

# The Berea Baptist Banner

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

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## Syndromes That Affect Baptists

By Jarrel E. Huffman  
Duncan, Oklahoma

Webster defines the word "syndrome" thusly: "A group of signs and symptoms that occur together and characterize a particular abnormality" (*Seventh New Collegiate Dictionary*, p. 894). Note some important statements in this definition:

1. The word "syndrome" is composed of two words from the Greek: *sun* (with, together with), and *dramein* (to run); hence, "a running together." More specifically, the word suggests a course of habits that "run together" and form an abnormality in a person's life or actions.

2. The word "symptom" means an "attribute" or "subjective evidence of disease or physical disturbance" (*Webster*, p. 893). Hence, something that speaks of a *greater problem*, the "symptom" being the mere outward



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expression of a deeper problem.

3. *Abnormality*. This word means  
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## What Gospel Neglecters Cannot Escape

By Benjamin Keach  
(1640 - 1704)

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Heb. 2:3).

There is no possibility for such, or any one soul of them, to escape, that neglect the great salvation of the gospel.

First, I shall show you what it is they cannot escape.

Secondly, why they cannot escape

Thirdly, when or at what time they shall not escape.

Fourthly, show why the gospel has such fearful comminations and threatenings contained in it.

First, they shall not escape the curse of the law, (which all ungodly



Benjamin Keach

and unbelieving sinners live under); for no man is, nor can be delivered  
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## The Elect Will Come

By John Warburton  
(1776 - 1857)

My friends. It is generally the case when places are opened for divine worship to take a text that is considered to be adapted to the circumstances of that time and place; but I can assure you, my friends, my soul has been with God to direct me, for I cannot pick and choose texts for the opening of chapels, as people call it, and funeral sermons, and sermons adapted to different things of this nature. My soul has, I hope, been led to God for a little matter, to beg of him to fasten upon me such words as are from Himself, that it may prove a blessing to some vessels of mercy; that they may have their hearts opened, as well as the chapel. No words came for some time, and I was afraid the Lord would leave me without any. But, bless His precious name, He sweetly, softly whispered in my soul these words:

"All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out" (John 6:37), and I said,

"Lord, that will do; but I want one thing more. I see that it is very sweet and good to find thy purpose will stand; but I want one thing more, that thou wilt bring it sweetly to my soul with savour, give me the open-  
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## Human Responsibility

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast December, 15, 1985)

"For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48).

In this verse the Lord Jesus Christ lays down one of the fundamental laws of His kingdom. The greater the capacity, the greater the responsibility. This is the general rule of the Lord in dealing with all His rational

creatures. No man is left to absolute ignorance as not to do many things which he knows to be wrong, and to neglect many things which he knows to be right. Christ holds men responsible for their conduct, and their disobedience becomes more deliberate rebellion, and their punishment will be proportionably more severe (Luke 12:47-48).

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## SELLING

By A. W. Pink  
(1886 - 1952)

"Buy the truth, and sell it not" (Prov. 23:23). There are three things to be attended to in those words.

First, a needful act to be performed---"buy"; second, an invaluable object to be acquired---"the truth"; third, a solemn prohibition to be observed---"sell it not." The first two



A. W. Pink

have already been before us; the third is now to engage our attention. As many distinct things are implied and imported in the "buying" of a spiritual object, so a number of dif-  
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## THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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## SYNDROMES

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"deviating from the normal" (*Webster*, p. 2).

A *syndrome*, then, is a course of life, set of habits, a group of signs, etc., that characterize a person, family, or group.

Baptists are a special group of people, and this writer loves those who love the precious truths of the Word. Baptists have always been quick to point out the faults, errors, and shortcomings of other groups--Catholics, Methodists, etc. And rightly they should--for the Lord's churches are commanded to contend for the faith which was once-for-all delivered to the saints (Jude 3).

But true Baptists are not without problems. Too often, however, they are like the ones to whom Jesus said, "Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye" (Matt. 7:4).

Baptists, then, can find themselves beset by "syndromes" or "ruts" as well as others. Let us enumerate a few of these "syndromes," and note how they affect God's true people today.

## I. The Catholic Syndrome

*Stated:* Attend early mass on Sunday morning, confess to the priest, take communion, leave, have the entire week to yourself, and forget religion for another week.

Some Baptists fall into this "syn-

drome." Perhaps at first they did not fit into this certain category. They were faithful to all of the scheduled services of the church. Each service was as important as another. Then, for varied reasons, the Wednesday evening service was neglected; later, the Sunday evening service was neglected, leaving only the Sunday morning service.

This "syndrome" or "rut" was not fallen into immediately or all at once; rather, it happened over a period of time. BUT ONCE THIS IS FALLEN INTO, AND THE HABIT IS SET, IT IS VERY DIFFICULT TO THROW OFF THE EXCUSES AND RETURN TO ONE'S FORMER HABIT OF FAITHFUL SERVICE!

It seems to this writer that missing two of the three scheduled services of the church each week is like missing two of the three meals that one is accustomed to eating each day. It is impossible to take part in the services if one is not present. After all, who makes the rules that one service has preeminence over another? Is not all of the truth of God's Word good and profitable to the saints?

The "Catholic syndrome" almost forces those who fall into its grasp to say (probably unconsciously), "Let's hurry up and go to church so we can get it over with for the week." Surely this is a bad habit to form and the results can be tragic and far reaching.

Remember, a "syndrome" is an ABNORMALITY. It is not normal. Also, it is a "sign" (outwardly) that something is wrong in the heart and motives.

Let true Baptists shake themselves out of this "rut." God's cause and God's service are too important to neglect, forsake, or count insignificant.

## II. The Hypochondria Syndrome

*Stated:* What does not prevent one from going to work on Monday does prevent one from worshipping God on Sunday.

Hypochondria is defined by Webster as "Extreme depression of the mind or spirits often centered on imaginary physical ailments" (p. 410). The "hypochondriac" is really ill physically, but his illness is brought on by a mental disposition.

This hypochondria syndrome is also a "sign" that something is wrong elsewhere. If the situation were not so serious, it would be humorous. This writer has been pastoring churches for over twenty-nine years, and has observed this "abnormality" everywhere he has pastored. People have headaches on Sunday and stay away from the worship of God. If not a headache, any minor ailment will suffice. But, amazingly, these effects disappear before Monday. Oftentimes, this illness affects the entire family. One gets ill, and all miss the worship services.

As with all of these "syndromes," the outward expression is but a "sign" of a greater inner problem--a heart problem. Let true Baptists

wake up to this subtle scheme of Satan. Get out of the "rut" before you are helplessly trapped.

## III. The Antinomian Syndrome

*Stated:* Since I believe the doctrines of free and sovereign grace, and since God has ordained all events which occur in time, it really doesn't matter how I live.

The word "antinomian" means literally "against" (anti) the "law" (nomos). The "antinomian," then, says that the law of God is not for him. Webster defines the word thusly: "One who holds that under the gospel dispensation the moral law is of no use or obligation because faith alone is necessary to salvation" (p. 39). In other words, I have believed in the Lord; the Lord keeps His own; and since it is impossible to "fall from grace," morals are of little consequence.

The person caught up in this "syndrome" feels that his actions matter little to others. He doesn't care what others think; he doesn't worry about his own personal witness before others; he doesn't worry about going to questionable places; he is not above telling dirty jokes; he fits in with the world and few would guess that he belongs to Christ.

The "antinomian" syndrome has been a plague through the centuries to the true people of God. While it is true that the enemies of truth will often falsely charge the believers of free grace as being "antinomian," all too often God's people leave the wrong impression with unbelievers.

"Antinomianism" is a radical extreme to gospel truth. It is the "abuse" of the precious truths of grace. While those who hold this position are "extremists," they will usually deny such. They are fond of saying, "We are not under law, but under grace." While this is true in one respect, it is not true the way they explain the situation.

Again, this syndrome is but a "syndrome" of a deeper problem. Let true Baptists beware of this practice. Such should be repugnant to everyone who believes the doctrines of free and sovereign grace. Believers are encouraged to "adorn the doctrines of God our Saviour in all things" (Titus 2:10). Antinomianism does the opposite.

## IV. The Legalistic Syndrome

*Stated:* God's people are in a straitjacket, and are commanded to "taste not, touch not, handle not" (Col. 2:21).

Legalism is the opposite extreme from "antinomianism." One extreme (antinomianism) says there are no "bounds" in Christian behavior and deportment; the other extreme (legalism) says there are "many bounds." One extreme is as dangerous as the other, and some, to escape one extreme, have ended up in the other extreme. The "swing of the pendulum" is a very subtle thing. Human nature is a very strange thing. People are prone to extremes. Those caught up in either of these extremes usually do not realize or admit such. Both "antinomianism" and "le-

galism" are two of the "wiles of the Devil" (Eph. 6:11) that God's people are warned to be armed against.

Legalism was the belief and practice of certain "gnostics" (know-it-alls) of Jesus' day. The apostles also had to contend with this subtle heresy. Other "gnostics" were "antinomians." If Satan can't catch people on one extreme, he takes them to the other.

God's people are "free"---the freest people in the world. They have been made free by the grace of God. But they are not free to do as they please; they are free to do as the Lord pleases. The "flesh" is very untrustworthy. It boasts of great piety, but is full of pride; it speaks of freedom, but desires licentiousness; it speaks of liberality, but is selfish.

Thus, true Baptists should guard against those who would put them in straitjackets as well as those who would encourage them to looseness. Beware of both extremes.

## V. The Tangent Syndrome

*Stated:* An eagerness, insatiable desire, and longing to find some new doctrine. As Paul said in Acts 17:21, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing."

Webster defines the word "tangent" thusly: "An abrupt change of course; digression, diverging from an original purpose or course" (p. 900). Thus, a running to and fro from one doctrinal stand to another. Or, as some are said to do in more common phraseology---"run after rabbits."

Truth is static and does not change. Since none of us have come to the full measure of truth (Eph. 4:13), it is evident that we are all vacillating to some degree. This is understandable. The more one learns about the Bible the more he realizes he needs to learn.

But the Bible also encourages stability (a soundness in the faith), instead of instability (chasing every wind of doctrine that comes along---Eph. 4:14); it teaches adherence to truth rather than forsaking of truth.

All born-again people are immature in the faith at the onset of their spiritual lives. They are babes in Christ, hence immature (I Pet. 2:2, 3). The early years of growth in grace are sometimes very erratic. During this time a moving from one idea or teaching to another is commonplace. No one is born mature.

Yet, there comes a time in the spiritual life when babyhood, childhood, and youth are gone. Maturity, soundness, and a plodding ahead in the faith are demanded. For adults to revert back to the ways and actions of childhood is both ludicrous and pitiable.

Paul advised Timothy to be gentle unto all men, apt to teach, patient, "In meekness instructing those that oppose themselves. . . ." (II Tim. 2:25). Or, in the phraseology of today, "Some people are their own worst enemies." They are unsettled,

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insecure, flighty, and are always detecting some new angle to a doctrine. These kind believe one thing today and another thing tomorrow; they read one book and believe one idea, and read another book and take the opposite idea; they follow one preacher for awhile (I am of Paul), and another preacher later (I am of Apollos).

The sad and deplorable truth about this kind of people is that they are to be pitied. They do not recognize themselves as abnormal. They feel that they are very normal in their attitude and practice.

Remember, a "syndrome" is an abnormality. A "syndrome" also speaks of "symptoms" that speak of a far deeper problem than the one on the surface. Some of God's people seem to make a slow, gradual, and sure growth in grace. They reach maturity and maintain soundness. Some of God's people, on the other hand, seem to be very slow in making progress. They seem to progress for awhile, then slip back. Instead of letting growth come naturally, they want "instant growth." Hence, the need for change.

For this reason the Lord's churches must have pastors who have level heads, sound minds, and a ton of patience. The "sheep" of the pasture must be cared for, loved, guided, and steered away from the places of danger.

The sad truth seems to be, however, that some preachers are affected with the "tangent" syndrome. Surely, one who leads a flock must be an example to the flock in these matters of soundness, maturity, and stability.

New things may be exciting in the physical world, but they are usually a curse in the spiritual. By "new" I mean unscriptural tendencies, not an "old" truth renewed or discovered.

Let true Baptists beware of the "tangent" syndrome. This does not discourage avid Bible study, independence of thought, or openness to learning truth. All born-again people change their minds in the experience of growth. The warning with which we are dealing involves a constant wavering from the faith in search of some new twist to Scripture.

### VI. The Sluggard Syndrome

**Stated:** The slothful, indolent, attitude that says, "Don't expect me to serve God faithfully; I'm thankful to be saved, but if there is work to be done, let someone else do it; if I have anything to say, it will be in a critical attitude."

The word "sluggard" is defined by Webster as "an habitually lazy person" (p. 821). Synonyms for the word would be "slothful, lazy, sluggish, indolent, apathetic, etc."

The Bible gives these pithy, yet pungent, examples of sloth:

1. Sloth is akin to waste (Prov. 18:9).

2. Sloth is an unbelievable lazy person (Prov. 19:24; 26:14).

3. Sloth induces one to make silly excuses for not working (Prov. 22:13).

4. Sloth is contented with having little or nothing so long as work can be avoided (Prov. 24:30).

5. Sloth is a carelessness about the work of God (Prov. 19:15).

6. Sloth desires to have only if someone else does out without work (Prov. 13:4).

7. Sloth is wise in its own conceit, and turns a deaf ear to any who disagrees or makes a suggestion (Prov. 26:16).

Baptists are not without sluggishness and slothfulness in their midst—from pulpit to pew. Far too many choose to put their minds into neutral for hours before the television set, and then find it is too much to stay awake during a thirty minute sermon.

Furthermore, the sluggard has the idea, "Let someone else do the work." But this kind always finds occasion to complain about those who are doing the work, that is, if it is not done to suit him.

Let true Baptists be aware of this "syndrome." Such a "syndrome" is a bad habit to fall into—one that is almost impossible to break apart from the power of God.

Instead of sloth, the Bible encourages, "Be not slothful, but followers of them who through faith and patience inherit the promise" (Heb. 6:12).

### VII. The "That Couldn't Be Right Because it Doesn't Agree with My Theology" Syndrome

**Stated:** Anything that differs from my own ideas or beliefs has got to be wrong, and I allow no latitude or difference of opinion in others.

Baptists have always been plagued with this "syndrome." This conceited attitude has led to church squabbles and divisions, to the rift in personal fellowship, and to a general disruption in the ranks through the centuries.

Certainly we should contend for the faith (Jude 3). Certainly we should have convictions on all matters of truth. We should maintain these convictions until God by His Spirit shows us our error. It is strange and amusing that what we allow for ourselves we do not allow for others.

Certainly we should oppose error wherever it is found. But here we must be very careful in our attitude. It is an easy thing to set oneself up as the standard of orthodoxy, and to label others as heretics, hardshells, Arminians, and other choice epithets.

This "syndrome" is close to the proverbial "nit-picking." Some brethren are always primed to expose an erring brother; some are so overly "ready to give an answer" (I Peter 3:15), that they become offensive. Baptists need to learn to be in disagreement without being disagreeable. They should have the same kindness to others that they

expect for themselves.

None of this is said to encourage a spirit or attitude of compromise. There are certain verities from which true Baptists cannot afford to swerve. These concern the doctrines of free and sovereign grace, immersion for baptism, the nature of the Lord's church, and others.

But there are areas in which there can be a latitude of belief. For instance, there are differences of opinion in matters of eschatology. There are other areas of difference. We need to be careful that our "pet theories" on any given doctrine do not give us a haughty attitude toward others.

This "syndrome" takes the attitude: "I have formed an opinion, and will never change." God help anyone—preacher or otherwise—who thinks he has arrived!

Personally, I find that the Bible teaches a spirit of graciousness, long-suffering, kindness, and above all things, love toward the brethren. Remember that you can never convince one to change his opinion by tirades, an argumentative spirit, rebuke, ridicule, and belittling. The old adage is still true, "A person convinced against his will is unconvinced still."

This writer considers himself very much a "learner." Not too many years back he did not understand the doctrines of grace. God in mercy, kindness, longsuffering, and love led him to see these precious truths. Since that time, he has had the feeling that there might be other areas in which he is faulty. Surely this must be the attitude and desire

of true Baptists everywhere. Surely we hope to continue to grow in grace until our race is run or until the Lord returns. Let us, therefore, keep an open mind, desiring the Lord to reveal His precious truths to us. I seriously doubt that any one individual has the market on truth cornered.

This "syndrome" can produce a life that is based on criticism. It can make one skeptical of others. It can give one more of a negative attitude than a positive one.

Any position on any doctrine fears not truth. If a particular teaching can not stand exposure, it is suspect to say the least. The truth has nothing to fear; opinions about truth may have much to fear.

Far too many Baptists formulate their own system of theology. Then they attempt to find Scriptures to substantiate this system. Instead of measuring the Bible by our system of theology, we should measure our system of theology by the Bible.

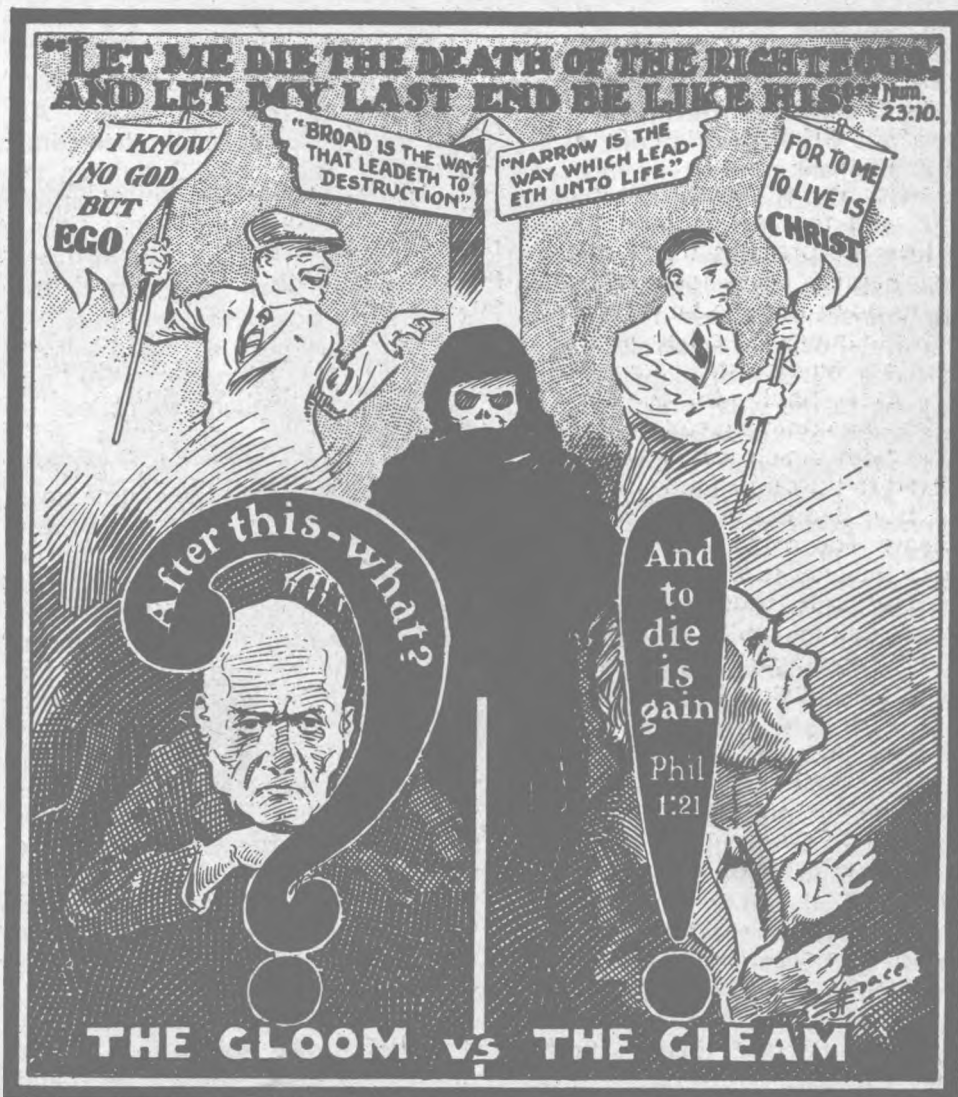
Let true Baptists beware! This syndrome can be detrimental. It can divide rather than bind together.

