

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

Goodness

By J. Harvey

*No blank, no trifle Nature made or meant.
If nothing more than purpose in thy power,
The purpose firm is equal to the deed.*

*Who does the best his circumstance allows,
Does well, acts nobly---angels could do no more.'*

An old writer remarks that "The soul is always stamped with the same characters that are engraven upon the end it aims at---the correctness of which statement we presume but few, if any, will question. Men in general have their minds fixed upon some object they are anxious to accomplish; and, to realize the fulfillment of their hopes and desires, they spare no pains, regard no privations, and deem no exertions too laborious. The warrior is ambitious for fame and conquest; the politician attempts to exert an influence over the destinies of an empire; the voyager encounters the dangers of the

ocean to make new discoveries; and the traveler hazards his life in exploring remote regions to ascertain the nature of the climate, the manners and customs of the inhabitants. If such courage, eagerness, intrepidity, and zeal were transferred to religion in carrying out the great purposes of Jehovah in reference to the salvation of the human race, what a vast amount of truth and holiness would be promoted in the world.

But Christians are engaged in an enterprise of a far higher order than any of the characters just alluded to---an enterprise of mercy and beneficence. The religion of Christ is a religion of love, and all who enjoy its blessedness endeavour to contribute in some measure to the peace and welfare of their fellow-creatures. Goodness signifies desirable qualities, either physical or moral; and to be a Christian is to possess these virtues.

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The Travels of True Godliness

By Benjamin Keach
(1640 - 1704)

What True Godliness is. His Origin and Antiquity.

True Godliness being a great stranger to most men, and indeed known but by few, I shall, in the first place, before I treat of his travels, and of the entertainment he meets with, give you a description of him; because many persons are subject to so great an error, as to take Morality for him: some also take Counterfeit Godliness for him; and others, out of ignorance, (to say no worse,) rail, and ignominiously call him Singularity, Stubbornness, Pride and Rebellion, as if he were not fit to live, he being considered a seditious disturber of kingdoms, cities, towns and villages, wherever he comes; yea, such a factious and quarrelsome companion, that he is indeed the cause of all those



unhappy differences, divisions, troubles, and miseries, that are in the world. I conclude, therefore, nothing is more necessary, than to take of that mask which his implacable enemies have put upon him, and clear him of all unjust slanders, and reproaches of the sons of Belial; so that he may appear in his own original and spotless innocence, that none may be afraid of him, or be unwilling to entertain him, nor ashamed to own him, and make him their bosom companion.

Know, therefore, in the first place, that Godliness consists in the right knowledge of divine truths, or fundamental principles of the Gospel, which all men

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Reasons for Being Thankful

By Milburn Cockrell
(1941 - 2002)

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" (Col. 3:15).

THE FIRST NEW ENGLAND THANKSGIVING

The first American Thanksgiving was celebrated during the second winter in the New World. The first dreadful winter in Massachusetts had killed nearly half of the members of the colony. But new hope grew up in the summer of 1621. The corn harvest brought rejoicing. Governor William Bradford decreed that December 13, 1621, be set aside as a day of feasting and prayer, to show the gratitude of the colonists that they were still alive.

"The women of the colony spent many days preparing for the feast. Foods were



boiled and baked and roasted. The children were kept busy turning roasts on spits, or rods, in front of open fires. More than eighty friendly Indians came to the fest. The Indians brought

wild turkeys and venison, or deer meat, as their share. The tables were outdoors, and all the people sat around them like one large family. Prayers, sermons, and songs of praise were important in the celebration. Three days were spent in feasting and prayer. Then the Indians returned to the forest and the colonists to their task" (*The World Book Encyclopedia*, Vol. 16, pp. 8014-8015).

SOME FORGET TO BE THANKFUL

"I don't have to thank anyone for

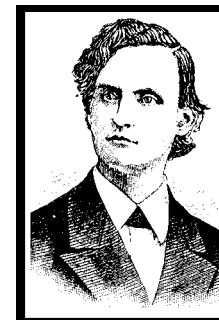
◊ (Continued on page 213)

Women Speaking in Mixed Assemblies

By James Broadman Hawthorne
(1837 - 1910)

Do the Scriptures permit women to speak in mixed assemblies? **"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant"** (I Cor. 14:34-38).

"Let the women learn in silence with all subjection. But I suffer not a



woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in

the transgression" (I Tim. 2:11-14).

If through God's infinite mercy, I am ever permitted to see the face of the apostle Paul, I shall feel that I owe him an humble apology for having many times tried to believe, that in some unaccountable way he had made a prodigious mistake, and inflicted on woman a cruel injustice in forbidding her to speak in the church. My sympathies,

◊ (Continued on page 211)

For every act of kindness, for every deed of mercy, and for every instance of benevolence shown towards the people of God there will be an ample recompense. -- J. Harvey

"It is more blessed to give than to receive" (Acts 20:35).

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- 1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

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Statement of Ownership, Management, and Circulation form for The Berea Baptist Banner, dated 10-01-09.

Goodness

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We should manifest at all times a disposition and readiness to do good, both in a temporal and spiritual point of view. Such a disposition God has graciously manifested towards us, for "The LORD is good to all, and his tender mercies are over all his works" (Ps. 145:9). He has provided for our temporal and spiritual wants: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). The same benevolent spirit was manifest in the conduct of the Saviour, not only toward those who acknowledged Him as their rightful Sovereign, but also to those who despised and rejected Him.

This excellent virtue ought to be exhibited by all Christians as far as practicable, in relieving the wants of the destitute, and in supporting the cause of God according to their ability. A religion without good works is false and vain; and if we lack this virtue, this fruit of the Spirit, our profession will avail us nothing. Goodness, or benevolence, is another important link in the believer's golden chain---another necessary trait in the Christian character, and is worthy of your attention and regard. Observe---

I. CHRISTIANS ARE TO MANIFEST A SPIRIT OF BENEVOLENCE.

The apostle Paul prayed that the Colossians "might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10). Notice---

1. Who are claimants to Christian beneficence? Here I may remark that a judicious discrimination should be exercised, in order that the stream of benevolence may flow in proper channels. That there are many objects of indigence, distress, and even wretchedness, we have ample evidence; but in many instances it is self-imposed distress, arising from idleness, extravagance, and dissipation;

and numbers of this class become itinerant mendicants, and, by unfolding tales of woe, frequently impose in a generous public. To lavish charity on such characters as these is to countenance vagrancy, support crime, and give license to deception and every concomitant evil.

But there are others who are in a state of comparative destitution, occasioned by a variety of circumstances over which they had no control, and are, therefore, justly entitled to Christian sympathy and aid. The widow and the fatherless, who have been deprived of their subsistence by a stroke of Providence; those who, by a sudden and unlooked for catastrophe, as the Holmfirth flood, have been stripped of nearly all they possessed; those who are wrecked on the ocean and cast penniless on a distant shore, or who perish, and leave sorrowing friends to bemoan their loss; and those who have been reduced to penury and want by severe and protracted afflictions, all have claims on our kindness and hospitality.

It appears from Scripture that the poor of Christ's flock have prior claims on Christian benevolence. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). The apostle instructs the Corinthians to make a liberal contribution for the poor saints at Jerusalem. "Now therefore," says he, "perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have" (II Cor. 8:11). And in his epistle to the Romans, he says, "Distributing to the necessity of saints; given to hospitality" (Chap. 12:13). The apostle Peter urges the manifestation of the same principle. "Use hospitality one to another, without grudging" (I Pet. 4:9). But we must not confine our acts of kindness to the poor of the Saviour's flock; but, on Bible principles, it must be extended even to our enemies; hence says Solomon, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

for thou shalt heap coals of fire upon his head, and the LORD shall reward thee" (Prov. 25:21-22). But while it is obligatory upon Christians to bestow their charity upon the bereaved and destitute, there are still higher objects that must not be overlooked, which are purely religious; they must do good not only to the bodies but also to the souls of men. This may be done---

2. By devoting a portion of our substance to religious purposes. "Honour the LORD with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9-10). There was a striking manifestation of liberality in behalf of the tabernacle in the time of Moses. "Take ye from among you an offering unto the LORD; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass" (Ex. 35:5); and at the 21st and 22nd verses we read that "Every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments. And they came, both men and women, as many as were willing hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered an offering of gold unto the LORD."

Places of worship are needed in which to preach the glorious Gospel of the blessed God, and conduct the devotional exercises of His people; and in order to accomplish this desirable object there must be the consecration of property, the free-will offerings which the Lord requires.

Great responsibility devolves upon the members of the church of Christ in reference to the extent they contribute to its support. Christians are to set an example in this respect as well as in any other duty they have to perform. There are innumerable spiritual wants to be supplied; and unless the contributions of professing Christians become more liberal and practical than heretofore, those necessities, however pressing, will not be supplied. Have we not at the present day to mourn on account of the spirit of covetousness which is cherished by many who avow their allegiance to Him Who gave Himself a ransom for the world? Do we not frequently blush when we receive the niggardly contributions of the more wealthy members of our societies, parted with, too, very reluctantly? Have not many yet to learn the important lesson, "Ready to distribute, willing to communicate" (I Tim. 6:18)? And how much more might be devoted to the cause of Christ by the less opulent in our communities if the

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Goodness

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principle of economy was understood and practiced? Some make inability a pretext for giving so little, or nothing at all. Speak to them about the claims of the heathen, and request them to hear the cries from abroad, as they are borne on the breeze or roll on the bosom of the ocean, **"Come over and help us,"** they will soon answer; 'Charity begins at home'; and at home it ends also. It would be much better if such cankered, money-loving, world-starving professors would reform their system of expenditure, or dispense with some superfluities, to enable them to render more pecuniary aid to religious objects. In many instances this might be done without sacrificing any domestic comfort or exceeding the bounds of moral obligation. **"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully"** (II Cor. 9:6). The extent of contributing to benevolent and religious objects must be in proportion to the ability possessed, **"For unto whomsoever much is given, of him shall be much required"** (Luke 12:48).

There are undoubtedly many pious persons who would cheerfully give more to the cause of God if they had the means; but **"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not"** (II Cor. 8:12).

As to the mode of giving, the Scriptures must be our guide. They teach us the spirit we should manifest. **"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work"** (II Cor. 9:7-8).

What is given for the spread of the Gospel and the extension of the kingdom of Christ in the world should be given cheerfully and freely. I have somewhere read two anecdotes bearing on this point, the substance of which is as follows: 'Some of the islanders in the South Seas contributed freely, according to their means, to the missionary cause. Being destitute of silver and gold, they gave oil, cotton, arrowroot, and hogs. If any offerings were not freely presented they were rejected, as they were informed there was no compulsion to give. One day a native brought a hog to the treasurer, and, throwing it at his feet, said in an angry tone, 'Here's a pig for your society.' 'Take it back again,' was the reply; 'God does not accept angry pigs.' The object of the institution, and the importance of supporting it from right motives, being explained to the man, he was exceedingly

mortified at having to take his hog home again.

In Tahiti a person brought a quantity of cocoa-nut oil to King Pomare in a bad spirit, exclaiming, 'Here are five bamboos of oil; take them for your society.' 'No,' said the king; 'I will not mix your angry bamboos with the missionary oil; take them away.' And he had to return with the gifts in his hands, grieved at having betrayed his meanness and subjected himself to the rebuke of his more liberal neighbors.

Christians may not only manifest a spirit of benevolence by devoting a portion of their substance to religious objects, but also by---

3. *Example and active exertion.* Paul's advice to Timothy is worthy of notice: **"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"** (I Tim. 4:12). **"Likewise also the good works of some are manifest beforehand; and they that are otherwise cannot be hid"** (I Tim. 5:25). Ignorance prevails to a fearful extent. Men are blinded by the god of this world. They are ignorant of God, of Christ, and of the plan of salvation; **"Having no hope, and without God in the world"** (Eph. 2:12). Hence the necessity of instruction. Men must be warned and instructed. To this urgent duty the apostle Paul was fully awake when writing to the Colossians: **"Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus"** (Col. 1:28). But we must not conclude that ministers are the only qualified and authorized persons to teach the ignorant the way to Heaven. There are many who are not qualified for the pulpit, but who are especially adapted for visiting the sick and directing the penitent to **"the Lamb of God, which taketh away the sin of the world"** (John 1:29). To instruct men in a spiritual point of view, and to be instrumental in turning them from darkness to light, from sin to holiness, and from Satan to God, is the highest good that can be conferred upon them. **"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins"** (James 5:20). Signals to activity are waving in every wind; and voices from heaven, earth, and hell urge the church to greater efforts and increased zeal in prosecuting her high and glorious mission on earth. The love of God should constrain us to exert our influence to do good as we have opportunity. **"For this thing the LORD thy God shall bless thee in all thy works, and in all thou puttest thine hand unto"** (Deut. 15:10). Observe,

II. THE MOTIVES WHICH SHOULD INFLUENCE THIS CONDUCT.

It should not be that of ostentation, nor merely for the sake of imitating some one

who has contributed largely, and obtained the applause of men. These are low and groveling motives, and are unworthy of individuals professing godliness. Our deeds are good or bad according to the principle by which we are actuated. This was a point noticed by our Lord in His Sermon on the Mount. **"Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. . . But when thou doest thine alms, let not thy left hand know what thy right hand doeth"** (Matt. 6:2-3). It should be---

1. *From a sense of duty.* **"He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"** (Micah 6:8). "Thousands of men," said the late Dr. Chalmers, 'breathe, move, and live, pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world; and none were blessed by them, none could point to them as the instruments of their redemption; not a line they wrote, not a word they spoke could be recalled, so they perished: their light went out in darkness and they were not remembered more than the insects of yesterday. Will you thus live and die, O! immortal man? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name, by kindness, love, and mercy, on the hearts of the thousands you come in contact with year by year, and you will never be forgotten. No! Your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening.'

Having ascertained what is our duty to our Maker and to each other, we should resolve to act accordingly, whatever difficulties may throb the path of duty. We must not be actuated by impulses and momentary excitement in matters of religion, but from a conviction that this is 'not a work of one day or two; there must be principle, firmness, and perseverance. The Christian character should be adorned by **"Whatsoever things are**

true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report" (Phil. 4:8).

True charity and religious principle are inseparably connected. This is illustrated in the following anecdote, furnished by R. Young. Some time ago a poor woman in Cornwall, who thought she ought to do something for God's cause, brought her offering, and presented it. A gentleman who witnessed the act said to her, 'My good woman, you are very poor, neither God nor man requires this sacrifice at your hands.' She looked at him, and, with an expression most significant, replied, 'Sir, who made you a ruler and a judge over me? Had you been standing at the treasury when the poor woman cast in her two mites, you would no doubt have addressed her in the same way; but our Saviour was there, and His language to her was that of encouragement and approbation; and the poor widow lost nothing, but gained much by this sacrifice; and I trust in God that it will be the same with myself. How encouraging to read that **"God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name"** (Heb. 6:10). Our liberality must flow---

2. *From a feeling of humanity.* **"When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: Because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor: and the cause which I knew not I searched out"** (Job 29:11-16).

One of the best evidences we can furnish of our regard for the weal of man is to promote his present and future happiness. All are subject to affections, bereavements, and disappointments; and equally uncertain as to how long we have to live on earth, and all must meet

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| WFAM, Augusta, GA | Sunday 4:00 - 4:30 p.m..... | 1050 | 5,000 AM |
| WFTA, Tupelo, MS..... | Sunday 9:00 - 9:30 a.m..... | 101.9 | 3,000 FM |
| WIJD, Mobile, AL..... | Sunday 8:00 - 8:30 p.m..... | 1270..... | 5,000 AM |
| KARI, Blaine, WA | Saturday 10:30 - 11:00 a.m..... | 550 | 5,000 AM |
| KXKS, Albuquerque, NM .. | Saturday 2:15 - 2:45 p.m..... | 1190 | 10,000 AM |
| DXUM, Davao City, Philippines | Sunday 2:30 - 3:00 p.m..... | 819 Khz..... | 10,000 AM |
| DXDS, Digos City, Philippines... | Sunday 12:00 - 12:30 p.m..... | 1161 Khz | 1,000 AM |

Goodness

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at the judgment-seat of Christ. These considerations should induce us to act towards each other and towards all men with due respect and affection; for he who fails in his duty to man must be a careless observant of his duty to God.

We must extend our thoughts beyond ourselves, or we shall violate the principles of religion, and incur the displeasure of the Almighty. Reciprocal affection, mutual sympathy, and Christian generosity, are characteristic of our love to God; but if hatred, unconcern, and covetousness are traits in our character--whatever sanctity we may profess--they are indicative of an unrenewed nature. **"Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God to him"** (I John 3:17). Christianity, and the sympathies of our common nature, require the observance of the great law of humanity, **"Whatsoever ye would that men should do to you, do ye even so to them"** (Matt. 7:12).

3. *From a regard to right.* **"The way of the just is uprightness: thou, most upright, dost weigh the path of the just"** (Isa. 26:7). When we contemplate the objects of Christian benevolence in a proper light, we must at once admit the justice of their claims. In point of order and importance, perhaps the institution of the Gospel ministry takes the precedence of all others. The renowned Baxter said: ---"The souls of men are to be preferred before their bodies in estimation and intention: but in point of time, the body is often to be preferred before the soul; because if the body be suffered to perish, the helping of the soul will be past our power." But while the one is attended to, the other must not be neglected. True charity couples both together; it promotes the benefit of the body as well as the good of the soul. It must be obvious to all who duly appreciate the preaching of the Gospel, that its claims to Christian benevolence are binding, reasonable, and just.

Other noble and praiseworthy institutions adorn the age, which have been termed the moral wonders of the age. The Sabbath school institution, the Bible Society, the religious Tract Society, and the Temperance Society, are worthy of support, and have claims on our charity; for they are sub-ordinate but essential auxiliaries to the preaching of the Gospel. If we look at the condition of those who are destitute of religion, reflect on the importance of promoting their salvation, and consider that such are the objects for whom the Saviour suffered and expired upon the cross, we must acknowledge the justice and worthiness of their claims.

The same principle will apply to the church. Christians are to labour for her extension and prosperity. **"Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing"** (Eph. 5:25-27). If Christ gave Himself for the church, for the reasons stated by the apostles, Christians ought to seek her good by contributing to her funds, maintaining purity of doctrine, enforcing Scriptural discipline, and in unwearied efforts to promote her edification and holiness. **"Pray for the peace of Jerusalem: they shall prosper that love thee"** (Ps. 122:6). Hear the language of the sorrowing captives by the rivers of Babylon, when reflecting on the city or place from which they had been driven: **"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy"** (Ps. 137:5-6).

