

# The Berea Baptist Banner

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

## Devil-Called Preachers

By Milburn Cockrell

(1941 - 2002)

In Jeremiah 23:21 Jehovah said: **"I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."**



Some years ago, I was talking to a young pastor of another denomination about the Lord's work. In the course of the conversation, I asked him about his call to preach the gospel. He answered me by saying, "My parents wanted me to be a minister. I thought it would be an easy way to earn a living. So I gave it a try."

Never in my life had I been so shocked by such a statement. After a few moments of silence, I asked him about his experience of grace. He replied, "I was never lost. My parents always took me to church. I have always been saved."

Had the sun refused to shine, I could not have been more dumbfounded. After a few other remarks, I left his home to return to mine. I could not sleep that night. I pondered the strange words of this young preacher.

I knew as surely as I was breathing the time and the place God saved me by His wonderful grace. Likewise, I knew that I had received a call from Heaven to preach the gospel. Why had this man not experienced the same?

Suddenly it occurred to me that I had been talking to a Devil-called

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## Fellowship in the Gospel

By Jeff Short

Mantachie, Mississippi

**"For your fellowship in the gospel from the first day until now"** (Phil. 1:5).

Paul had a special love for the church at Philippi. He writes this epistle to them telling them, **"I thank my God upon every remembrance of you"** (Phi. 1:3). He had enjoyed sweet fellowship with them over the years



Jeff Short

and it is clear the old preacher had a soft spot in his heart for these faithful brethren. I am sure that Paul and the Philippian church had encountered hard times, but Paul's

memory, as well as his heart, is full of joy. He writes about his prayers for them saying, **"Always in every prayer of mine for you all making request with joy"** (Phil. 1:4).

In our text, Paul is particularly thankful for this church for their **"fellowship in the gospel."** The word "fellowship" is translated from the Greek word *koinonia*, which means partnership and literally denotes participation. This same word appears in Romans 15:26, **"For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem,"** where it is translated "contribution." The same word is used in II Corinthians 9:13, **"Whiles by the experiment of this ministration they**

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## Weaving the Web of Hypocrisy

By Billy Holbrook

Oblong, Illinois

**"Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the**



Billy Holbrook

**spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed**

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## Practical Lessons from the Life of Richard Cobden

By Charles H. Spurgeon

(1834 - 1892)

*From The Sword And The Trowel (September 1865)*

Earnest men can always learn from one another. The path of the man, who blessed a nation by cheap-ening their daily bread, and snap-ping the chains of commerce, having devoted the flower of his days to that single purpose, must be full of instructive teaching to men consecrated to the yet higher end of glorifying God by spreading abroad the gospel of his Son. It is not our intention to give even so much as a complete outline of the life of Mr. Cobden, we only aim



Charles Spurgeon

at gathering from his memoir such incidents and reflections as may be made to bear on the service of God so as to stimulate the zeal of those engaged in it. *Mr. Cobden's success is a singular proof that early failures ought not to discourage the hope of future usefulness. His first public*

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## The Sin of Adultery and Things That Lead To It

By Roy Mason

(1894 - 1978)

**"Thou shalt not commit adultery"** (Ex. 20:14).

**"Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart"** (Matt. 5:28).

**"For the land is full of adulterers"** (Jer. 23:10).

This is a very delicate subject that I am to deal with in this chapter, yet a matter that needs to be preached about and written about as much as almost anything that might be named. It shall be my aim to be chaste and clean in my language while dis-



Roy Mason

cussing this question, although I shall intentionally seek to be plain, so that no one will need to consult a dictionary to know what I am talking about. Among all the sermons that I have ever listened to, I have never heard even one on the subject now under discussion. It is much easier for a

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## Devil-Called Preachers

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preacher. According to his own testimony, God had not called and commissioned him to preach His Word. He was a professional preacher. I thought how pitiful the condition of this boy was. He was a blind leader of the blind.

### THE DEVIL'S DIVINES

No one who is familiar with the Scriptures doubts but what Satan does call men to preach heresy. Christ Himself said: **"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves"** (Matt. 7:15).

Such things as Devil-called preachers do exist. Paul wrote to the church at Corinth: **"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great**

**thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works"** (II Cor. 11:13-15).

Simon Peter wrote an entire epistle about false teachers. He warned in this letter: **"But there were false prophets also among the people, even as there shall be false teachers among you"** (II Pet. 2:1). The Apostle John wrote: **"Many false prophets are gone out into the world"** (I John 4:1). In the Revelation John mentioned some **"which say they are apostles, and are not"** (Rev. 2:2).

Every good thing is counterfeited. Pride apes humility; ignorance clothes itself in the garb of wisdom; enmity hides under the mask of friendship. Then it is no marvel if Satan has his own ministers and his own churches in the world.

### THEIR DISTINCTION

God does not call and commission these false teachers. **"Then the LORD said unto me, The prophets prophesy lies in my name; I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart"** (Jer. 14:14). It was Satan who called and commissioned them to declare a vain and worthless message. Their doctrine is a spider's web, spun in their own deceitful hearts.

A false teacher can be distinguished from a true minister by his love for money. A Devil-called preacher fleeces the sheep instead of feeding them. **"Thus saith the Lord GOD unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks?"** (Ezek. 34:2). Micah condemned such false prophets in his day by saying: **"The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money"** (Micah 3:11). The Apostle Paul wrote to Titus about some who taught **"things which they ought not, for filthy lucre's sake"** (Tit. 1:11). Many today use religion to further their worldly interests.

What would happen if all the churches suddenly terminated the salary of their shepherds? How many clergymen would quit preaching and look for greener pastures? How large would be the number of clergymen who would demonstrate they are "hirelings" who care nothing for the sheep (John 10:12-13)? The number would be alarming to all concerned.

The religious world is filled with men who preach a Christless, social gospel and let the congregation go to Hell, while they draw their high sala-

ries. Such people humanize Christ, soft pedal sin, and laugh at the great doctrines of the Bible. They build up their churches with carnal weapons. Isaiah penned these words about such people: **"Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter"** (Isa. 56:11).

Like Balaam, these Devil-called preachers love the wages of unrighteousness. They want the money in the pockets of church members. They will secure it by fair or foul means. They serve the Almighty Dollar, not the Almighty God. They are preaching for the money! Paul said: **"For they that are such serve not our Lord Jesus Christ, but their own belly"** (Rom. 16:18).

Satan's ministers are possessed with an insatiable desire to have material things. Peter said such false teachers **"through covetousness shall they with feigned words make merchandise of you"** (II Pet. 2:3). Under the guise of truth, they will lie to get religious people's money. Woe to the seminary professor who pretends to believe in the inerrancy of the Bible to keep his salary coming in each week! Those who teach damnable heresies shall not escape the damnation of Hell!

The messengers of Satan do not know Christ as Savior. **"The priests said not, Where is the LORD? And they that handle the law knew me not"** (Jer. 2:8). In Jeremiah's time there lived some who handled the Scriptures, yet these same people did not know the Lawgiver. How tragic for a person to pose as a prophet of God when he is a stranger to God. How awful to go around to people's door, pretending to tell them the way to Heaven, when the teller is going to Hell! What could be worse than this?

Jesus Christ described such individuals as **"blind leaders of the blind"** (Matt. 15:14). True ministers are appointed by God to be **"a guide of the blind"** (Rom. 2:19-20), but how dreadful when these ministers are **"blind guides"** themselves (Matt. 23:16).

Those who **"err from the words of knowledge"** (Prov. 19:27) can never teach the truth as it is in Christ Jesus. Such people are **"Ever learning, and never able to come to the knowledge of the truth"** (II Tim. 3:7). No matter how many new theological titles they add to their names, they continue to be **"tossed to and fro, and carried about with every wind of doctrine"** (Eph. 4:14). There can be no real apprehension of the truth so long as men reject the One who said: **"I am. . . the truth."** False teachers are **"men of corrupt minds" who "resist the truth"** (II

Tim. 3:8).

Isaiah wrote: **"His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. . . they are shepherds that cannot understand"** (Isa. 56:10-11).

A true minister exposes sin without fear or favor to any man. He obeys Isaiah 58:1: **"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins."** The messenger of Heaven rebukes them that sin before all that others may fear (I Tim. 5:20).

A wolf in sheep clothing does just the reverse. He never exposes sin: **"Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment"** (Lam. 2:14).

A false prophet preaches what the people want to hear instead of what they need to hear: **"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so"** (Jer. 5:31). The depraved nature of man is such that he had rather hear a lie than the truth: **". . . this is a rebellious people. . . children that will not hear the law of the LORD: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits"** (Isa. 30:9-10). Devil-called preachers give the people what they want to hear; therefore, they have a great following in the religious world.

### THEIR DOINGS

The Devil calls men to deceive people. Jesus Christ declared: **"For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect:"** (Matt. 24:24). These Devil-called preachers **"by the sleight of men, and cunning craftiness. . . lie in wait to deceive"** (Eph. 4:14). Satan's messengers **"by good words and fair speeches deceive the hearts of the simple"** (Rom. 16:18). Paul warned Titus about the **"many unruly and vain talkers and deceivers"** (Tit. 1:10). Peter mentioned some who **"with feigned words make merchandise of you"** (II Pet. 2:3). Later he said that these false teachers beguile **"unstable souls"** (II Pet. 2:14).

The Devil's preachers corrupt the Word of God. In II Corinthians 2:17 there is reference to **"many, which corrupt the Word of God."** They corrupt the Bible by adding their own notions to the doctrines and institutions of Jesus Christ. The Greek in II Corinthians 2:17 means to adulterate

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## Devil-Called Preachers

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as a saloon-keeper would add water to wine for more profit.

Some who pose as ministers of Christ will put any interpretation upon a text to hold their churches and position in the denomination. They misunderstand, misquote, and misapply the Bible. Jesus said: **"The scripture cannot be broken"** (John 10:35). Those who break up the Scriptures to make them teach heresy will be found liars before God (Prov. 30:6; Rev. 22:18-19).

These Ambassadors of Satan speak perverse things. **"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them"** (Acts 20:29-30).

Satan's workers speak contrary to the rule of the gospel of Christ. Their aim is to draw away disciples of Christ to Satan's lies. They seek to turn men's ears away from the truth to fables. They cause division among God's people (Rom. 16:17).

The emissaries of Satan preach another gospel. **"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ"** (Gal. 1:6-7).

Devil-called preachers had gone among the Galatians and preached a gospel, which was different in kind from that which Paul had preached. This was not a second gospel, but a perversion of the true gospel of the grace of God. The gospel of Satan teaches salvation by good works. It cultivates the old man instead of creating a new man in Jesus Christ.

Every Devil-called preacher speaks as he is inspired by a demon spirit. **"Thus saith the Lord GOD; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing"** (Ezek. 13:3). He gives **"heed to seducing spirits, and doctrines of devils"** (I Tim. 4:1). He is as much possessed by the **"spirit of Antichrist"** (I John 4:3) as a true minister is filled with the Holy Spirit. Satan's man is controlled by **"the spirit of the world"** (I Cor. 2:12); **"the spirit that now worketh in the children of disobedience"** (Eph. 2:2).

Knowing that such is the case, John warned us: **"Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world"** (I John 4:1).

### THEIR DOCTRINES

False teachers teach for doctrine the commandments of men. **"But in vain do they worship me, teaching for doctrines the commandments of men"** (Matt. 15:9). These blind leaders of the blind "make the commandments of God of none effect by their traditions" (Matt. 15:6). Their doctrines are the inventions of Satan-inspired men. They claim Divine authority for ideas and practices, which are simply of human origin. They exalt doctrinal creeds above the infallible Word.

The person who is a stranger to grace and to God, teaches **"strange doctrines"** (Heb. 13:9). A Devil-called preacher declares a message foreign to the Bible. The Lord's churches are not acquainted with such teaching. They are strangers to God who spend **"their time in nothing else, but either to tell, or to hear some new thing"** (Acts 17:21). Satan's ministers are all modern new-liters!

### THEIR DOOM

The preaching of a false minister is soul-destructive to the preacher and to his hearers. They preach **"damnable heresies"** (II Pet. 2:1). He who propagates error destructive to others shall destroy himself without remedy. If the blind lead the blind, then both will fall into Hell.

Peter tells us about the doom of false preachers: **"But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; And shall receive the reward of unrighteousness. . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever"** (II Pet. 2:12-13, 17). These people wrest the Scriptures to their own destruction (II Pet. 3:16).

Under the Law of Moses a false prophet was to be put to death: **"But the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die"** (Deut. 18:20). The prophet Elijah was carrying out this law when he slew the 850 prophets of Baal (I Kings 18:40).

Let these messengers of Satan rant and rave now, for God will ultimately bring them to death. **"Therefore thus saith the LORD concerning the prophets that prophesy in my name, and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed"** (Jer. 14:15).

Their end shall be according to their works (II Cor. 11:15), not according

to their pretense or appearance. They will spend an eternity in Hell with Satan and all lost sinners. The Bible discloses that **"all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death"** (Rev. 21:8). Since a false prophet is the biggest liar in the world, John here writes of his fate.

### OUR DISAPPROVAL

Should a child of God stay in a church, which has a Devil-called preacher? Should he give his tithes to a denominational program, which supports false teachers in religious schools and seminaries? The Bible gives the answer: **"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing. . . from such withdraw thyself"** (I Tim. 6:3-5). My friend, you should not give one dime to a minister of Satan. You should leave that church and find a true church.

It is the duty of believers to avoid any association and affiliation with a Devil-called preacher in religious matters. In Romans 16:17-18 it is written: **"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."**

Here the duty outlined is twofold. First, we are to mark or distinguish a Devil-called preacher from a true minister. Second, we are not to debate him or engage in a dialogue with him. We are to mark him that we may avoid any connection or communion with him, lest we become infected by his errors. We must remember that their **"word will eat as doth gangrene"** (II Tim. 2:17 marginal rendering). Heresy and heretics are like an eating sore or a cancer.

A member of a true church should never attend the services of a false prophet, lest these Devil-called preachers be encouraged in their work. He must never let one into his house or bid him God speed. The Apostle John said: **"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds"** (II John 10-11).

A Devil-called preacher can be known by the fruit he bears. The best way to identify one is to test him by the Word of God. **"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"** (Isa. 8:20). Paul said: **"A man that is an heretick after the first and second admonition reject"** (Titus 3:10).

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address was a signal failure. "He was nervous, confused, and in fact practically broke down, and the chairman had to apologize for him," little could those who heard him have dreamed that his eloquence would command the respectful attention of senates, and the rapturous applause of thousands. On the other hand, those who have heard him, *"Pour the full tide of eloquence along, serenely pure, and yet divinely strong,"* would scarcely believe that he could have ever sat down a blushing man, longing 'to hide his head,' because his tongue refused to do his bidding.

Young believers must not be daunted if their early efforts should bring them little but regrets and disappointments; it is good for them that they bear the yoke in their youth; let them persevere, and they may yet have many crowns to lay at their Savior's feet. God forbid that 'wounded pride should so reign in the bosom of a servant of Christ as to deprive him of the bliss of doing good.' What matters it if we are made nothing of, and are even the theme of laughter? Jesus deserves that we should bear even this for His sake, and since He scorns us not, but accepts our poor attempts as being what our motives and wishes would have made them, we may well press on, hopeful of better days ere long. One talent at interest will speedily become two, and the two will grow into five; let us do what we can for Jesus, and we shall soon be able to do more. Stretch thy wings fledgling, and flutter, though it be feebly, for in so doing thou wilt learn to fly.

*One is struck with the way in which Cobden wholly gave himself up to his one master-idea.* From the time when his judgment was convinced of the truth of that great doctrine so elaborately and conclusively advocated by Adam Smith as the fundamental principle of the wealth of nations, the freedom of industry and the unrestricted exchange of the objects and results of industry, he ceased not for a moment to denounce the system of protection, and to enlighten the people of England upon a matter so essential to their country's prosperity. His generous heart was grieved at the fearful distress which the Corn Laws brought upon the operatives. He saw them lying by the sides of hedges and walls seeking a miserable shelter. He found them starving, while plenty reigned on the other side of the Channel, and was not allowed to send her stores among the hungry millions.

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His great heart beat high with sympathy, and swelled with a grand ambition to slay the monster which wrought his country such widespread evil, and he gave himself heart and soul to the work. To him all other aims were merged in this: his business which was at first large and lucrative, was all but sacrificed upon the altar of Free Trade. Wealth was just within his reach, but the golden apples could not entice him from the race. Political partisan-ship, so potent over some men, could not sway him for a moment. He said in his place in Parliament, "I assure the House that the declarations I have made were not made with a party spirit. I do not call myself Whig or Tory. I am a Free-trader opposed to monopoly wherever I find it."

There lay the secret of his power, he was given up to the dominion of one great object, and would not subdivide the kingdom of his manhood by admitting a second. The life-floods of his soul were not squandered in a thousand miserable streamlets to feed the marshes of superficiality, but concentrated in one deep channel so as to gladden the earth with a river of power for good.

What a lesson for believers in Jesus. When will love to the Redeemer, after the same manner eat us up, and cause us to cry, "One thing I do?" Worldly ends rule in many professors, party spirit governs others, self more or less intrudes into all. It were the sure sign of a golden era if we had among us a host of men of the old apostolic spirit, for whom to live would be Christ only. Believers, whether you are actively engaged in business, or in spiritual labors, strive to do, everything 'for Jesus; in the power of the Holy Spirit, living for him alone.' Dead as the withered figtree be all other designs and desires save the glory of Jesus, aye, and buried let them be in the abyss of oblivion. On that cross where died our Savior, let us crucify self in all its forms, and let us live with the name of Jesus burned into our very hearts.

A mightily dominant passion will frequently subdue the griefs of human life, and bury them in holy ground. John Bright, who married young, lost his wife shortly after marriage. He went to Leamington, where Cobden visited him, and found him bowed down by grief. "Come with me," said Cobden, "and we will never rest until we abolish the Corn Laws." Bright arose from his great sorrow, girded his loins to fight side by side with his friend, and thus found consolation for his terrible loss.

How often would deep

despondencies and heavy glooms be chased away if an all-absorbing love to Jesus, and a fiery zeal for His honor burned within our bosoms? One fire puts out another, and a grander agony of soul quenches all other grief. The hands of holy industry pluck the canker of grief from the heart, and shed a shower of heavenly dew, which makes the believer, like the rose, pour forth a sweet perfume of holy joy. As quaint old Fuller says, "A divine benediction is always invisibly breathed on painful and lawful diligence." The clappers of sacred industry drive away the evil birds of melancholy and despair.

