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Modern Dancing in the Light of God's Word

By Ezra Chamberlin Gillentine

(1886 - 1957)

The words "Dance, dancing, dances, and danced" occur twenty-seven times in the Bible: Twenty-two times in the Old Testament, and five times in the New Testament. The word "revelling" occurs two times in the New Testament (Gal. 5:21; I Peter 4:3).

Dancing is an exercise of very ancient date, and has always been expressive of joy whether holy or unholy. Only two kinds of dancing are mentioned in the Bible: One a religious exercise, or service, performed on joyful occasions, in which the sexes never united, as in Exodus 15:20, Miriam and the women of Israel, danced for joy; Jephthah's daughter danced before him, for joy, because of his victory (Judges 11:34); the women singing and dancing for joy



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to meet King Saul, when he returned from his victory over the Philistines (I Sam. 18:6). David danced before the Lord (II Sam. 6:14). In Psalm 30:11, we read that David's mourning was turned into dancing, and he was stripped of his sackcloth and girdled with joy. Thus we see how God brings His people out of trouble and sorrow and gives them joy and praise for Him. Again

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Church Discipline

By Timothy J. Hille

Ashland, Illinois

Read Matthew 18:6-20
text: vs. 15-17

The reason that church discipline is necessary is because of offences, or occasions of stumbling, which must needs come. We know that Jesus instituted His kind of local, New Testament church while here during His earthly ministry, and we know that Jesus gave His kind of church the necessary instructions to carry out the work He had committed unto her. Those instructions include what His churches must do in order to keep themselves pure from worldliness, heresy, and error. Jesus placed His kind of church in the world as a witness of Him: "**Ye shall be witnesses unto me . . . unto the uttermost part of the earth**" (Acts 1:8). The problem is not that the church is in



Timothy Hille

sanctified from worldliness.

Jesus' instructions are needed today more than ever with regards to church discipline. Many churches have simply stopped exercising church discipline altogether, so that

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The Garden of Gethsemane

By Wendell P. Furlong

Burnside, Kentucky

Matthew 26:36-46

The last supper was completed. The words recorded in John, Chapters 14 thru 17, had been spoken. Christ and His disciples passed over the brook into the



Wendell Furlong

garden. It was in a garden that the first Adam fell, by falling prey to the wicked one. In a garden the second Adam, the Lord Jesus Christ, became victor by obedience to His Father. May the Holy Spirit lead and bless us, as we trace our Savior's footsteps.

Gethsemane to our Savior was seven things:

1. His Great Trial: "**He began to be sorrowful and very heavy**" (vs. 37). Mark says, "**sore amazed**" (Mark 14:33). He had heaviness of spirit and

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"**Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee**" (Ex. 20:12).

"**Children, obey your parents in**

The Hidden Ones

By Milburn Cockrell

Mantachie, Mississippi

"**They have taken crafty counsel against thy people, and consulted against thy hidden ones**" (Ps. 83:3).

"**Hidden ones**" comes from the verb (*tzaphan*), which means "to hide, to conceal." It denotes that which is secret, private, inaccessible (Ezek. 7:22), or anything protected or hidden so as to be secure. In the text it refers to those protected by Jehovah and so inaccessible to others by rea-

son of God's loving care. The psalmist said: "**Deliver me, O LORD, from mine enemies: I flee unto thee to hide me**" (Ps. 143:9).

This was especially true of the nation of Israel because of the geographical position of their country. Balaam said: "**For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned**

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the Lord: for this is right. Honour thy father and mother; (which is the first commandment with

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



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The Hidden Ones

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among the nations." The Israelites were off the beaten track of nations, shut in and hidden by the deserts on the east and south, the sea on the west and the mountains to the north.

In all ages God's elect have been his "hidden ones." They were hidden in Christ their Covenant Head from eternity past. Their life is hidden in Him in time, and they are hidden to the men of the world. This title of "hidden ones" is applicable to God's people everywhere and always.

GOD'S HIDDEN ONES

First, believers are hidden because God hides them: "But the king commanded Jerahmeel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but the LORD hid them" (Jer. 36:26). The psalmist said: "Thou art my hiding place and my shield: I hope in thy word" (Ps. 119:114).

While they are hid to demons and the Devil, as well as evil men, they are not hidden to the all-seeing eye of God. "Lord, all my desire is be-

fore thee; and my groaning is not hid from thee" (Ps. 38:9). The Lord declared: "I know Ephraim, and Israel is not hid from me" (Hos. 5:3). "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14). "The Lord knoweth them that are his" (II Tim. 2:19).

Even our spiritual life is hid with Christ in God. Colossians 3:3 declares: "For ye are dead, and your life is hid with Christ in God." The thought here is the believer's union with Christ in death and resurrection. Because this eternal life is hidden with Christ in God, this life is a secret thing to the unsaved world. This also denotes the safety and security of this spiritual and eternal life, for it is beyond the reach of any alien force which might seek to destroy it.

