastical authority.*

Although the Scriptures are illumined by this truth yet it may not be impertinent to cite a few passages in point. To me, says Christ, is authority given, John 5:22, 27. And knowing the love of power, and the strong propensity to rule, in the human heart, He frequently and emphatically, declares Himself, to His Apostles, to be their only LORD AND MASTER (Matt. 23:8, 10). The Apostles concur in ascribing this honor to Him; and transmit it to all after ages of the church, Acts 2:36—Eph. 1:22, and 5:23—Col. 2:10. But the commission of the Apostles, the matter, manner, and majesty of which are enough to make a saint triumph, an angel rejoice, and a devil tremble, caps the whole (Matt. 28:18, 19).

III. *Gospel ministers are servants in the church, are all equal, and have no power to lord it over the heritage of their Lord.*

By the examples of a little child in the midst, and the exercise of dominion over the Gentiles by their princes, our Lord teaches humility, and denies to His Apostles the exercise of lordship over His church (Matt. 23:2, 6; 20:25, 26). He calls them *brethren*, and directs that they should not be called *masters*, but *servants* (Matt. 22:8, 11). The Acts and Epistles of the Apostles show their observance of their Lord's commands. Here we see them the MESSENGERS AND SERVANTS,

of the churches, which proves the power to be in the churches and not in them (Acts 6:5; 15:4, 22; II Cor. 8:23; Phil. 2:25; II Cor. 4:5). Timothy is instructed how to behave Himself in the church, which is the *pillar and ground* of the truth; but if the power had been constituted in him, the advice should have been given the church, that she might have known how to behave herself in the presence of her BISHOP (I Tim. 3:15). compared with Matthew 18:17.

IV. *All things are to be done in FAITH, according to the gospel pattern.*

Faith is made capital in the Scriptures, and the want of it equals unbelief. The house of Israel is often complained of for the lack of it; the apostles are admonished to have it, and upbraided for their unbelief (Deut. 32:22; Mark 11:22; 16:14). The apostles, and Paul declares without it, it is impossible to please God, and that he that doubts of what he does is damned in doing it because he acts without faith (I Cor. 4:13; Heb. 11:6; Rom. 14:23).

From these propositions, thus established, we draw the following inferences, *as clear and certain truths.*

I. That all churches and ministers, who originated since the apostles, and not successively to them, are not in gospel order; and therefore cannot be acknowledged as such.

II. That all, who have been ordained to the work of the ministry without the knowledge and call of the church, by popes, councils, etc., are the creatures of those who constituted them, and not the servants of Christ, or His church, and therefore have no right to administer for them.

III. That those who have set aside the discipline of the gospel, and have given law to, and exercised dominion over the church, are usurpers over the place and office of Christ, are against Him; and therefore may not be accepted in their offices.

IV. That they, who administer contrary to their own, or the faith of the gospel, cannot administer for God; since without the gospel faith he has nothing to minister; and without their own he accepts no service; therefore the administrations of such are unwarrantable impositions in any way.

Our reasons, therefore for rejecting baptism by immersion when administered by Pedobaptist ministers, are,

I. That they are connected with churches clearly out of the apostolic succession, and therefore clearly out of the apostolic commission.

II. That they have derived their authority, by ordination, from the bishops of Rome, or from individuals, who have taken it on themselves to give it.

III. That they hold a higher rank

in the churches than the apostles did, are not accountable to, and of consequence not triable by the church; but are amenable only to, or among themselves.

IV. That they all, as we think, administer contrary to the pattern of the Gospel, and some, when occasion requires, will act contrary to their own professed faith. Now as we know of none implicated in this case, but are in some or all of the above defects, either of which we deem sufficient to disqualify for meet gospel administration, therefore we hold their administrations invalid.

But if it should be said, that the apostolic succession cannot be ascertained, and then it is proper to act without it; we say, that the loss of the succession can never prove it futile, nor justify any one out of it. —The Pedobaptists, by their own histories, admit they are not of it; *but we do not*, and shall think ourselves entitled to the claim, until the reverse be clearly shown. And should any think authority derived from the MOTHER OF HARLOTS, sufficient to qualify to administer a gospel ordinance, they will be so charitable as not to condemn us for preferring that derived from Christ. And should any still more absurdly plead that ordination, received from an individual, is sufficient; we leave them to show what is the use of ordination, and why it exists. If any think an administration will suffice which has no pattern in the gospel; they will suffer us to act according to the divine order with impunity. And if it should be said that faith in the subject is all that is necessary, we beg leave to require it where the Scriptures do, *that is every where*. But we must close: we beseech you brethren while you hold fast the form of your profession, be ready to unite with those from whom you differ, as far as the principles of eternal truth will justify. And while you firmly oppose that shadowy union, so often urged, be instant in prayer and exert yourselves to bring about that which is in heart, and after godliness. *Which the Lord hasten in its season. Amen and Amen.*

A. Marshall, Moderator; Jesse Mercer, Clerk.

(*History of Georgia Baptist Association, 196-201, 1838 edition*).

Editor's Note: This article was written the year J. M. Pendleton was born and nine years before J. R. Graves was born. Some Landmark brethren believe that Landmarkism started with J. R. Graves, J. M. Pendleton, A. C. Dayton, etc. This article shows what Baptists believed in pre-Graves times in the South. In fact we have Landmarkism from the pen of Jesse Mercer, although the term "Landmarkism" was not in common use when Mercer wrote.

I believe the principles of Landmarkism are New Testament truth. They did not start with some men who lived in the 1800s. If, as some contend, Landmarkism is no older than Graves and Pendleton, we would do well to cast it to the wind. This article by Jesse Mercer is a great embarrassment to anti-Landmarkers and liberal Landmarkers.

The Petulant Preacher

Continued from page 361

The Ninevites would have never come face to face with their sins. Jonah preached a short and simple sermon, and the whole city repented. No one slept during his message.

A DISPLEASED PROPHET

Jonah had preached to Nineveh and God had used his message of judgment to arouse it to a state of penitent reflection. The whole city had repented and was no longer encircled by the fires of Divine wrath. We might have expected to see Jonah in great ecstasy of spirit, shouting praises to Jehovah. But, no, he was not pleased with the Ninevites entering into the rich experience of the Divine compassion. Instead, he was displeased; he had sorrow instead of joy. Chapter 4, verse 1, says: **"But it displeased Jonah exceedingly, and he was very angry."** This might be rendered: "He was very hot, greatly perplexed and excited" (James Smith's translation).

Was this a displeasure of anger or grief? Our version says: ". . . **he was very angry.**" Does not the words **"very angry"** settle the matter? I answer, no. The word in the original may mean either anger or grief. I personally believe in view of the context it means grief in this verse. Jonah was very upset rather than very angry. It is said in verse 2 that God is **"slow to anger,"** but the word rendered **"anger"** is a different Hebrew word from the one rendered **"anger"** in verse 1.

Jonah's grief at Nineveh's repentance is extremely odd and contrary to the general rule among ministers. Most of the time they are grieved more over men's impenitence and their hardness of heart than their repentance. They grieve at their lack of success in the conversion of sinners. They rejoice greatly when sinners are converted under their preaching. Jonah was of another mind. The Trinity rejoiced in Heaven over Nineveh's conversion, and so did the departed saint in Paradise. The demons of Hell and Satan were grieved over Nineveh's repentance and so was Jonah! How un-prophet like was such conduct!

Continued on page 372

The Berea Baptist Banner Forum

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Who were the Gnostics? What is meant by Sabellianism and Antinomianism? ---Maine



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The Gnostics are those who follow the teachings known as Gnosticism. This was one of the strongest threats to the development of Christianity in the early centuries. The term is derived from the Greek word *gnostikos*, meaning "one who knows" as is based on the Greek word for "knowledge." The knowledge they claimed to have was not derived from ordinary sources but from divine revelation.

They believed that the world was produced from evil matter and possessed by evil demons. They hold that the world is flawed because it was created in a flawed manner; therefore, it could not have been created by a good God but was made by a lesser being. In their view, there is a true God who is beyond all created universes and who never created anything in the sense in which the word "create" is ordinarily understood; but that he brought forth from within Himself the substance of all there is in all the worlds, visible and invisible.

There are many differences in their belief, but the core belief is that mankind has a divine spark that can be awakened by its divine counterpart through the means of revelation. One of their teachers, Valentinus, taught in the 2nd century that there are three types of human beings: spiritual, psychic, and fleshly. The spiritual are the Gnostics. Those who are open to divine revelation and can receive the special knowledge that conveys salvation. Psychic people possess a soul; therefore, they can exercise free will. They can progress upward and become spiritual. If so, they are said to be Christians; but if not, they can go downward into decay and become fleshly. If they go downward they would have no hope of true knowledge or salvation.

They believe that the human body is inferior and evil and that the spirit of an individual is dwelling in an alien atmosphere. This has led them to look upon Jesus as a human who received

his Christ component during his life time; therefore, at his crucifixion he did not die but ascended to God from whom he came.

Sabellianism is a heresy named after Sabellius, who was a priest excommunicated by Pope Callistus I in A.D. 220. It is a denial of the doctrine of the Trinity. Those who hold to this believe that God is three only in relation to the world in so many manifestations. The unity and identity of God are such that the Son of God did not exist before the incarnation. That the Father and the Son are thus one, and that the Father suffered with the Son in his passion and death. Sabellianism is found today in the United Pentecostal church. They reject the doctrine of the Trinity and teach that Jesus Christ was at one and the same time Father, Son, and Holy Spirit.

Antinomianism (Greek *anti*, "against"; *nomos*, "law") is the belief, that sense men are saved by faith alone, that faith frees the Christian from obligation to observe the moral law as set forth in the Old Testament. That the question of sin is settled by the Cross; works have no part in salvation and are therefore of no importance (Matt. 5:17; Rom. 3:19; Gal. 6:7; Eph. 2:10).

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The Gnostics were a group that mixed philosophy with a kind of Christianity. During a period of a great search for knowledge and belief that through knowledge could there be freedom from fear of the future there across such a group. By merging philosophy and religion they could have a better hope of the future world.

It was a mixture of Alexandrian philosophy, Platonism, Dualism and other theories that brought about this belief.

The real concern of Gnostics was the relation of finite and infinite, the origin of the world, and evil, the cause,

meaning, purpose, and destiny of all things. They denied the true humanity of Christ and the personality of God.

It was very prevalent in the days of the Apostles. Paul speaks of it in Colossians, Timothy etc., as well as John, Peter, and Jude.

SABELLIANISM

This theory was produced by one by the name of Sabellim in the third century. This idea is a diminished view of the doctrine of the Trinity. It reduces the three persons of Father, Son, and the Holy Spirit to three characters or modes of the relations of the Godhead for the purpose of dealing with man. Therefore God is eternally and essentially one, but for certain purposes, He takes the form of Father, Son, or Holy Spirit.

The problem with this is that Christ is wholly God, He is no mere mode or function but the pre-existent and eternal Son (John 17:3, 5, 24). It never became a very acceptable doctrine.

ANTINOMIANISM

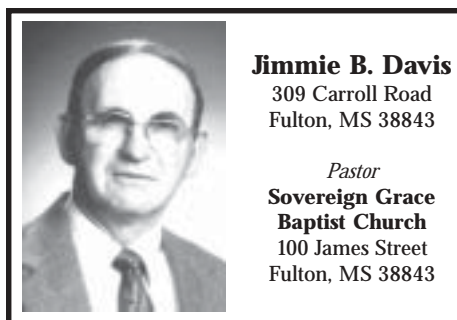
The word comes from the Greek *anti* meaning against and *nomos*, meaning God's moral law.

It means that the moral law is not binding upon Christians claiming to be saved by grace as a rule of life.