*Commanding talent seldom achieves much unless it be coupled with perseverance.* The runner wins not the race by making a spurt at first and loitering afterwards. He who would earn the prize must press on with all his strength until the finish line is reached. Johnson tells us that human "all the performances of art, at which we look with praise and wonder, are instances of the resistless force of perseverance; it is by this that the quarry becomes a pyramid, and that distant countries are united by canals. If a man were to compare the effect of a single stroke of the pickax, or of one impression of the spade with the general design or the last result, he would be overwhelmed by the sense of their disproportion; yet those petty operations incessantly continued, in time surmount the greatest difficulties, and mountains are leveled and oceans bounded by the slender force of human beings." The great freetrader's motto was that of the needle, "I go through." Having given himself to the cause, he was not the man to desert it. Undismayed by reproach and laughter, and undaunted by the tremendous power of his opponents, he pushed on in his arduous task, clearing the way foot by foot by dint of clogged resolution and unflagging energy.

He had to deal with men of ability and skill, whose interests were at stake, and who, therefore, betook themselves to repel his attacks with the utmost energy. In the market-place, in the House of Commons, everywhere indeed, the champion heard "the harsh and boisterous, tongue-of-war." Contentions fierce, ardent and dire, raved round him, and the weapons used were not always, such as the scrupulous would allow, but our hero showed no sign of relinquishing the field of battle, or yielding a single inch to the enemy. Jeers and sneers have often fretted other men into passion, or broken their spirits into despair, but he passed scuttles though the darts fell thick as hailstones.

"When Mr. Miles, a Protectionist,

said that Charles Bullet had made an appeal to the 'appetites, as well as the passions of the people,' this reference to the horrid starvation then prevailing, was received with 'loud laughter.' Similar 'merry descants on a nation's woe greeted Dr. Bowring's reference to anything so miserably vulgar as the reduction in the wages of shoemakers and tailors. When he said women were crying for work, there was more 'laughter;' they were making trousers for sixpence a pair — more 'loud laughter;' thousands were hungry and naked — the founts of laughter proved as prodigal as before; and 'peals of loud laughter' greeted the inquiry, what was to become of the women of Manchester?" Scorn may be more grievous than the pains of death, and ridicule more piercing than the pointed sword, but the bold, good man who, in this instance was the subject of it, was clad in armor of proof and laughed to scorn both scorn and laughter.

On, on, on, was the voice which sounded in his ear, and he was not disobedient to it. He flew like an eagle to his quarry, and bore others of feebler spirit upon his wings. In the midst of the conflict, he concluded one of his speeches with these telling sentences, "We must not relax in our labors, on the contrary, we must be more zealous, more energetic, more laborious, than we ever yet have been. When the enemy is wavering then is the time to press upon him. I call then on all who have any sympathy with our cause, who have any promptings of humanity, or who feel any interest in the well-being of their fellow-men, all who have apprehensions of scarcity and privations, to come forward to avert this horrible destiny, this dreadfully impending visitation."

This enthusiastic continuance in the path of duty is to be coveted by all servants of the Lord Jesus Christ. The way of service is not always smooth, but the constant friend of Jesus puts on the dauntless spirit of resolution and journeys on come hill or dale, fair or foul, until he reaches the end. Our purposes, if at all worthy of men of God, will involve much labor and anxiety; and he alone is worthy of the kingdom who, unmoved by difficulties and unabashed by rebukes, marches onward with steady step toward the object of his life. Would to God that we were half as resolute to establish the reign of Divine truth, as others have been to enforce the domination of a political dogma. The great want of many professed Christians is the spirit of continuing in well doing, patiently waiting for the promised reward.

*Shrewd common sense is called to the aid of enthusiasm* by the leader of the Anti-Corn Law League. All means

were put in operation. Lecturers went through the country, mass-meetings were held, funds were contributed, bazaars were opened, petitions were signed, elections were contested, and the whole country was kept in a state of perpetual ferment. That mighty engine, the printing press, was never allowed to rest. Tracts by the million flooded the country, broadsides and sheets of all sizes covered the walls, and condensed libraries enriched the patriot's shelves. Mr. Cobden spoke of printing a million copies of each of three prize essays, and of having every press in Manchester in full swing on behalf of Free Trade. All that ingenuity could devise or liberality procure was brought to bear upon the one great object. The power of this ceaseless activity so well directed was felt in all circles: from the palace to the cottage, all classes became interested in the struggle, nor was that interest ever allowed to flag. Whigs and Tories were both assailed or petitioned, good harvests and bad seasons were equally telling arguments, foreigners as well as Englishmen were made to serve the cause, in fact all the world was ransacked for allies.

The children of light are not always so shrewd in their methods of procedure, they leave many occasions unimproved, and many means untried. It were well for our Churches if all the members were earnestly employing their talents in ravening modes of usefulness, or better still in working them out. If all were at it with all their hearts, we might yet make Antichrist tremble and fill the world with the knowledge of the Lord. To reform the abuses of our national establishment and separate it from the state were a task worthy of a thousand lives; what shall be said of the even loftier aim of making the gospel known to the teeming masses of our increasing population? O for one tremendous, long continued effort for London! Our impetuous desire to see the truth of God triumphant makes us mourn and even loathe the lethargy of those who come not to the help of the Lord against the mighty.

*The virtue of disinterestness shone very brightly in the character of Richard Cobden.* One who was well qualified to speak for the working classes thus; truthfully describes him — "He was one of the few members of Parliament who thought for the people, and what is more and rarer, gave himself trouble to promote their interests. He never knew apathy or selfishness. He cared for principle, not to serve his own ends, but the ends of the people. With him, a great principle was a living power of progress, and not to apply it and produce by it the good which was in

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## Practical Lessons from

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it, seemed to him a crime. To him apathy was sin. A cause might be despised, obscure, or poor: he not only helped it all the same — he helped it all the more. He aided it openly and intentionally. Fresh from the honors of great nations, who were proud to receive him as a guest, he would give an audience to a deputation of poor men. The day after he arrived from the Court of an Emperor, he might be found wending his way to a remote street, to attend a committee meeting, to give his personal advice to the advancement of some forlorn hope of progress. In the day of triumph he shrank modestly on one side, and stood in the common ranks; but in the dark or stormy days of unfriended truth he was always to the front."

Mr. Miall testified of him in the *Nonconformist*, "To do the good he was qualified to do was the only reward he ever craved. Wealth, ease, reputation, popularity, social distinction, were all as nothing when he had a duty to do. When that duty had been done, he was satisfied. He cared not to claim the merit. He delighted in lavishing it upon those with whom he had been associated. You might be in his company for days together without hearing a single expression calculated to remind you of his own superiority of position. He seemed to have no self-consciousness save for what he took to be his defects. He assumed no airs of authority. He recoiled from the very appearance of acting the great man. His affections all tended outwards. He was the soul of generosity. But, in one respect, he firmly and tenaciously held his own — he never parted with his convictions — he would suffer no blandishments to rob him of his self-respect. There were times when he was beset by temptations that would have been powerful for other men. None of them moved him. He put them aside and went on his way, neither caring to deny, nor glorying in what he had done."

Preeminently is such high disregard of self to be cultivated in the Church of God. If a politician could refuse a seat in the cabinet, and afterwards all the honors of the house of Lords, because he found it sufficient reward to have served his country and his age, surely those who are of "the royal priesthood," should despise all mercenary motives and sinister aims, and hate all selfishness with perfect hatred.

All of us remember how Mr. Cobden espoused the cause of the Peace Society, and was not ashamed to be caricatured and ridiculed for its sake.

### MARK OF THE BEAST

Look at your name on the front page of this month's paper. If you see the mark 10-03, so detestable to a Baptist, wash it out by renewal of green-backs. If not your paper will stop next month. We are not able to credit. It is not a good plan.



The war mania carried away with its madness many a good and true man, but the hero of the Freetrade battle was a man of another mettle. Right in the face of the strong current of the war-feeling among us, he declared our folly and denounced our ferocity. His warmest admirers thought him unwise, and the verdict of the electors of England was that he was in error; but this did not affect his testimony nor muzzle his free speech. He was the enemy of war just as he had been the enemy of monopoly, and he made no compromise with his second enemy as he had made no truce with the first.

Manliness in religion is a mark of nobility of soul, such nobility as grace alone can give. He who wears it is more than a match for ten thousand slaves of custom who cut their consciences as tailors cut their cloth according to the fashion. Better not to be, than have to beg permission to think, and crave allowance to speak one's thoughts with bated breath. He who loves God, as he should, is no time-server. His flag is nailed to the masthead, and never will he, like the pirate, run up false colors to escape attack.

*"He holds no parley with unmanly fears; Where duty bids, he confidently steers, Faces a thousand dangers at her call, And, trusting in his God, surmounts them all."*

The close of his career cheers us when we observe how he had managed to win the respect of his enemies, and retain the deep, fervent love of his friends. He had spoken severely, but never with personal animosity. He had triumphed by the strength of reason and not of physical force, and hence those who had been defeated by his logic owed no grudge to the man however much they might rue the day in which they met him in conflict. Mr. Disraeli paid a most graceful tribute to his memory, declaring him to have been an honor to the House of Commons, and an honor to England. On the other hand, his comrade, Mr. Bright, was overwhelmed with sorrow at his loss, and could scarcely say more than "after twenty years of most intimate and almost brotherly friendship with him, I little knew how

much I loved him until I found that I had lost him."

So, to fight is to war a good warfare. Christians cannot avoid setting men at variance, it is a sad necessity of fallen nature that truth should provoke hostility; but the spirit which we breathe has no quarrel with persons, but with sins, or with the persons only because of the sins. Friends of all men are we, and in some sense the servants of all; yet we seek no friendship by a trimming policy, and serve no man by slavishly bowing to his unholy desires. If our spirit can be one of genuine, manifest, sincere, hearty, fervent love, we may be as vehement reformers as this age requires, and yet we may command the esteem of all with whom we come in contact, by the awful and almighty power inherent in holiness and zeal. Those who hate us for the doctrine which we teach, may yet be made to admire us for the lives we lead; and if they see not the truths which we believe, they cannot help seeing the fruits which they bring forth. Actions are strong reasons with the most of men, and they have a voice far louder than words: let us commend our faith by our works, and shut the mouths of our enemies by the excellence of our conversation. May we live for Jesus, die in Jesus, glorify Jesus, and reign with Jesus.

## Weaving the Web of

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**innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace"** (Isa. 59:1-8).

**"So are the paths of all that forget God; and the hypocrite's hope shall perish: Whose hope shall be cut off, and whose trust shall be a spider's web. He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure"** (Job 8:13-15).

I wish in this message to compare the spider and her web to those who are playing the role of the hypocrite and are depending upon their works to save them. Many people will tell you they are only depending upon Christ to save them. However, in reality, they are depending upon something else such as their baptism or other good works. Most would tell you they are not depending upon that and they will go along with you when you tell them that salvation is only in trusting in Christ. They are playing the hypocrite. They say only Christ, but they are really trusting in works,

like baptism.

Let us now consider the Spider and her web and the hypocrite who is depending upon their works.

### The Spider's Web Traps Its Food

The spider builds its web to trap the food from which it lives. One main characteristic of the hypocrite is that they live off of trapping others in their faults. The Pharisees, who were hypocrites, were always trying to find fault with Christ and His disciples. Recall that once they asked Him, **"Is it lawful to heal on the sabbath days? that they might accuse him"** (Matt. 12:10). Then another time they were **"Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him"** (Luke 11:54). They would wait for Him as the spider waits for her prey to be caught in her web.

The hypocrite, who is depending upon their works, is always waiting to catch something wrong with others that they might trap them by comparing others to their own works. The hypocrite will do things just to make others look bad and themselves look good.

### The Spider's Web Is Always Transparent

The spider can work for days building a web but you can still see right through it when they are finished. The words in our text are, **"Their webs shall not become garments"** (Isa. 59:6). The person who is dependent upon their works will never cover himself before the all-seeing God. He knows if you are really depending upon your own goodness to assure you of your salvation. You may say that you are not depending upon them, but God knows all and you will not cover up your sins.

Isaiah 64:6 says, **"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away."** No matter if you go to church all your life, tithe of all you have ever possessed, do not get involved in any gross immoral sins, and are good to other people, if you have never been to Jesus Christ and been covered by His righteousness, then you stand before the all-seeing God as naked and filthy.

Isaiah 61:10 says, **"I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels."** Notice how he says, **"He hath clothed me"** and **"He hath covered me."** For you

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## Outlines for Country Preachers by a Country Preacher *Sermon Outlines by Milburn Cockrell*

### The Temptation of Jesus

Matt. 4:1-11

The word "tempt" has two different meanings, which come from two different sources. First, at times it means to try, as God did Abraham. Second, it means to entice, as Satan tempted Christ. God's trials are always good, but Satan's temptations are always evil.

#### I. THE TIME (v. 1).

1. It was after Christ's baptism, after the Father owned Him as His son, and after the heavens opened and the Spirit came (Matt. 3:1-17).
2. Do not assume that because you are baptized and indwelt by the Holy Spirit, you are immune from enticement from Satan.
3. It was after Paul was caught up to the Third Heaven that Satan came to buffet and try him (II Cor. 12:1-10).
4. At no time in this world are we exempt from the temptation of Satan.

#### II. THE PLACE—"THE WILDERNESS" (v. 1)

1. Adam was tempted in Eden. He was in a beautiful garden, surrounded by every outward comfort. Adam's fall made the world into a wilderness.
2. Christ was on the west side of the Jordan. He was in a lonely desert, among wild beasts. Cities are not the only place of temptation.
3. Christ fought His battles alone—alone in the wilderness with the Devil, alone with the cup of death, alone on the cross (Matt. 27:46). Like the scape-goat (Lev. 16:21-22).
4. The Spirit led Christ into the wilderness for this purpose (v. 1; Luke 4:1; John 3:34; Mark 1:12-13).

#### III. THE TEMPTER—"THE DEVIL."

1. The word "devil" means "accuser, slanderer."
2. Satan is a real person, as real as Jesus Christ.
  - (1) He is not the principle of evil personified. Personal pronouns and personal acts are ascribed to him.
  - (2) To deny the personality of the devil is to assert Christ was tempted from within. This is incompatible with the perfect sinlessness of Christ.
  - (3) Satan probably appeared as a man, or an angel of light.
  - (4) Christ came to destroy the work of the devil (Heb. 2:14; I John 3:8). Christ began His ministry by facing His enemy and conquering him.
  - (5) Adam fought with the devil and lost; Christ fought with him and won a victory. This was the first time man had beat up the devil.
  - (6) Satan was not afraid to assault the Lord Jesus Himself. If he attacked Christ the Lord, he will surely attack us. The servant is not greater than his Lord.

#### IV. THE TEMPTED ONE—JESUS CHRIST (v. 1).

1. Jesus, the Son of God, the Lord from heaven, etc.
2. Behold here the humanity of Jesus. God cannot be tempted (Jas. 1:13), but Jesus was tempted (Heb. 4:15).
3. There is a deep mystery about this subject. There is much here we cannot explain.
4. Christ lacks nothing truly and essentially human. He had a human soul to be tempted and a human body to suffer hunger.
5. Christ understands our battles with the devil. He fought a similar battle Himself (Heb. 2:18).
6. Christ was tempted but He did not yield to the temptations.
  - (1) Christ overcame the devil as the Spirit-filled Son of man (Acts 10:38; John 3:34). He was also supported by His divine nature.
  - (2) Christ could only be tempted from without (John 14:30). He did not inherit the fallen nature of Adam. He had a virgin birth.
  - (3) A good man is not free from temptation. It is not a sin to be tempted, but it is to yield to it.
7. Christ was physically weak, having fasted 40 days (v. 2). He had no food, but He did drink water. If He had no water, then this was a miracle.
  - (1) Forty days is a time of testing. Time of the flood—time Moses and Elijah fasted—Goliath dared armies of Israel 40 days. Ezekiel lay on his side 40 days.
  - (2) Adam was strong, but Christ was very weak and completely exposed to attack.
8. This temptation lasted the entire 40 days (Luke 4:1-2; Heb. 4:15). The account we have in Scripture is the last three great temptations of Satan at the end of 40 days.
9. Christ overcame the devil as a man filled with the Spirit (Luke 4:1). What an example to us.

#### CONCLUSION

1. Has the devil ever tempted you? How did you fare in the temptation?
2. Christ can help us overcome our temptations.
3. Christ is the great Deliverer from temptation and sin.
  - (1) He knew no sin (II Cor. 5:21).
  - (2) He "did no sin" (I Pet. 2:22).
  - (3) "In him is no sin" (I John 3:5).

## Weaving the Web of

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cannot clean up your filthy mess on your own. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). You see, your sins can become as white as snow and wool but you must be covered by God and clothed by Him. For you must be completely white and your good works cannot wash away your sins.

There is only one way to become completely white and righteous before God. Rom. 3:22 says, "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." Do you hear me? No matter how hard you work to cover up your sins and try to do enough good works that they outnumber your bad works, you are still not clean in the eyes of the all-seeing God. For He sees right through those works and really does not even see them because He knows that you are doing them to cover up your sins.

#### The Spider's Web Cannot Withstand the Least Pressure

No matter how big the web or how much time that a spider puts into a web, it cannot take the pressure of the smallest child's hand (Job 8:14-15). Have you ever seen a spider web that you could not knock down with your hand? If you try to stand upon your works before God, "it shall not stand." For it will only take one touch and God will tear it all away. Even then, you may think, "But oh, I worked so hard God!"

Notice what Isaiah 59:6 says, "Their works are works of iniquity." The hypocrites' motives for their works are all bad. Consider the words of Matt. 7:21-23. The hypocrites in verse twenty-two thought their works were wonderful, and on the surface they may have been, but the all-seeing God says, "I never knew you: depart from me, ye that work iniquity." You may have big beautiful, wonderful works but God looks straight through those works right into your heart to see if your doing it for your salvation or not. No matter how great they are, it will be as Bildad said in Job, "It shall not endure" (Job 8:15).

#### The Spider's Web Is Beautiful

When I think of how beautiful a spider web can be, I think of how the hypocrite is only concerned about the outward form of religion. Consider the passage in Matt. 23:25-28. So many, I am sure, are like the Pharisees and only concerned about what they look like on the outside. The reason

they are that way is they are doing it to be seen of men like those that Jesus spoke about in verse five of this chapter.