Fanny Crosby wrote:

*He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land;
He hideth my life in the depths of His love,
And covers me there with His hand.*

Second, they are hidden by their own choice: "I flee unto thee to hide me" (Ps. 143:9). "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child" (Ps. 131:1-2). We are admonished in Romans 12:16: "Mind not high things, but condescend to men of low estate." Like their Redeemer, the elect are meek and retiring; they do not love notoriety. They pursue a lonely and unnoticed way. They have no eyes for worldly pomp and power (Jer. 45:5).

The Lord's own are reserved and shrink back from notice. They engage in secret prayer in their closet, knowing the Father, which sees in secret, shall reward them openly (Matt. 6:6). They do not give their offerings to be seen of men, but to the glory of God. Our Lord taught: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they have glory of men. Verily I say unto you, They have their reward" (Matt. 6:1-2). The Lord's people pray and give quietly and avoid everything like ostentation.

Third, in Oriental countries virgins were kept hidden from the lustful eyes of men. Even so, Christ keeps His vir-

gin bride, His little flock, hidden from the lustful eyes of the world. In Solomon's Song the Bridegroom says: "O my dove, that art in the clefts of the rocks, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely" (2:14). Not all the saved are in the bride. Christ's bride is hid among the masses of Christendom. Few professed Christians know who the bride is or what she is. Christ has hid her from the wise and the prudent.

WHAT THIS IMPLIES

First, it implies our preciousness to God. Common and cheap things we do not hide. Achan highly valued the Babylonian garment as well as the silver and gold; therefore he said: "Behold, they are hid in the earth in the midst of my tent" (Josh. 7:21). The man who found the "treasure hid in the field" hid it until he purchased the field (Matt. 13:44). The Lord's people are precious to Him. They are His "jewels" (Mal. 3:17), "a crown of glory" in His hand (Isa. 62:3). Lamentations 4:2 tell us the "precious sons of Zion" are "comparable to fine gold." Because they are precious to Him the Lord hides them from their foes.

Second, they are hid because they are in peril. There is the rage of their enemies who take "crafty counsel against" them (Ps. 83:3). How powerful are the serpentine schemes of their foes. There are the assaults of Satan and his fiery darts. The Lord would not hide them if they were not in danger. God's children are hid that they might be preserved and protected.

Third, believers are in obscurity in this present world: ". . . therefore the world knoweth us not, because it knew him not" (I John 3:1). The unsaved world did not know God the Father, and therefore failed to recognize His Son. Having failed to perceive in the Son the features of the Father, they also fail to recognize those same features in those begotten of God. The mass of lost humanity in its estrangement from God has no true understanding or appreciation for born-again believers. The non-elect world knows nothing of the new nature, which makes us a child of God, for it has never experienced it.

Christ had no honor among men: "He came unto his own, and his own received him not" (John 1:11). On one occasion Jesus Christ declared: "I receive not honor from men" (John 5:41). The followers of Christ fare no better in this world than their Master did: "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are

strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day" (I Cor. 4:10-13). The unrenewed mind does not perceive that these poor, humble, contemned ones are the favorites of Heaven. This is why Christians are treated as the vilest of men (II Tim. 3:12).


Fourth, this implies the love of Him whose hidden ones we are: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . ." (I John 3:1). Here we see the wonderful condescending love of the great God for all His sons by election. It was "in love" He "predestinated us unto the adoption of children by Jesus Christ to himself" (Eph. 1:4-5). It is God's unselfish love that gave us membership in His family. "But God, who is rich in mercy, for his great love wherewith he loved us" (Eph. 2:4). "But after that the kindness and love of God our Savior toward man appeared" (Tit. 3:4). There is nothing like this love among men, seeing it is a permanent gift from God. This love of God lies behind all power and privilege of salvation. "But God commendeth his love toward us, in that, while we were ye sinners, Christ died for us" (Rom. 5:8). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4:10).

WHERE GOD HIDES US

First, God hides us in the pavilion of His grace: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock" (Ps. 27:5). A pavilion was a tent where the king stayed in the center of the army camp, surrounded by all the mighty men at all hours. What a joy to know we are entertained by the King in the tent of His grace. His sovereignty and almighty power will give us the best shelter in the worst of danger. Ten thousand mighty angels will come to our aid, if we need them.

Second, Jehovah hides in the shadow of His hand: "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me" (Isa. 49:2). The word

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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.)

The Purpose of the Death of Christ

IV. TO GATHER THE CHILDREN OF GOD TOGETHER INTO ONE.

Of Caiaphas it is written: **"And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad"** (John 11:51-52).

Verse 52 discloses the nature of Christ death: **"For that nation."** The Greek preposition (*hyper*) translated **"for"** means "on behalf of, instead of," meaning the sheep of the nation of Israel. It shows that Christ's death was of a vicarious and substitutional nature. It was sufficient and efficient for all for whom it was made (I Thess. 5:9-10). Verse 52 tells us of the scope and power of our Lord's death. His sufferings and death had a definite design. He did not die to make possible a gathering into one of elect Jews and Gentiles, but He died to make certain every lost sheep would be gathered into one nation (I Pet. 1:1-2; 2:5-9).