There are those today who adhere to this unscriptural idea. They say grace does away with the law. Jesus said in Matthew 5:17 that He did not come to do away with the law (and He didn't) but to fulfill the law (He did).

This doctrine is used to keep from feeling guilty or being held accountable for yielding to the lusts of the flesh. No where is Scripture is it taught that the law has been annulled but rather is good when used scripturally. I Timothy 1:18.

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The term "Gnosticism" is used by modern scholars to identify a series of religious movements in the first

three centuries C.E. The early groups were called Syrian gnosis, Marcionite Christianity, Valentinianism, and the Basilidian movement. They were known by other names, such as, Cainites, Peratae, Barbelo-Gnostics, the Sethians, and the Borborites, by the leaders in the later churches.

Gnostics claim great knowledge. Gnosticism is a word derived from the Greek noun used to speak of knowledge. The groups mentioned above were anticosmic. They portrayed the Creation of the world as the work of an error-prone creator, and believed that the world holds humanity trapped in a state of ignorance of its higher spiritual possibilities. In essence, they believed that the highest spiritual reality had nothing to do with the creation of the world, for it was evil in its origin. Modern-day Gnosticism is evidenced in those who claim their intellect to be greater than the revelation God has given in His Word.

I was surprised to find the small amount of information found in religious writings on the subject of Sabellianism. (The editor of this paper gleaned a little from the writings of A. H. Strong, and *The New Schaff-Herzog Religious Encyclopedia*. He graciously copied it for me). Dr. Strong writes: "Sabellius (of Ptolemais, 250) held that Father, Son, and Holy Spirit are mere developments or revelations to creatures, in time, of the otherwise concealed Godhead—developments which, since creatures will always exist, are not transitory, but which at the same time are not eternal a parte ante. God as united to the creation is Father; God as united to Jesus Christ is Son; God as united to the church is Holy Spirit. The Trinity of Sabellius is therefore an economic and not a necessary and eternal Trinity in the divine nature." Dr. Strong goes on to point out that this view would make the persons of the Trinity mere names for the ever shifting phases of the divine activity.

It appears that the "Oneness Doctrine" held by Pentecostal groups is no more than Sabellianism, and is evidence that the ancient heresy continues to exist.

Antinomianism is a word which identifies and describes those persons who teach that Christians are freed from the moral law by virtue of God's grace and their faith in Christ. It is a word which fits those who hold an anti-law view: that is, those who teach that a Christian can live as they please without any regard to the moral law of God. This is a very dangerous doctrine which leads to an abuse of God's grace.

JIMMIE B. DAVIS

Continued on page 378

The Berea Baptist Banner Forum

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Did not Peter lose his salvation when he denied the Lord? Did not Jesus say in Matthew 10:33 "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven?" -- Florida



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"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 4:15).

In these three verses, we have the same Greek word used in teaching the need to confess Jesus Christ as one's Savior. No one can be saved unless they confess to be a believer and a worshiper of God through Jesus Christ, for it is **"with the mouth confession is made unto salvation."** Some of the definitions given to this word are: "to say the same thing as another, to concede, *not to deny*, to profess, and to declare openly" (Strong). One can not confess the Lord Jesus Christ as both Lord and Savior, and at the same time deny Him. To deny Christ is to refuse and reject Him (Acts 3:13-14). But, in some ways, we all have denied the Lord. There are times when a believer will keep silent and not confess Christ in this evil world. Many believers will not be corrected and instructed by the Word of God. Some will not attend the services of the Lord's church regularly. Do we always say the same thing as God? Do we always profess and declare openly that we are of God and stand for those things that are in harmony with His righteous nature? In our actions, we can deny Him just as much as if we denied Him in our conversation.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father

which is in heaven" (Matt. 10:32-33).

It is not whether one commits an act of denial that would cause the Lord to deny him before His Father, but it has to do with whether one confesses or denies Christ as a way of life (II Cor. 5:17). When the Lord told Peter that he would deny Him, He also said that he would be converted (Luke 22:32). The Greek word that is translated "converted" is used intransitively and is defined as "to turn one's self about, turn back" (Strong). After he was converted or turned himself about, Peter stood up before a great multitude on the day of Pentecost and boldly confessed Jesus Christ (Acts 2:14-40).

There is no way that one who is truly saved can ever lose his salvation (John 6:37; 39; 10:27-30; 17:2; Rom. 8:33-39).

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In Matthew 10:33 Jesus is referring to those that deny He is the Messiah, God, the Son of God, His deity, and being the promised sacrifice for sin. He is speaking of those who will never acknowledge Christ as God, and Lord and Saviour.

In Matthew 26:69-72 the denial of Peter is not a denial of Christ as God etc., but a denial that Peter was one of His followers. Proof of this is in the fact that in verse 75 Peter remembered the Word of the Lord and in his repentance he wept bitterly that he did so. His repentance showed he believed in Christ as his Lord and Saviour.

Peter said he would never forsake the Lord but he did. It wasn't that Peter did not know the Lord, but he did not know himself. Later in Peter's life he was inspired of the Holy Spirit to witness to the fact that his eternal salvation was by the power of God and not Peter's efforts (I Peter 1-7).

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Those who teach that one can lose eternal life desperately search for any hint of one experiencing salvation and then losing it. It must take a great stretching of the imagination to connect Peter's cowardly denial of our Lord with the statement of Jesus in Matthew 10:33. In Matthew 16:16 Peter confessed that he believed Jesus to be the Son of the living God. Verse 17 tells us that Peter's knowledge of this truth came by a revelation from God, not man. One will search in vain who hopes to find a place where Peter ever denied that Christ was the Son of the living God.

Why take Peter's cowardly weakness in his attempt to escape death as an excuse for denying eternal salvation? Christ never said anything about Peter being in need of a second infusion of salvation, or even a restoration to salvation. In fact, Christ told Peter, as recorded in John 13:36-38, exactly what he would do, giving the number (3) of denials. Jesus went on to say, **"Let not your heart be troubled. . ."** You see, when the book of John was written there was no division into chapters and verses, so John 14:1 is a continuation of the statements made in John 13:36-38. How can a saved person possibly believe that Jesus could foresee Peter losing his salvation and yet say to him, **"Let not your heart be troubled. . ."**?

What would you have done had you been in his place, or what would I have done? We could have made the same boast that Peter made, and very possibly done far worse than he. Yes, Peter denied knowing his Saviour, but he never denied that Jesus was the Christ, the Son of the living God. We certainly cannot find any record of Christ ever denying that He knew Peter. To speak of receiving eternal salvation a second time is not only untrue, it's a misnomer.

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No, Peter did not lose his salvation. It is impossible for God to give eternal life and salvation to an individual, and then suddenly take it away based on the performance or lack thereof of the individual. Such a teaching would destroy the biblical doctrine of salvation by grace (John 3:16; Rom. 4:3-7; 8:28-29; 11:5-6; Eph. 2:8-9; Titus 3:5-6). The teaching of apostasy or falling from grace denies God's attributes of omniscience, omnipotence, immutability, and wisdom. If a person could lose the Lord's salvation then it means that God did not know they were going to apostatize. Otherwise why would He save them if He knew beforehand that they were going to lose their salvation? Thus, He could not be all knowing or wise. If a person could lose the Lord's salvation then it means that God's grace and Christ's blood are not powerful enough to preserve His sheep, which would contradict what is taught in John 10:27-30 and I Peter 1:5. Also, if a person could lose the Lord's salvation then it means that God must change His mind and will which is contrary to Isaiah 46:9-11 and Malachi 3:6. You can see what a tangled web the heresy of apostasy weaves! You might as well deny that God is God if you are going to teach that He cannot keep His blood bought sheep! You might as well say that the devil is more powerful than God, if God cannot deliver His people out of Satan's clutches with an eternal salvation. Also, how can God give life eternal to a believer and then terminate it? If eternal life is not eternal then God must have been lying in John 3:16, which would contradict what is written in Titus 1:2, Hebrews 6:17, and I John 2:25.

Furthermore, once the righteousness of Jesus Christ is imputed to the elect at the point of faith, it can never be abolished or taken away according to Isaiah 51:6 which states: **"Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished."**

TOM ROSS

The Petulant Preacher

Continued from page 369

Had Jonah so soon forgotten how God had been merciful to him? Had not the prophet a short time ago been in the same position as the Ninevites are now? Had not the punishment of disobedience overcome him? Had the sailors not cast him into the sea? Had God not imprisoned him in the fish's belly? When Jonah repented of his disobedience and cried to God, the Lord had miraculously delivered him from the fish's belly. A remembrance of his own past experience ought to have inspired him with sympathy toward the penitent Ninevites. But it appears he is insensible to the instructions of his recent experience.

Why was Jonah displeased because the Ninevites were spared? It would seem he was so obsessed with his own reputation as a prophet that he wanted personal vindication of his prophecy more than he wanted to see Nineveh spared. In other words, he wanted to see the city overthrown like he had preached. He desired to hear men say to him, "Well, you were right. Nineveh is now in ruin." Then he could say to people, "See. I told you this was going to happen." He felt his own honor was at stake. He had preached: "**Yet forty days, and Nineveh shall be overthrown**" (Jonah 3:4), yet the city was still standing. What would people think of him as a prophet? They might upbraid him as a false prophet. But this was wrong and inexcusable. The people had treated him kindly and had believed his threatened destruction was conditional.

Jonah was given over to narrow, rabid nationalism. He was a very patriotic person and wanted his country to prosper (II Kings 14:25). Assyria was the enemy of Israel. Surely there was no place for the archenemy of Israel in the mercy of God. Seeing God had spared this great military and political state, Jonah foresaw and feared the movement of cruel Assyrian soldiers into Israel in the near future. If Nineveh had been destroyed, Israel would have had no cause to fear an Assyrian invasion. He knew his own country needed to repent and would not. God would, therefore, have no alternative but to destroy Israel for her impenitence. No doubt, the Assyrians would be the chosen instrument to crush the common-wealth of Israel for her rebellion against God.

He believed the cause of Israel was the cause of God. These heathens deserved to die for the good of Israel. Surely these Gentile dogs could not be God's elect. Jonah would have

rejoiced over their destruction. In his mind, Assyria had no concern for God's cause and covenant as did Israel. If Israel were destroyed, how could the cause be carried on, and how could the covenant be confirmed? Jonah is short-sighted and presumptuous. He feels he could govern the world better than God. He was a willful, strong, impulsive prophet who could not let God make a serious mistake!

It seems the prophet had become an old-line Hardshell; he did not believe in foreign missions. Jonah did not want to see the heathen converted unto God. He was like the unbelieving Jews in the New Testament who prohibited the apostles from preaching to the Gentiles lest they be saved. He thought more of his popularity and his country than the eternal welfare of those around him. He did not want to see Nineveh in sackcloth and prayer to Jehovah. He wanted to see Nineveh completely overthrown. The prophet had set up his own plan for Nineveh and thought that God was bound by His honor to conform to his plan!

Jonah's conduct was typical of the conduct of Israel toward the Gentiles in the Old Testament. The Israelites had a most difficult time grasping their mission to the peoples of the world. They were to be a blessing to the Gentiles (Gen. 12:2-3) by sharing with them the knowledge of the true God (Isa. 43:10). Israelites were unto Jehovah "**a kingdom of priests**" (Ex. 19:6), who were responsible to spread the superior moral and religious meaning of their ethical monotheism. Israel was divinely chosen to be a missionary body to the nations, but they refused in the main to discharge their missionary service to others. The Israelites were traditionally characterized by spiritual exclusiveness and self-containedness.

JONAH'S BODY OF DIVINITY

Sorely vexed at the manifestation of God's mercy to Nineveh, he prayed to God: "**And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil**" (Jonah 4:2).