Real Christianity is being concerned that your heart is right with God. You want to do right outwardly, but you want to be right inwardly as well. It is not enough for you to look like a Christian, for you want to think like a Christian. You are concerned not about what others see, but about what God sees. What is your purpose in going to church? Is it to please God, worship Him with your heart in spirit and in truth? Or, do you go because you know others expect it of you?

#### The Spider's Web Can Be Irritating

I think of how aggravating it is to walk into a spider's web when you get it all over your face. How about those whose hearts are not right with God but come before God's face and say, "Here I am, look at what I have done?" Yet, they have not trusted in His Son. I John 5:10 says, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." I hate being called a liar. Do you reckon God feels the same way?

#### The Spider Is Easily Startled

I think of how startled a spider gets once you start tearing down its web. Isaiah 33:14 says, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" There are going to be many people surprised, that are thinking now that God will accept them because of what all they have done. They think that because they went to church all those years, they must be saved.

What are you trusting in to save you? Do you think that you are saved because you do good deeds? Or, do you know that your only hope is Jesus Christ and what He did on mount Calvary? Many hypocrites are out there today making their show of religion, but their hearts are not right with God.

#### Conclusion

No matter if you have been trusting in your works for years and everyone has thought you were saved, "the LORD's hand is not shortened, that it cannot save" (Isaiah 59:1). You may be thinking, "But, what will people think? What will mom, dad, daughter, son, aunt, and uncle think?" That has been your whole problem. It is your eternal soul we are talking about! Confess before God your lost condition and trust in His dear Son as your only hope.

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## Weaving the Web of

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Maybe you have never even made a profession of faith but you are still playing the hypocrite. Are you pretending that everything is okay when you know that you are not right with God? Repent and trust in Christ. You shall not cover yourself with your works. It will be as a spider's web on judgment day. God will tear it all away in a single moment. You need to be clothed with the righteousness of Christ.

## Fellowship in the

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**glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;**" *koinonia* is here translated "distribution." Paul is thanking them for their participation or partnership in his work and specifically for their support of him with financial offerings.

Paul had been sent out from the Church at Antioch as a missionary. He had a missionary vision to reach the Roman world with the Gospel of Jesus Christ. He wanted to preach Christ in all places. He wrote, "**So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek**" (Rom. 1:15-16). Paul was very burdened for mission work; it was his life.

In our text, he is commending the church at Philippi for their fellowship in the gospel with him in his ministry. He is saying the church at Philippi had participated in his ministry as a missionary. That church had been a partaker of his missionary endeavors. He was the one that was out preaching the gospel. He was the one thrown into prison, beaten, stoned, suffering hunger, nakedness, false accusers and many other hardships, in order to take the gospel of Jesus Christ out to many different peoples. However, he said this church at Philippi had been a partner with him in the gospel in his mission work.

Paul wrote the Corinthian church concerning the Lord's work saying, "**I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase**" (I Cor 3:6-7). All success in the work comes from God. He is pleased to use means and everyone has his own role, "**Now he**

**that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God**" (I Cor. 3:8-9). Therefore, everyone is a partaker in the work through their own part and all are "**labourers together with God.**"

The Philippian church is to be commended for their generous support of the Apostle Paul and his companions in the work of the Lord. In fact, a close examination of this church reveals they were a very missions-minded church. This church is exemplary in supporting the mission work of the Apostle Paul in three key areas. 1. They prayed for the mission work. 2. They gave financial offerings for the work. 3. They supplied laborers for the field.

The Philippian church is a model for all New Testament Baptist Churches. Paul commended them as such to the church at Corinth (II Cor. 8:1). I shall endeavor to bring out the Philippians' faithfulness in each of these areas and apply them to the Lord's churches today for an outline of our major responsibilities in the support of worldwide mission work.

### I. Firstly, the Philippian church prayed for mission work.

Paul wrote to the church, "**For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ**" (Phil. 1:19). He acknowledges that they had prayed for him and the work. In fact, they were faithful to pray for him, even when they could do nothing else. It seems at times they wanted to do more but could not, for Paul wrote, "**But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity**" (Phi. 4:10). They had a desire to support Paul monetarily, but sometimes they were not able. They "**lacked opportunity,**" meaning that they did not have the money to send or perhaps they did not have a way to get it to him. Nevertheless, they persisted in prayer for Paul and the work that he was doing.

We are instructed in God's Word to pray for missions. Now, we need not pray in sweeping generalities for the Bible is ever a guide of great precision. Let us then search the Scriptures and find out the specifics that should make up our petitions.

Christ instructed His church to *pray for a supply of laborers for the field.* "**Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest**" (Luke 10:2). Before the Lord

spoke these words, He had taken seventy men, separated them by twos, and sent them into all different places to preach the gospel that Christ and John the Baptist had been preaching. There was a great work to do and few to do it. Christ charged His church to pray that God would raise up laborers for the work.

It is our solemn responsibility, as the Lord's church, to pray that the Lord would send laborers into the harvest. There are number of places on this earth where there are no true churches of the Lord Jesus Christ and no true missionaries of Christ. Christ is not named, the gospel is not preached, and they are living and dying in heathen darkness. Somebody has to go!

We have become self-absorbed in this country and we do not think about our neighbors or those in other countries suffering hunger, want, exposure; suffering under communism, under Muslims, under Roman Catholicism and without the knowledge of Jesus Christ. Heathens offer human sacrifices to some unknown, faceless god in order to merit a sort of salvation – because Christ is not named there. It is the responsibility of the church of the Lord Jesus Christ to go "**into all the world, and preach the gospel**" and to pray for those laborers to be sent. There is no shortage today of doctors, lawyers, engineers, college professors, or professional preachers, but there is a shortage of God-called preachers and God-called missionaries that are going forth preaching His word. It is incumbent upon us to pray that there will be men "**sent from God**" into the fields.

In praying for missions, we should also *pray for new opportunities.* Paul requested of the Church at Colosse, "**Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds**" (Col. 4:2-3). Paul was seeking their prayers that a "**door of utterance**" would be opened unto them. Paul knew that he could not open that door; it must be opened for him. Christ is "**He that openeth, and no man shutteth; and shutteth, and no man openeth**" (Rev. 3:7).

The world is a very large field and represents much opportunity to do work for the Lord. However, I do not believe that we ought to run haphazardly here and there. We need the leadership of the Holy Spirit. Note that Paul did not write and say, "I have decided I am going to go over into Macedonia and I want you to pray that the Lord will bless those efforts." That is not scriptural. We are to seek and search out God's will and

leadership as to where He would have us go.

Obviously, as a body we cannot go into every location so we must go where God wants us to go. We need to be looking for opportunities and praying for those opportunities to come. In the book of Acts we read of Paul's desire to go into Asia, but he was "**forbidden of the Holy Ghost to preach the word in Asia**" (Acts 16:6). He then "**assayed to go into Bithynia: but the Spirit suffered them not**" (Acts 16:7). After this he had the vision of the Macedonian man and immediately Paul "**endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them**" (Acts 16:10). God directs His work and we need to be looking for and praying for those new opportunities, seeking His direction.

We must particularly *pray for the missionaries on the field.* Paul often solicited the prayers of the saints on his behalf. He sought the saints in Rome "**that ye strive together with me in your prayers to God for me**" (Rom. 15:30). Paul is seeking no token mention in a prayer meeting. He is asking, "**That ye strive together with me in your prayers.**" He is seeking earnest prayer, effectual fervent prayer.

To strive together in prayer with someone is real intercessory prayer. We should pray for our missionaries according to the exhortation in Hebrews chapter thirteen verse three: "**Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.**" We should pray for those missionaries as if we were there with them, as if it were our families that were facing the same difficulties. Your whole attitude in prayer changes when the petitions become personal. It is a very different matter when it is your own life or the life of your own children. However, this is the manner of intercessory prayer.

Paul requested a special interest in the prayers of the church at Ephesus saying, "**And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel**" (Eph. 6:19). Paul knew that he needed grace to open his mouth and proclaim the gospel of Christ boldly. Paul believed that preaching Christ was of paramount importance in the work. Paul even told the church at Corinth, "**For Christ sent me not to baptize, but to preach the gospel**" (I Cor. 1:17). Surely, the preaching of Christ must occupy the first place.

I suppose every missionary must deal with the temptation to succumb

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to the soup-kitchen model of mission work, or, else he may get caught up in the construction programs so popular today. They are in need of much prayer that they will not become distracted by these things and get off track of their real mission. They need grace to promote boldly the glory of Christ and the knowledge of His excellency. The most important thing for a lost and dying world is not social reform, nor social welfare – they need Christ.

We must also realize that a foreign missionary is exposed to hostility and persecutions that we do not have to face here. You cannot storm the stronghold of Satan and proclaim Christ without getting things stirred up. Many have observed that whenever Paul preached in a city, there was either a revolt or a revival. He requested of the brethren of Thessalonica, **“Finally, brethren, pray for us, that the world of the Lord may have free course, and be glorified, even as it is with you: And that we may be delivered from unreasonable and wicked men: for all men have not faith”** (II Thess. 3:1-2). Let us ever hold up those faithful men and their families that God will deliver them from harm and grant His Word free course in their ministry.

### II. Secondly, the church at Philippi gave offerings to support mission work.

In the fourth chapter of his epistle to the Philippians, Paul writes about how he has learned to be content. He has been both hungry and full. He has abounded and suffered need. He said, **“Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content”** (Phi. 4:11). He sees his sufficiency in Christ and rejoices to lean on Him. Nevertheless, he does commend the brethren, **“Notwith-standing ye have well done, that ye did communicate with my affliction”** (Phi. 4:14). They were faithful to contribute to his support.

The church at Philippi has left us with a compelling example of supporting missions with offerings. In fact, they set the pace for their contemporaries being the first to give offerings in support of Paul. **“Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only”** (Phil. 4:15). The Corinthian church had eagerly promised to send an offering to Paul, but did not seem to get around to doing it (II Cor. 8:10-

11). They drug their feet for a year and then Paul sent Titus to them to exhort them to make good on their intentions and follow through with their good plan (II Cor. 8:6). In the meantime, the brethren at Philippi not only eagerly pledged but also eagerly gave the offering. Moreover, their generosity was not a one time occurrence, for Paul writes, **“For even in Thessalonica ye sent once and again unto my necessity”** (Phi. 4:16).

Their generosity did not end with strictly mission work support. They also were generous to give offerings to help the poor saints in Judea who had come into extraordinary need due to a severe famine. Paul mentions this when writing to the brethren in Rome, **“Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain”** (Rom. 15:24-28). They were a very large-hearted, kind, and compassionate church and quick to respond to real need.

Furthermore, Paul commends the church at Philippi as an example to the Corinthian church. There were those in Corinth that accused him of being greedy and covetous because he received money from these other churches. The situation was so bad that Paul decided it was more prudent that he not receive any money from the church at Corinth. He wrote to them, **“Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself”** (II Cor. 11:7-9). Paul endeavored to cut off occasion from those that desired occasion to bring an accusation against him or his work. That meant that Paul had to work with his hands, making tents, and sell them to support himself and also, the

brethren **“from Macedonia supplied”** – the Philippian church sent offerings.

Paul urges the Corinthians to follow this example writing, **“Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also”** (II Cor. 8:1-7). The churches of Macedonia had supported him willingly and even through their own poverty. They gave sacrificially to support the Apostle Paul in his mission work he was doing. Paul commended the church at Corinth in that they had abounded in knowledge, and diligence and he prayed that they would abound in **“this grace also”** – the grace of supporting the Lord’s work with our personal property.

Paul taught the proper use of material property and riches. He said he taught these things, **“Not because I desire a gift: but I desire fruit that may abound to your account”** (Phi. 4:17). Sometimes preachers shy away from such subjects because they do not want to be charged as being covetous or only after people’s money. Paul did not shy away from them. He taught them because they are right and scriptural. He taught them because they are needful and good for the Lord’s people.

Why has God given us the things that we have materially? Are these things merely for our pleasure and that of our family? Are they some sort of temporal reward for our outstanding life of service and faithfulness? Paul wrote to Timothy, **“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life”** (I Tim. 6:17-19). I am afraid that most people dismiss these

verses as not applying to them. They think, “Well, I am not rich so those verses are not speaking to me. Now that church member over there, who has a bigger, fancier house than I do and drives a better car than I do, he is rich, he needs to pay attention to these words.” Do not dismiss these verses hastily, for “rich” is a relative term. The man that is worth a million dollars is rich compared to the man that is worth little to nothing, but when compared to the man that is worth a billion dollars, he is not so rich. Riches are relative and if you compare the American standard of living to those of third world countries, we are all rich. These verses apply to the possession of material property and its use in the world.

To whatever extent it may be, God blesses us materially that we may use those things to minister in the Lord’s work. Which doing, we will lay up riches in Heaven. It is not a sin to be rich in this world, but it is a sin to be rich in this world and be poor in good works toward God. The use of our wealth and things God has given us are for the support of the Lord’s work. **“He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again”** (Prov. 19:17).

Our ministering is not so much to an individual, although they do receive temporal blessings from it. Christ said the one that gives a cup of cold water to one of His children would not lose his reward, because it has been given to Christ. Our ministering is unto the Lord. When we give of our personal substance, we are giving that unto the Lord. Therefore, our material substance is to be used first in the Lord’s work, secondly to minister to our necessity and that of our family (I Tim. 5:8), and lastly it is to be used for our enjoyment (Ecc. 5:18-19). Most people today seem to have these in the reverse order.

Now in giving of our personal substance for missions, *we are to give offerings liberally, cheerfully and even sacrificially*. Paul told the Corinthian brethren, **“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver”** (II Cor. 9:7). We are to purpose it in our heart to give to the Lord liberally. The wise old preacher wrote, **“The liberal soul shall be made fat: and he that watereth shall be watered also himself”** (Pro. 11:25). I have known men that were liberal givers to the Lord. They gave liberally and generously to the church, their family, and those in need and God has in turn showered blessings upon them. I have also known men that were rather

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stingy. If they were coerced to give, they want to make sure that it is not too much. The world may fail tomorrow and where shall we be if we have given too much to the Lord. I have observed that the same blessings have not fallen upon these stingy men. Solomon said, **“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty”** (Pro. 11:24).

Our giving is to be done cheerfully, not grudgingly. We are not to give out of a mere sense of duty. We are to rejoice to be able to give and be glad to give what we have. If you spend more on tobacco and coffee in a year than you do on sending the gospel to the uttermost part of the earth, you are not giving cheerfully to the Lord. If you lust after luxuries and get yourself into much consumer debt and you can hardly pay all your bills, let alone give anything to the Lord, you are not giving cheerfully. If you write your tithe check for ten percent to the penny and then hope that the treasurer will not take it to the bank anytime soon, you are not giving cheerfully.

Our giving must also be sacrificially. Those of us that are poor should be giving out of our poverty to the Lord's work. Christ commended the widow woman that came and cast in her two mites, because that was all that she possessed. She gave out of her poverty. Others, who were richer than she was, gave out of their abundance, but Christ had more respect to her offering. Do not despise the dollar that you must give when others give hundreds. Wherever we might be in the possession of goods, whether it is little or much, we are to give of the things that God has given us in support of His work.

### III. Thirdly, the church at Philippi supplied laborers for the field.

During the Apostle's first imprisonment in Rome, this church sent an offering to Paul and sent it by the hand of one of their members. Paul writes, **“Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants”** (Phil 2:25). The Phillipian church supplied Epaphroditus who went to Paul, bringing the gift from the church and who ministered to Paul's needs when he was in bonds. In that case, they had supplied a laborer to the field. Paul calls him **“my brother, and companion in labour, and fellowsoldier.”** Paul esteemed this

brother highly for the work that he did, telling the brethren, **“... hold such in reputation: Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me”** (Phi. 2:29-30). So, they were faithful to supply laborers as well. Really, it does not matter how much prayer or how many offerings are given unless somebody goes to do the work. Somebody has to go!

*The Lord's church is charged to supply laborers for the field.* Christ's command fixes that responsibility and it will be required of His church. He commanded in Mark's Gospel, **“Go ye into all the world, and preach the gospel to every creature”** (Mark 16:15). It is a relatively easy matter to give money into the treasury that is sent to a missionary. The giving of money does not cost us much time or personal effort. Oftentimes, church members will contentedly send their money halfway around the world, but will not send themselves across the street or around the block to do mission work.

This charge is given to every body of Christ in its location. Our existence and authority depend upon our obedience to His command. It is of no consequence that this church or that church is sending out a missionary. This command rests squarely with each body and we will be accountable for how we obeyed. Christ commanded, **“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world”** (Matt. 28:19-20).

He has commanded us to go and preach the gospel and baptize and teach His commandments. It is the first commandment to the Lord's Church. If we are supposed to teach and observe the great commission, and we are not doing that, we will cease to be a church of the Lord Jesus Christ. He warned the church of Ephesus in Revelation to **“repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place”** (Rev. 2:5). In other words, they would cease to be a true church. They might be a body and congregate together, but they will be without the authority of the Lord Jesus Christ because they did not do His work properly. Our existence, our authority, demands that we follow Christ's command.

What does this mean, practically, to supply laborers for the field? *From where are these laborers to come?* The business mentality of America has

answered that we must set up a factory to produce them. After all, American industry has been revolutionized by the assembly line and mass production plants. We must have efficiency and happy investors, you know. Perhaps someone will suggest that we export this training to China or Mexico in order for the process to be more cost effective.

The scriptural pattern for this training is all that we must occupy ourselves with, for anything else is unscriptural. What is the scriptural pattern? Jesus Christ trained His own disciples in His church to do the work. He did not outsource or seek a third-party consultant. After His ascension, His disciples trained others also and so on. Paul wrote of this pattern to Timothy, **“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also”** (II Tim. 2:2). Christ gave gifts to His church for this purpose (Eph. 4:11-12). The church is to produce and train its own workers.

The laborers are going to come from the body and especially from the young people that are in the congregation. Usually, our goals for our children are not scriptural. We wish them to have a great earning capacity, to have large houses, and other things that may sound very noble, but they are not Biblical. We usually prepare our young girls for divorce by training them to have careers. John said, **“I have no greater joy than to hear that my children walk in truth”** (III John 4). He was happy and vindicated if his children walked in truth before God. **“But wisdom is justified of all her children”** (Luke 7:35).

If our young people receive a call to the Lord's service, we consider it as a divergence from their life course. In other words, it is seen as a big change of plans. However, we are to train the young boys as if they are going to be pastors or missionaries. We are to train the young girls as if they are going to be the wives of pastors and missionaries. You say, “What if God doesn't call them to that service?” God may not call them to that service, but they will still then be equipped to be of use in the Lord's service.