### VIII. Conclusion

Since all of us are weak in the flesh, we are subject to mistakes in judgment, a wrong spirit, or undue criticism. Let us get the beam out of our own eye before we attempt an operation to remove the mote from the brother's eye.

A "syndrome" is an outward group of signs and symptoms that speak of an inner problem. A syndrome is an abnormality. Let true Baptists be aware of these dangerous practices.

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Habits grow into a life-style. And once they are "set," it is very difficult to change them.

Let us throw off these shackles before they engulf us; let us shun them as poison, for they are as deadly as poison; let us put our hands to the plow, walk a straight path for the One who purchased us with His own blood--and then in providence and mercy led us to the only place of true worship and service--a church of the Lord Jesus Christ. To His name be all the glory!

□■□■□■□■□■□■□■□■

## THE ELECT

(Continued from page one)

ing of the mouth, and carry it home to the souls of His people." Here, my friends, I am obliged to leave it to the Lord.

I. We shall first notice the *gift* of the Father to Jesus: "All that the Father giveth unto me shall come unto me."

II. *What they come for.*

That all that the Father hath given unto Christ *shall* come unto Him, and He will in *no wise* cast them out.

Then, my friends, it is fast at both ends; there is no moving out of it.

I. "All that the Father giveth me." Now, it is very evident from the Word of God, and is fully stated in the text, that this gift of the Father unto Christ is not for all the human race. If you will, when you go home, read John 17, it will do you no harm, and if it read you it will do you good. You will see throughout the whole chapter who these are. They are those that are given to Christ out of the world, singled out of the world, out of the mass of mankind, not by their own free will, not by repenting or believing, or doing and working, or anything that mortals can do. They are separated by the sovereign, electing, discriminating purpose of God from eternity, not of themselves. "Aye," says one, "I do not like that." It is nothing to me what you like. I am not come to know what you like, but to tell you what is true. God says they are a people that He calls, "a remnant according to the election of grace;" "predestinated to be conformed to the image of his Son;" "Whom he did predestinate, them he called; and whom he called, them he also justified; and whom he justified, them he also glorified;" "Who shall lay anything to the charge of God's elect?" So that you see this is the Word of God. It is not the peculiar sentiment of these people that come to turn the world upside down with their peculiar sentiments. Search the Word of God, and see whether or not these things are revealed in the Scriptures. God says, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people," etc. And, my friends, there is nothing that will stand but the Word of God;

and woe be to that man, living or dying, that hates the truth of God, that fights against the truth of God, that abhors the truth of God. It would be better for him that a millstone be tied about his neck and he be cast into the midst of the sea.

But, blessed be our God, the gift of the Father of this chosen people is in the hands of Christ. What has He given them into His hands for? To redeem them. God made them upright with the rest of Adam's race, but they changed into the service of the devil; so that these wretches can never approach unto God but through Christ: "Not by works of righteousness which we have done; but by his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." They were given unto Christ as their covenant Head, and He received them and calls them out of darkness into His marvellous light. Bless His precious name, they are in His hands to defend, to guide, and to bring them up at last in immortal glory to reign with Him for ever and ever, with joy unspeakable and full of glory. He took them into His hands to complete this great work. All His saints are in His hands and are kept there. Yea, He says, every one of them sat at His feet to receive His blessed words. They all sat down at His feet and understood these things. "All mine are thine, and thine are mine, and I am glorified in them. I pray for them. I pray not for the world, but for them that thou hast given me out of the world." So that you see this gift is the object of His sovereign discriminating love and choice. He set His love upon His people from eternity, and in time separates them. These are the characters, then.

II. Let us notice, then, that these characters *all come* to Christ: "All that the Father giveth me shall come to me." "Shall come." Neither sin nor anything else, put all together, shall keep them in ignorance longer than God has fixed, not one of them. "Thy people shall be willing in the day of thy power." The time is fixed, the instrument is fixed; it is all fixed by God. As many as God has fixed are all brought to believe in God's time.

If this is the case, *what do they come for?* What do they come unto Christ for? When the work of the Spirit has already taken place in the heart, that man cannot live in the world. My friends, who are these that come unto the Lord Jesus in reality? The lame, the maimed, the lepers, such as are possessed with devils. Just look at the poor woman that had a bloody issue, she had spent all her living among physicians but was nothing better, but rather worse. She presses through the crowd with her bloody issue. It was out of the power of any human arm to help her; so she was brought out of real necessity, being stripped of all she had, to come to the Lord. And there are just the same poor creatures now, spiritually. Where Spirit has entered into the heart and

opened up all the sins, all the actions to view, there is such a bloody issue. Go where he will, the man comes at last to cry, "Lord, save, or I perish." No other spot whatever. Feeling the burden of his guilt and misery, as a miserable, lost, wretched sinner, this man, my friends, will come to Christ, will follow Christ. The world may tell him there is no hope for him, and will tell him to give it all up. He will think of Judas, Cain, and Esau, reprobate silver that God has rejected for ever and ever; and he makes up his mind to put an end to his existence; and he would do it, my friends, if God suffered him. I know what it is to be there. I have taken the razor up stairs. I recollect the time. I thought I would go upon my knees and say, "God be merciful to me a sinner," just before I did it. Then a little hope sprang up, and then the word came: "Seek, and ye shall find; knock, and it shall be opened unto you." I cried, "Aye, Lord, such a wretch as I?" My soul seemed to have a little hope.

My friends, there is nowhere else for such a soul to come to but Christ. Now let me ask you, in the presence of God, Are you come to Christ? Or have you come to this place of worship out of curiosity, to hear this poor countryman and see who is here? Ah, poor soul! Have you ever considered that the eye of God is upon you? Have you ever come to Christ with your sins burdening you down? "O! methinks," says one, "I have never been such a great sinner. I have never been guilty of telling lies, or Sabbath-breaking, etc. I consider that I am not one of that character." Have you ever considered that God says, "Thou shalt love the Lord thy God with all thy heart, and love thy neighbor as thyself?" Has it ever struck your mind what God says, "Whosoever shall keep the whole law and yet offend in one point is guilty of all?" Have you ever thought what God says again: "Cursed is every one that continueth not in all things that are written in the book of the law to do them?" And Christ says, "Whosoever looketh upon a woman to lust after her hath committed adultery?" and, "Thou shalt not covet thy neighbor's goods?" Have you never coveted? Now, where is your piety? Poor sinner, if God leaves thee doing thy best and resting on thy duties, and thou never knowest anything of thy heart being broken, and coming to Christ as a lost sinner, O what an eternity of wrath will thy soul sink into! Hell was never made for beasts or dogs. You, poor sinners, who feel and know these things, you do not want whipping to Christ. The poor sinner is brought to know there is no other spot to come to. He never could hope for mercy till his sins and iniquities are blotted out. They have to come to Christ for wisdom to teach them, and power to keep them from day to day. Christ is their Rock and Resting place. There is no other rock and resting-place but Christ. They have to come to Him, from

time to time, for Him to be made known in their hearts as the Lord their Righteousness. O what a sweetness there is when this is the case! But, my friends, when there is nothing but emptiness, what misery it is. We try to move our hard hearts, as hard as the nether millstone. I am one of the hardest learners in Christ's school, and that text of Scripture has given me many a good stroke: "This people draw near to me with their mouth and honour me with their lips, but their heart is far from me." By-and-bye a sweet drop comes from the everlasting hills, and my hard heart gives way. O how sweet it is when the Lord comes in! O how it brings Christ and the soul together!

These people have to come to Christ in all their sad *temptations*, that their souls have to pass through. Many of God's children think their case is so singular; they think that a child of God can never have such awful blasphemies running through his mind. "Aye," says one soul, "that is the spot; that is the thing. I have sinned against the Holy Ghost." What! Hast thou sinned the sin against the Holy Ghost? The Holy Ghost encourages thee to pray against it. The devil cannot get thy heart nor thy lips to utter it. My friends, I have before now been obliged to raise my hand to my lips to keep me from blaspheming. I thought I was a hardened professor and a hypocrite, and that God was about to make it known. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." These awful temptations of the devil are no bad sign, when they make thee unhappy. The devil never would have put this in thy heart if he loved thee. When thou wast in thy state of darkness he never troubled thee with these things. The Lord will appear for thee in His own time.

This is the best academy to put a parson in. The Lord put me here to fit some of the people of God. "Whether we be afflicted, it is for your consolation and salvation which is effectual in the enduring of things which we also suffer; or whether we be comforted it is for your consolation and salvation." For weeks I could not possibly believe the Lord

(Continued on page five)

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## THE ELECT

(Continued from page four)

would have mercy on my soul; but when He came He had nothing to do but speak. He spoke with sweet power: "And shall not God avenge his own elect, which cry day and night unto him?" My soul had been crying day and night for thirteen weeks, and I was brought into a happy liberty. My soul escaped and what a happy and glorious liberty it was! How sweetly and blessedly he spoke! "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." Yes, bless His precious name, all the devil can do is to bite and nibble at the heel; and when God delivers thee thou shalt shout "Victory!" and crown Jesus Lord of all. "My help cometh from the Lord, which made heaven and earth."

Here the people have been obliged to come for *direction*. When distress comes to a child of God, he has to come to Christ for temporal as well as spiritual things. All the gold and silver are His, and all the cattle upon a thousand hills. My soul is obliged to come to Christ to teach me how to speak, how to eat, how to drink; all to the glory of the Lord; for there never was such a fool as I am, or ever will be. I am obliged to come to Him for everything; righteousness to cover me, a fountain to cleanse, light to shine, glorious victory to bring my soul out of every spot; for of Him and through Him

and to Him are all things; to whom be glory for ever and ever.

My friends, there is an aching void that nothing can fill up. Through this winter the Lord has paid me many blessed visits. I have had some hard wrestlings with the enemy for weeks in this gloomy way; but when the Lord speaks, one visit from the blessed Jesus makes amends for all. We see all comes from one Father. We learn that by God's sovereignty it is only the means to make it up and make amends for all. But these are but drops; they are so dazzling. I can speak of it as I ought to do when I get home.

III. All shall come: "Him that cometh to me I will in no wise cast out." It is not he that is full of joy. If thou art as black as Satan, and art the biggest fool that ever had an existence, He will in no wise cast thee out. I tell you, my friends, what comes into my mind. Those that the Father hath given to Christ are sweetly knit together in the covenant of grace. As Peter describes it: "And there came a voice, saying, Arise, Peter, kill and eat. And Peter said, Not so, Lord, for I have never eaten anything that is common or unclean." There were creeping things, fourfooted beasts, fowls of the air, etc., dropped down from Heaven. Then the sheet was let down, and they were all taken up to Heaven. "What!" say you, "Are there such poor crawling things in heaven?" My friends, I believe God's account. It is such a way that the devil could never

unravel it. David says he was a worm and no man, a sparrow alone on the housetop. Nay, David; for here is another one, ---poor old John Warburton. Job says he was a brother to dragons and a companion to owls. What God says of Himself that must be true, you know. "The beasts of the field shall honour me, the dragons and the owls." Why, they are queer sorts of things to honour God, are they not? But these people cannot compare themselves to anything ugly enough, nor vile enough; sometimes they think Satan himself is in their hearts. They are all ugly enough in themselves, but in the dear Jesus there is no spot nor wrinkle in them, nor any such thing. Because "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." "This people have I formed for myself; they shall show forth my praise."

My friends, they will never fall out of the covenant. They are all safe in Christ. They are all secured in the promises of God. They will never be cast out. Then let the child of God go where he may, he will never get beyond the bounds of God's promise. If he sinks in unbelief, God says his promise shall stand. There they are centered, in His glory, and they will never be cast out.

But the poor child of God wants a manifestation of it in his heart, and nothing short of this will do for him. Nothing short of this would do for poor Mary Magdalene. Christ told Si-

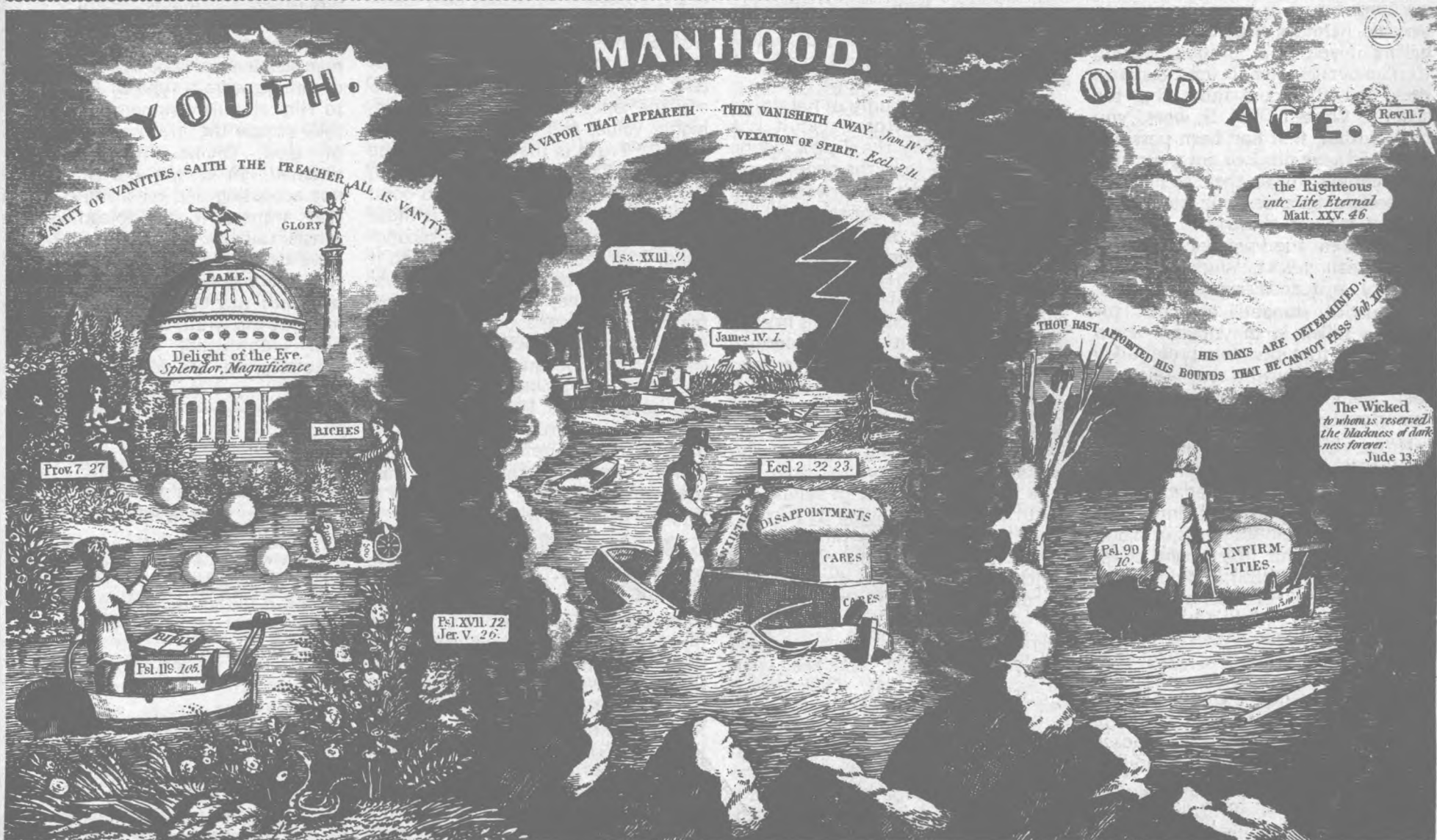
mon her sins were forgiven her. Yet he did not turn to Mary, though it was very probable that Mary heard it, but she still sat at his feet weeping. But by and bye he turned to Mary, and instead of *her* sins, it is *thy* sins; and Mary's heart rejoiced. Her soul was full of wonder, and your poor guilty souls want to feel this. Poor dear soul, wait on the Lord, for the vision is for an appointed time. In the end it shall speak and not tarry. Wait for it, because it will surely come; it will not tarry. Tell the Lord of it, poor soul. He will not be angry. I have always found that the Lord is never offended at my telling Him. Poor soul! Thou canst go nowhere else, but beg and wait for the appointed time. What a sorry hobbling job the poor creature at the pool had of it; but Christ came by, and said, blessed be His dear lips, "Wilt thou be made whole?" He said, "I have no one to put me in the pool;" and then, with His God-like voice, He said, "Arise, take up thy bed and walk."

He will in no wise cast out. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." And all these comers shall find that the Lord is their all and in all.

O that it may please the Lord that some vessel of mercy may feel the power of God in his heart!

May the Lord bless these few remarks, and He shall have all the glory.

(The Gospel Standard, October 1, 1866).





## SELLING

(Continued from page one)

ferent things are included in the figure of "selling." As the "buy" is a figurative term to express desire, seek, make your own; so "sell it not" signifies despise it not, value it not lightly, grow not tired of it, do not part with it, no matter how you may be induced by temptation to do so. At first sight such an interdiction may strike us as strange and unnecessary: if the Truth was valued and sought by us, surely we shall not now disesteem and discard it. Alas, the human heart is very unstable and its affections fickle. First love is easily lost. When the novelty of a thing wears off, enthusiasm usually wanes. Moreover, Satan hates the Truth and fiercely assails those who buy it.

The Jews "were willing for a season" to rejoice in John the Baptist's light (John 5:35). Even Herod revered our Lord's forerunner, and listened to him, "and when he heard him, he did many things, and heard him gladly" (Mark 6:20), yet soon after consented to the beheading of him. When the Truth became incarnate (John 14:6) what crowds first attended His preaching, yet later they cried, "Away with Him, crucify Him"! Nor was it any better with those who became His regular attendants and adherents, for we are told "many of his disciples went back and walked no more with him" (John 6:66). Scripture contains many pertinent examples and solemn warnings for us to heed. Paul had to lament: "Demas hath forsaken me, having loved this present world" (II Tim. 4:10); and to the Galatians, who had turned against him, the apostle wrote, "For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth" (Gal. 4:15-16). What a sad picture is presented in Isaiah 59:14, "Judgment (discretion) is turned away backward, and justice standeth afar off: for truth is fallen in the street." How accurately that portrays present-day conditions: Truth sold—rejected, cast away as worthless, trodden underfoot!