I am not sure Jonah was in a condition to pray properly to God, but he prayed nevertheless. From the time he was first called to Nineveh, Jonah had feared if he preached to them they would repent. He now is telling God, "I knew, God, although I preached destruction to them, you would forgive them. I knew my preaching would be in vain, and I would be mocked for

my trouble. Lord, I told you so." He softens it, as well as he can, by his words, "**I pray thee.**"

There was nothing wrong with Jonah's body of divinity as given in verse 2. He had a good understanding of God; he was a great theologian. He was grieved because he did not put his theology into practice. He knew that his gracious God always would forgive the penitent. Therefore, he should have expected Nineveh to repent and to recover. There was no cause for grief for his God had acted according to His true nature as Jonah well knew. Here Jonah tries to make his new circumstance justify his old sin.

Was this really a prayer? Strictly speaking, I answer, no. This was not a true prayer. There was no confession of sin in it, no petition for Divine blessing. It contained only one very unwise request. It was a complaint to God, a wrangling, contending, and quarreling with the Almighty! Jonah was attempting to make God accountable to man.

Jonah speaks reproachfully of God, he reflects upon Jehovah. He makes the greatest glory of the Divine nature into an imperfection! He implies he had a greater and better foresight of things than God Himself. Jonah is charging God with foolishness. He intimates that God was so merciful that He was not just in punishing sinners. This language is expressive of a weakness in the Divine character. He implies God made a mistake in sending him to Nineveh to preach repentance! Although a prophet of God, Jonah spoke like one of the foolish men upon earth!

THE PRAYER FOR DEATH

The prophet from Israel was grieved to the point he prayed to die: "**Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live**" (Jonah 4:3). This was an unbecoming, as well as an unusual, request which he presented to God. It was like the request of Elijah (I Kings 19:4), Job (Job 6:1-3, 8-9), and Moses (Ex. 15:24-25).

He was grieved, not so much at Nineveh's repentance, as he was at the thought of Israel's coming ruin because of her impenitence. He is in a sense saying, "I have done my duty. God, you have done with me what you will. But I know if Nineveh must live, let me die. I prefer to lose my life than my reputation as a prophet in Israel. Hide me in the grave so I will not have to face the satire of the people of my homeland." This was pure presumption upon Jonah's part.

Jonah had been bent on getting himself killed ever since the first call to Nineveh. He took his flight, hop-

ing to be slain for disobedience to the Divine command. When the storm came upon the ship to Tarshish in which he was asleep, he asked to be cast overboard, expecting to drown in the sea. He preferred to drown to death than to preach to the Gentiles. Accordingly, when he effected their deliverance, he said it would have been better for him to die than to live any longer. Men generally pray like Hezekiah to live longer, but Jonah prayed: "Let me die." How strange that a man who prayed for life in the fish's belly should now pray for death on land!

The prophet will not commit suicide. He knew that God was the Giver of life and breath to all. He knew Jehovah was the sole Disposer of life and death. He believed the God Who gave life only had the right to take it away. No one had ever told him about the right to suicide. Jonah is to be commended for not taking his life in his fit of passion.

Not all desires for death are wrong. A person may lawfully desire to die in submission to God's will and to end the Christian warfare (Luke 2:26-29). The Apostle Paul longed to be free from sin and in the Divine presence. To the Corinthians he wrote: "**Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord**" (II Cor. 5:6, 8). Again he wrote to the Philippians: "**For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better**" (Phil. 1:23). Such words of these are the language of grace, not of grief. Jonah's request was the language of folly and extreme passion.

Mark carefully the words: ". . . **it is better for me to die than live.**" Was this really so? Was Jonah a competent judge in this matter? No, he was not. What a manifestation of selfishness was in this request: ". . . **better for me. . .**" Death would not have given Jonah the relief he wanted. It would have removed him from Israel and the dread of being called a false prophet, but it would have brought him into the presence of Him with whose Providence he was in conflict. Death would have been no advantage. It would have shielded him from the reproach of men, yet it would have opened him to the judgment of God. Jonah's business was to get ready for death by doing the work of God. It was not his business to tell God when he had finished his work.

Jonah's prayer in the fish's belly for

Continued on page 373

The Petulant Preacher

Continued from page 372

life was heard, but now his prayer for death is refused. Heaven is praised that God mercifully disregards some of our prayers before Him. What a mess we would experience if God answered all our prayers! I rejoice to know the Divine Being is discreet in answering our prayers. God knew Jonah was under the influence of a petulant temper.

THE LORD'S QUESTION

The Lord might justly have stuck Jonah dead for his grief over Nineveh's conversion as He did Ananias and Sapphira. Instead, He endeavors to reason the prophet out of his petulant temper. God only gave him a mild rebuke and a gentle reproof, which showed Him to be a gracious and merciful God. **"Doest thou well to be grieved?"** (Jonah 4:4 improved translation). Jonah returned no reply to this question. He would consider it and then answer. When his passion cooled and subsided, he would be self-condemned and self-convicted by this question.

There seems to be special emphasis upon the word **"thou"**. **"Doest thou well to be grieved?"** **"Thou"** a creature of the Creator? a worm of the dust at the mighty Jehovah? How can you who have received my mercy be grieved because I have shown mercy to others? **"Thou"** a prophet of God displeased at the conversion of immortal souls? Is there just cause for your distress of spirit? God's question was designed to cause Jonah to return to right reason. If God can get the prophet to view his sin in the light of reason, it will be his first step toward a new life. Oh, I marvel that God should thus condescend to reason with men under the moral conditions of life!

It is generally true that a distressed soul cannot change the circumstances that have aroused it. Jonah could not make God destroy the penitent and prayerful Ninevites. The Almighty had no intention of yielding the eternal welfare of the great city of Assyria to the peevish cry of a disappointed prophet. Poor old Jonah! He was far more calm in the storm and in the fish's belly than at the repentance of Nineveh! He is acting more like a child than a man, a weak believer than a stalwart prophet!

PRACTICAL POINTS

1. Let us never be given to anti-missionary ideas. Let us not play the Hardshell and despise the conversion of the heathens. Let us be concerned with the welfare of lost souls. May we never be grieved over sinners repenting and being converted unto God. If

there is rejoicing in Heaven in the presence of the angels of God over one repenting sinner, let it be an occasion of joy for us on the earth. Let us never fear that the Lord may call too many sinners, or that He might make a mistake and call a non-elect soul.

2. Jonah had a good body of divinity, but it had little practical influence upon his life. He had a correct creed, but his conduct belied his creed. Jonah tried to repress his own theological understanding of God. Do we suffer today from the Jonah complex? Yes, we do. We claim to believe that God is almighty, yet we act like He is an effeminate weakling! We claim to believe He is sovereign, but we run our lives like we are our own sovereigns! We say nothing is too hard for the Lord, but then write off certain sinners as "lost causes." We say God cares for all His people, and then worry about where the next meal will come from.

3. The immortality of the soul is taught in Jonah 4:3. The prophet prayed: **"Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die**

than to live." The word **"life"** is the Hebrew word (*nephesh*) which is often times translated **"soul"**. From this text it is seen that the soul can be taken from the body, and that it exists separate from the body. The body dies when the soul is removed (Job 27:8; Acts 8:33; Jas. 2:26). The soul does not die with the body, but it exists separate from it. The state of the soul when separated from the body is said to be **"better"** than its life in the body by Jonah cf. (Phil. 1:23).

4. The description of God by Jonah is absolutely correct. God is **"a gracious God, and merciful, slow to anger, and of great kindness"** (Jonah 4:2). How could any man be grieved at such a God as this? God is gracious to consider the sinner's needs and merciful to forgive his iniquities. He is slow to anger, but quick to forgive. Can you like Jonah say: "I know him" (v. 3)? Do not slight the long-suffering of the Most High. He is slow to anger, but there is such a thing as the wrath of God. There is such a thing as the wrath of the Lamb. There is such a thing as the wrath to come.



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CC

A NEW ORGANIZATION

WASHINGTON, D.C. (EP)—The National Council of Churches (NCC) decided May 18 to form a new organization that will include all major branches of U.S. Christianity, including evangelicals and Catholics.

The new ecumenical body could replace the current group, which represents mainline Protestant, black Protestant and Orthodox denominations. Most Christians in the U.S. are not represented by the NCC, and are instead members of Roman Catholic, Evangelical or Pentecostal churches.

The 50-member board's plan calls for a task force to be formed to hold preliminary talks with Catholic, Evangelical and Pentecostal leaders. The task force will propose a next step at the council's national assembly in November.

Robert Edgar, chief executive of the council, has already made preliminary inquiries with the National Conference of Catholic Bishops and the National Association of Evangelicals. He hopes to meet soon with the Southern Baptist Convention, the largest Protestant denomina-

tion in the U.S.

"I find this extremely helpful and hopeful," said Clifton Kirkpatrick, chief executive of the Presbyterian Church (U.S.A.).

The idea faces several challenges. Conservative Protestants have generally opposed the political and theological positions taken by the NCC. The U.S. Catholic Church decided against joining the NCC, in part because by itself it was larger than the combined 35 denominations in the council. The NCC's motivation in forming a larger group may also be questioned, since the move comes at a time when the group faces waning influence and financial crisis, including a \$4 million deficit for 1999.

However, since Vatican II Catholic bishops have been free to join ecumenical groups, and have done so in other countries.

Also, the directors of the National Association of Evangelicals decided March 6 to change the group's bylaws to permit dual membership in NAE and other ecclesiastical groups, most notably the NCC.

Bishop Kevin W. Mannoia, President of NAE, said, "This amendment represents a major statement about the strength of our identity and future. Our predecessors have done a remarkable job in defining our theological unity as evangelicals. Whereas we have often been defined relative to the more theologically liberal NCC, we recognize that our identity is no longer based on being compared to them."

In November 1996 in Chicago, Donald Argue, then president of the National Association of Evangelicals, was the first representative of that organization to address a General Assembly of the NCC. Last fall at the NCC's 50th anniversary celebration in Cleveland, Bishop Mannoia participated in an evening entitled "The Great Conversion" meant to bring Roman Catholics, Evangelicals, and Pentecostals into dialogue with the NCC.

"Gather ye together first the tares, and bind them in bundles to burn them. . ." (Matt. 13:30).

CHURCH THAT OPPOSED CLINTON WON'T REGAIN TAX-EXEMPT STATUS

WASHINGTON, D.C. (EP)—The Internal Revenue Service (IRS) acted legally in revoking the tax-exempt status of a New York church which opposed President Clinton's 1992 candidacy, a federal appeals court ruled May 12. The court ruled unanimously that the precedent-setting decision to punish a church for political activity "neither violated the Constitution nor exceeded the IRS' statutory authority."

Attorneys for the Church at Pierce Creek, located near Binghamton, New York, argued unsuccessfully that the IRS had violated the church's free speech rights, engaged in selective prosecution, and exceeded its authority. But a three-judge panel of the U.S. Court of Appeals for the District of Columbia concluded, "These objections are without merit."

The battle began in 1992 on the Friday before election day when the church and pastor Daniel J. Little purchased full-page ads in two newspapers urging voters to reject Clinton because of his positions on social issues such as abortion and homosexuality. The ads appeared in *USA Today* and the *Washington Times*. Americans United for Separation of Church and State filed a complaint with the IRS, which revoked the church's tax status in 1995. A federal judge upheld that decision last year, and the appeals court judge confirmed that ruling.

In its ruling, the court held that revocation of tax-exempt status was not as serious a threat as the church's arguments suggested. "The church asserts first, that a revocation would threaten its existence. . . that a loss of its tax-exempt status will not only make its members re-

Continued on page 374

Bible & the Newspaper

Continued from page 373

luctant to contribute the funds essential to its survival but may obligate the church itself to pay taxes," Judge James Buckley wrote for the court. "In actual fact, even this burden is overstated. . . . As the IRS confirmed in oral argument, if the church does not intervene in future political campaigns it may hold itself out as a [tax-exempt] organization and receive all the benefits of that status."