You will note in John 11:52 that God regards sonship as existing before regeneration. The elect of the Jews and Gentiles are called **"the children of God."** First, they were such in the covenant of grace before the morning of time. **"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"** (Ga. 4:6). Christ looked upon them as His relation, assumed their nature, and died in their room and stead. **"And again, Behold I and the children which God hath given me. Forasmuch then as the children are par-**

takers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:13-15).

Second, they were such by divine predestination: **"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will"** (Eph. 1:5). In time they would appear as the children of God by regeneration (Eph. 2:10), by the reception of the divine nature (II Pet. 1:4) and faith (John 1:12-13; I John 5:1).

It is not unusual for generations not yet born to be in advance called **"the children of God"** or **"other sheep."** **"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd"** (John 10:16). **"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine"** (John 17:9). Christ told Paul: **"for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city"** (Acts 18:10). **"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory"** (II Tim. 2:10).

These Jews and Gentiles predestinated to sonship are scattered among the nations (Rev. 7:9), and this is why the gospel must be preached to all nations (Matt. 28:19; Luke 24:47). Spiritually, they are scattered abroad by their fall in Adam, and their own actual sin and transgressions, and are at a distance from God. Geographically, they are scattered abroad in several parts of the world in different races and cultures. Dispensationally, they are scattered through the ages of time like lost sheep (Isa. 53:6).

The ultimate purpose of the death of Jesus Christ is to gather all of those predestinated to sonship into one nation under Christ their Head. **"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him"** (Eph. 1:10). Jesus Christ is Shiloh, **"and unto him shall be the gathering of the peoples be"** (Gen. 49:10 Hebrew text). Then Jew and Gentile will be one new humanity—one great family.

These are gathered together in Christ their covenant Head (Rom. 5:12-21; Eph. 2:13-14). **"Neither pray I for these alone, but for them also**

which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . ." (John 17:20-21). They are gathered together into one in an assembly of baptized believers (Eph. 3:1-6).

These elect ones will be gathered to Christ in the air at the rapture. I Thessalonians 4:17 says: **"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."** Then these children of God will be presented to the Father in Heaven (Heb. 2:10-13; Col. 1:22; Jude 24). These will be gathered into one in the millennium. **"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one"** (Zech. 14:9). **"For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent"** (Zeph. 3:9).

On John 11:52 A. W. Pink says: "Nowhere in Scripture is there a more emphatic and explicit statement concerning the objects for which the Atonement was made. No excuse whatever is there for the vague (we should say, unscriptural) views, now so sadly prevalent in Christendom, concerning the ones for whom Christ died. To say that He died for the human race is not only to fly in the face of this plain scripture, but it is grossly dishonoring to the sacrifice of Christ. A large portion of the human race dies *un-saved*, and if Christ died for *them*, then was His death largely in vain. This means the *greatest* of all the works of God is comparatively a failure. How horrible! What a reflection upon the Divine character!" (*The Gospel of John*, p. 628).

Matthew Poole (1624-1679) has well written on John 11:52: "The evangelist extendeth the sense of Caiaphas's prophecy to Gentiles as well as Jews, according to the extent of the death of Christ, declared in I John 2:2" (*Com.*, Vol. III, p. 342).

Christ did not die to make salvation possible to men if they will receive it by some meritorious faith. He died actually to gather those predestinated to sonship to oneness in Himself. Predestination implies foreknowledge, and that implies calling, justification, and glorification (Rom. 8:29-30). The words that **"he should gather together"** implies power: **"Thy people shall be willing in the day of thy power. . ."** (Ps. 110:3; cf. John 12:32). If just one of the children of God is not gathered into God's family, then Jesus Christ died in vain. This cannot be, for the old prophet said of

our Lord: **"He shall not fail nor be discouraged"** (Isa. 42:4).

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"shadow" is used for protection in the Bible (Isa. 25:4; Ps. 17:8; 36:8). The hand of God covers and defends. His elect are like a person in a shade or shadow who is protected from the heat of the sun. This keeps us safe from the malice of our enemies.

Third, the Most High hides us in the grave: **"O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time, and remember me!"** (Job 14:13). Joseph Caryl says the Hebrew means to hide as a treasure. The bodies of believers are treasures to God as well as their souls. Like Job, we desire to hide in the grave while the wrath of God passes (Isa. 26:20). The grave may take a righteous man away **"from the evil to come"** (Isa. 57:1). God speaks to us as He once did to Jacob: **"I am God, the God of thy father: fear not to go down into Egypt. . . I will go down with thee into Egypt; and I will also surely bring thee up again. . ."** (Gen. 46:3-4).