If we compare other passages of God's Word where "selling" is in view, it will the better enable us to understand the meaning and scope of the word "sell" in our text. Thus, "Esau sold his birthright unto Jacob" (Gen. 25:33), valuing it so lightly that he bartered it "for one morsel of meat" (Heb. 12:16). Alas, how many preachers do likewise, sacrificing the Truth for personal considerations—"through covetousness shall they with feigned words make merchandise (literally, "a trade") of you" (II Pet. 2:3). Elijah made this charge against Ahab: "Thou hast sold thyself to work evil in the sight of the Lord" (I Kings 21:20). Lust after Naboth's vineyard, he lis-

tened to the evil counsel of his wife Jezebel and lost his soul in securing a piece of ground. In the days of Ahaz the children of Judah "caused their sons and daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil" (II Kings 17:17); that is to say, they gave themselves up willingly to Satan to be his slaves. Judas, the betrayer, sold his Master for thirty pieces of silver.

From the case of Esau we see how that some esteem Divine things so lightly that they prefer the gratification of their carnal appetites. From the case of Ahab we learn that others allow the spirit of covetousness to make them blind to their own interests and ready to listen to the advice of the wicked, and so call down upon themselves the judgment of God. From the case of the children of Judah we behold how that following the ways of the heathen issues in a fatal sale, which brings completely under the power of the Devil. From the case of Judas we are warned that even those who have enjoyed the highest spiritual privileges, and received the Truth from the lips of Christ Himself, are in danger of betraying their trust. In addition to these examples, it should be pointed out that many have been guilty of selling the Truth through a desire to maintain peace at any price. They rightly dislike controversy, but they wrongly preserve silence when it is their duty to "contend earnestly (yet not bitterly) for the faith" (Jude 3). The wisdom which is from above is "first pure, then peaceable" (James 3:17). Peace, like gold, may be bought too dearly. That unity which is bought by the sacrifice of any part of the Truth is worthless.

None boasts so loudly of her unity, such as it is, as Rome, yet it is a product of *selling the Truth*: taking the Bible away from the people, prohibiting the right of private judgment. While no real Christian will sell the Truth in the absolute sense, yet he is prone to sacrifice "the present truth" (II Peter 1:12). There is some particular aspect of Truth which the enemy more especially assails in each generation, and it is those controverted portions of it, those articles of the faith which are being opposed, that we most need to be on our guard against selling or renouncing. Again, any professing Christian who continues knowingly to listen to false doctrine is guilty of selling the Truth and of disobeying its Author, for He expressly bids him, "Cease, My son, to hear the instruction which causeth thee to err from the words of knowledge" (Prov. 19:27). He who is indifferent to what he hears from the pulpit places no value on the Truth! Then "take heed what ye hear" (Mark 4:24). Thus, "sell it not" includes that we "henceforth be no more tossed to and fro and carried about with every wind of doctrine" (Eph. 4:13), but rather that we "Ask for the old paths, where is the good way, and walk therein" and then "shall we find rest

for our souls" (Jer. 6:16).

It remains to point out that the negative implies the positive: thus, when it is said of Christ, "a bruised reed shall he not break" (Isa. 42:3), it also intimates the tender care with which He supports and nourishes it. The sword of the Spirit is *two-edged*: where any evil is forbidden, the opposite good is to be understood as being enjoined; as on the other hand, where a duty is commanded, everything contrary to it is virtually forbidden. Hence, "thou shalt not take the name of the Lord thy God in vain," also imports Thou shalt hold it in the utmost honour and reverence. And "thou shalt not kill" comprehends Thou shalt do all in thy power to preserve life. Consequently, "Buy the truth and sell it not" signifies "stand fast, and hold the traditions (oral ministry) which ye have been taught, whether by word (of mouth) or our (first) epistle" (II Thess. 2:15). "Continue in the faith grounded and settled" (Col. 1:23). No matter what be the temptation to compromise, to be cowardly, or to act from selfish ends, "that which ye have, hold fast till I come" (Rev. 2:25).

In conclusion, let us offer a few comments upon our text as a whole: "Buy the truth, and sell it not." Go to some pains in making sure that what you obtain is "the truth," and that involves our praying with David, "Teach me thy statutes" (Ps. 119:12) and an emulating of the noble Bereans who searched the Scriptures daily to ascertain whether what they heard accorded with that holy Standard (Acts 17:11). One reason why God permits so much error and confusion in the religious world is to *test souls* and make it evident who are the ones who honestly desire, highly value, and diligently seek the Truth. "Truth is that with which the heart must be girded and governed, for without it there can be no good works" (Matthew Henry). It is those who acquire Truth *cheaply*—second-hand, from others—who part with it *readily*; as the old adage says: "Lightly come, lightly go." In reality, we possess no more Truth than that which actually possesses us, which has become part of our experience and practice, our "shield and buckler" (Ps. 91:4). Those who suffered martyrdom rather than deny the faith refused to sell the Truth! "Prove all things, hold fast that which is good" (I Thess. 5:21) supplies a parallel with our text.

## ESCAPE

(Continued from page one)

from the curse thereof, but only those who believe in Jesus Christ, and embrace the salvation of the gospel: "For Christ is the end of the law for righteousness, to every one that believeth" (Rom. 10:4); to them that believe, and to every one of them, but not to those that believe not. Christ has born the curse of the law, He by His actual obedience

fulfilled the righteousness thereof, and by bearing the penalty of it (which our sins incurred) by His death, He has delivered all that believe from the curse thereof: but the curse of it remains on all them who receive not Jesus Christ, it has its full blow and stroke on all gospel neglecters, because it is by Him and no other ways we can be delivered from the curse thereof.

2. Therefore it follows in the second place, that they cannot be delivered from the guilt and punishment of their sins, their sins lie upon them, they are charged upon all that neglect or refuse the salvation wrought out by Jesus Christ: It is the decree of the eternal God that all such that believe not shall bear their own sins, because they reject Jesus Christ who has born the punishment that was due to sin. Some concede that they need not His salvation, need not the righteousness of Christ, or faith in Christ, and this through ignorance, concluding their state is good. "Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John 9:41). They thought their own righteousness was sufficient, and were ignorant of God's righteousness, and hence the guilt of their sin remaineth upon them.

3. All those that neglect this so great salvation, shall not escape the wrath of God: This follows as the natural consequence of the former; Divine Wrath pursues them, and every soul of them that believe not, but refuse the grace of God offered by Jesus Christ in the gospel, like as the avenger of blood pursued the man-slayer under the law: The cities of refuge were a type of Christ; till to Him all guilty sinners must fly, if they escape the wrath and vengeance of God; Divine Justice is only satisfied in Christ; and sinners for not accepting and receiving by faith that atonement, and pleading that satisfaction He has made, wrath follows them even at their heels, and will strike them down: "...he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Wrath is upon all naturally, we are all by nature the

(Continued on page seven)

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# ESCAPE

(Continued from page six)

children of wrath, but it remains no longer upon them that believe, but it abides on such that believe not.

4. They shall not escape the damnation of Hell, or everlasting burning: Our Savior (speaking to the Scribes and Pharisees) said, "...how can ye escape the damnation of hell" (Matt. 23:33). Yet they were a people that appeared outwardly righteous to men, and boasted that "...I thank thee, that I am not as other men are, extortioners, unjust, adulterers" (Luke 18:11), or such as Publicans were. But alas, no righteousness will carry a man to Heaven, but a perfect, complete, sinless, righteousness. Paul was not a hypocrite, as some of the Pharisees were, before he believed; yet his righteousness, tho according to the letter of the law, was such, that few attained unto; "...touching the righteousness which is in the law" says he, "blameless" (Phil. 3:6); yet he esteemed it but dung in comparison of God's righteousness, and renounced it all in point of justification, that he might be found in Christ. And as it is Christ's righteousness that is our title for Heaven, so it is His death, His bearing the punishment of sin, that delivers us from eternal damnation in Hell. Hell is a fearful place, it is made deep and large, "...into the fire that never shall be quenched: Where their worm dieth not" (Mark 9:45-46) and that place is prepared for all unbelievers, for all who continue in their sins, and under the power of unbelief, and neglect this so great salvation, the damnation of which they cannot escape.

Secondly, I shall show you the reasons why such cannot, shall not escape God's eternal wrath, that neglect the salvation of the gospel.

1. It is because this is the way, yea, the only way which Infinite Wisdom has found out for the salvation of our souls: If there is but one way to cure a mortal disease that may seize upon a person, then if he neglect that one remedy, he must die. Sirs, as there is but one way to escape starving, and that is, to eat; so there is but one way to escape perishing, and that is by believing, or by feeding on Jesus Christ, or by eating of His flesh, and drinking of His blood. There are many ways to be damned, but there is but one way to be saved. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). If you neglect this way of salvation, there is no other way whereby you can be saved; "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

2. Such that neglect this salvation, cannot, shall not escape the wrath of God, because it is just and equal that all such persons who fight and neglect this salvation, should be de-

stroyed, and that forever. (1) By reason they neglect an offer of pardon and peace, contrived by the infinite wisdom of God, and it is the highest demonstration of admirable mercy and goodness; therefore there cannot be a higher indignity and contempt cast upon God's sovereign grace and favor. Many of those sinners that neglect this salvation, are so vile and ungrateful, as not to enquire what this grace means, nor on what terms this salvation may be had: And is not this in plainness to tell the Holy God, that they scorn His love and goodness, and despise the offers of peace and reconciliation by Jesus Christ, and fear not what He can do unto them; and so no less than a trampling the blood of Christ under their feet? Let men deal thus with their provoked rulers, or with an earthly prince, when guilty of high-treason, and see how unpitied they will die, yea, be drawn, hanged and quartered. What, guilty of the worse of treason, and have an offer of pardon, and slight or neglect the suing of it out? How equal and just a thing would it be that such should die? So it will be here, brethren, God will not be mocked: Sinners shall one day see what it is to neglect the salvation wrought out by Jesus Christ, I mean, the way and means of the application thereof; they will be forced to subscribe to the righteousness, justice and equity of their own damnation, in loving and cleaving to their lusts, and counting their earthly riches, pleasures and honors, better than Jesus Christ, and a part in this salvation. Remember it is the sinner's own salvation that he neglect, it is his own good, his own cure, his own relief, his own happiness: Can any perish more justly and deservedly, than such who refuse to be saved, who choose death rather than life, and darkness rather than light?

3. They cannot, shall not escape, because it is salvation in such a way, a way that cost so dear, even the blood of the Son of God: Should the King yield up His own Son as a sacrifice to answer the law for a cursed traitor, and yet he should despise and slight his goodness, how would that aggravate his guilt? O with what a price is this salvation procured, by what a sacrifice! What tears did Christ shed! O what drops of blood did He sweat! and what wrath did He bear! What a curse did He undergo, to save us from Hell and death! How can any think to escape that neglect the means of this salvation?

4. Because it is salvation on such easy terms as to us; had God offered sinners salvation on hard and difficult terms, their sin might not seem to be attended with such aggravations. Had God required a "thousand rams, or ten thousand rivers of oil" of every one that would be saved; or to sacrifice their sons and daughters, or "their firstborn, the fruit of their bodies for the sin of their souls," this would seem hard: but none of this God requires of us, it shall not be, must not be our son, our child, our firstborn, his Son,

the "holy Child Jesus," his "First-born," that must die or be a sacrifice for our sins: it must be my Son, as if God should say; and all that I require of you, is to apply His blood, and to sacrifice your sins in love to Me.

5. That which the apostle builds the righteousness of God's proceeding against such that neglect this salvation upon, and shows the unavoidable of their perishing from, is the greatness of the salvation itself. Shall God's justice be eclipsed, shall His honor be marred, His goodness be despised, His Law be violated, His holiness stained? it would be thus, should such be saved who neglect and slight this salvation: Therefore all such cannot escape His wrath.

6. The apostle further argues the impossibility of their escaping who neglect this great salvation, from that impossibility there was of their escaping who refused to hear Moses: "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape. . . ." (Heb. 2:2-3). It was a just reward they received for their sins and disobedience: And if so, how shall these escape? God will render a just retribution, a righteous and proportionable punishment, it will be far worse, or much greater; howbeit, it is against greater light, greater grace, and despising a Person of far greater honor and dignity: "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God. . . ." (Heb. 10:28-29). Sirs, to love sin, to love this world, or any person or thing above Jesus Christ, is in effect to tread the Son of God under your feet, 'til such an undervaluing and vilifying of Him. God does, as it were, propound the case to us, He would have sinners themselves to be judges how just their condemnation will be if they neglect this salvation; and also the nature and quality, or degree of it; "Of how much sorer punishment suppose ye shall he be thought worthy?" God at the last day will so justly and righteously proceed against wicked men, that their reward shall be judged reasonable in their own judgment, and by their own conscience.

7. They shall not escape, because mercy and grace is sinned against, principally, by all that neglect this salvation: Mercy will, as you have heard, plead against them. And if Mercy be their enemy, if Goodness itself rise up against them, where will they find a friend to appear for them?

8. They shall not escape, because God has absolutely and unavoidably decreed the destruction and eternal damnation of all those that believe not, but neglect this salvation: His decree, His counsel, and purpose shall stand; "He that believeth not, shall be damned" (Mark 16:16).

9. It is because the sinner is not able to deliver himself out of God's hand: If he escape, it must be from one of these two considerations.

1. That either God must change His purpose, His absolute decree and counsel.

2. Or else the sinner must get out of God's hand, and so deliver himself.

Now it is impossible God's mind should change, or His absolute decree be made void; His decree shall stand, and He will do all His pleasure: God will be true, and not make Himself a liar to save the guilty sinner. And that it is impossible for the sinner to get out of God's hands, is evident, because God is omnipotency itself: whither can he fly from his presence? "Who can stand before (or escape) his indignation?" Therefore there is no way for such to escape God's wrath, who neglect this salvation.

## APPLICATION

1. O bless God for this salvation, and value it according to the nature, worth, and greatness of it.

2. Bewail all ungodly persons, who are found slights and neglecters of it, and mourn over them. O how sad is their condition! Maybe you have some in your families that are neglecters of it, maybe a wife, a husband, or children, that do not regard it, but are ungodly, and neglect the means of grace; how should what you have heard move you to pity them, to weep over them, to pray for them, and strive with them.

3. Examine yourselves, whether you have not, or do not neglect this salvation? Do you make it your chief business to get an interest in Christ? Do you prefer the means of salvation above all things in the world? What time do you take to seek God, to pray to Him, to hear His Word? And with what zeal, love, faith and diligence do you do all these things? Do you not defer soul-concernments to another time? O see to it, and examine yourselves; Do you not rest upon something or another short of Christ? Does the power of grace appear in your hearts and lives?

4. This may teach believers to bear up under all trials and fears: Let what will come, they are safe who have an interest in this great salvation; other salvations are nothing to this, and if we should not be saved from the wrath of man, but must lose our liberty, and be exposed to death and dangers here in this world, yet it will go well with us if this salvation is ours. Let what judgments can come upon the land, thou hast got a sure sanctuary, God is thy help and thy salvation. Brethren, there are many sad effects that do attend those that neglect, continually neglect this salvation, while they are in this world, as manifestations of God's displeasure,

1. God gives such up at last to blindness of mind, so that "they seeing see not; and hearing they hear not, neither do they understand.

(Continued on page eight)



## ESCAPE

(Continued from page seven)

And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive" (Matt. 13:13-14). The Word of God, if neglected, and not received, that it may become a savour of life unto life, will become a savour of death unto death, it either softens or hardens mens hearts.

2. God gives them up to their own hearts lusts, as God by the Psalmist says, "But my people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust and they walked in their own counsels" (Ps. 81:11-12).

3. Nay sometimes God takes away the gospel from them, as he did from the Jews that rejected Christ, refused the chief cornerstone: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21:43). What can be a worse judgment? this befell that people, and it has not been restored to them ever since. When God removes the gospel, it may be long before He lets a people have it again, nay perhaps never.

4. Moreover, for neglecting the great salvation, God sometimes brings upon a people or nation fearful temporal judgments, and puts them, it may be, into the hands of cruel enemies: For thus He dealt with the unbelieving Jews, He brought the Romans in upon them, that burned their city and temple; so that it is said, "Wrath came upon them to the uttermost."

5. God sometimes will not save persons with temporal salvation, because they neglect spiritual salvation, so that they may read their sin (if the Lord opens their eyes) in their punishment. But it is not God's usual way under this dispensation, to inflict temporal punishment on such that neglect the salvation of the gospel, but He reserves His wrath to another world; and therefore let none think, though they escape His judgments here, that they shall escape His judgments and wrath hereafter; that they shall not be able to do, as you heard. But no more at this time.

## HUMAN

(Continued from page one)

The problem with our modern world is that no one wants to accept responsibility. Some could have a promotion on the job with a pay increase, but they don't want the responsibility that goes with the new job. Some could get off of welfare and find a job, but they don't want the responsibility. Some could get married and raise a family, but they don't want the responsibility. Some could join a church and be faithful to its services, but they don't want

the responsibility. The curse of our day is that no one wants to be responsible to anyone else. It seems like that nearly every person wants to be a free-wheeling-and-dealing drifter that is responsible to no person or thing.

But man is a responsible creature. He is responsible to God for all his works and words. Men would do well to tremble under their responsibility to God. Every person of a sane mind is a responsible being. The only exemptions are idiots and infants. A person is responsible to his employer, to his family, to his country, to His God and to himself. The consequences of such responsibilities are solemn and serious. A true understanding of the nature of such things will preserve a man from many evils to which he is exposed.

### THINGS WE ARE RESPONSIBLE FOR

First, we are responsible for our natural life and its continuance on earth. Paul told the Philippian jailor: "Do thyself no harm" (Acts 16:28). Both reason and revelation teach us to eat, to exercise, and to drink liquids in order to sustain our earthly existence. All persons who injure their bodies, impair their health, or harm their minds by fleshly sins, shall suffer both physically and spiritually. Man is a responsible being.

Second, we are responsible for our natural and acquired talents. In the Parable of the Talents in Matthew 25:14-30 the faithful servants who used their talents were praised by Christ. The man who did not use his talent had his talent taken from him, and he was severely punished for his failure. The person who has a good mind, or artistic abilities, or an eloquent tongue or the talent to sing or play on a musical instrument, or to work wonders with his hands, had better employ these things to the glory of God and the good of mankind. Man is a responsible being!

Third, we are responsible for our earthly treasures. This is seen in the Parable of the Pounds in Luke 19:14-30. God gives men power to get wealth; He entrusts men with material things for His glory and the good of His kingdom work. Men are responsible to God for how they obtain wealth and how they use it after they obtain it. Wealth is the power to do good. Those who use it all for themselves and to the hurt of others will have to give an account to God.

Fourth, we are responsible for our privileges. Our text said: "For unto whomsoever much is given, of him shall much be required." How numerous are our privileges who live in America! We live in a country which enjoys a large measure of religious freedom. We can attend the church or synagogue of our choice. We can teach our children the Bible in the home and in the church. We can read the Bible and go to the throne of grace at our pleasure. Those who live in America where there are so many religious opportunities shall have a great deal to

answer for at the heavenly tribunal. I fear on that day that we who have had so much shall have been found to have done so little!