Churches and religious organizations are exempt from taxation, but organizations thus exempted are not permitted to engage in political campaigning for or against particular candidates for public office. However, Buckley noted in the opinion, churches are free to form non-exempt entities "for the promotion of social welfare," and such groups may form political action committees and participate in campaigns.

Barry Lynn, executive director of Americans United, called the ruling "a staggering defeat for Pat Robertson, Jerry Falwell and others who want to convert America's churches into a partisan political machine."

But Jay Sekulow, who represented the church on behalf of Pat Robertson's American Center for Law and Justice, disagreed. "While we are disappointed with the. . . case involving the Church at Pierce Creek, we are encouraged that this court appears to provide a blueprint for churches to express their beliefs in a political context," he said. "This is an important development in the area of protecting the First Amendment rights."

An appeal is still possible.

"Arise, O LORD, in thine anger, lift up thyself because of the rage of mine enemies. . . ." (Ps. 7:6).

CONCERNED WOMEN FOR AMERICA URGES U.S. TO SAY NO TO FREE TRADE WITH CHINA

WASHINGTON, D.C. (EP)—At a press conference May 4, a spokesperson for the Concerned Women for America urged the U.S. government not to establish normal trade relations (NTR) with China. Andrea Aulbert, director of legislative and legal affairs for Concerned Women of America, told the press that the granting of permanent normal trade relations to China would make Americans complicit in China's human rights atrocities against its own people, including a forced population control program.

"While Chinese dissidents languish in jail, religious people meet in secret for fear of being found out, and mothers have their children ripped from their wombs, American politicians and business men are focused on how they can make money off this terrorized popula-

tion," said Aulbert. "Americans cannot be deaf and blind to the proven ineffectiveness of our engagement with China. . . . China's notorious reputation in the areas of human rights, population control and religious persecution gives the U.S. every reason not to continue favorable trade relations."

Aulbert raised the issue of China's infamous reproductive laws that restrict couples to only one child, "While women in the United States and most of the world can experience the joy of motherhood with no restrictions, Chinese women are denied their human right to have more than one child. Only six weeks ago, President Jiang Zemin called on party members to treat population control and family planning as a 'protracted war,'" said Aulbert. "Parents are required to obtain birth permits before their child is conceived. Mobile abortion vans travel along the countryside tracking down women, with the goal of 'getting the job done' with little concern for women's safety or health." Aulbert also said that U.S. taxpayers already help finance China's population control programs through foreign aid that supports these "family planning" programs.

As an example of China's barbaric practices, Aulbert told the press the story of one pregnant Chinese woman in an Australian immigration camp. The woman, named Zhu Qingping, had pleaded with Australian authorities to let her stay in Australia to have her baby before she was deported back to China. Aulbert says the authorities deported her anyway with the assurance that she would be granted a birth permit on return to China. But upon her return Zhu was met by population control officials at the airport who immediately took her for an abortion against her will, and just ten days from her due date.

Zhu's story is not unique, said Aulbert. The Chinese government monitors women through the workplace by keeping track of their cycles and punishing women who have "illegal pregnancies."

"The United States has a responsibility to take the lead and stand strong as the bastion of freedom. We don't tolerate these types of outrageous acts in the United States, nor should we tolerate it in any nation we conduct business with," said Aulbert. "Human rights abuses must not go unchallenged and certainly shouldn't be rewarded."

"Granting Chain NTR has not reduced abuse in the past and isn't likely to work in the future," concluded Aulbert. "Stated simply, our Congress must not grant permanent NTR. . . . the United States will lose this important tool for shedding light on the ongoing abuses of [China's] people—especially in the areas of brutal population control programs."

"Doth not wisdom cry?" (Prov. 8:1).

FIRST NEA GRANTS OF MILLENNIUM REPEAT OPPENSES OF THE PAST

WASHINGTON, D.C. (EP)—A new millennium brings with it new opportunities for a fresh start, but the folks at the National Endowment for the Arts (NEA) aren't interested. Despite years of criticism and funding cut threats for using taxpayer dollars for offensive art, the NEA decided to kick off the new millennium with more of the same.

This year's list of 777 grant recipients includes a number of controversial projects, including "Sanitation," an exhibit recently shown at the Whitney Museum in New York City.

"It consists of a wall lined with garbage cans, each containing a speaker playing audio of marching troops," explained Andrea Laugherty, with the Traditional Values Coalition. The exhibit suggests three prominent conservatives—Sen. Jesse Helms (R-N.C.), Christian broadcaster Pat Robertson and former presidential candidate Pat Buchanan—are linked to Naziism.

"People are threatening now to take the Whitney Museum out of their wills because they are so angry that people have unfairly been linked to the Nazis," Laugherty said.

Taxpayer funds will also help fund "performance art" at the Kitchen in New York City, a theater where past examples of performance art have included a gynecological tour conducted by a former porn star.

It's difficult to know exactly what some of the NEA money will be used for—the NEA isn't saying. "When we've called in the past, the National Endowment for the Arts has told us we do not have a right to know what the grant was for—that it was private property and that they could not and would not tell us," Laugherty said.

"Can one go upon hot coals, and his feet not be burned?" (Prov. 6:28).

GLEANINGS HERE AND THERE

MUNICH, Germany (EP)—Did Christ really rise from the dead? A German court says yes. The unusual ruling came in an unusual lawsuit brought by three theologians. The trio sued Germany's Protestant and Roman Catholic churches for bringing the name of Jesus Christ into disrepute. Using a law that lets people defend the reputations of dead relatives, the three called themselves Christ's "brothers in spirit" and said that the churches had lost the right to call themselves Christian because of their involvement in wars. "In view of their bloody history, it's a fraud," said one of the plaintiffs. The judge dismissed the case May 24, ruling that the German constitution's guarantee of religious freedom protected the churches from such

suits. The judge also ruled that because Christians believe that Christ rose from the dead, His purported "brothers" had no right to bring a case in His behalf, since the law applied only to dead relatives.

HARRISBURG, Pa. (EP)—Former Pennsylvania Gov. Robert P. Casey, a Democrat who made headlines for his strong stand against his party's position on abortion, died May 30. He was 68. Casey was a vocal critic of the Democratic party's alliance with an abortion-on-demand philosophy. "My party, the Democratic Party, should be the protector—and claims to be the protector—of the powerless," he said. "It's time to get back to what this country is all about, protecting all of the powerless. . . . And that includes unborn children." In 1992, Casey made headlines again when he was denied an opportunity to speak at the Democratic National Convention.

JERUSALEM, Israel (EP)—Women now have the right to hold services at the Western Wall in Jerusalem. The Western, or Wailing, Wall is all that remains of the ancient Jerusalem temple destroyed by Romans in 70 A.D. and is one of the most revered shrines in Judaism. Previously, the law, which follows Orthodox Jewish tradition, maintained that men and women must worship separately and only men were permitted to hold religious services at the site. But part of that law was struck down May 22 when the Israeli Supreme Court decided that women have the right to conduct religious services, read from the Torah and wear prayer shawls at the Western Wall. The decision marks the end of an 11-year court battle initiated by a group called Women of the Wall. Services at the wall will remain segregated by sex, but women can freely hold them without fear of arrest, or of a six-month prison sentence.

ROCHESTER, N.Y. (EP)—First Lady Hillary Rodham Clinton was asked pointblank about her religious faith during a campaign-related forum in New York. Clinton, who is running for the U.S. Senate, was asked, "If you were to die tonight, would you know if you would spend eternity in heaven or hell?" An obviously stunned Clinton responded, "I consider myself like any person of faith to be doing the very best I can. . . . I cannot tell you where I will be. I can only hope and pray that I will find favor in God's eyes." Clinton went on to object to the question, saying she doesn't believe "that we should be, in public life, be putting people in a position of responding to questions that really focus more on one's personal faith."

DETROIT, Mich. (EP)—Former President Gerald Ford challenged teens to change their world for Christ. Speak-

Continued on page 375

Bible & the Newspaper

Continued from page 374

ing during a "Teen Mania Stand Up Rally" held in Detroit's Silverdome in mid-April, Ford told 50,000 teens that his faith in God is what made it possible for him to fulfill his role as President after Richard Nixon resigned in 1974. "I never wanted to be President," he said, "but on the night of my nomination, I thanked God for everything that He had done to prepare me. The fact that God was in my life gave me the faith and knowledge that I could do the job."

AUSTIN Tex. (EP)—A trial related to the presumed death of atheist leader Madalyn Murray O'Hair began in mid-May. Gary Paul Karr is believed to have killed O'Hair as part of a scheme to extort more than \$500,000 in gold. Prosecutors say that after getting the money, Karr and his co-conspirators killed O'Hair, her son Jon Garth Murray, and her granddaughter Robin Murray O'Hair. Karr faces life plus 40 years in prison on kidnapping and extortion charges, but prosecutors have their work cut out for them. No body has been found, so authorities can't prove that O'Hair is dead, let alone who killed her, and that's why murder charges have not been brought. Defense attorneys say O'Hair and her family members are living in seclusion in New Zealand, hiding out from the IRS and spending funds donated to various atheist organizations O'Hair headed. O'Hair, 77, had said she would prefer to "go off and die by myself" rather than allow Christians the "opportunity to pray for me."

CHARLESTON, W. Va. (EP)—The American Civil Liberties Union (ACLU) of West Virginia has filed a federal complaint against a judge who had a minister offer a prayer before a grand jury proceeding. The complaint against Circuit Judge Thomas A. Frye Jr. was filed May 11 on behalf of ACLU member Brad Taylor, who was serving on a grand jury in May, 1999. Taylor previously filed a complaint with the state Judicial Investigation Commission, but the commission dismissed the complaint last August after determining that the prayer did not violate the state's code of judicial conduct. The new complaint asks the federal government to force Frye to ban prayer from his courtroom.

HUA DU, China (EP)—Chinese authorities have arrested at least 13 believers and underground church leaders in the Guangdong Province since May 14. Two of the Christians, both evangelists, were sentenced to 15 days in prison, reports Voice of the Martyrs. The men are co-workers of Pastor Li Dexian, who has been arrested 14 times since last October

for "illegal preaching." Li has not yet been arrested, but reports he is under heavy surveillance by officers of China's Public Security Bureau. Weekly meetings in Hua Du, led by Li and others, used to attract hundreds of believers. The meetings stopped after Chinese authorities welded metal bars over the doors of their meeting place. Authorities also hung signs forbidding the presence of outsiders who "organize illegal meetings." The signs urge citizens to follow the rules of the village in order to "develop a safe, civilized village."

JACKSON, Miss. (EP)—Mississippi is the third state in the U.S. to ban homosexual couples from adopting children. Democratic Gov. Ronnie Musgrove signed the law May 3 after it easily cleared the Legislature. Florida and Utah also ban homosexual adoption. The American Civil Liberties Union says it will challenge the new law in court.

VENTURA, Calif. (EP)—Asians, southerners, affluent people and older Americans are more likely to be born again today than they were 10 years ago, according to a new survey by the Barna Research Group.

The polling organization prepared a demographic profile of born again America. As expected, women are still more likely than men to be born again; whites comprise three-quarters of the born-again segment; and married adults are much more likely than singles to have embraced Jesus Christ as Savior.

HASTINGS, Minn. (EP)—A Christian couple who fled to keep their child away from social workers have won full custody rights to their 22-month-old son. Church deacon Wally Hines and his wife Debby left their Hastings, Minn., home and lived in hiding for nine months. Authorities were investigating the couple for child abuse because their son suffered numerous leg and rib fractures. The son has been diagnosed with a rare brittle bone disorder. All charges against the couple have been dropped. "We're overjoyed," said Debby Hines. "We can just try to be a normal family again."