Fourth, the Almighty hides us under the shadow of His wings: **"Keep me as the apple of the eye, hide me under the shadow of thy wings"** (Ps. 17:8). Some believe there is a reference to a bird which covers her young ones with her wings for protection (Ps. 91:9; Matt. 23:37). It may be a reference to the wings of the cherubim over the mercy seat where God dwelt in the Old Testament times. How near and how safe is such a position! In suffering God draws us closer to Himself (Dan. 3:25; II Cor. 1:5).

Fifth, the Father of mercies hides His children in caves and prisons: **"But this is a people robbed and spoiled; they are all of them snared in holes, they are hid in prison houses: they are for a prey, and none delivereth; and for a spoil, and none saith, Restore"** (Isa. 42:22). The Waldenses hid in the caves in the Alps. The Anabaptists and others did the same. At times God uses human instrumentality in the hiding of His people from their death-dealing enemies. Obadiah told Elijah: **"I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water"** (I Kings 18:13). **"By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child;**

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**and they were not afraid of the king's commandment" (Heb. 11:23).
WHAT BELIEVERS ARE HIDDEN FROM**

God does nothing without a reason. When we read that He hides His own it is for their spiritual and eternal good. First, Jehovah hides saints from the pride of man: **"Thou shalt hide them in the secret of thy presence from the pride of man. . ."** (Ps. 31:20). This is a great deliverance, for the pride of life is the source of many evils. In the secret dwelling place of God believers rest in a peace, which the proud man cannot disturb.

Second, the Lord God hides us from the strife of tongues: **". . . thou shalt keep them secretly in a pavilion from the strife of tongues"** (Ps. 31:20). The tongue is a **"world of iniquity"** (Jas. 3:6), **"an unruly evil, full of deadly poison"** (Jas. 3:8). But the royal pavilion of sovereignty affords us a quiet shelter and a serene security from the sneers and jeers of the wicked. We are kept from slander by the glorious Lord we serve. We are lovers of peace and dwell with the God of peace. Confusion of tongues belongs to the world (Gen. 11).

Third, the Eternal One hides His precious ones from His own Divine wrath: **"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain:** (Isa. 26:20-21). In these verses protection is promised to the God-fearing remnant of Israel in the Great Tribulation. These tribulation saints will have a secret chamber of defense. There will they be **"nourished for a time, and times, and half a time, from the face of the serpent"** (Rev. 12:14). God views the seven-year

tribulation period as **"a little moment"** in comparison to eternity. The Jewish remnant will be hid in wilderness like Noah was hid in the ark during the flood.

Fourth, the God of the Bible hides us from the counsel of the wicked: **"Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity"** (Ps. 64:2). Our God causes the secret counsel of the wicked to be met by His secret providence. He can prevent the cruel design of the wicked. He can defeat all their hostilities.

PRIVILEGES ENJOYED BY THE HIDDEN ONES

First, these believers are taught hidden wisdom: **"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory"** (I Cor. 2:7). There is an ancient wisdom, which God has concealed from the world, but He has made known this to His people by the Spirit. This wisdom is impenetrable to the human intellect. Until a man is born again by the Spirit he can never enjoy this revelation. Jesus Christ declared: **"Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given"** (Matt. 13:11).

Second, to these hidden ones God give hidden riches: **"And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel"** (Isa. 45:3). The hidden treasures of Babylon were nothing in comparison to the treasures in Heaven of the righteous (Matt. 19:21). Eye has not seen, nor ear heard, nor can pen tell, of the things God has prepared for them that love Him (I Cor. 2:9). Being in Christ we have unsearchable riches (Eph. 3:8), for in Him is hid all the wisdom and knowledge of God (Col. 2:3).

Third, the Lord gives the overcomer the hidden manna: **"To him that overcometh will I give to eat the hidden manna, and will give him a white stone, and in the stone a new name written, which no**

man knoweth saving he that receiveth it" (Rev. 2:17). Here there is an allusion to the manna from Heaven in the wilderness (Ex. 16:16-25), and the pot of manna preserved as a memorial in the Ark of the Covenant (Ex. 16:32-34). These Old Testament types pointed to Christ (John 6:47-58), the true spiritual food of the soul. The overcomer is feasting on a bountiful supply of Heaven's best food (John 4:32).

CONCLUSION

1. We are blessed of God to be reckoned among His hidden ones. The Lord has hidden things for these hidden ones.

2. Let us stay in a safe place; let us stay in the secret place of the Most High: **"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land"** (Isa. 32:2). **"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty"** (Ps. 91:1). The Lord Jesus Christ is a safe hiding place from trouble and tribulation, from death and damnation. In the millennium Christ will protect and comfort His people.