Fifth, we are responsible for our influence. We have a moral responsibility toward other people; we are our brother's keeper (Gen. 4:9). God has endowed us with the power of influence over others. This is possessed more or less by every human being. All possess the power of doing good or evil. By our lives we point men to Christ and Heaven, or to Satan and Hell. Which way does your life point people? Remember, man is a responsible being.

Sixth, we are responsible for how we use our time. Ephesians 5:16 says: "Redeeming the time." Time should be used by wise planning (Ps. 90:12) and right living (Col. 4:5). What a precious thing time is! A day of service and preparation for eternity! Let us consider that on this short span hangs everlasting results! Oh, let us "pass the time of our sojourning here in fear" (1 Pet. 1:17).

Seventh, we are responsible for our words. Jesus Christ said: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. 12:36-37). Our words should be acceptable to God (Ps. 19:14) and fitly spoken (Prov. 25:11). All unprofitable words must be avoided (II Tim. 2:14). Because we are responsible for our words it behooves every man to "be swift to hear, slow to speak, slow to wrath" (Jas. 1:19). Man is a responsible being.

Eighth, we are responsible for our sins. We do not have to account for others, nor do they give an account for us. Deuteronomy 24:16 says: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." Jeremiah 31:30 reads: "But every one shall die for his own iniquity." In Ezekiel 18:20 we are informed: "The soul that sinneth, it shall die. The son shall not

bear the iniquity of the father, neither shall the father bear the iniquity of the son." Society is not responsible for our sins; we are! The Devil did not make us do it; we wanted to do and we did! Every person must bear the guilt of his own sins, and this guilt cannot be avoided (Matt. 27:24; Gen. 3:12-13).

### OUR ACCOUNTABILITY TO GOD

One time they asked Daniel Webster, the great American statesman, what was the most serious thought that had ever entered his great mind. He replied, "My personal accountability to God." This ought to be the most serious thought which has ever entered the mind of any man, great or small. As sure as there is a God in Heaven, "every one of us shall give an account of himself to God" (Rom. 14:12). Ecclesiastes 12:14 declares: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

God holds men accountable because man is a responsible being. Man is not a brute or a bat. There is a future judgment day coming, a time when men will be accountable to God for their conduct in this world. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9). Romans, chapter 2, has much to say on the subject of God's judgment. It reveals that God's judgment is according to real character (vv. 1-4), according to accumulated guilt (v. 5), according to works (vv. 6-10), without respect of persons (v. 11), according to performance—not knowledge (vv. 12-15), according to heart secrets (v. 16), and according to reality—not profession (vv. 17-29).

Every person must give an account of his character and conduct, his works and words, his plans and purposes. He must do so because he is a responsible being. He cannot revoke or relinquish this responsibility. That is why God's judgment is so often said to be according to our works. "For the work of a man shall he render unto him, and cause every man to find according to his ways" (Job 34:11). "...for thou renderest to every man according to his work" (Ps. 62:12). "...shall not he render to every man according to his works?" (Prov. 24:12). Jeremiah 32:19 says that God "shall give every one according to his ways, and according to the fruit of his doings." "I will judge you every one after his ways" (Ezek. 33:20). "I will punish them for their ways" (Hos. 4:9). I Peter 1:17 speaks of "the Father, who without respect of persons judgeth according to every man's work." "...and the dead were judged out of those things written in the books, according to their works. ...and they were judged

(Continued on page nine)

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# HUMAN

(Continued from page eight)

every man according to their works" (Rev. 20:12-13).

## MAN IS RESPONSIBLE FOR HIS REJECTION OF THE GOSPEL

Every believer who hears the gospel is responsible to repent of his sins and believe the gospel that he may be saved. The gospel is preached that men "might believe that Jesus is the Christ, the Son of God" and that believing, "they might have life through his name" (John 20:31). The gospel is how Christ died for sinners and rose to justify sinners. If men believe this message they are saved (I Cor. 15:1-4). Such persons have received Christ; they have believed on His name (John 1:12). They have "obeyed the gospel" (Rom. 10:16). Those who have believed the record about God's Son find Christ precious to their never-dying souls (I Pet. 2:7).

Not all men receive the gospel. Some "rebel against the light" (Job 24:13) and "obey not the gospel of our Lord Jesus Christ" (II Thess. 1:8). Some "do not obey the truth, but obey unrighteousness, indignation and wrath" (Rom. 2:8). They reject the Christ of the gospel (Isa. 53:3; John 12:48). Although Christ is preached unto them as their only Savior, they receive "him not" (John 1:11). Ministers of the gospel set Christ before them as the Chief Corner Stone, chosen of God and precious, yet this Stone is "disallowed indeed of men" (I Pet. 2:4). All such unbelievers have judged themselves "unworthy of everlasting life" (Acts 13:46).

The Bible presents the gospel as a feast, freely provided, and sinners are freely invited by Christ to partake of it (Luke 14:16-24). The preachers of the gospel tell sinners: "Come; for all things are now ready" (Luke 14:17). The Lord says through the preaching of the gospel: "Ho, every one that thirsteth, come ye to the waters" (Isa. 55:1), and He says: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). The gospel is to be preached to every nation (Matt. 28:19) and every creature (Mark 16:15). The great end of preaching the gospel worldwide is to make "known to all nations" Christ for the "obedience of the faith" (Rom. 16:26).

The rejection of the gospel by a sinner is certain damnation: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). Sinners are responsible to God for their rejection of the gospel. They perish in their sins "because they received not the love of the truth that they might be saved" (II Thess. 2:10). They are damned because they believe "not the truth, but have pleasure in unrighteousness" (II Thess. 2:12). They are lost because they will not come to Christ that they might have life

(John 5:40). Any man who is unwilling to come to Christ is guilty of inexcusable unbelief.

## RESPONSIBLE TO REPENT AND BELIEVE

All men who hear the gospel are commanded to repent of their sins: "And at the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). If God commands all men to repent, then it is their duty to do so. This command is binding on all. It must be obeyed or the soul is forever lost. Jesus said: "...except ye repent, ye shall all likewise perish" (Luke 13:3). Those who possess an "impenitent heart" treasure up to themselves "wrath against the day of wrath and revelation of the righteous judgment of God" (Rom. 2:5).

All men who hear the gospel are responsible to believe it. In John 12:36 Christ said: "While ye have light, believe in the light, that ye may be the children of light." These words were addressed to unbelievers (John 12:37), who continued in their unbelief (John 12:40). The light which they were exhorted to believe was Christ Himself as revealed in the gospel (John 8:12). That believing in Christ was their duty can be seen from His words: "...believe in the light, that ye may be the children of light."

If lost sinners are not responsible to repent and believe the gospel Christ would not have commanded them to do so. In Mark 1:15, speaking to those who had not repented or believed the gospel, He commanded: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Sinners cannot be held responsible for their impenitence and unbelief, if they are not obligated to do so. If they have no duty to do these things, then there can be no evil in their rejection of the gospel, for where no law is, there is no transgression. If sinners are not responsible to be reconciled to God, it is no sin for them to remain unreconciled. All the enmity of their hearts to God, His law, His gospel, or His Son, must be guiltless. But they are responsible to repent and believe, and therefore the Bible speaks of their impenitence and unbelief exposing them to eternal destruction (Mark 16:16; II Thess. 1:8-9).

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By B. J. Worth

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## UNBELIEF IS A HEINOUS SIN

The lack of faith in the Bible is ascribed to man's depravity, not to God's hardness of heart to give it to him. The reason that a man does not believe is solely owing to his criminal ignorance, pride, dishonesty of heart, and aversion to God. Consider a few Scriptures: "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" (Ps. 10:4). "Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved" (Luke 8:12). "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). "But if our gospel be hid, it is hid to them that are lost: In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3-4).

The aversion of the heart is the reason why sinners do not believe the gospel: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life" (John 5:39-40). The problem is not in God or the gospel, but in the sinner. He refuses to give up his sins and transgressions, he refuses to come to Christ for life and happiness. His heart is occupied by pride, ambition, and love of the world, and he has no desire to come to Christ. God holds sinners responsible for their unwillingness to come to Christ. Man is a responsible being.

Our Lord declared in John 3:18: "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." Two things are very plain in this verse. First, believing in Christ exempts from condemnation. Second, the want of faith is a sin, on account of which the unbeliever stands condemned. This unbelief is an evidence of his being under condemnation of God's righteous law for all other sins, but we must not lose sight of the fact that unbelief is itself the taproot of all sins (John 16:9).

## CONCLUSION

As born-again Christians we have a responsibility to pray for the lost (Rom. 10:1), to be concerned for them (Rom. 9:1-3), to live a godly life before them (Matt. 5:16; I Cor. 4:9; I Pet. 2:12; 3:1), and to preach the gospel to them (Mark 16:15-16; Luke 24:46-48; Rom. 10:9-17). We must tell lost sinners that God commands them to repent of their sins and to believe the gospel. Those who do believe the gospel are saved, and those who reject it shall be damned to Hell for all eternity. Salvation is promised upon believing; damnation is threatened upon rejection.

Jesus Christ is the Savior of lost sinners who believe on Him. He is precious to them that believe on Him. The gospel is the power of God unto salvation to those who believe it (Rom. 1:16). The sinner is responsible to come to Christ, to believe the record of God's Son, to take Christ as the only Savior given under Heaven by which men may be saved (Acts 4:12). He must believe the gospel promise that Christ bestows everlasting salvation on all who come to Him. Under the influence of this persuasion, the sinner will come to Christ, commit himself to Him, and trust the salvation of his soul in Christ's hands.

I leave with you the words of Christ in John 8:24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."

## ANNOUNCEMENTS

The Calvary Baptist Church, 112 Garland Ave., Paris, Tenn., will conduct special services March 5-9. Services will be at 7:00 p.m. each evening with Elder Harold Harvey, pastor of Olmstead Baptist Church, Olmstead, Ky., as the speaker. For more information contact Joe Simpson at 901-642-0583.

\*\*\*\*\*

The Beverly Manor Baptist Church, 209 Vohland, Washington, Ill., and Pastor James Green will host their Twentieth Annual Bible Conference April 7-9. The conference will begin on Monday evening at 7:00 p.m. and run through Wednesday evening. They welcome all to come and share the blessings of this conference. They will provide meals for their guests and lodging in the homes of their people for those desiring it.

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The local Fellowship Meeting of the tri-state area will be with the Johnstown Baptist Church, Rock Camp, Ohio, and Pastor George Sherman March 21, at 7:00 p.m. The Men's Meeting will be with the same church and pastor March 7, at 7:00 p.m.

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The Berea Baptist Church, South Point, Ohio, and Pastor Milburn Cockrell will have special services March 31 to April 4. The services will be nightly at 7:30 p.m. with Elder Jimmie B. Davis, Fulton, Miss., as the speaker.

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The Home Missionary Baptist Church, G-8475 North Saginaw Rd., Mt. Morris, Mich., and Pastor Don Titus will host a Bible Conference April 15-17. Services will start at 7:00 on Tuesday with supper ready at 5:00 p.m. Lodging will be provided for as many as possible in the homes of their church members. For more information contact Pastor Titus at 313-686-6006.

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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Since sovereign gracers believe in the total inability of fallen man to believe apart from divine grace, I want to ask these questions: If sinners are naturally unable to believe in Christ, are they not equally unable to disbelieve? Does it not require the same power to reject as to embrace? How can a spiritually dead sinner be responsible for shutting his eyes against the light, seeing that a dead body is equally unable to do evil as to do good? -----An Arminian



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"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14).

The Word of God teaches that man does not have the ability to come to Christ or understand spiritual things. Men that teach this truth believe salvation by grace rather than by works. The Bible is very clear about the inability of fallen man. Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37). God the Father gave the elect to the Son as a gift of the Father to the Son. They do not have the ability to come to the Father. They are passive and act according to their nature. They are by nature the children of wrath. They are dead in trespasses and sins (Eph. 2:1). Their condition at birth is that of total depravity, which includes unbelief. This is the condition of men both elect and non-elect. But the elect will not remain in this natural state of unbelief for they are a gift of the Father to the Son.

Jesus made some clear statements. He said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father" (John 6:44,65). A person is born an unbeliever, they do not become unbelievers. They are unbelievers. They are unbelievers by nature, and it is their nature to sin: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5). They have no ability to believe. No power is needed to reject or embrace unbelief for this is their natural state. You don't have to train a child to be an unbeliever or a sinner, for this is their natural condition. They are not dead to unbelief and sin, but they are dead to the things of God. They walk according to the course of this world and follow the prince of the power of the air. They have no fear of God and are not concerned about spiritual things. In this sense they are dead.

Some men live their entire life in unbelief and sin. They are responsible for their sin and perish. Others live part of their lives dead in trespasses and sin, but at God's set time He quickens them and they become aware of and alive to the things of God. The natural man, the one dead to the things of the Spirit of God, lives in a state of unbelief. The things of God are foolishness to him. He not only doesn't want to know them, but he can't know them. Only if it pleases God to quicken him from a state of unbelief can he understand spiritual things. Then and only then will he have the ability to understand and a desire for the spiritual things of God.

A person that is dead (physically) is equally unable to do evil or good. A person that is dead (spiritually) is not only able to do evil, but he will perform all manner of unrighteousness according to his nature. It is impossible for him to perform that which is righteous. All of God's creatures are responsible to Him regardless of their state. Paul said, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus" (Rom. 9:20)? The potter takes the lump of clay and from the same lump, he makes one vessel of honor and another of dishonor. He makes His power known by the vessels of dishonor and His mercy by the vessels of honor. We are eternally grateful for His grace.

HAROLD J. HARVEY



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In answering the above question, I would remind the writer that the total inability of fallen man to believe is not simply the doctrine of "sovereign gracers," for the Bible plainly declares the inability of the depraved sinner. Following are eleven Biblical statements which prove this truth: (1) Man cannot come to Christ except the Father draw him (John 6:44); (2) He cannot see the kingdom of God (John 3:3); (3) He cannot enter the kingdom of God (John 3:5); (4) He cannot understand the Word of God (John 8:43); (5) He cannot discern spiritual

things (1 Cor. 2:14); (6) He cannot be subject to the law of God (Rom. 8:7); He cannot call Jesus Lord (1 Cor. 12:3); (7) He cannot please God (Rom 8:8); (8) He cannot free himself from the bondage and slavery of sin (Prov. 5:22; John 8:32-36; Luke 4:18); (9) He cannot do good (Jer. 13:23); (10) He cannot cease from sin (II Peter 2:14); (11) He cannot believe on Christ (John 11:39-40). I do not see how the truth of the natural man's spiritual inability could be made any plainer.

You ask: "If sinners are naturally unable to believe in Christ, are they not equally unable to disbelieve?" To this I would answer that the sinner needs to do nothing to be what he already is--an unbeliever. Unbelief is not so much an act as it is a state of being. One does not believe on Christ because he is an unbeliever. Paul tells us that he was a "blasphemer, a persecutor and injurious" due to his state of ignorant unbelief: "I did it ignorantly in unbelief" (1 Tim. 1:13). This proves that one need do nothing to be ignorant and in unbelief. Paul's actions were not in order to become an ignorant unbeliever, but because he was one.

The questioner would seem to imply that there is some neutral position in which one might be neither a believer nor an unbeliever. The Scriptures teach no such doctrine. The Bible plainly teaches that there are only two kinds of people, spiritually, in the world--believers and unbelievers, saved and lost, not condemned and already condemned. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

I ask the inquirer: if one is not believing in Christ, what is his state? Does not his failure to believe identify him as already an unbeliever or a disbeliever? One needs to do absolutely nothing to disbelieve, as the opposite of believing is unbelief or disbelief. No power or ability is needed to disbelieve or reject Christ, as one is born in sin and unbelief (Psalm 51:5;58:3-5); with a carnal mind that is enmity against God and which cannot subject itself to the law of God (Romans 8:7).

To illustrate this as fact I refer the reader to our Lord's own statement through Jeremiah the prophet: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed

to do evil" (Jer. 13:23). Note these facts: (1) The Ethiopian, being black, needs no power or ability to remain black; it is only to change that power is required; (2) The leopard, being spotted, needs no power to remain so--it is only to change that power is needed. (3) The Ethiopian is black and the leopard is spotted because that is their nature and to change requires a new nature which can only be produced by Divine power; (4) The sinner's nature is to be and do evil and not good; (5) Unbelief is evil, believing is good, hence the unsaved man is in evil unbelief because that is his nature and cannot do good by believing unless given a new nature by a Divine work of the Holy Spirit.

You ask: "Does it not require the same power to reject as to embrace?" I think I have already shown the answer to this in the section above, but I will add one or two further thoughts here. The Lord Jesus taught that good and evil are produced by two different kinds of nature. He tells us that the evil nature can produce evil but it *cannot* produce good. Likewise, the good (righteous) nature can produce good but it cannot produce evil. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7:17-18). Thus, according to Christ's teaching, the unregenerate sinner does have natural ability to produce the evil fruit of rejecting Christ, because he has an evil nature. However, he does not have the ability to produce good fruit of embracing Christ in faith because he does not have a good nature and his evil nature can only produce evil acts or fruit.

Now to your last question regarding the responsibility of the spiritually dead sinner. First, I would remind you that the Scriptures never equate responsibility with ability. This is evidenced by God's command to sinful man to keep the law which he was absolutely unable to do because of his sinful nature. Was God unjust in doing this? No, because man's inability was of his own making. Further, it is erroneous logic to compare physical death with spiritual death. The physically dead body is in a state of total inactivity, but the spiritually dead soul is not in such a state. It is rather in a state of perpetual sinful rebellious activity against God. Adam died spiritually the day he ate the forbidden fruit. As a result he could no longer do right, but he could and did continue to sin and rebel. In this state of spiritual death he was responsible because his fall and consequent inability was self-caused. All of his descendants are likewise responsible for their rebellion against Christ (Rom. 5:12). I would like to go further in explaining this, but I

(Continued on page twelve)



# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

If the atonement of Christ excluded a part of mankind in the same sense as it excludes fallen angels, why is the gospel addressed to the one, any more than to the other? -----An Arminian



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"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2:10, 14-16)

"Even so then at this present time also there is a remnant according to the election of grace. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Romans 11:5,7).

"Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name" (Acts 15:14).

This question presents some difficulty only from the standpoint of our inability to enter into the mind and purpose of God, whose ways and thoughts are as far above our ways and thoughts as the heavens are above the earth. Since this is a truth taught in the Scriptures (Heb. 2:10-18; Isa. 53:8-12; John 10:14-16, 25-29; Matt. 1:21; 20:28; Heb. 9:28; John 17:2,3,6,9), we must be content to say that it is this way because it seemed good unto the Lord. He neither commanded nor made any provision for us to preach the gospel to fallen angels. He has commanded us to preach the gospel to all men everywhere (Mark 16:15-16; Matt. 28:19-20; Luke 24:46-48). It is ours to obey our Lord even when we do not understand His purpose or ways. His reasons are always most holy, wise and good.

