

The Berea Baptist Banner

XVIV, Number 9

Mantachie, Mississippi, September 5, 1999

Whole Number 246

Brief Catechism of Bible Doctrine

By James Petigru Boyce

(1827 - 1888)

Editor's Note: Beginning with this issue, we are going to run A Brief Catechism of Bible Doctrine by James P. Boyce. It was written while he was Professor of Systematic and Polemic Theology in the Southern Baptist Theological Seminary, Louisville, Ky. It is the revised edition which appeared in 1884. This catechism reveals what many Baptists believed in 1884.

THE BIBLE

1. What book have we that teaches about God?

The Bible.

2. By what other name is it known?

The Scriptures.

3. Into what two parts is it divided?

Into the Old and New Testaments.

4. How come it so be written?

God inspired holy men to write it.

5. Did they write it exactly as God

wished?

Yes; as much so as if He had written every word Himself.

6. Ought it, therefore, to be believed and obeyed?

Yes; as much so as though God had spoken directly to us.

7. Does it teach us every thing about God?

It does not; no language could teach us the full glory of God, nor could we ever comprehend it.



J. P. Boyce

Continued on page 169

The Fruit of the Spirit is Goodness

By Tom Ross

South Point, Ohio

As with each aspect of the fruit of the Spirit, the grace of goodness must flow from the indwelling power of the Holy Spirit who enables the believer to demonstrate this virtue. Apart from the inward working of the Holy Spirit it is impossible for any man to demonstrate genuine spiritual goodness that is pleasing in the eyes of God. The Bible makes it plain that no man is inherently good: **"They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one"** (Rom. 3:12). In fact, man in his natural, fleshly condition is incapable of producing even a single affection, desire, or work that is good, acceptable, and honoring to God. Romans 8:8 declares: **"So then they that are in the flesh cannot please God."**

Even though the Scriptures clearly reveal that the natural man is inherently evil, bad, and abominable in the eyes of a holy God, man stubbornly refuses to believe the truth about himself. Proverbs 21:2 states: **"Every way of a man is right in his own eyes; but the LORD pondereth the hearts."** Every false system of salvation that men have contrived all have one thing in common, namely, that



Tom Ross

Continued on page 172

Degrees of Punishment in Hell

By Thomas Theodore Martin

(1862 - 1939)

"All have sinned" (Rom. 3:23).

"Every transgression and disobedience received a just recompense of reward" (Heb. 2:2).

"A just God" (Isa. 45:21).

"It shall be more tolerable for the land of Sodom in the day of judgment, than for thee" (Matt. 11:24).

Reader, what you and I need to know concerning God's plan with the sinner, the lost, is not what some people think, nor what some teach, nor what some desire; but what God teaches. *God is just.* Fasten that in your mind; never lose sight of it. Over and over again is this fact impressed in the Scriptures. Yet lurking in the minds of multitudes is a vague suspicion or dread that God will be unjust in sending some to Hell, and that He will be unjust in the way He will punish. Many who are thus disturbed lose sight of the fact that God is just; that

whatever God does in regard to the lost, one thing is certain, *--He will do no injustice.* With my loved ones, with your loved ones, with the most ob-

Continued on page 164

The Coming Glory

By William L. Pettingill

(1886 - 1950)

It is a pleasure to talk about the coming glory at any time, and in any place, and for anyone, but I count myself particularly happy this afternoon in the opportunity to speak

upon this theme, in this place, to this audience, and in the service, under God, of one whom I love as a father. Dr. Schofield has put us all under tremendous debt in these last days, and it is my one regret in connection with this great and wonderful conference that Dr. Scofield himself is deprived of the precious privilege, as I know he esteemed it, to be here in person. I thank my God upon every remembrance of him.

Now, I am to speak to you about the coming glory, and I reckon that the sufferings of this present time--great though they be--are not worthy to be compared with the glory that shall be revealed in the approaching day. It is according to the eternal purpose of God that one day this rebellious province in His universe, which is called the earth, shall be reconciled to Him, and that the earth shall be

Continued on page 166

The Delay in Divine Justice

By Milburn Cockrell

Mantachie, Mississippi

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

Sin is in itself a crimson dye. Its guilt is greatly increased by its abuse of divine patience. Some people sin against divine mercy, hoping God will either pardon their sins at the last moment, or simply overlook them in some manner. Such a person is sadly

deceived and certain of eternal torment.

THE DELAY OF RETRIBUTION

The Moral Governor of the universe does not always immediately punish sin. We are often surprised and startled that the most flagrant sin is not swiftly subjected to God's wrath. We wonder why a fire from God does not devour the sinner as it did Nadab

Continued on page 162

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



Editor: Milburn Cockrell
Foreign Correspondent: Curtis Pugh

THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$3.00 per year by the authority of the Berea Baptist Church, 3881 Highway 363, Mantachie, Mississippi 38855. Periodical Publication postage paid at Mantachie, Mississippi.

POSTMASTER: Send address changes to THE BEREA BAPTIST BANNER, P. O. Box 39, Mantachie, Mississippi 38855-0039.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts are to be typed and double spaced. All such material becomes the property of BBB and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication.

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the article be sent to our address. All copyrighted materials may not be copied without written consent.

PUBLISHED MONTHLY with paid circulation in most states in the U.S.A. and some foreign countries.

SUBSCRIPTION RATES

One year.....	\$3.00
Two years.....	\$5.00
Five years.....	\$12.00

PLANNING TO MOVE? Notify us three weeks in advance. The post office will only forward second class mail for 90 days. They charge us \$5.00 for each "change of address" they have to send us. Please save us this expense and the post office time.

BUNDLES TO ONE ADDRESS: These are sent for \$2 per paper for a year. An example: 10 papers for one year at \$20 or 20 papers for one year at \$40.00.

LOCATION OF PUBLISHING CHURCH: Our church is located on state highway 363 about one mile south of Mantachie, Mississippi. Readers are always welcome to visit our services.

CHURCH PHONE: 1-662-282-7794.

EDITOR'S PHONE: 1-662-282-7233.

A PAPER WITHOUT SUBSCRIPTION: Some times people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription. We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use.

If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

DISCLAIMER: The Editor assumes that the articles submitted for publication in the BBB are written by the person whose name they bear, unless otherwise indicated by a quote from another writer. However, the Editor cannot personally guarantee that this is the case in all articles which appear in the BBB.

Visit us on the World Wide Web at:

<http://www.intop.net/~bbchurch>

Our email address is:

bbchurch@intop.net

aAaAaAaAaAaAaAaAaAa

Delay in Divine Justice

Continued from page 161

and Abihu (Lev. 10:1-2). We marvel that he or she is not struck dead on the spot as Ananias and Sapphira (Acts 5:1-10). We are dumbfounded how such a one can avoid collision with the civil government. Why can families advance to honor and wealth who are lacking in moral character? We are amazed how even nations for centuries can persevere in injustice and violence, while growing in power and acquiring renown.

God in His infinite mercy allows even the worst of sinners to continue to live and even prosper in this world. The blasphemer is not smitten by death the moment he utters blasphemy. The sabbath-breakers are spared week after week. The murderer is not instantly put into the electric chair. The tyrant is not speedily dethroned. The drunkard is not driven from society which he disgraces. The adulterer and adulteress retain social respect and escape venereal disease. The sexual pervert does not suddenly die with AIDS. The hypocrite is not exposed and ex-

pelled from the church.

Looking at the context, we can see some who appear for a time to avoid vengeance and retribution. Verse 9 mentions the tyrant who rules with a rod of iron, oppressing the poor and defenseless: "All this have I seen, and applied my heart unto every work that is done under the sun: there is a time wherein one ruleth over another to his own hurt." It would seem as if Heaven heeded not the groanings of the innocent, yet unavenged. Hypocrisy is cited in verse 10: "And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity." These dare to insult God in His own house, yet they remain in good standing in the place they have profaned.

THE WHY OF THIS

Why does God allow this to happen? The prosperity of the wicked and the delay in divine retribution is a great problem even to God's own elect as many scriptures prove (Ps. 73). The full reason for this we will understand better by and by.

First, the Bible teaches that God is long-suffering with the wicked: "The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation" (Num. 14:18). Wicked men are permitted to enjoy a large measure of God's forbearance and to escape the retribution due their sins. God waited 120 years before He sent the flood upon the world of the ungodly (I Peter 3:20). The Moral Governor of the universe endures "with much longsuffering the vessels of wrath fitted to destruction" (Rom. 9:22).

Second, God gives even the impenitent space to repent. Of the Jezebel in the New Testament it is written: "And I gave her space to repent of her fornication, and she repented not" (Rev. 2:21). By giving the sinner time and space to repent, God leaves him without excuse for his wicked course.

A GREAT INSTANCE OF HUMAN IMPIETY

Because judgment for sin does not speedily fall upon men and women, they pervert the long-suffering of God into a privilege to sin. They are convinced that God does not concern Himself with small particulars of human existence, and that He will not therefore visit them with His penalties. Some say that God is too kind and good to punish the children of men for following the bent of their

own nature. Sinners thus convinced themselves they may safely go on in their evil course. "And it came to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst" (Deut. 29:19). He assumes that God's forbearance to punish sin is proof that He does not intend to do so. To such a person the moral government of God becomes an empty phrase.

Because of the delay in divine justice, men sin habitually. Job 15:16 says: "How much more abominable and filthy is man, which drinketh iniquity like water?" Defiant sinners love sin and are greedy of it as a thirsty man is of water. The more men sin, the more they become confirmed in this habit. Men sin until they become "accustomed to do evil" (Jer. 13:23).

Because there is not in all cases swift judgment on wrong doing, men sin deliberately: "Who rejoice to do evil, and delight in the frowardness of the wicked" (Prov. 2:14). It would be well if men never sinned except through ignorance, but such is not the case. Men form schemes for the accomplishment of sinful purposes. "They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities. . ." (Ps. 64:5-6). They know their desires are sinful, yet they gratify them. "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:32).

Because there is a delay in divine retribution, men sin without restraint: "The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2:2-3). A regard to reputation or

personal interest may impose some restraints on some people. A fear of Hell prevents the gratification of some desires. But few are kept from evil, like Joseph, by the fear of God (Gen. 39:9). All men by nature are antinomians--rejecters of moral restraints. They refuse to be bound by the laws of God or society. They seek to do what is right in their own eyes (Jud. 21:25).

Because of divine forbearance, men sin without remorse: "Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD" (Jer. 8:12). Men stifle the conviction of conscience by bad company and worldly amusement. They have "their conscience seared with a hot iron" (I Tim. 4:2). They are "past feeling" and "have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 4:19).

A DEPRAVED HEART

The patience of God gives the unrenewed man courage to do more evil. The text says that "the heart of the sons of men is fully set in them to do evil." Their hearts are so wicked that they shamefully abuse the forbearance of God. Instead of being led to repentance, they are confirmed in their impenitency (Rom. 2:4-5).

People and preachers are determined to deny the doctrine of the total depravity of man in his natural state. They say that men and women are "good hearted." But a heart fully persuaded to do evil is not a "good heart." Jeremiah 17:9 says: "The heart is deceitful above all things, and desperately wicked: who can know it?" Proverbs 10:20 declares: "The heart of the wicked is little worth" (Prov. 10:20). It is written in Proverbs 28:26: "He that trusteth in his own heart is a fool." Ecclesiastes 9:3 tells us: "Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

The heart is the seat of thought and the prime mover of all actions (Esth. 7:5). In Proverbs 4:23 it is written: "Keep thy heart with all diligence; for out of it are the issues of life." Jesus taught on this subject: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt.


New Book Here Comes the Bride!

by Milburn Cockrell

This book is now ready for shipping in our bookstore. They are \$7.95 each, or on 5 or more you may take a 40% discount plus postage. Order from Berea Baptist Church Bookstore, PO Box 39, Mantachie, MS 38855-0039.

Continued on page 163

Cockrell's



Corner

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

BAD ROLE MODELS

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

I feel sorry for the youth of Mississippi and the United States who have very few role models. Governor Kirk Fordice (the first Republican governor since reconstruction days and maybe the last) has been playing the hypocrite for nearly eight years. Fordice, who often talks about "family values" and who has been very critical of the life style of President Clinton, has been dilly-dallying around with a woman who is not his wife.

This man of professed "Christian values" needs to explain to his grandchildren how he was almost killed in a car wreck after he had been to Memphis to see "that other woman" while his wife was away in a foreign country representing Mississippi.

Now we are told that he will divorce his wife of many years to marry his mistress. He says there are "irreconcilable differences" between him and his present wife (a third party generally brings about such "irreconcilable differences"). One of the reasons he is getting a divorce is that he does not have long to live, and he must get his priorities straight. Facing God as a hypocrite and an adulterer holds no fear for him. The moral good of the state and his example before the young are secondary to the gratification of his sexual desires. Such a man is as unfit to govern the State of Mississippi as Bill Clinton is to be president. Fordice should render one good and lasting service for our state; resign immediately.

If Fordice were not enough, I must add to the list Judge McRae, a Supreme Court justice of Mississippi. He recently was found "not guilty" for speeding at 100 miles per hour on his

cycle. An ordinary citizen would have been adjudged guilty regardless of some slick-tongued lawyer. Political power is a poor substitute for duty, honor, and justice. Instead of "honorable" to precede his name "dishonorable" would be more appropriate. How can you expect the young to obey our speed laws when our judges break them? If McRae were an honorable man, he would resign.

The national scene is no better than the state scene. President Bill Clinton has had more adulterous affairs with women than he can count. He has this year glorified oral sex for young and old by his example. He is a liar, a pothead, a draft-dodger, a socialist, a one-worlder, etc. He gives China's ruling Communists everything they want. Without a doubt, Bill Clinton is the most immoral man ever to be president of the United States.

We have young people committing oral sex and telling their parents it is okay since the president does it. As a role model for our youth he is a disgrace. His sexual desires are more important to him than his family, the youth of America, and his country. Don't be surprised if he uses the computer bug thing to declare marshall law and to set himself up as the first dictator of the U.S. in the year 2000.

No wonder the youth have gone to the dogs. No wonder they are so confused that some of them go around in government schools and shoot teachers and students! No wonder teenage pregnancies and suicides are at an all-time high! The younger generation is going to the dogs because the older generation got there first! The United States is becoming morally and spiritually bankrupt—a land of barnyard morality.

Proverbs 16:12 says: **"It is an abomination to kings to commit wickedness: for the throne is established by righteousness."** In the light of this Scripture, I must conclude that the government of my state and nation is in jeopardy. Proverbs 29:2 declares: **"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."** The citizens need to be mourners.

God's rule for good government is stated in II Samuel 23:3: **"He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning without clouds; as the tender grass springing out of the earth by clear shining after rain."**



Delay in Divine Justice

Continued from page 162

12:34-35).

What the sinner needs is for God to give him a new heart: **"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh"** (Ezek. 36:26). The Lord promises in Jeremiah 24:7: **"And I will give them an heart to know me, that I am the LORD."** When God gives the sinner a heart to know Him, he will no longer have a heart fully persuaded to do evil. The worst thing that God can do for sinners is to give them **"up unto their own hearts' lust"** (Ps. 81:12).

A DECEIVED HEART

Since divine retribution is delayed the sinner thinks that God is **"altogether such an one as"** himself (Ps. 50:21), but he is wrong. Ultimately God **"will reprove"** him and set his sins in order before the eyes of His justice (Ps. 50:22). Proverbs 2:22 tells us: **"But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."** The wise man said: **"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: But it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God"** (Eccl. 8:12-13).

A man is a fool, if he think that sin will not expose him to the irremediable vengeance as the Bible threatens. At first a sinner commits evil with a timid heart and a trembling hand. Seeing that by one evil act he is not struck dead on the spot, he doubts God will be true to His Word (Ps. 10:13; Luke 12:45). Since no judgment comes speedily, he feels safe to continue in sin. **"And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst"** (Deut. 29:19). Having tasted that sin is sweet and delightful, it becomes frequent and habitual. Then his heart is fully set in him, without reluctance or remorse, to do evil. This being the curse of God upon him: **"The curse of the LORD is in the house of the wicked"** (Prov. 3:33).

JUDGMENT WILL COME

God is not an unconcerned spectator of sin. He has appointed a day for the revelation of His righteous judgment. He has already pronounced the

sentence against evil doers: **"The soul that sinneth, it shall die"** (Ezek. 18:4). But to date the Lord has not executed this sentence, but this is no proof that He never will. The penalty which God attaches to sin is not an empty threat, a vain terror held over the race. A just retribution will come at last. Divine judgment comes slowly, but it comes surely! **"Woe to the wicked! it shall be ill with him: for the reward of his hands shall be given him"** (Isa. 3:11). The sentence may not be executed "speedily," but it is passed, and it will in God's time be carried out.