4. *From the influence of religion.* **"I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men"** (Titus. 3:8). Religion has a powerful influence on the manners and habits of its possessors. Having believed in God, and publicly avowed allegiance to Him, they are to maintain good works, by administering to the wants of others, in proportion to the means possessed and in accordance with the principles of religion. While good works are essential to religion, by these alone none can gain Heaven. In religion, faith and works go together. The apostle James, when exposing the fallacy of those whom we should call by a modern term Antinomians, who placed all their religion in faith, and neglected good works, as forming no part of religion, laid much stress on good works, not as the cause of his justification, but as the effect or evidence of his faith. Let us hear him on this matter. **"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?"** (James 2:14-20).

III. THE REWARD WHICH SUCH

CONDUCT SECURES.

"It is more blessed to give than to receive" (Acts 20:35). For every act of kindness, for every deed of mercy, and for every instance of benevolence shown towards the people of God there will be an ample recompense. The widow's mite cast into the Lord's treasury, and the cup of cold water given to a disciple, will not be overlooked. Such actions shall in no wise lose their reward; for the Saviour will say to those who performed them, **"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"** (Matt. 25:40). There is---

1. *Personal satisfaction.* This arises from a sense of duty performed. Active goodness is a source from which arise in a renewed heart the most enlarged and elevated pleasures. **"But to do good and to communicate forget not: for with such sacrifices God is well pleased"** (Heb. 13:16). The consciousness of having done our duty to God and our fellowmen must on all occasions afford pleasurable reflection and internal satisfaction.

But how frequently professors of religion have to mourn on account of the privileges they have neglected, and lament over manifold omissions of duty and unfaithfulness to God. Dying regrets are very common; and if the rich but covetous professor desires to be free from such emotions when he leaves the world, he must now rid himself of the charge of parsimony, cease to sin against his Maker, and attend to the requirement of the Gospel, **"Freely ye have received, freely give"** (Matt. 10:8). Let the less affluent be more active, and the lukewarm more earnest and prayerful; for **"It is good to be zealously affected always in a good thing"** (Gal. 4:18). Adopt every mode and available means within your reach to contribute to the sum of human happiness; serve your own generation by the will of God. This will afford you the greatest pleasure on earth, and the highest satisfaction when to Jordan's brink you come. **"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them"** (Rev. 14:13). Then there is---

2. *Pleasing success.* To a pious mind this is a liberal reward: **"Your labour is not in vain in the Lord"** (I Cor. 15:58). The consciousness of having wiped some tear away, of having relieved some person in distress, comforted some sorrowing heart, alleviated the misery of some outcast, led some wanderer to Christ, and directed some inquiring penitent to the old paths and the good way, is a rich reward for the labor bestowed.

The Christian is warranted to expect the blessing of God upon his efforts to do good. The amount of success may not be equal to his desires; but this is

no inducement to relax his efforts, but should stimulate to greater diligence and more frequent pleadings at the throne of grace. 'My brother,' said an active minister, 'to have one poor sinner to own thee in the day of judgment as an instrument in God's hand in plucking him as a brand from the burning will be a greater comfort to thy glorified spirit in the day of the Lord than if thou hadst been the greatest orator that ever engaged the attention of an audience.'

"Cast thy bread upon the waters, and thou shalt find it after many days" (Eccl. 11:1). It is encouraging to a pious and liberal Christian to know that his example has produced emulation. Others, by seeing his good works, have, in many instances, been induced to go and do likewise. **"And let us consider one another to provoke unto love and to good works"** (Heb. 10:24). Besides, there is---

3. *Divine approbation.* **"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God"** (I John 3:1). They know they are loved: they possess the internal evidence of His favour; they know it experimentally. He manifests His love to them by the witness of His Holy Spirit, in the peace and joy shed abroad in their hearts, by renewing their spiritual strength, by supporting them in their conflicts, by the pledges and promises revealed in His Word, by the rich communications of His grace, by the revelations of His glory, and by the title He has given them to an incorruptible inheritance in Heaven. Then there is the constancy of this love. The Father loves His willing and obedient children with an unremitting love. He loves them at all times, and under all circumstances, with a love that is pure and unchangeable. **"Having loved his own which were in the world, he loved them unto the end"** (John 13:1).

Besides the reward secured on earth--in personal satisfaction, in the success realized, and pledges of divine love---there is a reward in Heaven.

*"Why talk we now of earthly things,
The wealth of empires, crowns of kings,
Or aught below the skies?
Can crowns or scepters be compared
With that exceeding great reward
On which we fix our eyes?"*

Having shown that Christians are to manifest a spirit of benevolence; pointed out the claimants; how, and in what manner, it must be manifest; the principles by which they are to be actuated; and the reward such conduct secures; I now conclude this address by adding a motive and a caution---a motive to excite to beneficence, and a caution against depending on good works alone. Many incentives to Christian generosity and kindness might be adduced, but let one suffice: ---

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Goodness

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The fact that it is an imitation of the most exalted character. The Saviour went about doing good both to the bodies and souls of men. **"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"** (II Cor. 8:9). What arguments can be more forcible, what motives more constraining, and what conduct can be more influential, than the arguments of the apostle Paul and the example of the Redeemer? You are told what He was--**"He was rich"**; what He became--**"poor"**; and what was His design--**"that ye might be rich."** He was rich in Heaven, rich in glory, honour, and immortality; yet He became poor, to enrich mankind with the blessings of pardon, peace, holiness and Heaven. Real benevolence, pure patriotism, and stupendous love dwelt in Him. No character was so brilliant, no history so full of interest, and no deeds so philanthropic, as the character, history, and deeds of the Saviour. He was a kind benefactor to the poor, a physician to the afflicted, a deliverer to the captive, and a Saviour to all, **"specially of those that believe"** (I Tim. 4:10).

What unspeakable love! what infinite compassion! and what unlimited goodness He displayed during His life and in His death on the cross! He gave Himself for us. Then ought we not to make suitable returns, by devoting our time and influence to His cause, and by responding to the cry of the perishing, and the call of the Father, **"Son, go work today in my vineyard?" "How much owest thou unto my Lord?"** (Luke 16:5). Do we owe less to Him than a Paul, a Cornelius, a Wesley, a Whitfield, a Morrison, a Carey, a Coke, a Brainerd, a Martyn, a Wheelock, a Bourne, a Clowes, a Williams, a Moffat, and hundreds more, whose praise is in all the churches?

The following account is recorded of Howard, the distinguished philanthropist: He has visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; nor to collect medals, or collate manuscripts; but to dive into the depths of dungeons; to

plunge into the infection of hospitals; to survey the abodes of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries. His plan is original, and it is as full of genius as it is of humanity. It was a voyage of discovery, a circumnavigation of charity.

When we contemplate the claims of the church and the world, the spiritual destitution of millions of the human race, the spiritual destitution of millions of the human race, the deep poverty and humiliation to which the Saviour stooped, the zeal and self-devotedness of many to the cause of Christ, and the responsibility devolving upon us, may we not exclaim--

*'Were the whole realm of nature mine,
That were a present far too small,
Love so amazing! So divine!
Demands my soul, my life, my all!'*

Let all who profess the Christian name imitate such exemplary characters. They are models for us to copy. It is honourable to tread in their steps, to imbibe their spirit, and embalm our names in works of piety and benevolence; for **"the memory of the just is blessed"** (Prov. 10:7). But--

None must depend on good works. Charitable deeds and liberal contributions to the cause of Christ cannot prepare the soul for Heaven. There must be conversion, justification by faith, and holiness, **"without which no man shall see the Lord"** (Heb. 12:14). **"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing"** (I Cor. 13:3). If any expect or hope to merit Heaven by acts of charity, while they are strangers to a renewed heart, their expectations are vain, and their hope delusive. **"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God"** (John 3:3).

*'If love to God and love to men
Be absent, all my hopes are vain;
Nor tongues, nor gifts, nor fiery zeal,
The work of love can e'er fulfil.'*

Admitting, then, that goodness is a Christian virtue, and an indispensable element in the formation of the Christian character; a link in the golden chain, a fruit of the Spirit, and yet is no item in your account, let me remind you of the declaration of the apostle James, **"Therefore to him that knoweth to do good, and doeth it not, to him it is sin"** (Chap. 4:17). Should you live and die, unadorned by the fruits of the Spirit, hear your doom: **"And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes"** (Luke 12:47).

To avoid this punishment there must be a prompt attention to the duties

devolving upon you. Work out your own salvation while it is called today, for the night cometh when no man can work. Repose not in indolence, the work is all important; it requires haste; time is short; you stand in jeopardy every hour. Death's deep midnight will soon wrap you in its shadows, and the grave hide you in its gloom. Wipe the badge of disgrace from your foreheads, rub the slumber off your eyelids, erase your names from the calendar of the enemies of God; rise and stand upon your feet in the character of active, thinking, rational beings. **"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest"** (Eccl. 9:10).

*'The task Thy wisdom hath assigned
O let me cheerfully fulfil!
In all my works Thy presence find,
And prove Thy acceptable will.'*



True Godliness

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ought to know, and be established in, that would be saved. Without controversy, **"great is the mystery of godliness: God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up to glory"** (I Tim. 3:16). These great truths of the Christian religion are called Godliness.

Now, should any demand further to hear more particularly what those principles of divine truth, or fundamentals of the Christian faith be, which are the essentials of True Godliness, I answer,

1. That there is one eternal, infinite, most holy, most wise, just, good and gracious God, or glorious Deity, subsisting in three distinct persons--the Father, the Son, and the Holy Ghost; and these are one--that is, one in essence.

2. That this God, out of His great love and goodness, hath given us one sure, and infallible rule of faith and practice, viz. the Holy Scriptures, by which we may know, not only that there is a God and Creator, but the manner of the creation of the world, and of all things, in six days; together with the design, or reason, wherefore he made all things; and also to show us how sin came into the world, and what righteousness it is which God's holy nature requires, to our justification, or discharge from the guilt of sin, etc., viz.: by a Redeemer--His own Son, whom He sent into the world; and that there is no other rule or way to know these things, so as for men to be saved, but by revelation, or the sacred records of the Holy Scriptures. And that the mystery of salvation lies above human reason, and cannot be known by the natural light in men.

3. That our Redeemer, the Lord Jesus

Christ, Who is the Surety of the new covenant, and only Mediator between God and man, is truly God of the essence of the Father, and truly man of the substance of the virgin Mary, consisting of these two natures in one person; and that redemption, peace, and reconciliation, are by this Lord Jesus Christ alone.

4. That justification and pardon of sin is alone by that full satisfaction which Christ made to God's justice; and that is apprehended by faith alone, through the Holy Spirit.

5. That all men who are, or can be saved, must be renewed, regenerated, and sanctified by the Holy Spirit.

6. That there will be a resurrection of the bodies of all men at the last day.

7. That there will be an eternal judgment, that is, all shall be brought to the tribunal of Jesus Christ in the great day, and give an account for all things done in the body; and that there will be a future state of glory and eternal happiness of all true believers, and of eternal torment and misery of all unbelievers and ungodly persons, who live and die in their sins.

Now, I say, in the true knowledge and belief of these principles (which comprehend the fundamentals of true religion or the Christian faith) does True Godliness consist, as to his essential part.

Secondly, Godliness, as to his inward parts, is a holy conformity to these sacred and divine principles, which natural men understand not. True Godliness consists in the light of supernatural truths and life of grace, God manifesting Himself in the light of those glorious principles, and working the life of supernatural grace in the soul by the Holy Ghost. It consists in the saving and experimental knowledge of God and Jesus Christ; in having the evil qualities of the soul removed, and heavenly habits infused in their room; or in a gracious conformity, disposition, and affection of the heart of God, cleaving to all truths made known to us, finding the powerful influences of the gospel and spirit of Christ upon us, whereby our souls are brought into the image and likeness of His death and resurrection. This is True Godliness. Not a bare living up to the natural principles of morality nor an historical, notional, or dogmatical knowledge of the sacred gospel, and its precepts, but in a faithful living up to the principles of the gospel, discharging our duties with as much readiness and faithfulness towards God as towards man, so that our conscience may be kept void of offence towards both (Acts 24:16).

It consists in forsaking every sin, and loathing it as the greatest evil, and cleaving to God in sincerity of heart, valuing Him above all; and, from a principle of divine love, being willingly subject to all His laws and appointments. Godliness makes

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True Godliness

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a man say with the Psalmist, "**Whom have I in heaven but thee?**" (Ps. 73:25). St. Austin saith, "He loves not Christ at all, that loves him not above all." He that entertains True Godliness, is as zealous for the work of religion, as for the wages of religion. Some there be, who serve God, that they may serve themselves upon God. But a true Christian desires grace, not only that God would glorify him in Heaven, but that he may glorify God on earth. He cries, "Lord, rather let me have a good heart, than a great estate." Though he loves many things beside God, yet he loves nothing above God. This man fears sin more than suffering, and therefore he will suffer rather than sin.

Thirdly, that you may have a complete and perfect knowledge of him, it may not be amiss if I describe his form, together with the very habiliments he continually wears.

The external parts of True Godliness are very beautiful; and no wonder that they are so, seeing he was fashioned by the wisdom of the only wise God our Saviour, the works of whose hands are all glorious. But this, viz. the formation of Godliness, being one of the highest, and most admirable contrivances of his eternal wisdom, must of necessity excel in glory and amiableness. His form and external beauty, therefore, are such, that he needs no human artifice to paint or adorn him, or to illustrate or set off his comeliness of countenance; for there is nothing defective as to his evangelical and apostolical form, as he came out of his great Creator's hands. And as there is nothing from head to foot that is superfluous, so every line and lineament, vein, nerve and sinew of him, are in such an exact and admirable order placed, that to his beauty there can be no addition. Every one, therefore, that adds too, or alters any thing, touching the form of True Godliness, mars and defiles instead of beautifying. Besides, God hath strictly forbidden any thing of this nature to be done. "**Add thou not unto his words, lest he reprove thee, and thou be found a liar**" (Prov. 30:6) by ascribing that to God which is none of His. Do not the Papists call those superstitious and vain ceremonies used in their church, by the name of God's worship? And what is this less than putting a lie upon Him? Besides, it reflects upon the wisdom of God, to attempt to change or alter any thing in the form of Godliness, as if He did not know best how He Himself would be worshipped; but must be indebted to man for his help, wisdom, and contrivances, touching many things that are called decent and necessary. And does it not reflect upon the care and faithfulness of God, to suppose that He should not Himself take care to lay down

in His blessed Word, things which are all necessary to the form of Godliness, without weak man's care and wisdom, to supply what He should omit?

All, therefore, may perceive, that True Godliness never changes his countenance: he is the very same, and not altered in the least from the aspect he bore in primitive times; nay, and there is indeed nothing more foreign to him than those pompous garbs, superstitious vestments, images, crossings, salt, oil, holy water, and other ceremonies, which are by many thought necessary to his existence. Therefore take heed you do not mistake the counterfeit form of Godliness for the true one. It is only necessary to note one thing more, viz. you must be sure to receive the power of Godliness with his form; for his form, without his inward life and power, will do you no good: it is but as the body without the soul, or the shell without the kernel, or the cabinet without the jewel. Neither ought any to slight his form, for you may remember what the apostle speaks of the "**form of doctrine,**" (Rom. 6:17), and of "**the form of sound words,**" (II Tim. 1:13), for as the true faith must be held fast, so must the profession of it also. You may, it is true, meet a shell without the kernel; but it is rare to meet the kernel without the shell!

Having thus briefly given you the description both of the inside and outside powers and form of True Godliness, we shall proceed to show you whose offspring he is. By his name, Godliness, or God-likeness, we may discover from whence he descends and learn of what noble parentage he is. He is indeed high-born, the great and glorious offspring of the Lord Jehovah, the Almighty Prince of Heaven and earth, the King of kings, the Lord of lords, the universal monarch of the world, whose kingdom ruleth over all. And as this is His noble extract, so likewise He is always in high favor with his prince; for there is not one in Heaven or earth, whom He loves more, or in whom He takes more delight, than in True Godliness; nor is there any indeed more like Him, or that more represents him in all the earth for he bears His express and heavenly image; yea, and such a venerable respect and gracious esteem hath he of Him, that those who love him, He loves; those who hate him, He hates; those who receive him, He receives, and those who reject him, He rejects; where he comes to dwell, there God, Christ, and the Holy Ghost dwell.

Godliness is of great antiquity; nay, according to the description we gave you of him, in the first place, we may well say, he is without beginning of days, for Truth, (sometimes he bears that name,) dwelt in God from everlasting. But if we speak of his antiquity, in respect of his dwelling here below, the first man that knew him was Adam; who, whilst he stood in the state of innocency, enjoyed his company, but by the malice of a great

and potent enemy he was abused, and his image so defaced and marred, that he forsook his habitation, which was the ruin of our first parents, and their whole posterity; and had not the King of Heaven and earth, through His infinite wisdom, provided a way to recover man from his lost estate. Godliness had made his abode no longer in this world; for by means of corruption of nature, there was brought forth a monster whose name was Vice, otherwise Lust, who found so much favor with Adam's children, that Godliness was utterly discountenanced. Though he was the offspring of Heaven, and the only delight of Jehovah, and unto man the greatest friend and benefactor, striving to enrich him, cheer his heart, and make him truly noble and renowned on earth, and bring him back into his primitive glory, and thereby at last make him eternally happy in Heaven, yet he was so lamentably slighted, that but one of Adam's offspring cared for him at that time. And he, for entertaining him with that just and good respect he deserved was by his brother, whose name was Cain, basely murdered. Godliness, by this, perceived very early with what kind of usage and entertainment amongst the children of men he was likely to meet. And truly never was there any one so nobly descended, and of such an excellent, peaceable, a nature and behaviour, so dealt with as Godliness hath been, from the beginning to this day, except the prince of Godliness himself. Yet he found some friends after Abel was slain, who entertained him kindly: and though they were reproached, hated, and persecuted for showing favor to him, yet they never lost by him, but were infinite gainers; nay, so great a friend was he to the next man who eminently embraced him, that he saved him from the grave; he went him to Heaven without calling at the gate of death. It is impossible to describe what sweet and heavenly communion, true joy and felicity, this good man had with Godliness, for the space of three hundred years; for so long they abode together on earth, and now dwell together with the Father of True Godliness, and His only begotten Son in Heaven. Some time after this great prince (for so they are all made who entertain True Godliness) was carried to Heaven, the dominion of Vice became so complete, and the guilt of men grew to such an awful magnitude that Jehovah was constrained to destroy them from off the earth, by a fearful and amazing flood of water. There was, at this time, but one man on earth, (viz. Noah,) who was an eminent lover of Godliness, though it is not to be doubted but his wife and sons especially two of them, were likewise in some measure friends to him. Noah was commissioned to advocate the cause of virtue and the character of True Godliness by public preaching for one hundred and twenty years; but we are not informed of the least impression

being on any heart, so dominant was sin.