MOSCOW, Russia (EP)—The abuse of alcohol is on the rise worldwide, reports Adventist News Network (ANN). Thomas Neslund, associate health director for the Seventh-day Adventist church, said a recent study shows that consumption per individual is rising around the world, along with alcohol-related deaths and alcohol-related problems among youth. According to the report, alcohol-related health problems are the leading cause of death among Russian men. Alcohol consumption in parts of Europe has doubled in the last decade. The report also says that the availability of alcoholic

beverages has increased dramatically. The majority of responses from 15-year-olds in several countries said they had participated in binge drinking or been drunk. Adventists point to the report as evidence that drunkenness is a serious worldwide problem that isn't being seriously addressed.

ATLANTA, Ga. (EP)—Charles Stanley, former president of the Southern Baptist Convention, stunned his congregation May 21 by announcing that he and his wife of 44 years have divorced. Church members gave the 67-year-old Stanley a standing ovation when he said he would stay on as pastor. Stanley has been separated from his wife, Anna, since 1992, and she filed for divorce in 1993. Because church policy forbids divorced men from serving as deacons or ministers, some church members pressured Stanley to resign when he and his wife were separated. Stanley refused, arguing that separation is not the same as divorce. In 1995 he said he would leave the church immediately if the divorce should ever become final. Stanley's son Andy left the church and started a splinter church for members who objected to his father's continuing leadership. Anna Stanley abandoned the divorce in 1996 in a negotiated settlement, but she quietly filed a new petition Feb. 16 of this year. The divorce was final May 11. Stanley is known for his "In Touch" television program seen around the world.

WASHINGTON, D.C. (EP)—A spokeswoman for Republican presidential candidate Alan Keyes says he might leave the GOP for the Constitution Party if Republican leaders water down the party's anti-abortion position during this summer's national convention. Keyes spokeswoman Connie Hair said Keyes would consider leaving the party if presumptive nominee George W. Bush chooses a pro-abortion running mate, or if the party weakens its platform statement on abortion. Keyes is an outspoken advocate of the pro-life position and speaks openly about his Christian faith.

WASHINGTON, D.C. (EP)—The U.S. House of Representatives voted May 23 to present the Congressional Gold Medal to Pope John Paul II. The honor recognizes his contributions to peace and religious understanding. The measure, passed on a 416-1 vote, praised the Pope for using "his moral authority to hasten the fall of godless totalitarian regimes." Earlier this year Congress accorded the same honor to Cardinal John O'Connor, who died May 3. The medal is the nation's highest civilian honor. Others who have received it include George Washington, Winston Churchill, Mother Teresa and Billy Graham.

TOKYO, Japan (EP)—Japan's Prime Minister Yoshiro Mori raised a few

eyebrows on May 15 when he told a group of Shinto religious leaders and lawmakers that Japan was a "divine" nation with the emperor at its center. Shinto is the traditional religion of Japan that follows practices of ancestor worship, shamanism and the veneration of gods and shrines. According to AP, the controversial statements have raised concern among Asian nations who considered the remarks reminiscent of Japanese military rhetoric during World War II. Responding to critics in his own country, Mori defended his remarks as referring to Japan's culture and said they had nothing to do with Japanese government. Members of rival political parties have criticized Mori's statements as a blurring of the line between church and state.

BOSTON, Mass. (EP)—Two staff members with the Massachusetts Department of Education lost their jobs because of involvement with a state-funded workshop that presented sexually explicit information on homosexuality to teens. Lawmakers are reviewing the \$1.5 million in state funds aimed at homosexual youth. The incident came to light after a parent secretly videotaped the workshop.

MOSCOW, Russia (EP)—Recent attempts by the Russian government to assign social security numbers to its citizens have met with religious opposition. An article published by Ecumenical News International says Russian Christians have refused to participate because the applications for the numbers, and the identification cards issued, have bar codes on them. Christians contend the bar codes, which follow an international standard of three pairs of parallel lines, could be the mark of the Beast mentioned in the book of Revelation. A report from Russia suggests that certain priests of the Russian Orthodox faith have refused communion to parishioners who have completed the forms. In response to these concerns, Orthodox church released a statement that condemned superstitions regarding numbers, but also called on the government to respect the beliefs of the people. "Many Christians, who consider that the name given to them in baptism is sacred, consider it unworthy to ask the government for some new name in the form of a number," said the statement.

READING, England (EP)—Noting that important figures were overlooked in their first report, the United Bible Societies (UBS) released an updated Scripture distribution report for 1999. The revised report states Bible Societies around the world distributed more than 627 million Scriptures last year—81 million more than their initial report of 546 million.

BERLIN, Germany (EP)—A new

Continued on page 376

Bible & the Newspaper

Continued from page 375

poll of Germans conducted by the Forsa Institute found that religious activity and belief in Germany is dwindling. According to Idea news agency, the poll found that one in three Germans does not believe in God, never prays and doesn't attend church. While over 70 percent of the German population are formally affiliated with a Christian denomination, only two-thirds of them profess a belief in God.

Our Supreme Court has let a ruling stand that said it is illegal for a Denver teacher to keep a Bible, even a closed one, on her desk. This incident in a Denver school is a sign of the anti-God movement which threatens disaster for this country. The reason it is dangerous is because the movement has been sanctioned by the highest court in the land (*Straight Talk* 5-18-00).

A third of our nation's employees, a Justice Department survey reports, admit to stealing from their employers. Which bears out this column's long-held thesis that our nation's main problem is not economic but moral. The thieves reportedly believed that they only took what was coming to them. An official policy of taking-from-the-haves and giving to the-have-nots breeds that kind of thinking. Thus they're "entitled" to steal (Tom Anderson).

In spite of one of the highest levels of spending (per capita) in the industrial world, the American public school system is generating students who rank 13th out of 13 advanced nations in science and math, and 11th out of 13 in social studies and language (Warren Brookes).

A student judiciary committee at Tufts University (Mass.) has revoked the recognition of the Tufts Christian Fellowship, depriving it of activities fees and use of university facilities as a group. Their sin? Refusing to make bisexual Julie Catalano a leader of the organization. The Christian group was not even allowed to present its case before the judiciary committee made its decision, based on the university's anti-discrimination policy. The fellowship does not want to expel Catalano, only to deny her the possibility of leading the group. Noted columnist John Leo, "In 1997, Grinnell College in Iowa became the first campus to penalize an evangelical group for not allowing homosexual leaders. The group has been derecognized and defunded, though it is still allowed to meet and worship on campus" (*Human Events*, 5-19-CC).

Kentucky Baptist Homes for Children is preparing to defend itself against a lawsuit by the American Civil

Liberties Union challenging our policy that prohibits people who engage in homosexual behavior from employment with KBHC. To avoid being a co-defendant with KBHC, the Commonwealth of Kentucky could sever its contractual relationship with KBHC. Those contracts provide partial reimbursement to KBHC for the care of children and teens removed from their homes by the commonwealth because of physical or sexual abuse, neglect or behavioral problems. Kentucky Baptist Homes for Children will go on, with or without that funding, but thousands of Kentucky children and teens will lose out on the compassionate, quality care that has been our mission since 1869. By discontinuing its relationship with KBHC, the commonwealth will be giving tacit approval of the homosexual lifestyle. Is this a value you want reflected in your state's government? (*Western Recorder*, 5-9-00).

On April 28th, cop-killer Mumia Abu-Jamal, who has been on death row in a Pennsylvania prison since 1982, "delivered" (via pre-recorded audiotape) the commencement address at Antioch College in Ohio, a private school located about 15 miles from Dayton. Antioch students voted in March to invite Mamia Abu-Jamal (formerly Wesley Cook) to advise graduating seniors about their future (*The New American*, 6-5-00).

When anti-gun First Lady Hillary Rodham Clinton visited heavily gun-controlled Chicago on October 27th of last year, veteran Chicago Secret Service Agent Mary Drury was assigned to protect her. During recent court testimony, it was revealed that Drury had her gun stolen while at a bar in Chicago's Fairmont Hotel. The details surfaced in mid-April during a hearing for Kenneth Blake, a 32-year-old heroin addict with 39 arrests on his record, who was charged earlier in the month with possessing the stolen gun. Needless to say, Blake was barred by a plethora of federal, state and city laws from having a firearm, but (surprise!) ignored them all, and is now charged with committing yet another crime to secure one from the Secret Service (*ibid.*).

Q. How common is "shacking up" before marriage these days?

T. G., Rond Rock, TX

A. What is now called cohabitation is far more common than it was a few decades ago. A Survey by Pamela Smock, a sociologist at the University of Michigan, finds that more than half of newly married American couples will live together before marriage. This compares to perhaps 10 percent in 1965. Additionally, many more supposedly single parents are in fact living with someone reports Smock, who finds that almost 40 percent of "single" parents are cohabiting (*ibid.*).

According to Gallup polls, 60 percent of adult Americans don't know the name of the president who dropped the first atomic bomb. Among college seniors 42 percent are unable to place the Civil War in the right half-century, and 24 percent believe Columbus discovered America in the 1500s.

The indoctrination has begun. On May 16, *Granma*, the official daily newspaper of Cuba's Communist government, posted pictures of Elian Gonzalez captioned in Spanish. "The most recent photos of Elian on Wye Plantation." The *Miami Herald* picked up the photos the next day. The pictures show Elian wearing the blue neckerchief of the Pioneers, the Communist youth league of Cuba. . . .But a spokesman for the INS also told HUMAN EVENTS that Elian is guarded at all times and escorted everywhere he goes by U.S. marshals. More than 50 U.S. marshals are now responsible for securing the plantation where he has been sequestered since Easter Saturday, when armed federal agents forcibly removed him from the home of his Miami relatives. An INS spokesman said that other than the highly publicized trip to the Georgetown house of Clinton contributor Smith Bagley two weeks ago, and another trip to a petting zoo, Elian has pretty much stayed down on the farm (*Human Events*, 5-26-00).

The *Washington Times* (1-10) said the "National Council of Churches should drop its religious affiliation and register as an agent of the Cuban government." The NCC leadership believes Elian Gonzalez would be better off in Castro's custody under socialism in Cuba than with freedom in America that his mother died to give him. United Methodists in alliance with the NCC were instrumental in hiring the father's (Fidel's?) lawyer as part of a continuing solidarity with the Castro regime (5-13-*World*). "The NCC has remained silent about Castro's continuing restrictions on religious activity in Cuba" while also praising the Cuban (Marxist) revolution (3-6 *Chri. Today*). Firing squads have executed an estimated 50,000 people since Castro came to power in 1959. 500,000 have been religious or political prisoners (5-22 *CT*). Spies infiltrate churches, and the government restricts how churches can organize and evangelize (*Calvary Contender*, 6-1-00).

Jerry Falwell is linked with both the BFB and the SBC. He has praised heretical faith-healer Benny Hinn and the Pope. He just last month called Cardinal John O'Connor "a man of courageous faith." He said they "differed on a few theological and social issues" but said "every pastor in America can learn a great lesson from this man." The pro-life Cardinal's "courageous faith" was evidently in the Roman Catholic Church's false gospel system of salvation by works.

He said "I must. . . teach what the (RC) church teaches (5-15 *USN&WR*). He had an "unequivocal loyalty to the Pope (and) an adherence to the teachings of the (RC) church. . ." (9-22-89 *C. Today*). He said of Mother Teresa: "If she is not in heaven, then I am really terrified of dying, because of all she did" (11-1-97 *CC*). A "courageous" faith in what? From his own testimony, sadly, it was in soul-damning Romanism (*ibid.*).