Jehodia Brewer (1752-1817) so well wrote in his beloved hymn:

*Hail, sovereign love that first began
The scheme to rescue fallen man;
Hail, matchless, free, eternal grace,
That gave my soul a hiding place,
Against the God that rules the sky
I fought with hand uplifted high;
Despised His rich, abounding grace,
Too proud to seek a hiding place.*

*Enwrapped in thick Egyptian night,
And fond of darkness more than light,
Madly I ran the sinful race,
Secure without a hiding place,
But thus the eternal counsel ran,
"Almighty love arrest that man;"
I felt the arrow of distress,
And found I had no hiding place.*

*Indignant justice stood in view,
To Sinai's fiery mount I flew;
But justice cried with frowning face,
"This mountain is no hiding place,"
Ere long a heavenly voice I heard,
And mercy's angel form appeared;
She led me on, with gentle pace,
To Jesus as my hiding place.*

*Should storms of thundering vengeance roll,
And shake the earth from pole to pole,
No flaming bolt shall daunt my face,
For Jesus is my hiding place,
A few more rolling suns at most,
Will land me safe on Canaan's coast,
Where I shall sing the song of grace,
And see my glorious hiding place.*

3. Those who seek out the hidden ones for persecution and ridicule will one day seek to hide from the wrath of Christ: **"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"** (Rev. 6:15-18). The wrath of the Lamb is exceedingly dreadful!

Modern Dancing

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we read about the dances of virgin Israel (Jer. 31:4). In none of these dances did the sexes unite.

The other kind of dancing was a worldly amusement to which the religious services had been prostituted by the ungodly, and they are associated with "revelry and wantonness" in the Scriptures. Four instances of this kind are mentioned in the Bible:

1. The idolatrous Israelites dancing in honor of the "Golden calf" at Mt. Sinai (Exodus 32:19-29). Certainly God was not well pleased with this affair.

2. The vain and shameless fellows to whom Michal alludes in II Samuel 6:16-20.

3. The ungodly parents mentioned in Job 21:11, whose children dance, and who say unto God: **"Depart from us; for we desire not the knowledge of thy ways"** (Job 21:7-15). I fear we have entirely too many of this kind of parents today.

4. That memorial scene of impiety and revelry which resulted in the murder of John the Baptist (Matt. 14:3-12). Let us observe some of the evils which resulted from this shameful event:

(1) It caused the death of God's great servant, the first Baptist preacher. (2) Because of this incident, all Missionary Baptists should be forever against dancing. (3) It shows to what extent evil women and men will resort to get revenge. (4) It shows the attitude of the world against any man who dares to raise his voice of protest against the open violations of God's law. (5) Any thing that results in the uncalled for death of a Baptist preacher is too bad for Baptists to engage in.

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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
WVSA, Vernon, AL	Sunday 7:00 - 7:30 a.m.	1380	1,000 AM
WLZA, Starkville, MS	Sunday 1:00 - 1:30 p.m.	710	2,500 AM
WCNA, Myrtle, MS	Sunday 12:30 - 1:00 p.m.	95.9	3,000 FM
WCTT, Corbin, KY	Sunday 9:00 - 9:30 a.m.	680	5,000 AM
KARI, Blaine, WA	Saturday 10:30 - 11:00 a.m.	550	5,000 AM
KORE, Springfield, OR	Sunday 8:00 - 8:30 a.m.	1050	5,000 AM
DXRA, Davao City, Philippines	Sunday 8:15 - 8:45 a.m.	783 Khz	10,000 AM
DWSS, Manila, Philippines	Sunday 5:30 - 6:00 p.m.	1494	16,000 AM

Modern Dancing

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MODERN DANCING IN THE LIGHT OF THE SCRIPTURES

1. It is purely a worldly amusement based upon a love of worldly pleasures. Religion, nor Christianity was never designed to make our innocent pleasures less. Its ways are ways of pleasantness, and all its paths are peace (Prov. 3:17). True religion imparts real and substantial happiness. See Rom. 12:1, 2; Phil. 1:27; I Peter 1:15, and I John 2:15, 16.

2. "Revelling" is of the world and appeals to the lower nature of man. The word "reveling" comes from a root word which means "Social dancing; or festivity, with music and dancing." Revelling is as bad as the other things with which it is classed or associated in the Scriptures. See Gal. 5:19-21 and I Peter 4:3. It means to feast in a riotous manner, to carouse. A carouser is a drinker or a reveler. To revel means a riotous feast or to feast with joyous or clamorous merriment.—Webster.

3. Modern dancing is evil both in appearance and in itself. "THEY SAY, 'It is not as bad as some other forms of amusement in which Christians engage.'" "Well, that admission of itself proves "THEY" know it is wrong." ask this question, "Why not, if you are a Christian, quit the other things to which you refer, too? Read here: I Thessalonians 5:22; James 1:27; I Samuel 3:13.

Those of the world who engage in dancing, will tell you there is no harm in dancing, but, at the same time, they know they do not have any confidence in professed Christians who participate in dancing. *Just listen to them!*

4. Modern dancing obscures the light of Christians and causes their good, if they have any good, to be evil spoken of. Paul said: "**Let not then your good be evil spoken of**" (Rom. 14:16). How shall we keep our god from being evil spoken of? by abstaining from the evil things of this world.