What if one has been raised up in order to be a preacher or a missionary and God does not call him to that, so he goes to a field of business and he remains faithful to the Lord's church? God maybe has given him the gift of being able to earn money so that he can give to support the Lord's church. He has not been hurt by his training, quite the opposite; he has been equipped to live a godly life and do all unto the

Lord.

We are nowhere commanded to raise our children so that they have more abundance of possessions than what we had. On the contrary, we are to raise our children in the nurture, admonition, and fear of the Lord. If we are going to train our young people scripturally, we are going to bring them up to be in the service of the Lord in some way.

There are examples in Scripture of those who were trained while young. Timothy was one that was trained very early. Paul wrote of him, **“When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also”** (II Tim. 1:5). He says, “I am filled with joy when I call to remembrance that strong, unwavering faith that was first of all in your grandmother and in your mother and was instilled in you also.” When did that start with Timothy? Paul declares, **“And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus”** (II Tim. 3:15). Timothy's instruction and training began when he was but a child. His mother trained him and God used him. God called him to be a pastor of one of His churches. God blessed his early training to bring forth much fruit later in his life.

I believe as a church and as parents in particular that we will have no greater joy than to hear that our young people are growing up to walk in the truth and serving the Lord. I do not believe that they are needed in the world. I do not believe that it is necessary to the existence of the world that they become doctors, lawyers and so culturally minded and socially acceptable. I believe that we will have great joy that they walk in the truth and serve God. They must be trained that way and it is our responsibility.

Oftentimes, the things we want for our children are very selfish. We say, “I don't want my son to go off to some foreign field; I don't want my son to have to move to some other state and pastor a church.” That is selfish. Just as I had talked about the money that God has given us, God has given us those children. They are not our own. He has given them to us for a time and for a purpose.

Hannah prayed to God that she would receive a child. She promised she would give it to God if He would give her a child. God granted her request and her son Samuel was lent to the Lord. From a boy he began serving in the temple and working in the work of the Lord. He never

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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

*If homosexuals, liars, murders, and adulterers can be forgiven and, after a time of proving themselves go on to pastor or be a deacon; why can't the innocent man in a divorce go on to preach? Is divorce the unforgiveable sin? – Tennessee*



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I realize that my answer to this question is going to put me in a very small minority of preachers, even Sovereign Grace Landmark Baptist preachers. I base my conviction solely upon what I believe are scriptural requirements God has made for preachers and deacons. I do not know why God made these requirements, I just know He made them and neither I, nor anyone else, has a right to change, compromise, or deny them (I Tim. 3:1-13; Titus 1:5-9).

This is not a matter of whether God will forgive these sins mentioned in the question, but rather concerning whether a preacher guilty of such sins can be a pastor.

The requirements mentioned in the above Scriptures are very plain and forthright and can easily be understood if one is not trying to find a way of escape from them. I believe that there is more involved in these requirements than just divorce and remarriage disqualifying a man from the ministry. I know many only use the term “**husband of one wife**” as to the only disqualifying requirement, but I disagree. In the aforementioned requirements there is also mentioned, blameless, of good behavior, rule well his own house. I believe all of these things set the perimeter that we must use to judge whether or not one is qualified to be a pastor. I believe a man that shows unchristian behavior or sinful actions is disqualified. I believe adultery is sufficient to disqualify one from the pulpit. I really do not see much difference in divorce and remarriage and adultery according to I Corinthians 6:16. God requires of pastors a good report of those outside the church (I Tim. 3:7). I believe a preacher that allows his underage children to live unruly without proper discipline and instruction disqualifies himself.

I know this is probably further than most preachers are willing to go, but I

believe I should obey God rather than man. In I Corinthians 4:2 God tells us He requires His servants to be found faithful to His rules rather than man's.

I believe when a preacher is guilty of questionable conduct and has a truly repentant attitude that he will freely and voluntarily step down from the highest position on earth rather than cast a cloud on the ministry of God's Word and the Lord's church.

Forgiveness has nothing to do with the requirements of the ministry. God and Christian brethren can forgive, but sin has consequences that may cause many problems and even limits and restrictions on one's service to the Lord. We as pastors are to be an example to the flock and will give the answer as to how we influenced our people. Let us always be ready to step down rather than to influence our people in the wrong way or hinder them from being faithful servants to the Lord (I Tim. 4:12; Heb. 13:7, 17).

GARNER SMITH



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This question comes around ever so often. To answer this question accurately would require an answer from the Lord and He doesn't give a reason for this. As to what I think concerning this matter, the answer is simple—because the Bible doesn't mention these other sins (I assume by adultery you simply mean that a man has cheated on his wife in previous times without divorce) as part of the qualifications in the letters to Timothy and Titus. I know that probably isn't the answer this question looks for, but, that's about all anybody can honestly say about this matter. The Bible specifically says “**the husband of one wife.**”

Sometimes, human reasoning gets involved with our interpretation of the Scriptures. Here are some examples. First, I had a man (whom I have always and still do respect as a pastor and man of God) tell me that the Apostle Paul

wouldn't be qualified to pastor one of the Lords' churches today. When I asked for a reason, the answer was because of his lifestyle before he was a Christian. When I compared Paul's actions with the qualifications in Timothy and Titus, I find nothing to have disqualified him. Secondly, I know of some who have tried to say that men who had premarital sex were unqualified. I'm not defending the sin of fornication, but I find no Scripture whatsoever that even hints to such a stance. These would say that the act of intercourse brings about the marriage covenant. I find nothing of this in the Scriptures either. In asking these for proof of this, I have yet to get a Biblical answer. Lastly, most people who look at the qualifications today consider “**the husband of one wife**” to be the absolutely most important qualification. However, in looking at qualifications like “**given to hospitality**” and “**apt to teach**” I don't see how anybody could come to that conclusion.

As to the second part of this, Mat. 12:31 says, “**Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.**” Therefore, divorce is absolutely not the unpardonable sin. There are many Christian people in this world who have unfortunately been divorced.

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I will answer the second and easier question first. No, divorce is not the unforgiveable sin. As far as I know there is only one unpardonable sin mentioned in Scripture which is clearly revealed as blasphemy against the Holy Ghost: “**Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto**

men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come” (Matt. 12:31-32).

Homosexuals, liars, murderers, and adulterers can indeed be forgiven of their heinous sins through faith in the blood of Jesus Christ the Lord. I Corinthians 6:9-11 declares: “**Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.**” Praise God for the cleansing flow from Calvary's Lamb, the Lord Jesus Christ. His blood can wash the foulest of sinners and make them justified before God for all eternity!!

Divorce is something that God hates (Mal. 2:14-17). It is a breach of covenant and a violation of what Christ taught in Mark 10:9: “**What therefore God hath joined together, let not man put asunder**” (read also verses 10-12). An individual may be divorced and remarried, and enjoy the blessings of salvation consisting of regeneration, justification, the indwelling of the Spirit, etc. However, salvation does not qualify any man to preach or occupy the office of the pastor or deacon. Only God calls and qualifies men to pastor. God knows the end from the beginning. It is not up to men to determine or alter God's qualifications for pastoring. They are clearly revealed in Titus chapter one and First Timothy chapter three. One of the qualifications in both passages clearly states that “**A bishop then must be blameless, the husband of one wife...**” I believe that the context supports the teaching that a man cannot occupy the office of a pastor or deacon if he is divorced and remarried. This teaching in no way implies that the man is unsaved or unforgiven! It simply means that he cannot occupy the office of the pastor or deacon.

This issue has been beat to death over the past 50 years with the increased rate of divorce. Over time it has become more acceptable in some churches to call divorced and remarried men to pastor. This does not make it right, nor does it give us the right to alter the qualifications to fit the times in which we live.

For those who are divorced and re-

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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

*Is it better for a Christian to listen to Southern Gospel or Contemporary Christian Music (which has some untrue words) than to listen to Rock and Roll or Country (which actually praises sin)? - Alabama*



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Neither one is "better" than the other. It is dangerous for a Christian to take two things that are both wrong and then ask the question "which is better?" That is like comparing theft to murder and asking "which is better?" If something is wrong, stay away from it. We ought not to take pleasure in, be entertained by, or listen to anything that God abhors, and God hates all lies and sin (Proverbs 6:16-19).

One of the ways that people attempt to justify sin is by comparing their sin to something worse. For example, if I were a social beer drinker, I could try to excuse my sin by saying "at least I don't do drugs." If I were to waste my life and money away on ungodly entertainment and pleasure, I could again try to excuse my sin by saying "at least I'm not a thief, fornicator, or drunk." It is all sin in God's eyes and there are no excuses for any of it. There is no sin that is any less offensive to God than any other sin.

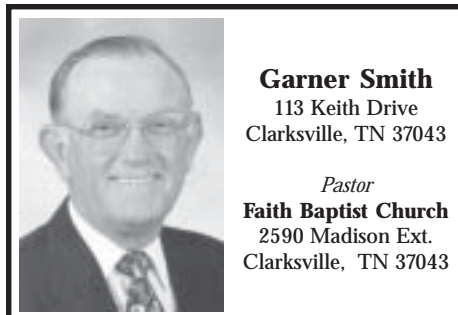
The Word of God teaches us to "Abhor that which is evil" and "cleave to that which is good" (Romans 12:9). Do not search the scriptures trying to find what you can get away with, but rather search the scriptures with an open and receptive heart to the spiritual teachings of God.

When considering what music to listen to, remember Philippians 4:8 which reads "Finally, brethren, 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; if there be any virtue, and if there be any praise, think on these things." Therefore we ought not to listen to or meditate on things that are untrue or things that are sinful, but things that are pure and honest.

If professed Christians would seek

after God the way they seek to entertain this flesh, they would be far better off. I used to listen to all kinds of music myself and I can say from experience that it did nothing but make me conformed to this world. Remember the spirit and the flesh are contrary the one to the other. "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh" (Galatians 5:16-17). I have since found that listening to sermons on tape and the blessings that come from these spiritual feedings are priceless. "But godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Timothy 4:8).

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"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10:31).

The Scripture mentioned above very simply and plainly tells us that all of our actions should be governed by whether or not they glorify or dishonor the Lord.

I personally love to listen to different kinds of music that is soothing to the flesh and soul, but never excites the flesh to fleshly lustful desires.

I like some old fashion country or folk music that is not vulgar or suggestive of wicked thoughts and desires. I also enjoy good clean Blue Grass and Classical music. I never listen to any kind of Rock and Roll music, even so called Christian rock music. Most of the so-called Christian rock music has attitudes and lyrics that dishonor the Lord. Even the music itself has overtones of witchcraft or demonic sounds.

I listen a great deal to Southern Gospel music but I do classify it and reject some of it that dishonors the Lord by unscriptural or even deceptive doctrine in the words of the song.

I think that all should be diligent in listening to music as well as preaching or teaching, but I believe wholeheartedly that all Rock music is anti-God whether the singer knows it or not. I believe Rock music is an invention of Satan to deceive and excite the flesh in seducing the spirit of man toward sensual or wicked thoughts and acts. I certainly do not recommend listening to all Southern Gospel music.

GARNER SMITH



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First of all, let me get this part of my answer straight from the beginning. I do not believe either Southern Gospel or Contemporary Christian music should be used in the worship service in their recorded forms. We might take the song and numb down the music, however, to make it appropriate for a special song in the worship service. I am not a fan of the "praise and worship" music (though falsely called) that is so popular among the "super 'churches'" of today.

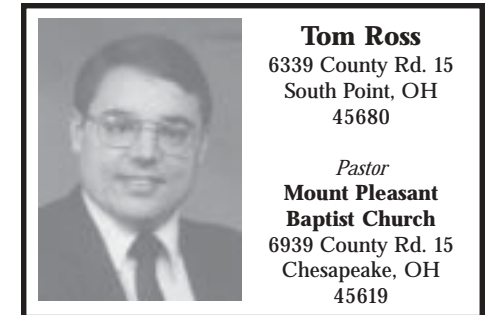
As to the question, it is absolutely better for a child of God to keep his/her radio tuned in to a Christian station. There is no comparison between Christian stations and secular stations. Christian stations do at times imply some degrees of Arminianism which I cannot adhere to. However, it is purely out of ignorance. The desire of Christian station managers that I know personally is to better influence the Christian audience for good. There are many good programs with good words on these programs which we can learn from. Secular stations (both rock and roll and country) with worldly music are out for money. They promote sex, drinking, drugs, and more. A child of God should absolutely have nothing to do with either of these forms of music nor any other that promotes such things in its lyrics.

I have been to many gospel concerts in my life and I have yet to see an alcoholic beverage, cursing, drug use, adul-

tery or any other type of scandalous sin being promoted. At secular concerts, the previous sins are not only common, but supported. The lives (and deaths for that matter) of most secular artists should be enough for any child of God to realize that they are bad influences.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2).

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Strictly speaking, none of the choices listed above are viable alternatives for Christians. Colossians 3:16-17 sets forth a clear and forthright standard for the kinds of music we are to sing and listen to: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." You are always safe in asking yourself a couple of simple questions before engaging in any activity: First, would the Lord Jesus Christ do what I am about to do? Second, Can I truly engage in this activity in the holy name of the Lord Jesus and give thanks to God while I am doing it?

It would probably benefit all Christians if we would spend more time in the Word, memorizing Scripture, meditation, and prayer. This would not only be better, it would be best!!

TOM ROSS

## NOTICE

We now have a sample lesson packet of the Sunday School Lessons that Sister Janet Pugh has been working on. Any church wishing to obtain a sample please contact us.



## Fellowship in the

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departed from that all of his long life. We say we do not want our children to go off to a foreign land. We say that it is dangerous, but there is no safer place to be than in the will of God.

In conclusion, the church at Philippi was exemplary in their support of missions through prayer, offerings, and supplying laborers. We are to heed their example and learn our Scripture duty to be faithful in supporting missions likewise. The responsibility of worldwide missions has been deposited with each true body of Christ in its location.

Furthermore, the natural law of sowing and reaping applies to the mission work of the church. **“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). Many times, we take such verses as this and Proverbs 11:24 and Luke 6:38, as referring to materialistic increase. I stated that it was a natural law, but I believe there is a truth here that he that **“soweth sparingly shall reap also sparingly,”** in the work of the Lord. Remember the parable of the sower.

As a church of the Lord Jesus Christ, our primary work is preaching the gospel, doing this mission work. If we do that sparingly, we are going to reap sparingly. If we do it bountifully, then we are going to reap bountifully. We ought to do just as much as we possibly can and maybe even more in the work of the Lord Jesus Christ in the ministry, getting the Word out. We will then find this scripture to be true. Many times we complain that nobody wants to come to church and nobody is being saved anymore. How much are we doing to get the Word of the Lord out? If our results are sparing, maybe we are just sowing sparingly, we need to sow more bountifully, and then we will see things come in more bountifully. **“Prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it”** (Mal. 3:10).

## The Sin of Adultery

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preacher to pass by all such matters than it is to preach on them. Prudishness would dictate for one to shy around this subject as involving too delicate a question to discuss in public. My answer to that attitude is that the Bible thunders against the sin of adultery; my Savior taught against it,

and I as a minister of Christ can not be true to my trust and neglect to speak forth the word of counsel and warning against the same thing.

If one is plain in dealing with such matters as I am now discussing, there is usually someone ready to take offense. Sometimes even parents will condemn their pastor for his words of warning along the line of this great evil, yet day after day they take newspapers and magazines that run the most suggestive advertisements of indecent shows, and that feature stories that simply reek with foulness. Their children gaze upon the obscene pictures and devour the salacious stories, yet the parents never utter a word of protest against such stuff being published. Or perhaps the same parents take their children to shows where they view semi-nudity and obscenity—shows that are calculated to appeal to the sexual, and they never think anything about that. But they don't like to hear a plain discussion of these things from the pulpit or to read such words of warning as I am now trying to issue. The low standard of morals prevalent today, and the frequent transgression of the seventh commandment is enough to indicate that this sin is one that should be condemned and thundered against and frowned upon by every decent, purity-loving person.

The defiling, Bible-condemned sin of adultery is the outstanding curse of our nation, and of this world today. All other sins that afflict our people sink into insignificance before this appalling one. I know of no sin in the lives of the people of America that is so likely to call down the fierce wrath and displeasure of Almighty God as this one. And it is not a sin that is not likely to disturb you or yours, either. It is a sin that menaces your home if you have young people growing up. And if you are a young man or young woman, it is a sin that can curse and blight your life as nothing else that I know anything about. We are living in a day of low moral standards, when decency, chastity and respectability are scorned by many. There is increasing immorality among young people in their 'teens. Parents let their sons and daughters run wild today—at least many of them do—with the result that many of them are hardened sinners along this line before they are really of an age to be out from under parental supervision.

While I was a pastor in the State of Oklahoma, for a year I lived within a few miles of a town of about three thousand people. I was told on good authority that during that year, among high school students, there were six children born out of wedlock. At a larger town, a few miles farther away, there were, among high school pupils

that year, *nine children born out of wedlock!* Conditions analogous to these exist all over the country. When immorality such as this gets to be common among students of high school age, it seems to me that it is high time that parents begin to wake up and take notice, and to ask themselves the question as to whether or not they are paying the attention to the welfare of their boys and girls that they should. The attitude of some parents amazes me. They are very anxious that their sons and daughters get an education, but they seem not to care as to whether or not they attend church or develop spirituality. They will give fifty times as much to support education as they will to support religion, yet, if they only realized it, churches constitute the most potent influence to keep the sons or daughters moral and upright, and from going astray, of anything that might be mentioned. What does it matter, after all, if your daughter acquires an education, if she loses her virtue and becomes an object of pity and shame in the community? What does it matter if your son does get a lot of book learning, if he becomes a dissipated libertine?

And it is this same sin of adultery that God has in His wrath visited with the most dreadful diseases known to the human race. These diseases, according to medical science, account for the principal amount of blindness that afflicts the human race. They account for most of the horrible cripples, the imbeciles, the idiots and the deformed. In this respect “the sins of the fathers are visited upon the children.” In Brazil, where I lived for a time, I saw the full effects of these diseases. There, where they have very inadequate medical attention, owing to the widespread immorality, it is estimated that upwards of eighty per cent of the people are afflicted with some form of venereal disease. Because of this, there are hundreds of cripples, blind, deformed, imbeciles—hundreds, indeed, who drag through a miserable, unspeakable life of wretchedness that is truly hell on earth. The sin of adultery, coupled with these horrible diseases that attend impurity of life, has simply ruined that whole nation. In fact, these things constitute the curse and blight of all South America. And it can be truly said that we of this nation are fast following in the steps of these older countries and races. Sexual immorality is already the outstanding curse of America. It is this that results in so many afflicted children being born into the world. Often people say, “Oh, it is the Lord's will that such and such a child was born with affliction.” No, it isn't either. It is a slander against God to charge it to Him. It is some man or woman's rotten life—that's the

thing that accounts for it!