The godly man must not be perplexed by the mystery of divine providence, although he may be unable to reconcile what he sees in society with his religious convictions. The Lord reigns, and it shall be well with them that fear God. Very soon it shall be ill with the wicked. This he must take by faith.

PRACTICAL LESSONS

1. There is a great contrast between the righteous and the wicked (Mal. 3:18). This distinction eclipses all others. The upright man does what is right from a desire to act in conformity with the will of God and to enjoy His approval. He abstains from evil because it is contrary to God's moral order, and because it is a grief to the Savior's heart. But the self-seeking, pleasure-loving man looks only to the consequences of his action. He evades painful duty and goes after carnal things. He is emboldened to do evil, believing sin entails no evil consequences.

2. The abuse of divine clemency is a sadder sign of depravity than the violation of the divine commandment. To trample on God's mercy is a greater wickedness than to break His moral law.

3. Judgment delayed is not judgment abandoned. We want to see penalty pursue crime without any interval. We are afraid the criminal may escape, or that we will be taken from the scene by death before he is punished. God is not hurried by such considerations. He is an eternal being, and the guilty can never get beyond His reach. His long forbearance is no proof of the absence of a ruling hand over the affairs of men.

4. Men merely seem to escape divine retribution. Even when we see no outward, visible evil, there are inward spiritual evils. Sin always brings suffering and shame, and its final end is death.

5. How foolish for men to dream there is little evil in sin. This is a fatal delusion. God will soon undeceive this blind, infatuated world. Ephesians 5:6 says: **"Let no man deceive you"**

Continued on page 164

Delay in Divine Justice

Continued from page 163

with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

6. How great is the folly of an embolden sinner! A man is mad to continue in sin when eternal torment is certain in the end. When a certain measure of iniquity is filled up by a sinner, then must come wrath to the uttermost. It is written in I Thessalonians 2:16: **"Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost."**

7. Tremble lest you exhaust divine patience. When you do, nothing can avert the divine vengeance. Now is the day of salvation. May it be that the long-suffering of God may result in your salvation (II Pet. 3:15).

Degrees of Punishment

Continued from page 161

scure, worthless creature, with the most refined, delicate nature, with the most cruel, debased creature that ever lived, God will do no wrong. Many have turned away to infidelity, not on account of the Bible's complete teaching as to future punishment, but because they have taken some one passage of Scripture and warped it or gotten from it a distorted idea of the Bible's teachings as to Hell; or they have taken some preacher's views as to the Bible's teachings on the subject. For example, here is a boy fifteen years of age, whose mother died when he was an infant, whose father is a drunkard and gambler and infidel, who has given the boy but little moral training; and here is a man seventy years of age who had a noble father and mother, who gave their boy every advantage, the best of training, under the best of influences; yet he when a boy turned away from all these influences and spent his life in sin and debauchery, and in leading others into sin. These two, the unfortunate boy and the old hardened sinner, die. With many the idea is that God consigns them to a common punishment in Hell. But, reader, remember that *God is just*; and if that is justice, what would injustice be? They were different in light and in opportunity and in sins, and yet punished alike? *The Bible does not teach it.*

But let us go back and consider this question of sin. **"All have sinned."** That includes you, reader, **"To him that knoweth to do good, and doeth it not, to him it is sin"** (James

4:17). All have done this, have failed to live up to the light they have had; hence, **"All have sinned."** Two questions arise: first, ought sin to be punished? Second, ought all sin to be punished, or only the coarser, grosser, more offensive sins? As to the first, ought sin to be punished? There is a strong drift toward the teaching that sin ought to be punished only for the purpose of reforming the sinner. Intelligent men endorse this teaching without realizing that it is spiritual anarchy and absolutely horrible and detestable. A woman and four little children are murdered in cold blood by three robbers for the purpose of robbing the home. When the three are arrested, the first is found to be thoroughly penitent, thoroughly reformed, broken-hearted, over his horrible crime. If sin should be punished only to reform the sinner, this man should not be punished at all, though he murdered five people in cold blood; for he is already reformed. The second is such a hardened criminal that he never can be reformed, and the more he is punished the more hardened he will become. Then if sin is punished only to reform the sinner, he should not be punished at all, though guilty of the murder of five people in cold blood. The third is tender-hearted and easily influenced, and by sending him to prison for thirty days, he will be thoroughly reformed, though guilty of five cold-blooded murders. On this principle of punishing sin only to reform the sinner, all a sinner would have to do to make sure of Heaven would be to become such a hardened sinner that he could never be reformed, and then he would go to Heaven without any punishment at all.

People need to call a halt and realize that sin ought to be punished because it is right to punish it, because it is just. But this means the punishment of all sins, the sins of the refined as surely as the sins of the debased, the smaller sins as surely as the greater sins. Hence the teaching of God's Word, Rom. 1:18, **"The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men."** But we need to keep in mind that it is discriminating wrath, and God's Word makes this plain, Heb. 2:2, **"Every transgression and disobedience received a just recompense of reward."** "A just God."—Isa. 45:21.

Notice how clearly the Saviour teaches this same great truth, Matt. 11:20-24, **"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works,**

which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, that is shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Notice, **"more tolerable,"** difference in punishment.

The same teaching Jesus gives in Mark 12:40, **"These shall receive greater damnation."** Jesus revealed to Pilate God's judgment of a difference in sin, John 19:11, **"He that delivered me unto thee hath the greater sin."**

And Paul teaches the same, Gal. 6:7, **"Whatsoever a man soweth, that shall he also reap,"** the reaping according to the sowing.

Let the reader notice the clear teaching: the punishment of sin will be graded, first, according to light and opportunity. A writer, a great scientist, held that heredity and environment largely determine one's destiny. That is what Jesus taught. The people of Sodom were more wicked than those of Capernaum; but heredity and environment were against them. The people of Capernaum had no sinned so terribly as the people of Sodom, but they had more light and opportunity; they had better heredity, better environment; Jesus says that therefore the people of Capernaum shall be punished more severely than the people of Sodom. And that is right; that is just.

Those to whom Jesus spoke were born under better conditions than those of Sodom; they grew up under more favorable surroundings; hence, they were more responsible; hence, they are to receive greater punishment at the judgment. Apply to your own case, reader: for every added ray of light, for every added opportunity, there will be that much added punishment for your sins. And that is just; that is right. The opportunities that wealth brings, the light that education and culture bring, will but add to the punishment at the judgment. The most highly educated, the most refined, the most wealthy, those who have lived under the most favorable influences, will suffer most at the judgment.

But punishment will be further graded by the number of sins,—**"Every transgression received a just**

GLEANINGS



THINK
ABOUT
SUNDAY

WITH A LETTER
FROM PARSON JONES

By James O. Passman

Attendance at church last Sunday was mighty poor. I don't reckon I ought to grumble cause I had a bunch of sick members and when you add to that all my shut-ins, we don't have a site of pew-fillers. So I went ahead and preached to what I had. Only thing was the echo in the near empty church hurt my ears. My missus said I needed to get out and ride awhile and let the fresh air clear my head. It done the trick. Our little ride not only cleared my head, it made me feel right good inside. What I saw made me rejoice. I saw miracle after miracle.

Old Hezekiah who had been deathly sick that very morning had roused up and was riding down the highway with his fishing poles. No, nothin but a miracle could have rescued old Hez from the jaws of death in such a short time.

Now there was Rufe's brother, Luke. Rufe told me Sunday morning that Luke's back was in fowl shape and they was afraid an operation was gonna be necessary. Well, we remembered him in our prayers and lo and behold, at 2 o'clock there he stood at the driving range hitting golf balls. If that wasn't quick recovery I don't know what is.

All told, about twenty of my sick folks roused up and was taking nourishment in one form or another. But what really made me happy was to see so many of my "shut-ins" out riding around and enjoying the world. Hezekiah's paw, who don't attend church cause he can't stand crowds, was headed for the drag races. Sister Nell's mamma, who was too weak to get outa the house, was in town shopping. Effie Nickelsinger's sister, who can't come on account of her kidneys, stood in line for two hours to get into the show. It was a show about "The Miracle Worker." I thought it was right appropriate seeings as how a miracle had happened to her.

Yes sir, it thrilled my heart to see what I saw. I ought to have a packed house next Sunday with all my sick folks being healed and shut-ins being set free. I just hope they don't overdo themselves before next Sunday and have a relapse. I gotta go now and play with my smallest youngun. He's gonna be the farmer and I'm gonna be the goat. Tin cans will be easy to eat after what I've swallered."

(James O. Passman is pastor of the Francois Missionary Baptist Church.)

Continued on page 165

Degrees of Punishment

Continued from page 164

recompense." Hence, the more one sins, the *greater* the punishment. If one knew that he was going to Hell, corrupt human nature would say, "Sin and enjoy while you live," but reason and Scripture would say, "Stop! add no more to the degree of Hell."

Punishment for sin will be further graded by the character of the sin. **"He that betrayed me to thee hath the greater sin."** While a small sin is just as surely sin as a great sin, yet God recognizes degrees in sin, and as a consequence, there are degrees in the punishment of sin. Following from degrees in the punishment of sin comes inevitably the fact that no wrong will be done any one at the judgment; that no one will be treated wrong in Hell. *He who fears only injustice and wrong, has nothing to fear from the judgment or in Hell.*

Two reflections for the reader:—If you have heretofore rebelled against the idea of future punishment, what can you say when now you see that God will make all just allowance for surroundings and conditions, and will take into consideration the number and kinds of sins? God has a right to have laws; His laws are right; a law without a penalty amounts to no law; the penalty, God assures us, will be absolutely just. *What can you say when you stand before such a judge and receive such a sentence?*

The other reflection for the reader; Let not this teaching of the Bible lead you into thinking that Hell, then, will not be so terrible after all, and that you need not fear it. Instead of letting it allay all dread of the future, it is enough to make the blood run cold through your veins; for those who will have the most terrible suffering will be the most enlightened, the most cultured.

Another thought: not some far distant, cold, harsh, unsympathetic God will be the judge at the Judgment Day, but the Lord Jesus, **"touched with the feeling of our infirmities,"** will be the one who will judge you and condemn you and give you your just degree of punishment in Hell. Hear Him: John 5:22, **"For the Father judgeth no man, but hath committed all judgment unto the Son."** Peter reveals the same fact, Acts 10:42, **"He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead."** Remember, that he whom the world praises as so good, so just, so discriminating, so loving, so tender, will be the judge at the Great Day, who will pronounce each sentence. Oh, reader,

the very fact that the Lord Jesus will be the judge is absolute proof that no one will be treated wrong, that no one will be punished unjustly in Hell; and the bare possibility that He may pronounce your eternal doom is enough to cause you to turn today. **"Turn ye, turn ye, for why will ye die?"**

FOR FURTHER STUDY: The fear of Abraham is the fear of the human race, Gen. 18:25, **"Shall not the judge of all the earth do right?"** As soon as God revealed to Abraham that He was going to deal with Sodom and Gomorrah because of their sin, Abraham at once suspects that God may do wrong in punishing sin. It has been so down the ages, that we suspect that God will do wrong in punishing sin. Great denominations have been formed to keep God from doing wrong in punishing sin. Men have proven untrue to their denominations and turned traitors to God's Word, because they have, Abraham-like, suspected God of wrong-doing in the punishment of sin. It is not that the proof is not ample that the Bible is God's Word, *but the hatred of the human heart for the Bible teaching about Hell,* that has brought in so much of modern religious vagaries and new Theology and Higher Criticism. As Abraham presses his plea for God to do right, God by degrees reveals Himself as a God who will do right. It must have been a marvelous revelation to Abraham. And so God's plan for the punishment of sin will be to the honest seeker for truth when he perceives the real teaching of God's Word. As God's doing right with Sodom and Gomorrah went far beyond where Abraham's sense of right halted; so God's doing right with sinners in Hell will go far beyond what we would ask.

But there are other objectors to Hell. They began by pressing the teaching of God's mercy without any reference to His justice; and in order to get rid of the teaching as to Hell, which they thought unjust, they rejected the Scriptures as God's Word; and finally ended in rejecting the teaching that **"Christ died for our sins"** (I Cor. 15:3); that He **"his own self bare our sins in his own body on the tree"** (I Peter 2:24). As a result of their fighting against God's punishing sin, they have become so blinded as to right principle, and so morally corrupt, as to be supported in pulpits, college professorships and seminary professorships by the hard-earned money of earnest believers in God's Word, while they are undermining the faith of the children of their supporters.

The Heaven that such men teach is the Hell of the Bible. Rejecting complete redemption through Christ dying for our sins as our substitute, they

teach salvation by character, or that one's destiny beyond the grave will be according to the way he has lived here. That is their Heaven, but that is the Bible's Hell, exactly, absolutely. Infidelity, Judaism, Christian Science, Universalism, Unitarianism, Higher Criticism, New Theology and all who reject Christ dying for our sins, as our substitute, as our complete Redeemer, because of their hatred of God's punishing sinners in Hell, have made their Heaven to be the result of their life here on earth; and as a consequence, have made their Heaven the Bible's Hell; for Hell will be exactly the result of the life here on earth; and, as a result, they have in theory, and, alas! will have in fact, the Bible's Hell which they label Heaven, without any real Heaven at all. As an example, consider Mr. R. G. Ingersoll's words, "I believe in the gospel of justice, that we must reap what we sow (Bible's Hell without any Heaven). I do not believe in forgiveness (Bible's Hell without any Heaven). If I rob Smith and God forgives me, how does that help Smith? If I cover some poor girl with the leprosy of some imputed crime and she withers away like a blighted flower and afterward I get forgiveness, how does that help her? If there is another world, we have got to settle (admitting that we do not settle in this life), and for every crime you commit here (hence, the more the crimes, the more you must suffer, exactly the Bible's teaching), you must answer to yourself and to the one you injure. And if you have ever clothed another as with a garment of pain, you will never be quite as happy as though you had not done that thing." "No forgiveness; eternal, inexorable, everlasting justice, that is what I believe in." Any Christian would be willing to take Mr. Ingersoll's place, or the place of any one else, in Hell, if God varies one pang from what Mr. Ingersoll himself calls for. But it is the Bible's Hell, pure and simple, without any Heaven.

But the objector who rejects the teaching of Hell, and also Christ dying for our sins as our substitute, may say that he does not agree with Mr. Ingersoll, as to no forgiveness; that he believes in forgiveness. To reject Christ's dying for our sins as our substitute, as our Redeemer from all iniquity, and yet, in order to avoid believing in Hell, to profess to believe in the forgiveness of sins, makes one far worse than Mr. Ingersoll, a spiritual anarchist. Mr. Ingersoll at least believed in law, but to believe in forgiveness, without substitution, without redemption through Christ, means to do down with law and to become an anarchist in principle.

Concerning the objection to the

Bible's teaching of eternal punishment in Hell, a mistranslation has misled many, and before the correct translation, as given by the Revised Version, all objections fall to the ground. The old version of Rev. 22:11 reads, **"He that is unjust let him be unjust still"**; but the Revised Version gives what the Greek says, **"He that is unrighteous let him do unrighteousness still."** And that inevitably means eternal punishment. It is God's last sentence on the sinner. The objector may say that it is horrible to let men sin beyond the grave, in Hell. Not one particle more horrible is it than to let them sin in this life and continue in sin in this life. A reflection for the unsaved reader: what will your moral character be one thousand years after you die, with no Holy Spirit, no Bible, no Christians, no churches, to restrain you?

Again, this passage, Rev. 22:11 (R. V.), can have no meaning if the wicked are to be blotted out, cease to exist.

Another objection that is pressed, is that the Bible teaches a Hell of literal fire, and is therefore wrong. The denominations that reject the Bible's teachings as to Hell, without exception, try to force on the Bible language the meaning of literal fire. Yet they do not try to force on the language of the Bible concerning Hell, that it means literal worm when it says **"to be cast into Hell where their worm dieth not and the fire is not quenched."** They do not try to force the literal meaning on language when Jesus said, **"I am the door"**; **"I am the vine"**; or the Scriptures state, **"That rock was Christ."** One thing is true, that, the language being figurative, the reality must be terrible.