But to proceed in this brief account of the antiquity of Godliness, it will not be amiss if we speak of the next renowned man after Noah, who entertained him, and how he was blessed in so doing; his name at first was Abram, but afterwards Abraham. This man lived for sometime amongst a blind and idolatrous people, and was ignorant of True Godliness; but when he became acquainted with him, few men ever loved him better. He made him his bosom companion, and chief delight (and so indeed must every one that entertains him;) and hereby he became great, and his glory and renown were spread abroad. Indeed, because he cherished True Godliness, he was called the "friend of God," and the father of all true lovers of Godliness: and besides the outward blessings this faithful man reaped as the fruit or reward of Godliness, which were many, for he had much cattle, men-servants, sheep, camels and asses; he was blessed also with all spiritual blessings, viz. he had sweet fellowship and communion with God, and abounded in faith, love, and joy in the Holy Ghost.

I might proceed further, and show you who they were that entertained Godliness in the succeeding ages, for the space of more than two thousand years, what great blessings he brought them, and what they suffered for his sake; but I can give you a brief hint or two upon this account. Lot was saved by him from the fire of Sodom, for the angel could do nothing till Lot was gone forth. Joseph suffered for him by his envious brethren, but Godliness advanced him for his integrity at last. David, for the love he bare to him, was for many years together, greatly persecuted, but afterwards Godliness raised him to great honor, made him rich, and set a crown upon his head.

I might show how in ancient days, he was very much hated and persecuted: some of his true friends cast into a fiery furnace, and another into a lion's den; yet they never lost any thing by him, nor did they ever repent the entertainment they gave him. If we come into the times of the Gospel, it is well known what usage he met with in our Lord and Saviour Jesus Christ, and His blessed apostles. Afterwards, by the heathen Emperors, he was most cruelly hated and persecuted; and those who entertained him were put to all manner of deaths and torments imaginable. Lastly, we might show you what hard usage he met with by Counterfeit Godliness I mean papistry, for near twelve hundred years; and how many of his dear children and servants have, for the sake of him, been burnt to death, and otherwise tormented, in most nations in Europe. But what has been said is sufficient in relation to the antiquity of True Godliness, and his various treatment in former days.



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What Is Truth?

The Roman Procurator, Pilate, asked the question, "What is truth?" The average, sane, level-headed common sense person of today should be able to answer this question, as well as give some qualities of truth. One of my college professors, Dr. Elmer Towns, used to say, "Truth is that which is consistent with itself and corresponds to reality." Webster gives these thoughts for a definition of truth: "The real state of things; the body of real events or facts; CORRECTNESS."

Since God is the first cause of all things, He sets the standard for truth. All truth ultimately comes from Him. If God says something is right, it is. If He says it is wrong, it is. But man does not always agree with God. Truth stands on its own, but never apart from God. Notice also truth is absolute, not relative. The presence of truth demands the existence of that which is false. If something is true, then the opposite of that truth is a lie. One of the first truths uttered by God to man was absolute, concerning death by disobedience in eating of the forbidden fruit. Satan tried to counter the truth of God with his "Yea hath God said...?" statement, which has been repackaged and used on man millions of times since Eden.

Truth is absolute, else it cannot be truth. Truth cannot be conditional. Every time a law is broken or enforced, it is a statement of absolute truth. When truth becomes relevant because of time, culture or situation, it loses authority and becomes a servant, not a master. When any act can be wrong for me, but right for you, there can be no order or structure in society. Murder, theft, adultery, etc. can be justified. How can we know the truth of what is right or wrong for a society? What sets the standard for that which is considered legal or illegal, and what is the standard for punishment? If emotion or outcome determines right or wrong, then nothing can be ultimately right or wrong, anarchy is the result and no one has to adhere to any laws or principles, since no act can be said to be wrong, malicious, immoral, degrading, sinful or illegal.

The existence of moral law demands the existence of a lawgiver. Either man has given the law or it came from another source. If man gave it, then it is not absolute, for it can be changed by man. If the consciousness of right and wrong came from another source, then who, or what, or where is that source? If it came from a source higher than man, then the law transcends man, and man cannot

alter it.

In almost all societies world wide, it is usually wrong to steal, kill, defraud, etc. In other words, every culture has standards of conduct considered to be good or bad. Where did these standards originate? Even atheistic humanists will usually admit it is wrong to steal, kill, etc. Where did they get this awareness of right and wrong? What is their standard of measurement? This universal awareness came from God, who put His law in the heart of all men to give them a general revelation of Him as creator who is also the divine law giver.

If there is a law and it is broken, then what? Is there accountability and punishment? The accountability is to God first, then man. Notice what Joseph said in the book of Genesis when he refused to commit adultery with the wife of Potiphar: "**How then can I do this great wickedness and sin against God?**" If there is an absolute law higher than man, there must be a lawgiver higher than man and if man breaks His law, man is accountable to Him. And now we have the rest of the story. Man rejects absolute truth as a higher law, thereby denying a higher power, resulting in denial of accountability to the divine judge of the universe. Conclusion? Man can now sin freely.

With the denial of a higher moral law, given by the divine law giver, the stage is set to create your own truth. Abortion is no longer seen as murder, but birth control or a woman's choice. Being male or female is no longer an absolute, determined by God at conception and validated at birth, but gender can now be chosen by the person. And since no person is necessarily male or female, then anyone can now choose which gender they want to marry, that is, if the other person has determined their gender. If neither has determined their own gender, then whoever, can marry whatever, and become who knows what. (Can't you just hear that pronouncement by the preacher, "You may now kiss whatever you determine your groom-bride-thing to be.") Stealing is no longer wrong. Redistribution of goods is acceptable if one has more than another, especially if the one lacking was born into poverty, the wrong ethnic background, etc..

People in the media tell us what is truth and what we should believe. Pseudo-Science creates truth and tells us the earth is billions of years old, that it came from nothing with no design, and is slowly getting better and better. And you should believe it, because it's in a textbook.

Before taking the stand of testimony in court, a witness has to swear to, "Tell the truth, the whole truth and nothing but the truth, so help me God" which is revealing. Notice, this oath is a confession of man's depravity and his dependence upon God for help in telling the truth.

And man certainly needs help in being truthful.

A good perspective on truth is found in this old Hebrew prayer: "From the cowardice that shrinks from new truths; from the laziness that is content with half truths; and from the arrogance that thinks it knows all truth; Oh God of truth, deliver us."



Some Things A Christian Learns After Being Saved

By John R. Gilpin
(1905 - 1974)

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen" (II Peter 3:18).

When a sinner is saved he knows

only two things so far as Christian experience is concerned. He knows that he is a wretched sinner and that Christ died for his sins. Nobody ever was saved until he became aware of his sinfulness before God; and nobody was ever saved without realizing that Christ died for his sins. These two truths are the first things that a person learns so far as Christian experience is concerned.

You can't expect a new convert to know much else beside these two things. He knows that he was lost, but now, through the work of Christ, he has the remission of sins. Like the blind man, a new convert can say, "I once was blind, but now I see." He may not be able to quote a single passage of Scripture correctly, but these two facts he knows.

Now, after one is saved---after he has been born into the family of God-- he should begin to grow. When a baby comes into this world, it is only natural that he will grow up. No one expects that new-born babe to remain in the cradle all of its life. Well, spiritually speaking, a person who has been born of God should grow spiritually. He should learn more about the Word of God and grow in the grace and knowledge of our Lord and Saviour, Jesus Christ. If a person who professes to be a Christian does not grow, then something is wrong somewhere. It may be that the person has not really been saved, or it may be that he has been fed on spiritual pabulum and therefore is still a spiritual babe. But if properly fed, every spiritual babe will grow.

Now, in this message, I shall point out

a few things that a Christian learns after he is saved. These things evidence the fact that he is growing spiritually.

I. First, a Christian soon learns that HE IS NOT SINLESS, as he perhaps thought.

You know, a great many people think that to be a Christian one must become and remain perfectly sinless. They think that becoming a Christian means you quit your meanness and turn over a new leaf, and they think that to remain a Christian, one must never sin. In other words, they think of salvation in terms of what man does and not what the Lord Jesus has done.

But salvation has nothing to do with man's works. Salvation is of the Lord. Jesus lived a perfect life for us, and He died to pay for our sins. His perfect life is counted on our record, and His death takes away all of our sins. That is our salvation. Once we are led to see that truth and believe it, we are Christians. Now we live for God as His grace enables us, not to be saved or to stay saved, but because we loved the Lord Jesus for saving us by His own life and death.

But many folks have warped ideas along this line and think they are sinless. However, when a person becomes a Christian, he soon learns that he is still possessed of a wicked, fleshly nature. I remember how I thought that I would not sin again after I was saved. But it wasn't long until I found out that my old flesh had not been changed. I had a new nature, yes; but I still had "old Adam," too. I now had the old sinful nature and the new nature given by God. Those two natures began to fight against each other, and there has been a civil war within me ever since. It wasn't long after I was saved that I learned this fact as to the two natures. There are some folk who think they only have one of these natures. Well, they are right in one respect: they do have only one nature, the old Adamic nature; if they had the new nature they would have light so as to be able to see that they are not sinlessly perfect.

Paul, in Galatians 5:17, says: "**For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.**"

Thus we see, a Christian has two natures and is not sinlessly perfect in the flesh. If you are saved, you realize this fact.

II. A second thing a Christian learns after being saved is that HE NEEDS CONTINUAL CLEANSING FROM SIN.

In the Book of I John, chapter one, verse seven, we read: "**But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.**"

This verse tells us that if we are walking

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Some Things A

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in the light, in fellowship with one another, the blood of Christ cleanses us from our sins. In other words, this verse shows us that when we are at the peak of spiritual fellowship, we need our sins cleansed. Now, how are we to get our sins cleansed? John tells us in verse 9 of this same book. We read: **"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."**

Now, when we are walking in the light, we will see our sins. And when we see them, we are to confess them to the Lord for cleansing. If we confess, then we are cleansed. That is how we are to stay in fellowship with Christ. If we don't confess our sins, then our hearts grow cold toward the Lord and our consciences bear down upon us with guilt.

Many people fail to confess their sins to Christ, and they backslide. They often quit praying, quit reading their Bibles, quit going to church---they simply get cold toward spiritual things. This is why many folks think that they are lost again, and they say they have "fallen from grace." Oh, no, beloved, they have simply failed to confess their sins and thus they are out of fellowship with the Lord.

If you are a Christian, may you ever be conscious of the fact that you need to continually confess your sins for cleansing.

III. A third thing I mention is this: A Christian learns that God's PROVIDENCE LEADS, GUIDES, AND CONTROLS HIS LIFE.

The providence of God is the sweetest truth the saint can learn. It comprehends all the others. The providence of God simply means that all things work together for the good of the saints.

Regardless of what the affliction, persecution, or even sin might be, God has a purpose in it that will be for the saint's good.

Nothing comes to pass by chance. God is sovereign over all things. His hand is upon the world. Satan can do nothing except as God permits and controls. Evil men can go no further than God pleases. He doesn't have to permit us to suffer temptations, affliction, or persecution, but He has a purpose in it all. Read the life of Joseph in the latter chapters of the book of Genesis, and you will see how God's providence cares for the saints. Joseph's brothers tried to get rid of him by selling him to the Ishmaelites. You remember that the Ishmaelites then sold Joseph to an Egyptian, and finally, down in Egypt, Joseph became a high-ranking official. It was through his power that the children of Israel were saved during the time of famine. When Joseph's brothers finally knew who Joseph was, they were afraid and bowed before him. But Joseph

said.

"Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen. 50:19, 20).

Whatever we may be called upon to do, be assured that God has a purpose in it. He orders our steps as He pleases, and everything---though we may not know how---works out for a definite purpose.



What Will It Matter In Eternity?

In eternity, what will it matter how well dressed we were on earth, if we stand naked before God, with nothing to cover our sins? There's only one covering for sin---the death of Jesus Christ. **"In whom we have redemption through his blood, the forgiveness of sins"** (Eph. 1:7).

In eternity, what will it matter how well accepted we were in social circles, if we are not accepted into the presence of God? There's only one way to acceptance with God---through the death of Jesus Christ. **"He hath made us accepted in the beloved (Christ)"** (Eph. 1:6). **"That we might be made the righteousness of God in him (Christ)"** (II Cor. 5:21).

In eternity, what will it matter how rich we were, if we are not rich toward God? There is only one way to be rich toward God---through the death of Jesus Christ. **"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich"** (II Cor. 8:9).

In eternity, what will it matter what kind of food you had on your table, if you have not eaten of the BREAD OF LIFE? Jesus Christ is the Bread of Life (spiritual, eternal life). **"I am that bread of life"** (John 6:48). **"He that hath the Son hath life; and he that hath not the Son hath not life"** (I John 5:12).

In eternity, what will it matter what kind of house you lived in on earth, if you are not alive in Christ? Through His death is our life. **"God hath given to us eternal life, and this life is in His Son"** (I John 5:11). **"I am the good shepherd: the good shepherd giveth his life for the sheep"** (John 10:11).

In eternity, what will it matter what kind of friends we had on earth, if we have

not Christ as our Friend. He alone is the sinner's friend, when it comes to doing us any good in eternity. They called Him **"a friend of. . . sinners"** (Matt. 11:19). Indeed He was, for He said, **"Greater love hath no man than this, that a man lay down his life for his friends"** (John 15:13). You can know Him as your Friend by trusting the salvation of your soul into His hands.

Yes, what will all these things matter in eternity? Of course, they will matter nothing, yet mankind bases this whole life upon the pursuit of these things that perish.

Reader, the only thing that will matter in eternity, so far as your eternal destiny is concerned, is this: Are your sins removed?

The only way to have sins removed is to have a sacrifice that is acceptable to God. God must punish your sins. This will either be in Hell or you must have some other sacrifice or sin-offering. There is only one such offering acceptable to God. It is the offering of Jesus Christ!

"Christ was once offered to bear the sins of many" (Heb. 9:28).

Do you have Christ as your offering? If not, you are invited to Him. You may have Him. It doesn't matter how blackened you are as a sinner. God will accept the Son of God as your sin-offering. His death pays for the sins of the blackest sinner who ever did or ever shall stake the salvation of His soul upon Christ!

THREE CLASSES OF MEN

By Paul Rader

"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" (I Cor. 2:14).

This is a hard saying for the unconcerned man to believe. He tries to argue with a spiritual man about the spiritual man's experiences, but gets angry when he is told he cannot understand. The natural man believes that there is nothing he cannot understand. We believe it is a feeling of being excluded that starts the fires of hate in the natural man's heart. Seeing others eating of a bread that he knows nothing of, and seeing them delighted with it and sustained by it exasperates him. He is bound to do something, so he names their experiences "foolishness." He might write "brass" on a bar of gold, but naming it doesn't change it. They tell of a farmer who looked at a giraffe in Lincoln Park Zoo for fifteen minutes. Then he turned away with a disgruntled grunt, saying, "There ain't no such animal." But the giraffe is still at the zoo.

SECOND CLASS

There are men who know that spiritual things are real, and this class of men are called "saved" because they have

experienced a change of heart that gives them discernment of spiritual things. This class live in a real, vital sense, a new life. Knowing religious things is far different from knowing things which the Spirit of God has revealed. We may seem to some to be awfully hard on the church of our day, but we speak in stinging terms that those who are being deceived by religion might come to be saved, and know spiritual things. One writer speaks of this condition thus: "Some of the most able and conservative observers of the passing generation have told us that they do not believe that over 25 per cent of the membership of our churches are born again. . . . There is great peril as well as value in religious training. A child may learn to say his prayers, be sent to Sunday school, in due time be pressed to join the church, and later even become an active officer in the church, with no other motive than the supposition that, by such activities, he is placing himself in the right relation to God.

Yes, there is a sad need these days that so-called Christians be real Christians---born again folks.

THIRD CLASS GLOVES

This class is the spiritual man, who walks by the light and in the fellowship of the Spirit. He does not trust his flesh for leading or spiritual strength. He does not substitute talents for trusting in his Lord. He does not substitute human activity for power in prayer. He goes to his closet to hear what God would say to him and through him, and in yieldedness he allows the Spirit to pull him on as you would pull on a glove. He knows he is an empty vessel or glove filled with the power and hand of God. Have you ever noticed some of the gloves God wore? Here are some: Moses, Joshua, Isaiah, Paul. Let Him add you to His list. (*News & Truths* 1918)

LET NO MAN LEAD YOU ASTRAY

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (I John 3:7).

Tampering with the label sin is transgression. It is the deliberate climbing of the fence. Sin is intention. We sin when we are wide awake. There are teachers abroad who would soften words like these. To alter the label on the bottle does not change the character of its contents. Poison is poison; give it what name you choose. Let us guard against the man whose pockets are filled with deceptive labels. Let us vigilantly resist all teaching which would chloroform our conscience. Let us call sin by its right name and let us tolerate no conjuring either with ourselves or others. ---Jowett. (*News & Truths*).





From the Pen of a Country Preacher

Milburn R. Cockrell
(1941 - 2002)



The Cause, Evidences and Necessity of Repentance

"Salvation without repentance would fill Heaven with people who hate God and love sin. It would perpetuate rebellion by transferring sin, not merely from a sinful environment. Faith toward Christ without repentance toward God would make Christ nothing more than a fire escape---nothing more than a Deliverer from Hell. But Christ is the Saviour from sin as well as from the punishment of sin" (DEFINITIONS OF DOCTRINES by C. D. Cole, p. 80).

REPENTANCE BEFORE FAITH

For centuries theologians have sought to determine whether repentance precedes faith, or faith repentance. It appears from the Scripture that such an argument is needless, as the Bible teaches that repentance is preparatory to belief in the gospel. **"For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him"** (Matt. 21:32).