Take care, man, you who in your profligacy sow your wild oats and violate the laws of God and the laws of decency—take care, I say, for your sin may be visited upon your own offspring!

In past years, in regard to this sin under discussion, there has been TWO DIFFERENT STANDARDS, *one for the man, and the other for the woman.* For a woman to sin this sin and be found out has meant for her to be ostracized and looked down upon, while society has readily forgotten the same sin on the part of the man. Now, I do not advocate the single standard if that means that woman is to descend to man's low plane. And in recent years it seems that the single standard, as advocated by some, has meant just that. I had rather have the old double standard in force than to see woman descend to man's standard. But I do advocate the single standard if that means that man and woman are to observe the same laws of purity, and are to be held equally accountable before society for the violation of those laws. With God there has never been but one standard. If you are a man and commit this sin of adultery, you are, in the sight of God, just as vile, just as reprehensible, just as sin-polluted as though you were a woman. Your sex has nothing whatever to do with it in God's sight. People haven't been accustomed to look at it in this way. Heretofore a young man could become a veritable libertine, with no claim to chastity or purity, and then finally when he got ready to marry, he perhaps married some chaste, pure, respectable girl in his community. A dirty, adulterous wretch like that has no right to a decent, clean, pure wife. If he ever marries he ought to have to choose a mate out of some brothel or place of ill fame, for he is not one whit better than the prostitute!

And right along this same line, in the past, for a wife to prove unfaithful as regards the marriage relation has been deemed a sufficient ground for divorce—and as I understand it, it is a sufficient ground. But what about the man guilty of a similar offense? In thousands of cases men have proven unfaithful to their wives, and maybe the wife in the case never learned anything about it, or, if she did, never did anything about it. How is it that our cities teem with characterless women? From whom do they derive their support? I speak the truth when I say that they are maintained largely by the money of husbands who are untrue to their wives. I grew up around a public place of business, where I heard all sorts of conversations, and I remember that I have actually heard hus-

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## The Sin of Adultery

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bands boast of their immoral relations with women of shame. If I had been in the place of the wives of those men, I wouldn't have lived with them twenty-four hours. I don't believe any man can get much lower in the scale of humanity than the man who goes off into such unspeakable immorality in violation of his marriage vows. No man has any right to demand purity on the part of his wife, and to be impure in his own life. I certainly don't believe in suicide, but I have often thought that if I had no more respect for myself, for my wife, or for my children than to continually live in this sin, as have some men of my acquaintance, I would feel tempted to get me a shotgun and go out somewhere and blow out my brains and end my sinful, miserable life. I would feel that I ought to go on to the devil, where I belonged, without bringing further shame and disgrace upon them.

A man can, by giving himself over to his animal cravings, actually descend to the place where he is lower than a beast. The lower animals—at least some of them—have only one mate, and are true to that mate. The lair of the wild beast is jealously guarded by the love that holds it sacred. It remains for man to be untrue to his mate and thus to violate the law of nature and the law of God. That is a sacred moment when a man and a woman stand before the minister to pledge to each other their solemn vows in holy wedlock. High Heaven is witness to those words pledging faithfulness to each other, and it is a sin to blacken the soul, when either the man or the woman breaks that marriage vow and proves untrue to their solemnly spoken promises.

Almost every day we read in the papers where some husband has run off with some other man's wife, or where some wife has run off with some other woman's husband. Shame, shame, that any husband or wife should ever even harbor the thought of wanting someone else, when they, at the marriage altar, have pledged faithfulness to the one that they have chosen for a life companion. These things would never happen if men and women would keep themselves in their right place. When once a married man or woman begins to run around with somebody else's husband or wife, or when they begin to show or receive the attention of others, then and there they have laid the foundation for sin and shame. If a man or woman thoughtlessly or carelessly begins to show such an interest in someone to whom they are not married,

that people notice it and talk about it—if they are willing to do the right thing they will quit it, and quit it at once when someone is kind enough to tell them about it. Sometimes you can go to a person like that in all kindness and say to them, "Look here, perhaps you don't know it, but you are doing something that is causing people to talk about you. It is ruining your good name, and it is throwing a shadow upon your character." Instead of appreciating it, often such a person will fly into a violent fit of anger and say, "I don't care what anybody says or thinks about me." Let me say that all of us ought to care what people think of us. That man or woman who doesn't care, simply has something the matter with their life.

I have known preachers to ruin their ministry by showing too much attention to someone else's daughter or wife. The man, who professes to be a religious leader and won't keep himself above reproach along this line, ought to be taken out, tarred and feathered and run out of town. And I have known church members to bring reproach upon their church because of their unwise actions as regards someone else's husband or wife. When I married my wife, I pledged myself to be true to her so long as we both shall live. No other woman is to ever cross my horizon. I have no right to ever give or receive attentions from any woman; such as I gave or received previous to my marriage. And if I, even in thought, am ever untrue to my marriage vows, I am by virtue of that thought a scoundrel and unfit to stand in her presence.

In discussing the sin of adultery, it is in order for me to have something to say relative to THE DIVORCE QUESTION. I wish to deal with this very briefly and Scripturally. One of the evils that threaten the very foundation of our national life today is the divorce evil. According to government statistics, divorce is greatly on the increase. In some sections of the United States it is reported that there are actually more divorces than marriages! And most divorces are granted on the most trivial grounds. It is true that our lax divorce laws are rapidly making this nation into a nation of adulterers. For I lay before you the fact that the Bible recognizes only one ground for divorce with remarriage, and that is unfaithfulness to the marriage vow. Listen to these words, spoken by Jesus Himself and recorded in the nineteenth chapter of Matthew: "**And I say unto you, Whosoever shall put away his wife, EXCEPT IT BE FOR FORNICATION, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery.**"

If I understand this Scripture, it

teaches that when a man or woman is untrue to their mate, the one offended against has a right to secure a divorce and to remarry, otherwise for no cause or purpose whatsoever have they the right to do this. Paul tells us in one of his epistles that if married folks can't get along, they may live apart, but that they have no right to remarry so long as husband or wife is alive. In other words, the New Testament views those who get a divorce on other than this one scriptural ground and remarry as living in legalized adultery. I am not merely giving you an opinion of my own on this matter, but the teaching of the Scriptures. Many people regard marriage lightly today. They think, when they get married, that if they don't happen to like the person they marry, that they can easily get a divorce. They can get one so far as the law of our land is concerned, and can remarry, but it is not a marriage in God's sight. It is adultery, unless there was a scriptural ground for divorce. So certain am I of the Scriptures' teaching in this matter that I never marry a couple when one of the parties has been divorced, unless it is a case where I know absolutely that there was scriptural ground for the divorce. And if I were a lawyer I would be just as careful in regard to accepting and handling divorce cases.

And now let us think for a few moments about some of the things that lead to this sin—the sin of adultery. For if we could remove the contributing causes, there would be fewer sins of this character committed. The *first thing that I shall mention as leading to this awful sin is DANCING*. And that is the chief reason why I am so desperately opposed to dancing, and why that I urge, advise and plead with Christian people to abstain from it. Whether you want to agree with me on this or not, the fact remains just the same that the larger number of the inmates of houses of ill fame attribute their all either directly or indirectly to the dance. Investigations into the moral conditions of cities made time and time again have shown this to be true invariably. The fascination of the dance arises directly out of the sex appeal. I do not say that all who dance are always conscious of this. But take and analyze the emotions produced by the dance, and you will find that they are inseparably connected with the sexual. "But," someone will say, "dancing is almost universally practiced nowadays." Yes, it is, but it is likewise true that virtue is on the wane, and there are more violations of the seventh commandment than was ever known in the history of our nation. You parents who would guard the virtue of your daughters, or would keep temptation out of the way of your

sons—you would do well to not only prohibit dancing in your own house, but to stand against it uncompromisingly wherever it is found. You young men and women, if you want to be pure in thought and pure in life, shun all participation in this thing that has led thousands into that immorality that ruined and wrecked their lives.

Another thing that is conducive to the breaking of God's command, "**Thou shalt not commit adultery,**" is what is commonly termed "PETTING." I dislike to use this word; it offends one's good taste, yet it is no more offensive than the thing it represents, and I know of no other term that I could well use. I am not referring to that demonstration of true love and affection that is respectful and respectable, and of which the poets of the ages have delighted to sing. I refer to this nauseating hugging and kissing carelessly and lightly engaged in. I believe that I am safe in saying that when this sort of thing goes on, it is the girl's fault. Young women, let me say this very plainly: a young man is not going to assume familiarities unless you invite or permit them. And if you want a young man to respect you, and hold you in high esteem, see to it that you hold your person sacred and inviolate. A young woman who is careless and thoughtless enough to permit these things that I have mentioned gets to be like an old shop-worn piece of goods. No one wants a piece of goods that has lain for a long time on the counter and has been handled and soiled by many hands; neither does any right-thinking man want for a wife one who has been fondled promiscuously.

The "petting party" of today is but the logical outgrowth of the dance. If it is permissible to embrace on the dance floor, amid the strains of music, why is not the same thing permissible elsewhere, when there is no music being played? That is the logic of the thing. So we have the "petting party," a thing that is an abomination and a disgrace; a thing, indeed, that is of such character as to cause one to wonder how anyone who has any sense of decency can tolerate it.

The seventh commandment would very rarely be broken were it not that "petting," dancing and the like is first engaged in. The young woman who keeps the young men with whom she associates within the bounds of the place that gentlemen should occupy, will remain chaste, clean and pure. The young man who will hold himself as a gentleman, and who will only associate with young women, whom he can respect, will likely remain the same.

Another thing that leads to this

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sin—the breaking of the seventh commandment—is AUTOMOBILE JOY RIDING AT NIGHT, UNCHAPERONED. The automobile has contributed to the delinquency of thousands during the past few years. In the city and on the roads leading from it you will see hundreds of cars out at night, containing young men and women. This joy riding around late at night certainly does not contribute to morality and purity. I am quite sure that I would not permit such on the part of a daughter of mine. I think that parents are mostly to blame right here. If a young man wants to take a young lady out driving, let him call for her at a decent hour; not wait until the shades of night have fallen. Parents who let their daughters go in that way are to blame if they go astray.

Yet another thing that contributes to loss of virtue as few others is MIXED BATHING—the practice of men and women half-clad bathing together. Every year sees this practice become more and more widespread, and it is one of the things that is helping to break down the morals of our people. As I see it, a woman flings aside all semblance of modesty when she arrays herself in the scantiest attire that the law permits and goes in bathing. As proof that it leads to evil and the destruction of modesty and virtue, I cite you the fact that each year bathing costumes have become scantier until often at the bathing beaches officers have been led to make arrests. And the outcome of mixed bathing is seen at a certain beach in California, where, according to newspaper reports, there have been numerous nude moonlight bathing parties.

You can call me old-fashioned if you please, but I say to you that, if I were a woman, I would no more put on scanty bathing attire and go into a mixed bathing pool than I would engage in open immorality. It is wrong. There is no room to doubt or question this in the least. It is wrong for either a man or a woman to do it. “Oh,” someone says, “it is only an evil-minded person that could see harm in this.” It is just such practices as this that make evil minds. I REPEAT THAT THE PRESENTDAY BREAKDOWN IN MORALS CAN BE PARTLY ATTRIBUTED TO THE LOSS OF MODESTY BROUGHT ABOUT BY INDECENT EXPOSURE OF THE PERSON AROUND THE MIXED BATHING BEACHES!

Another thing which I dislike to mention, but which I feel should be spoken of in connection with the violation of God’s command against im-

purity of life, is SUGGESTIVE DRESS. I suppose that of all the places on this earth that abound in sexual impurity, Paris, France, stands at the very head. There sensuality and lust seem to be the twin gods that hold supreme worship. Yet from that place—that fountain head of impurity—is dictated the fashions and styles that women shall wear. For this reason many of the fashions and styles are such that, if followed, the woman that dresses according to them appears suggestive to the extreme. Yet it is true that many women ask only one question with regard to dress—“Is it the style?” Style or no style, no woman ought to dress in such a way as to be suggestive of evil. Many a man there is who would lead a far cleaner life if temptation and suggestion were not being constantly put before him by women who dress immodestly.

Is it fair to expect men to be clean and pure in life and in thought when women dress so as to appeal to the basest instincts of man’s nature? I ask you again, is it fair? We have never had a time when styles of dress were so shocking as they are today. I am not a crank or a prude, but I do believe in purity of life. There can be little purity where there is no modesty, and the dress that is worn by many of today cannot but destroy womanly modesty. You know that I speak the truth when I say that if a woman had appeared on the streets of a city a dozen years ago clad as many go clad today, she would have been arrested. And the sad thing to me is that many Christian women and girls go just as far in regard to extreme clothing as do the women of the world. Christian mothers begin by clothing their young daughters in dresses so short and so scanty as to attract the gaze of those they pass on the street. Then they think that it is an awful thing if some man makes a vulgar, obscene remark about that daughter as she passes along. Oh, the foolish, foolish mothers of today! Why can’t they see that, if they dress their daughters like girls of shame, the world will judge them to be such in life and character? Why can’t these mothers see that they are helping along the shame and immorality of this adulterous age? Why can’t they see that they make it doubly hard for young men to live above immorality, when they dress their daughters in such a way as to appeal to the lowest and basest in their natures?

Some may think that I ought not express myself thus plainly, but it is my business as God’s prophet to cry out against the sin and immorality of our day, and these things that I have been talking about are the things that account for the condition that exists today. If you think that I am wrong, then

tell me, please, why it is that we have so much more adultery and immorality than we used to have. *Christians, the Bible is supposed to be your guide!* And the Bible says (I Tim. 2:9) for women to “**adorn themselves in modest apparel.**” This command of God’s Word is being broken every day by Christian women and girls all over our land, and they are going to have to account for it one day before God!

There are yet two more things that I must mention as leading to the breaking of God’s command, “**Thou shalt not commit adultery.**” They are **BAD LITERATURE AND INDECENT SHOWS.** Much of the stuff that is published today is based on the sex appeal, and caters to a perverted appetite. The person who feeds his mind upon this sort of stuff will come to have low ideals and low moral standards. You can see on the news stands—almost any news stand today—magazines that the United States Post Office Department will not let go through the mails. When reading matter gets to be so rotten that Uncle Sam debars it from the mails, it surely is rotten! Yet millions of copies of these magazines are being sold. Parents, you ought to scrutinize the books and magazines that your children read, as carefully as you do the people they associate with. And when you get hold of an impure piece of reading matter, if you want to stay clean-minded, and want to safely guard the purity of your home, throw it from you just as if it had the leprosy!

And then **INDECENT SHOWS!** Ah, how can we have a clean, wholesome race of people when day by day their minds are being poisoned by the filth that they get at the movies and other show places? The lives of show people, as a rule, ranging all the way from those that are connected with boat shows, on to moving picture stars, are not what they ought to be; consequently the productions placed by them before the public are anything but uplifting. The very theme of most moving pictures is unsavory. Just look at the advertisements of shows as they appear in our daily papers. Many are so obscene and suggestive as to cause one to wonder how the advertisers “get by” with them without laying themselves liable to prosecution. The average motion picture of today glorifies sin, excuses sexual impurity and deals very largely with unfaithfulness to the marriage vow.

The sin of unchastity is one of the most heinous of all sins possible to commit in the sight of God. In this sin, the Christian defiles himself as in no other way. Let me give you just one passage from the New Testament, showing the awfulness of this sin:

**“Do you not know that your bodies are members of Christ? Shall I**

**then take away the members of Christ, and make them the members of a prostitute? No, indeed. Or do you not know that a man who has to do with a prostitute is one with her in body? For God says, ‘The two shall become one.’ But he who is in union with the Master is one with Him in spirit. Flee from fornication. Any other sin that a human being commits, lies outside the body; but he who commits fornication sins against his own body. Or do you know that your bodies are a sanctuary of the Holy Spirit who is within you—the spirit whom you have from God? And you are not your own, for you have been redeemed at infinite cost. Therefore glorify God in your bodies”** (I Cor. 6:15-20). *Weymouth’s Translation.*

Young women, the most priceless possession you have on this earth is your virtue. Take heed, oh, take heed how you guard it! The man that loves you will not seek to render you an object of shame. If he truly cares for you, he would guard your honor with his life. If he doesn’t love you, for God’s sake and your own don’t throw yourself away on him.

Men, let me address these words to you: The lowest creature this side of the bottomless pit is that piece of inhumanity that destroys the virtue of the pure. I think that the hottest place in torment must be reserved for that person, that man, if man he can be called, who sneakingly and insidiously gains access to a home and betrays, wrecks and ruins the life of its womanhood!

The impurity, the uncleanness of this sexually depraved age rises as a stench in the nostrils of God. God Almighty thunders against this sin from High Heaven, saying, “**Thou shalt not commit adultery,**” warning us that this sin must be answered for before the Throne. Let us hear the thunders of His stern prohibition, and let us, both men and women, live such lives of purity that we can look our children in the face, and know that we have given to them the heritage of clean parentage. Let us so obey this fundamental law of God that when some day we stand in His presence it will not be with the cringing spirit of a prostitute or libertine, but to look into His face, clear-eyed, unabashed and unashamed!

*(Note: I personally do not agree with Bro. Mason’s belief in scriptural grounds, or sanction, for divorce and remarriage. However, I found so much good in this article I deemed it profitable for printing. These are words seldom heard in today’s world. They need to be preached to those who are in the pulpits as well as to those who are in the pews. JFS).*



## Forum #1

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married pastors, please understand that I am merely stating my personal beliefs based on what light the Holy Spirit has given me. I am not in any way attempting to make you a second rate Christian or downplay your salvation. I have been fortunate never to have been divorced and remarried. I am thankful that I have had only one wife in my life for the past 19 years. God forbid, but if we were to divorce for any reason, I do not believe I could go on pastoring.

TOM ROSS



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Divorce is a sin that can be forgiven, but the consequence of that sin disqualifies a man from the offices of pastor or deacon. God's Word teaches us that a minister must be **"the husband of one wife"** (I Timothy 3:2). This not only means that he has been married only once, but that he and his wife remain married and faithful to one another. Hence there are also qualifications for his wife. **"Even so must their wives be grave, not slanderers, sober, faithful in all things"** (I Timothy 3:11). If a man is divorced he does not meet the standard that God requires of him for the ministry, nor does his wife.