Men sneer at the thought of becoming Christians from fear of Hell. Such men are not honest with God, and are simply trying to browbeat God on the subject of Hell. Proof: the same men will flee to safety from fear of smallpox, from fear of yellow fever, etc. Shall men be looked upon as sensible when they flee to safety for their bodies, and be scorned for fleeing to safety for their souls?

People are ever asking, "Will the heathen be lost without the gospel?" Let God's Word answer, Rom. 2:12, 14, **"For as many as have sinned without the law shall also perish without the law"; "For when the Gentiles, which have not the law, do by nature the things contained in law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing**

Continued on page 166

Degrees of Punishment

Continued from page 165

or else excusing one another." But the objector says, "Will God condemn a man when he has no light?" There never lived such a man. Listen to God: John 1:19, "That was the true Light which lighteth every man that cometh into the world." Again, Rom. 1:20, "The invisible things of him since the creation of the world are clearly seen, being perceived through the things that are made, even his everlasting power and divinity; so that they are without excuse." But the objection is raised that they have never heard of Christ, and that it is wrong for people to be lost, condemned, who never heard of Christ. They are not condemned for not believing in Christ when they have never heard of Him; they are condemned for their sins, for doing what, from their light, they knew was wrong. It is not the lack of the remedy that kills, but the disease. They have not as much light as others, and their punishment will be accordingly. The man who dies in his sins in a Christian land will be punished far, far more than the one who dies a heathen. Their punishments will be almost as far apart as the east is from the west.

The Scripture, "There is no difference," Rom. 3:22, has often been pressed to mean that all sinners are alike before God, or will suffer alike in Hell. By close attention to the passage the reader will see that the expression "there is no difference" has reference to what goes before, for it is connected by the word "for," pointing back to what had just been said, that there is a "righteousness of God through faith in Jesus Christ unto all that have faith, for there is no difference," that all that have faith are equally certain of salvation, "for there is no difference." To join the expression, "there is no difference," with what follows makes it clearly contradict our Saviour, who said plainly that there is a difference,— "He that delivered me unto thee hath the greater sin,"—there is a difference in sin, says the Saviour.

The teaching of James 2:10, "For whosoever shall keep the whole law, and yet offend in one, is guilty of all," must not be made to contradict the plain teaching of the Saviour that there is a difference in sinners, and different degrees in their punishment. The meaning is that the law is a unit, and that he that offends in one point has broken the law as a whole. A chain of ten links is as surely broken when one link is broken as when all ten links are broken.

In accord with this are the words of the great American scholar, theologian, teacher, preacher, Jno. A. Broadus: "Especially notice Luke 12:47f. (R. V.), 'And that servant, which knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few strips.' This teaching has been in many cases grievously overlooked. Taking images literally, men have found that the 'Gehenna of fire' (Matt. 5:22) will be the same place and the same degree of punishment for all. But the above passage and many others show that there will be differences. The degrees of punishment must be as remote as the east is from the west. All inherited proclivities, 'taints of blood,' all differences of environment, every privilege and every disadvantage, will be taken into account. It is the Divine Judge that will apportion punishment, with perfect knowledge and perfect

justice and perfect goodness. This great fact, that there will be *degrees* in future punishment—as well as future rewards—ought to be more prominent in religious instruction. It gives some relief in contemplating the awful fate of those who perish. It might save many from going away into Universalism; and others from dreaming of a 'second probation' in eternity (comp. on 12:32); and yet others from unjustly assailing and rejecting, to their own ruin, the gospel of salvation."

On the other hand, many a sermon on Hell (and there are too few on the subject), it could possibly be said the average sermon on the subject, is a slander on a just and holy God. The sermon is drawn largely from Dante's *Inferno* or the distorted imagination of the preacher, with no reference to the fact that God will punish sinners differently according to their light and their sins, but only justly.

The trouble is not with the Bible teaching as to Hell, but with modern

inadequate conceptions of the evil and guilt of sin, and with many, the almost lost sense of justice, and of "stern moral indignation against wrong." (Broadus.)

The Coming Glory

Continued from page 161

filled with His glory; and as God has purposed, so shall God perform. We learned this morning afresh, through that powerful message brought to us by Dr. Gregg, that the Word of God cannot be broken.

God proposed to use the people of Israel, in the very morning of their national history, for bringing in the glory. He took them out of Egypt. He brought them through the wilderness, and at Kadesh-barnea He said, "Go in and possess the land." They turned back from him, and when He threatened to destroy them, and to build up a nation out of Moses' loins, and Moses interceded for them, Jehovah said, in the words recorded in Numbers 14:20, "I have pardoned according to thy word. Nevertheless, as I live, the earth shall be filled with the glory of Jehovah." That decree has not yet been accomplished, but nothing in Heaven, or on earth, or under the earth, can possibly hinder our God from doing all that He has said. "God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?"

Our God is a wonderful God. Our God only doeth wondrous things. How wonderful it is that He has saved us, and that He has already "shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ!" No more wonderful thing can He ever do than He did when, by His matchless grace, He gave His Son to die on the cross of Calvary, in order to bring us to Himself. Justification is an old-fashioned doctrine, but there is nothing more beautiful, nothing more wonderful, nothing more glorious, in all the universe, than justification, by grace, through faith in the blood of the Son of God. You and I have the right by that blood to enter into God's presence. As it is written, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full as-



Entered the face of the King, for they were not, neither as they were, nor fallen into lamps; yet your Heavenly Father feedeth them. Are ye not men, better than they?

Continued on page 167

The Coming Glory

Continued from page 166

urance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:19-25). The newspaper reports to the contrary notwithstanding, the day approacheth, and I call you this day to look toward that day; for ye are not of the night, but of the day. That day ought not to overtake you unawares. It is to the coming day, with its coming glory, that we now address ourselves. And there are four things about the coming glory that I desire to say now. They are: (1) that the coming day will bring glory to the Jews; (2) that the coming day involves glory for the Gentiles; (3) that the coming day involves glory for the church of God; and (4) that, better than all, the coming day involves glory for our Lord and Saviour Jesus Christ.

I. That day will bring glory to the Jews. It is God's purpose, one day, to take up this poor, despised, dispersed, persecuted, punished people, and to make them to be, not the tail, but the head, to lift them out of the dust to become a kingdom of priests unto Him. And no matter how great their guilty separation from Him, no matter how great their degradation in this present time—and I quote agree with you that their guilt is great, that their degradation is great, that their separation from God is great—yet no matter how great all this, all the greater the glory that shall come to them one day, when God has accomplished His purpose with them. The covenants of God are obligations. God has no temptation to repudiate His treaties as "scraps of paper." He remembers His promises. How glad we are today that our God is faithful, and that He never appeals to the statute of limitations to relieve Him of doing all that He has promised! I thank God today for what He proposes to do for the Jews.

In the 23rd chapter of Jeremiah, verses 5 to 8, it is written: **"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth."** In

the earth! Judgment and justice are already in Heaven, but there is going to be a bringing about of judgment and justice in the earth. People will insist upon establishing the throne of the Lord Jesus in Heaven, or in the believer's heart, but the Word of God says, in the earth. Now see: **"In His days Judah shall be saved, and Israel shall dwell safely, and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."**

If language means anything—and language does mean something when it has proceeded out of the mouth of God—then the time is surely coming when God will bring His people Israel out of all the lands where He has driven them, and they shall dwell in their own land. And, as Amos tells us, when they are thus planted in their own land, they shall never be plucked up any more for ever.

In that day, according to Isaiah 27:6, **"He shall cause them that come of Jacob to take root."** Did you ever try to make a Jew take root? The Jew for the present is an air plant. They have tried to plant him everywhere. They tried to plant him in New Jersey. They tried to plant him in Argentina. They tried to plant him in the Soudan. But all their schemes have failed, for you cannot make him take root excepting in the land which God gave to his fathers, and the land in which God has promised to plant him. God is able to do what men cannot do, and He has said that He will cause Israel to take root downward, and bear fruit upward. Israel shall blossom and bud and fill the face of the world with fruit.

II. Then, in the second place—and this has already been touched upon, for it is quite difficult to keep these divisions of my subject from overlapping—in the second place, in the day that is coming, there will be glory for the Gentile. I mean not now, for the out-called Gentiles, the out-gathered Gentiles, but for **"the residue of men, and all the Gentiles upon whom My name is called, said the Lord, who doeth all these things"** (Acts 15:13-18).

It is always the program of God, as is abundantly shown in His Word, to bring blessing to men through the Jews. I cannot, for the life of me, see

how a Christian can do otherwise than love the Jew, when he remembers that everything he has in the world worth while came to him through the Jews. Why, this very meeting is held in the name of a Jew, who sits at the right hand of the Majesty on high, the Son of a Jewish mother, according to the flesh. The Book that we have in our hands is a Jewish production under God. **"Salvation is of the Jew."** What a tremendous debt we owe to the Jews! It is an outrage and a shame that we have kept the Jewish gospel from the Jewish people. I would to God that we might be reminded here that the very gospel of our salvation is to the Jew first, and then to the Greek.

Just as blessing has come to us through the Jews, so, though in far greater measure and in far wider scope, shall blessing come to the Gentile world as such, when the Jew has come into his own. May I read now from the 60th chapter of Isaiah, a key-passage, selected out of many passages on this wonderful subject: **"Arise, shine; for thy light is come."** Who is talking here? Isaiah is talking here. And who is Isaiah? Isaiah was a Jewish preacher. And to whom was he talking? He was talking to his own people, the Jewish people. **"Arise, shine! for thy light is come and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness and people: but the Lord**

shall arise upon thee, and His glory shall be seen upon thee" — and then what? **"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."** Thy rising! The words point to national resurrection. Israel is a dead nation, represented by the dry bones of Ezekiel 37. **"Behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts,"** and we are buried among the Gentile nations. Our future is blotted out by our dreadful past. There is no hope for us." Well, out of that so-called "hopeless" condition, there has come salvation unto us. Through their fall, the Gentile world has been made rich. Through their restoration, the blessing that shall come upon the Gentile world is such as is described in Romans 11 as **"life from the dead."** Their rising, their resurrection, their coming to national life, will bring universal blessing to the world. The Gentiles shall come to their light, and kings to the brightness of their resurrection. O, what will it be like to have the world filled with Jewish evangelists? To have Paul multiplied by a hundred and forty-four thousand. Call that language symbolic, if you like, but it means something—a hundred and forty-four thousand is what it says. It is the remnant that shall turn to the Lord during the Great Tribulation, and they will then preach the gospel of the kingdom in all the world as a

Continued on page 168

F u n n y b o n e

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

The sixth-grade teacher at Possumtrot school had a policy of putting the names of students on the board who failed to follow the rules. Often the Johnsons would ask little Jimmie if his name had been on the chalkboard. He would always tell them it had not. They were thrilled with his good conduct.

One day when talking to the teacher they discovered that the rule had been changed. She no longer wrote the names of offenders on the chalkboard but on index cards.

They confronted little Jimmie, "You lied to us about your conduct at school."

The little boy replied, "No, I did not lie to you. You asked me if I got my name on the board, and the answer was always 'no.'"

Mr. Johnson sighed and said, "We are raising a president."

Tom Jones, a young preacher in the Possumtrot Baptist Church, was a bit lifted up with pride. God graciously

gave him a good wife who kept him humble.

One day Tom asked her, "How many great preachers do you think there are?"

She answered, "I don't know, but there is one less than you think!"

Deacon Jones is a lover of good hunting and always holds his pastor in high esteem. One day when he returned from a hunting trip with Pastor Brown he sank wearily into his chair.

"Here's a cup of hot tea for you," said his devoted spouse. "Is Pastor Brown a good shot?" she further asked.

The deacon reflected a moment. It was strictly against his principles to speak a disparaging word about his pastor. At length he made his response. "Yes, old woman," he said. "He is a fine shot, but it is marvelous how the Lord protects the birds which he's shooting!"

The Coming Glory

Continued from page 167

testimony unto all nations. They will not have to learn any languages—they already know them all. They will not need to go anywhere—they are already there. And the missionary propaganda of that day will be such as to put our missionary propaganda to shame, if we are not already ashamed of it, which we ought most heartily to be.

I want now to turn to one of the Psalms under this head—the 67th Psalm. We are apt to forget that this is a Jewish Psalm Book, and thus lose many of its richest lessons. Here is a Jewish prayer: **“God be merciful unto us, and bless us; and cause His face to shine upon us; Selah.”**

What for? Why should God do this for Israel? Listen: **“That Thy way may be known upon earth.”** What

is God’s way? The Lord Jesus Himself is God’s way. He said, **“I am the way.”** **“That Thy way may be known upon earth, Thy saving health”**—or, as the revision reads, **“Thy salvation among all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon the earth, Selah. Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase, and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him.”** This is God’s program, to bring in universal blessing, first for Israel, and then, through Israel, unto the Gentile world. This part of my subject is most tempting, but I must hurry on.

(To be continued)

Millennarianism

By A. J. Gordon

(1836 - 1895)

The Ancient Faith of the Church Now Held by Eminent Scholars and Preachers.

The orthodoxy of one age has not infrequently become the heterodoxy of another age. Of nothing is this saying more strikingly true than of the doctrine of our Lord’s second personal coming. Justin Martyr, writing in the second century states the doctrine of the millennial reign of Christ on earth subsequent to the first resurrection, and declares this to be the view of himself and “as many Christians as are right-minded in all things;” in the same paragraph adding that those who deny this doctrine, though “Christians by name, are in reality atheistical and impious heretics.” Whether Justin in this statement reflected the orthodox view of his age we will not affirm, leaving patristic scholars to settle that point. It is enough to remember that so eminent a Church historian as Prof. Harnack of Berlin, in summing up the testimony of the early fathers upon this question, gives this as his candid conclusion; “The claims of Millennarianism are sufficiently met by the acknowledgment that in former times it was associated—to all appearances inseparably associated—with the Gospel itself.” And yet such has been the change of opinion, from the second century to the nineteenth century, that in our own day disciples have sometimes been excluded from our churches for holding the very view which Justin Martyr made a test of

orthodoxy. Happily we may believe that a more tolerant sentiment towards this doctrine prevails among us at present; but unhappily there is a widespread misapprehension as to the primitive and orthodox standing of the reviving belief.

With only this too brief reference to the primitive historical claims of this doctrine, we refer in a word to **THE VERDICT OF EXEGESIS.**

Prof. Kendrick mentions four names as defenders of Pre-

Millennarianism, but he could have added those of Bengel and Delitzsch, and Lange and Stier, and Godet and Volck, and Bleek and Gebhardt, and Kleifoth and Van Oosterzee, and Martensen and Ewald, and Rothe and Luthardt, and Auberlen and Christlieb, and Koch and Gehler, and Weiss and Schultze and Hofman and Christiani, and Ebrard and Pfeleiderer, and Tregelles and Ellicott, and Faussett and Ryle, and so many others that we have not room to name them. The weight of learned opinion is now so preponderating in favor of this doctrine, that here we may almost apply the word consensus. And not only scholars. The significant and concurrent fact is, that what is the doctrine of scholars has likewise come to be the faith of the practical evangelists of our day—Moody and Varley and Whittle, the four Needhams, and Munhall and Chubbuck, and Pratt and Pentecost, who draw their teachings directly from the Bible, unbiased by the verdict of critical scholarship. These, with a great company of foreign missionaries, who are bold confessors of “the Blessed Hope,” constitute the evangelistic wing of this great new reaction in eschatology.

John Bunyan’s Millennarianism is well known and generally conceded, he maintaining the early patristic view that the seventh millennium will be the Sabbath of the World to be ushered in by the Advent of Christ. One of Bunyan’s contemporaries—*Benjamin Keach*, an illustrious predecessor of Spurgeon in the pastorate, has left a very full confession of his views on this point. He was brought to trial Oct. 8, 1664, on the two charges of Anabaptism and Millennarianism. As

he stood before Lord Chief-Justice Hyde, the representative of State-Church it was charged that he held “that the saints shall reign with Christ a thousand years.” The judge pronounced this “an old heresy which was cast out of the Church a thousand years ago, and was likewise condemned by the Council of Constance five hundred years after, and hath lain dead ever since, till now this rascal hath revived it.” Nevertheless, the stalwart Baptist preacher firmly defended his view, bringing out clearly the doctrine of the first Resurrection, followed by the Millennium and the reign of the saints, with Christ, and as the result he was condemned and sent to the pillory.

THE MARTYR FAITH.