There is, however, one very evident reason why the gospel is to be preached to men for whom Christ did not make atonement or reconciliation. Those for whom atonement is made are mingled among the whole race of fallen men and must be called out from among them by the preaching of the gospel. To do this we must preach to all since

we do not know who are the elect for whom Christ died. Paul referred to this as "taking out of them a people for His (Christ's) name" (Acts 15:14). Again he said, "I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus." (II Tim. 2:10). There is no need to preach the gospel to fallen angels for whom no atonement was made, for there is not one among them whom God has given to Christ. There is not one among them to whom the gospel would be good news. On the other hand, there are many among the race of fallen men who have been "given to Christ" (John 6:37). God has ordained that these "many sons" (Heb. 2:10) are to be called out from among the rest of the fallen race and brought to glory by the world-wide preaching of the gospel, since for multitudes of these, which the preacher has no means to identify beforehand, the gospel is indeed "good news."

**JAMES R. GREEN**



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"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:4,7).

Election and redemption are of the same extent. The objects of both are the same. They relate to the same individuals, to all such, and to none else. Redemption is always limited to the people of God. The elect are chosen in, and given to Christ. He died for the chosen ones and they become the recipients of salvation. This salvation is limited to those whom the Father's electing love gave to His Son. He loved them with an everlasting love even as He loved the Son. The Son spoke of this love. He said, "I in them and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of

the world" (John 17:23,24). The Father loved the Son before the foundation of the world. And it is undeniable that He chose a people in Christ Jesus before the foundation of the world. As He loved His only begotten Son before the foundation of the world, He also loved the people chosen in Him. These people are identified as His sheep. They are the only objects of His love, atonement and salvation. He loved them with an everlasting love. Jeremiah said, "Yea I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee" (Jer. 31:3).

Christ gave His life for the sheep. He knew them in eternity, and He made atonement for their sins at Calvary. They hear His voice through the preaching of the gospel. He knows them, and they know and follow Him (John 10:11,27). All the sheep will be called by the preaching of the gospel. They will be quickened by the Holy Spirit and believe on the Lord Jesus Christ. Many others will hear the same preaching and never believe for they are not sheep, Jesus said, "But ye believe not, because ye are not of my sheep as I said unto you" (John 10:26). He gave His life for the sheep. He didn't give His life for those whom the Father never knew. He knew the sheep in Christ Jesus before the foundation of the world. All others He never knew. Many religious people will come to face this reality before Christ. He said, "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:23).

We are commissioned to preach the gospel to every creature. The gospel is to be preached indiscriminately to all who in the course of providence are brought under its sound. We should preach the gospel to all to whom we have access. Christ separates His people from the world by the gospel. To the saved it is the power of God unto salvation, but to those that perish it is foolishness. They may be under the sound of the preaching of the gospel, but the results will always be the same. It will be hidden. Paul said, "But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:3,4). The Holy Spirit takes the preached gospel and opens the heart of the sinner. The inward call is through the gospel as applied by the Holy Spirit.

**HAROLD J. HARVEY**



**E. D. STRICKLAND**  
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Member  
**Sovereign Grace**  
Baptist Church  
Birmingham, AL 35206

Here again the question is signed by an Arminian. Is it asked in hope that the Holy Spirit's light will shine upon the true answer of God? Surely, it is not to be asked to confuse sovereign grace believers. Will a poor answer cause the Arminian to cling more closely to his error?

An Arminian is one who holds primarily to the theology of James Arminius, a Dutch theologian (1560-1609). Arminians opposed much of the doctrine systematized under the work of John Calvin. Hence today we use the terminology "Calvinism" versus "Arminianism." Arminius largely opposed what we sometimes refer to as T U L I P theology or the "five points" of Calvinism.

Sovereign grace Baptists adhere largely to the "five points" theology. Some of these however hold to only four points with the elimination of the third point, i.e. "L" standing for limited atonement.

Sovereign grace Baptists who deny the limited atonement hold to the belief the atonement of Christ was "sufficient" for all mankind but "efficient" only to those elected to believe the gospel. I personally believe in an atonement which eventually and actually atones!

The absolute cleansing by blood in the New Testament takes precedent over the atonement (covering) referred to in the Old Testament Scriptures. Only the blood bought are actually cleansed from sin, legally in time and actually in finality.

As far as I can ascertain, Arminianism holds to the belief that the atonement was made for all mankind without exception. I personally do not see that I have to believe this to sincerely preach to both lost and saved people. I am called to preach to every creature, but I am not called to elect anyone. It is God who justifieth the ungodly who are the elect.

There are fallen and unfallen angels. There are elect angels, so I assume there are angels reserved for judgment and are therefore reprobate. So far as I know God did not ordain to redeem any of the fallen angels. Neither did He ordain to preach the gospel unto them. Why did God not have the gospel to be preached to angels? Is it not because His decree did not include it?

But God commands the gospel to be preached to every creature. This must include lost people. Why is the gospel to be preached to lost mankind? Is it not because He has commanded it and ordained the same. What more reason do we need?

God has decreed the preaching of the gospel to man. He has not or-  
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## Forum

(Continued from page ten)

have already exceeded my allotted space for this column.

JAMES R. GREEN



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The person asking the two questions for this issue of BBB is to be commended for honestly admitting to being an Arminian in belief. Since there are some who claim to believe in grace who hold to the methods of Arminian Theology, it is refreshing to find someone who will openly admit to being an Arminian without laying any claim of being a sovereign gracer.

Sovereign gracers do indeed believe in the total depravity (or total inability, which seems to be a more acceptable term to some) of fallen man. We do believe that due to this condition, brought about by our fall into sin, that man cannot believe apart from divine grace.

The questions show a lack of understanding of the consequences of Adam's fall. Man is an unbeliever by nature. It requires no power outside of himself for man to be in unbelief. Unbelief is natural as a result of man's condition brought about by his fall into sin. David describes our condition by nature when he wrote: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." And, "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies" (Psa. 51:5; 58:3). By nature a man will resist the work of the Holy Spirit towards him, and will continue in his rejection of Christ. Due to his depravity (the will included) he does not possess the power to do otherwise.

To say that some power inherent in man is all that is necessary for one to believe is foolish, and also an outright denial of the work of God in bringing one to faith and salvation. Coming to Christ in true faith is not through the power of the sinner, but through the power of God. Jesus said: "No man can come to me, except the Father draw him..." (John 6:44a). He also said, "...no man can come unto me, except it were given unto him of my Father" (John 6:65b). We cannot, by any stretch of the imagination, compare man's depraved abilities with the power of God. In writing to the saints in Ephesus, Paul said, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" (Eph. 1:13). To the saints at Rome he boldly states, "For I am not ashamed of the gospel of Christ: for it is the power of God unto sal-

vation to every one that believeth..." (Rom. 1:16).

Sovereign gracers do not teach that the body of the unbeliever is dead. Much fleshly activity is engaged in by the unbeliever, but they are spiritually dead (separated from the life of God) and God must quicken one to life (Eph. 2:1), before one truly recognizes his responsibility to God. The sad fact is that unbelieving sinners do not really believe that they are responsible moral beings. If they understood their responsibility they would no longer abide in unbelief.

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I am glad these questions were signed by a professed Arminian. James Arminius was a Dutch theologian who lived 1560-1609. His views represent a clearly marked departure from the reformed faith. Many, many tenants of Calvinism he opposed and sought to refute. He sowed the seeds of innumerable heresies which a false Protestantism as well as Catholicism holds today.

A few quotes might be helpful to the Arminian questioner as well as others.

Surprisingly, Arminius made "strong emphasis upon the need of divine grace for any good in man. While he contended for free will, he acknowledged the radical corruption of man, and held that no good choice could be made at anytime apart from the gracious assistance of God" (*The Ency. of Christianity* by Palmer, p. 411).

Sovereign gracers and Arminius are not disagreed on this point. The questioner maybe should revise the interrogation. The question above implies that the natural man can believe (spiritually) unaided by spiritual assistance. Arminius evidently did not believe this. Sovereign gracers do not believe this. The questioner, a professed Arminian seems here to believe contrary to Arminius, his spiritual forefather. No answers to the first question will be necessary if the questioner will adhere to the truth that the natural man cannot believe without the aid of the Holy Spirit.

But sovereign gracers and Arminians differ in so many ways--making it impossible to numerate here.

In the questioning, the word "believe" is given specifically three times and "disbelieve" one time. These terms are implied many times as well. So it might be well to say a few words about Arminius and justifying faith.

I quote: "The role of faith in justification; Arminius taking his main

basis from Rom. 4:3 and related passages, asserted that in justifying 'faith' itself as an act performed according to the command of the Gospel is imputed before God 'for' or 'unto' righteousness" (*Arminius Works II*, 263).

"This approach is open to the grave objection that it presents faith as a work graciously accepted by God as a substitute for legal obedience securing justification at a discount, so to speak" (*Ency. of Christianity*, Palmer, p. 410).

Arminian justification by faith seems here to be theoretically only subjective. It is the same theory as Neo-Orthodox justification by faith, i.e. the object of faith is not important or necessary. They falsely assert that all men have faith and by the aid of man's free will, man saves himself by believing in Jesus subjectively. This believing in Jesus is put to his account for righteousness, rather than the object of saving faith, the Gospel of our Lord. Hence objective gospel truth and the authoritative Word of God becomes unnecessary in salvation experience. Do you hear preachers urging alien sinners to make a decision for Jesus using his natural free will to decide his destiny, rather than emphasizing the object of saving faith i.e. "how that Christ died, was buried, and rose again according to the Scriptures?" No man can believe gospel truth apart from the Holy Spirit's conviction.

In John 3:15: "That whosoever believeth in him should not perish, but have eternal life." Saving faith is not a subjective faith brought about by the will of the natural man, but an objective faith energized by the Holy Spirit, active in the hearer, resulting in believing saving truth. Verse 15 here quoted is necessarily dependent upon the gospel sacrifice of Christ. John 3:14 says: "Even so must the Son of man be lifted up." The Lord of glory was lifted up on the tree at Calvary. Many did believe on Him lifted up to satisfy justice on our behalf. But no man can call Jesus Christ Lord but by the Holy Spirit.

There may be a false subjective faith produced by the natural man. But a saving objective faith in the gospel is never realized apart from the revealed facts of the Word of God understood only by the Holy Spirit's enablement.

Arminius seemed to have believed in the merit of man's natural subjective believing. The Scriptural way of justification by faith is inclusive of both subjective and objective elements. There is an experience of subjective faith plus the reality of believing in the gospel facts! All sovereign gracers I know believe this last statement.

Faith is in the realm of the Spirit. Unbelief is in the realm of the natural. The lost person lives and acts in the world of his nature. A saved person lives spiritually and is enabled to exercise in the realm of

the spiritual.

E. D. STRICKLAND

## New Directory

The first edition of *A Directory of Sovereign Grace-Landmark Baptist Churches* has been well received. Already the Lord has blessed it in its intended purpose. Word has been received that a number of God's people have been enabled thereby to find Scriptural churches in their area in which to serve and worship the Lord. We praise God for this, and this is the sole purpose of the directory. Also, a goodly number of churches and individuals have sent offerings for the republication of a new and larger edition. We want to thank each of these and plan to publish a list of contributors and expenses later.

Final preparations are being made for reprinting the directory in the near future, hopefully by late this spring. Corrections and new information for the directory needs to be received immediately.

We want to add sections listing missionaries, schools, radio broadcasts, etc. which are sponsored by the churches. If your church sponsors a missionary we need his name, field of labor, and of course the name and address of the sponsoring church. If you sponsor a radio broadcast, please give the station, time, frequency, etc. If you sponsor a school, Bible Institute, Seminary, Bible college, etc., please list all pertinent information.

Perhaps a word or two of explanation is needed concerning the directory. First, there is no intent to form or even indicate the formation of any association, fellowship or such like of church. Our purpose is purely to provide information for the benefit of the churches, and to help their members find churches of like faith in which to worship when traveling, vacationing, etc., or when they move to other areas. We who love the truth should desire to help our people find true churches in which to worship. Second, the terms we have used to describe the directory--Landmark and Sovereign Grace. By "Landmark" we simply mean those churches which hold to strict local church doctrine and oppose the universal, invisible concept of the church. These churches would hold closed communion and reject alien baptism. Such churches would also hold the doctrine of the perpetuity of the New Testament kind of churches. By "Sovereign Grace" we mean those churches which hold that salvation is wholly of God's grace. This includes the doctrines of the total depravity of the natural man, sovereign election unto salvation, particular redemption, effectual calling, and the perseverance and preservation of the saved.

Send all information to Elder James Green, 210 McGinley, Washington, Illinois 61571.



# Forum

(Continued from page eleven)

dained the preaching of the gospel to angels as far as I know. Here we see a positive and negative decree each applying to separate and differing groups of creatures i.e. men and angels.

"Nay, but, O man, who art thou that repliest against God?" (Rom. 9:20). "...how unsearchable are his judgments and his ways past finding out" (Rom. 11:33).

E. D. STRICKLAND



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The gospel given by God is not to be thought of as an attempt on His part to bring the whole of mankind to salvation. The gospel concerns the atonement Christ made for His people, and Paul clearly states its purpose in II Thessalonians 2:13-14 when he wrote, "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ." In this passage it is clearly stated by the apostle that the purpose of the gospel is to call those chosen by the Father unto the obtaining of the glory of Jesus Christ.

If God, as the Bible declares, chose some to salvation and communicates His grace to them, it should then be clear to us that the non-elect do not have this communication. The gospel is not an "offer" or a "proposition" to sinners in general, but the glorious proclamation that Christ has made satisfaction to the inflexible justice of God on the behalf of the elect.

It is clearly taught in the Word of God that Christ made no atonement whatever for fallen angels, and we believe this is also true in regard to the people not chosen of God. Bro. Wayne Camp tells about a preacher who made a statement that goes something like this: "God elected a people to witness or preach the gospel to the non-elect." This shows the length that men will go in their denial of the doctrine of election.

Some may raise the question: Why preach the Gospel to every creature? Our first answer would be, because God commanded that we do so. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). Repentance and remission of sins are to be preached in the name of the Lord Jesus unto

all nations of the earth (Luke 24:47). Why? Because God's elect are scattered among all nations (John 11:52). The elect from among all the nations shall hear the gospel, believe in Christ, and rejoice in the good news that Christ made an atonement for every one given to Him by the Father. Truly, the Gospel is the good news about Jesus Christ.

We do not deny that the gospel has had a good influence upon the world and restrains it in many ways, we do deny that the gospel has any good news of redemption for any but the elect.

JIMMIE B. DAVIS



WHO DO YOU SAY I AM?

I am the Bread of Life,  
I am the Light of the World,  
I am the Beginning and the End.  
Who do you say I am?

I make the blind see,  
I can raise the dead,  
Do anything I can.  
Who do you say I am?

I am everlasting life,  
I feed 5,000 with so little,  
Save you I can.  
Who do you say I am?

I made the water into wine,  
I made the beginning time,  
I am the Beginning and the End.  
Who do you say I am?

Rickie Fletcher



ROBERT FISHER MISSIONS  
YEARLY FINANCIAL REPORT  
1985

January	\$ 3,229.32
February	2,567.65
March	3,178.99
April	2,677.50
May	2,544.39
June	3,012.63
July	2,732.58
August	3,064.38
September	2,824.47
October	2,386.60
November	2,553.65
December	3,070.53
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## Missionary News

A NEW MISSION OPENED

Dear Pastor:

God has led Twinbrook Hills Baptist Church, 40 Wrenwood Drive, Hamilton, Ohio 45013, to sponsor a mission church in northeast Cincinnati near the intersection of I-71 and I-275. This mission work has been named the Grace Baptist Mission of Twinbrook Hills Baptist Church. Gail E. Terrell has been called as the mission pastor by Twinbrook Hills Baptist Church. Grace Baptist Mission is being established in a rapidly growing section of suburban Cincinnati.

Please help us in this missionary endeavor. We request your prayers, financial help, and any other assistance as God leads. All financial support may be sent to Twinbrook Hills Baptist Church, and these funds will be placed in the special account established exclusively for Grace Baptist Mission and its needs.

Brother Terrell is available to present this mission work to your church. You may contact Brother Terrell at Twinbrook Hills Baptist Church or at his home: 3291 Greenwich Drive, Fairfield, Ohio 45014, telephone 513-874-3362.

Yours for missions,  
David E. Mitchell, pastor



MISSIONARY  
KENNETH LONG  
January - 1986

To the Churches of our Lord,

Greetings in the name of our Lord and Savior Jesus Christ who has saved us and called us by His grace.

We are now back in the United States of America. I did not write before I left Nigeria because I was waiting to see if I really had to leave on January 6th. It was not until about two weeks before January 6, that I knew that it was God's will that we return to the states for a season. There were many obstacles that stood in the way of our staying. One

problem was that we didn't have the right visa. The immigration officer stated we had the wrong visa and that we must go back to the states to obtain the right visa. The right visa is called a STR visa, Subject to Residence, what we had was a pleasure visa. My pastor and Brother Gordon Buchanan researched this matter for me in the states, and the Nigerian Consulate in Atlanta insisted that I could only get a STR visa in Nigeria. I will explain later why I didn't argue with the immigration officer.

After we went from office to office in Nigeria to get more information, we found another problem. Calvary Baptist Church of Calabar was not registered with the government; therefore, they can not have a foreign missionary working with them. So the church is now working to have themselves registered. This will enable them to have the responsibility of sponsoring a foreign missionary. One cannot work in Nigeria as a missionary unless he is sponsored by a Nigerian church which is recognized by the government.

Getting this church registered won't be easy. The church is trying to do all the particulars themselves, but if they cannot and must hire a lawyer, it will cost them around \$2,000 dollars, while it should cost them around \$300 dollars. Also, in three local newspapers they must advertise the announcement of their registration with the government as a church and if there is no opposition of any one in the community then there is no problem. But if there is opposition to the church being registered, I assume the final decision of church's registration will be up to the government official if he thinks the opposition is just.

Who would oppose the existence of Calvary Baptist Church? The Presbyterian church, some members of the community, the Nigerian Baptist Convention, the Catholic church, and animal worshippers who meet just across the street from the church are a few I can think of. All of these groups are powerful and have a lot of pull. Now the animal worshippers are not some uneducated natives that don't know any better. They are businessmen who drive up in their nice cars to worship and sacrifice animals to their gods. And to make things a little more complicated, the acting pastor of the Nigerian Baptist Convention Church is the same immigration officer that must approve and give us our resident permits. This is why I didn't argue with him about our visas because I don't want to anger him. I will try to do all that he says, I must do that which is within the principles of Christ. So that he

(Continued on page fourteen)



# Missionary

(Continued from page thirteen)

can find no fault in us but will have to refuse to keep his word and destroy his own integrity or give us our resident permit.

We also had problems in having our American checks cashed in Nigeria which we hope to have worked out before we go back.

Next month I will report on some of our accomplishments and the needs of the work.

I don't plan to be idle during our stay, and I plan to visit more churches if they wish and to visit the supporting churches. I now have a slide presentation that might be interesting to some. If any of you wish to have me come and present the work to your church, you can contact me through my home church.

We greatly need your prayers as we desire a submissive spirit as we attempt to do and follow His will. Our plans are to be back in Nigeria by the fall of 1986.

Yours in Christ,  
Elder Kenneth Long

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Home Address:  
Elder Kenneth Long  
% Pastor John Imah  
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**MISSIONARY  
ROBERT FISHER**  
12-16-85 to 1-15-86

Dear Brethren in Christ,

Greetings in the name of the Lord Jesus Christ, the promised seed of Abraham, our Lord and Saviour. We trust that this letter finds you rejoicing in the Lord and walking in the truth.