ORLANDO, Fla. - The Southern Baptists are debating the latest proposal dividing the nation's largest Protestant denomination: A measure that says women should no longer serve as pastors. The denomination will vote on the revised statement of belief at its annual convention, which begins today. "I think you'll see a lot of women leaving" the denomination if the proposal passes, said Martha Phillips, intern pastor of the Mt. Vernon Baptist Church in Arlington, Va., where Vice President Al Gore is a member. "For me it's the last straw". . . .The statement of belief reads: "While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture." The 1,600 or so current Southern Baptist clergywomen, about 100 of whom are pastors leading congregations, would not lose their credentials. The statement is not binding on individual Southern Baptists, and the 41,000 local congregations would remain free to ordain women. But the statement could affect the denomination's hiring decisions (*Northeast Mississippi Daily Journal*, 6-13-00).

When the subject of extramarital sex surfaced in public life in the 1970s and 1980s, nearly 90 percent of those interviewed for stories about religion condemned it. But in the 1990s two out of five sources, or 41 percent of those interviewed, voiced toleration if not necessarily approval (Suzanne Fields in *Washington Times*, 5-22-00).

ANNOUNCEMENTS

The Northland Missionary Baptist Church, Columbus, Ohio, is seeking a pastor. Any interested elder should contact Bro. Randy Coffey, 5833 Birch Bark Ct., Grove City, Ohio 43123 or phone (614) 871-2406.

The Sovereign Grace Baptist Church, Caldwell, Kansas, is seeking a pastor. Responses can be mailed to Sovereign Grace Baptist Church, 400 N. Main, Caldwell, KS 67022. Or send e-mail to Bro. Darin Wiley at dcwiley@kanokla.net.

On the morning of June 19, 2000, Elder Earl Smith of Plumerville, Ark., departed this life with a massive heart attack. Elder Smith was for many years pastor of the Portland Baptist Church in Plumerville, Ark. He was a good friend of many and an able preacher of the Word. ". . . **thou shalt be missed, because thy seat will be empty**" (I Sam. 20:18).

Soul Winning

By Todd Bryant

Northport, Alabama

“The fruit of the righteous is a tree of life; and he that winneth souls is wise” (Prov. 11:30).

The verse before us can be taken as a whole or in two parts. We shall endeavor to expound upon the latter half.

“He that winneth souls is wise.” On the outset, some might say that this is an Arminian statement. That could not possibly be the case, however, for it is found within the scope of God’s eternal Word. The Scriptures teach us clearly that **“salvation is of the Lord”** (Jonah 2:9). Eternal life isn’t given by a preacher, missionary, or church member to a person dead in trespasses and sins any more than physical life is given to a person physically dead. However, God here teaches us that we should desire to be used of God to draw His elect to Christ. The gospel of Christ is the means of salvation, and we are the instruments used of the Lord to spread that means. Somewhere along the line, our churches have missed the mark on the ever-important subject.

Oftentimes our people are taught that all there is to being a Christian is going to church, praying, and studying the Bible. I’m not trying to belittle any of those positive duties. These are things that should be done by Christian people, and, sadly, these are avoided by the masses. Nevertheless, these are not all a Christian is required to do. We are required to **“preach the gospel to every creature”** (Mark 16:15). Is this to say that we, within ourselves, have the power to convert any? God forbid. Still, the Apostle Paul (the apostle noted for being the apostle of the doctrines of “grace”) says, **“Knowing therefore the terror of the Lord, we persuade men”** (II Cor. 5:11). Is Paul trying to say that he actually changed the minds and hearts of these people? No! But he is trying to say that he tried to convince people to become Christians in hopes that God would bless his efforts.

Christ seemed to allude to a similar teaching when He told Simon and Andrew, **“I will make you to become fishers of men”** (Mark 1:17). Now, most of you have fished. How many fish can you catch at home? Any? In order to have good results, you must go to a lake, pond, stream, etc. In other words, you must go fishing. Jesus here tells these (as we can rightly assume we are to follow this example) that they were to become fishers of men. They were to try and

catch men and draw them into the group of disciples. They were to try and make Christians out of them. They were to cast the bait in front of them in hopes that God would open their hearts to receive it (Acts 16:14).

This brings up a good question. What is the bait? We must go fishing, yes, but, what bait are we to use? The doctrines of grace, maybe? Sadly enough, that’s what many think, but, that is not right. Paul said, **“For I determined not to know any thing among you, save Jesus Christ, and him crucified”** (I Cor. 2:2). This was Paul’s bait when he tried to “persuade” men—Jesus Christ, and Him crucified. Without belief in this, other doctrines have no meaning. I grew up in Sovereign Grace circles, and I can tell you quickly that one can know the doctrines of grace and still be lost. I was. I could have taken the Bible and proven them to you, but, I didn’t see Christ as my Savior and I was lost.

Again, Paul tells us: **“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek”** (Rom. 1:16). The apostle again reminds us that the gospel of the Lord Jesus Christ is God’s way of saving His lost sheep. God draws them by His Spirit, through His Word. It is God that saves, but He doesn’t save into darkness. He brings people **“out of darkness into his marvellous light”** (I Pet. 2:9). That light is the Lord Jesus Christ and His finished work—His satisfaction. Sadly, many of our own have rejected this blessed truth, but that doesn’t change the Word of God, nor does it change His way of working.

So, we see that we are to be soul winners, or fishers of men. We can establish that we are to use the gospel of Christ to win those souls. The question should be asked, why then are our churches not growing? **“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully”** (II Cor. 9:6). Generally, our churches aren’t preaching the gospel to the lost. Does



Todd Bryant

this mean that God isn’t saving His own? Absolutely not!! God is big enough to use another if His own fail. He has used a bush, a donkey, a wall, and various other inanimate objects. He can use an Arminian preacher if He so desires.

Other churches are growing. We can fault them in many, if not most, things. However, we can’t fault them on their zeal. If our people had zeal, we might win a convert here and there. The Bible just told us if we sow **“sparingly”** we will reap **“sparingly.”** However, it also told us if we sow **“bountifully”** we will reap **“bountifully.”** This is consolation. This is positive motivation. Our churches aren’t sowing much seed, and they aren’t reaping anything. We can rightly expect to grow if we will sow some seed. Can’t we believe this verse? Don’t we trust the Word of God?

Some would say, “I need more motivation than one verse.” Fine. Isaiah 55:11 says, **“So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”** We might not be the most articulate speaker, but, we can be comforted in knowing that God’s Word accomplishes His purpose. We might be looked at as **“unlearned and ignorant men”** (Acts 4:13). That’s OK. The gospel of Christ will still accomplish God’s good purpose. God’s Word will not return unto Him void. There is no doubt in this passage. It doesn’t say, “might not.” It says **“will not.”** The Scriptures speak here in the absolute. How many things are we promised in life that we will prosper in? Here in America, we are (supposedly) guaranteed the right to pursue happiness. We are not promised happiness. But, here, in this one thing, God confirms that His Word will not return unto Him void. This is positive motivation to take the gospel of Christ to the world.

Another positive motivation is the doctrine of election. As a general rule, our people look at election negatively. This is not the way it’s meant to be taken. It is a positive truth. C. H. Spurgeon, when asked “If some are elect, why preach” said, “. . .if indeed, I believed there was not a number who must be saved, I could not go into the pulpit again. Only once make me think that no one is certain to be saved and I do not care to preach. But, now I know that a countless number must be saved; I am confident that Christ ‘shall see his seed, he shall prolong his days.’ I know that, if there is much to dispirit me in my ministry, and I see but little of its effects, yet He shall keep all whom the Father has given to Him;

and this makes me preach.” What Brother Spurgeon is saying here is that Arminianism believes in the possibility that none will ever be saved. What a defeated purpose! For an Arminian missionary to leave on a missionary journey must be a burden. However, Sovereign Grace teaches us that a certain number not only can and will be saved, but must be saved. This, again, is positive motivation.

God’s sheep need to be brought into the fold, and we are told to do the bringing. We are told to preach the gospel to the lost and pray that God will bless our efforts. The wording in our text verse, **“He that winneth souls is wise”** almost alludes to a game. I’m not saying that the salvation of sinners is a game, but, this is the simple wording that the Lord uses in this passage. Generally, when we think of winning something, we think of a game. It this is a game, and somebody is keeping score (as the Lord is), what is your score? You shall stand for your work done for the Lord at the judgment seat of Christ. Are you striving to win souls? Do you care for your lost friends and family?

Christ told the one whom He had cleansed in Mark 5:19, **“Go home to thy friends, and tell them how great things the Lord hath done for thee.”** Is this our attitude? Are we doing this? We should desire for others to have what we have. Thank the Lord somebody cared about us.

Baptist people, there is a wide-open field in the world. There are more people on the earth than there have ever been. This presupposes that there are more lost people than there has ever been. The world is ripe. Preach the gospel. Pray for results. We are promised results if we would only sow.

Are you a soul sinner? Do you desire to be? What is your score?

ANNOUNCEMENTS

The Berea Baptist Bookstore has just published two new little booklets by the Editor. One is *The Tithes is the Lord’s* (the two articles in BBB with some added material). The other is *Why Be A Church Member?* (a book which gives 15 reasons to be a member of a local Baptist Church). Each of the books sells for \$1.50 each and consists of 16 pages. If you want both books send \$3 plus \$1 for postage. On 5 or more you may take a 40 percent discount, but add a bit for postage. On 25 or more you may take a 50 percent discount, but also add a little for postage. Order from Berea Baptist Bookstore, P. O. Box 39, Mantachie, MS 38855. These are already printed and ready for shipping.



ARTICLES OF FAITH OF THE STATE LINE BAPTIST ASSOCIATION

1. We believe in only one God, the Father, the Son, and the Holy Ghost, the same in essence equal in power and glory.

2. We believe the Scripture of Old and New Testaments were given by inspiration of God, and are the only rule of faith and practice.

3. We believe in the fall of Adam and from his rectitude in the depravity of human nature and man's inability to restore himself into the favor of God.

4. We believe that God has loved his people with an everlasting love, that He chose them in Christ before the foundation of the World; that He called them with a Holy and effectual calling and being justified alone through the righteousness of Christ, imputed in them, they are kept by the power of God through faith unto salvation.

5. We believe there is one Mediator between God and man—Christ Jesus, who by satisfaction, He has made law and justice in becoming an offering for sin, hath by His most precious blood, redeemed the elect from under the curse of the law that they might be without blame before Him in love.

6. We believe in the resurrection of the dead and a general judgment and that the happiness of the righteous and the punishment of the wicked will be eternal.

(Minutes of the Thirty-Third Annual Session of the State Line Association of Regular Missionary Baptists held with Old Palestine Baptist Church, Pearl River County, Miss., Oct. 19-21, 1935).

WHY DIFFERENCES IN EVANGELISTIC METHODS

By A. B. Nevenschwander

There is a theological reason why the methodology of evangelism is not identical between those of Free Will persuasion and those of the Bondage of the Will persuasion; [between Arminians and Calvinists].

The Arminian free will position is that the will is not in a condition of total depravity. They hold that the general atonement [so-called unlim-

ited] has an effect whereby all humans are partially recovered from the spiritual death effected in the Fall in Eden. I have not found in their writings just how to designate this condition. Should one say that they have recovered a spark of spiritual life, although they are not yet regenerated, or what? But how can you have spiritual life without regeneration? John Miley, the classic Arminian theologian of the late 1800's uses the terminology of "natural depravity" to distinguish from "total depravity." He expresses it thus in his *Systematic Theology*, Vol. I, p. 432, "...there was a partial arrest of judgment, or an instant gift of helping grace." The terminology "prevenient grace," which they use, seems to cover this matter of a "gift of helping grace," but does not address the matter of recovering spiritual life without regeneration.