Dr. John Gill, the commentator and theologian has drawn out the Pre-Millennial scheme more fully and set forth the Scriptural arguments for it more cogently, perhaps, than any Baptist writer who has treated the subject. For a full statement of his views, we must refer the reader to his *Body of Divinity* and his *Commentary on Revelation*. Couple his testimony with that of Charles H. Spurgeon, who said, in a recent sermon, that there can be no Millennium without the presence of the visible Christ, “any more

Continued on page 169



A. J. Gordon



Millennarianism

Continued from page 168

than there can be summer without the sun."

Hear *Roger Williams'* unequivocal utterance on the personal and imminent Advent of our Lord: "It is the council of God," he says, "that Jesus Christ shall shortly appear, a most glorious Judge and Revenger against all his enemies, while the heavens and the earth shall flee before his most glorious presence." But what did Roger Williams believe as to the condition of things on earth at Christ's appearing? Did he hold to that "from time immemorial" Baptist doctrine, the conversion of the world previous to the second Advent? Listen to him again. "The Lord will come when an evil world is ripe in sin, and Anti-Christianism; will come suddenly, and then will he melt the earth with fire and make it new. Till then I wait and hope."

I think we must conclude from these quotations that Millennarianism was the martyr faith of our denomination, even though it may not be the modern faith. The fact is, that this primitive doctrine of the Church has always tended to reappear with a fresh planting of the Gospel, and in a revival of spiritual religion. It is just as true that when the Church has entered upon a career of worldly prosperity, the tendency has been to repudiate this apostolic faith as antiquated, pessimistic, and out of joint with the times.

It is not putting it too strongly to affirm, with a thoughtful theologian, that this hope is made

"THE KEY-NOTE OF ALL THE WARNINGS

and admonitions and exhortations of the Scripture." Is it made so in the preaching of our modern ministry? On the contrary, has not the doctrine fallen into such neglect that hundreds of Christians have to acknowledge that they have sat for years under an evangelical ministry without ever having heard a sermon on this theme? How many well-instructed, orthodox Christians have confessed their sur-

prise in hearing us speak of the subject, saying that they never knew before that the Second Coming meant anything else but death!

I will ask you to listen for a moment on this point to the most eminent living Baptist preacher, like Daniel, "a man greatly beloved." In his last address to the alumni of his Pastor's College, C. H. Spurgeon said: "Once more, dear friends, our relation and position to our Lord is that of waiting for his coming. I do not know how far most of you are warmly affected toward the blessed truth of the Second Advent; but I trust that many of you believe it and are enlivened by faith in it. This great hope is gaining ground among lovers of evangelical doctrine. Our Lord may come right soon; certain signs raise our hopes very high. Let us take courage, and be of good heart; for while we lift Christ on high, and glorify his name, he is on the way to take up the quarrel of his covenant, and rout his foes."

(The Christian Herald And Signs Of Our Times, June 3, 1891, p. 343).

Brief Catechism of

Continued from page 161

8. How much does it teach us?

It teaches us all that is necessary about God, our duty to Him, our condition as sinners, and the way of salvation.

GOD

1. Who is God?

He is the Maker and Supreme Ruler of all things, and the greatest and best of beings.

2. Is there but one God?

There is but one God.

3. For what purpose did He create all things?

That He might show forth his glory.

4. Does He not also delight in the happiness and goodness of His creatures.

Yes; and these ends are secured by the display of His glory.

5. How did He make the worlds?

He made them out of nothing.

6. Of what did He make man?

He formed man of the dust of the ground, and breathed into his nostrils the breath of life.

7. What may we learn from these acts of creation?

That He is a being of boundless power, wisdom and goodness.

8. Has He all other perfections?

Yes; He has every perfection, and to an equally boundless extent.

9. What is due to this glorious Being?

The supreme love and obedience of all His creatures.

PROVIDENCE

1. Does God take notice of every thing that takes place?

Yes; nothing comes to pass without His knowledge and permission.

2. When did He determine what things He would do, and what He would permit?

In Eternity; before He had created anything.

3. Has He ever permitted His creatures to do wrong?

Yes; when they have willfully chosen to do so.

4. Has He not, however, warned them of the consequences of sin?

He has always warned them that He would surely punish them if they should sin.

5. Can God be regarded as approving sin under any circumstances?

On the contrary, the Scriptures teach us that He is of purer eyes than to behold evil, and cannot look on iniquity.

6. Does He not influence men to do right?

He does; and it is owing to His grace that we do any thing that is good.

7. Does He ever make men do right against their will?

He never does; but He so leads them to see and love what is right, that they choose to do it.

ORIGINAL AND PRESENT CONDITION OF MAN

1. In what condition was man originally created?

He was created in the image of God, and free from sin.

2. How did he fall from that condition?

Satan tempted him to disobey God, and he did so.

3. Did Satan himself tempt Adam?

No; he tempted Eve, and used her as his instrument in tempting Adam.

4. In what form did he present himself to Eve?

In the form of a serpent.

5. What evil effect followed the sin of Adam.

He, with all his posterity, became

corrupt and sinful, and fell under the condemnation of the law of God.

6. Have not all men been willful transgressors of the law in their own persons also?

Yes; as soon as they have become old enough to know what is right and what is wrong.

7. Who has been the only exception to this universal prevalence of sin?

The Lord Jesus Christ.

8. Was He a descendant of Adam in the same way as all others?

He was not.

JESUS CHRIST—A MAN

1. We have learned that Jesus was a descendant of Adam; was He, then, a man?

He was a man in every respect; but He was without sin.

2. Mention some respects in which He was a man.

He had a human body and soul, and could not only suffer, but was also liable to temptation.

3. Was He ever tempted?

Yes; Satan tried in every way to make Him sin, but could not.

4. Was He made subject to the law of God.

He was, and rendered perfect obedience to it.

5. Had He the same bodily desires and appetites that we have?

Yes; He felt hunger and thirst, and was liable to all sinless infirmities.

6. Was His soul also liable to suffer?

Yes; it was His soul that suffered most severely in fulfilling the work which He came to do.

7. For what did this human nature fit Him?

Not only to die for us, but also to sympathize with us in our trials and temptations.

JESUS CHRIST—GOD

1. Was Christ merely a man?

No; He was God also.

2. By what name is He called as such?

The only Begotten Son of God.

3. How is He described in Hebrews?

As the brightness of the Father's glory and the express image of His person.

4. What language does God use to the Son?

Unto the Son He says, "Thy throne, O God, is forever and ever."

5. Is Jesus Christ called God in any other place in the Bible?

Yes; in the first Epistle of John, speaking of Him, it says, "This is the true God."

6. Did He ever allow Himself to be addressed as God?

Berea Baptist Broadcast

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

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

What are the keys to the kingdom in Matthew 16:19? Were these keys given to Peter, or the church? --- Florida



David O'Neal
2750 South 53rd
West Ave
Tulsa, OK 74107

Pastor
Grace Missionary
Baptist Church
2750 South 53rd
West Ave
Tulsa, OK 74107

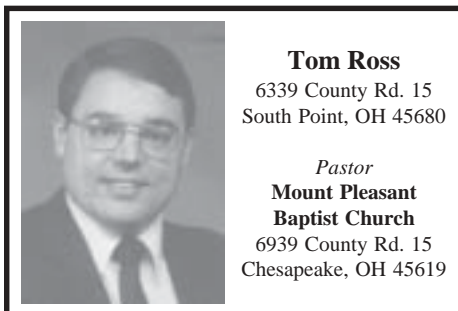
"And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:19).

The one who has the keys has the power to open and to shut. It is used in the New Testament to denote the authority of various kinds (Strong). The Lord said in Luke 11:52: **"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."** They were opposing the true way into the kingdom of God. By their false teaching, they were a hindrance to those who had heard the preaching of the gospel. It is a knowledge of the gospel of Christ that one must have in order to enter into the Kingdom of God. **"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek"** (Rom. 1:16). **"How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher"** (Rom. 10:14)? One must be born again to enter the kingdom (John 3:3 & 5). If one can not be saved without hearing the gospel, then the knowledge of the gospel must be the keys.

The authority to preach the gospel was given to the Church (Mark 16:15). I can not find where this authority was given to someone other than the Church. There are many who believe that the keys were given to Peter. W. E. Vine states, "the keys of the kingdom of heaven," which the Lord committed to Peter, Matt. 16:19, by which he would open the door of faith, as he did to Jews at Pentecost, and to Gentiles in the person of Cornelius, acting as one commissioned by

Christ." I would agree that Peter was given the keys to the Kingdom of Heaven, but I do not believe that it was given to him exclusively. The Lord had addressed the church in verse 15, and Peter was the one who gave the answer. He was acting as a spokesman for the others. The Lord was not just speaking to Peter but to the whole of the church. In Matthew 18:18, we find the same words that are used in Matt. 16:19 and it is clear that the Lord was speaking to the church.

DAVID O'NEAL



Tom Ross
6339 County Rd. 15
South Point, OH 45680

Pastor
Mount Pleasant
Baptist Church
6939 County Rd. 15
Chesapeake, OH 45619

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18-19).

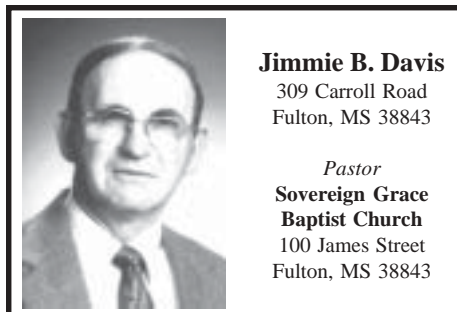
This question has been one that has puzzled me through the years. Entrance into the kingdom is brought about through the regenerating power of the Holy Spirit (John 3:3-8), wherein the elect sinner is translated out of darkness into the kingdom of God's dear Son (Col. 1:13), to show forth the praises of God (I Pet. 2:9). After examining the above Scripture references it appears that entrance into this spiritual kingdom must be attributed to the work of the Holy Spirit alone.

However, there is an obvious connection between the Lord's New Testament Church and the keys to the kingdom as revealed in Matthew 16:18-19. Perhaps the keys to the kingdom in this passage has to do with the authority Christ has placed within His church to receive and discipline members. This could be what the binding and loosing have reference too. Matthew 18:17-18 is a parallel passage which has reference to church disci-

pline: **"And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven."**

Without being dogmatic on the question I would have to conclude that the keys to the kingdom in these passages were given to the church of the Lord Jesus Christ (not Peter personally) for the purpose of receiving and disciplining members.

TOM ROSS



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

Pastor
Sovereign Grace
Baptist Church
100 James Street
Fulton, MS 38843

The Church of Rome, and other religious groups; including some overzealous preachers, have sought to use Matthew 16:19 to justify exercising lordship over their followers. The Church of Rome uses the text to arrogate to themselves the claim of supreme authority, and other groups and certain preachers to a somewhat lesser degree of authority. The claims of binding religious dogma (prescribed doctrine), and papal infallibility stem from a perverted interpretation of Matthew 16:19. More and more it appears that other groups and preachers, including some who go by the name Baptist, and quick to use the text to justify pet doctrines which are not clearly authorized by the Word of God.

It seems, at least to me, that the "keys" (authority) that Jesus spoke to Peter about was exercised by the apostle on the day of Pentecost and at the house of Cornelius. At Pentecost Peter was the one Christ used to begin the world-wide proclamation of the gospel—to Jews from some 15 different locations (Acts 2), and to the Gentiles at the house of Cornelius in Caesarea (Acts 10). By this the authority to preach the gospel in all nations was opened.

I do not believe that the words spoken to Peter constituted any authority for Peter to be a foundation for some newly-formed church over which he would rule holding some title never mentioned in the Scripture. Nor do I believe that the Church of Rome, or any other church has the authority to legislate laws that are not authorized in Heaven. The words ". . . **And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven**" clearly reveal, in my opinion, the fact that Peter, any church or any preacher, was given keys (authority) to do any thing which was not bound or loosed in Heaven.

Christ alone is the Head of His Church and has given the commands which are to regulate its teaching and practice. He has given His commands in the Scriptures which are settled in Heaven (Ps. 119:89). I understand that certain religious organizations and preachers claim to have authority, supposedly based on Mt. 16:19, to legislate laws as binding as the laws of the Medes and Persians for churches to follow. However, true Baptists throughout their history have contended for the authority of the Scriptures in all matters of faith and practice.

JIMMIE B. DAVIS

TWO GOOD BOOKS

by Gary H. Kah

En Route to Global Occupation \$10.99

An up-to-date book which exposes the secret agenda for world unification. Add \$2 P&H.

The New World Religion \$12.99

This book shows the spiritual roots of global government with stress upon the imminent return of Christ. Add \$2 P&H.

Order from:
Berea Baptist Bookstore
PO Box 39
Mantachie, MS 38855

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

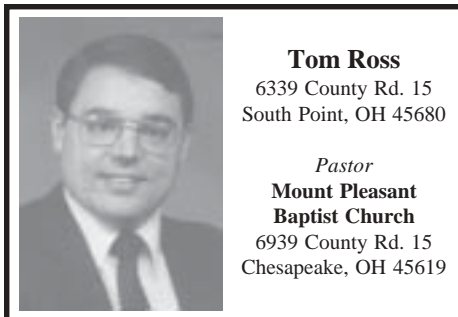
Mantachie, Mississippi 38855

What is a scriptural invitation? Is it scriptural to give an invitation at the end of a sermon? --- Kentucky



David O'Neal
2750 South 53rd
West Ave
Tulsa, OK 74107

Pastor
Grace Missionary
Baptist Church
2750 South 53rd
West Ave
Tulsa, OK 74107



Tom Ross
6339 County Rd. 15
South Point, OH 45680

Pastor
Mount Pleasant
Baptist Church
6939 County Rd. 15
Chesapeake, OH 45619

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

If there is a scriptural invitation, then it would be scriptural to give an invitation at the end of a sermon. The word "come" that is used in Matthew 11:28 is defined by Strong as "come hither, come here." It appears that the Lord was giving an invitation to all **"that labour and are heavy laden."** In John 7:37 the Lord again gives an invitation: **"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink."** In the Book of Isaiah chapter 55 and verse 1 we see a wonderful invitation given: **"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."** At the finish of the Divine Revelation, we have instructions to give an invitation: **"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely"** (Rev. 22:17).

An invitation is not given to get some one saved. We might cause many to walk to the front of the church and make a confession, but they would not be saved. The invitations in most churches today are not scriptural. The use of all kinds of means to get people to make some kind of profession and then add them to the church does not save a single soul. A scriptural invitation is to be given for those in which God has already done a work that they might confess Christ as Saviour. It is to those who **"labour and are heavy laden,"** and to those who **"thirsteth."** A sinner can never come regardless of what kind of invitation that is given unless **"the Father which hath sent me draw him"** (John 6:44).

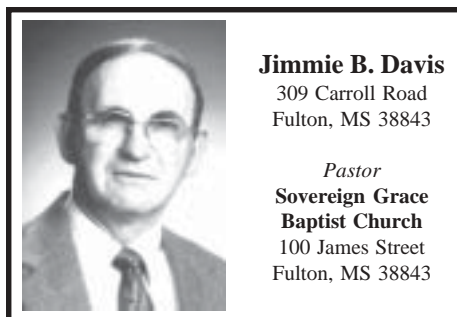
DAVID O'NEAL

I believe that every time the Gospel message is preached it is a proclamation exhorting sinners to repent of their sins and believe on the Lord Jesus Christ. Many people use the word invitation, but I prefer to use the word proclamation. Scriptural proclamations exhorting sinners to trust Jesus Christ are as follows: **"Come unto me, all ye that labour and are heavy laden, and I will give you rest"** (Matt. 11:28). **"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"** (Acts 2:38). **"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord"** (Acts 3:19). **"And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins"** (Acts 10:42-43). **"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses"** (Acts 13:38-39). **"And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"** (Acts 16:31). **"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely"** (Rev. 22:17). I believe all preaching should be persuasive in nature. With all our might we are to proclaim the glorious Gospel of Christ to poor sinners who are in need of a Savior! We should do this consistently,

compassionately, and clearly.