Jesus said, "**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). You cannot let your light "**So shine**" and participate in modern dancing. Read also here: Matthew 6:23; Luke 11:35; Phil. 2:15. Is not the light of a "So-called Christian" darkness when he mingles with the world in the dance? Solomon said: "**Train up a child in the way he should go: and when he is old, he will not depart from it**" (Prov. 22:6). I thank the Lord that my mother suc-

ceeded in teaching me that it was wrong to dance.

5. Modern dancing gives offense to good brethren and sisters, in the Lord, therefore it is a sin against Christ. In I Corinthians 8:12 we read: "**But when ye sin against the brethren, and wound their weak conscience, ye sin against Christ.**" It is a great sin to offend or cause one of Christ's little ones to be offended. "**But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea**" (Matt. 18:6). Read also I Corinthians 10:32. Paul's argument is: To give offense to the brethren is a sin against Christ. Modern dancing gives offense to the brethren and wounds their consciences, therefore it is a sin against Christ either to dance or to encourage dancing.

Modern dancing is not only offensive to the brethren, but it defiles the church of God. In I Corinthians 3:17 Paul said: "**If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.**" Paul said this to the Corinthian church, then the church is the "**temple of God.**" Dancing disturbs the fellowship of the church.

6. Every intelligent Christian has doubt about the propriety of dancing. Those who desire to justify themselves in it are always asking the question, "Do you think it any harm to dance?" To ask the question is to answer it. Why do they ask it? Because if they engage in modern dancing they have a guilty conscience, and they want to get you to sanction it if possible. In Romans 14:23, Paul said: "**Whatever is not of faith is sin.**" Do you dance in faith? Do you dance to glorify God? When you are engaged in the dance, can you praise the Lord? Do you really feel that you are honoring Him?

7. The modern dance is wholly incompatible with every known Christian duty. In I Corinthians 10:31 we read: "**Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.**" When one is dancing is he doing it to the glory of God, or does he do it to satisfy his fleshly lust and pleasure? Do men and women pray when they dance? Do they let their requests be made known unto God while in the dance? Can a man or a woman while in the embrace of one of the opposite sex pray an acceptable prayer to God? Read Phil. 4:6 and Rom. 14:19.

8. Modern dancing is the opposite

to the spirit of Christ, and, therefore at war with the entire teachings of the Bible. What spirit is it that leads people to dance? Is it the Spirit of God or the spirit of Satan? If the Spirit of God, why does He not lead us to dance in our churches? Settle this question and the whole proposition is settled. Read Gal. 5:22, 23; Rom. 8:9; Col. 2:6.

MODERN DANCING IN THE LIGHT OF FACTS

It is a fact:

1. That modern dancing leads to greater evils, and tends to immorality and irreligion. As card playing makes gamblers; as dram drinking makes drunkards; dancing makes prostitutes. For proof of this statement ask those who have become prostitutes where they got their start downward.

2. That modern dancing unavoidably tends to the violation of the seventh commandment, Ex. 20:14: "**Thou shalt not commit adultery.**" A modern dancer said of a certain girl with whom he had danced: "I would not give a straw to dance with Miss—. You can't excite any more passion in her than you can in a stick of wood." Oh, "These vain and shameless fellows." A certain young man said, "I have danced with a hundred girls in one year without an evil thought." I have only one of two things to say about this fellow: He was either a down-right liar and void of any conscience at all, or he was simply dead and did not know it.

The New York Chief of Police said, "Seventy-five percent of the abandoned girls of that city fell through the modern dance."

The Christian Commission in its annual report said, "Sixty percent of the fallen girls in St. Louis went through the dance."

Tom Faulkner, an ex-dancing master has said, "By actual investigation of 200 fallen girls, 163 of them fell through the dance; 20 of them fell through strong drink; 10 of them fell on account of low wages, and 7 fell because of abuse and poverty.

Arch Bishop Spaulding of New York said: "In my work, I find 19 out of 20, or 95 percent of fallen girls fall through the dance."

3. That the wise and good of all churches and denominations bear testimony against modern dancing.

4. That modern dancing greatly damages the health, piety and usefulness of those who practice it, especially young ladies. Dresses worn at balls expose the person just as much as decency will at all permit. Dancers frequently dance all night, "Beginning at 9:00 or 10:00 P.M. "till." "**Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death**"

(James 1:15).

5. It is a fact that modern dancing greatly burdens the hearts of faithful pastors, and hinders their usefulness in many ways. Pastors are to declare the whole counsel of God. Paul said to the Ephesian elders: "**Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God**" (Acts 20:26-27). Pastors are commanded to "**preach the word,**" and to preach against such worldliness as dancing is a part of the Word; hence, they must preach against it to be true to God and their responsibility to Him (II Tim. 4:2; Heb. 13:17). Pastors of churches are watchmen over the flocks over which they have the oversight (Ezek. 33:7-9; Acts 20:28).