Our unusually severe weather is over, at least for now. It is raining and cool, which is the type of weather we usually experience in the Pacific Northwest at this time of year.

The Lord's mercy has allowed us to serve Him another month here in

Eugene. Our outreach includes visiting in the community, our radio program, newspaper announcements, and the preaching services in our home three times a week. Your prayers are again requested with regard to our labors on this field and the possibility of locating a suitable public meeting place.

The brethren in the Pacific Northwest who know and love the truth are looking forward to the upcoming meeting in Tacoma, Wa. with the Lord's Baptist Church pastored by Elder Larry Killion. Elder Harold Harvey of Olmstead, Ky. will be preaching for them beginning January 27 and going through February 2. We are trusting the Lord to give us a time of spiritual refreshment as we fellowship around the truth of His Word.

Our family is doing well and enjoying good health and the Lord's blessings. At times we grow discouraged but the Lord continues to give us grace to do the work He has called us to do. We continue to have people who are interested in the mission work and thank the Lord for each visitor and for each person He allows us to share the truth with. We do appreciate your prayers and financial support of this ministry. It was also a great blessing to have fellowship in our home with the Keller family as they were traveling to and from California. They are members of the Lord's Baptist Church in Tacoma and we were glad to have the opportunity to get to know them better in the Lord.

By His Grace,  
Elder Robert Fisher

## FINANCIAL REPORT

Beginning Balance	\$4,482.95
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Dean Road B. C., Union Park, FL	25.00
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Concord B. C., Leesville, SC	165.00
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Nellie Creech, New Port Richey, FL	10.00
Heritage B. C., Salem, OH	90.00
Big Creek B. C., Wayne, WV	100.00
Concord B. C., Leesville, SC	25.00
Bethany B. C., Rushtown, OH	135.63
Bethel B. C., Phillipsburg, KS	330.00
Morris Street B. C., Hobbs, NM	200.00
The Lord's B. C., Puyallup, WA	25.00
I-20 B. C., Darlington, SC	25.00
Central B. C., Marlon, KY	50.00
Subtotal	2,908.28
<b>TOTAL</b>	<b>7,391.23</b>

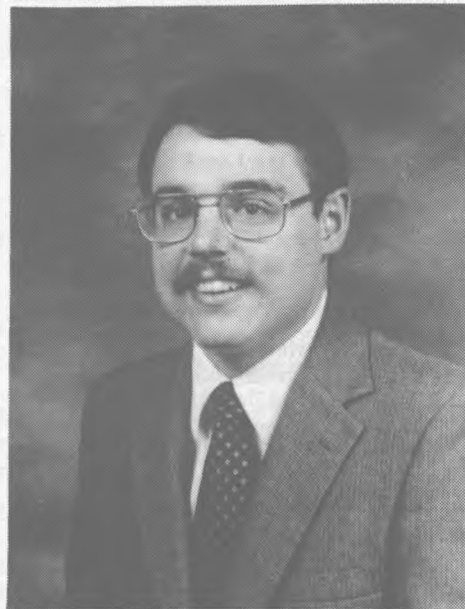
<b>EXPENDITURES:</b>	
Salary	1,000.00
Housing Allowance:	
House payment	387.97
Utilities	234.76
Repairs, Misc.	295.05

Auto. Expenses	90.00
Insurance	119.40
Postage/office supply	122.70
Advertising	37.20
Radio Program	150.00
Piano repair/tuning	55.00
<b>TOTAL</b>	<b>2,492.08</b>
<b>ENDING BALANCE 1-15-86</b>	<b>4,899.15</b>

<b>BUILDING FUND:</b>	
Beginning Balance	3,150.21
Receipts:	
Interest	17.45
<b>TOTAL</b>	<b>3,167.66</b>

Sponsoring Church:  
Berea Baptist Church  
P. O. Box 552  
South Point, Ohio 45680

Field Address:  
Robert Fisher  
3225 Wood Avenue  
Eugene, Oregon 97402



**MISSIONARY  
TOM ROSS**  
February, 1986

Dear Brother Cockrell,

We greet you in the name of our Majestic and Omnipotent Lord! We rejoice in the fact that He has rescued us from the pit of sin and has redeemed us with His precious blood.

The Lord has richly blessed us this month while we have been in numerous sister churches which believe the grand truths that Landmark Baptists have stood for through the ages. We desire to go full-time on the mission field in Xenia, Ohio, and we realize that it will take the prayers and financial support of sister churches in order to do so. We ask that the churches of the Lord Jesus Christ would prayerfully consider supporting our mission work to Xenia.

By God's providence we have located an excellent building in the heart of Xenia. The building has five Sunday school rooms and a large room which we will use as our sanctuary. We will also be able to use the top floor of the building as our living quarters. The Lord has led us to name our work Providence Baptist Church. We are moving to Xenia the first of March, and we are planning our first service April 13. Our burden for Xenia grows with each passing day, and we are praying that God would use us to faithfully carry out our Lord's Commission there. Our new address is as follows:

476 West Market, Xenia, Ohio 45385.

Please continue to pray for us while we are on deputation. Lord willing, I will be ordained to the gospel ministry on March 1, 1986.

If any of the Lord's churches would be interested in supporting our work, our sponsoring church's address is as follows: Pastor Dan Ferrell, Wilmington Baptist Temple, 2873 St. Rte. 68 S., P. O. Box 245, Wilmington, Ohio 45177, (513) 382-8012.

A sinner saved by grace,  
Thomas W. Ross



**MISSIONARY  
DEMPSEY HENDERSON**  
January, 1986

Dear Friends in Christ,

"...EBENEZER... Hither to hath the Lord helped us!" This has certainly been our position and blessing the last few weeks in a very special way even though it has always been true.

We have had the wonderful blessing to have some very good friends in our home the last few days, Brother Jerry Gumm, Frank McClanahan, and Brother and Sister George Bean. They have brought much needed fellowship and pleasantness to us. They have blessed our home with their presence and helped us in our work. We thank the Lord for their being with us and especially Sister June Bean as she has helped Dorothy very much in several ways.

We have seen the Lord bless in our mission work in souls being saved, wayward believers repenting and being restored and believers being added to the church. Our people here have enjoyed the visiting brethren preaching to them and we saw sinners turn to the Lord and believers confessing their sins as these visiting brethren preached.

We do not have a great deal to report other than the work is going very well. We have been very busy with the difficulties of Dorothy being sick and not being able to help me as she normally would and our planning and preparing to go to Sao Paulo for her check up soon. We have just received word and would like for you to pray for Dorothy's

(Continued on page fifteen)



# Missionary

(Continued from page fourteen)

brother that recently found out he has cancer of the lungs and brain.

We certainly deeply appreciate your concern, support, and most of all your prayers. We could not carry on were it not for your prayers and financial support. We know from your regular and special offerings that you care for us and the Lord's work here in Brazil. We want to be sure we are faithful to our Lord and your confidence you have placed in us. We appreciate more than we could ever tell you coming to our aid in these difficult times with your special prayers and offerings. Thank you from the bottom of our heart and soul. We know you did it because you love the Lord and His servants.

If you have any questions concerning our work or us please contact Brother Garner Smith, the pastor of the Julien Baptist Church, our home church in the States. He will be glad to give you any information he has. You may reach him either by phone, (502) 235-5056, or writing him, 3115 Gracey-Herndon Rd., Gracey, KY 42232.

Thank you and may the Lord richly bless you and your church where you serve Him.

Your missionary to Brazil,  
Dempsey Henderson

OFFERINGS FOR JANUARY	
James H. Simms, Hattisburg, MS	30.00
Ruth Shores, Cannelton, IN	10.00
George & May Jaco, Benton, KY	50.00
Faith Mis. B. C., Paducah, KY	150.00
Faith Mis. (Ladies), Paducah, KY	50.00
Members East Corbin B. C., Corbin, KY	134.58
North Ballard B. C., Wickliffe, KY	444.17
Briar Creek B. C., Williamsburg, KY	200.00
Zoar B. C., Cunningham, KY	61.66
Fellowship B. C., Lexington, KY	20.50
Southside B. C., Fulton, MS	21.67
Sunnyview B. C., Clarksville, TN	45.00
Richland B. C., Livermore, KY	77.57
Berea B. C., Clarksville, TN	10.00
Berea B. C., South Point, OH	10.00
Beech Grove B. C., Lancaster, KY	60.00
Beech Grove B. C., Bardwell, KY	43.20
Shady Grove B. C., Wickliffe, KY	136.90
Grinter Heights B. C., Kansas City, KS	35.00
Hopewell B. C., Mayfield, KY	10.07
Grace B. C., New Port Richey, FL	50.00
Grace Mis. B. C., Wyandotte, MI	30.00
Grace Mis. B. C., Kirksville, MO	50.00
Northside B. C., Elkton, KY	10.00
Bible B. C., Clarksville, TN	60.00
Bible B. C., Harrigburg, IL	70.59
Bryan Station B. C., Lexington, KY	200.00
Fellowship B. C., Mt. Sterling, KY	20.00
Faith Mis. B. C., Streamwood, IL	41.25
Faith B. C., Sacramento, KY	35.00
Faith B. C., Barboursville, KY	50.00
Maranatha Mis. B. C., Louisville, OH	44.30
Central Avenue B. C., Tampa, FL	10.00
Central B. C., Marion, KY	50.00
Edgelawn B. C., Lexington, KY	10.00
Calvary B. C., Logansport, LA	25.00
Calvary B. C., Cannel City, KY	12.00
Calvary B. C., Ashland, KY	30.00
Citrus Mis. B. C., Inverness, FL	10.00
Covenant B. C., Troy, MI	117.94
Big Creek B. C., Wayne, WV	100.00
Liberty Mis. B. C., Burton, MI	142.06
Trinity Mis. B. C., Richmond, KY	50.00
Meadowthorpe B. C., Lexington, KY	159.00
Richmond Road B. C., Lexington, KY	50.00
Morris Street B. C., Hobbs, NM	150.00
Muddy Ford B. C., Georgetown, KY	10.00
First B. C., Alexandria, KY	25.00
Bryantsville Mis. B. C., Lexington, KY	25.00
Ashland Ave. B. C., Lexington, KY	58.00
Julien B. C., Gracey, KY	105.00
Sovereign Grace B. C., Mansfield, OH	25.00
Independence B. C., Foristell, MO	101.00
Immanuel B. C., Monticello, KY	25.00
TOTAL OFFERINGS	3,571.46

EXPENSES FOR JANUARY	
Salary	\$1,200.00
Utilities	110.00
Transportation	238.00
Car repair	150.00
Construction	200.00
Insurance	312.00
Mission work	1,250.00
TOTAL	3,460.00
Total Offerings	3,571.46
Previous Balance	772.59
Expenses	3,460.00
NEW BALANCE	884.05

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

Home Address:  
Dempsey Henderson  
Caixa Postal 500, Sao Luis, MA.  
Brazil, S. A. 65,000



**MISSIONARY  
ROBERT P. MYERS  
February, 1986**

Dear Brethren,

**"O give thanks unto the Lord, for He is good: for His mercy endureth forever" (Ps. 136:1).**

How gracious our Lord is! We ought to be so thankful for His blessings.

This has been a busy month for us here. I have been working some at construction and other things have kept us busy. We got to do a little visiting this month and got some promises from folks to attend services, but none came from those visited. We did have visitors this month; however, for which we thank the Lord.

Everyone is having good followship here. Bro. Mark Fenison and Sister Kathy Fenison joined the work here this past month. Bro. Mark has been a great help to me and we thank God for him and his family.

We enjoyed a week of fellowship with the Lord's Baptist Church in Tacoma. They just finished a meeting in which Bro. Harold Harvey (Olmstead B. C., Olmstead, KY) was speaker. Great messages and great fellowship.

Brethren, please continue to pray for us as we labor here. We feel a lot of resistance from the evil one. He is roaring. He aims to drive us from God's purpose. Thank the Lord that **"greater is He that is in you than he that is in the world."**

We are praying about beginning a monthly paper here. We feel the Lord is going to let us do so. Bro. Fenison has offered the use of his print shop and his services. Of course since we at the mission have begun discussing it and have agreed on it and begun to outline plans, the wicked one has been at work to thwart it. But we know God is able. Please pray for this because we are aiming this paper at the community here.

We praise God for all you brethren who support us in the work here. Your supply and concern is a great blessing to us. May the Lord truly bless all the churches and saints who care for the Lord's work.

Yours in Christ,  
Bob Myers and Family

OFFERINGS FOR JANUARY, 1986	
South Park B. C., Seattle, WA	50.00
Faith B. C., Streamwood, IL	41.25
Hopewell B. C., Mayfield, KY	10.07
Northside B. C., Elkton, KY	10.00
Bryan Station B. C., Lexington, KY	50.00
Faith B. C., Paducah, KY	100.00
Lord's B. C., Tacoma, WA	25.00
Sovereign Grace B. C., Craigsville, WV	50.00
New Hope B. C., Clio, MI	100.00
Clearview B. C., Maceo, KY	20.00
Salem B. C., Willow Hill, IL	33.00
Bible B. C., Portland, OR	41.00
Philadelphia B. C., Decatur, AL	100.00
Olmstead B. C., Olmstead, KY	30.00
Independence B. C., Foristell, MO	20.00
Beverly Manor B. C., Washington, IL	50.00
Faith B. C., Sacramento, KY	35.00
Faith B. C., Streamwood, IL	25.00
TOTAL	\$790.32

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

Home Address:  
Robert Myers  
P. O. Box 86  
Eatonville, WA 98328  
Phone: (206) 832-3319



Dear Sir,

I am sending \$5.00 to renew my subscription to the Berea Baptist Banner. I enjoy receiving the paper very much. There is so much and interesting articles, and I hope that you will keep printing the paper. I want to thank you for sending the papers to those of my friends. Thanks so much. I appreciate the stand, and standing for the cause of Christ, and for the truth which the paper so much proclaims. Thanks once again.

-----Illinois

Dear Sir,

I have been listening to your broadcast on WRNO worldwide this evening. Your message on marriage - Eve - love etc. has been a blessing. Thanks.

May the Lord's blessings be yours.

-----West Indies

Dear Sirs:

I saw one of your papers sent to a brother in Lima, Peru. Enclosed is my check for a subscription. We would like very much to receive it, as you send it out. May the Lord bless you as your spread the

Word through the printed page.

Also, would you please send me the article written by Robert Fisher entitled "What is an Arminian." It was printed in Vol. VI, number 9, Whole Number 81, Sept. 15, 1985. If I owe anything else for this, please let me know.

-----South America

Berea Baptist Church,

Please send me the free one year subscription to you paper which I heard over short wave radio. Also any catalogs you might have.

-----Michigan

Dear Sir:

Please find a gift to your ministry.

Please send me a copy of your Berea Baptist Banner.

I hear your radio program over WNDA.

-----Alabama

Brethren:

I would appreciate receiving your monthly, "The Berea Baptist Banner." Enclosed find \$3.00.

I would also like to receive a listing of tapes and or books that you offer as well as a doctrinal statement. I would need this if in the event I would ever support you steadily.

-----Michigan

Dear Bro. Cockrell,

I have received your paper for about a year. It has been such a blessing to me personally. So, I want to subscribe to it.

Enclosed you will find a check for \$5.00 which I believe will run for two years. Would it be possible to send a bundle of the BBB to the church? If so, notify me as to the cost for 10 each.

My family and I enjoy your radio program over WNDA each Sunday morning on the way to church.

-----Alabama

Dear Bro. Cockrell:

Please send me the Berea Baptist Banner one year. I have been intending to send for it for some time. I trust all goes well with you and your church.

We sure don't have many churches around here who preach the truth. We get so hungry for it. More socials than anything else. We thought we had found a church that was sound but it isn't.

-----Florida

Dear Brethren,

I have been blessed to have received an old copy of the Berea Baptist Banner from a friend. I appreciate your paper because the truth of the Word of God is being taught. It helps me to grow in grace and knowledge of the Lord Jesus Christ. There is also the news section which lets me know what is going on around the world. Its so sad that our country has been infiltrated with communism to the point we can't believe the news media. We must get the truth from our brethren like yourselves. May the Lord bless you for your work for Him.

I would like to subscribe to your paper. If there's any charge please bill me.

-----Virginia

Dear Sir,

Please place my name on "The Berea Baptist Banner" mailing list for two years. Enclosed is the \$5.00 subscription rate. I received a copy from a brother at Fort McKinley Baptist Church in Dayton, Ohio and dearly loved it.

-----Ohio

Dear BBB,

Please renew my subscription to BBB for

(Continued on page seventeen)



# THE BIBLE AND THE NEWSPAPER

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

## INQUISITION IN FULL SWING

Roman Catholic theologian Hans Kung, declaring he can keep silent no longer, states that the Inquisition is again in full swing. "No one is burned at the stake anymore," says Kung, "but careers and psyches are destroyed as required."

The Swiss theologian, who played a prominent role in the Second Vatican Council, published a 7,000 word statement entitled "Speaking Out After A Long Silence" in the October 11 *National Catholic Reporter*.

Kung directs his attack at the number-two man in the Vatican, Cardinal Joseph Ratzinger, head of the Congregation for the Doctrine of the Faith, formerly known as "Holy Office of the Roman and Universal Inquisition."

"Now and again the Inquisition changes its name," writes Kung. "It has changed its *method* a bit. Now, the tone is softer, it has 'information meetings' and acts behind the scenes. The principles, however, have hardly changed at all: secret proceedings, refusal of access to files, denial of defense counsel or appeal, the same authority as both prosecutor and judge."

Kung accuses Ratzinger of "clearly threatening critical Catholic theologians with a censure that has never been pronounced against notorious 'Catholic' criminals such as Adolf Hitler or Latin American dictators."

"The public becomes aware of only the better known victims," Kung writes. "In very important cases, such as that of a recalcitrant Latin American episcopate, Ratzinger journeys with a whole posse to make unequivocally clear what the 'Catholic truth' is" (*Battle Cry*, Jan.-Feb., 1986, p. 8).

"For her sins have reached unto heaven, and God hath remembered her iniquities" (Rev. 18:5).

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## BITS AND PIECES ON ABORTION

Washington, D. C. (EP)—The 13th anniversary of the Supreme Court decision legalizing abortion brought opponents—and a few new supporters—into the streets for demonstrations Jan. 22.

The largest demonstration was in Washington, D. C., where an estimated 40,000 abortion foes marched on the Supreme Court to protest the *Roe v. Wade* ruling of 1973.

New York, N. Y. (EP)—A majority of women lawyers oppose overturning the U. S. Supreme Court's 1973

decision legalizing abortion, according to a new survey. The poll, published by the American Bar Association, shows that 71 percent of women lawyers support the Court's *Roe v. Wade* decision; 51 percent of male lawyers agree.

New York, N. Y. (EP)—Abortion is favored under certain conditions by 84 percent of obstetricians and gynecologists, according to a recent survey by the American College of Obstetricians and Gynecologists.

The survey questioned 1,300 doctors. Only 13 percent said abortion should never be an option; three percent failed to respond.

The finds parallel a survey taken 14 years ago, before the Supreme Court legalized abortion. At that time 83 percent of doctors surveyed said abortion should be legal; 17 percent opposed it.