These words of Christ teach that repentance precedes faith; they reveal that there can be no saving faith without repentance first. The verse also discloses that real repentance is followed by faith. Christ will never enter a soul where the herald of repentance has not been! To urge an impenitent sinner to trust Christ is like urging a well man to take medicine. A person must first be convicted of sin, made sorry for it, and caused to want deliverance from it, before he can trust Christ Who puts away the sins of penitent souls.

In five distinct passages of the New Testament (Matt. 21:32; Mark 1:15; Acts 20:21; 19:4; Heb. 6:1) where repentance and faith are joined together, repentance is always mentioned before faith. Why did God confuse us by putting repentance before faith, if faith precedes repentance as some Puritans and Campbellites claim? If repentance follows faith, what does the person repent of? Does he repent of his faith in Christ?

"The Divine order, when repentance and faith are used together, is repentance and faith; not faith and repentance. In repentance the sinner takes the place of a sinner; in faith he takes Christ as Saviour. In repentance one sees himself as a sinner before God; in faith he sees Christ as Saviour from the wrath of God.

In repentance one is sick of sin; in faith Christ is precious. In repentance the sinner is helpless; in faith Christ is mighty to save. In repentance there is sorrow for sin; in faith there is joy for salvation. In repentance the sinner distrusts himself; in faith he trusts the Lord Jesus Christ" (DEFINITIONS OF DOCTRINES by C. D. Cole, p. 77).

FAITH ALWAYS FOLLOWS REPENTANCE

There is a very close connection between repentance unto life and faith in Christ. Article 8 of the New Hampshire Confession of Faith reads: "We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convicted of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as Prophet, Priest and King, and relying on Him alone as the only and all-sufficient Saviour."

Repentance which is not followed by saving faith needs to be repented of. There must be an unreal faith where there is no repentance, just as there must be an unreal repentance where there is no faith. John the Baptist called upon men to repent and believe on Christ (Acts 19:4). Jesus Christ said: **"Repent ye, and believe the gospel"** (Mark 1:15). The Apostle Paul preached **"repentance toward God, and faith toward our Lord Jesus Christ"** (Acts 20:21). There can be no true repentance which is not accompanied by faith in Christ.

It is not only said that **"the men of Nineveh. . .repented at the preaching of Jonas"** (Matt. 12:41), but it is also recorded that **"the people of Nineveh believed God"** (Jon. 3:5). Repentance and faith are inseparable graces. Every true believer is a true penitent and every true penitent is a genuine believer. An impenitent believer, or a penitent unbeliever, have no existence but in the vain imaginations of some men.

THE CAUSE OF REPENTANCE

Bible repentance is not the work of nature but of grace; not of a man's own spirit but of the Spirit of grace. The primary cause of repentance is owing to the regenerating work of the Holy Spirit. In Zechariah 12:10 it is said: **"And I will**

pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

Here the sinner's mourning over his sins which crucified Christ is the fruit of the Spirit of grace, and the evidence of a work of grace in the soul. The true penitent weeps over his sins in love to Him Who in love suffered for him. He mourns because his sins necessitated the death of Jesus Christ.

The sinner by nature cannot repent, even though he is responsible before God to do so. It is written in Romans 8:7: **"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."** The unrenewed mind could never be subject to the law of God, or realize its condition before God, apart from the work of the Spirit of grace. Man by nature is **"carnally minded"** (Rom. 8:6) and can never be **"spiritually minded"** until he is **"renewed in the spirit of your (his) mind"** (Eph. 4:23) by the Holy Spirit.

Before regeneration he is the enemy of God (Col. 1:21). He walks in the vanity of his mind (Eph. 4:17). His mind is corrupt (I Tim. 6:5; II Tim. 3:8), defiled by sin (Titus 1:15), and blinded by Satan (II Cor. 4:4). The fleshly mind is **"corrupted from the simplicity that is in Christ"** (II Cor. 11:3).

The carnally minded person can only have another mind by the working of the Holy Spirit. **"I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God"** (Jer. 31:18).

Here Ephraim is seen bemoaning himself because of his sins. The Spirit had awakened a holy indignation in his breast. Ashamed and confounded, he cries out: **"Turn thou me, and I shall be turned."** This implies he can never be changed in mind and actions unless God changes him. In this statement he acknowledges his utter dependence upon converting grace.

Then he adds: **"Surely after that I was turned, I repented"** (Jer. 31:19). He could have never repented until God gave him another mind. All the pious working of our hearts toward God are the fruit and consequences of the powerful working of the Spirit of grace.

THE GIFT OF CHRIST

Repentance is the gift of God to the sinner. **"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins"** (Acts 5:31). In this verse the ascended Christ is seen as the Dispenser of the grace of repentance.

All that embraces the change of mind which issues in the faith which secures forgiveness comes from the Prince of life. He alone can grant **"repentance unto life"** (Acts 11:18). This is so that grace may reign in every stage of man's salvation.

Jesus Christ is sovereign in the dispensing of the grace of repentance. Some are denied certain signs which would bring their repentance. Jesus said in Matthew 11:21 that if the mighty works which He did in Chorazin and Bethsaida had been done in Tyre and Sidon, **"they would have repented long ago in sackcloth and ashes."** Others are given the means to repent. It is written in II Peter 3:9 that the Lord is not willing that any of the elect perish, **"but that all should come to repentance."**

God gives some space to repent who never repent. Of the woman Jezebel in the church at Thyatira Christ said: **"And I gave her space to repent of her fornication; and she repented not"** (Rev. 2:21). Such action on the part of Christ leaves an impenitent sinner without excuse. It shows His forbearance to the vessels of wrath fitted to destruction.

The judgment of God does not bring repentance (Ex. 11:10; Amos 4:6-11; Rev. 16:8-11). Preaching alone cannot produce repentance. There was never a more powerful preacher than John the Baptist, yet the Pharisees repented not at his preaching (Matt. 21:32). No one but Christ can give repentance!

THE MINISTER AND THE WORD

The Bible makes it plain that in producing and directing the exercise of the grace of repentance the Spirit of Christ is pleased to employ the preaching of the written Word. The men of Nineveh repented at the preaching of Jonah. The three-thousand on the day of Pentecost repented upon hearing Peter, filled with the Holy Spirit, preach about Jesus. There would have been no need for Christ to have commissioned His church to preach repentance (Luke 24:47), if He was not going to use such preaching to bring men to repentance. In II Timothy 2:24-26 it is written: **"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."**

The servant of the Lord is responsible to instruct the impenitent who are the willing captives of Satan. He deals with people whose mind is opposed to God. Repentance is needed as antecedent to the knowledge of the truth. Only God can give the sinner this change of mind. But the minister of the word must labor patiently, knowing it pleases God to use

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. Do you believe that rewards for faithful Christian service are going to last just through the Millennium, or throughout all eternity?

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I believe that all rewards are earned during the believer's earthly pilgrimage and that we will receive them at the Judgment or Bema seat of Christ in Heaven. From Christ's teaching in the Parable of the Pounds (Luke 19:15-19) it is clear that rewards for faithful service will be in effect during the thousand year reign of Christ on the earth. There is no indication that the duration of the rewards received ends with the Millennial kingdom so I would tend to believe that they will be in effect throughout the eternal ages. I say this knowing there is precious little revealed about the eternal ages. However, I believe that faithful service in the Lord's church will yield the reward of being in the Lord's bride (Rev. 19:7-9) which will have a special place in the New Jerusalem (Rev. 21:10-27). The unveiling of the New Jerusalem as the dwelling place of the bride occurs after the Millennium, the Great White Throne Judgment, and the purgation of the universe (Rev. 20:7-21:5). Since the reward for faithful service in the Lord's church will be in effect during the eternal ages, I would conclude that all rewards would likewise continue as well. Ephesians 3:21: **"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."**

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Rewards are for eternity! It would be futile to try to deal with all the references to our rewards or crowns. We will deal with just these more direct references.

Luke 6:23: **"Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."**

James 1:12: **"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them**

that love him."

I Peter 5:4: **"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."**

Revelation 4:10: **"The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne..."**

Taking these verses in order we find that: a) rewards are in heaven not the millennium, b) one of the "crowns" is life which obviously means eternal life, c) our rewards will not fade away, d) and we will deposit our rewards/crowns at Jesus' feet. To quote Kent Clark from many years ago, Jesus will actually be rewarding His own grace.

II Timothy 4:8: **"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."**

This reference is the only reference to imply a time, but depending on how you divide your eschatological events, these rewards are still in glory. There doesn't appear to be any New Testament saints in the "millennium" population.

So a more direct answer to the question would be, "the saints' rewards will last throughout eternity."

RAY BENNETT



Cause, Evidences

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his message in producing this change.

As I stand and preach the Word of God from week to week, I preach it boldly and faithfully, praying that God will give the elect hearer repentance unto life. Only then can the sinner acknowledge the truth which I preach unto him. I can never bring a sinner to repentance, but I can preach a Christ Who gives repentance. I can point men, not to the mourner's bench, but to the Christ Who has the power to give repentance. I am encouraged in this preaching of the gospel, **"knowing that the goodness of God"** leads men to repentance (Rom. 2:4).

THE EVIDENCES OF REPENTANCE

Evangelical repentance has fruits and evidences. John the Baptist commanded the Pharisees and Sadducees: **"Bring forth therefore fruits meet for repentance"** (Matt. 3:8). He who professes to be penitent must act as becomes a penitent. He must through grace forsake all sin

and cleave to that which is good.

To King Agrippa Paul said: **"But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance"** (Acts 26:20). As a tree is known by its fruit, so repentance is known by good works. He who professes repentance must practice it. Penitent words call for penitent deeds.

A CAREFULNESS NOT TO SIN

The penitent believer is careful to keep himself from the practice of sinning (I John 3:6-7) and to abstain from all appearance of evil (I Thess. 5:22). The Apostle Paul declared: **"Let every one that nameth the name of Christ depart from iniquity"** (II Tim. 2:19).

Evangelical repentance is being sorry enough over sins to forsake them. Proverbs 28:13 says: **"He that covereth his sins shall not prosper: but whose confesseth and forsaketh them shall have mercy."** Sin is forsaken by the penitent without any thought of returning to it. The penitent says: **"If I have done iniquity, I will do no more"** (Job 34:32). He forsakes the wicked way for ever (Isa. 55:7). He who claims to have repented while continuing in sin is a liar and a hypocrite. To pretend to have turned from iniquity with bitter remorse, and yet to feed sweetly on the fruits of it, is vain.

RESTITUTION

Zaccheus sought to show the sincerity of his repentance and faith by making restitution for past evil acts. He told our Saviour: **"If I have taken any thing from any man by false accusation, I restore him fourfold"** (Luke 19:8). Zaccheus did not say, "If I be sued and compelled by law, I will restore what I have taken by unlawful means." He promised to restore fourfold as far as he could recollect, or find by his books, those he had overcharged. He did this to testify of the change of mind he had experienced.

The truly penitent person will make reparation for injuries done to other persons in their reputation, influence, or family. James 5:16 says: **"Confess your faults one to another."** Under the mighty agency of the Holy Spirit, a penitent believer is disposed to employ every proper means to counteract his former bad conduct. Woe to the person who lays claim to repentance, who yet will on no account condescend to make the smallest reparation for injuries done. Such repentance is no better than that of Ahab, who humbled himself, but neither restores Naboth's vineyard, nor turned from any of his sins.

AN ABIDING GRACE

Real repentance is a permanent and abiding grace in the soul of man. It is a lasting disposition, not a passing act. It is an attitude which belongs to the whole Christian life.

As the new born babe grows in grace, sin becomes increasingly hateful. More and more he sees the need of exercising repentance daily. He continually laments the great imperfection of his heart and life. Each hour on earth he finds unbelief, hypocrisy, inordinate affections, vain thoughts and evil inclinations that he cannot but groan under (II Cor. 5:4).

The penitent soul does not want to dishonor God: **"But the evil which I would not, that I do"** (Rom. 7:19). He does not desire to put a stumbling block before the unconverted, or a weak brother (I Cor. 8:13). He seeks never to bring reproach on the doctrines and ordinances of his Saviour. The least act of disobedience is more than he desires in the inward man to commit.

A ZEAL FOR GOD'S GLORY

The evangelical penitent, under the sanctifying influence of the Holy Spirit, will perform Christian duties with speed, activity, and perseverance for the glory of God (Micah 7:3; Deut. 6:17; I John 5:2-3). Both John and the Apostle Peter enjoined water baptism upon penitent believers to declare their remission of sins (Matt. 3:8; Acts 2:38). Real repentance will lead to the performance of all good works. Christ charged the Ephesian Church: **"Repent, and do the first works"** (Rev. 2:5).

THE NECESSITY OF REPENTANCE

The necessity of Bible repentance was emphasized by Christ when He said: **"Except ye repent, ye shall all likewise perish"** (Luke 13:3). Men deserve to perish eternally because of sin. Repentance is the only sure way to escape perishing: **"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin"** (Ezek. 18:30). Those who do not repent are certain to perish; they will become monuments of the judgment of Heaven. Therefore, it concerns all men to be sorry for what they have done amiss and to do so no more.

A man must repent because he is a sinner. If he were not a sinner there would be no need to repent, and if God were not gracious it would do no good to repent. Since all men are under sin, they all stand in need of repentance. Even those who feel they need no repentance really need to repent.

Men in all nations, Jew and Gentile, are commanded to repent: **"God. . . now commandeth all men every where to repent"** (Acts 17:30). The message of **"repentance and remission of sins"** (Luke 24:47) is being preached **"among all nations"** by His churches.

Repentance is something for this life. There is no space for repentance after death. The wicked in Hell are incapable of repentance. They weep and wail, yet they never repent. Repentance must not be procrastinated.

No one has ever repented of real

♦ (Continued on page 211)

The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

2. Are there degrees of sin, or is telling a lie equivalent to murder?

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Romans 14:23 states: "...for whatsoever is not of faith is sin." James 4:17 declares: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." I John 3:4 reveals: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." From these verses we learn that fleshly unbelief is sin. Failure to do right when you know what is right is sin. Transgression of the law is sin.

In light of the above Scriptures I would ask some simple questions. Are there degrees of faith? Certainly there are measurable differences of faith, some believers have more, some less. Are there varying degrees of knowledge among believers? Certainly, there are babes who need milk and there are the more mature who need strong meat. Is it more sinful to be an idolator and a blasphemer than to be disobedient to your parents? All are considered a breach of the moral law and therefore sinful and subject to righteous judgment. However, idolatry and blasphemy are sins considered more grievous than disobedience to parents.

Sin is sin no matter how you look at it, but some sins are more heinous and grievous than others. There will be varying degrees of punishment according to Matthew 11:20-24: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." It is obvious from these verses that the unbelief of Chorazin, Bethsaida, and Capernaum was greater than that of Tyre, Sidon, and Sodom. Therefore the cities that saw the

great works of Christ would receive the greater damnation in the Lake of Fire. They had more knowledge but failed to act on it. Since there are degrees of punishment, I would surmise that some sins are worse than others.

Is lying equivalent to murder? Both are a breach of the law. Both are punishable by God's inflexible justice. Lying slays another man's character, whereas murder slays another man's life. I don't think they will receive equal punishment in the Lake of Fire, therefore I believe that murder is a greater sin than lying. Both will receive a just recompense of reward (Heb. 2:2) and are repulsive in the eyes of a holy God.

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This is a dangerous question to answer. Sin, by scriptural definition, is "the transgression of the law" (I John 3:4). By a more detailed definition, sin is any form of disobedience. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). To go a step further, sin is simply falling short of the glory of God (Rom. 3:23), where "sin" is not referring to any particular act but to the fallen nature of man: i.e.: hamartia, simply not hitting the bull's eye on the target. It is failing to live up to, or obey, the commandments of God. We need to be careful, however, that we do not interpret "ye shall be holy; for I am holy" (Lev. 11:44) to mean sinless perfection for that verse is calling for a separated holiness as God is separated from sin. Isaiah humbles the most pure of us by saying "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6).

As to "degrees" of sin we can only imply that there may be degrees of punishment, based, evidently, on the amount of knowledge a man has, the depth of his sin, and the deliberateness of his sin. "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin" (John 19:11).

Matthew 11:20-24 certainly implies that while the men of Sodom and Tyre were "without excuse" (Rom. 1:20) the

severity of their punishment will not be as harsh as that of those who have had ample access to the gospel message but rejected it or, as Peter aptly puts it, "obey not the word" (I Peter 3:1). Every gospel invitation (eg. Acts 16:31) is a commandment, active, aorist, imperative i.e. do it and do it now! To not believe and respond to the gospel invitation is the sin of disobedience. As far as your eternal destination is concerned, it is just as bad as murder.

Luke 12:47-48 gives us another insight that while all un-confessed sin will meet with eternal punishment, sins of ignorance will not be dealt with as harshly. "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. 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." A close parallel is found in James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." The connection is obvious. To not do the good you know to do is disobedience, which takes us right back where we started from.

Romans 2:12, however, clearly eliminates ignorance as an excuse. "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" for "when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves" (Verse 14).

When it finally comes to the Great White Throne of Judgment, God's omniscient and righteous judgment will put all these things in their proper perspective, for "...they were judged every man according to their works" (Rev. 20:13).

RAY BENNETT



Cause, Evidences

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repentance, and they never shall even when Heaven and earth are passed away. But refusal to repent is worse than the sin for which one ought to repent! To delay repentance is infinitely perilous. It is to live in imminent danger of eternal death. Can you, a worm of the dust, stand before the omnipotent Jehovah, whose vengeance is intolerable and whose indignation will burn to the lowest Hell? "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the LORD have spoken it, and will do it" (Ezek. 22:14). Don't be so foolish as to suppose you

do not need to repent! Such deceitful thoughts shall issue in unutterable and eternal torment!

When Christ returns I hope He finds me preaching on repentance. But if I cannot be found preaching it, I hope He will find me practicing it!



Women Speaking

(Continued from page 201) ◊

my prejudices and three-fourths of my reading and thinking have been on the woman's side of this question. But the conflict is over. After a long and painful struggle I have made an unconditional surrender to conscience and Paul and the Holy Ghost.

What do the Scriptures teach upon this subject? The discussion must be limited to this single question. Your feelings, the opinions of men, and the spirit of the nineteenth century cannot be admitted into this controversy. It is a subject upon which God has spoken, and we cannot array human opinion, or human feeling against his truth, without aligning ourselves with Robert G. Ingersoll and his followers.

On the question now before us, we find in this "Book by inspiration given," a thus saith the Lord. "Let the women keep silence in the churches, for it is not permitted unto them to speak." By these words Baptists have stood through all the centuries of their existence, and by them they will continue to stand "till time's last thunder shakes the world."