In answer to the second question, it has always been my custom after I preach to announce a closing hymn and give people an opportunity to either make a public profession of faith or to present themselves for baptism and/or church membership. I do not employ any psychological or emotional techniques. I believe that God and God alone can work in a person's heart in salvation as well as in being led to become a member of one of the Lord's churches. However, I see nothing wrong at all with providing people an opportunity to publicly profess their faith, since outward confession is required (Romans 10:9-11). On the other hand I do not agree with the "every head bowed, every eye closed" type of pressure evangelism employed by many today with an Arminian flavor to it. This kind of "invitation" system was first popularized by Charles G. Finney who was a rank Pelagian heretic. Yet his methods and even much of his theology is being implemented by many Arminian Baptists in our day. We need to get back to preaching the simplicity of Christ crucified, buried, and risen again as the only hope for fallen sinners. Then we must trust solely in the work of the Holy Spirit to make the message of truth effectual in the heart. Let us then be fervent and earnest in our proclamation of the Gospel message and leave the results to the power of God! (I Cor. 2:1-5; 3:6-9; II Cor. 5:9-11).

TOM ROSS



Jimmie B. Davis
309 Carroll Road
Fulton, MS 38843

Pastor
Sovereign Grace
Baptist Church
100 James Street
Fulton, MS 38843

There can be no doubt that the invitation ritual has added many people to Baptist churches without regeneration. We understand that going forward at the altar call has been made synonymous with regeneration, and thousands of churches have filled their rolls while employing this unscriptural practice. Many people have been led to believe that some ecclesiastically

approved ceremony automatically means that those who follow the ceremony are regenerated by doing so. Thus they argue that those who went forward must be a Christian even if their life gives no evidence of regeneration.

We find nothing in the preaching of the apostles or the record of the early churches of the New Testament to indicate that an invitation ritual, such as we have in many churches today, was ever used. One will search in vain seeking to find the "altar call" or most of the modern-day invitational rituals in the Bible. However, this does not justify the idea, held by some, that no opportunity should ever be given for a believer to confess their faith in Christ and request scriptural baptism.

It should be noted that the request for baptism made by the eunuch in Acts 8 was heard by Philip, and after Philip was assured of the eunuch's faith in Christ baptism was administered. While the Bible gives no indication that an invitation to come forward to be saved was ever made, it does not mean that the preachers of N. T. days did not urge their listeners to trust Christ and to publicly confess Him (Acts 16:31; Rom. 10:8-10).

JIMMIE B. DAVIS

GLEANINGS



BIBLICAL GODLINESS

What is godliness? Conformity to the mind and will of God, —having the heart and eye turned towards God. See such expressions as, **"a good conscience towards God,"** I Peter 3:21; **"faith to God-ward,"** I Thess. 1:8; **"trust have we through Christ to God-ward,"** II Cor. 3:4; **"alive unto God,"** Romans 6:11. See how reference to God is interwoven with holy things. We read of **"godly sorrow"**—**"godly fear"**—**"godly sincerity"**—**"godly zeal"**—**"godly men"**—**"godly edifying"**—**"the doctrine according to godliness"**—**"the godly seed"**—**"godly jealousy,"** etc. In the New Testament the word "godliness" is used very frequently by Paul, and by him chiefly in I and II Timothy, —ten times in ten chapters. Was this because they were (with the Epistle to Titus) probably the last he wrote? as if the nearer he came to the end of his course, the more he viewed things with reference to God and godliness?

Bowes

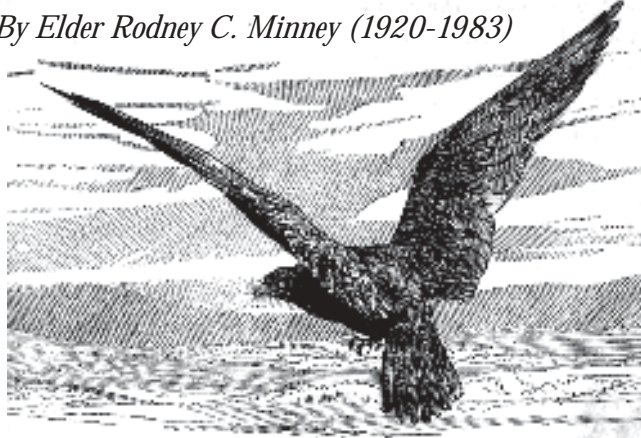
Lonely I sat down by the brook
Staring blankly at my storybook,
The tiny stream flowed slowly by.
A lonely hawk wheeled in the sky.

No friendly smile, no tender touch,
My vacant heart desired so much;
No mother's love, no father's prayer,
To heal my lonely heart's despair.

But life must flow on like the stream,
In the solitary sky the hawk did scream;
In the empty gloom of loneliness
I met the One who died for us.

LONELINESS

By Elder Rodney C. Minney (1920-1983)



He said Matthew 18:12
I left the ninety and the nine,
To search for you, for thou art mine;
The purchased price I paid for thee;
You, lonely child, belong to me.

Upon the mountain top I came,
That you might bear the Shepherd's name;
And walk with One who loves and keeps,
The precious souls of His dear sheep.

I'm happy now, down by the brook,
His word replaced my storybook;
The hawk proclaims God on His throne,
We're His creation, I'm not alone.

Brief Catechism of

Continued from page 169

Yes; Thomas said to Him, "My Lord and my God."

7. In what other ways does the Bible teach the Divinity of Christ?

It ascribes to Him the possession of every perfection ascribed to God.

8. Mention some of these.

Omniscience, omnipresence and eternity of existence.

9. Is the work of creation ever ascribed to Him?

Yes; the Bible says all things were made by Him.

THE TRINITY

1. Does not the title "Son of God" indicate to us that Jesus is not the only person that is God?

Yes; it suggests to us the Father.

2. What other person is also called God?

The Holy Spirit.

3. Does this imply that there is more than one God?

No; the Bible teaches that the Father is God, that the Son is God, and that the Spirit is God, and yet that there is but one God.

4. Can we understand the nature of God as thus revealed to us?

We cannot; but we can believe and know that it is such as God teaches us.

5. Why can we not understand the nature of God?

Because our minds are limited in power, and the glorious mystery of the nature of God is boundless.

6. Is it in His nature only that God is beyond our knowledge?

No; He is mysterious also in all His works and ways.

7. What should we learn from this?

To trust Him, both in what He does and what He teaches.

THE MEDIATOR

1. What is a Mediator?

One who leads persons who are at enmity to become friends, or to be reconciled to each other.

2. Why is Christ called the Mediator?

Because He comes between man and God, and reconciles them to each other.

3. What offices does Christ discharge as Mediator?

The offices of Prophet, Priest and King.

4. Why is Christ called a Prophet?

A Prophet is one who speaks for God, and Christ is the Great Teacher of Divine Truth.

5. Why is He called a Priest?

It was the duty of the Priest to offer sacrifice for sin, and to pray to God to pardon the sinner. Christ is in both these respects the High Priest of His people.

6. In what sense is He a King?

He has no earthly kingdom; but He reigns in the hearts of saints and angels.

7. Is He not King of the universe?

He is, and hence is called the King of kings and Lord of lords.

8. Will this reign ever be acknowledged by all?

It will at the judgment-day.

THE SACRIFICE OF CHRIST

1. What was the sacrifice which Christ offered?

He offered up Himself for sin.

2. In what way did He become the sacrifice?

He took our sin upon Him, and suffered the penalty in our place.

3. When did He suffer that penalty?

When He died upon the cross.

4. Did He suffer in both natures?

No; in the human nature only.

The Divine nature cannot suffer.

5. Was not the union of the Divine and the human nature necessary in the work of salvation?

It was necessary; otherwise the human nature could not have sustained the sufferings it endured.

6. For what else was that union necessary?

To give value and efficacy to sufferings which, but for that union, would have been those of a mere creature.

7. Why would not the sufferings of a mere creature have sufficed?

Because every creature is bound, as his own duty, to do and suffer all that God wills, and therefore can do nothing to secure merit or pardon for others.

8. Of what value is this sacrifice to those for whom He died?

It delivers them from the guilt and punishment of all their sins.

THE OFFER OF SALVATION

1. To whom does God offer the salvation in Jesus?

He has ordered it to be offered to every creature.

2. Upon what condition?

Upon that of repentance and faith.

3. Are not these terms easy?

They are so easy that all who refuse are without excuse.

4. Do all men accept them?

They do not; they universally reject them where left without Divine influence.

5. Has God thus left all mankind?

He has not; but effectually calls many to the knowledge and belief of His truth.

6. What agent accomplishes this work?

The Holy Spirit.

7. Do those who accept the Gospel deserve any reward for so doing?

No; for their acceptance is entirely due to the grace of God.

8. How will God punish those who reject it?

Far more severely than He will those who have never heard it.

9. Upon what grounds will he punish any who have never heard the gospel?

Because they, too, are sinners, and have disobeyed the law of God written in their hearts and in nature.

(To be continued)

Fruit of the Spirit

Continued from page 161

the natural man is somehow capable of making himself acceptable to God by his own merit. Yet the fact remains that when you take the very best works a man has to offer to God they are entirely insufficient, unclean, and unacceptable. Every man who is honest before God must acknowledge the painful truth of Isaiah 64:6 which declares: "**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.**"

In light of the above facts every believer who has been regenerated by the life-giving power of the Holy Spirit ought to bow before God in humble adoration and gratitude. By virtue of the Spirit's work in regeneration every one of God's elect become partakers of the divine nature, enabling them to bring forth the fruit of goodness. Because God's nature is essentially good, He imparts this quality to all His children by His inward and continuous work of grace. Philippians 2:13 declares: "**For it is God which worketh in you both to will and to do of his good pleasure.**" It is both God's will and pleasure that His children walk in goodness: "**For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them**" (Eph. 2:10).

The fruit of goodness may be defined as a sincere desire for the happiness of others, expressed by good works that are calculated to advance that happiness. Goodness is kindness in action, demonstrated by our words and deeds as we interact with others. This goodness should not be limited merely to promoting the moral and spiritual happiness of those around us, but also should extend to supplying physical and temporal needs as well

Continued on page 173



Fruit of the Spirit

Continued from page 172

when it is within our power to do so. Jesus fed men the truth of the Word of God in order to nourish their souls, but He also was concerned with the temporal happiness of those he came in contact with as evidenced by His healing and feeding of the multitudes.

I like the observation made by George Bethune:

"He who gave his own flesh and blood to satisfy our spiritual hunger and thirst, could not look upon a crowd fainting for want of bread, but He must work a miracle to supply them with it; and His way to that cross, where He offered Himself as a ransom for sinners, that He might redeem them from hell, and purchase for the Heaven, was besieged by crowds of sick and sorrowful patients, and 'He healed them all.' The chosen attendants of Him who came to take away sin. . . were the lame, leaping in the ecstasy of recovered soundness; the leper, with his flesh clean and smooth as a child's; the blind, following Him with rejoicing eyes; the dumb, singing grateful doxologies; the dead, loosened from his grave-clothes; and the mourner, with her dead given back to her bosom. Yet the continual earnestness with which He preached the Gospel of the kingdom, and the zeal, with which He made every instance of healing the body a parable of His readiness to be the Jesus of their souls, demonstrated His greater anxiety to save them from the wrath of Him who is able to cast both body and soul into hell. The good Christian is a follower of Him who went about doing good."¹

IMPORTANCE OF GOODNESS

1. The importance of the fruit of goodness demonstrated by a life marked by good works is seen by the value that God places upon this virtue. God, in His infinite wisdom, determined before the world began that all of His children walk in goodness through the demonstration of good works. Ephesians 2:10 declares: "**For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**" The performance of good works in the life of every believer is according to the Divine appointment, plan, and ordination of Almighty God. The reason why God creates us anew in Christ Jesus and calls us out of the darkness of sin into the light of His holiness is for the express purpose of glorifying His name. Isaiah 43:21 states: "**This people have I formed for myself; they shall shew forth my praise.**" I Peter 2:9 and 12 declare: "**But ye are**

a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. . . Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." God's eternal purpose of grace regarding the elect includes the pursuit and practice of good works in the lives of His children.

2. The consistent practice of good works in the life of believers is what gives clear evidence that they are true possessors of saving faith. James 2:17-18 states: "**Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.**" We prove our faith in Christ by the way in which we live. If God has truly saved us, if we have truly believed from our hearts on Christ the Lord, then our lives will be changed and characterized by good works. The fruit of saving faith is always manifested by good works. The Gentiles at Ephesus proved their faith in Christ by their deeds. Acts 19:18-20 declares: "**And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.**" We can expect to enjoy the assurance of salvation only when we are desiring to please God by demonstrating our faith through good works. The believers at Thessalonica were commended by Paul for demonstrating their faith by their works and service to God: "**Remembering without ceasing your work of faith, and labour of love. . . For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God**" (I Thess. 1:3, 9). The thing that distinguishes false professors of religion from true possessors of saving grace is the consistent practice of good works performed with a sincere motive to please God and promote the happiness of others in all things.

3. The fruit of goodness is important because this virtue was one of the leading characteristics of the life of the Lord Jesus Christ. Acts 10:38 states: "**How God anointed Jesus of**

Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." If believers are to be conformed to the glorious image of their righteous Head and holy Lawgiver, they must endeavor ". . . **to walk, even as he walked**" (I John 2:6). How can anyone claim to be a follower of Jesus Christ if their life is void of goodness? Oh, that God would fill our hearts with a greater desire to be more like our blessed Lord! Everywhere Jesus went His holy life touched those in need by good deeds and kindness. Are we aspiring to be more Christlike? If so, our lives will be marked in some measure by the fruit of goodness even as He was.

4. The demonstration of goodness is important because it is commanded by God. Galatians 6:10 declares: "**As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.**" If our love for God is genuine then we will be careful to keep His commandments. God commands His children to pursue and practice good works: "**For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it**" (I Pet. 3:10-11). If our hearts are truly filled with a desire to obey all of God's commands inwardly and outwardly then we will be careful to maintain good works. Titus 3:8 declares: "**This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.**"

5. The fruit of goodness is essential to the building of an effective Christian testimony that God can use as we bear witness of the saving power of Christ to the lost. If we are to have a powerful influence for good among those that are lost we must manifest the fruit of goodness. Titus 2:7-8 and 10 declares: "**In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. . . Not purloining, but shewing all good fidelity; they may adorn the doctrine of God our Saviour in all things.**" Jesus commanded us to: "**Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.**" Oh, that God would impress upon our

hearts the importance of good works as we witness to the lost!

CHARACTERISTICS OF GENUINE GOODNESS

The goodness that is produced in believers by the Holy Spirit will manifest itself in a variety of ways and will be marked by several characteristics to prove its spiritual authenticity.

1. Genuine goodness is one of the many precious fruits of obedience which is that spiritual hunger and thirst to do all that God has commanded. Whenever there is a heart that longs to do, keep, and obey the commands of God you can be sure that the fruit of goodness will abound. When God says: ". . . **let us do good unto all men. . .**", the heart that is truly concerned for the glory and honor of God will respond in zealous obedience. The obedient heart is ready, willing, and able to bless and enrich the lives of others by the practice of good works.

2. Genuine goodness is concerned and considerate of the needs of others. Good deeds are performed by those who have a keen awareness and perception of the needs of others and a desire to help in some manner. The man who is marked by goodness will not merely look upon those in need and speak words of pity and compassion. Rather his heart will be moved to supply the need, relieve the suffering, and encourage those who are downtrodden. Jesus Christ went about doing good because His heart was filled with a deep concern and holy compassion for those in need. When Boaz saw the plight of the young Moabite maiden named Ruth as she struggled to glean in his fields, his heart was moved by a genuine concern for her welfare. Ruth 2:8-9 records the considerate and gracious testimony of Boaz thusly: "**Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.**" I fear that one of the reasons why our lives are not filled with good works is because we are so concerned about our own welfare we rarely look upon the needs of others. We are so caught up promoting our own self interest we have little time or energy to devote to others. Philippians 2:4 declares: "**Look not every man on his own things, but every man also on the things of others.**"

Continued on page 174

Fruit of the Spirit

Continued from page 173

3. Goodness is also characterized by the sacrifice of time, resources, and energy in order to promote the welfare and happiness of others. Jesus Christ is the supreme example of an individual who literally sacrificed all that He had in order to enrich the lives of others. Romans 15:1-3 declares: **"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself. . ."** Believers are called upon to emulate the goodness of Christ as I John 3:16-18 reveals: **"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth."**

How willing are we to give unselfishly of ourselves and our resources to be a blessing to others? The testimony of the woman who anointed the head of Jesus Christ with costly ointment was marked by the fruit of goodness as revealed by what Jesus said to those who criticized her: **". . . Let her alone; why trouble ye her? she hath wrought a good work on me. . . She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."**

Jesus also commended the sacrificial giving of the widow who put her last two mites into the treasury (Luke 21:1-4). Hebrews 13:16 declares: **"but to do good and to communicate forget not: for with such sacrifices God is well pleased."** Those who are selfish, stingy, and niggardly in their giving have little of the grace of goodness in them regardless how loud their profession of piety may be!