MOSCOW, U.S.S.R. (EP)—Soviet medical officials have expressed concern over the consequences of the estimated 10 million abortions performed every year in the U.S.S.R.

Soviet women commonly have four or five abortions, and some have had as many as 20 in state-run clinics. The government officially discourages abortion, but it remains the primary method of birth control. Clinics charge five rubles (about \$6.50) for the procedure. Abortions are legal in the first three months of pregnancy, but only one is permitted within a six-month period.

One observer estimates that Soviet doctors performed 16 million abortions in 1980, about ten times as many as were performed in the U.S. There are an average of 2.08 abortions for each live birth in the Soviet Union, compared with about two live births for each abortion in the U.S.

A. A. Popov, a Moscow specialist in medical demography, said "It is well known that the current abortion rate is a major factor in determining the incidence of gynecological diseases and childless marriages, infant mortality, miscarriages and child morbidity. Lowering the abortion rate would have a colossal effect on public health."

"Thou shalt not kill" (Ex. 20:13).

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## MAJORITY IN U. S. WOULD BAR GAY CLERGY, TEACHERS

PRINCETON, N.J. (EP)—A majority of Americans would bar homosexuals from employment as clergy or elementary school teachers, according to a recent poll.

Of 1,008 adults surveyed, 60 per-

cent felt homosexuals should not be hired as elementary school teachers, while 36 percent felt this profession should be open to homosexuals. Gays should be barred from the clergy, according to 53 percent of those surveyed, while 41 percent felt gay clergy should be hired. A majority felt that homosexuals should be hired as doctors (52 percent approved), in the armed forces (55 percent approved) or as salespersons (71 percent approved).

Those figures represent increased acceptance of homosexuals as compared to similar surveys in 1982 and 1977. Greater tolerance of homosexuals is found among women, people under 50, the college-educated, and upper-income households, than the rest of the population. Roman Catholics polled were more tolerant of homosexuality than Protestants polled.

"For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet" (Rom. 1:26-27).

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## ANTI-SEMITIC GROUPS EXPLOIT FARM CRISIS

NEW YORK, N.Y. (EP)—Extremist organizations are aligning themselves with farm activists in an effort to boost anti-Semitic feelings among troubled Midwestern farmers, according to an article by Michael Lieberman, Midwest Civil Rights director for the Anti-Defamation League of B'nai B'rith (ADL).

The article, published in the *ADL Bulletin*, says, "Many farmers throughout the Midwest are facing desperate situations as they attempt to hold on to farms which may have been in their families for generations. Their frustration is often mixed with confusion and anger. Some extremist groups have attempted to harness this anger, channeling it into bigotry and hatred." Such groups often blame farm woes on a "conspiracy" by "Jewish bankers," and urge violent confrontations with Jews.

Lieberman cites a study by the ADL, which concluded that while some farmers have accepted the anti-Semitic message presented by extremist groups, "the vast majority of farmers reject scapegoating and bigotry and the groups which offer them as misleading answers to tough problems."

Some extremist groups have specifically targeted farmers with literature and specially-prepared materials in an effort to win new adherents, according to the article. These include:

The Populist Party, launched by Liberty Lobby, which Lieberman calls "the most professional anti-Jewish propaganda organization in America." Efforts by the Populist

Party to "exploit the present crisis in rural America," include the adoption of a plank on "Revitalizing the Family Farm" at its 1984 convention and increased coverage of farm issues in Liberty Lobby's publication *The Spotlight*.

The National Agriculture Press Association (NAPA). Lieberman says the NAPA publishes several periodicals "which combine articles on agriculture matters with others containing thinly-veiled anti-Semitic propaganda." The NAPA has declared bankruptcy and its leader faces criminal prosecution.

The Posse Comitatus, a group classified by the FBI as a domestic terrorist organization. Lieberman says Posse Comitatus leaders led a survival school in a farming community in which participants listened to lectures with anti-Semitic overtones and learned to use explosives. In 1982 a country music station in Kansas began broadcasting Posse tape recordings which said, "You better start making dossiers. . . on every . . . Jew rabbi in this land, and every Anti-Defamation League leader . . . you get these roadblock locations, where you can set up ambushes."

Lyndon LaRouche, perennial Presidential candidate, Lieberman says LaRouche's "conspiracy theories are laced with anti-Semitism. In recent years, LaRouche and his organization have published wild charges linking Israel, prominent Jews and Jewish organizations, particularly the ADL, to underworld conspiracies involving drug trafficking and political assassinations."

"And I will bless them that bless thee, and curse him that curseth thee. . ." (Gen. 12:3).

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## DENVER ARCHBISHOP SUPPORTS GRAHAM CRUSADE

DENVER, Colo. (EP)—Archbishop James V. Casey of Denver pledged cooperation with the Billy Graham Colorado Crusade scheduled for 1987, and said Catholics were "free to take part in it."

Casey said, "Billy Graham works to try and persuade people to deepen their commitment to Jesus Christ. It's that simple. . . we will be praying for the crusade effort to be a success and I think there will be ways in which we can work together."

He added, "Our people are free to take part in the Billy Graham Crusade. . . My concern is that when you make a commitment to Christ, especially when you are an adult, you need support from the Christian community. Of course, I want people to be able to find that support among the believers in our Catholic community."

Editor's comment: How much compromising must a so-called Baptist preacher be guilty of in order to have the praise of Roman Catholics?

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

(Continued on page seventeen)



# News

(Continued from page sixteen)

## PROTESTANT EVANGELISM MAKES GAINS IN CATHOLIC EL SALVADOR

**SAN SALVADOR, El Salvador (EP)**—Only ten years ago evangelists were viewed with suspicion in deeply Roman Catholic El Salvador. Sometimes revivalist preachers were even greeted with rock throwing, tied up in village squares, and run out of town.

But from difficult beginnings, the Protestant evangelical movement has now attained respectability and influence. Senior military officers, businessmen, teachers, and students have become a part of an evangelical revival that leaders say has converted one of every five adults from Catholicism, according to an article by Marlise Simons of the *New York Times*.

The dramatic growth of evangelism in El Salvador and elsewhere in Latin America can be attributed to a multimillion dollar campaign backed by American-based churches and religious agencies. American money has helped establish new churches, schools, clinics, and radio stations.

The influence of anti-Communist American support is clear in El Salvador, where preachers refer to leftist rebels as "sinners," "forces of darkness," and "allies of Satan."

El Salvador has a history of mixing religion and politics in its battles. This has traditionally pitted the various Catholic factions against one another, as leftist, liberal and conservative forces fought for supremacy. Now revivalist newcomers blend promotion of political views with their work to spread the gospel.

Several large denominations have stepped up their work in Central America in the last decade. "The Catholic left and the Marxists were looking like the only people with a new message, the people with the appeal and vitality," said an evangelical development expert in San Salvador. "Many of us knew that was wrong, that had to change."

Since then, North American missionaries have helped establish training centers, bookstores, and the region's first evangelical university, which opened here in 1981.

According to Campus Crusade for Christ, the number of baptized Protestants in El Salvador jumped from 70,000 in 1975 to a quarter-million in 1985. The evangelical movement in El Salvador now has more than half a million followers, according to Campus Crusade.

"Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

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**AMERICANS' RELIGIOUS  
PREFERENCES HAVE SHIFTED  
IN LAST FOUR DECADES**  
**PRINCETON, N. J. (EP)**—Americans' religious preferences have

changed dramatically during the last four decades, according to Gallup Poll information released by the Los Angeles Times Syndicate.

In Gallup surveys during 1985, 90 percent of adults questioned stated a religious preference, with 57 percent saying they are Protestant, 28 percent Catholics, two percent Jews, two percent Mormons, and one percent Orthodox church.

This is a shift from 1947, when Gallup began studying religious preferences. In surveys taken then, 69 percent of adults said they were Protestant, 20 percent Catholic, and five percent Jews. The growth in the number of Catholics is attributed to a higher birth rate, and the high number of Hispanic immigrants in recent years.

A study of individual Protestant denominational preferences showed that the percentage of Baptists responding has changed very little from 1947 to the present, going from 21 percent then to 20 percent now. Drops were seen in the number of respondents expressing a preference for mainline Protestant denominations, such as Methodist (from 14 to 10 percent), Lutheran (from seven to six percent), Presbyterian (from six to two percent) and Episcopalian (from three to two percent).

"He that is first in his own cause seemeth just: but his neighbor cometh and searcheth him" (Prov. 18:17).

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## GIVING IS STRONG, MEMBER- SHIP SLIPS IN U. S. CHURCH BODIES, NCCC STUDY SHOWS

**NEW YORK, N. Y. (EP)**—Giving in nine U. S. mainline Protestant church bodies increased by nearly eight percent in 1984 over 1983, despite a decline of about three-fourths of one percent in their combined memberships, according to a new survey by the National Council of Churches of Christ in the U. S. A. (NCCC).

Data from nine selected U. S. church bodies—compiled from information collected on 39 U. S. church bodies—showed a membership decline of 0.77 percent from 1983 to 1984, but a 7.83 percent increase in giving, well above the 4 percent inflation rate for 1984.

Per capita giving increased by 8.67 percent in the church bodies surveyed, which included the American Baptist Churches in the U. S. A. (1982-83 data used), The American Lutheran Church, Christian Church (Disciples of Christ), The Episcopal Church, Lutheran Church in America, Lutheran Church-Missouri Synod, Presbyterian Church (U.S.A.), United Church of Christ, and The United Methodist Church (1982 and 1983 data used).

In those church bodies, average per capita giving was \$293.65, up from \$270.22 the previous year.

Among the nine church bodies studied, only the Lutheran Church-Missouri Synod (LCMS) showed a gain in total or full membership from 1983 to 1984. The LCMS

showed a gain of 0.11 percent to a total of 1,986,392.

"He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich" (Prov. 10:4).

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## AMERICA'S GREATEST FALSE PROPHET DIES

**Pasadena, Calif.**—Herbert W. Armstrong, pioneer radio preacher and head of the controversial Worldwide Church of God, died Jan. 16 in his Pasadena home. He was 93.

Armstrong's church is known for its television broadcasts, Ambassador College in Pasadena, and its magazine, *Plain Truth*, a free magazine with a circulation of 8 million. The Armstrong cult was founded in 1934 as the Radio Church of God in Eugene, Oregon. Armstrong moved his organization to Pasadena in 1946, renamed it the Worldwide Church of God in 1968, and built a lavish church headquarters and college campus, including the opulent Ambassador Auditorium, built for \$11 million in 1974. The cult now claims 80,000 members and an annual income of \$150 million.

The cult teaches a blend of Christian fundamentalist, non-Trinitarian, and Seventh-Day Adventist doctrine. Teachings of the cult include Anglo-Israelism, the belief that England and the U. S. are results of Israel's "lost tribes," and therefore play an important role in Biblical prophecy. The church's theology described Mr. Armstrong as the appointed apostle of Jesus Christ.

One of the more notable claims of this false prophet was that he was the first man to preach the gospel since the Apostle Paul. In a sermon before over a thousand people on July 24, 1976, Herbert Armstrong declared: "The gospel had not been preached until God raised me up to preach it. People say, 'Who does that Armstrong think he is?' Am I bragging? Am I boasting? No, I'm just saying a fact. That gospel you never heard from any preacher except one from this church. You never heard it from Billy Graham. You never heard it from any Protestant preacher. You never heard it from any Catholic priest." He felt that no one except him proclaimed the true gospel to the world, or had done so since the first century (co-worker letter, Jan. 27, 1974, p. 6).

In the mid-1950's Armstrong authored a pamphlet titled *1975 in Prophecy* which predicted the rise of Germany, and nuclear holocaust in 1972, followed by Christ's return in 1975 (see pp. 10,14,20). Armstrong even boasted that "these prophecies are as certain as tomorrow sun." None of this happened. This proved that Herbert W. Armstrong was a false prophet: "When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing spoken, but the prophet hath spoken it presumptuously: thou shalt not be

afraid of him" (Deut. 18:22).

During the growth the cult was plagued with lawsuits and scandals, including a \$1.26 million libel and slander suit lost in 1984 (later appealed), and Armstrong's second divorce, which reportedly cost more than \$5 million in legal fees. Throughout the 1970's and 1980's the cult was swept with personal shake-ups, defections, and allegations that Armstrong was siphoning church funds for personal use. In the 1970's Armstrong's son, Garner Ted, was put out of the cult and declared by his father to be "in the bonds of Satan."

Herbert Armstrong delighted in making fun of the immortality of the soul and the reality of Hell. He is no longer wrong on either of these doctrines, for now he knows the *plain truth!*

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## Letters From

(Continued from page fifteen)

another year. Enclosed is \$10.00.

Also have you published the church directory on all the sovereign grace churches that Elder James Green was putting together?

If you have published it, please send me a copy and I will send you the cost.

-----Alaska

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Dear Editor:

This is a donation to the Berea Baptist Banner paper. I've been reading this paper for a few years and my late grandmother always gave our family the messages from it, when she was living. This is well worth the time to take and read. Please be sure that I get another year of subscription and thank you and all those who write, in praising and teaching our Lord's gospel.

-----Alabama

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Dear Bro. Cockrell,

I really enjoyed and appreciated your recent series: "In Search of An Old Landmark." Rather than boring, it became increasingly interesting, informative, convincing, and helpful. Should be a booklet or long tract.

-----Louisiana

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Dear Brother Cockrell,

Greetings in the Lord, brother. I am just writing a quick note to request I be put on your mailing list for the Berea Baptist Banner.

I look forward to reading your paper, as not many people today have the gumption to print *the real truth*. I don't know the cost of the subscription, but you can bill me before you forward the paper if need be. I understand you also have a bookstore. If you have any lists or brochures of the materials you offer, I would greatly appreciate your forwarding it to me.

-----Texas

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# BOOK REVIEWS

## The Lordship Of Jesus Christ

By Milburn Cockrell

**WHY DID CHRIST DIE?** by F. E. Marsh; Kregel Publications, Grand Rapids, Mich.; 203 pages (paperback); \$6.95.

The writer gives a concise study of the meaning and message of the atonement of Christ. This book gives good definitions of the words concerning Christ's atonement. A book worth having. Order from our bookstore.

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**MARANATHA!** by Harry Bultema; Kregel Publications, Grand Rapids, Mich.; 364 pages (paperback); \$12.95.

This book is written by a former amillennialist. Personal studies led him to the conclusion that there is a difference between Christ as King of Israel and Christ as the Head of the church. This book is clear and without wild speculations. It is a good study of the premillennial return of Christ and will cause one to rejoice in the "blessed hope" of Christ's imminent return. Order from our bookstore.

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**THE FIFTH HORSEMAN OF THE APOCALYPSE** by Jesse M. Hendley; Kregel Publications, Grand Rapids, Mich.; 238 pages (paperback); \$9.95.

This book was written by a Baptist who believes that the dominant character in the Book of Revelation is the Lord Jesus Christ. It has good clear type. Contains some helpful material on the prophecies of the end time. Order from our bookstore.

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**HOW TO FIND AND DEVELOP EFFECTIVE ILLUSTRATIONS** by L. P. Lehman; Kregel Publications, Grand Rapids, Mich.; 102 pages (paperback); \$4.95.

This is a unique book and useful. It will help preachers and teachers to learn the skill of seeing, thinking and plucking illustrative material from everyday sights, sounds and objects. Order from our bookstore.

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**A DEFENSE FOR THE BAPTISTS** by Abraham Booth; The Baptist Standard Bearer, Paris, Ark.; 270 pages (hardcover); \$19.95.

A most welcome reprint from the past. This book contains Booth's *A Defense for the Baptists* (1778), *An Essay on the Kingdom of Christ* (1788), and *Pastoral Cautions* (1805). Those interested in old Baptist books will want this one. Order from our bookstore.

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**A COMPLETE BODY OF DOCTRINAL AND PRACTICAL DIVINITY** by John Gill; Baptist Standard Bearer, Paris, Ark.; 1023 pages (hardcover); \$21.95.

We are delighted that this book is back in print. Many young and old preachers will want to purchase it. It is one of the greatest, if not the greatest, books of theology ever written by a Baptist. Order from our bookstore.

????????????????????  
? What does a Christian miss? ?  
? Hell. ?  
????????????????????

"Ye call me Master and Lord: and ye say well; for so I am" (John 13:13).

In these words Jesus Christ plainly declares that He is the Lord of His people. The word "lord" means "one who rules." This title is given to Christ many hundreds of times in the Four Gospels. Here our Lord's expression shows that this was the habitual language of the disciples while He walked on earth with them. The Greek has the definite article, "the Master and the Lord," thus displacing all others. It can mean no less in my text than that the early disciples looked upon Jesus Christ as their sovereign Lord and Leader.

### A HATED DOCTRINE

As we might expect, the world hates this doctrine. The natural man is determined that he shall be his own lord. He does not want Christ to reign over him as his Lord. He prefers "lord self" or "lord Satan" to the "Lord Jesus Christ." The unsaved man is a hater of God and has no desire to obey Christ.

But to our surprise, we find many religious people who hate this doctrine also. They condemn it in the strongest possible terms as "lordship salvation" and "a perversion of the gospel." Modern-day evangelists tell sinners to trust Christ as their personal Savior, and then at some later time they might possibly come to see Christ as their Lord. According to them, the sinner commits his soul to Christ to save and reserves his life for himself and the Devil. They cite examples of some Bible characters who fell into sin, and they say this proves that Christ was not their Lord. To which I reply that if Christ was not their Lord, then who was? Do a few acts of sin prove that a person totally rejects Christ as their Lord? Did Christ become any less their Lord when they sinned than before they sinned? Is it not possible for a person to disobey without Christ ceasing to be his Lord? To these perverters of "the right ways of the Lord" (Acts 13:10) trusting Christ as Savior is one thing, and then trusting Him as Lord is another. They even go so far as to say that Christ is not more the Lord of the believer than He is the Lord of a tadpole or a rattlesnake.

I reject this teaching as rank heresy! It was invented by Arminians to make false professors at ease in their sins and to build big churches out of wood, hay, and stubble. The New Testament nowhere speaks of such a doctrine as people who know Christ as their Savior but who reject Him as their Lord. The New Testament teaches that Christ's Saviorship is within His Lordship and not apart from it. Unless we consent to Christ as our Lord we

cannot trust Him to be our Savior. The Lord is the Savior and the Savior is the Lord. It is not possible to divide Christ's Saviorship from His Lordship.

The opposers of Lordship salvation misrepresent our views. When they wish to denounce our position they say that we preach works for salvation. They say we teach that a person must trust Jesus Christ plus his ability to yield to the Lordship of Christ, and that those who do surrender to the Lordship of Christ are not fully trusting the Savior. They say that we teach that one must be totally committed to Christ and that he must render absolute obedience.

We do not believe these things; we do not teach these things. We teach that men must believe on the Lord Jesus Christ to be saved. We do not believe that a person can believe on Christ as Savior without also believing on Him as his Lord. We do not believe that you can divide the Saviorship of Christ from His Lordship. We do affirm that true faith in Christ does involve a commitment of both body and soul to Christ. To receive Christ is to receive Him in all His offices and teachings. Although the believer does recognize Christ as his Lord, he may, due to his fallen nature, at times be in disobedience to his Lord. Nevertheless, the general course and tenor of the believer's life is one of obedience to his Lord. Being preserved in Christ Jesus his Lord, the believer will persevere in the main in obedience to his Lord.