1. It is claimed by some, not many, that the apostle Paul did not intend to forbid women to take in any serious discussion, but to prohibit them from indulging in idle chatter.

In answering this view, Dr. Broadus, one of the greatest teachers of New Testament Greek, says; "The word which commonly means to talk, to speak, is sometimes used in classical Greek for chattering, and is sometimes applied to animals. But there are no clear examples of any such use in Biblical Greek, and the word is applied to apostles, Saviour, God."

If there is any authority for translating the Greek so as to make the passage read, "It is not permitted unto them to chatter," there is the same authority for saying, that Paul chattered to the Athenians, or that Christ chattered to the multitudes.

2. Others claim that Paul's prohibition is limited to speaking in the church, and that while it would be unlawful for women to speak in a church, it is permissible in a prayer meeting. In answer to this it is sufficient to say, that a meeting of this congregation for prayer, is just such a meeting of the church, as a meeting to hear the preaching of the gospel. The word church was applied by

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Women Speaking

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the New Testament writers to meetings in private houses.

3. There are some who contend that Paul could not have forbidden to speak upon religious subjects in meetings of the church, because there were prophetesses in those days, and such were allowed to speak. There is no conclusive evidence to show that either Christian or Jewish prophetesses delivered their prophecies before public assemblies. Do the women of this day, who go into mixed assemblies and speak, claim to be prophets? Do they claim that what they say is a revelation from God? If they do, and their claim be true, their utterances should be written down and incorporated with the other sacred Scriptures. If they are indeed prophets, inspired and accredited as Isaiah, Jeremiah, Daniel, Peter, Paul and John were, then we have abundant material to make a new Bible every week. But are they prophets? They cannot be if Paul has spoken the mind of God. What does he say? Immediate conception with these words forbidding women to speak in the church, he says: "If any man thinketh himself a prophet, or spiritual let him acknowledge that the things which I write unto you are the commandments of the Lord." He makes the acknowledgement of his inspiration the test of their claim, not only to the gift of prophecy, but to any spiritual gift. They may sincerely believe themselves to be spiritual, but if they refuse to acknowledge his authority, he says they are not spiritual. Now where there is this conflict between Paul and the women what shall I do? What ought I to do? The Lord knows how distressful it is for me not to go with the women. Without their sympathy and fellowship this world would be to me a solitude. But having Adam's experience before me, how foolish it would be for me to follow these daughters of Eve in violating a law as simple and legible as God could make it.

4. The position on which the advocates of this new doctrine and practice rely more than any other, and to which they cling with greatest persistence, is that the law which Paul lays down in this letter to the Corinthians, was intended only for the Corinthian church---that it was purely a local regulation made necessary by a peculiar and exceptional state of things among the Christians of Corinth.

This position is utterly untenable. Anyone can see at a single glance that Paul did not make this law for the Corinthian women only. He wrote the same thing to Timothy that he might apply it to the churches in the region about Ephesus. In his letter to Timothy he assigns two reasons for not permitting to teach and pray in a mixed assembly.

(1) "For Adam was first formed,

then Eve." Now, the Corinthians were not the only people in the world who had descended from Adam and Eve. I trust that the members of the First Baptist Church have not ceased to believe that even they are the descendants of Adam and Eve. I entreat these female apostles of the new Gospel and new dispensation to permit us to hold to that much of the Bible. If we have descended from Adam and Eve, then Paul's law forbidding women to speak in mixed assemblies was not local, and is binding on the women of "all the churches."

"Adam was first formed." The man was formed out of the dust of the earth. The woman was formed out of the man. She was formed for him, for his help and companionship. Here lies the strength of the reason which the apostle gives for the divine law that woman shall be in subjection to the man. She is to be in subjection to the man, not so much because she was made after the man, for she and the man were both created after the beasts of the field, but because she was made out of the man, and for the man. So the woman's subjection to the man, is according to the laws of nature and creation.

Now Paul says when a woman goes to church and teaches or preaches in the presence of men, she reverses God's order and violates the laws of her own nature and creation. "I suffer not a woman to teach, nor to usurp authority over the man." Teaching implies authority over those who are taught, and as a woman has not, according to God's economy, authority over the man, she is not permitted to stand up in a public assembly and teach. God knows that millions of women have the ability to teach men; but he does not permit them to do it, at least in a public way, because it has the appearance of authority.

(2) The second reason Paul had for prohibiting women from speaking in mixed assemblies was, that Adam was not deceived; but the woman being deceived was in the transgression. If that was a sufficient reason for not permitting the women to speak in the church at Corinth, it is a sufficient reason for the same regulation in the First Baptist Church of Atlanta. The women to whom I speak today are just as much involved in the consequences of Eve's conduct as the women to whom Paul spoke and wrote. "Our mother took the poisonous cup and tainted all our blood."

"Adam was not deceived." This positive assertion is to be taken without limitations or qualifications. Adam was not deceived at all. He was not deceived by the serpent with whom he had not talked, nor was he deceived by his wife. He knew what he was doing. He knew what would be the consequences of eating the forbidden fruit. He understood God's law. He knew that the violation of it would bring death to him, to Eve, and all their countless

posterity. He ate because his wife had eaten it and became mortal, and he loved her so well that he would rather die with her, than be left alone in the world. Inasmuch as he sinned willfully, and against light and knowledge, without any deception, his sin was greater than hers, and his punishment more severe.

But the woman was deceived. She really thought the serpent spoke the truth, and that she and her husband should not die if they ate of the fruit.

"And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." That was what caught the dear woman. She wanted to know as much as God, so that she might be independent of Him. That was what caught her, and there she has shown her weakness ever since. She wants to know too much. She is restive under her sense of inferiority to anyone. Out of this natural weakness grows her insubordination to Paul.

When a woman looks upon a thing, and is pleased with, charmed by it, she believes it to be right, no matter what the authorities say about it. Bear with me, gentle sisters, while I suggest some of the natural infirmities of your sex. The infirmities of your brothers are much more serious.

In these latter days, when, according to prophecy, all manner of strange things must occur, it has appeared unto some women that it would be pleasant and beautiful for them to step out of their divinely appointed sphere, and do some of the things which God has committed solely to men. Some invisible artist has set before their mind's eye pictures of women in the pulpit, women on the rostrum, women at the ballot-box, women on the Judge's bench, and women in the halls of Congress. These pictures have charmed them, bewitched them, and thus deceived. They have reached the conclusion that the Bible and God's order need amendment; and one of the amendments which they propose is, to strike out from the Divine Book Paul's words forbidding a woman to speak in the church. Paul bases this law upon the fact that the man was not deceived, and the woman was deceived. Well, what has that to do with a woman preaching? It has a great deal to do with it. Basing his prohibitory law upon the fact that she was deceived, he means that a creature who can be made to believe that a law signifies something radically different from its obvious meaning, or that it is wise and good in some things to disobey the Almighty, cannot be safely trusted with the office of the Christian ministry.

God said unto woman, "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children; and thy desire shall be to thy husband, and he shall rule over

thee."

That was God's punishment of woman for the part she took in the first transgression. Has it been removed? Is it not just as real today as it was thousands of years ago? It remains, and will remain till the end of time, to remind woman how the devil beguiled her and robbed her of her innocence.

Now Paul says that his law forbidding women publicly to teach men is based upon the sentence which God pronounced against woman in the garden. Has that sentence been revoked? If it has been annulled, who did it, and when and where was it done? The curse upon the serpent remains. The curse upon the man continues. Why should woman's curse be removed? What evidences have we that the disabilities imposed upon her in Eden have been cancelled? The Bible contains no such doctrine. Jesus Christ and His apostles did not teach it. Woman's sorrow has not been removed and the law putting her in subjection to man has never been repealed.

Under the old Jewish dispensation there were no female priests, and women were not allowed to speak in the synagogue in any capacity. Christ did not interfere with this regulation. In organizing His own dispensation He said nothing and He did nothing to warrant a departure from the Jewish doctrines and practices in reference to women. He chose twelve apostles. There was not a woman among them. Among the seventy whom He commissioned to preach there was not a woman.

Brethren, do you appeal from the authority of this divine book? If you do not the question is settled, and the uniform practice of the churches from the apostles till now must stand.

It is due to the Christian women of the nineteenth century, that only a few of them comparatively, have joined this rebellion against God's order. The great mass of them are content to remain in the sphere prescribed for them by the precepts of the Bible, and the laws of their own nature.

In the field of Christian activity there are tasks for woman that are great enough to tax her utmost capacity, and high enough to satisfy every lawful aspiration of her soul. Within the great circle of her own sex, she is permitted to teach, admonish and exhort to her heart's content.

I have always had some sympathy with Adam, because I know the bewitching power of female eloquence. It requires a desperate struggle of the will to overcome it. Women are naturally so much better than men, so much gentler and kinder and sweeter, that men are apt to think it a virtue to yield to them, even when they know them to be in error.

But he is woman's best friend who dares to oppose her in a wrong course.

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Women Speaking

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He is most loyal to woman's welfare, happiness and honor, who is most persistent and determined in his efforts to deter her from those undertakings that are incompatible with the laws of her being. Woman, self-willed, contentious, arrogant, noisy, combative, is a hideous monstrosity. There is nothing on earth, or under the earth that has less attraction for a right-minded, true-hearted, manly man. But woman clothed with purity, modesty, humility, a gracious temper and a calm spirit; woman cultured in mind and heart, and lovingly and loyally moving in her divinely appointed orbit, is exalted to her highest estate, and in that estate is man's angel, a wayside sacrament, a handwriting of God, a window opening towards a world of cherubims.

Whence comes this new craze? Whence comes this challenge of apostolic inspiration and authority? Whence comes this clamor for the transmutation of woman? Whence comes this new slogan, "Down with Paul and up with woman?" Whence comes the cry that calls woman to the pulpit, the rostrum, the political caucus, the ballot-box, and the legislative hall? It comes from the same region where every ism that has cursed the country for the last century. It comes from a section which applauded Theodore Parker for saying, "If Jesus Christ did teach the doctrine of eternal punishment, I do not believe it." It comes from a community so tolerant of heresy that a man can be elected to a chair of theology in a college once distinguished for its orthodoxy who says that are three ways to God and heaven--the way of the church, the way of the Bible and the way of reason--and that man is perfectly safe in choosing any one of them. It comes from the birthplace of the new theology, whose liberality is another name for infidelity. I confess I would be less suspicious of it, if it had first seen the light of day on a soil less prolific of evil.

From the birth of the republic to the present day, this sunny Southland has been singularly free from that latitudinarianism in religious belief, and that irreverent spirit towards God's Word which has been the blight and mildew of other sections. There has been nothing in our Southern soil and atmosphere to give nutriment to these noxious weeds. Let us abide in the spirit of loyalty to God and His truth. Let us present to these propagandists of a diluted and perverted Christianity an unbroken front and calmly and trustfully to Him, who giveth us the victory, stand with the deathless devotion of martyrs by the old flag of the old faith.

It has been my fear of the sources from which these mischievous innovations come, that has made me, for five years a

persistent advocate for the creation of a Southern Baptist literature for Southern Baptist Sunday Schools. Such a literature would do much to keep the South "solid" for all time to come. The South needs to be solid; solid not for sectionalism, but against it; solid for the union our fathers framed; solid for good government; solid against class legislation; solid against laws that are golden girdles for the rich, and galling shackles for the poor; solid for peace and fraternity on the basis of mutual respect and confidence, and equal protection and freedom; but above all solid against looseness of religious belief and practice; solid against every appeal from God's book to the tribunal of human reason, or human consciousness; solid for a living ministry of men whose lips and lives are pure, and who will know among men, but Christ, and Him crucified; solid for God's order in the church and the whole social economy; solid against the folly and sin of robbing woman of her natural modesty, humility, loveliness and dignity by thrusting her out of her native sphere into unnatural relations, and clothing her with functions which she was not born to wear; in a word, solid for God and against everything that is false, and wrong and hurtful to man. Heaven grant that my life be lengthened to see the time when not only the South, but the North, the East, and the West, all this bounteous birth-land of the free, shall have no creed but the Bible, and no Savior but Christ, and when this great people shall consecrate their magnificent resources to the world's redemption.



Being Thankful

(Continued from page 201) ◊

anything I have," an old miser grumbled. "Everything I possess I got the hard way--by the sweat of my own brow."

"But who gave you the sweat?" asked his neighbor.

The old miser hung his head in guilty silence. He couldn't ignore the fact that God had given the "sweat," the strength to work hard and gain material wealth.

Everything we are or possess is because of God's goodness and kindness toward His creatures. Therefore, it is good for us all to pause at least once a year and say a big "Thank You" to God for all of His material and spiritual blessings. Actually, every day that we live on earth should be a day of thanksgiving, for God's giving deserves our thanksgiving.

ALL GOES BACK TO GOD

Because of material blessings, Mrs. Green thanked Tom, the grocery boy, for delivering a loaf of bread.

"Don't thank me. Thank Grocer Jones," Tom smiled. "He gave me the loaf to deliver."

But when she thanked the grocer, he said, "I get the bread from Baker Brown.

He makes it. He deserves the thanks."

So Mrs. Green thanked the baker. But he told her that Miller Milligan should be given the gratitude. "Without Milligan's flour, I couldn't bake the bread," Brown explained.

The miller told her to thank Farmer Foster because they made the flour from Foster's wheat. But the farmer also protested, "Don't think me, thank God," Foster said, "If He didn't give my farm sunshine and rain; I couldn't grow wheat."

This little story told years ago by Nathanael Olson in the *Christian Cynosure* (11-75) illustrates a great truth. Even a common loaf of bread can be traced back to "the Giver of all good gifts"--God.

Deuteronomy 8:10 says: "**When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.**"

ARE YOU THANKFUL?

I wonder, have you thanked the Lord for food, shelter, clothes, and other material blessings from Heaven? Don't forget that millions of people in various parts of the globe are hungry and

homeless. There are even some in this condition in our own country. If it were not for the blessings of God upon you and me, we would be deprived of these necessities, too.

Are you thankful for all your spiritual blessings? I mean election, redemption, forgiveness, peace, joy, and assurance of salvation? Are you as thankful as you ought to be for God's unspeakable gift of His Son? I fear that none of us are as thankful as we should be for our Lord and Savior, Jesus Christ.

I wonder, have you thanked the Lord for His loving chastisements? These are as much for our spiritual good as what we call the "good things." Daniel thanked God when he was a captive in a foreign country (Dan. 2:23). Paul thanked God and took fresh courage when he was a prisoner on the way to a Roman prison (Acts 28:15). No doubt, Daniel and Paul shame us greatly.

So on this Thanksgiving Day I say that my cup runs over. "**I thank my God upon every remembrance of you**" (Phil. 1:3).



THE

BIBLE 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 them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

WASHINGTON TEACHERS LEAVE NATIONAL EDUCATION ASSOCIATION

(EP News)--Some teachers in the St. John School District have disaffiliated with the Washington Education Association (WEA) and the National Education Association (NEA) because they no longer wanted to give money to causes they didn't believe in. "Many of the teachers in St. John were just fed up with funneling huge amounts of their paycheck to advocate for immoral causes that the WEA and the NEA advance," said Cindy Omlin, executive director of Northwest Professional Educators (NWPE). "They thought those causes were hurting children, and they were tired of it." The NWPE helped St. John teachers with negotiation options, legal and liability insurance, and benefits such as medical insurance. Omlin wants teachers to know they have the right to oppose causes that conflict with their beliefs. The NEA supports issues such as same-sex unions and the abortion agenda.

BILL THAT ERODES PARENTAL AUTHORITY FAILS IN CALIFORNIA

(EP News)--A measure that would have allowed kids as young as 12 to receive mental health treatment without the knowledge or consent of their parents failed in the California

Assembly Sept. 11. SB 543 went so far as to propose deleting a provision from current law that requires professionals working with a teen to contact a parent or guardian, calling such measures "inappropriate." The bill was placed in the inactive file, which means it will not be heard this year.

CALIFORNIA PASSES PRO-GAY LEGISLATION

(EP News)--Two other bills hostile to families have successfully made it by lawmakers. SB 54 recognizes out-of-state same-sex marriages, even though voters overwhelmingly approved a constitutional amendment in November defining marriage as the union of one man and one woman. SB 572, the Harvey Milk bill, passed the State Assembly by a vote of 45-27. It honors one of the first openly gay elected officials. Everett Rice, legislative coordinator for the California Family Council, said special-interest bills bring special problems. "They apply their special specific issue to every child," he said, "and that's inappropriate."

POLLS SHOW OPPOSITION TO GOVERNMENT FUNDING OF ABORTION

(EP News)--The Susan B. Anthony List

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commented on the results of a nationwide poll conducted by Rasmussen Reports on government funding for abortion in health care reform. "The Rasmussen poll should remind lawmakers that including government funds for abortion on-demand in health care reform is not a winning policy for large segments of the American people," said Marjorie Dannenfelser, President of the Susan B. Anthony List. Key Findings of the Rasmussen Poll include: 48 percent of Americans believe any government-subsidized health care plan should be prohibited from covering abortion procedures, and 58 percent of Americans say abortion is morally wrong, most of the time.

"BOY IN A BIKINI," OTHER GAY FILMS, GET AUDIENCE IN CALIFORNIA SCHOOLS

(EP News)--A San Francisco group billing itself as "the best in LGBT media" is claiming hundreds of public schools in California have signed up to show its films and use accompanying discussion materials. One film features a boy "coming out" by wearing his mother's bikini. Another film incorporates Native American spiritualism to cast LGBT (lesbian, gay bisexual and transgender) persons as "two-spirit" people. The films and school materials are being distributed by Youth in Motion, a partnership between Frameline and Gay-Straight Alliance Network. The films are accompanied by a "curriculum guide" and "action guide." Among other things, the guides encourage students to question whether religious and cultural celebrations, such as Jewish bar mitzvahs, wrongly discourage homosexual and transgender lifestyles.

"The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (Isa. 3:9).

HERITAGE FOUNDATION: ONE TAX DOLLAR IN SEVEN GOES TO WELFARE

(EP News)--Federal, state and local government spending on all forms of welfare or aid to the poor totaled \$714 billion in the 2008 fiscal year, according to a report by The Heritage Foundation. The group's experts calculate that it amounts to \$16,800 for each poor person in the U.S. And while supporters of such programs often decry Defense spending when making their case, welfare is now the third-most-expensive government function, coming in behind Social Security and Medicare – but just ahead of national defense. The report considers "means-tested" welfare, meaning it only includes assistance based on income.