I agree with the observation of George Bethune who wrote:

"Our true goodness can be measured only by the sacrifices of self which we make for it; and that poor widow, who cast the two mites, all she had, and perhaps went without that day's meal, approached nearer the dignity of His mercy, who for our sakes became poor, than he whose name is blazoned high in the lists of

princely donors for gifts which came from overflowing coffers."²

4. Genuine goodness is marked by untiring perseverance, consecrated consistency, and faithfulness in the pursuit and practice of good deeds. Galatians 6:9 declares: **"And let us not be weary in well doing: for in due season we shall reap, if we faint not."**

Jerry Bridges wrote:

"It is one thing to do good in a few, or even in a number of, isolated instances; it is quite another to face cheerfully the prospect of doing some particular deed of goodness day in and day out for an interminable period of time, particularly if those deeds are taken for granted by the recipients. But true goodness does not look to the recipients, nor even to the results, of its deeds for its reward. It looks to God alone, and, finding His smile of approval, it gains the needed strength to carry on."³

True goodness does not suddenly start and stop. Nor is it interrupted by periods of carelessness and sloth. Rather it is marked by a steadiness and faithfulness day in and day out. Some Christians only do good when their conscience bothers them or when they think they will receive some sort of praise. The believer whose life is marked by good works faithfully plods the path of goodness with a steady determination to do right. Dorcas is an example of one who was faithful and consistent in her practice of good works **". . . this woman was full of good works and almsdeeds which she did"** (Acts 9:36). Oh, that God would enable each of us to faithfully obey the admonitions of I Thessalonians 5:15 and 21 which state: **"See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. . . Prove all things; hold fast that which is good."**

5. True goodness is indiscriminate and impartial in the pursuit of good works. No matter what the circumstances, or the people involved, the man marked by goodness will seek to do right and to bless others in every situation. Proverbs 24:23 declares: **"These things also belong to the wise. It is not good to have respect of persons in judgment."** Proverbs 28:21 states: **"To have respect of persons is not good: for for a piece of bread that man will transgress."** James 2:1 and 9 contain similar admonitions: **"My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. . . But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."** The man who is marked by

goodness will not seek the welfare and happiness of others based upon the color of their skin, their position in society, or their wealth and possessions. Rather, like his Lord, the good man will shower his good deeds upon all that he comes in contact with. Matthew 5:44-45 declares: **"but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."**

I must once again draw from the gracious pen of Bethune who wrote:

"True goodness is not confined to one or several modes of exhibition, but shows itself in all. The good man is not content with giving to the poor, and relieving the wretched, and exhorting the sinner, and then being harsh to his family, and overbearing to his servants, and haughty to his neighbors. He is gentle and kind to all; affable, courteous, ever ready to oblige, and showing in every word, and look, and gesture, that he wishes to see all happy. Wherever he enters he brings sunshine with him, the sunshine of heaven gleaming from his holy heart upon a shadowed world. . . True goodness is not confined in its objects. As the good man's kindness goes beyond himself to his family, it goes beyond his family to his countrymen, and beyond this countrymen to the world."⁴

6. Finally, genuine goodness will be marked by a desire not to be offensive and critical as you interact with others, especially with those you may not see eye to eye with on certain things. **"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. . . Let not then your good be evil spoken of. . . Let us therefore follow after the things which make for peace, and things wherewith one may edify another"** (Rom. 14:13, 16, 19). It is right and honorable to stand for your convictions, but it is also necessary to maintain a gracious spirit marked by goodness as you endeavor to stand.

OPPORTUNITIES FOR DEMONSTRATING GOODNESS

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Most of our opportunities for demonstrating good deeds will arise out of our every day lives. Not every one can do some newsworthy or heroic deed,

but we can all look for opportunities to demonstrate goodness as we journey through life.

I agree with what George Bethune wrote:

"No one can say that he has no opportunities of doing good, in a world where there are so many poor to be fed, so many sorrowful to be comforted, so many youth to be educated, so many strangers to be taken by the hand, so many sick to be nursed, and above all, so many souls to be saved. He must be blind and deaf, who can see no object of goodness, and hear no call for compassion. . . Our means of doing good may be small, but each of us has enough to be busy with. . ."⁵

1. I think that perhaps the greatest opportunity for demonstrating goodness begins in the home as each member of the family endeavors to please God and promote one another's happiness. It is interesting that many people find it easy to do good deeds for those outside of the home, while finding it hard to do good to those within our family circle. Perhaps the reason for this is because good deeds done outside of the home often draw the praise of men, whereas those good deeds done within the family are often taken for granted and go unnoticed. Whatever the case, fathers/husbands, mothers/wives, and children must all be united in their efforts to demonstrate the grace of goodness if our homes are to be fruitful and God honoring.

Every husband and father has the opportunity for demonstrating goodness by providing an example of godliness, loving leadership, diligence in labor, and integrity of character. Proverbs 13:22 declares: **"A good man leaveth an inheritance to his children's children. . ."** I believe this verse applies to more than just an inheritance of wealth, but also to an inheritance of goodness, morality, and virtue. A truly good man will promote the happiness and well-being of his wife and children by being zealous of good works in the home. Helping your wife and spending time with your children are prime opportunities for demonstrating goodness.

Every wife and mother has several opportunities to demonstrate the fruit of goodness within the home through ministering to the needs of her husband and children. The home is perhaps the woman's greatest and most useful sphere of influence for good. Titus 2:3-5 declares: **"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the**

Continued on page 175

Bible & the Newspaper

Continued from page 175

that such a move would jeopardize national security. Clinton's action keeps the Embassy from moving for at least six months.

In his 1992 presidential campaign, Clinton promised to move the U.S. Embassy from Tel Aviv to Jerusalem, but has taken no action to keep that promise.

"Thou shalt not plow with an ox and an ass together" (Deut. 22:10).

ARCHAEOLOGISTS MAY HAVE FOUND ANCIENT HEBRON, CITY OF ABRAHAM

HEBRON, Israel (EP)—Archaeologists believe they have uncovered the heart of the ancient city of Hebron, home to Hebrew patriarch Abraham.

Excavations have discovered a nine-foot-thick city wall and a fortified tower. Both have been dated to the middle of the Bronze period, about 1700 B.C. Scholars think this is about the time when Abraham came to the city.

According to *News Report from Jerusalem*, the dig has also discovered two stone-walled rooms dating to the same period. Artifacts found in the rooms include a dagger handle, bronze axe heads, two scarabs and some silver jewelry.

"You usually find such things in tombs because people were buried with their belongings, but to find them here on the floor gives us a more precise date," explained Emanuel Eisenberg, who is in charge of the project.

Royal seals from the time of the kings of Israel were found in another layer, clearly identifying the site as biblical Hebron. The site is at the edge of Tel Rumeida, a large mound across which the city is believed to have stretched.

The rights to the site are in dispute. Israel gave most of modern Hebron up to Palestinian control in 1996. The archaeological work was licensed shortly before the Israeli general election in May to do final research at the site before permanent homes are constructed for Israeli settlers. The Palestinians want all of Hebron, and believe the city's few hundred remaining Israelis should leave.

Both Palestinian and Israeli archaeologists say the site should be protected for research, rather than developed for the controversial housing project.

However, a spokesman for the settlers said the excavation has demonstrated Israel's right to the land. "We always knew this was the site of the ancient city; now these excavations have found positive proof of Jewish presence from the time of the patriarchs," said David Wilder. "In terms of Jewish roots and heritage, what more do you need?"

"Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD" (Gen. 13:18).

STUDY LINKS YOUTH VIOLENCE WITH HARD ROCK MUSIC

WASHINGTON, D.C. (EP)—Hard rock music is like a "virus" in American culture contributing to growing youth violence, according to a report released July 8 by the conservative Free Congress Foundation. The report has been endorsed by 18 religious leaders.

The 18-page report, titled "There is a Virus Loose Within Our Culture: An Honest Look at Music's Impact," includes 140 footnotes citing social and behavioral-science research, survey data and other information. The report does not endorse any specific policy proposals or action strategies, but is intended to "provide a solid, factual basis for whatever approach concerned parents and citizens wish to pursue to help America's youth," according to its author, Thomas Jipping, director of the Free Congress Foundation's Center for Law and Democracy.

Jipping says his report "absolutely demolishes" the music industry's claim that popular music does not negatively affect youth. The report notes that the Columbine killers idolized shock-rocker Marilyn Manson, as did other perpetrators in recent incidents of teen violence.

"No one, of course, argues that popular music is the sole cause of youth violence," the report says. "Something as complex as human behavior does not have a sole cause. The question is not whether popular music is the exclusive cause of youth violence (something no one seriously argues), but whether there is any 'basis in truth' for the proposition that some popular music makes a real contribution to youth violence (something only the music industry denies)."

The report found that music surpasses television as an influence in teenager's lives. Studies show that teenagers listen to an estimated 10,500 hours of rock music between the seventh and 12th grades—500 hours less than the total time they spend in school over 12 years.

The report says consumers of negative or destructive messages internalize them more than those who listen to more neutral messages. It contends that themes such as glorifying violence, sex and drug use "are now the rule rather than the exception" in popular rock and rap music.

Religious leaders who have endorsed the report include: John Cardinal O'Connor, Archbishop of New York; Paige Patterson, president of the Southern Baptist Convention; former SBC president Adrian Rogers; and Jerry Falwell, pastor of Thomas Road Baptist Church.

"...the song of fools" (Eccl. 7:5).

VALEDICTORIAN DEFIES PRINCIPAL, EXPRESSES FAITH AT GRADUATION

WINDSOR, N.Y. (EP)—The valedictorian of the class of '99 at Deposit High School in Windsor, New York, defied his principal and included references to God and to his Christian faith in his valedictory speech.

In a written draft of his speech, John Woodford stated that graduating students had made it through the year "through God's grace" and included a poem titled,

"Christ's Seal of Peace." The poem was prefaced with the comments, "Being a Christian makes me no greater a person than anyone else. But I do have the promise of hope and assurance through Jesus Christ. Each of you can have the same assurance."

School authorities objected to the poem and to Woodford's religious remarks. Woodford sought legal advice from the Rutherford Institute, then determined to give the speech and poem as written, and to include a personal invitation to consider Christianity.

The speech was warmly received by Woodford's fellow students and by members of the audience. School officials have elected not to take any action against Woodford.

"The Rutherford Institute is pleased that there are students like John Woodford who are ready and willing to stand up for their right to speak freely without government interference," said Steven H. Aden, litigation counsel for the Rutherford Institute. "We hope that public school administrators take note of [this] example and recognize that students have the right to express their religious faith without being censored out of fear of violating the separation of church and state."

"The wicked flee when no man pursueth: but the righteous are bold as a lion" (Prov. 28:1).

FEDERAL APPEALS COURT BACKS STUDENT PRAYER

ATLANTA, Ga. (EP)—A judge's ruling that restricted the rights of students to pray in Alabama schools was overturned July 13 by the U.S. Court of Appeals for the 11th Circuit. A panel from the court ruled 3-0 that the lower court had wrongly restricted student-initiated prayer at DeKalb County schools.

"We are delighted by the appeals court decision," said Jay Sekulow, chief counsel of the American Center for Law and Justice and deputy attorney general for Alabama. "This decision is a major victory for student religious speech in public schools. It sends a clear message to the ACLU and its allies that censorship of religious speech will not be tolerated in our courts. The license to censor has been revoked."

Sekulow, working with Attorney General Bill Pryor of Alabama, argued the case before a three-judge panel of the appeals court. Sekulow contended that the federal court order issued Oct. 29, 1997 by U.S. District Judge Ira DeMent unconstitutionally restricted religious expression of students.

"We believe [the] decision sends a clear message that religious speech—including student-led and student-initiated prayer—

is constitutionally protected," said Sekulow, who called the decision a "major victory for student religious speech in public schools."

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

HISTORIAN SAYS RECONCILIATION WALK HAS GOOD GOALS, BUT BAD SENSE OF HISTORY

LONDON, England (EP)—Members of the Reconciliation Walk are working their way through the Middle East, apologizing for the Crusades. They are following the path taken by the knights and peasants of the First Crusade, which ended with the capture of Jerusalem from its Muslim rulers in July 15, 1099. Reconciliation Walk members are apologizing for the "fear, greed and hatred" that inspired the Crusades. Their goal is to heal the deep wounds that remain from the bloody battles that raged between the Christian and Muslim worlds.

That may be a good goal, but it is also a "historically ridiculous position," according to British historian Gwynne Dyer, who argued in a recent article that the Crusades "were not an unprovoked attack." Dyer says that during much of the thousand-year war between Christianity and Islam, Christian Europe was on the defensive.

The Crusades "were, in fact, the first successful Christian counterattack after a disastrous four centuries that had seen half the Christian world conquered by Arab armies," argues Dyer.

Muslim armies conquered many nations that had been Christian for centuries, including Egypt, Spain, Syria, Turkey—even Sicily and southern Italy. At one point, a Muslim army made it as far as Tours, about 100 miles from Paris. The First Crusade was launched as the Turkish-ruled Muslim empire threatened to capture Constantinople, the largest city in the world and the capital of Orthodox Christianity. Constantinople finally fell in 1453, and today is known as Istanbul, a Muslim city.

"There is nothing about the First Crusade to apologize for—not, at least, unless the Arabs also feel obligated to apologize for their conquest of Jerusalem in 638," Dyer concludes. "Either nobody is a victim, or everybody is."

"Plead my cause, O LORD, with them that strive with me: fight against them that fight against me" (Ps. 35:1).

BOB SMITH QUITS REPUBLICAN PARTY, CITES HYPOCRISY ON MORAL ISSUES

WASHINGTON, D. C. (EP)—Sen. Bob Smith, who is a presidential candidate, quit the Republican Party July 13, saying he would rather run as an independent than be part of the GOP's hypocrisy on moral issues.

Smith said the Republican party platform is "not worth the paper it's written on" and added, "I've exposed the fraud. It is a fraud and everyone knows it."

Republican leaders are compromising

Continued on page 177

We have a new area code.

It is now

662

the correct phone number is now

662-282-7794

Bible & the Newspaper

Continued from page 176

the party's core valued in an effort to win elections, said the New Hampshire senator, citing issues such as abortion and gun control.

Smith said he would have been willing to stay with the party if GOP front-runner George W. Bush had come out as "a strong advocate of pro-life" and had offered clear positions on other traditionally Republican issues. "I probably would have dropped out and endorsed him," Smith said. "But I don't know what he supports because he hasn't said."

Smith told the National Catholic Men's Conference that he was told by Republican colleagues that abortion is too controversial an issue to discuss. "That's why we're still killing babies, because nobody wants to talk about it," he said. "Well, I'm going to talk about it."

Smith was sharply criticized by various Republican leaders, but discounted their response "This is the establishment," he said. "They're interested in poll numbers. They're interested in how much money you have. They're interested in your name recognition. They've walked away from the principles."

Conservative Republican hopeful Gary Bauer issued a statement saying he would not follow Smith's lead. Bauer urged Smith's supporters "to continue their fight for the ideas we share by joining my campaign for the Republican nomination for president."

Steve Forbes, who is also a Republican candidate for the presidency, called Smith's resignation a "wake up call" for the party. "It's not that Bob Smith is abandoning the Republican Party, it's that the Republican establishment is in the process of abandoning grassroots conservatives," Forbes said.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

U.S. HOUSE PASSES BILL TO PROTECT RELIGIOUS PRACTICE

WASHINGTON, D. C. (EP)—A bill to increase protection for religious expression from government regulation passed the U.S. House of Representatives by a vote of 306-118 July 15.

The Religious Liberty Protection Act (RLPA) enjoys broad support from the Clinton Administration and from major religious groups, ranging from the Christian Coalition to the Anti-Defamation League. It establishes a higher standard of protection for religious expression and requires that government show a "compelling interest" before burdening religious freedom.

If passed into law and upheld by the courts, the law could have a broad effect, protecting expressions of religious faith from broadly applicable laws which burden religion. Examples include: Christian day-care centers in Pennsylvania which are faced with changing their curriculum and hiring practices or being forced to close down; a small church in Florida which was ordered to stop its ministry of

feeding the homeless; Orthodox Jews in a Los Angeles suburb who cannot practice their religion because an ordinance bars houses of worship within walking distance of the area; and home Bible studies in Florida and South Carolina which were stopped for allegedly violating local zoning ordinances.