### JESUS CHRIST IS LORD

In the New Testament Jesus Christ is referred to as "Lord" 822 times, "Lord Jesus" 22 times, and "Lord Jesus Christ" 81 times. The word "Savior" is used only 24 times in the New Testament, and 8 of these refer to God the Father. Thus Jesus Christ is called the Savior only 16 times in the New Testament. The habitual title the early disciples used of Jesus Christ was "Lord." No one who is familiar with the New Testament will dispute this. The Lordship of Christ was constantly in their minds and speech.

The Lordship of Christ is one of the most prominent teachings of the New Testament. When the Bible speaks of the Lordship of Jesus Christ it means that He holds absolute authority over the individual. It means He is Lord and the believer is His bondsman. It means that all authority in Heaven and earth is invested in Him (Eph. 1:22-23; Matt. 28:18). It means that Christ has been exalted to the highest position in the universe and been given a name that is above every name (Phil. 2:9). It means that He is the sovereign Ruler, and there is none beside Him. It means that He is the Despot of the soul and life of every believer. It means that in Him

dwells the fulness of the Godhead bodily and that the Father "hath put all things under his feet" (1 Cor. 15:27).

Ephesians 4:5 says: "One Lord, one faith, one baptism." The members of this church all owed allegiance to Christ their only Lord and Master. This should be true of all church members, for there is "one Lord Jesus Christ, by whom are all things, and we by him" (1 Cor. 8:6). The one Lord is exclusive. A born again and baptized church member cannot serve two lords (Matt. 6:24). Christ must either be his Lord, or someone else is his Lord.

It is said of Christ in Acts 10:36 that "he is Lord of all." This means He is the sovereign ruler of both Jews and Gentiles. As the Mediator of the New Covenant all power and judgment have been committed to Him. He is Lord of the angels (1 Pet. 3:22); they are all His obedient servants. He is Lord of even the powers of darkness, having triumphed over them by His cross. He is the Lord of the nations, having "power over all flesh" (John 17:2). He is the Lord of all the saints, and all the children of God are His subjects, scholars, and soldiers.

Christ was proclaimed Lord by the decree of God the Father upon His resurrection from the dead. Peter tells us: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). Today we hear much about the need to make Christ Lord. Christ is Lord, whether men recognize it or not. God has already made Christ Lord: "Wherefore God hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

John the Baptist was sent to "make ready a people prepared for the Lord" (Luke 1:17). He preached in the Jordan Valley: "Prepare ye the way of the Lord..." (Matt. 3:3). The angel of the Lord announced the Lordship of Christ at His birth to the shepherds in the fields: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11). The angel here did not divide the Saviorship of Christ from His Lordship; he put them both together in one statement. This holy child Jesus was called by Paul "the Lord from Heaven" (1 Cor. 15:47).

Mary, the mother of our Lord, early recognized His Lordship. She referred to herself as "the handmaid of the Lord" (Luke 1:38). Mary's cousin, Elisabeth, said to her when she came to visit: "And whence is this to me, that the mother of my Lord should come to me?" (Luke 1:43). As I have already shown, His disciples constantly addressed Him as

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## LORDSHIP

Continued from page eighteen)

their sovereign Lord. It was a part of their common conversation concerning Him.

The New Testament preachers put stress upon the Lordship of Christ more than His Saviorship. The first preachers in the churches did not go around telling people to accept Christ as their Savior, and then later they could come to see Him as their Lord! Such preaching is heard in our day and today, but it was not heard in the apostolic age. Writing in II Corinthians 4:5, Paul said: "For we preach not ourselves, but Christ Jesus the Lord. . . ." The Christians of Cyprus and Cyrene preached "the Lord Jesus" unto the Greeks at Antioch (Acts 11:20). They did not say trust Christ as your Savior and maybe later you will come to see Him as your Lord. Instead, they preached: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). They preached to both Jews and Gentiles: ". . . repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). Such preaching caused men to be "astonished at the doctrine of the Lord" (Acts 13:12). By such Lordship preaching "the name of the Lord Jesus was magnified" (Acts 19:17).

### SALVATION IS BOWING TO THE LORDSHIP OF CHRIST

No sinner will ever be saved who does not receive Christ as His Lord and Savior. When Paul realized that he had been persecuting the Lord from Heaven, he cried out: "Lord, what wilt thou have me to do?" (Acts 9:6). He called Jesus Christ Lord and was willing to obey Him as his sovereign Lord. I Timothy 1:16 says that Paul's conversion was a pattern to them that should believe in the Lord. Hence Paul surrendering to the Lordship of Christ was not an exceptional case; it was the New Testament norm.

In Bible days men believed on Christ and turned to obey Him as their Lord and Master. They experienced true conversion, a real change of life, an impartation of a new nature, old things passed away and all things became new (II Cor. 5:17). Through the preaching of Peter "many believed in the Lord" (Acts 9:42) and "turned to the Lord" (Acts 9:35). It is said that the household of Cornelius "believed on the Lord Jesus Christ" (Acts 10:17). Gospel preaching was blessed in Antioch and "a great number believed and turned unto the Lord" (Acts 11:21). Verse 23 of this same chapter says that these converts were exhorted to "cleave unto the Lord." Modern preachers urge sinners to believe in Christ as their Savior and be eternally secure. They fail to mention the need of turning to the Lord and cleaving to Him. These latter things are optional and may be done later or never, according to them.

As Lord Christ commands and de-

mands a complete surrender of the soul to Him. To be saved in the sense of Acts 16:31 is to "believe on the Lord Jesus Christ." True conversion is a turning to the Lord with the whole heart, having been given a new heart by God: "But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away" (II Cor. 3:15-16). Those who truly believe in Christ have their affections and spring of activity--the heart--turned toward Christ as their Lord.

This is why the sinner is said to believe with all his heart (Acts 8:37). It is written in Romans 10:9-10: "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." According to Paul, the person who believes with all his heart also makes a hearty confession to God, the church, and the world that Christ is his Lord and Savior. He is to publicly profess with his mouth the Lordship of Jesus Christ. There is no salvation apart from the Lordship of Jesus Christ.

The Lord that we receive in salvation is the Lord that we serve. "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Col. 2:6). Colossians 3:24 declares: ". . . for ye serve the Lord Christ." Ephesians 6:7 says: "With good will doing service, as to the Lord, and not to men." It is not ours to question, or to reason why, but to obey, for He is our Lord and we are His servants. Profession without practice is no good; it is no better than Pharisaism. Our Lord well asked: "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). We serve Christ because He is Lord of all.

### THE BAPTISM OF THE LORD

Jesus Christ our Lord was baptized by John the Baptist in the Jordan River. He received the baptism of a servant that we might not shun the baptism of the Lord. All who truly believe that Christ is their Lord will follow Him in baptism: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). A person who says he believes in Christ as his Lord and is unbaptized has rejected the counsel of God (Luke 7:30). He is not a friend of Christ (John 14:15; 15:14). He is a soldier in the Christian army who refuses to put on the uniform (Gal. 3:27). He is in rebellion to the Lord he professes to serve.

A truly converted person desires to be baptized in order to obey their Lord and Savior. He commanded baptism and set us an example that we should follow in His steps. His servants have no choice but to obey their Lord. Scriptural baptism is based upon the Lordship of Jesus Christ. In the Book of Acts people

(Continued on page twenty)



## Dear Sis. Pack

By Beverly Pack, Chesapeake, Ohio

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

**QUESTION:** My husband beats me and the children severely at times. He claims to be saved and is a member of the church. What should I do?

**ANSWER:** My first impulse when I received this question was to postpone trying to deal with it until a future issue. I feel so ill-experienced, and consequently ill-equipped, to advise you concerning such a dilemma in your life. However, I believe the Lord has brought several verses from His Word to my mind which relate to your situation and may shed light on it for you. If He is pleased to use anything I say to help you (and I have been praying that He will), the sooner you can receive this help, the better.

A home in conformity with the Scripture (Eph. 5:22,25; 6:1) is the nearest thing to Heaven that we can find on this earth; it is a veritable oasis in the desert, a calm refuge from the storms of this sinful world. How a man can turn on his choice among women, the one he selected from among all he knew with whom to share his life, and his defenseless, innocent children, the fruit of his body, except he lose his sanity, or his mind be affected by alcohol or other drugs, is beyond the comprehension of reason. It is just an example of the effects and results of sin. Let me hasten to say that the husband has the God-given right, indeed the *responsibility*, to punish disobedience and rebellion in his child by inflicting pain to that child's body (Prov. 22:15; 13:24; 23:13,14; 29:15; 19:18), but this must be done in love and with the proper motive (Col. 3:21; Ps. 103:13). As to such treatment of his wife, however, I find no justification in God's Word. The Christian husband has a command (not merely a suggestion) from God to love his wife and suffer for her if necessary, rather than imposing suffering upon her (Eph. 5:25).

Since your question was anonymous, I trust you will understand that the things I say are not meant personally. I am neither able nor desirous to place any blame for your husband's actions upon you; however, there are some general possibilities which I believe the Lord would have us consider in such circumstances.

I assume that you are a Christian. If so, are you living a dedicated and consistent Christian life before him in your home day after day? (I Peter

3:1-6) This is God's way of dealing with the husband through the wife and I have seen it work.

Do you make this a matter of regular and earnest prayer? (Luke 11:5-9) I know you don't want to *broadcast* a sad and embarrassing situation like this, but do you have a Christian friend who is aware of it and who could join you in prayer about it? Often we find strength in unity.

If your husband is saved, as he professes, he should be willing to discuss this weakness and terrible sin with your pastor or some other Christian friend who would pray and counsel with him regarding it. Have you approached him about this? Admitting our faults 'confessing our sins' (I John 1:9) to others (James 5:16) is the first step in overcoming them. Satan would use the universal sin of pride to keep us from confessing a sin that would lose us respect in the eyes of others, but the most manly, the most unselfish, the most Christian action one could take is that which would prevent his doing physical and emotional harm to those dearest to him.

Your husband's actions do not constitute Scriptural grounds for divorce (Matt. 5:32), but if you have tried all these things and he persists in this harsh treatment of you and the children, reason teaches us that you have no choice but separation. I recommend it only as a last resort (I Cor. 7:10,11,13,16). Exposing yourself and your children to the emotional trauma involved in this physical abuse must certainly cause you to live in constant fear. If love is what it should be, it will never be mixed with fear (I John 4:18). May God give you strength and wisdom to deal with this problem for His glory and your own good, as well as that of all who are affected by it.

To my unmarried readers may I say, please do not think you cannot receive instruction from this month's column because it comes from a wife and mother. Let it be a warning to you to date your fiance long enough to prove to yourself that his profession of faith is genuine and not just to win you. Do not allow your love for him to blind your insight into his personality. Look impartially for traits like the one discussed in this article that might surface in the future. Better to see them now than after you have vowed, "till death do us part."





## LORDSHIP

(Continued from page nineteen)

were baptized in the name of the Lord Jesus. "For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus" (Acts 8:16). "And he commanded them to be baptized in the name of the Lord" (Acts 10:48). "When they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5).

Baptism is the public profession of faith that Jesus Christ is Lord. By obedience to this ordinance one acknowledges Christ as his Lord and declares that he has been baptized in obedience to his Lord.

Some make much of a person being baptized in the name of Jesus only. This is a popular teaching put forth by those who deny the Trinity. But their contention has no Bible basis whatsoever. Never in all the New Testament was any person baptized in the name of Jesus only. They were baptized in the name of the "Lord Jesus" and in the name of "Jesus Christ." The addition of the word "only" and the omission of the word "Lord" is a latter day heresy. In the apostolic age men were baptized with a view to the Lordship of Christ. Some in this generation would stress the name of Jesus while omitting the doctrine of His Lordship.

### THE LORD'S SUPPER

The Lord's Supper is an ordinance left to the church by the Lord who founded her. Notice the use of the word "Lord" in I Corinthians 11: "For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread. . . For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he comes. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. . . For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (vv. 23,26-27,29). The cup of wine that we drink at the memorial supper is "the cup of the Lord" (I Cor. 10:21).

The Lord's Supper is an ordinance which is restricted to His baptized disciples who meet in church capacity to partake of unleavened bread and wine. It is His supper, not ours. He alone has the right to invite people to His table. The Lord has closed it to the unbaptized, to infants, and to the unsaved. For us to attempt to invite whom we please is to smack at the Lordship of Christ. It is to act as if it is our supper instead of His. Yet some dare to do just this. They, by their practice of open communion, set themselves up as rival lords to the Lord Jesus Christ. Such persons may exercise some low form of religious piety, but they are not partaking of the Lord's Supper by such foolishness. They are

dishonoring the Lord they profess to obey.

### CONCLUSION

It is the duty of all men to acknowledge the Lordship of Jesus Christ. We are told in Philippians 2:11 "that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." But we know that there are some who "love not the Lord Jesus Christ" (I Cor. 16:22). They hate that worthy name by which we are called. They will not submit to Him as Lord. They despise the very gospel by which they must be saved. They have never believed that Jesus Christ is Lord.

One day they will surrender to the Lordship of Christ, but it will be at the judgment and too late for them to be saved. It is written in Romans 14:11-12: "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Sinner, you need to come to see Christ as your Lord and Savior. Crown Him Lord of all, for if He is not Lord of all, He is not Lord at all!

(Continued in April issue)

### HYMN BOOK NEWS

We have encountered some slight problems with our hymnals. We wanted to include some few copyrighted songs. The owners of the copyrights want from 10 percent to 12 percent of the total sales of the book to grant us permission. We have refused to agree to such a contract. Therefore, we are omitting all copyrighted songs, save those by our own people who have graciously given permission to us without charge.

I have learned one very important lesson by working on this book. The song book publishers are far more interested in getting money than getting out the gospel and God's praise in the earth.

We have gotten orders for over 1,000 copies thus far. I would hope to get more so we can publish 2,000. This will reduce the price of the hymnal. If you are interested and have not written, please do so now.

Next month, God willing, I plan to publish the titles of all the songs which will be in the book.

## Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTO, Fulton, MS	Sunday 1:00-1:30 p.m.	1330	5,000 AM
WFTA, Fulton, MS	Sunday 9:30-10:00 a.m.	101.7	3,000 FM
WNDA, Huntsville, AL	Sunday 9:30-10:00 a.m.	95	50,000 FM
WANO, Pineville, KY	Sunday 8:30-9:00 a.m.	1230	1,000 AM
WYWY, Barboursville, KY	Sunday 7:30-8:00 a.m.	950	1,000 AM
WGNT, Huntington, WV	Sunday 8:30-9:00 a.m.	930	5,000 AM
KBMC, Eugene, OR	Sunday 1:00-1:30 p.m.	94.5	100,000 FM
WDZ, Decatur, IL	Sunday 8:30-9:00 a.m.	1050	1,000 AM
WRNO, New Orleans, LA	Sunday 7:00-7:30 a.m.	49m	3,000,000
(short wave)	(London time)	(6110 KHZ)	

Time Conversion on WRNO to the British Isles and Europe:  
 GMT London, England time (also Ireland and Portugal)  
 (During Summer: GMT + 1 hour)  
 GMT + 1 Western Europe and Poland, Yugoslavia, Czechoslovakia, E. Germany, Albania (During Summer: GMT + 2 hours)  
 GMT + 2 hours Hungary, Rumania, Bulgaria, Finland, France, Greece.  
 (During Summer: GMT + 3 hours)  
 GMT + 3 Soviet Union (During Summer: GMT + 4 hours)  
 GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)  
 GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)

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### BEREA BAPTIST BROADCAST FINANCIAL REPORT January - 1986

Beginning Deficit	\$ -67.66
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Jack Henry Ray, Memphis, TN	50.00
Briar Creek B. C., Williamsburg, KY	300.00
Sov. Grace B. C., Orange, TX	50.00
Rollynsburg B. C., Talcott, WV	50.00
Berea B. C., South Point, OH	308.00
Philadelphia B. C., Decatur, AL	50.00
Deposited to divide checks	634.46
Anonymous	25.00
TOTAL RECEIPTS	2,151.92
TOTAL	2,084.26
EXPENDITURES:	
WFTO - WFTA	100.00
WYWY	100.00
WANO	76.00
Pierce Comm. WRNO	528.00
Supplies	69.95
Postage	132.45
Deposited to divide checks	519.16
TOTAL	1,525.56
Bank service charge	558.70
BALANCE 1-31-86	6.00
	552.70

### CORBIN, KENTUCKY REPORT

Beginning Balance	823.18
RECEIPTS:	
Members East Corbin B. C., Corbin, KY	217.23
TOTAL	1,040.41
EXPENDITURES:	
WYWY - January	100.00
WANO - January	76.00
TOTAL	176.00
BALANCE 1-31-86	864.41

### BEREA BAPTIST BANNER FINANCIAL REPORT January - 1986

Beginning Balance	\$ 849.51
RECEIPTS:	
Berea B. C., Bloomfield, NM	50.00
Sov. Grace B. C., Mansfield, OH	50.00
Calvary B. C., Paris, TN	50.00
Leroy Bullard, Albuquerque, NM	200.00
Southside B. C., Fulton, MS	41.66
Julien B. C., Gracey, KY	75.00
Johnstown B. C., Rock Camp, OH	20.00
Calvary B. C., McLeansboro, IL	40.00
Berea B. C., South Point, OH	163.50
Landmark B. C., Elida, OH	100.00
Edward Alvis, Griffin, GA	83.50
Sov. Grace B. C., Orange, TX	50.00
Eld. E. D. Strickland, Birmingham, AL	50.00
Faith B. C., Lawtey, FL	25.00
Hillcrest B. C., Winston-Salem, NC	30.00
The Lords Church, Goose Creek, SC	100.00
Nellie Creech, New Port Richey, FL	10.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Mildred Logan, Avon Park, FL	44.00
Central Ave. B. C., Tampa, FL	25.00
Briar Creek B. C., Williamsburg, KY	350.00
Big Creek B. C., Wayne, WV	100.00
John B. Wild, Sebring, FL	20.00
Rollynsburg B. C., Talcott, WV	50.00
Clearview M. B. C., Maceo, KY	20.00
Dorothy Hargitt, Decatur, AL	3.00
George Crawford, Summerlee, WV	10.00
Sov. Grace B. C., Fulton, MS	50.00
Sov. Grace B. C., Raleigh, NC	20.00
A. E. Massey, Lawtey, FL	25.00
Matthew Stanley, Beckley, WV	215.00
Morris Street B. C., Hobbs, NM	150.00
Marie Sutherland, Longwood, FL	50.00
Dempsey Henderson, Brazil	25.00
Philadelphia B. C., Decatur, AL	50.00
Anonymous	213.00
Subscriptions	232.62
Deposited to divide checks	353.00
TOTAL RECEIPTS	3,702.86
TOTAL	4,552.37
EXPENDITURES:	
Printing	561.92
Postage	485.00
Supplies	595.29
Dividing checks	353.00
Wages	1,433.80
Composer payment	216.58
FICA (taxes)	253.02
Sanitation	14.00
Repair	25.00
TOTAL EXPENDITURES	3,937.61
BALANCE 1-31-86	614.76