6. Modern dancing is one of the greatest obstacles in the way of the conversion of dancing sinners, and it actually prevents the salvation of many. Unsaved people, though they may enjoy dancing themselves, do not have any confidence in a professed Christian who dances.

7. It is a fact that no valid excuse can be offered for modern dancing. THEY SAY, "There is no harm in a square dance in a private home; it is a genteel amusement and improves the manners of young people." Will those who engage in the dance answer these questions: "Are those who dance more genteel than those who do not? Do they have better manners? Do they have better health and stronger physical bodies? You know they do not.

THEY SAY, "Young people must and will have amusement, and if they are denied the dance they will despise religion. I challenge you to find the best people in any community, and see if they were once the biggest dancers. There is nothing intellectual about dancing. Even a stupid person, or a monkey can be taught to excel in the art (if it may be called an art) of dancing.

THEY SAY, "There is no use to oppose dancing, for it cannot be stopped." That statement is, perhaps, true enough of sinners, unsaved people, but the genuine child of God, when he sees the evil of it will quit it.

THEY SAY, "City churches favor dances and allow it in their members." Well, suppose they do, does that make dancing right? Does that prove that it is not sinful? Certainly it does not. No sound thinking Christian would agree that because it is permitted in some churches it is right.

THEY SAY, "The churches tolerate worse things than dancing." Suppose they do, does that make danc-

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Modern Dancing

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ing right? Certainly not.

THEY SAY, "Why not reform the dance and make it harmless and useful?" The same has been said of the theater, but every attempt has been a failure. Both the dance and the theater had their origin with Satan and his crowd and therefore cannot be reformed; you cannot reform Satan. A thing that is evil at its base cannot be reformed. To try to reform the dance would be like trying to reform Roman Catholicism, or Communism, or Socialism, or Facism, or any other deadly evil. It is evil to start with; it is evil at its base, and the base is evil. You can't reform Hell; you can't reform the Devil! you can't reform the dance, liquor, or evil. There is no reform for them.

CONCLUSION

*"Once I was fair as the beautiful snow,
With an eye like its crystal, a heart like its
glow;*

*Once I was loved for my innocent grace—
Flattered and sought for the charm of my
face;*

Father, mother, sister, and all,

God and myself, I have lost by my fall;

*The veriest wretch that goes shivering by
Will make a wide sweep lest I wonder too
nigh;*

For all that is on or above me I know

*There is nothing so pure as the beautiful
snow."*

I close this tract with the words of Dr. F. C. Richardson, ex-dancing master:

"The dance hall is the nursery of the divorce courts, the training school of prostitution, and the graduating school of infamy. The various steps are contributed with devilish ingenuity to excite the instincts of sex."

—An old tract

Church Discipline

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they have defiled the temple of God by allowing unholy and ungodly things to continue to be practiced by their members. Other churches exercise church discipline only out of anger, rather than out of love for Christ, whose holy name they are to uphold, and for the backslidden church member who needs to be corrected. God's Word tells us when and how to correctly administer church discipline in a way that is spiritual and God-honoring, and we ought not to let our fleshly, carnal sentiments come before God's Word.

Let us, by the help of God's Holy Spirit, examine Jesus' instructions

upon this important subject: and by examining them, may we be exhorted, admonished, and established in the truth.

First, we note that the leading emphasis behind all church discipline is to be love. "Moreover if thy brother . . ." The one upon whom church discipline is exercised is none other than thy brother, thine own friend and dear one, whose very heart and soul is bound to yours by the love of God. This term is a term of affection. "**Let brotherly love continue,**" (Heb. 13:1). "**But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another,**" (I Thess. 4:9). (Read I John 4:20,21; 5:1-3.) Those who are born of God love others who are also born again, "**because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us**" (Rom. 5:5). The proof that we love the children of God is that we love God and keep His commandments, which include scriptural church discipline.

In the day in which we live, many have mistaken laziness for love. Many are unwilling to take on the responsibility of seeking to correct an erring brother in Christ. I believe such have a lack of love, rather than "a lot of love," for the fellow church member they are refusing to discipline. We know that parents who truly love their children are careful to correct their children and discipline them when necessary. Should not the Lord's churches care for their spiritual children, which are none other than the members of their individual and separate local bodies (II John 1-6)? The beloved apostle writes to one of the Lord's churches, and we find that "**her children**" were "**walking in the truth**" and exercising love for one another by walking after the commandments of our Heavenly Father which He has given to us by and through His dear Son. His commandments include the proper disciplining of erring members, and to not follow this command is to not walk in love toward one another.

The *second principle* which Jesus teaches us is that, in the case of personal offences, *the offended party has the obligation of seeking to make things right with the erring brother: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."* Let me re-emphasize this, that Jesus places the obligation of seeking to put things right upon the one who has been sinned against, not upon the offender. (Surely we can see that this can only be done properly as a labor of love!) When our brother or sister trespasses

against us, we are bound by love and by the instructions of our Lord and Head to seek spiritual reconciliation. This is contrary to our old nature, which, if offended, seeks to lash out in anger and retribution. We, however, are to have the mind of Christ, "**who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously,**" (I Pet. 2:23). Therefore, we are admonished in the scriptures: "**Recompense to no man evil for evil**" (Rom. 12:17), which admonition includes our fellow church members.