Another thing about divorce is that the husband is never completely innocent. He may be faithful to his wife and not want the divorce, and his wife may have been unfaithful to him, but he is the one accountable to God for his own household. This is part of what it means to be the head of the home. The wife is accountable to God for her own sin, but she is not the head of anything. (I Corinthians 11:3).

Please don't think that the qualifications of the ministry have to do with whether or not a man may be forgiven, they have to do with whether or not a man is qualified to lead with his example. Being a pastor is more than just bringing three or four messages a week to the congregation. It is diligently watching over the souls of God's people (Hebrews 13:17), and it is setting the example of a godly walk with the Lord that the Lord's sheep may follow. **"Remember them which have the rule over you, who have spoken unto you the word of God:**

**whose faith follow, considering the end of their conversation"** (Hebrews 13:7). This is why a minister must be blameless, and a man of virtue, honesty, and integrity. He must have a godly home, a faithful submissive wife, obedient children, and a good reputation. (I Timothy 3:2-12, Titus 1:7-9). It is his job to teach others not only in word but by his good example. The premises of the above question cannot be accepted by this preacher. No pastor or deacon that commits homosexuality, perjury, extortion, adultery, murder, or other heinous sins can ever fill that position in one of the Lord's churches again. Such have permanently disqualified themselves. God commands his people in Jeremiah 23:14-16 not to listen to ministers who have committed these kinds of sins.

It is not all sin that disqualifies men from the office of pastor or deacon, because all men are sinners. It is sin that brings reproach and rebuke that will disqualify a man. It is sin that destroys a man's reputation that disqualifies him. The pastor must be in a position to **"reprove, rebuke,"** and **"exhort"** others (II Timothy 4:2), but this is not possible if his own example is one of sin and treachery. The pastor must be in a position to be trusted but this also is not possible if he has already betrayed the trust of God's people.

The Lord does call men to the ministry who were terrible sinners before they were saved. Paul is an example of this. He consented to Stephen's death (Acts 8:1), but he did it ignorantly before he knew Christ. **"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief"** (I Timothy 1:12-13). Even so, when God saves a terrible sinner and then calls them to preach He never calls men who cannot be qualified, for God never goes against His own Holy Word.

There are endless circumstances and "what if" questions that could be asked about whether or not a man is qualified to pastor or be a deacon, but it is each church's responsibility to judge the qualifications of their candidates based on the Word of God and the leadership of the Holy Spirit. Men who have disqualified themselves from the office of pastor or deacon may still repent, be forgiven, and serve the Lord as church members in whatever capacity that God enables them to serve.

MATT JAMES



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.

### MOORE STANDS LIKE A ROCK IN TEN COMMANDMENTS CASE; DEADLINE BRINGS CHRISTIANS TO RALLY AROUND MONUMENT

MONTGOMERY, Ala. (EP)—The Ten Commandments monument remained outside Alabama's state judicial building the morning of Aug. 21, its 5,280-pound granite structure nearly as solid as Chief Justice Roy Moore's commitment to keep it there.

The two-year battle over the monument reached fever pitch the night before as a midnight deadline imposed on Moore by U.S. District Judge Myron Thompson came and went with a crowd of Christian supporters in front of the building singing "God Bless America." Earlier on Aug. 20, nearly two dozen people were arrested for trespassing after refusing to leave the monument's side when the building was closed. Most were released on their recognizance and many returned to the vigil.

Despite recent rulings against him, Moore, a 56-year-old Vietnam and West Point graduate known since 1995 as the "Ten Commandments judge" after hanging a hand-

carved plaque of the laws in his courtroom, has vowed to continue his fight for the right of the state to acknowledge God.

The U.S. Supreme Court, which has so far refused to get involved in the battle, denied Moore's request for a stay on Aug. 20, leaving in effect Judge Thompson's ruling that so-called "Roy's Rock" must go.

Moore had the monument installed on July 31, 2001, saying that the commandments represent the moral foundation of American law. The Southern Poverty Law Center, Americans United for Separation of Church and State and the American Civil Liberties Union filed suit on behalf of three Alabama lawyers who said they found the monument offensive.

After a seven-day trial, Thompson ruled against Moore, ordering him to remove the monument within 30 days, but then issuing a stay pending his appeal. A three-judge panel of the 11<sup>th</sup> U.S. Circuit Court of Appeals upheld Thompson's order in a July 2 ruling and the stay was lifted on Aug. 5, at which time the district judge warned Moore that he would fine the state \$5,000 a day if he did

not remove the commandments within 15 days.

"The U.S. Supreme Court's denial of a stay today will not deter me from continuing to fight for the right of our state to acknowledge God," Moore said on Aug. 20 in a statement read to reporters by his spokesman, Tom Parker.

"This case is not about a monument, it's not about politics or religion, it's about the acknowledgment of God," he said during an interview on CBS' "The Early Show."

"We must acknowledge God because our constitution says our justice system is established upon God. For (the judge) to say, I can't 'say who God is,' is to disestablish the justice system of this state."

Faced with Moore's steadfast commitment to keeping the monument, Thompson was expected to call a hearing to decide the next course of action. Earlier this month he had said he was not inclined to order the monument removed immediately preferring to fine the state \$5,000 a day the first week, and perhaps double that in subsequent weeks. Attorneys who sued are expected to file a contempt of court petition against Moore.

In his defense of the Ten Commandments, the chief justice has garnered support from Christians across the nation and from all walks of life. Former presidential candidate Alan Keyes addressed a rally in front of the judicial building.

"This must end or freedom will end with it," Keyes said of the efforts of courts and governments to stifle religion. "No longer can we tolerate this crime that is being done against our movement for almighty God."

No one who knows Moore well has been surprised by his willingness to stand up for his faith.

"Roy's a fighter," his brother Jerry Moore told the Associated Press. "You don't push him, because he'll fight back. It's like putting kindling on a fire."

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### CHRISTIANS LOSE BLASPHEMY APPEAL IN PAKISTANI COURT

LAHORE, Pakistan (EP)—A court in Pakistan upheld the life sentence of two Christian men convicted under a disputed anti-blaspheemy law.

On Aug. 7, the Lahore High Court in eastern Pakistan upheld a lower court's decision sentencing two Christian men to life in prison for allegedly burning a copy of the Quran, the scriptures of Islam. In February 1999, Amjad and Asif Masih were arrested in Jhang on vagrancy charges. While in police custody, authorities claimed that the two men set fire to a copy of the Quran. Amjad and Asif claim that the police officers set fire to the book themselves because the Christians refused to pay a bribe.

"There is no evidence that the Quran was burnt," Shahbaz Bhatti, president of the All Pakistan Minorities Alliance, told the Associated Press. "The police falsely implicated them in the case when they refused to pay the bribe."

However, Amjad and Asif were sentenced on blasphemy charges in 2002. The men plan to appeal their case to Pakistan's Supreme Court, reports International Christian Concern.

Pakistan's blasphemy laws have been denounced by human rights groups in Pakistan

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and internationally as abusive to human rights. According to the law, anyone caught physically harming or destroying a copy of the Quran can be punished with death.

Christians in Pakistan report that the laws are routinely abused and manipulated by people who wish to persecute Christians and other Muslims. Hundreds have been jailed on blasphemy convictions. According to human rights groups, the laws are easily abused because only the testimony of an accuser is needed to prosecute a suspect. In order to keep defendants from receiving fair trials, fundamentalist Islamists publicly threaten any lawyers who defend blasphemy suspects.

The families of Amjad and Asif Masih are also in danger according to death threats from fundamentalists. More details on Pakistan's blasphemy law can be found at [www.persecution.org](http://www.persecution.org).

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### MISSISSIPPI SUPREME COURT RULES FETUS A PERSON

JACKSON, Miss. (EP)—In a striking example of the contradictions evident in court rulings since *Roe v. Wade*, the Mississippi Supreme Court ruled 6-2 that the state's wrongful death statute does apply to pre-born children.

The case involves a suit brought by Tracy Tucker, who alleges that wrongful actions by her doctors caused the death of her 19-week old fetus. The question was whether Mississippi's wrongful death statute applies to unborn children that are "quick" in the womb.

The term "quick" refers to a fetus that has developed to the point that it moves and its movements can be felt by the mother. The ruling effectively promotes the status of a "quick" fetus to that of a "person" in the eyes of the law.

Justice Jim Smith, who wrote the majority opinion, was careful to point out that this decision in no way affects the ruling of the U.S. Supreme Court in *Roe v. Wade*. In that decision, the U.S. Supreme Court addressed the issue of what is a "person" as referred to in the Fourteenth Amendment, applies only after birth.

"We conclude that Roe is not implicated here," wrote Smith. "The right to an abortion protects the woman's 'liberty interest' and 'fundamental right to privacy' when voluntarily choosing to end her pregnancy."

Apparently, the difference between whether a pre-born baby is protected under the law has to do with the mother's intentions.

"Tucker and the state share a common interest and goal to preserve the life of a fetus injured by the conduct of another," wrote Smith. "Tucker's interest is to protect and preserve the life of her unborn child, not in the exercise of her right to terminate that life which has been declared constitutional by the United States Supreme Court."

The ruling allows Tucker to present her case before the trial court. A jury will decide whether or not a wrongful death actually occurred.

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### 'DOE' CALLS FOR LANDMARK ABORTION CASE TO BE

### OVERTURNED

ATLANTA, Ga. (EP)—When Sandra Cano, the "Mary Doe" of the U.S. Supreme Court *Doe v. Bolton* abortion case, became part of legal history in 1973 she was "young, uninformed and in a difficult situation." Further more, she says she didn't even want an abortion. Nonetheless, the case she was linked to—the companion filing to *Roe v. Wade*—gutted Roe's trimester limitations, allowing abortionists to perform the procedure for any reason up until the delivery of the baby and opening the door to "partial birth abortion."

Now Cano, in attempt to right a wrong, is appealing to the courts to reverse their decision. On Aug. 25, she announced the filing of a Rule 60 motion, based on changes in factual and legal conditions that make the court's ruling no longer just. Earlier this year, Norma McCorvey, the former "Roe" of *Roe v. Wade*, filed a similar motion.

"Abortion has hurt millions of women," Cano said. "I regret my role." Like McCorvey, she is being represented by Allan E. Parker, chief executive officer of the Texas-based Justice Foundation. McCorvey's motion to reverse Roe, filed June 17, is on appeal to the Court of Appeals for the 5<sup>th</sup> Circuit and headed to the U.S. Supreme Court.

Cano was 22-year-old Sandra Race Bensing in 1970 when she went to legal aid to get a divorce and find an attorney to help her regain custody of two of her children. She was pregnant with her fourth, was staying at a Salvation Army shelter and getting no financial help from her husband. According to her recently filed affidavit, she signed what she thought were divorce papers only to find out later that attorney Margie Pitts Hames was using her in the legal case for abortion.

Cano said she followed her attorney's instructions not to say anything in court and didn't realize until years after the 1973 ruling, when she demanded access to her legal records, how she had been deceived.

"The records stated that I applied for an abortion, was turned down, and, as a result, sued the state of Georgia. According to the records, I had applied for an abortion through a panel of nine doctors and nurses at a state-funded hospital, Grady Memorial Hospital," Cano said. "That was a false statement. . . I never sought an abortion there or anywhere else."

Like McCorvey, Cano gave birth and gave her child up for adoption.

"I did not understand that I was involved in a case that sought to legalize abortion," Cano said in her affidavit. "I was naive. In retrospect, perhaps, I could have discovered what was going on. But I was in a crisis. Many years later, when I saw the unsealed records in my case, I could not believe what the certification filed in my name said."

Women across the nation who have had abortions are joining Cano's effort to reverse Doe. More than 1,000 have provided sworn statements for Doe's Rule 60 motion.

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### RUSSIAN COURT CONVICTS AMERICAN

#### STUDENT OF SMUGGLING \$50,000

MOSCOW, Russia (EP)—Christians are crying foul at the conviction of American Andrew Okhotin on smuggling charges by a Russian court.

On Aug. 22, Okhotin was found guilty of

attempting to smuggle almost \$50,000 into the country in March. The Harvard Divinity School student was bringing \$48,000 in donations from American churches to Russia to distribute to the International Union of Churches of Evangelical Christian Baptists. According to Okhotin, he accidentally entered the wrong line at the customs counter at the Sheremetyevo Airport.

"He didn't break any law, he only broke customs procedures," said Okhotin's lawyer Valdimir Ryakhovsky who has vowed to appeal the verdict.

When customs officials approached him, Okhotin said he complied with their instructions, answered their questions and gave them paperwork that declared the money he had with him. However, the experience turned sour when the customs officials demanded a bribe. Okhotin refused to pay and that's when the officials threatened him with arrest and imprisonment.

Despite Okhotin's account, the Russian court still found him guilty of smuggling and sentenced him to six months in jail. The sentence was suspended on the request of the prosecutors, which leaves Okhotin free to leave Russia and return to the U.S. The money, however, will remain in Russia.

Judge Igor Yakovlev said that Okhotin's testimony was not trustworthy and that he was attempting to hide the money when he went through customs. "His actions were against the economic interests of the Russian Federation," said Yakovlev.

The case shows that "one branch of the system covers for the other branch instead of fixing its mistakes," Okhotin's brother David was quoted in the Harvard Crimson. "The saga goes on."

Okhotin will attempt to remain in Russia for as long as he can in order to appeal the decision. "If you got robbed and that illegality was covered up by law, what would you do?" Okhotin asked the *Moscow Times*.

The Okhotin family claims that the Russian government is keeping the money because it was destined to be distributed among Baptist churches, many of whom they allege face constant persecution from both the government and the dominant Russian Orthodox Church.

According to David Okhotin, his brother's case wouldn't have been prosecuted if he had been carrying money for the Orthodox church.

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### CHINESE RELEASE THREE CHRISTIANS, THREE OTHERS REMAIN JAILED

BEIJING, China (EP)—Three Christian house church leaders who were arrested by members of communist China's security forces during an early morning raid July 13 were released during the third week of August.

The Voice of the Martyrs (VOM) reported that three of the six leaders have been let go from the hotel where Chinese authorities allegedly subjected them to repeated interrogations and brainwashing. Three church leaders including one 80 year-old man, are still being held.

"Authorities had been pressuring the men to register their house churches with the government. They were allowed to leave after telling authorities that they must consult with their congregations before making such

a decision," reported VOM. "Officers told the men they would be rearrested if their congregations did not register with the government's Religious Affairs Bureau (RAB)."

Shen Shao-Cheng, Gao Chong-Dao and Xiang Fa are still being held, but have been moved to another hotel after leaks about their arrest reached the international community. Shen is more than 80 years old, and was one of the founders of the church in that area more than 25 years ago. Voice of the Martyrs' contacts in China reported that the three are now being held at the Kai Yuan Cheng Shi Hotel.

"This is a time of intense pressure for the unregistered house churches in China," said VOM spokesman Todd Nettleton. "The government is seeking to control the church through fear and intimidation, but the believers there continue to stand firm in their commitment to Christ."

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### DID EXECUTION CREATE ANTI-ABORTION MARTYR? FLORIDA CLINICS FEAR HILL'S DEATH WILL SPARK VIOLENCE

STARKE, Fla. (EP)—Convicted murderer Paul Hill told authorities before his Sept. 3 execution that he expected a "great reward in heaven" for gunning down an abortion doctor and his bodyguard. This proclamation has abortion providers fearing fallout violence from other extremists who may view the former Presbyterian minister as a martyr.

Hill, 49, said he felt no remorse for killing Dr. John Bayard Britton and his unarmed bodyguard, James Barrett, outside an abortion clinic in Pensacola in 1994.

"If you believe abortion is a lethal force, you should oppose the force and do what you have to do to stop it," Hill said. "May God help you to protect the unborn as you would want to be protected."

According to the Associated Press, Hill's own rampage, in which Barrett's wife was injured, was inspired by the shooting death of another abortion doctor a year earlier.

Leaders in the fight for the unborn have condemned Hill's actions.

"We think that unborn children should be protected and it should be through law," Sheila Hopkins, a spokeswoman for the Florida Catholic Conference, told The Associated Press. "We definitely reject his statement that it was justifiable homicide."

Tony Perkins, of the Family Research Council, said that the secular media and pro-abortion groups would try to represent Hill as part of the mainstream pro-life movement. He encouraged Christians to denounce Hill's activities and to become more involved in pregnancy care centers in hundreds of communities around the country.

Abortion clinic workers feared the execution would spur violence from fringe elements who identify with Hill's cause. Police were posted outside of several clinics in Jacksonville, and officers were present at all facilities in Gainesville, where there was a false bomb threat at one facility on the day of the execution.

Florida officials and the FBI were investigating threats made to those connected with the case about a week before Hill's execution.

The judge who sentenced Hill, state At-

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torney General Charlie Crist and two state prison officials received bullets mailed in letters warning that they would be in danger if Hill was executed. The letters also threatened Gov. Jeb Bush, who signed Hill's death warrant.

A father of three, Hill has supporters who have maintained a Web site in his honor, with snapshots and ballads. He is the first person executed in the United States for anti-abortion violence.

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### CONSERVATIVE GROUPS REACT TO ESTRADA'S WITHDRAWAL FROM JUDICIAL NOMINATION PROCESS

WASHINGTON, D.C. (EP)—House Majority Leader Tom DeLay (R-Texas) was among many conservative voices condemning Senate Democrats following the withdrawal of federal appellate court nominee Miguel Estrada's name from consideration for the bench on Sept. 4.

"The Democrat's character assassination of Miguel Estrada was a political hate crime," DeLay said. "We have witnessed the Democrats at their ugliest."

Estrada said he needed to put the contentious confirmation fight behind him and concentrate on his law practice and making "long-term plans for my family."

Concerned Women for America (CWA) called the Senate minority to talk for "stealing more than two years of Miguel Estrada's life."

"Apparently judges don't deserve a speedy trial," said Michael Schwartz, vice president for government relations for CWA. "The Democrats who participated in this filibuster have come in as bandits, taking away the right of the majority to vote for this fine man, and stealing away two years of Miguel Estrada's life and career as he waited for the up-or-down vote he deserved."