GAMBLING REVENUES DROP IN TOUGH TIMES

(EP News)--Across the nation, gambling

revenues dropped 2.8 percent in the last fiscal year. That's the first drop in 30 years, according to researchers Robert B. Ward and Lucy Dadayan from the Rockefeller Institute. "Expenditures on education and other programs will generally grow more rapidly than gambling revenue over time," the authors wrote. "New gambling operations that are intended to pay for normal increases in general state spending may add to, rather than ease, long-term budget imbalances."

CENSUS: MAJORITY OF AMERICANS MARRY JUST ONCE

(EP News)--Most Americans marry just once, according to new data from the U.S. Census Bureau. The survey of 3 million households shows 76 percent of those who have ever been married have married only once. Nearly 20 percent have been married twice, and 5 percent have been married three or more times. The Census also reported that the average U.S. marriage lasts 18.2 years. Carl Haub, senior demographer for the Population Reference Bureau, said that many people stay together until their children are grown or semi-independent but that people may also be waiting longer to get married. "Childbearing ... tends to come more in the 30s than it does in the 20s," he said. "Probably also there (are) more unmarried couples who are raising children."

"the husband of one wife" (Titus 1:6).

ABORTION UPS PREMATURE BIRTH RISK

(EP News)--A new study by a Canadian researcher finds that women who have just one abortion increase the risk of having a premature birth in a subsequent pregnancy by 36 percent. The research is the latest in a long string of studies confirming the link between abortion and premature birth. With premature births leading to an assortment of physical and mental health problems for unborn children, the researcher says women should be told of the risk before having an abortion. Dr. Prakesh Shah, a professor at the Department of Pediatrics at Mount Sinai Hospital in Toronto is the main author of the new study. He found that women who have just one abortion in either the first or second trimester of pregnancy, when abortions are most routinely performed, have a 35 percent increased risk of having a low-birth-weight baby in the next pregnancy and a 36 percent increased risk of having a baby born prematurely.

ANALYSIS FINDS BAUCUS HEALTH CARE BILL CONTAINS ABORTION SUBSIDIES, MANDATES

(EP News)--An analysis from the National Right to Life Committee of the new bill Senator Max Baucus finds massive abortion subsidies and mandates. The bill comes as an attempt to find compromise but hasn't earned Republican support in part because of the abortion funding. Douglas Johnson, the legislative director for NRLC, walked LifeNews.com through the Baucus bill provisions and explained how they

allow government-funded abortions. The America's Healthy Future Act "contains an array of pro-abortion mandates and federal subsidies for elective abortion," he explained. "National Right to Life strongly opposes the legislation in its current form. We will work in support of amendments to eliminate the abortion mandates and federal abortion subsidies," he said.

SENATE PANEL REJECTS AMENDMENT TO CUT ABORTION FROM BAUCUS BILL

(EP News)--A Senate committee on Sept. 30 voted against a critical amendment that would remove the massive abortion subsidies present in the Baucus health care bill. On a 13-10 vote, the Senate Finance Committee rejected amendments from Sen. Orrin Hatch that would have the bill conform to current federal law prohibiting direct abortion funding. Hatch amendment 355 would make it so the Baucus bill "prohibits authorized or appropriated federal funds under this Mark from being used for elective abortions and plans that cover such abortions." The otherwise party-line vote saw pro-abortion Republican Sen. Olympia Snowe side with Democrats against it and Sen. Kent Conrad of North Dakota join Republicans in supporting it.

D.C. CITY COUNCIL MAKES GOOD ON GAY-MARRIAGE PROMISE

(EP News)--The Washington, D.C., City Council introduced a gay-marriage bill Tuesday that would legalize the unions in the District. In April, the council voted to recognize out-of-state same-sex unions and hinted that gay marriage rights for D.C. residents would not be far behind.

Bishop Harry Jackson, pastor of Hope Christian Church in Beltsville, Md., said the Religious Liberty and Marriage Equality Act of 2009 will not get a vote of the people. "The most dramatic aspect of this," he said, "is that the D.C. residents are essentially going to be shut out of the decision-making process."

ILLINOIS SENATE INTRODUCES GAY-MARRIAGE BILL

(EP News)--Illinois Sen. Heather Steans, D-Springfield, introduced the Equal Marriage Act in early October. The bill would legalize marriage between two adults of the same sex. State Rep. David Reis is working on getting a constitutional amendment before voters that would define marriage as the union between one man and one woman. "If we're going to continue to get pushed from the Left, we're going to have to put this measure into the state constitution so we can protect this fundamental value," Reis said. The bill has not received a committee assignment yet.

SUPREME COURT JUSTICES GET LESSON IN LIFE

(EP News)--Five of the six Catholic justices on the U.S. Supreme Court were in attendance when Cardinal Daniel DiNardo addressed the annual Red Mass, which takes place the day before the high court's term

begins. The Rev. Frank Pavone, national director of Priests for Life, said there was no mistaking whom DiNardo was referring to when he said that people represented by attorneys are "more than clients -- in some cases the clients are voiceless for they lack influence; in others they are literally voiceless, not yet with tongues and even without names, and require our most careful attention and radical support." "He is speaking to the justices about justice," Pavone said, "which means concern for the vulnerable, all the vulnerable, including the smallest of the small, the children in the womb." DiNardo's audience included Chief Justice John Roberts Jr., and Associate Justices Sonia Sotomayor, Samuel Alito Jr., Anthony Kennedy and Antonin Scalia. Justice Stephen Breyer, who is Jewish, also attended.

ACTIVISTS PUSH FOR EXPANDED ANTI-BULLYING BILL IN NEW YORK

(EP News)--The New York City Department of Education is expanding its "Respect for All" anti-bullying program. The Gay, Lesbian and Straight Education Network and the New York Civil Liberties Union are lobbying school officials to include a homosexual agenda in the program, according to family experts. Randy Thomas, vice president of Exodus International, said that parents need to be aware that similar organizations may be trying to promote homosexuality in their schools. "What gay activists are trying to do is take a legitimate problem, which bullying is, and turn it into an opportunity to spread gay ideology," Thomas said.

PARENTAL RIGHTS UNDER ASSAULT

(EP News)--A mother in Irving Township, Mich., just wanted to help out some friends by allowing their children to stay in her home for about an hour before they left for school. Then, she received a warning letter from the Michigan Department of Human Services that said if she continued, she'd be violating a law aimed at unlicensed day care centers. In Sarasota Springs, Fla. Adam Marino and his mom, Janette, bike to and from school on nice days, even though his school forbids kids biking and walking to school. The school has taken no action. And there are countless other examples of infringement on individual and parental rights. Kelly Shackelford, president of Liberty Legal Institute, said other cases will crop up if legal precedent is not set. "The Supreme Court really hasn't dealt with parental rights in a number of years," he said.

ARIZONA PRO-LIFE PROVISIONS STALLED BY STATE JUDGE

(EP News)--A federal judge has thrown out a challenge to Arizona's new pro-life law, but an Arizona state judge is putting certain provisions of the same law on hold. Maricopa County Superior Court Judge Donald Maughton's ruling blocks a requirement of the law that a woman see a doctor 24 hours

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before an abortion. He also ruled that nurse practitioners can perform abortions. Cathi Herrod, president of the Center for Arizona Policy, said the ruling was a disappointment. "We don't believe the state judge fully considered the impact on women considering abortion," she said, "who are not being given full and accurate information about the risks of abortion and alternatives to abortion." U.S. District Judge David Campbell rejected a request from the Center for Reproductive Rights for an injunction against the new law.

ALABAMA'S ANTI-BULLYING LAW COULD FURTHER GAY AGENDA

(EP News)--Alabama schools are now required to write stricter anti-bullying policies, thanks to language in a bill that opens the door to the gay agenda. The new law is problematic because it puts the focus on the motivations and "characteristics" of victims, rather than on the wrong actions of the bullies. Betty Peters, a member of the Alabama education board, said the bill would allow gay activists to work their language and curriculum into schools. "We need to punish all bullies," she said, "regardless of their motivation."

AFRICAN-AMERICAN LEADERS OPPOSE BLACK PASTORS BACKING PRO-ABORTION HEALTH CARE

(EP News)--A coalition of African-American pro-life leaders has released a statement in response to the news that a group of black pastors endorsed the pro-abortion health care bills in Congress. They say the bills betray the black community because abortion targets black Americans more so than other races.

NAVY CONSIDERS ENDANGERING WOMEN TO APPEASE FEMINISTS

(EP News)--Concerned Women for America (CWA), the nation's largest public policy women's organization, said it was "disappointed" in recent statements by Admiral Mike Mullen, Chairman of the Joint Chiefs of Staff, and Navy Secretary Ray Mabus indicating their wish to lift the ban on women serving aboard submarines. Admiral Mullen advocated the policy change in written congressional testimony in early October. Navy Secretary Mabus said he was "moving out aggressively on this." According to CWA President Wendy Wright, "Unlike any other assignment in the U.S. Navy, the submarine service is a hazardous environment for women of child-bearing age. Military readiness and cohesiveness will be affected, and commanders will have the added difficulties of harassment and fraternization to deal with, which are inevitable in this situation of confined quarters with little privacy. National security is the Navy's primary mission, not advancing women's careers."

RETIRED TEACHER SEEKS TO IMPROVE SEX ED IN MASSACHUSETTS SCHOOLS

(EP News)--Sex education in Massachusetts has devolved into a "how-to" course on hooking up, according to a retired teacher. R.T. Neary, who taught for 30 years in Massachusetts schools, is working to change the state law governing sex education, the Boston Herald reported. He wants parents to be told what is being taught and be able to opt in their children, rather than opting out.

JUDGE REFUSES TO STOP PROP. 8 CHALLENGE

(EP News)--Chief U.S. District Judge Vaughn Walker has ruled a legal challenge to California's Proposition 8 can continue, meaning the battle over the state's constitutional amendment defining marriage as the union of one man and one woman, will be settled at trial. Bruce Hausknecht, judicial analyst for Focus on the Family Action, said the judge doesn't seem to understand the legal issues involved with marriage. "He's sounding more and more like the activist judges around the country who have taken it upon themselves to redefine marriage," he said. "Supporters of marriage have to realize we're in this for the long haul," he said. "The U.S. Supreme Court will ultimately get this case and decide one way or the other about marriage." The trial is set for January.

THE COURT AND THE CROSS

(EP News)--The U.S. Supreme Court heard oral arguments Oct. 7 in the Mojave Desert cross case. The cross is a memorial to World War I veterans. Hiram Sasser, director of litigation for Liberty Legal Institute and one of the attorneys for the VFW in the case, said the justices asked many questions. "The court is probably going to say that this veterans memorial is allowed to stand and that there was never a problem to begin with," he said, "And that the transfer of state-owned land to the veterans so they could keep the memorial was OK, and that this veterans memorial is going to continue to stand as it has for 75 years honoring those World War I veterans." A Barna Group poll found that 92 percent of Americans want the cross to stand, including 65 percent of liberals.



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CELLBLOCK TO CELLBLOCK

By David G. Hoffman

Encouragement and thoughts from a prisoner to other prisoners and readers.

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried" (Rev. 2:10).



WTMMNOT??

Greetings, grace, and peace to you, dear reader. I pray this finds you doing well. I'm doing great this month, in fact, I haven't had a really bad month in some time now. But this month is kinda special, for me at least--

You see, the regime change I spoke of last month paid off for me. The Monday after the ex-kitchen captain was walked off the unit the new "acting" kitchen captain (which is a sergeant I used to work for the last time I was in the kitchen) talked to the Garment Factory supervisor and requested my release so I could return to work in the kitchen.

A baker position came open, which the acting captain knew I'd wanted for some time, and the only baker left requested that I work with him because we know each other from the dorm and already knew we'd get along good working together.

So here I am, one of two first shift bakers, and happier than a pig in fresh mud. The problem officer is still there so I have to pray a lot and bite my tongue a lot but the only thing that'll get me out of the kitchen this time is: PAROLE!

Now on a different note, it is now possible for my free-world readers to e-mail me a letter and pictures. TDCJ and JPay.com have joined forces to provide an e-mail service for inmates to make it more convenient for our free-world friends and family to correspond with us.

The free-world person will log onto www.jpays.com and follow the prompts to send an eMessage, then type in their letter and upload any pictures being sent. JPay sends the email to the mailroom at the unit where the inmate is housed. The mailroom then prints off the email and pictures and delivers them to the inmate with the regular mail-call. All emails received before 2:00 p.m. will be delivered the same day.

In today's high tech world it's sometimes easier for someone to type out an email than it is to write a snail-mail letter. And with this new service the emails cost the same price as a first class stamp.

I've received two emails already and think they're great. The pictures are black and white but they're sharp and clear.

If anyone would like to email me here is my info: David G. Hoffman, TDCJ #809805, Jester III Unit (J3). I look forward to hearing from some of y'all soon.

I suppose you're all wondering what in the world is "WTMMNOT"? Well, it's an acronym for: Will This Meet My Needs Over Time? Which is the basic question we must all ask ourselves before we do anything that is questionable. It's also the basic principle taught in a class called, Cognitive Intervention, here in the Texas Department of Criminal Justice (TDCJ).

You've heard me talk about this class before here in this column. And the closer I am to getting out of here the more I think about the models and principles I learned in this class. From the Franklin Reality Model, Maslow's Hierarchy of Needs, the Criminal/Addictive Cycle, to WTMMNOT? All of these things were designed to correct our thinking in some way. Mainly we need to think BEFORE we act.

It's a given that those of us who have been in trouble with the law think differently than those who have not. The very fact that those who have not--have not, should show us something. And if we truly want to become those who have not when we are released then we must change our way of thinking. We must choose to change.

There are three things we must learn and do well if we are to be successful in life and freedom:

- 1) Learn to think before we act.
- 2) Learn how to solve problems the right way.
- 3) Learn how to take conscious control of our lives.

The first step in this journey of change is a true desire within ourselves to want to change. The next step is to seek out the Cognitive Intervention class on our unit and sign up. Go in with an open heart and a teachable mind and get ready to be blown away by what you're going to learn. Then apply those principles to your life. You'll be amazed by the difference they make.

Learning to do the next right thing, for the right reason, to the best of our ability is truly amazing indeed.

"And thou shalt do that which is right and good in the sight of the LORD: that it may be well with thee. . ." (Deut. 6:18).

I pray that each of you, if you have not already, will sign up for this class and use the skills taught.

Until next time---may the grace of God be with you all.



People---Pleasing Preachers Modern Esaus

By H. B. Taylor
(1870 - 1932)

“And there shall be, like people, like priest: and I will punish them for their ways, and reward them their doings” (Hosea 4:9).

We often hear the maxim quoted “like preacher, like people;” but that is not the way God puts it. He reverses that order and says “**like people, like priest.**” Paul says that the people “**after their own lusts shall heap to themselves teachers, having itching ears.**” Isaiah tells of the people in his day saying to their teachers: “**Prophesy not unto us right things, speak unto us smooth things, prophesy deceits.**” Jeremiah said in his day: “**The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?**”

When Saul the first king of Israel was pressed by Samuel to know why he had disobeyed God, his excuse was the people wanted the fattest of the oxen and sheep to sacrifice. God rejected him that day from being king and Samuel thundered in his ears: “**Behold, to obey is better than sacrifice.**” He put the people before God. He followed the behests of the people rather than the commands of God. Many a preacher behests of the people rather than the commands of God. Many a preacher is being tested out right at that point these days; he is following the people rather than listening to God. A few men have lost their pulpits rather than compromise with the people and go against their convictions and disobey God. They have been very few. The great majority have gone with the people into all sorts of compromises, “unionism,” camouflaged Saviorless betterment work and such like things; and neglected the one thing God sent them to do, namely, preach the gospel. . . .

It was concerning that kind of preachers in his day that Jeremiah said: “**They have belied the LORD; ---the prophets shall become wind and the word is not in them.**” Most of that kind had no call from God, and as one of the prophets once said, “**Run without being sent.**” If any of them were really God-called men, they need pity and prayer. God says concerning the “**like people, like priest**” preacher: “**I will punish them for their ways, and reward them for their doings.**” In the margin of Jeremiah 23:31 God says: “**I am against the prophets that smooth their tongues, and say, He saith,**” i.e., that say smooth things because the people want to hear smooth things and then try to palm off what they have said on the Lord.

The preacher’s business is to “gospelize,”



to “give himself to prayer and the ministry of the word,” to “**preach the word in season and out of season.**” The Master said: “**Seek ye first the kingdom of God and his righteousness.**” “**His righteousness**” is the gospel message, for Paul said: “**The gospel is the power of God unto salvation to every one that believeth---**, for therein is revealed the righteousness of God.” If we seek first His kingdom we put the gospel first for He calls the gospel the “**gospel of the kingdom.**” Men can neither put Christ, His kingdom nor His righteousness first without putting the gospel first. That is the preacher’s business. Woe be to that man who side-steps or wavers and puts other things before the gospel. He has a settlement to make with God, if called of

God, that won’t be pleasant or easy. Paul says the “**kingdom of God is not eating and drinking.**” The preacher who steps aside from a Heaven-given, God-called commission to preach the gospel has missed his calling and bartered away, like Esau, his birthright for a mess of pottage, or popularity, or pay. God pity him. The supreme need of the lost is the gospel. He had what they needed and like the man in I Kings 20:40 who had a young man entrusted to him, while he was busy here and there with trivial things, his opportunities to preach the gospel to many of these young men passed and they were gone into death and hell and he was to blame. God pity the preachers who have sold out so cheaply the souls of men to please the people. God pity the laymen and women who are putting their money into “Saviorless betterment work” instead of investing it in preaching the gospel. Like Esau many of them may later on weep over their mistakes and lost opportunities; but their tears won’t bring back the opportunities or keep the blood of these precious souls from being required of them at the judgment. (*News and Truths*, 1918)



The John Smyth Dilemma

or Four hundred years since the founding of the Baptist movement?

By Aurel Munteanu and Raul
Enyedi
of Bocsa, Romania

This year many Baptist organizations celebrated four hundred years since the first Baptist Church was founded in Amsterdam. At this occasion, the World Baptist Alliance promoted the knowledge of historical beginnings as well as an identification of their call from God for the future. This mega-event was organized by the World Baptist Alliance together with the European Baptist Federation and the Baptist Union of Holland.