"It puts some common sense in the murky waters of the First Amendment regarding the separation of church and state," explained Rep. Jack Kingston (R-Ga.).

Chet Edwards (D-Texas), a co-sponsor of the bill, said he has been concerned in recent weeks about bills that would threaten the First Amendment's Establishment Clause in the wake of school shootings in Littleton, Colorado. "The legislation today does not focus on the Establishment Clause, rather it focuses on the importance of the Free Exercise Clause," Edwards said.

The bill is an attempt to reverse a 1990 Supreme Court decision in which the Court abandoned the "compelling interest" test and held that religious expression does not enjoy special protection from generally applicable laws and regulations. Congress attempted to reverse the decision in 1993 with the "Religious Freedom Restoration Act," but that law was struck down by the Court, which said Congress had exceeded its constitutional authority.

RLPA attempts to avoid that constitutional problem by limiting itself to federally funded programs and issues involving interstate commerce, areas clearly within the arena of congressional authority. The bill includes a separate provision protecting religious organizations from restrictive zoning laws.

The use of the commerce clause mirrors the strategy used in the 1964 Civil Rights Act. Rep. Charles Canady (R-Fla.), chief sponsor of the legislation, explained, "We're following in a well-established tradition of protecting civil rights."

But some religious freedom advocates reject RLPA's connection between faith and the U.S. Constitution's "commerce clause." Brian Fahling, senior policy analyst for the American Family Association Center for Law and Policy (AFACLP), said, "The day religion becomes commerce is the day we hand government the keys to our churches."

Other critics object to the broad as-

sumption of powers under the commerce clause. "The first question any lawmaker must ask is, what authority do we have to pass this law? The commerce clause should never be construed to be so elastic as to reach wholly non-commercial activities," said AFACLP Chief Counsel Stephen M. Crampton. "The end of curbing governmental abuse does not and can not justify the means chosen, which is simply beyond the power of Congress."

Michael Farris, president of the Home School Legal Defense Association, echoed that sentiment. "Conservatives who believe that they can protect religious freedom using the expansive reach of the commerce clause—the primary vehicle for every Big Government intrusion into the lives of citizens since the New Deal—cannot expect liberals to resist that same power when their own social agenda is at stake. If the religious beliefs of a home school, a Bible study group or an individual believer constitute interstate commerce, then there is nothing that the federal government cannot control."

Congressional liberals expressed concern that RLPA could be used to protect faith-based discrimination against homosexuals. Rep. Jerrold Nadler (D-N.Y.) offered an amendment that would have allowed only small landlords or employers to use religion on a basis for discrimination against homosexuals. "It is not right to abrogate the civil rights of many Americans in order to protect the religious liberty of other Americans," Nadler said. But Canady argued that Nadler's amendment would make religious liberty less important than other civil rights, and the amendment was defeated 234-190.

Canady said the bill "is designed to provide the fundamental civil right of all Americans to practice their religion with a high level of protection consistent with other fundamental rights."

Many Christian organizations praised the passage of RLPA. Randy Tate, senior vice president for the Christian Coalition, said, "When government agents are putting a halt to Bible studies in private homes, we've crossed the line when it comes to government intrusion into our religious freedoms. By passing this constitutional legislation Congress has taken a positive first step toward restoring the religious liberties of all Americans."

More than 80 religious and civil liberties groups support the measure, including Prison Fellowship, the Southern Baptist Ethics and Religious Liberty Commission, the Baptist Joint Committee, Americans United for Separation of Church and State, the American Jewish Committee, the Family Research Council and the National Council of Churches.

"Render therefore unto Caesar the things which are Caesar's: and unto God the things which are God's" (Matt. 22:21).

GLEANINGS HERE AND THERE

INDIANAPOLIS, Ind. (EP)—A man accused of arson attacks on 12 churches in Georgia and Indiana has been indicted for setting fires at 17 additional churches across the U. S. Jay Scott Ballinger, 36, is charged with burning 29 churches in Cali-

fornia, Georgia, Indiana, Kentucky, Missouri, Ohio, South Carolina and Tennessee since 1994. His girlfriend, a stripper, reportedly accompanied him during 16 of the attacks. Ballinger has been in federal custody since February, when he was arrested after an Ohio church fire that left him severely burned. He has admitted to burning 30 to 50 churches in 11 states between 1994 and 1998. If convicted, he could face up to 215 years in prison and a fine of 3.25 million. The motive for the attacks is unclear, although Ballinger reportedly has a long-standing fascination with Satanism. Ballinger is white, and the churches he attacked were predominately white.

Enrollment shot up 24 percent at member schools of the Council for Christian Colleges and Universities between 1990 and 1996. According to the U.S. Department of Education, there was an increase of only five percent at non-religious private schools and four percent at public universities in the same six years.

These Christian schools do not include institutions like Georgetown University in Washington, D. C., and Notre Dame in South Bend, Ind. Such religiously affiliated schools had an 11 percent increase in enrollment.

In 1990, Council colleges had 97,000 undergraduates. Today, the Council calculates, they have more than 130,000.

WASHINGTON, D. C. (EP)—A group of U.S. Senators have reportedly asked Attorney General Janet Reno to investigate the group Americans United for Separation of Church and State. The request comes in response to a letter sent out by the group's director warning churches that they may lose their tax-exempt status if they distribute Christian Coalition voter guides. In a July 2 letter to Reno, the Senators called the group's actions an attempt to disenfranchise religious voters, and to intimidate Christians into not participating in elections.

RIVERSIDE, Calif. (EP)—A former preacher who raped a teen-age girl in his church office was sentenced to 205 years and eight months in prison, the maximum sentence allowed by law. Kerry Clyde Martin, 43, a former pastor at Temecula Valley Baptist Church, was convicted of 20 counts each of lewd and lascivious behavior and five counts each of rape and statutory rape. Superior Court Judge Russell F. Schooling said, "We have to stand as a civilized society. We cannot stand by idly and watch this activity occur. Our children need protecting."

NEW YORK, N.Y. (EP)—TV viewers should brace themselves for the most vulgar season yet, according to the *New York Times*. "The trend that has turned vulgarity and bodily functions into big-screen entertainment will spread to mainstream television in September," the *Times* reported July 19. "It is all part of what some television executives and social scientists see as the rapid disappearance of most taste and language restrictions in mass

Continued on page 178

The
Trail of Blood
(video lectures)
 by Millburn Cockrell
\$59.95

These are six lectures on the history of the Baptists, on three video cassettes. Shipped postage paid priority shipping to you by the post office. Order from our bookstore.

Bible & the Newspaper

Continued from page 177

media, a trend fueled by shifting standards of what is socially acceptable—and what, for the television industry, is deemed to be financially necessary.” The article suggests that one factor driving the continued decline of standards of public taste is “exposure to news stories like President Clinton’s relationship with Monica Lewinsky, with its open discussions of oral sex and cigars as sex toys.”

MUNICH, Germany (EP)—One of Germany’s best-known television talk show hosts, Jurgen Fliege, has been strongly criticized for making irreverent remarks about God. In an interview with the sex-oriented magazine *Penthouse*, Fliege referred to God as “the gangster above” and denounced the theology of the cross as “black education.” The evangelical media association KEP called for Fliege to be defrocked by his denomination, the Protestant Church of the Rhineland. Fliege defended his remarks, saying that a religious discussion in the red light district must be different from a sermon delivered in church.

JERUSALEM, Israel (EP)—Despite widespread rumors of a miraculous “flow of water” in or near Jerusalem’s Dome of the Rock Mosque, several independent investigations have determined that no such phenomena exists at this time. Christian ministries in Jerusalem investigated after receiving numerous inquiries regarding a stream described in Ezekiel’s 47th chapter. Sources in Jerusalem indicate that Muslim authorities have designed a drainage system that collects rainwater and directs it to ancient cisterns dating back to King Solomon’s First Temple. This summer’s drought in Israel has led authorities to lower a pump into one of the cisterns so the water can be used for garden areas. That irrigation project may be the source of the rumors, according to the International Christian Embassy Jerusalem.

MOSCOW, Russia (EP)—In an unusually public act of discipline, the Russian Orthodox Church removed a bishop who has been repeatedly accused of corruption and sexual impropriety. Church officials said July 21 that Bishop Nikon, 39, would be “retired” from the Yekaterinburg diocese because his work was dividing clergy and believers. The move is intended to end one of the most public scandals in the church’s history. More than 50 priests accused Nikon of demanding large payments for resolving administrative disputes, and also of drunkenness and open homosexuality. Press coverage of the scandal is believed to have forced the church to act. The synod’s ruling does not mention specific allegations surrounding the bishop, and will not remove him from ministry. Instead, he will reportedly be transferred to a monastery northwest of Moscow.

TOKYO, Japan (EP)—Japanese culture

has long viewed suicide as an honorable atonement for failure, but an unprecedented 35 percent increase in suicides has shocked even Japan, according to Mission Network News, which cited economic woes as a key contributing factor. Rich Sysma of Christian Reformed World Missions said the situation is creating opportunities for evangelism. “There’s a lot more pessimism and depression and suicides—people are worried,” he said. “One of the things that Japanese fear most is death, so stressing the message of eternal life and the resurrection that we have in Christ is a theme that really resonates with [the] Japanese.”

SOEST, Germany (EP)—Islam is a growing force in Germany, according to the Central Institute of Islam Archives in Soest. Each year, up to 300 Germans convert to Islam; 146,000 Muslims have taken German citizenship. Germany’s Muslim community numbers 2.85 million from 41 nations, and the percentage of Muslims in Germany is growing because of a higher birth rate than the general population.

The Anti-Hypocrisy Project, a new organization that bills itself as a campaign watchdog group, has accused Vice President Al Gore of hypocrisy because he claims to be a Christian and yet solicits campaign donations from contributors who are homosexual. Recently, the Gore campaign held a fund-raising event in Washington that was billed as the city’s first fund-raiser aimed at the homosexual community, according to an Associated Press report. Peter La Barbera, a staff member of the Family Research Council, directs the Anti-Hypocrisy Project (*Western Recorder*, 6-27-99).

The “new morality is not new—it’s as old as Sodom and Gomorrah. “God is dead” is not new. The new religion is atheism—anti-God. The new economics is feudalism, fascism, and One-Worldism. The new art is anti-art. The new politics is a return to the jungle. We now have so-called “new math,” “new religion,” “new morals.” The “liberals” are deliberately trying to destroy all the eternal verities. Liberalism is atheism concealed. Communism is atheism revealed. If you have a minister who preaches a new moral code, what you need is not new values but a new minister (Tom Anderson in *Straight Talk*, 6-24-99).

President Bill Clinton with the aid of Congress has slashed U.S. Defenses by 50 percent. Why? to provide money for their pay raises and social programs.

The American Baptist Churches USA in late June elected officers to lead the liberal denomination into the next millennium. Trinetta V. McCray of Milwaukee will be president. She, a campus minister and director of Multicultural Relations and a faculty member at Cardinal Stritch College, was previously vice-president of the denomination. She has also served as co-chair of the Alliance of African Women in the Ministry. She promised to work on

“the placement of women within our churches” and finding ways to “reach full racial, gender and theological reconciliation.” In the “Declaration of an Issue of Importance: Jubilee 2000 Debt Relief for the Poorest Nations,” the Board voted overwhelmingly “for the one-time cancellation by the year 2000 of the unpaid debt owed by the world’s poorest countries under a fair process.” Here are the fruits of years of liberal theology.

On its front page July 8, the *Washington Post* reported on a new problem developing in the public schools around suburban Washington. “Eager to avoid pregnancy and hold on to virginity,” the *Post* reported, “an increasing number of teenagers are engaging in ‘a form of intimacy preferred by the President of the United States.’” When parents tried to speak to their daughters,” reported the *Post*, “the girls shrugged off the significance of what they had done. ‘What’s the big deal? President Clinton did it,’ one said” (*Human Events*, 7-16-99).

After an 18-month effort, 66-year-old homosexual activist James Hormel was sworn in June 29, 1999, as U. S. Ambassador to Luxembourg by Secretary of State Madeleine Albright. “Today we send a message that neither race nor creed nor gender nor sexual orientation is relevant to the selection of an Ambassador of the United States,” said Albright. During the swearing-in, Hormel had his hand on a Bible held by his 36-year-old partner Timothy Wu. . .” (*Human Events*, 7-16-99).

Minn. Governor Jesse Ventura (real name is James Jonos) is a Lutheran Church Missouri Synod church member. In his new “profane” book he brags about losing his virginity at 16, visiting prostitutes, and admits he used marijuana and steroids (5-24-*Chr. News*). He was recently the only governor to refuse to declare a day of prayer, but he declared a “Rolling Stones Day.” He promises to veto any anti-abortion legislation (5-31 *CM*). He opposes capital punishment and supports much of the gay rights agenda (*Calvary Contender*, 7-1-99).

Drunk driving kills over 16,000 people a year and injures over a million (3-8 *USN & WR*). Yet the target of liberals’ selective outrage today is tobacco and guns. They hardly complain about liquor. Ted Kennedy, using astounding logic, recently told the Senate: “Without guns, families in Littleton, CO would not be grieving and 15 people would be alive today.” Applying that logic, without a car and alcohol, a young lady at Chappaquiddick might be alive today since he might not have run off the bridge, and might not have left the scene with her drowning in his car (*ibid.*).

Pornography is a \$10 billion a year industry and the third largest source of revenue for organized crime. It exploits/abuses women and children and addicts men (6-99, *NLJ*). An astonishing 86 percent of convicted rapists admitted to regular use of porn (*ibid.*).

Marilyn Manson was ordained in the Church of Satan (6-99 *NLJ*). He wrote in the forward to the book *Satan Speaks* that Church of Satan’s late founder, Anton LaVey, “was the most righteous man I’ve ever known” (*ibid.*).

Boris Yeltsin has appointed Sergei Stepashin as Prime Minister. Otto Latsis of Russian newspaper *Novy Izvestia* called Stepashin “a democratic politician.” As chief of the KGB (now renamed Federal Security Service) Stepashin was the mastermind of the bloody Chechnya invasion. In 1998 he was appointed Interior Minister, which in Russia is not in charge of national parks. The Interior Department controls huge divisions of the best equipped crack troops and controls the Communist police state apparatus. Including under Stepashin’s control is the dreaded Dzerzhinsky Division, named for Cheka founder Felix Dzerzhinsky, who declared concerning Cheka’s purpose, “We stand for organized terror.” As a lifelong Communist Party Member, Stepashin has lived up to that “proud” legacy (Adapted from the *New American*, 6-99).

ROME, Italy (EP)—Why do most first-time missionaries to Italy never return for a second term? Because the satanic influence is so great, says longtime missionary Chuck Hall.

“In Italy today, there are three times as many witches, fortune tellers and spiritual magicians as there are Catholic priests,” said Hall. “They outnumber missionaries, from all denominations, more than 300 times. In fact, the headquarters for the Church of Satan is located in the city of Torino, and part of their daily prayers include the failure and removal of all evangelical missionaries from the country!”

WCOG: PAGAN SOCIALIST “CHURCH”

The shooting rampage of 21-year-old neo-Nazi Benjamin Smith, who killed two people and wounded nine others before committing suicide, focused national attention on the so-called World Church of the Creator (WCOG), to which Smith belonged. WCOG’s self-styled “Pontifex Maximus” is Matthew Hale, a law school graduate who lives at his parents’ home in Peoria, Illinois. Hale claims that the WCOG has a total of 30,000 communicants in 40 states and 22 countries. Hale, who expressed regret that both Smith and his two victims are dead, believes that “we can also reach people now through this unfortunate incident.” The WCOG is a revival of the moribund Church of the Creator (COC), which was founded in 1973 by Ben Klassen, a former state senator from Florida. Although news accounts of the COG/WCOG habitually refer to the organization as part of the “radical right,” the late Klassen (who took a fatal overdose of sleeping pills in 1993) would probably have disputed that description. In an interview published in the May 13, 1982 issue of the *Franklin*, North Caro-

Continued on page 179

Sermon Outline of the Month

CONSTANCY IN RELIGION

Daniel 6:10

Daniel spent most of his life in Babylon. He lived under Nebuchadnezzar, Belshazzar, and Darius the Median. He is now past sixty years of age. The Empire of Media-Persia is ruled by 120 princes with three presidents (Dan. 6:1-2). Daniel is the first of these next to Darius. No sin is recorded against Daniel, although the Bible writers often recorded their own sins. His enemies could find no fault with him, save his dedication to his God (Dan. 6:16, 20).