Since they see the unsaved man as being not entirely "dead in trespasses and sins," they appeal to his "free will," which according to them is free from the death-grip of total depravity. They appeal to him to make "a decision for Christ," which he may do as evidenced by his "going to the altar" and or making a "public profession of faith." They see this sinner as assisting or cooperating with the Holy Spirit so as to result in regeneration.

In contrast, the Christians holding to the doctrines of grace are aware that the sinner is spiritually dead [total depravity] and cannot "receive the things of the Spirit of God" (I Cor. 2:14) and so they do not seek to manipulate a "decision" that is supposed to produce regeneration. Regeneration is a work of the Holy Spirit whereby the Spirit "makes alive spiritually" the sinner. It must take place before the one spiritually dead can exercise repentance and faith. Thus they preach the Gospel of Christ and urge the sinner to "believe on the Lord Jesus Christ" for salvation. When the Holy Spirit regenerates a sinner who has heard the gospel he can knowledgeably come to repentance and faith. thus it is of greatest importance that the gospel be preached clearly, carefully, and with completeness so that the sinner can come to scriptural repentance and faith.

If we get a "decision for Christ" without the Holy Spirit first having regenerated the sinner, we have a sinner deceived about his spiritual condition. This is a most serious condition for which the Arminian preacher or personal worker has grave responsibility for having misled the individual into thinking that his decision and public profession make him now a saved person.

Arminians often claim that Calvinists are not evangelistic. Having visited dozens of their churches and never having heard the gospel preached there in a careful, clear and full way, I have come to the conclusion that what they mean by their accusation relates to the Calvinists not giving an altar call. The preaching I heard did not proclaim the evangel, but an altar call was given in spite of no gospel preached. Did the altar call make it evangelistic?

(The Doctrines of Grace Bulletin, Spring 2000).

Forum

Continued from page 370



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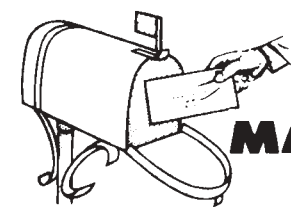
The Gnostics were prevalent in the first century A.D. They believed that the body is inherently evil and thus concluded that Jesus Christ could not have become incarnate in a literal body. They denied that Jesus Christ actually came in the flesh. II John 7 and 9 declares: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. . . Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." This was written to warn against and refute the Gnostic heresy.

Sabellius wrote and taught early in the third century. Millard Erickson explains the doctrinal position of the Sabellians thusly: "The essential idea of this school of thought is that there is one God-head which may be variously designated as Father, Son or Spirit. The terms do not stand for real distinctions, but are merely names which are appropriate and applicable at different times. Father, Son, and Holy Spirit are identical—they are successive revelations of the same person. The modalistic solution to the paradox of threeness and oneness was, then, not three persons, but one person with three different names, roles, or activities." Basically the Sabellians denied that the Trinity was made up of three distinct persons united together. A modern day version of this heresy would be those who

insist on baptizing in the name of Jesus only.

An antinomian is a person who believes that the believer has no real obligation to obey or keep the moral law. They reason that because Christ died to pay the full penalty of the law's demands, and has thus justified us from all things, that believers are free from the demands of the law. It is true that believer's are free from the condemnation of the law because of the position of justification. However, believer's are still responsible to obey God's laws and commands as they partake in the process of sanctification. Believers are never free from the responsibility to obey God. In fact every believer is to have a holy desire to be conformed to the image of Jesus Christ, who delighteth in and fulfilled the whole law inwardly and outwardly (Rom. 8:1-5). Those who have been regenerated by the spirit have a spiritual delight in the law of God as Romans 7:22 declares: "For I delight in the law of God after the inward man." Those who despise God's laws will not have their prayers heard and are abominable in His sight according to Proverbs 28:4, 7, and 9 which state: "They that forsake the law praise the wicked: but such as keep the law contend with them. . . Whoso keepeth the law is a wise son: but he that is a companion of riotous men shameth his father. . . He that turneth away his ear from hearing the law, even his prayer shall be abomination." Antinomianism ultimately leads an individual into a course of sin that they can justify in their mind because of their doctrinal position. It is the worst sort of heresy.

TOM ROSS



FROM THE MAILBOX

Dear Brethren:

Your fine publication has come to my attention again recently. Some years ago I was acquainted with it and read several issues some years ago, but lost contact with you, probably because of several moves on my part.

Please enter a two year subscription for me. I am enclosing a check for. . . U.S. (which allows some extra for postage to Canada).

—Canada

Dear Bro. Cockrell,

This is a belated response of heartfelt thanks for the two-part letter you published in the *Banner* October and Novem-

Continued on page 379

From the Mailbox

Continued from page 378

ber 5, 1999, from Bro. Elvis Gregory and my father's church to a man who had asked about church truths and perpetuity. Although this letter was written many years ago its message is as clear and real as it was in 1976 and when the supporting Scriptures were given many hundreds of years before.

Ever since my Dad died in 1981 I have felt his presence with me. I know he prayed for me often in his life and believe his spirit is yet active in the realms above.

Reading his words and seeing his picture in the second installment brought him back to me in power and freshness. As I read, I could actually hear his voice!

Thank you for the voices you send so faithfully out into our homes and hearts every month.

God be with you and yours.

—Washington

Dear Bro. Milburn,

Greetings in the Name that is above every name. Just wanted to write a "poor" letter to let you know what a blessing you are to so many. The paper is the best Baptist paper today without a doubt being printed.

—Kentucky

Milburn,

Thank you for talking with me and sending me *The Berea Baptist Banner* paper. I thank God for a paper that still puts the truth out.

—Texas

Dear Bro. Milburn,

Many sincere thanks for mailing sample copies of *The Berea Baptist Banner*. I found it most interesting. I have heard your very fine, scriptural radio broadcast and been blessed. Thank you, and may God grant you many years of ministry. I have a request to ask of you and your staff. Would you mail me a catalogue of tapes and books you recommend?

—Canada

Dear Pastor Cockrell,

Hello, I hope this letter finds you and your family doing well.

I would like to buy your book *Here Comes The Bride* for \$7.95. I read it also should have \$2.00 postage. But, I've enclosed a \$10.00 money order for the book. Please keep the extra nickel.

And before I say good-bye, I would like to say how much I enjoy reading your paper *The Berea Baptist Banner*, especially the "Forum" part. May God bless all your good works. So long for now.

—Mississippi

Dear Bro. Cockrell,

Thank you for the letter.

I trust you and your family are well.

I enjoyed my visit very much, and I thank you again for your hospitality.

I am enjoying my books very much, and I am thankful for your bookstore and the library too.

—Kentucky

Dear Bro. Cockrell,

Greetings in the Lord from Indiana. My husband and I would like to renew our subscription for the *Berea Baptist Banner* for 5 years. I have enclosed a check for twenty dollars. There is a little extra for the cost of the paper or to use for someone who can't afford the subscription. We really enjoy the paper and look forward to its arrival.

May you have a blessed year.

—Indiana

Dear Bro. Cockrell,

Please find enclosed \$2.95 plus \$1.50 for the book entitled *Why Be a Baptist* by H. B. Taylor. Thank you for your efforts in continuing to publish a Baptist paper that is such a help to God's church and His people.

—West Virginia

Hello,

I hope all is going well for you. We are praying for you and the great work you and the church are doing for the glory of the Lord.

—Texas

Brother Cockrell,

Greetings in the name above all names, the Lord Jesus Christ.

I hope you and your wife are doing well. I know that as a good pastor, you are overworked and underpaid; but what a reward you are going to have when you see Jesus face to face.

I hope your library is finally organized and your school is progressing to the honor and glory of Jesus.

Your paper is sure a blessing, but it must take a lot of work to get it out every month. Speaking of papers, could you send just one copy to the people that I have enclosed stickers for. Don't put them on your mailing list unless they write and ask you to.

—Illinois

Dear Brother Cockrell,

Greetings in our Savior's great name.

I just wanted to drop you a short note, saying thank you for the message by A. W. Pink, printed in the March issue of *Berea Baptist Banner*. This is a message that is sorely needed in our modern churches. The message was a great encouragement to me in the spiritual battles we have to fight here in the North East. I made a note beside it reading, "Pink died in 1952. I wonder what he would say about the preaching in 2000."

—New York

Dear Bro. Milburn and Sheron,

Grace be to you and peace from God our Father and the Lord Jesus Christ and the Holy Spirit.

I trust all is well with you and your family.

It seems like the last few issues of the *Banner* have been especially good. I have enjoyed them very much.

The Cockrell family and the BBC will be in my prayers daily.

—Kentucky

Dear Bro. Cockrell,

I would appreciate six copies of *Old Landmarkism What Is It?* by Graves being sent to me. I intend to use them as gifts for friends and family. Enclosed please find a check to cover the cost. Consider the difference a contribution to your work wherever you think best.

I appreciate greatly your paper and look forward to receiving it each month. I have heard you preach years ago in West Milton, Ohio and hope to have the pleasure again.

—North Carolina

Dear Elder Cockrell,

This is a letter, long overdue, that we have been wanting to write.

First, we want to express our thanks and appreciation for your paper which you have continued to send us. Your generosity is appreciated, and the paper is definitely read and enjoyed, although, obviously, we do not agree in everything. Nonetheless, there is much good material.

—Indiana

Dear Bro. Cockrell,

We would appreciate receiving a packet of *The Berea Baptist Banner* shipped to our church. Enclosed is . . . We would like to receive 10 copies. We enjoy your paper very much and would like to share it with others. God bless you and keep you.

—Indiana

Dear Friends in Christ:

I would like to order a subscription for one year to the *Berea Baptist Banner*. Enclosed with this letter is a check for . . . I received the last years subscription as a gift. I liked it very much, and am very thankful to the LORD for it. I have enclosed at the end of this letter my current address. If I have a change, I will notify you.

Thank you for your work in service to the LORD!

Also if you have a bookstore, I would like a list of your books available. I am mostly interested in the older writers, as I find their writings so clear and to the point. I would like to find some good Bible study material to. I have a small group that meets every day at work for lunch. We study together and could use some study helps for short studies.

—Washington

Dear Sir:

I would like to order a free subscription of *The Berea Baptist Banner*. Also, do you offer a catalog of tapes and literature, etc.?

—Louisiana

Dear Bro. Cockrell and Church,

Greetings in the Name of our Lord and Saviour Jesus Christ.

The church here loves to receive the paper each month. They are always looking for the next issue. Bro. the BBB is the best Baptist paper in print and we thank the Lord for you and the church there.

We only received I paper instead of 10 for the month of May. Please check your computer so that it won't happen again

next time. Thanks.

—Kentucky

Dear Sir,

I was searching the Baptist web sites several days ago and noticed your site. Could you please send me the one year free sub to the *Berea Baptist Banner*.

Also if you have any other literature you could send me would be very much appreciated.

—Florida

To whom it may concern,

I do not wish to receive the publication of the *Baptist Banner* any more.

—Alabama

Dear Brother Cockrell,

I especially appreciated your article titled, "Preaching Against Sin" under "Cockrell's Corner" in the April BBB. I agree 100%. There is a strong movement in our area in support of the posting of the Ten Commandments yet the teaching of them is despised. When they are taught as they should be, even folks in most of the better churches reject it.

—Kentucky

Your newsletters are gorgeous!

—Vermont

Dear Brother Cockrell,

Thanks for the books you sent me. I received it January 28, 2000. For me these are good books, especially the scriptural Church Organization and Here Comes the Bride, which I am yet not so acquainted with this subject. However, I have read this message on your *Berea Baptist Banner* publication while receiving some years ago.