Here is a short introduction in the history of this great event that has been celebrated.

Around 1606, a certain gentleman by the name of John Smyth, an Anglican priest, left the traditional church with a group of believers and joined the Separatists; in a short time, differences between them and the Separatists appeared on the subject of the proper candidates for baptism, and Mr. Smyth and his group fled to Holland, due to persecution. There, studying the Word of God, they came to believe they needed proper baptism. They believed they did not need anything, but a personal confession of their faith in the Lord Jesus Christ and His sacrifice.

History says that Mr. John Smyth

baptized himself and then, thirty six members that shared his ideas asked to be baptized by him. This is how the first Baptist Church was founded in Amsterdam, in 1609.

After this took place, the Anabaptist influence changed the mind of Mr. John Smyth, and he denied the self-baptism and asked the Anabaptists to baptize him aright. Some of the members of the church he founded followed him, but a group of 10 persons led by Mr. Thomas Helwys opposed him. This group claimed that baptism administered to adult persons based on their profession of faith was valid. After long debates, the group returned to England, in 1612, where they spread their faith. Their leader, Mr. Thomas Helwys, sealed his faith with his blood, dying as a martyr.

Most of the Baptists today believe this was their origin. However, such an origin raises some serious questions due to the initial belief of Mr. Smyth on the proper administrator of baptism.

In order to understand these questions, let us present a hypothetical case. Let us say that I was baptized as an infant, and now, being a grown up man, I start studying my Bible with my family. The Lord saves us and then we realize that the baptism received in infancy is not valid. In my town there is only one church that baptizes adults based on the profession of faith, but I do not agree

with them in some points of doctrine, therefore, I decide to go to the river and baptize myself and then baptize the rest of my family. If I come to a Baptist local church, will they receive us as members with such a baptism?

This example presents a fundamental case for the Baptists. In order to be consistent with the doctrines of the founders, they should accept us as members and regard our baptisms as valid. But all the Baptist churches I know would refuse to accept me as a member because of my self baptism, neither would they accept my family, because they were baptized by me.

But their refusal shows that they believe that a lawful authorized administrator is required in order for the baptism to be valid. But rejecting the baptisms of myself and my family, they reject the baptisms of Mr. Smyth and Mr. Helwys, whom they claim as their very founders. Not only that, but if all their baptisms come from this source, they would reject their own baptisms, showing that none of them is truly baptized!

The present refusal of Baptist churches to receive self baptisms puts them in a great dilemma. If they continue to claim their origin in Mr. Smyth, they should begin to recognize self baptisms, for consistency demands it. This, as far as I know, they are not ready to do, and it would be impossible to find proof in the Bible for such a practice. Maintaining this position, the Baptists would trespass Bible principles, would cause serious disorders in their churches, and their doctrine and practice of the church would be ultimately mocked at and destroyed.

If, however, they choose to continue to refuse accepting self baptisms, they are forced to admit that John Smyth was not baptized, neither were all those who derive their baptism from him, including themselves. If the root is wrong, so are the branches. If the foundation is wrong, the whole house is the same. What would be the sense, then, of their very denominational name, since Baptist means Baptized?

Maintaining this latter position would put these Baptists in a very embarrassing situation, and, what is worse, in an unscriptural one, since this would make them only a counterfeit church. Then, they should dismiss themselves as churches and seek an authorized administrator to baptize them and organize them into scriptural churches.

Refusing to recognize self baptisms as valid would certainly be the scriptural choice, but consistency would demand the acceptance of these, and, logically, the breaking of scriptural principles. What course would the Baptists take?

It is interesting to note the course taken by John Smyth. He was confronted with the same dilemma. He saw the necessity of an authorized administrator, and he

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John Smyth Dilemma

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understood this administrator receives authority not only vertically, from God, but also horizontally, from an authorized institution on earth. He came to reject his own self baptism, considering it invalid, and went to the Anabaptists. Mr. Smyth found the consistent and scriptural way out of this dilemma. He admitted his self baptism was a singular and irregular episode and he recognized the necessity of a lawful administrator. The dilemma offers no way out if the origin by Smyth theory is maintained. The Baptists today can escape this fundamental dilemma only if they deny their origin to be in Mr. Smyth, and insist that Mr. Helwys popularized only the name "Baptist," but that churches that believed fundamental Baptist doctrines existed long before 1609, though under different names. Thus, they will admit that the episode of John Smyth was only an irregular event in our history, and not our original beginning.



"Got Hope?" The Theological Virtue of Obama

By Dr. Paul Kengor

(EP News)--As someone who teaches and writes about international politics, I can confidently say that last week was one of the strangest in memory, from the G-20 circus in my backyard (Pittsburgh) to the political zoo at the United Nations. President Obama, of course, was front and center, including with a major speech at the United Nations.

What struck me wasn't so much what Obama said as what others said about him. I cannot recall any time, in the entire history of the United Nations, where nearly every single one of the world's worst rogue dictators came out of the woodwork to shower heaping praise on the president of the United States—Clinton or Bush, JFK or Reagan, Truman or Eisenhower, Democrat or Republican.

Iran's theocratic madman, Mahmoud Ahmadinejad, who once despised our president—when the president was George W. Bush—had a different tone this time around. Sure, as usual, he customarily paused to deny the Holocaust, and to deplore "the ugly behavior of the U.S. governments."

Well, not all U.S. governments: he exempted the current one. Actually, more than that, Iran's leader commended President Obama for agreeing with him on this "ugly" American behavior.

As Iranian television reported, "Ahmadinejad noted that even the U.S. President Barack Obama in his remarks has accepted [this] fact and has called for a change in the way Washington treats other nations."

It wasn't only Ahmadinejad. Another Middle East madman, longtime terrorism sponsor, and enemy of America, Moammar Kaddafi, not only hailed his "Brother Obama" but wished that Obama could be president for life. "We are content and happy if Obama can stay forever as the president of the United States," said the architect of the Achilles Lauro and Pan Am 103 murders.

And the greatest menace in the Western Hemisphere for 50 years, Fidel Castro, who once favored launching nuclear missiles at the United States, has finally found a president he not only likes but agrees with on policy. The aging apparatchik, who an earlier Democratic president, JFK, tried to remove with military force, rose from his sickbed to thank Obama for his lead on "climate change."

You can't make this up. The Republican National Committee, in its worst burst of cheap propaganda, wouldn't dare conjure up something like this. Besides, no one would believe it.

Yet, perhaps most troubling was what Venezuela's Hugo Chavez, an admirer of Obama, said in an extraordinary statement at the United Nations.

"It doesn't smell of sulfur here anymore," sniffed Chavez, in a swipe at former President Bush, whom he denounced as "the devil" in U.N. remarks in 2006. There was freshness in the air. Waxing almost spiritual, Chavez mused: "It smells of something else. It smells of hope."

Here, of course, the Venezuelan communist was referring to President Obama, invoking Obama's popular slogan. And it was this particular compliment that really hit a nerve with me; it was Chavez's words about "hope."

Hugo Chavez is far from alone in seeing Barack Obama as synonymous with hope. Each time I travel to Washington, I see a pro-Obama bumper sticker carrying simply two words, "Got Hope?"

Some will dismiss this as benign, a clever play on the phrase "Got milk?" The slogan, however, is way too glib. Whether the maker or bearer of the bumper sticker realizes it or not, there's something disturbing about this incessant identification with Obama as "hope."

The fact is that hope is a theological virtue; it is one of the three theological virtues, along with faith and charity. In my faith, we define hope as explicitly connected to God alone. Hope is the virtue by which we desire the kingdom of heaven and eternal life as our ultimate happiness—i.e., not in anything temporal or man-centered here on Earth. It is the

virtue by which we place our trust in Christ's promises through the help and grace of the Holy Spirit. The virtue of hope is a response to "the aspiration to happiness" which God alone has placed in the heart of every human being.

For quite a while now, there has been an excessive embrace of Obama, sometimes bordering on reverence, from Europeans literally hailing him as their Messiah to schoolchildren singing songs of praise to their dear leader. Have you seen the Obama "prayer candles?" How about the crucified Obama?

I've written extensively on the faith of presidents and political figures, from Ronald Reagan to George W. Bush to Hillary Clinton to Nancy Pelosi to Joe Biden, from the American founders to dozens of presidents; none were elevated the way the secular left is lifting up Obama.

It isn't healthy. To observe Americans putting their "hope" in Obama, and even making Obama hope, is troubling.

Sadly, though, this is a logical, inevitable conclusion of an increasingly secular left that seeks salvation in politics rather than conventional forms of religion. As Rousseau said, all people need some sort of religion. Even the irreligious seek some semblance of belief. We are "hard-wired" that way.

Yet, as Augustine warned: this is a God-shaped vacuum that only God can fill.

We have hope, yes. It is a hope that springs eternal. It is there for all of us. And it should never be placed in any man, politician, or president.

"which is Christ in you, the hope of glory" (Col. 1:27).



Why You Should Be Baptized

By Roy Mason
(1894 - 1978)

THE WHY AND WHEREFORE OF BAPTISM

"...Not the putting away of the filth of the flesh, but the answer of a good conscience towards God" (I Pet. 3:21).

BAPTISM WHY?

"If ye love me, ye will keep my commandments" (John 14:15 B. U. Ver.).

"And he commanded them to be baptized in the name of the Lord" (Acts 10:48).

WHEN?

"Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls" (Acts 2:41).

"...And was baptized, he and all his immediately" (Acts 16:33).

HOW?

"We were buried therefore with him through baptism into death" (Rom. 6:4).

"Jesus came from Nazareth of Galilee, and was baptized by John in the Jordan. And straightway coming up out of the water, he saw the heavens rent asunder" (Mark 1:9-10).

"John was also baptizing in Aenon near to Salem, because there was much water there" (John 3:23).

"And they both went down into the water, both Philip and the Eunuch, and he baptized him" (Acts 8:38).

Acting now on the supposition that you have been genuinely saved and have made public your profession of faith in Christ, the next question that arises is that relating to baptism. "Now that I am saved and certain of Heaven, why should



I go to the trouble and inconvenience of being baptized?" That is the question that may arise in some minds. I have known persons who claimed conversion but who through the years persistently

refused to submit to the ordinance of baptism. They held the matter of baptism as one of negligible importance. "It is one of the 'non-essentials,'" said they, when approached about the matter, "and since the baptism question is one about which there is controversy, why not steer clear of the whole thing?" I must confess that I am unable to see how that a Christian can thus positionize himself and remain in a state of contentment. As to baptism being "non-essential," it depends upon what is meant by "non-essential" as to whether this is true or not. If it is meant that it was not vital to salvation, then the statement is true, but if it is meant that it is not essential to obedience to Christ, then it is untrue. When a person starts talking about "non-essentials" it begins to look very much like they are trying to figure out how they may do the very least possible for Christ. Is not that an entirely wrong frame of mind for one who is supposed to be a follower of Christ, to ask, "How far may I go in neglecting the commands of Christ, and be saved?" It is the frame of mind from which arises the talk that we so often hear about "the non-essentials."

WHY SHOULD YOU BE BAPTIZED? Let us think about this matter for a few

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Why You Should Be

(Continued from page 217) ♦

moments, and scrutinize a few of the reasons for submitting to this ordinance: In answer to this question, it may be stated that you should be baptized, "because baptism furnishes a splendid way and opportunity to confess Christ before the world, and to make known your allegiance to Him."

Another reason is that baptism "constitutes a badge of discipleship." When one is baptized they, so to speak, put on the uniform of the Christian army. I remember well the time when after we entered the World War, the first recruits began to arrive at Camp Taylor. They came in citizens clothing, and one of the first things that they were required to do was to put on the uniform of the American Army. Can you conceive of some of the recruits remonstrating against putting on the uniform with the plea that a uniform is not "essential" to good marksmanship; that they could fight just as hard and endure just as many hardships without it? Yet many today want to be considered members of the Christian army, and don't want to put on the uniform.

Still another reason as to why you should be baptized is that "Christ commands" it. For the obedient Christian His command is quite enough. **"If ye love me, keep my commandments,"** said Jesus long ago. **"If a man love me, he will keep my words,"** He said again. And yet again we find Him saying, **"He that keepeth my sayings, he it is that loveth me."** And once more, in leaving His parting instructions, we have Him saying, **"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"** (Matt. 28:19). Jesus expects every person who becomes a believer in Him to love Him enough to publicly confess Him, and to come out before the world and be buried beneath the water, just as He, Jesus Himself, was buried beneath the waters of the Jordan, by John the Baptist, the first Baptist preacher!

Yet another reason for being baptized is the *example set for us by the Christians of apostolic times*. By reading the second chapter of the book of Acts, we find that all those who were saved, were baptized immediately. **"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls"** (Acts 2:41). If there is anywhere in the New Testament an account given of any person professing to be saved but declining or neglecting to be baptized, I have failed to find it. The practice of going unbaptized after conversion is an extra biblical innovation; one that displeases God and dishonors His Son. An unbaptized, unchurched Christian

reminds me of stray, unbranded cattle to which no one lays claim of ownership. They claim that they do not belong to the devil, yet they are not branded as belonging to the Lord.

But the next question is, **WHAT DOES BAPTISM MEAN?** It does not secure remission of sins. It is to pervert this sacred ordinance and to make salvation of works and not of grace, to teach that baptism either saves or helps to save. All of the waters of the Pacific Ocean could not wash away a single sin. The blood of Jesus alone can do that.

"What can wash away my sins?"

Nothing but the blood of Jesus.

What can make me whole again?"

Nothing but the blood of Jesus."

To be baptized signifies to the world that you claim to have "already been saved." Baptism is your way of saying to the world that you have found the Lord. In baptism you say to the world: "My Lord died for me; was buried, and rose again. Likewise I am dead to the old life of sin and rebellion against Him. I am buried with Him in the likeness of His death; behold I arise to walk with Him in newness of life!"

"In short baptism declares our faith in the death, burial, and resurrection of Jesus Christ, and it symbolizes four great facts in Christian experience: death to sin, burial because of death, the new life in Christ, and the final resurrection of the body from the grave!"

Now that we have thought of the necessity and meaning of baptism, it is in order for us to consider a further question, namely, **WHAT CONSTITUTES SCRIPTURAL NEW TESTAMENT BAPTISM?** In answer to this question it may be correctly stated that "four things are essential" to scriptural baptism, viz., a proper "subject," proper "design," proper "mode," and a proper "administrator."

In regard to the first essential, a proper subject, it has already been indicated that the only proper subject for baptism is one who has already **"gladly received his word,"** and been saved. Likewise the proper design has been indicated under the heading, "The Meaning of Baptism," which brings out the fact that baptism is not to be submitted to as a saving ordinance, but merely as one that symbolizes certain facts in Christian experience.

As to the third essential of scriptural baptism, proper "mode," let us consider a little more in detail. Having become convinced that every Christian should be baptized in obedience to Christ's command, let us ask, "What 'mode' should be used?" Among the "modes" of baptism administered by the various denominations, which is right and scriptural? Sure of my ground on this point, I do not hesitate to answer dogmatically and say that there is only one right, correct, and scriptural "mode" of baptism. That "mode" is "immersion."

To you who believe that you ought to be baptized, but are in doubt as to the right "mode" of baptism, I desire to submit the following reasons as to why you should be immersed. Please consider them carefully:

1. You should be immersed *because Jesus was immersed*. And the Scriptures tell us that He has left us "an example that we should follow in his steps" (I Pet. 2:21). I for one want to follow Jesus, and to follow in exact obedience as nearly as I know how to do. There is no room for honest doubt whatever about Jesus having been immersed. That is just as plain as the Bible can make it. If you doubt it, turn to Mark 1:9-10, **"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened and the Spirit like a dove descending upon him."**

2. You should be immersed *because Jesus commands that His followers shall be immersed*. The Great Commission reads, **"Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost."** The word baptize, properly translated, is "immerse." A strict unbiased translation of this passage would read, "immersing them in the name of the Father, etc." Indeed, the American Bible Union, in their version, actually translates the Greek word "baptize" into its English equivalent "immerse." Moreover there have been instances where scholarly men of the foreign mission field have carried on the work of translating the Scriptures into the language of the people among whom they were laboring, and in some cases they have translated the Greek word mentioned above to mean immerse.

3. You should be immersed *because there is no hint in the New Testament that any one was baptized in any other way than by immersion during apostolic days*. Other so-called, "modes" did not begin to be used until long after the time of Christ and the apostles. Most churches in existence today, got their pouring and sprinkling from the Catholic Church, and not from the New Testament. One may search the New Testament from cover to cover and never find any indication whatever of either sprinkling or pouring.

4. You should be immersed *because any other form of baptism destroys the symbolism, and does away with the meaning of baptism as purposed in the New Testament*. Where is the picture of the burial of Christ and His resurrection, to be found in any other "mode" of baptism than immersion? Where is the picture of the burial of the believer to sin and his resurrection to walk in newness of life, to be found in any other "mode" than immersion? Where is the prophecy, the promise, of the coming resurrection of the body to be found in any other mode than immersion? Don't

you see clearly, that when you change the form or "mode" of baptism, you change the "meaning" of baptism itself, so that it no longer pictures to the world the thing that our Lord designed it to picture?

5. You should be immersed *because all denominations accept Baptist baptism, immersion, as being valid*. Is not that an admission that immersion is at least not wrong? Everything must be either right or wrong---one or the other. If immersion is not wrong, then it must be right. For no one can consistently and scripturally argue that there are three right "modes" of baptism, since Paul tells us in Ephesians 4:5 that there is **"One Lord, one faith, one baptism."** Let us illustrate: Suppose that I had three dollars and that I should offer one of them to you. I lay them before you. Now, you know that one of them is genuine; it rings right, it looks right, and you are convinced that it came from the mint of the United States government. But the other two: there is some doubt as to whether or not they are genuine. You have good reason to believe that they may be counterfeit. Now, which of the three dollars would you choose---the one that you knew to be genuine, or one of the others about which there seemed room for doubt?

Now that is the way that I see the baptism question. Here are three "modes" of baptism; one of them, immersion, all denominations accept as valid and genuine. About the other two, there is grave room for doubt. Indeed many of those who belong to the denominations practicing them, have doubts about them, so much so that they demand immersion. Now which should you accept, the "mode" about which there is no question, or one of the other two about which there is cause to doubt? I leave that for your good judgment to decide.

6. You should be immersed *because the founders of some of the great denominations practicing sprinkling and pouring, themselves admit in their writings that immersion was the mode of baptism practiced in the days of the apostles*.