A decree had been signed by the king which forbade all praying to any god except the king-god. It was against the law of the land to pray. Daniel was a man of prayer. What must he do? Cease praying for 30 days, or pray on?

He continued to pray. His prayer was—

I. HOMELY—"HE WENT INTO HIS HOUSE."

1. He went into his house, not to devise a counter plot, or to indulge in bitter lamentation over his hard lot, but to pray.
2. Though in a heathen country his house was a house of prayer. For him and his house, he will serve the Lord.
3. Every house should be a house of prayer.

II. DIRECTIONAL—"HIS WINDOWS BEING OPEN IN HIS CHAMBER TOWARD JERUSALEM."

1. This was proof of his patriotism. We should remember our country in our prayers (Ps. 5:7; 28:2).
2. He could have closed his window and prayed in the cellar in secret.
 - (1) By such actions he could have avoided the royal edict.
 - (2) He would not give Darius what belonged to God.
3. As a Jew he was to pray toward God's house (I Kings 8:47-50).

III. HUMBLE—"HE KNEELED UPON HIS KNEES."

1. God is to be glorified in our bodies as well as our spirits.
2. Kneeling suggests reverence, humility, and submission.
3. This was the posture of Paul (Eph. 3:14) and Christ (Luke 22:41).

IV. REGULAR—"THREE TIMES A DAY."

1. Daniel had regular seasons of prayer (Ps. 55:17).
2. This rule is not suspended even now that his enemies were watching to find him in act.
3. Prayer to Daniel was more than his necessary food. We eat three times a day. Do we need to pray less? Does not a soul need to be refreshed as well as a body?
4. Hours of prayer can no more be neglected with out consequences than eating and sleeping.
5. Morning saw him on his knees giving thanks for the mercies of the night and asking for guidance for the day.
6. Noon he prayed for grace to continue to serve God for the rest of the day.
7. In the evening he gave thanks for the mercies of the day and asked for rest for this body for the night.
8. If we do not have fixed times of prayer, we will forget.
9. Time in prayer is not lost even in regard with the work of the world.

VI. CONSTANT—"PRAYED. . .AS HE DID AFORETIME."

1. Prayer was his habit, and it would not be suspended now when it is most needful.
 - (1) This was nothing new—not sometime done on the spur of the moment.
 - (2) This he had done from his youth in public and private.
2. Prayer is necessary in our dependent state.
 - (1) We have trials, enemies, and duties to perform.
 - (2) We must have grace to help in time of need.
3. Prayer improves our character, strengthens our graces, refines our temper, contributes to our spirituality, and promotes holiness.
4. The more we have to do with God, the more we resemble Him.
5. He was a busy man (two presidents and 120 princes), but he found time to pray.

VII. FEARLESS.

1. It was death to pray to Jehovah. Daniel saw the lion's den as a short step to paradise.
2. The fear of God raises us above the fear of man. True faith makes men heroes.
3. Nehemiah was told to shut up himself in the temple to save his life, but he did not (Neh. 6:11).
4. Christ was told to flee from Herod for His life, but He did not (Luke 13:30-33).
5. Paul was told he would be put in jail, but he showed no fear (Acts 20:22-24).
6. We must fear God more than man—prefer our faith to our life.

VIII. CHEERFUL—"AND GAVE THANKS."

1. Thanksgiving is a cheerful thing (Ps. 69:30).
2. Daniel prayed and gave thanks. He was thankful in the face of death. Compare Luke

10:21.

3. Thanksgiving must always accompany prayer (I Thess. 5:17-18; Phil. 4:6).
4. Grace enables us to give thanks and rejoice in the prospect of a painful death.

IX. GOD-HONORING—"BEFORE HIS GOD."

1. He realized he was in the presence of God. "His God"—covenant God.
2. Wherever we go God is with us as an observer—our witness and judge.
3. In devotions let us withdraw from the world and appear before God.

X. EARNEST—"MAKING SUPPLICATION" (Dan. 6:11).

1. This is a beseeching or pleading for special and needed mercies; entreaty.
2. Supplication goes with prayer (Eph. 6:18; Heb. 5:7).
3. The Holy Spirit is "the Spirit of grace and of supplication" (Zech. 12:10).
4. He was burdened for more than himself (Dan. 9).

XI. BLESSED (Dan. 6:25-28; I Sam. 2:30).

1. We are to hold fast our profession—hold forth the Word of life—confess with the mouth—let our lights shine.
2. Preachers who will not pray in public places condemned.
3. Our religion must be visible and real to be impressive and profitable.
4. His enemies were punished, and he was saved by an angel of God.
5. Godliness is profitable in all things (I Tim. 4:8).

CONCLUSION.

1. A godly man prays at all seasons, in the gloom of adversity as well as the sunshine of prosperity.
2. Constant prayer is a sign of grace (Job 27:10).
3. There is in this world a hatred of men against dedicated believers.
4. Who will take Christ, His cross, and His crown?

Bible & the Newspaper

Continued from page 178

lina *Franklin Press*, Klassen declared: "We . . . expose Racial Socialism to embrace all the good white people on the face of the globe. . ." In addition to globalist "Racial Socialism," the COC/WCOC founder openly despised Christianity, asserting that "the Jews invented Christ in order to pull down the Roman Empire." The Old Testament, insisted Klassen, was "a culmination of myths"; the New Testament was supposedly fabricated many decades "after the supposed life of Jesus Christ. There is not a shred of evidence that Jesus existed." Predictably, Klassen denied the slaughter of Jews by Hitler's National Socialist (Nazi) regime, declaring that "this along with Christianity, ranks as one of the biggest lies and biggest hoaxes in history." (*The New American*, 6-16-99).

ANNOUNCEMENTS

The Southpark Missionary Baptist Church, 8510 8th Ave S, Seattle, WA, and Pastor James L. Tweet will have a Bible Conference September 3-6. For more information contact Pastor Tweet (206) 762-7857.

The Grace Missionary Baptist Church, 2750 South 53rd West Ave, Tulsa, OK, and Pastor David O'Neal will host a Bible Conference September 24-26. For more information contact Pastor O'Neal (918) 583-8261.

The Sovereign Grace Baptist Church, 3484 F M 92, Silsbee, TX 77656 and Pastor Walter Herin will host a Bible Conference Oct. 15-17. More information later.

The Rogers Grove Baptist Church, Monticello, Ky., and Pastor Wendell P. Furlong will conduct special services Oct. 24-29. The Editor will speak on prophetic themes each service. For more information contact Pastor Furlong (606) 561-8637.

The Sovereign Grace Baptist Church, 400 N. Main, Caldwell, KS 67022 is seeking a pastor. Any interested elder should write to the church.

The East Side Baptist Church, 311 Fifth Street, Benton, Ark., and Pastor Stephen G. Raines will have a Bible Conference Oct. 16, starting at 9:30 a.m. The theme is "What God Has Taught Me." Speakers are Elder Paul Brown, H. R. Coleman, David Phelps, Earl Smith, and the editor. For more information contact Pastor Raines (501) 776-8537.

The Salem Missionary Baptist Church, Willow Hill, Ill., and Pastor Billy Holbrook will host a "Focus on Singles" Conference Oct. 14-17. For more information contact Pastor Holbrook, 2923 E. 1050th Ave., Oblong, IL 62449, or call (618) 592-3806.





World Scene

By G. Russell Evans - Norfolk, Virginia

Runaway Immigration Still a National Scandal



During the past six and a half years, Americans have had enough scandals thrust upon them to fill a new chapter in the *Guinness Book of World Records*—and still going strong!

Here are some shocking "firsts":

First time in history for an elected impeached president. First time, a torrid sex scandal right in the Oval Office. First time, a thousand raw FBI files used against political opponents. First time, an entire White House Travel Office fired without cause. First time, a real genuine co-president (Hillary). First time, a clean sweep of America's defense secrets sold to a major adversary for campaign cash. First time, a U.S. president used dictatorial power to wage war after the Congress refused to declare war (the Clinton-Kosovo War of 1999). There are others, but that's enough to set the stage.

ILLEGALS HERE FOR HANDOUTS

Another scandal of monumental proportions—one that has been glossed over—is the runaway illegal immigration crisis that is flooding the countryside with Mexicans, Chinese, Central Americans and Africans in the most unrestricted open border policy in history—up to 10,000 a day. Nothing else short of nuclear war, will have a more profound impact on America. Within a generation, Hispanics could dominate, English may not be our official language and our heritage could be transformed.

The illegals are here for the handouts and the good life that goes with America—health care, food stamps and free housing, all paid for by American taxpayers and all condoned by politicians who want their votes.

America was founded by immigrants, of course, but once established, quotas were set to control the development and culture desired by the Founding Fathers—all necessary and certainly proper.

Recently, however, particularly during the 1996 presidential campaign, the rules were bent and often blatantly violated in order to bring in immigrants, quickly process them and register them as voters, mostly as Democrats because the Clinton-Gore people were their benefactors. Many had criminal records and couldn't handle English, but these violations were ignored in the rush to register new voters.

TAXPAYERS SUPPORT THE

ILLEGALS

Here are a few examples of what it costs to support the aliens:

* \$14 billion per year for health care. Two million immigrants are non-citizens.

* \$3.7 billion per year in food stamps for non-citizen aliens.

* \$3 billion per year in public housing for non-citizen aliens.

* \$200 per year per American family to pay for the above programs.

Since 1970, the Immigration and Naturalization Service (INS) reports that 27 million immigrants have arrived—over half illegally. Most of them have not been assimilated into our traditions and culture, nor the English language. Since 1984 (15 years), we admitted more aliens than in the past 50 years. Over 80 percent of Americans want reduced immigration.

CLOGGING OUR JAILS TOO

Not only are immigrants crowding our free social programs, but also are clogging our jails and prisons, as many are prone to a criminal nature:

* Fifteen years ago, our prisons held 9,000 criminal aliens, but today the figure is 59,000—almost a seven-fold increase.

* Criminal aliens today occupy one-fourth of prison space and cost U.S. taxpayers \$440 million per year.

* Over one-third of all arrests in Miami are aliens; in Los Angeles, the figure is one-fourth.

All these are drains on taxpayers—leaks that could be stopped with a responsible Congress in Washington. But Washington is not looking. A May 3rd *Washington Times* story gave frightening details of invading and hostile

immigrants pouring into the small community of Douglas, Arizona, 120 miles southeast of Tucson. Mayor Ray Borane reported a mob of 600 illegals storming his town and warned, "I'm worried about a shooting. Things are escalating and will absolutely get worse."

Douglas citizens have petitioned the White house, the Arizona state house and the INS—all of whom have "not responded in any way." Governor Jane Dee Hull refused the community's urgent request for the National Guard to help patrol the border.

The invading aliens leave piles of excrement, soiled diapers and drug syringes that residents are having to remove. The Clinton-Gore budget was to provide 1,000 additional border guards, but apparently shifted the appropriated funds "elsewhere"—to the unconstitutional Clinton Kosovo War perhaps and leaving us "a country without borders."

(Capt. Evans is author of *Death Knell of the Panama Canal?*, available on the Internet at Amazon.com.)

Studies in Genesis by Ron Crisp \$4.00

This is a commentary on the Book of Genesis of 220 pages. A good book for preachers and the Lord's people. Include \$2 for postage and handling.

Order from:
Berea Baptist Bookstore
PO Box 39
Mantachie, MS 38855

Coming in the next issue . . .

Putting God Back in the Public Square by Roy S. Moore
The Fruit of the Spirit is Faith by Tom Ross
The Servant of the Lord by Milburn Cockrell

INDEX

Bible and the Newspaper	p. 175
<i>Brief Catechism of Bible Doctrine</i> by J. P. Boyce	p. 161
Cockrell's Corner	p. 163
<i>Degrees of Punishment in Hell</i> by Thomas T. Martin	p. 161
Forum	pp. 170 - 171
Funnybone	p. 167
Gleanings	p. 164, 171
<i>Loneliness</i> by Rodney C. Minney	p. 172
<i>Millennarianism</i> by A. J. Gordon	p. 168
Sermon Outline of the Month	p. 179
<i>The Coming Glory</i> by William L. Pettingill	p. 161
<i>The Delay in Divine Justice</i> by Milburn Cockrell	p. 161
<i>The Fruit of the Spirit is Goodness</i> by Tom Ross	p. 161
World Scene: <i>Runaway Immigration Still a National Scandal</i> by G. Russell Evans	p. 180

BEREA BAPTIST BANNER Financial Report 6-30-99 to 7-31-99

Beginning Balance	\$1,629.45
RECEIPTS:	
Grace B. C., Corbin, KY	60.00
Big Creek B. C., Wayne WV	300.00
Central Avenue B. C., Tampa, FL	25.00
Sovereign Grace B. C., Silsbee, TX	30.00
Sovereign Grace B. C., Fulton, MS	100.00
Briar Creek B. C., Williamsburg, KY	125.00
Portland B. C., Plumerville, AR	50.00
Berea B. C., Mansfield, OH	50.00
The Lord's C. at Bev. Hills, Goose Creek, SC	50.00
Berea B. C., Mantachie, MS	200.00
Victory B. C., Courtland, VA	100.00
Sovereign Grace B. C., Columbus, MS	50.00
Philadelphia B. C., Decatur, AL	50.00
Morris St B. C., Hobbs, NM	50.00
Mt Pleasant B. C., Chesapeake, OH	100.00
Temple B. Mission, Bristol, TN	40.00
Indore B. C., Indore, WV	100.00
Sovereign Grace B. C., Northport, AL	100.00
South Park M. B. C., Seattie, WA	25.00
Faith B. C., Seffner, FL	50.00
New Testament B. C., Bristol, TN	10.00
Sovereign Grace B. C., Warren, OH	25.00
Grace B. C., Tusla, OK	55.00
New Testament B. C., Goshen, IN	50.00
Berea B. C., Stonington, IL	60.00
Grace B. Mission, Marion, IL	25.00
Ocoonita M. B. C., Keokee, VA	20.00
Hillcrest B. C., Winston-Salem, NC	25.00
J. B. Wild, Flint, MI	20.00
Wayne Huffman, McNeil, AR	140.00
Grace B. C., Georgetown, KY	47.00
Berea B. C., West Point, TN	50.00
Jack Farmer, Mobile, AL	25.00
B. C. of Brimfield, Brimfield, IL	27.00
L. H. Farrell, Long Beach, MS	100.00
Leroy Bullard, Albuquerque, NM	50.00
Bethel B. C., Pasadena, TX	15.00
Bethesda B. C., Odessa, TX	50.00
Landmark M. B. C., Moncks Corner, SC	50.00
Grace B. C., Tulsa, OK	35.00
First B. C., Nappanee, IN	200.00
Don Spickard, Uniontown, OH	10.00
Kenneth Weedin, Mabank, TX	42.05
Ronald D. Street, Norwich, OH	5.00
Grace B. C., Melbourne, FL	15.00
Anonymous	1,071.33
Subscriptions	175.00
Dividing Checks	408.73
Sub Total	\$4,461.11
TOTAL	\$6,090.56

EXPENDITURES:	
Wages:	
Milburn Cockrell	425.00
Sharon Cockrell	800.00
Marsha Kiser	450.00
Christopher Cockrell	350.00
Total Wages	1,975.00
Postage	727.54
Printing	537.14
FICA taxes	143.72
Dividing checks	408.73
Total Expenditure	3,792.13
.....	2,298.43
Bank charge	-11.13
ENDING BALANCE	\$2,287.30

BEREA BAPTIST BROADCAST Financial Report 6-30-99 to 7-31-99

Beginning Balance	\$ 2,865.07
RECEIPTS	
Berea B. C., Mantachie, MS	100.00
Grace B. C., Corbin, KY	100.00
Livingstone B. C., Barboursville, WV	395.39
Oakvale B. C., Danese, WV	50.00
Berea B. C., Westpoint, TN	132.00
Sovereign Grace B. C., Northport, AL	25.00
Briar Creek B. C., Williamsburg, KY	150.00
.....	952.39
TOTAL RECEIPTS	3,817.46

EXPENDITURES:	
Radio Time	819.55
Postage	18.50
Total Expenditures	838.05
Sub Total	2,979.41
Bank Charge	- 2.50
ENDING BALANCE	\$2,976.91

CORBIN, KENTUCKY REPORT

Beginning Balance	\$658.32
RECEIPTS	
Total	658.32
EXPENDITURES:	
WYWY	140.00
Total Expenditures	140.00
ENDING BALANCE	\$518.32