Many pro-family activists blamed the Republican Party for Estrada's defeat. "It's time for the Republican Party to see the game is hardball and put down the waffle bat," said Jan LaRue, chief counsel for CWA. "The Senate has authority over its own rules, which includes determining how many votes are needed to invoke closure to end a filibuster of a nominee. It takes 51 votes to confirm a nominee and it should only take 51 votes to end a filibuster so that the majority can vote on the nominee. Unless the Republicans act, the Senate minority leaders will continue to hijack the Constitution."

The American Center for Law and Justice (ACLJ), an international public interest law firm specializing in constitutional law, said the decision by Estrada "is the most troubling sign yet of a judicial confirmation process that is broken."

"The judicial confirmation process has gone from bad to worse with the loss of Miguel Estrada as a judicial nominee," said Jay Sekulow, Chief Counsel of the ACLJ, which has been active in the judicial nomination and confirmation process. "After two years, it is understandable that Miguel Estrada could no longer wait to learn whether he would ever receive an up-or-down vote by the full Senate." Sekulow said the "unconstitutional use of the filibuster" not only badly

tarnished the judicial confirmation process, but now has eliminated one of the most qualified nominees from the federal appeals court."

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### HEALTH OFFICIALS PLACE NEW RESTRICTIONS ON LATE TERM ABORTIONS IN RUSSIA

MOSCOW, Russia (EP)—Innumerable lives could be saved now that Russia's Health Ministry has announced new restrictions on late term abortions.

Russia is one of the world's leading abortion providers and has been since communist leaders dictated abortion as a form of birth control in 1955. Official statistics state that there are 13 abortions for every 10 live births in Russia and that abortion is the cause of a third of infant deaths. An estimated 1.7 million abortions were performed last year. Officials have attributed high abortion rates to negative population growth in Russia.

But that could change now that officials have placed new restrictions on late term abortions. Instituted on Aug. 11, the new restrictions state that besides medical complications, women can qualify for late term abortions only on four conditions: death or impairment of the husband, rape, loss of parental rights or imprisonment.

Previously, women had to meet one of 13 "social indicators," including social and marital conditions, in order to qualify for abortions after the 12<sup>th</sup> week. Sadly, abortions performed before the 12<sup>th</sup> week of pregnancy will remain unrestricted.

Officials stated that their main motivations for tightening restrictions on abortion were for social and medical reasons. "Artificial termination of pregnancy after week 12 is fraught with grave consequences for a woman's health," a Health Ministry spokesman told the Christian Science Monitor. "Abortions account for 30 percent of maternal mortality in Russia."

Members of Russia's Orthodox, Catholic and Protestant churches praised the measure, as did Muslim groups.

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### GLEANINGS HERE AND THERE

COLOMBO, Sri Lanka (EP)—Christian belief and practice is dangerously close to being outlawed in Sri Lanka. According to a recent report from the National Christian Evangelical Alliance of Sri Lanka, support for anti-conversion legislation is gaining ground within the ranks of nationalist Buddhist groups. Supporters of the legislation said it was necessary to curb the religious conversion of the poor to Christian groups. Buddhist nationals described two Christian groups trying to register for incorporation as "fundamentalist cults" who enticed people to convert by offering them medical care and food. In another blow to religious freedom, the Religious Liberty Commission of the World Evangelical Alliance stated that Sri Lanka's supreme court recently ruled that Buddhism is the state religion of the nation and that Christians who wish to participate in evangelism must first be incorporated according to government regulations. The court also ruled that Christians do not have constitutional rights to own property. About one percent of Sri Lanka's population identifies itself as Christian.

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OAKLAND, Calif. (EP)—Apparently anything that has anything to do with tradi-

tional family values is now considered "homophobic," at least in California. Two employees of the city of Oakland wanted to post a flyer that advertised a Good News Employees Association, an informal group that respected "natural family, marriage, and family values." They were told that the flyer was "homophobic" and that they were not allowed to post it. The United States Justice Foundation has filed a law suit on behalf of the two employees, saying that the actions of the city discriminates against the employees and violates their First Amendment rights. The poster uses the following words: "Good News Employee Associations is a forum for people of faith to express their views on the contemporary issues of the day, with respect for the natural family, marriage and family values." It was posted on a bulletin board that advertises a variety of political and social causes.

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### CHRISTIANITY FADES IN THE WEST

In England, the percentage of citizens who are in church on a given Sunday is 27 percent. West Germany has a church-going rate of 14 percent. In Denmark and Norway, only 5 percent bother to attend church on Sunday mornings. In Sweden, Iceland, and Finland, only 4 percent go to church. Theological liberalism is at the core of this decline. (Gene Edward Veith, 7/26 *World via Calvary Contender*).

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### PEOPLE GROWING WEARY OF SODOMY MEDIA HYPE

Americans' acceptance of homosexuality has plummeted one month after the Supreme Court ruling banning state sodomy laws. New polls show that 49 percent do not consider homosexuality an acceptable alternative lifestyle and that 57 percent are opposed to homosexual civil unions. Blamed in part is the ever-increasing promotion of sodomy in the media and in education circles (8/7 *Ala. Baptist via Calvary Contender*).

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### WOMEN'S SUPPORT FOR ABORTION DECLINING

A new study shows that American women's support for abortion rights is declining—that 51 percent of women now believe abortion should be legally prohibited in the overwhelming percentage of cases (7/24 *Ala. Bapt. via Calvary Contender*).

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### FUNDAMENTALISTS, WAKE UP!

"It is not enough to be orthodox: we must awaken to action. We have more apologists than apostles. Too many fundamentalists are sound—sound asleep! Our theology needs to go up into doxology. We have the facts but not the fire. We have talked much farther along than we have walked. We defend the truth, but we do not demonstrate the truth. We ponder it instead of proving it." (Vance Havner, 6/03 *Faith & Freedom via Calvary Contender*).

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CRAWFORD, Texas (EP)—In what proliferators are calling a victory for the unborn, President Bush ordered the State Department Aug. 29 to withhold U.S. family planning help from overseas groups that promote or perform abortions with their own money. The decision expands a two-year-old order that applied only to family planning money administered by the U.S. Agency for Inter-

national Development. Bush opposes abortions, except in the cases of rape and incest or when pregnancy endangers a woman's life.

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ORLANDO, Fla. (EP)—A baby born Aug. 30 to a mentally disabled rape victim is in the temporary custody of Florida's Department of Children & Families. Prior to her birth, "Baby Girl S" was the center of a court battle over whether a guardian can be appointed for a fetus. The case drew national attention after Gov. Jeb Bush unsuccessfully asked the courts to appoint a guardian for the fetus, a move that sparked a debate over treatment of the developmentally disabled and fetal rights. Even though the 23 year-old woman, who was raped in a group home in Orlando, has given birth, the court fight over the guardianship issue should go on, a Bush spokeswoman said.

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DURHAM, N.C. (EP)—The first North Carolina county to offer health insurance to same-sex partners of its homosexual employees may soon face a lawsuit. Christians for Morality in Government has been raising money for the suit since the city of Durham began offering similar benefits. The timing of the unanimous Sept. 2 vote by county commissioners, capping about 10 months of debate, drew criticism from opponents who said holding the vote on a workday morning meant that many who oppose the benefits couldn't be at the meeting or weren't aware of the vote. Less than 200 counties across America currently offer same-sex benefits, but the number is growing, according to the pro-gay group Human Rights Commission.

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WASHINGTON, D.C. (EP)—On Sept. 4, the Senate Judiciary Committee began hearings to review the strength and scope of the Defense of Marriage Act (DOMA) and will consider whether it is threatened by recent court rulings. Family Research Council President Tony Perkins, said that the defense of marriage was the "most important battle facing our nation since Roe v. Wade" and added that "the question at hand is how best to prohibit the courts from imposing so-called 'gay marriages' on our nation." Recent polls show that a growing majority of Americans are supportive of a Federal Marriage Amendment. However, according to Perkins, "far too often, our courts are ignoring the will of the people and that of State Legislatures in order to impose a liberal political agenda on America."

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KRAKOW, Poland (EP)—The leaders of Lithuania and Poland have publicly declared that the constitution of the European Union must make mention of Europe's Christian heritage. President Rolandas Paksas of Lithuania and President Aleksander Kwasniewski of Poland both stated in late August that they support the mention of "Christian values" in the EU's constitution, which is still in the drafting stage. Paksas and Kwasniewski join Pope John Paul II and leaders from Ireland and Italy who have demanded that Christianity be mentioned in the constitution. Supporters of the current draft have defended the exclusion as necessary to ensure that religion does not become a dividing issue over the document. However, Pope John Paul II has made numerous ap-

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## Bible & The Newspaper

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peals that the EU's document make mention of Christianity's "unifying element" in Europe. The next conference to determine the final draft of the document will take place on Oct. 4 in Italy.

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### PARENTS HIDE SON TO AVOID CHEMOTHERAPY

A 12-year-old boy remains in hiding with his mother while authorities in Utah battle to have him returned to undergo court-ordered chemotherapy to treat what they say is deadly bone cancer. Daren and Barbara Jensen fled Utah with their son, Parker, on Aug. 8, after the state ordered that the cancer-stricken boy be placed in state custody so that he can receive chemotherapy. On Aug. 15, Utah prosecutors filed kidnapping charges against the couple. Daren Jensen was arrested Aug. 16 in Idaho, where he is now fighting extradition to Utah. The whereabouts of Parker and his mother are unknown.

The story began three months ago, when Parker was diagnosed with Ewing's sarcoma, a deadly form of bone cancer. Doctors at Primary Children's Medical Center in Salt Lake City said Parker needs chemotherapy, and that he has only a 5 percent chance of survival without it. A Salt Lake City court agreed, and ordered the parents to have the boy undergo the treatment. But the boy's family disagreed. They question the accuracy of the test that led to his cancer diagnosis, said Parker's uncle, Tracy Jensen. "Ewing's sarcoma normally appears in the bone, but Parker's was a tumor in the mouth," Jensen said. "The hospital wanted chemotherapy right away. But we wanted a second opinion. They wouldn't let us get one, and before you knew it, my brother and his family were on the run." Rick Jaffe, the family lawyer, contends that life-and-death decisions, such as whether to undergo chemotherapy, should be made by a child's parents, not the state. The parents did allow Parker to undergo surgery to have the tumor removed, but they do not believe he needs chemotherapy at this point.

"There is no scientific evidence whatsoever that you need chemotherapy for this particular kind of basically mild cancer," Jaffe said. "All the evidence really relates to this full-blown bone involvement where you have very sick kids." He said that the hospital and the state have interfered with the parents getting an objective second opinion to see if their belief that Parker has the mild form of the cancer is confirmed. "They have the best intentions for Parker and want to figure out the exact treatment for this," Tracy Jensen said. "They want to sit down in an environment where they can talk about this. This is a very rare form of Ewing's sarcoma, which has manifested itself in the soft tissue in the mouth and they say it's a bone disease."

The Jensens have located a pediatric oncologist who will treat and evaluate Parker, Jaffe said. "The problem is, we can't bring him to him, because as soon as we show up, the mother will be arrested and the child hauled off by force to Utah," the lawyer said. He also said Parker appears healthy. "I'm not a doctor, but he looks healthy. He looks normal," Jaffe said. "He doesn't look sick and he doesn't

look like any cancer patient I have ever seen. He looks like a great normal kid with a normal energy level for a 12-year-old boy."

State Says It Wants to Protect Parker

The Utah Attorney General's Office says it is concerned about Parker's welfare, and that the state has every right to step in to protect a child. "We are very concerned with the health of this young boy and the surrounding issues of state power vs. parental responsibility," the office said in a statement. "Parents have a natural and fundamental right to direct the medical care of their child—but if in making that decision they place the child's very life in substantial danger, the Supreme Court has determined that the State has an obligation to step in. In other words, a child has a fundamental right, independent of a parent's wishes, to live." Tracy Jensen says the family fears that Parker will only get worse, and may even die, if he is subjected to chemotherapy. "Chemotherapy is a horrible and painful thing to deal with, especially for a child," he said. "It may also leave him sterile and stunt his growth. We want other options. And we fear it will take him to the brink of death, and we don't want that, especially when there is no evidence that his cancer is what the doctors say it is."

Parents Barred From Hospital

The legal charges against the parents have complicated the issue, Jaffe said. If his mother tries to bring Parker to any hospital, she will be arrested, he said.

"They [the parents] are fugitives from the law and they will be handcuffed, and Parker will be taken back to Utah and undergo chemotherapy," Jaffe said.

The family would like Parker to take genetic and blood tests, Tracy Jensen said. They do not want to rush and have chemotherapy if there is no evidence the cancer is still there. Jaffe says the best solution for everyone would be for the police to drop the charges and allow the family to return to Utah so that Parker could undergo other tests at another hospital.

EDITOR'S NOTE: Many health professionals report that chemotherapy is often the CAUSE of death, after a cancer patient has received chemotherapy! Sadly, if the state wins this battle, and Parker is forced to receive chemotherapy, the treatment may very well result in the child's death.

Unfortunately, if a death occurs as the result of the state ordered chemotherapy, neither the state, nor the medical community will be charged with it. Please pray for Parker and his family!

(Dateline, ABC News, August 29, 2003 via e-mail)

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### SENATE SUBCOMMITTEE DISCUSSES

#### MARRIAGE PROTECTION LAW

WASHINGTON, D.C. (EP)—A Senate subcommittee meeting Sept. 4 debated a potential Federal Marriage Amendment to protect traditional marriage in the U.S.

Senators at the meeting discussed the Defense of Marriage Act (DOMA) and whether marriage was a proper issue for the federal government to address. Senator Russ Feingold, D-Wis., argued that marriage issues should be "left to the states and religious institutions."

Feingold, also stated his opposition to a Federal Marriage Amendment to define

marriage as between one man and one woman. "The amendment proposed in the House would prevent states from choosing to give them (homosexuals) and other individuals in same-sex committed relationships the same legal recognition that married couples enjoy."

The proposed House amendment would change the Constitution to prohibit individual states from making their own decisions about same-sex unions. States would not be allowed to give legal recognition to same-sex "civil unions" or confer domestic partnership rights such as health estate benefits on same-sex couples.

Also arguing against a marriage amendment was Sen. Ted Kennedy, D-Mass. Kennedy argued that a federal amendment would threaten the religious rights of homosexual churches to define such unions. Massachusetts is expected to legalize gay marriage in the near future.

Maggie Gallagher, president of the Institute for Marriage and Public Policy, argued for the defense of traditional marriage because of the inevitable effect legalization of gay marriage would have on American families. "What we are doing with unisex marriage is making a powerful statement by law and by our government," said Gallagher. "And the statement we are making is that children do not need mothers and fathers; that in fact, alternative family forms—motherless or fatherless families—are not only just as good, they are just the same."

Texas Republican Sen. John Cornyn, chairman of the Constitution, Civil Rights and Property Rights subcommittee argued that marriage already is a federal issue. "My contention would be that the Congress has already crossed over that bridge in passing the Defense of Marriage Act," said Cornyn. "So the question is whether that law ought to be sustained or not."

Pastor Ray Hammond told the senators, "More than ever, marriage must be seen as an institution that goes beyond the contrac-

tual giving of rights and even beyond the emotional celebration of the love of two people for each other."

Conservative activist Michael Farris told the subcommittee that allowing states to decide their own marriage laws would cause the demise of DOMA within five years. "The courts are robbing the American people of their fundamental rights of self-government," said Farris.

"I believe it is our duty to carefully consider what steps, if any, are needed to safeguard the traditional understanding of marriage and to defend the Defense of Marriage Act," said Cornyn.

Some conservative groups are rallying in support of a Constitutional amendment to protect traditional marriage. An on-line petition has been started in support of the amendment and already has more than a half-million signatures. Another effort supported by some 20 pro-family groups has set the week of October 12-18 as "Marriage Protection Week." The organizations are calling on people to write their representatives and senators demanding support of a Federal Marriage Amendment.

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BEIJING, China (EP)—A recent raid on a house church in Henan Province, China lead to the arrest of at least 170 Christians in one evening. Voice of the Martyrs (VOM) reports that the house church is located in the region of Nanyang, one of the strongest Christian centers in China. On the evening of Sept. 2, officers from the Public Security Bureau (PSB) burst into the underground church meeting and arrested everyone there. Christian ministry Asia Harvest reported that the PSB officers were interrogating many in order to determine the leaders of the group. The majority of the Christians were fingerprinted, issued fines and then released, but 14 others remained in custody with more serious charges threatened against them by communist officials, said VOM.

## Mini Edition

By Joseph Harris

Chairman of Biblical Studies

Southeastern Baptist College, Laurel, Mississippi



### Some FACTS about the "Myth" of Separation of Church and State in the First Amendment (In Honor of Judge Roy Moore)

Judge Roy Moore in Alabama is the most hated and most loved man of the hour. He is a man of integrity who has stood for a cause with a liberty granted him by this country's guiding document, the Constitution. Some say the issue is about the state endorsing, even promoting religion, while others say the real issue is about the interference of the federal government in a state government affair. In a sense, the issue is a combination of both, but is an issue that never in a million years should have been raised. Look first at the first amendment to the Constitution and then some hard facts about the amendment. The wonderful thing about being an American is you do not

have to be an attorney, judge or member of any elite group to learn how to read and interpret the constitution. Just read it, never saying what it doesn't say, with common sense as your guide, allowing it to speak as it's own independent authority. Any other approach will result in "messing" with the grand old document, pulling out "new and exciting truths" that would amaze the original writers.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

FACT # 1- The phrase "wall of sepa-

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# Mini-Edition

Continued from page 198

ration of church and state" appears nowhere in the constitution, and especially not in the first amendment.

FACT # 2- The amendment guarantees the free exercise of religion and freedom of speech.

FACT # 3- The amendment DOES NOT mention government or public property as an exception to the free exercise of religion. NO exceptions are mentioned, period.

FACT # 4- The guarantee of free exercise of religion means religious views CAN be expressed in the political arena.

FACT # 5- Government is to remain absolutely neutral in all matters pertaining to religion, not making laws for the promotion or prohibition of its exercise.

Did you notice fact # 5? Government should keep its nose out of religion. It can't be for or against religion. All rulings that forbid prayer, Bible clubs and such from government school property are illegal, or to use the big word of the day, unconstitutional, according to the first amendment. Rulings that forbid the expression of anything religious, whether on public or private property, are unconstitutional.

Notice also, the phrase "Congress shall make no law respecting an establishment of religion" is one of the most misunderstood phrases in the constitution. Most believe it is speaking of the establishment of a state church. The first amendment is not primarily for preempting government from establishing a state religion, as most think. Look at the amendment again. The word "respecting" means "in regard to" or "pertaining to" an establishment or institution of religion. The first part of the amendment simply means that "congress shall make no law (for or against) pertaining to any religious organization, institution or establishment." The instituting of a state endorsed church or denomination would be automatically prohibited on these grounds alone.