For instance: John Wesley, the founder of Methodism, writes, ("Notes on Romans 6:4"). "We are buried with Him. Alluding to the ancient manner of baptism by immersion."

John Calvin, the founder of Presbyterianism, is his commentary on Acts 8:38, says, "Here we see how baptism was administered by the ancients: for they 'immersed the whole body in water.'"

7. You should be immersed *because the reliable scholars of all denominations today admit that the New Testament teaches immersion, and that the apostles practiced it*. Let us for a moment look into the writings of these scholarly men:

Prof. A. S. Peake, the great British Methodist scholar, writes on Colossians in the "Expositors Greek Testament." In commenting on Colossians 2:12, he says:

♦ (Continued on page 220)

**BEREA BAPTIST BANNER
Financial Report
9-1-2009 to 9-31-2009**

| | |
|---|------------|
| Beginning Balance | \$3,854.91 |
| RECEIPTS: | |
| Amazing Grace B. C., Stockdale, TX..... | 25.00 |
| B. C. of Brimfield, Brimfield, IL | 27.96 |
| Berea B. C., Mantachie, MS | 200.00 |
| Berea B. C., Stonington, IL..... | 60.00 |
| Berea M. B. C., West Point, TN | 150.00 |
| Bethel M. B. C., Pasadena, TX..... | 100.00 |
| Big Creek B. C., Wayne, WV | 300.00 |
| Briar Creek B. C., Williamsburg, KY..... | 150.00 |
| Buffalo Valley B. C., Clay, WV | 50.00 |
| Citrus M. B. C., Inverness, FL..... | 25.00 |
| Eve Knowles, Scarborough, ME..... | 200.00 |
| Faith M. B. C., Lynn, AR..... | 25.00 |
| Gail Knowles, Scarborough, ME..... | 20.00 |
| Grace B. C., Corbin, KY..... | 100.00 |
| Grace M. B. C., Marion, IL..... | 50.00 |
| Grace B. C., Winston-Salem, NC | 50.00 |
| Grace M. B. C., Tulsa, OK..... | 35.00 |
| Indore B. C., Indore, WV..... | 200.00 |
| James Swindell, Russell, KY..... | 19.00 |
| Joseph Jurzec, Richmond, IL | 25.00 |
| Leroy Bullard, Albuquerque, NM..... | 100.00 |
| Mt. Pleasant B. C., Chesapeake, OH..... | 100.00 |
| New Testament B. C., Bristol, TN | 10.00 |
| New Testament B. C., Goshen, IN | 50.00 |
| New Testament B. C., Leivasy, WV..... | 125.00 |
| Philadelphia B. C., Decatur, AL | 100.00 |
| Portland B. C., Plumerville, AR..... | 50.00 |
| South Park M.B.C., Seattle, WA | 25.00 |
| Southside B. C., Fulton, MS | 25.00 |
| Sovereign Grace B. C., Columbus, MS | 50.00 |
| Sovereign Grace B. C., Northport, AL..... | 100.00 |
| Sovereign Grace B. C., Wake Forest, NC..... | 100.00 |
| Sovereign Grace B. C., Warren, OH..... | 75.00 |
| Victory B. C., Courtland, VA | 25.00 |
| Subscriptions | 78.00 |
| Anon..... | 150.00 |
| Dividing checks..... | 150.00 |
| Sub Total | \$4,607.00 |
| TOTAL..... | \$8,485.83 |
| EXPENDITURES: | |
| Printing..... | 581.71 |
| Postage | 699.40 |
| Wages | 2,300.00 |
| FICA | 221.21 |
| Dividing Checks | 150.00 |
| Supplies | 39.55 |
| Total Expenditures | 3,991.87 |
| ENDING BALANCE | \$2,988.00 |

**BEREA BAPTIST BROADCAST
Financial Report
9-1-2009 to 9-31-2009**

| | |
|---|-------------|
| Beginning Balance | \$11,712.83 |
| RECEIPTS: | |
| Berea B. C., Mantachie, MS | 225.00 |
| Berea M. B. C., West Point, TN | 50.00 |
| Grace B. C., Corbin, KY..... | 100.00 |
| Briar Creek B. C., Williamsburg, KY... .. | 100.00 |
| | 475.00 |
| TOTAL..... | 12,187.83 |
| EXPENDITURES: | |
| Radio Time | 642.40 |
| TOTAL EXPENDITURES | 642.40 |
| | \$11,545.43 |
| Interest | + .92 |
| | 11,546.35 |
| Less Corbin, KY des. | -1,286.12 |
| ENDING BALANCE | \$10,260.23 |
| CORBIN, KENTUCKY REPORT | |
| Beginning Balance | \$1,448.52 |
| RECEIPTS: | |
| | 1,448.52 |
| EXPENDITURES: | |
| Radio Time (WCCT) | 202.40 |
| ENDING BALANCE | \$1,286.12 |

ANNOUNCEMENTS

The Grace Baptist Church located at 143 Cross Baptist Church Road Rural Hall, NC 27045 plans a revival meeting for Wednesday December 9 through Sunday December 13.

The guest preacher will be Elder Troy Sheppard of Citrus Missionary Baptist Church of Inverness, FL.

Services will be each evening at 7:30 Wednesday through Saturday, on the Lord's day services are at 9:45; 10:45; lunch provided by the ladies of church then an afternoon service around 1:00 to close the meeting.

We invite all to visit with us and ask that you pray for the church and visiting Pastor. Should you have any questions concerning this meeting please contact Pastor Gene Kiger at (336) 377-9808.

We are still in need of several issues of the small paper call *Scripture Notes* that was published by the Philadelphia Baptist Church of Birmingham. We still have several issues missing, so if you have any of the following and would allow us to borrow them, please contact us.

Any issues previous to April 1970. Issues June & Dec 1970, Sept 1972, May 1974, Oct 1978, July 1980, July & Dec 1981, Aug & Sept 1982, July 1983, June, July & Aug 1984, Aug 1985, Aug thru Dec 1986, Jan thru May 1987, Any past July 1987.

The Victory Baptist Church of Chehalis, WA is in need of a pastor.

The church is small and the new Pastor will need support from sister churches.

There is a faithful nucleus. They have a building in town. They are grounded in Sovereign Grace Landmark truths and are good people who love the Lord. Any brethren who may be interested please contact Gerard Griesen - 360-388-8697 or write to: Victory Baptist Church 1617 N.W. West St. Chehalis, WA 98532

The Grace Baptist Church in Fredericktown, OH is currently seeking a pastor and also guest speakers.

Our current services: Sunday school at 10:00 am Worship service at 11:00 followed by lunch and an afternoon service at 1:00 pm. Wednesdays At 7:00 pm.

Any brethren that may be interested in filling in to help our ministry can contact Bro. Tory Smith at (614) 205-0729 or by email toremup@columbus.rr.com.

The Bethel Bible Baptist Church, PO Box 85, Mansfield, LA is in need of a pastor.

Any interested Elder should call Connie McMellon at 318-872-1647.

The Landmark Baptist Church of Collinsville, IL is in need of a pastor.

Any interested Elders may call (618) 288-4236 for more information.

GLEANINGS



"HE'S NA FAILED ME NOO"

Up on a lone hillside in the highlands of Scotland, far removed from any other dwellings, there lived, about the middle of the past century, a poor lone widow, who for many a long year had learned to rest, in every difficulty and in all her need, upon Him Who has said, "**Let thy widows trust in me.**" It was the depth of winter, and the poor woman's stock, never very abundant, was reduced to its lowest by the difficulty of finding any employment at that season of the year. Unlike the widow in the Hebrew story, she actually found her barrel of meal to fail, and when she had finished the last handful she went to bed, with the hope, no doubt, that she might be more fortunate in earning a few pence on the morrow.

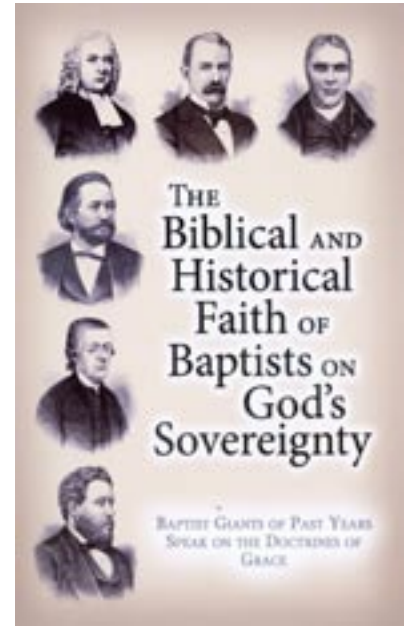
But when the morrow came a terrible snowstorm swept over the land, and the lane leading to her little cot was almost blocked with snow. It was quite beyond her slender powers to battle with the raging storm, and make her way to some neighbor's house, where at least she would be made welcome to a dish of porridge. There was one Friend only to whom she could apply, and in Him she had the most perfect confidence.

Accordingly she filled her pan with water, and put it on the fire, and put the salt in the water. "Noo," she said to herself, "I'll just gang ben, and ask the Lord for the meal." So she retired into her inner chamber, and there "With praise and thanksgiving she made her wants known unto the Lord." She hadn't been long on her knees when there came a loud knock at the door. "Na, thou camst not hae sent the answer sae soon!"

But the knocking continued, and, on her opening the door, a buxom farmer's lass, who lived some little distance off, flung down a sack of meal on the floor, exclaiming: "Father sent ye that; and I think ye may be very grateful to me for bringing it here through all this terrible storm. Whatever possessed my father I don't know, but all the morning he has been dinning into me about that sack of meal, and, snow or no snow, I must be sure and fetch it up to you; but its been a pretty hard job getting through the storm, I can tell you."

So she was rattling on, when a glance at the old woman fairly over-awed and silenced her. There she stood with uplifted hands and eyes bedimmed with tears of grateful praise as she exclaimed:

"He's aye the same, Jeanie! He's aye the same! Mony a long year hae I trusted Him, and ne'er found Him fail, and He's na failed me noo. Look at yon pot on the fire, Jeanie. I put on the waer and put in the salt, and ne'er a grain o'meal had I in the house. Sae I was jist asking the Lord to send me the meal, when I heard ye knock at the door, and noo here comes the meal, jist while I was asking for it." --- Selected (*News & Truths*, 1918).



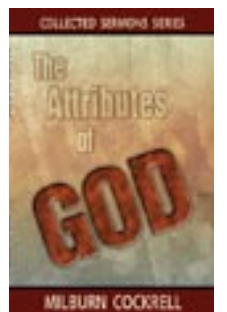
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It has taken a long time, but the book *The Attributes of GOD* by Milburn Cockrell is now available. The retail price is \$8, but as a prepublication special for the month of October & November the price is \$4.



The book contains fifteen chapters. Chapters cover the following attributes: Omniscience, Foreknowledge, Omnipotence, Omnipresence, Eternity, Holiness, Love, Goodness, Veracity, Spirituality, Mercy, Independency, Justice, Immutability and Long-Suffering.

- Order from -
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PO Box 39, Mantachie, MS 38855

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| Order Value | Add |
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| \$50.00-74.99..... | \$7.00 |
| \$75.00-99.99..... | \$8.00 |
| \$100.00 and Up..... | FREE |

Why You Should Be

(Continued from page 218) ♦

"The rite of baptism in which the person baptized was first buried beneath the water, and then raised from it, typified to Paul, the burial and resurrection of the believer with Christ."

Prof. James Denny of the United Free Church College, Glasgow, one of the most scholarly men among Presbyterians, writes in the "Expositors Greek Testament" on Romans 6:4, as follows: "Therefore we were buried with Him (in the act of immersion), through that baptism into His death--burial being regarded as the natural sequence of death, and a kind of seal set to its reality."

The great Church of England scholar, Lightfoot, in his "Commentary" on Colossians 2:12, says: "Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal waters, the believer buries there all his corrupt effectuations and past sins; he emerges thence, he rises regenerate, quickened to new hopes and a new life."

"But granted that the Bible teaches immersion only, the question arises does it really matter what "mode" is used, isn't one 'mode' as good as another?" Some who read these pages will probably ask that question. Let me answer the question by asking another one: If a parent should ask a son or daughter to go and bring a bucket of water, would the parent be pleased if presently the child returned bearing a bucket of ashes? Would that be obedience? Certainly not. Then, does it matter, and is it all right, for us to do one thing, when God has told us to do another thing? How does God view the changing of His commands? The way for us to find out, is for us to go to the Bible. There we find this question very clearly answered. Do you remember the story that is told us in I Chronicles of the bringing of the Ark of God from Kirjath-Jearem? God had given explicit instructions as to how the Ark should be transported, but those removing the Ark thought that some other way was "just as good." As the Ark was being hauled along the road, it looked as though it was going to be turned over, and Uzzah, apparently with the best intentions, put forth his hand to steady it. What happened? Uzzah fell to the ground and died. His life paid the price of his sacrilege. Is not that a lesson to those who, however good their intentions may be, do other than what God has commanded?

Again, at Meribah in the Wilderness, God told Moses to speak to the rock that water come forth to slake the thirst of the multitudes. Was it important that Moses do just the thing that he had been commanded to do? Was some other way "just as good" as the way that God had commanded? Moses did other than commanded and "smote" the rock.

Water came forth, but for this sin of disobedience, God kept Moses from entering the Promised Land.

Another illustration of how God views the changing of His commandments is to be found in I Samuel 15: We read that God commanded Saul to destroy the Amalekites completely, their goods and their animals. Saul destroyed all of the Amalekites except the King, Agag, which he brought back captive. He destroyed a part of the animals, but brought back some of the finest cattle and the fattest sheep to offer to the Lord as a sacrifice. For this he was rebuked by the prophet of God, who told him that God had set him aside from the kingship in favor of another. His disobedience cost him his crown. He obeyed the spirit of God's command, and destroyed the nation, but he disobeyed the letter of the command in preserving the king and the best of the sheep and cattle. God requires that we obey Him to the very letter.

Long ago when Jesus came to John the Baptist to be baptized of him in the river Jordan, John demurred saying, "I have need to be baptized of thee." But Jesus answered, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Now what does "thus" mean? It means, "in this way" of course. Jesus was immersed, so when He said, "thus it becometh us to fulfil all righteousness," He meant "in this way (by immersion) it becometh us to fulfil all righteousness." It is not for me to say that "some other way" is as good as the way God has commanded. When God in His Word speaks, it is for me to keep silent on any and all matters. Believing as I do, with sureness and absolute certainty, and with all of the scholarship of the world behind me, that immersion is the "mode" of baptism taught in the New Testament, I do not hesitate to say to you that if you would be obedient, you must follow your Lord through the waters of immersion. Nor do I hesitate to warn any who read these pages, that to pervert God's sacred ordinance by substituting something else for the thing that He commanded, is to incur His displeasure, and to do that for which answer must be made at the Judgment Seat of Christ.

Next let us consider the question, WHO IS THE PROPER ADMINISTRATOR?

Who has the scriptural right to baptize? This immediately raises the question, "To whom did Jesus give the ordinance of baptism?" Was it to His disciples as individuals? Surely not, else when they died the command to baptize would have no longer been in force, or binding upon any one. We must believe that it was to His disciples in corporate capacity, ---to His church in other words, that He gave this ordinance. If it was to His disciples as constituting His church that He gave the ordinance, and there is no escape from this conclusion, then the ordinance of baptism must be a church ordinance. If it is a church ordinance, then it is one that must be authorized and administered by authority of the church. And indeed, it is commonly recognized and regarded as a church ordinance by practically all of the denominations.

If it is true that Jesus gave the ordinance of baptism to His church, and very evidently He did, then the only thing further to determine is, to which church did He give the ordinance? Which church of all the many in existence today may truly claim to be the one that Jesus established and authorized to administer the ordinance of baptism? The question is not a difficult one to answer, for there is only ONE "church that has existed from the days of Jesus. That church is the one known today by the name 'BAPTIST.' All of the other churches and denominations without a single exception, have had a human founder, and came into existence centuries after Christ. (For full proof that Baptists are of apostolic origin see the author's book, "The Church That Jesus Built.")

So then it narrows down to this: "The only proper administrator is one authorized by a Baptist church to administer the ordinance."

Failure to see and understand this fact causes many people to be confused. I have known quite a number of persons, who believed in immersion, but they united with a church that administered three "modes" of baptism. At their urgent request, the pastor of the church immersed them, and they were perfectly satisfied that they had been scripturally baptized. Sometimes such persons later want to join a Baptist church and they are totally unable to understand why

the church they wish to join declines to accept their baptism as valid.

I recall that I was once called to task along this line by a man who was a member of a certain well known fraternal order. He was unable to understand why that a person who had been immersed and received by another denomination should not be acceptable to the Baptists. It appeared to him that Baptists were very narrow. I said to him, "Let me give you an illustration to show why Baptists cannot receive such immersion as valid baptism." "Suppose," I said to him, "that a number of men should learn the secrets of your lodge; your ritual, and all of the initiatory rites and ceremonies. These men are not members of your lodge, but they constitute as large a body as is required to initiate a new member. Now we will suppose that there is a certain man in town who wants to join your lodge. The band of men who have stolen the secrets of your order cause this man to believe that they are bona fide members of your organization. They take the man in hand and proceed to initiate him, using exactly the same initiatory rites as used by your lodge. Later both the man thus initiated and your lodge, find out the truth concerning what has happened. The man states that he desires to be received by your order, into full-fledged membership upon the basis of the initiation that he has already received. Now the question is, would your lodge receive that man upon those terms? Would they consider such initiation valid?" "No," replied the man. "Why not?" I asked, "the form of initiation was correct in every way. It was administered just as your lodge would have administered it" "Yes, but those men had not "authority" to initiate. They were not members of the true lodge, and their organization had no authority to administer our rites."

"That is just the point in regard to the question of baptism exactly," I said. We believe that other so-called churches are apocryphal institutions, and that Jesus never gave the authority to immerse to any church save the one that He founded and has perpetuated---the one designated today by the name 'Baptist.' This being the case Baptists cannot receive as valid, baptism that is not properly authorized or administered by those to whom Christ entrusted the ordinance."

Let the reader frankly face this fact: "to be immersed by the authority of a man-founded organization that bears the name 'church,' but that is not the institution which Jesus founded, is to be no more scripturally baptized, than if one should be sprinkled." For remember four things are essential to scriptural baptism: "a proper subject, proper design, proper 'mode,' and a proper administrator." Where one of these essentials is absent, there can be in the true sense of the word, no baptism.

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