Because of our coming church organization I'm reading and studying this book and teaching to our small congregation and to my Bible studies who are our sympathizers. That's why I was not able to respond to you immediately upon receiving these books.

—Philippines

Brother Milburn Cockrell,

I appreciate your article about Bro. Bill DeRossitt. Bill was a personal friend of mine for some forty years. In fact I am a missionary sponsored by Bill's church. Please be in prayer for them, that God will send them a good old-time Landmark Baptist preacher as a pastor. Bro. Bill can never be replaced but someone else can take the work there and carry on with it in the Landmark Baptist way.

—Kentucky

Bro. Cockrell,

I would like to renew my subscription to the BBB. Enclosed is \$50 to pay for 2 years and the rest as you see fit.

—North Carolina





WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

Is Same-Sex Civil Union 'What's Right'?



Recently, we read a thoughtful commentary about the "good people" of Vermont doing "what's right" with their legislators voting to approve civil union for same-sex couples. Most of the people opposed such civil unions, but lawmakers "courageously" did "what they thought was right," according to the commentator.

Vermonters are to be congratulated for another first. Being first has become something of a tradition, as we look back at other unusual "firsts" for this state.

Who decides 'what's right'? Questions about the wisdom of such civil union come to mind: For example, who decides who are the "good people" and what, in our modern society, is "good"? Where do we go to get guidance on what's "good"?

Another question: What is "right"? And who decides "what's right"? Where do we go to get guidance on "what's right" and on who's "good"?

Are decisions on who the "good people" are and on "what's right" the opinions of self-appointed moralists, or our politicians, or our religious leaders or, even media commentators?

For guidance, should we look to the Jewish Talmud? Or to the Christian Bible? Or, for materialists, to The Communist Manifesto? Or, even to our Founding Fathers.

Even so, would the wisdom of our Founding Fathers be obsolete in today's progressive world of the Internet and cyberspace?

Government in the act. Is it really the "right thing" for the government to get into the act to promote the lifestyle of same-sex civil unions with the same benefits and rights as in civil marriage? Vermont is the leader with such a law, but separate from marriage law. This law is a giant step forward for advocates of same-sex unions—and congratulations this time go to the activists who made it happen in their advance toward total acceptance.

Is this what Vermonters and other Americans want? If so, do they reject the Christian Bible on this subject—the tragedy of Sodom and Gomorah as related by Moses in the Book of Genesis?

Same-sex unions are concerns of other prophets and of Christ and we need only to look at the Books of Genesis, Leviticus, Judges, Isaiah, Matthew, I Corinthians, I Timothy and Romans to see why.

The old fashioned custom of *marriage* has worked well for our country for over 200 years. Our Supreme Court ruled in 1882 that "America was founded as a Christian nation," and later, "Christianity is, and always has been, a part of our common law. . ."

Few speak out. Today, few writers, commentators, even preachers, are willing to speak out or criticize same-sex unions. They are intimidated into silence, as the activists grow in numbers and power.

Our media defend them and would have us believe that virtually everything the activists say or do is acceptable and "what's right" in our bright new world.

Those willing to speak out are often rewarded with condemnation and cynicism; and merchants are reluctant to advertise in publications that carry commentary critical of the life style of same-sex unions.

Nonetheless, one very important byproduct of this advancing life style is Acquired Immune Deficiency Syndrome—better known as the deadly AIDS whose transmission, almost exclusively, medical records prove, is same-sex unions.

Don't be silent. We must not remain silent about this always fatal disease. Silence is the temptation of informed people afraid of the truth, afraid of criticism, afraid to do an unpleasant duty!

President Clinton is not silent: He has formally designated AIDS as a threat to national security—and with the potential of toppling foreign governments, igniting ethnic wars and

destroying decades of efforts to establish free-market economics overseas.

Unfortunately, however, he did not urge preventive conduct, i.e., abstinence from same-sex unions.

There's no way that promotion of civil unions of same-sex couples can be called "what's right." It is, instead, a giant step toward deadly disease and for Christians, it is disobedience of Scriptures.

Some day, ready or not, we will stand before our Maker Whose first question might well be: "What did you do on Earth to preserve and promote the morals and well-being of My children?"

We may also have to answer for our silence on the sin of homosexuality and, in effect, for denying Christ and His teachings, plainly warning us in Matthew 10:33, "**...whoever shall deny me before men, him will I also deny before my Father which is in heaven.**"

(Capt. Evans is author of *The Church and the Sword* [St. Thomas Press]).

ANNOUNCEMENTS

The Bethel Baptist Church, 2000 LaGrange Rd., Beavercreek, Ohio, and Pastor Tom Lewis will host a Bible Conference Sept. 25-26. The speakers are Elders Laurence Justice, Tom Ross, Ed Kittle, Jim Duvall, Joe Head, Ronnie Wolfe, Ron Crisp, and Dennis Riddick. For more information call Pastor Lewis (937) 372-3218 or (937) 426-1728.

The Northside Baptist Church, 532 N. Main St., Elkton, KY 42220 and Pastor Irving Cummins will host a Bible Conference Aug. 3-5. The speakers are Elders Don Titus, Randy Titus, Robert Asbury, Harold Harvey, Mike Channell, Lonnie Badger, Mark Campbell, Lee Hammel, Wayne Reynolds, Garner Smith, and Dan Gordon. For more information contact Pastor Cummins at (270) 265-9665.

Coming in the next issue . . .

The Real Lesson Not Learned in Vietnam by G. Russell Evans
Transforming Grace by Milburn Cockrell
Gourds or Souls by Milburn Cockrell

| INDEX | |
|---|---------------|
| <i>A Church Dedication Service in 1859</i> by J. P. Boyce | p. 361 |
| Bible and the Newspaper | p. 373 |
| Cockrell's Corner | p. 363 |
| Forum | pp. 370 - 371 |
| Funnybone | p. 366 |
| Gleanings | p. 378 |
| <i>Joy Over One Repenting Sinner</i> by Milburn Cockrell | p. 361 |
| From the Mailbox | p. 378 |
| <i>Soul Winning</i> by Todd Bryant | p. 377 |
| <i>The Petulant Preacher</i> by Milburn Cockrell | p. 361 |
| <i>The World's Greatest Book</i> I. M. Haldeman | p. 361 |
| <i>Words to the Georgia Baptist Association in 1811</i> by Jesse Mercer | p. 361 |
| World Scene: <i>Is Same-Sex Civil Union 'What's Right'?</i> by G. Russell Evans | p. 380 |

BEREA BAPTIST BANNER Financial Report 4-30-2000 to 5-31-2000

| | |
|--|-------------------|
| Beginning Balance | \$3,208.95 |
| RECEIPTS: | |
| Grace B. C., Corbin, KY | 60.00 |
| Big Creek B. C., Wayne WV | 300.00 |
| Central Avenue B. C., Tampa, FL | 25.00 |
| Sovereign Grace B. C., Silsbee, TX | 30.00 |
| Sovereign Grace B. C., Fulton, MS | 100.00 |
| Briar Creek B. C., Williamsburg, KY | 125.00 |
| Portland B. C., Plumerville, AR | 50.00 |
| Berea B. C., Mansfield, OH | 50.00 |
| Berea B. C., Mantachie, MS | 200.00 |
| Victory B. C., Courtland, VA | 100.00 |
| Sovereign Grace B. C., Columbus, MS | 50.00 |
| Morris St. B. C., Hobbs, NM | 300.00 |
| Mt Pleasant B. C., Chesapeake, OH | 100.00 |
| Sovereign Grace B. C., Northport, AL | 100.00 |
| South Park M. B. C., Seattle, WA | 25.00 |
| Grace M. B. C., Mission, Marion, IL | 25.00 |
| Ocoonita M. B. C., Keokee, VA | 40.00 |
| Sovereign Grace B. C., Raleigh, NC | 100.00 |
| Bethel B. C., Pasadena, TX | 15.00 |
| Berea B. C., Stoning, IL | 60.00 |
| New Testament B. C., Goshen, IN | 50.00 |
| Hillcrest B. C., Winston-Salem, NC | 25.00 |
| New Testament B. C., Bristol, TN | 10.00 |
| Philadelphia B. C., Decatur, AL | 50.00 |
| Grace B. C., Tulsa, OK (2 months) | 100.00 |
| Wayne Huffman, McNeil, AR | 100.00 |
| Faith M. B. C., Clarksville, TN | 100.00 |
| Landmark M. B. C., Monck's Corner, SC | 25.00 |
| Leroy Bullard, Albuquerque, NM (2 months) | 100.00 |
| Temple B. Mission, Johnson City, TN | 30.00 |
| Northland S. G. B. C., Delaware, OH | 50.00 |
| Gail Knowless, Scarborough, ME | 20.00 |
| Indore B. C., Indore, WV (2 months) | 200.00 |
| J. B. Wild, Flint, MI | 20.00 |
| Grace B. C., Georgetown, KY | 38.00 |
| Bethesda B. C., Odessa, FL | 100.00 |
| Philadelphia B. C., Aztec, NM | 25.00 |
| Jack Farmer, Mobile, AL (2 months) | 50.00 |
| L. H. Farrell, Long Beach, MS | 150.00 |
| Faith B. C., Seffner, FL | 50.00 |
| Sovereign Grace B. C., Warren, OH | 75.00 |
| B. C. of Brimfield, Brimfield, IL (2 months) | 35.79 |
| Citrus M. B. C., Inverness, FL | 100.00 |
| The Lord's C., Goose Creek, SC | 100.00 |
| Temple B. C., Appalachia, VA | 25.00 |
| Esther W. Hall, Knob Noster, MO | 400.00 |
| Robert F. Clark, Dover, FL | 50.00 |
| Subscriptions | 139.00 |
| Dividing Checks | 150.00 |
| Sub Total | \$4,147.79 |
| TOTAL | \$8,356.74 |

| | |
|-----------------------------|-------------------|
| EXPENDITURES: | |
| Wages: | |
| Milburn Cockrell | 675.00 |
| Sharon Cockrell | 800.00 |
| Christopher Cockrell | 300.00 |
| Derek Cockrell | 200.00 |
| Total Wages | 1,975.00 |
| Postage | 680.39 |
| FICA taxes | 151.09 |
| Total Expenditure | 2,806.48 |
| | 5,550.26 |
| Bank charge | -11.86 |
| ENDING BALANCE | \$5,538.40 |

BEREA BAPTIST BROADCAST Financial Report 4-30-2000 to 5-31-2000

| | |
|--|-----------------|
| Beginning Balance | \$ 3,577.62 |
| RECEIPTS | |
| Grace B. C., Corbin, KY | 100.00 |
| Berea B. C., Mantachie, MS | 100.00 |
| Livingstone B. C., Barboursville, V | 303.29 |
| Briar Creek B. C., Williamsburg, KY | 75.00 |
| Joseph Jurzec, Lake-in-the-Hills, IL | 50.00 |
| Calvary Ind. B. C., Everson, WA | 100.00 |
| Dividing checks | 275.00 |
| | 1,103.29 |
| TOTAL RECEIPTS | 4,680.91 |

| | |
|---------------------------------|-------------------|
| EXPENDITURES: | |
| Radio Time | 859.55 |
| Postage | 16.30 |
| Dividing Checks | 275.00 |
| TOTAL EXPENDITURES | 1,150.85 |
| | 3,530.06 |
| Bank Charge | -4.71 |
| BALANCE | \$3,525.35 |

CORBIN, KENTUCKY REPORT

| | |
|-----------------------------|-------------------|
| Beginning Balance | \$1,258.32 |
| RECEIPTS | |
| Total | 1,258.32 |
| EXPENDITURES: | |
| WYWY | 140.00 |
| Total Expenditures | 140.00 |
| ENDING BALANCE | \$1,118.32 |