The first amendment is all about freedom OF religion, not freedom FROM religion. The idea that government, politics and society should be free FROM religion is a hatched up notion of God hating liberals via the ACLU, PAW and numerous other freedom destroying institutions. Not only does the amendment PREVENT government from interfering in expression of religion, it calls for protection of the rights of individuals as they practice the free exercise thereof. The ACLU should be pro-

tecting, not prohibiting free exercise. Note also, the word "exercise" means to act upon, not simply give mental ascent to creed or set of beliefs. We are not only allowed freedom of belief, but the freedom to live out and express those beliefs. This means the Boy Scouts of America have a constitutional right to reject homosexual leaders, thereby exercising or practicing their belief. It means parents have a right to home school or send their children to a Christian school if they so desire.

Religion that cannot be practiced in daily life is useless. Don't believe the liberal lie of the left. Religion and free expression of it is not illegal. It is not only legal but guaranteed by government. Thank God. Let freedom ring.

Dividing check .....	400.00
TOTAL EXPENDITURES .....	1,250.10
Bank charge .....	\$1,300.77
BALANCE .....	-10.00
BALANCE .....	\$1,290.77

### CORBIN, KENTUCKY REPORT

Beginning Balance .....	\$1,053.32
RECEIPT .....	.....
Total .....	1,053.32
EXPENDITURES:	.....
WCTT .....	120.00
Total Expenditures .....	120.00
ENDING BALANCE .....	\$1,933.32

## ANNOUNCEMENTS

The Central Baptist Church of Marion, KY will be hosting a Bible Conference on Friday and Saturday October 10th and 11th. Contact Pastor Clint Keith for information at 270-965-3037.

The West Milton Baptist Church of West Milton, OH will be having revival services Wednesday through Sunday October 22nd through the 26th. For information, contact Pastor Mark Clark Sr. at 937-698-6242.

The Faith Missionary Baptist Church of Paducah, KY will be hosting their annual Thanksgiving conference on Monday through Thursday November 24th through the 27th. Services will begin Monday evening at 7:00 PM. There will be morning, afternoon, and evening services on Tuesday and Wednesday beginning at 9:45 AM, 1:30 PM, and 7:00 PM with two meals being provided by the church each day. The conference will conclude with a service on Thursday morning beginning at 10:00 AM and followed by a noon meal. Out of town guests may go to exit 4 on I-24 to the Pear Tree Inn and tell them you are with our conference group and they will give you a room. Everyone will be responsible for his or her own phone charges. This year you may call 1-800-325-0720 and tell them you are making a reservation for Faith Baptist Church's Thanksgiving Conference and your room will be held for you. PLEASE call back if you need to cancel or call Pastor Jerry Asberry at 270-554-4411 or at cell number 270-210-0853.

The New Testament Baptist Church of Bristol, TN is in need of a pastor. This church was pastored for many years by Brother Dan Phillips, now in glory.

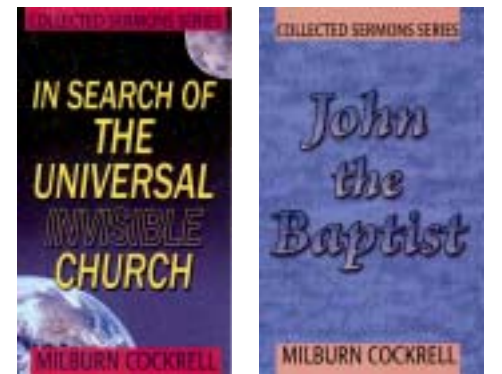
Anyone interested in this church may contact Lois Phillips at 233 Eula Pvt. Dr., Bristol, TN 37620 or phone 423-323-2541 or contact David Hendricks at 423-538-5740.

The Berea Baptist Church of Mantachie, MS will be hosting a Bible conference Friday through Sunday, October 17th, 18th, and 19th. The service will begin Friday evening at 6:30 p.m. The Saturday service will begin at 9:30 a.m. with a break for dinner followed by an afternoon service. The Sunday service will begin at 10:00 a.m. and dinner will be served afterward. The dinners will be served at the church building by the ladies of the church. The preachers for our meeting will be Elders Garner Smith, Wayne Adams, Larry Lafferty, Shawn Berry, Troy McGahan, Chris Page, Todd Bryant, and Matt James. There will be special singing by the Bryant family, Sister Donna Lafferty and Adam Lafferty, the Adams family, Sister Terra

McGahan, and perhaps by some others also. The church building is located right on Highway 363 and is 2 miles south of the intersection of Highways 363 and 371 in Mantachie. For more information, contact Pastor Jeff Short at 662-282-7085 or via email at [bbchurch@intop.net](mailto:bbchurch@intop.net).

The Indore Baptist Church, Indore WV, has called Elder Paul Stepp as pastor.

The 3<sup>rd</sup> edition of the Berea Baptist Hymnal is being reprinted in the Philippines. We are obtaining a number of copies of this reprint. Any church or individual wanting to purchase these can order them from the Berea Church Bookstore. The price to be announced later.



We are reprinting the book titled *In Search of the Universal, Invisible Church* and also printing *John the Baptist* by Milburn Cockrell. This books will retail for \$3.95. Prepublication price is \$2.50 plus \$2 for postage and handling. On five or more copies the prepublication price is \$2.00 each plus add some for postage.

We have a limited number of 2001-2002 Bound volumes available. Price is \$25.00 Plus \$5.00 for postage.



## USE THE PEN

### An Exhortation

### By Charles Spurgeon

Young ministers would do well to remember that for purposes of teaching there are two fields of usefulness open to them, and that both deserve to be cultivated. The utterance of truth with the living voice is their main business, and for many reasons this deserves their chief attention; but the publishing of the same truth by means of the press is barely second in importance, and should be used to the full measure of each man's ability. It is a surprising thought that what is written today in our study may in a few weeks be read beyond the Alleghenies, and before long may lift up its voice at the Antipodes. And as space is thus overleaped, so also is time; for if the world should last another five hundred years, the author of an immortal sentence will continue still to speak from the glowing page. The press performs marvels. So noble an agency, so far reaching, so potent, so available, ought not to lie idle. Every man who

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### BEREA BAPTIST BANNER Financial Report 8-1-2003 to 8-31-2003

Beginning Balance .....	\$5,699.33
RECEIPTS:	.....
Arthur D. Richardson, Cedarville, WV .....	100.00
B. C. of Brimfield, Brimfield, IL .....	32.79
Berea B. C., Mantachie, MS .....	1,580.00
Berea M. B.C., Mansfield, OH .....	50.00
Berea M. B. C., Westpoint, TN .....	150.00
Berea B. C., Stonington, IL .....	60.00
Bethel B. C., Pasadena, TX .....	100.00
Big Creek B. C., Wayne WV .....	300.00
Briar Creek B. C., Williamsburg, KY .....	125.00
Central Avenue B. C., Tampa, FL .....	25.00
Citrus M. B. C., Inverness, FL .....	20.00
Faith B. C., Clarksville, TN .....	100.00
Faith B. C., Seffner, FL .....	50.00
Faith M. B. C., Lynn, AR .....	25.00
Gail Knowles, Scarborough, ME .....	20.00
Gerald Price, Johnson City, TN .....	15.00
Grace B. C., Corbin, KY .....	100.00
Grace M. B. M. Marion, IL .....	25.00
Grace M. B. C., Tulsa, OK .....	45.00
Hillcrest B. C., Winton-Salem, NC .....	50.00
Indore B. C., Indore, WV .....	100.00
Jerry Asbury, Paducah, KY .....	25.00
Joseph Jurzec, Lake-in-the-Hills, IL .....	25.00
Landmark M. B. C., Moncks Corner, SC .....	25.00
Leroy Bullard, Albuquerque, NM .....	100.00
Lord's Church, Summerville, SC .....	200.00
Margaret Locke, Tampa, FL .....	25.00
Morris St. B. C., Hobbs, NM .....	300.00
Mt. Pleasant B. C., Chesapeake, OH .....	100.00
New Testament B. C., Goshen, IN .....	50.00
Ocoonita M. B. C., Keokee, VA .....	40.00
Philadelphia B. C., Aztec, NM .....	25.00
Philadelphia B. C., Decatur, AL .....	75.00
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., Galena, OH .....	150.00
Sovereign Grace B. C., Northport, AL .....	100.00
Sovereign Grace B. C., Raleigh, NC .....	100.00
Victory B. C., Courtland, VA .....	200.00
Subscriptions .....	81.00
Dividing checks .....	516.50
Sub Total .....	\$5,359.84
TOTAL .....	\$11,059.17
EXPENDITURES:	.....
Wages .....	3,680.00
Printing .....	511.40
Postage .....	1,089.41
FICA taxes .....	281.53
Dividing checks .....	425.00
Supplies .....	152.32
Total Expenditures .....	6,139.66
Bank charge .....	-19.14
ENDING BALANCE .....	\$4,900.37

### BEREA BAPTIST BROADCAST Financial Report 8-1-2003 to 8-31-2003

Beginning Balance .....	\$1,068.46
RECEIPTS:	.....
Berea B. C., Mantachie, MS .....	200.00
Grace B. C., Corbin, KY .....	100.00
Berea B. C., West Point, TN .....	50.00
John Otis, Agra, KS .....	100.00
Anonymous .....	180.00
Calvary Ind. B. C., Everson, WA .....	400.00
Parkway L. B. C., Springfield, OR .....	52.41
Dividing Check .....	400.00
.....	1,482.41
TOTAL .....	2,550.87
EXPENDITURES:	.....
Radio Time .....	822.00
Postage .....	28.10



## Gleanings

*Continued from page 199*

addresses his fellow creatures with the voice should try his hand at pen and paper, if only for his own sake; it will correct his style, give it more accuracy, more condensation; probably, therefore, more weight. The possibility of doing good to the souls of men is a grand incentive which needs no other to supplement it, and such a possibility beyond all question exists when warmhearted thought is expressed in telling language, and scattered broadcast in type among the masses. Young men look to your goose quills, your Billets, or your Waverleys, and see if you cannot write for Jesus.

"What, in the name of reason, can move an Editor to perpetrate such a paragraph as the above, when we are already bored and pestered with the immeasurable effusions of hundreds of scribblers, who are only spoilers of good foolscap?" We admit the naturalness of the question, and we feel its force: feel it all the more because we have just now been for some hours up to our neck in a stagnant pool of printed dullness, and have almost caught a literary cramp. Look at that volume of poetry. We cannot review it; we have tried till we do not mean to try again; we fear it would worry us into a fresh attack of our ever-ready enemy—the gout. "Our brain is tired, our heart is sick." The poems are just an everlasting ding-dong, ding-dong of commonplaces and pretty phrases, all meaning nothing at all. Do you see that volume of sermons? The good man who issues them declares that he did it in deference to the wish of his hearers (a very common excuse, by the way). He might well have prayed, "Save me from my friends." The discourses are no doubt pious, and well intended, but to print them was a blunder of the first magnitude. There is a book on Romanism and another on Matrimony. We have read them both and expect some day or other to be rewarded for our patient perseverance, but as yet it is numbered among those good deeds, which bring no present profit to him who performs them. But indeed, the list of volumes over which we have done penance is too long for rehearsal. We shudder at the recollection. We frequently wonder how we survive our sufferings in the review department; sifting a wagonload of chaff to find one solitary grain of wheat is nothing to the labor in vain which is allotted us by many authors. We pride ourselves upon our extreme gentleness in criticism, but we should soon lose all repute among our readers for this amiable virtue if we *did* criticize in print all the books sent to us; a considerable number of them it would be cruelty to notice, and in mercy to the authors we pass by their offspring, and say nothing where nothing good could be said. [N.B. Those gentlemen whose books are not yet noticed in our magazine will please not to write and scold us next post. Let them hope that their productions are so good that we are too fascinated to begin as yet to criticize; at any rate, let no author wear a cap unless he finds it to be a correct fit.]

All this is a digression, to show that we are not forgetful of the fact that this press-ridden nation already groans beneath tons of nonsense and platitude, and needs no addition to the enormous burden. We frankly

own that if another great historical fire should do for modern literature a similar work to that which was so providentially wrought at Alexandria, we should not fret. If we saw the commencement of the blaze we should be in no hurry to arouse Captain Shaw and his men with the brass helmets, but should like to see it burn merrily on, especially if it would consume for ever all the small-beer poetry, the interpretations of prophecy, and—well—well, nineteen books out of twenty, at the least: ninety-nine out of every hundred would be a still more desirable purification.

"Yet you began by stirring up young men to write. Where is your consistency?" Our answer is that we did not exhort anybody to write such stuff as commonly is written. On our bended knees we would say to many a man who threatens to commit authorship, "we pray you do no such evil." But we return to our first paragraph, and say again that the pen is a great means of usefulness, and it ought not to lie idle. Let a man wait till he has something to write, and let him practice himself in composition till he can express his meaning plainly and forcibly, and then let him not bury his talent. Let him revise, and revise again. Let him aim at being interesting, endeavoring to write not for the butter-shop, but for readers; and above all, let him write under the impulse of a holy zeal, burning to accomplish a real and worthy end. The columns of religious magazines and newspapers are always open to such contributions, and if the author has no other broadsheet in which to publish his thoughts, he may be well content with the pages of periodical literature. Whatever may be the faults of our reviews and other periodicals, they are undoubtedly a great institution, and might be made far more influential for the highest ends, if men of greater grace were found among their writers. It is a worthy ambition to endeavor to seize these molders of the public mind, and make them subservient to true religion. The words of Dr. Porter, in his "Homiletics," may be most appropriately quoted here:—

"Young men destined to act for God and the church, in this wonderful day, think on this subject. Recollect that religious magazines, and quarterly journals, and tracts of various form, will control the public sentiment of the millions who shall be your contemporaries and your successors on this stage of action for eternity. To whose management shall the vast moral machinery be intrusted, if the educated sons of the church, the rising ministry of the age, will shrink from the labor and responsibility of the mighty enterprise? Learn to use your pen, and love to use it. And in the great contest that is to usher in the triumph of the church, let it not be said

## Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS .....	Sunday 9:00 - 9:30 a.m. ....	101.9 .....	3,000 FM
WLZA, Starkville, MS .....	Sunday 1:00 - 1:30 p.m. ....	710 .....	2,500 AM
WCNA, Myrtle, MS .....	Sunday 9:00 - 9:30 a.m. ....	95.9 .....	3,000 FM
WCTT, Corbin, KY .....	Sunday 9:00 - 9:30 a.m. ....	680 .....	5,000 AM
KARI, Blaine, WA .....	Saturday 10:30 - 11:00 a.m. ....	550 .....	5,000 AM
KORE, Springfield, OR ....	Sunday 8:00 - 8:30 a.m. ....	1050 .....	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m. ....	783 Khz ...	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m. ....	1494 .....	16,000 AM

that you were too timid or indolent to bear your part."

Good men there have been and are who could do far more service for God and His church by their pens if they would write less and write better. They flood our second-rate magazines with torrents of very watery matter; their style is slipshod to a slovenly degree; their thoughts are superficial; their illustrations hackneyed; they weary where they mean to win. Let such brethren take time to mend their pens, the world will continue to rotate upon its own axis if we do not see their names next month at the head of an article. Work must be put into papers if they are to last. Easy writing is usually hard reading. The common reader may not observe the absence of honest work in a poem, sermon, or magazine article, but he manifestly feels the influence of it, for he finds the page uninteresting, and either goes to sleep over it or lays it down. Young men, earnest in spirit, if you have any power with the pen, make up your mind to cultivate it. Do your best every time you compose. Never offer to God that which has cost you nothing. Do not believe that good writing is natural to you, and that you need not revise; articles will not leap out of your brain in perfect condition as the fabled Minerva sprang from the head of Jove. Read the great authors, that you may know what English is; you will find it to be a language very rarely written nowadays, and yet the grandest of all human tongues. Write in transparent words, such as bear your meaning upon their forefront, and let them be well chosen, correctly arranged, and attractively ordered. Make up your mind to excel. Aim high, and evermore push on, believing that your best efforts should only be stepping-stones to something better. The very best style you can attain will be none too good for the glorious themes upon which you write.

But, remember, there is a more material business than mere excellence of composition. Your manner is important, but your matter is far more so. Tell us something well worth knowing when you write. It is folly to open your mouth merely to show your teeth:

have something to say, or speak not at all: ink is better in the bottle than on the paper if you have nothing to communicate. Instruct us, impress us, interest and improve us, or at least try to do so. It is a poor achievement to have concocted a book in which there is neither good nor hurt, a chip in the porridge, a correctly composed nothing; but to have pleaded with men affectionately, or to have taught them efficiently, is a result worthy of a life of effort. Try, brother, not because it is easy, but because it is worth doing. Write until you can write; burn half a ton of paper in the attempt, it will be far better in the flames than at the printer's; but labor on till you succeed. To be a soul-winner by your books when your bones have moulded is an ambition worthy of the noblest genius, and even to have brought hearts to Jesus by an ephemeral paper in a halfpenny periodical is an honor, which a cherub might envy. Think of the usefulness of such books as "James' Anxious Enquirer," and, "The Sinner's Friend." These are neither of them works of great ability, but they are simple and full of the gospel, and therefore God blesses them. Is it not possible for others of us to produce the like? Let us try, and God helping us, who can tell what we may do.

One concluding word to our young brother. We would not recommend you to try poetry. Write reason before you write rhyme. The usual way is to sacrifice the sense to the jingle: do you adopt the other plan. Do not expect public men to spare time to read your manuscripts: apply to some judicious friend nearer home. Do not be thin-skinned, but accept severe criticism as a genuine kindness. Write legibly if you expect your article to be accepted by an editor: he cannot waste time in deciphering your hieroglyphics. Condense as much as possible, for space is precious, and verbiage is wearisome. Put as much fact as you can into every essay, it is always more interesting than opinion: for space is precious, and verbiage is wearisome. Put as much fact as you can into every essay, it is always more interesting than opinion; narratives will be read when sentiments are slighted. Keep the main end in view, but aim at it prudently; do not worry readers with ill-timed moralizings and forced reflections. Ask a blessing on what you compose, and never pen a sentence you will on your dying-bed desire to blot. If you attend to these things, we shall not repent of having said to you, "Use the pen."  
(Sword and the Trowel, 1871).

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