This does not excuse us from our responsibility to make things right if we have sinned against another or put an occasion of stumbling in our brother or sister's path (Matt. 5:23,24). If you find that you have sinned against your brothers and sisters in Christ, then your first obligation is to be reconciled to them again. When this is done, God will have respect unto your worship and service.

This is a responsibility which requires humility. One who is lifted up in sinful pride can neither properly seek nor grant true spiritual and God-honoring forgiveness and reconciliation. Why is this duty so important, to seek first personally reconciliation with one who has either been offended or committed an offence? Because, beloved, though "**a brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle**" (Prov. 18:19): "**if he shall hear thee, thou hast gained thy brother.**" He whom thou lovest is gained, fellowship is restored, love is well served, and God is honored in the keeping of His Word. This is our goal.

It may be, however, that "**he will not hear thee**" and so Jesus instructs us further: "**Take with thee one or two more, that in the mouth of two or three witnesses every word may be established.**" He who will not listen to one may listen to two or three loving voices seeking to turn him to the right for the sake of love and the truth. We are to go to some lengths to seek to gain a brother in Christ and a fellow member of His body, the local church. Many times we excuse ourselves from this responsibility because we feel we do not owe anything to one who is "in the wrong". Yet, the Bible bears out the fact that "**charity [love] suffereth long . . . beareth all things . . . endureth all things. Charity never faileth**" (I Cor. 13:4,7,8). Love that will not go to these lengths prescribed by Jesus to gain an erring brother is no love of His, nor is it considered love in His sight.

The instructions of Jesus to have

every word established in the mouth of two or three witnesses is important, because "**if he shall neglect to hear them,**" *the next step* to be taken is to "**tell it unto the church.**" With great pains we ought to seek to keep personal offences from the church as a whole, but often the church must be the judge in such spiritual matters. We ought to then see the importance of the "**two or three witnesses**" prescribed by the Lord in such cases, so that nothing is done in the church by way of discipline simply on the word of one member against another. This principle is so important that we are commanded not to even receive an accusation against an elder or pastor that is not confirmed by "**the mouth of two or three witnesses**" (cf. I Tim. 5:19). When the church exercises discipline, it is not a light matter.

The church has the responsibility to keep herself from sin; therefore, those members who persist in sin and will not repent must be removed from the membership (I Cor. 5:1-8). Sin is a danger to the church because it spreads and spreads until it has contaminated and corrupted the whole. Sin will bring reproach upon the church and upon the name which she bears, the name of Christ. The reason many churches are weak and powerless spiritually is because they do not exercise church discipline faithfully, and sin that is not cut off will grow, placing the whole church in danger.

Church members who persist unrepentant in sin, whether personally, publicly, morally, or doctrinally, are guilty of trampling upon the blood of the Son of God, the seal of the everlasting covenant, of which they profess to be the recipient beneficiaries by their baptism and membership in the Lord's blood-bought visible assembly (Heb. 10:26-29). Those who forsake the assembling of themselves together when their church is meeting to worship God, or live in contradiction to the teachings of the Lord which His church proclaims and upholds, are guilty of showing disdain and contempt for the blood of Christ, for it is His blood which purchased His kind of church (Acts 20:28). If you bring reproach upon the Lord's church, you have shown disrespect for the very blood of God's only begotten Son which He shed at Calvary for His kind of church.

What action, then, is the church to take toward those who are such? "**If he neglect to hear the church, let him be unto thee as an heathen man and a publican.**" These persons mentioned by Jesus in our text were such with whom a righteous per-

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Church Discipline

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son would not keep company; and so we are to regard the unrepentant brother in the same way. We are to remove him from our midst, as the leaven that was to be removed from the houses for the feast of unleavened bread, symbolizing the removal and purging of sin. Thus, by the action of a loving church is a sinful member to be removed from membership in that body.

(Read I Thess. 3:11-15.) The church is not to keep company with those who walk disorderly, not living according to the teachings of the scriptures, which the church is to uphold seeing she is the pillar and ground of the truth. If the erring individual, upon being withdrawn from by the other members of the church, is spiritually ashamed, then God may grant unto that person godly sorrow which worketh repentance. Until then, he is to be admonished as a brother, reprimanded and rebuked and exhorted to repent; but avoided as one who is not living worthy of the blood that was shed on Calvary's tree (I Cor. 5:11-13). You will not win back a church member who has been excluded by socializing with him or her. He or she must first be ashamed and learn not to blaspheme, and then when true repentance is made, he or she may be welcomed back into the fold.

The Lord's kind of church has no need for outside assistance or interference in this matter. **"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."** Each individual church has this responsibility to faithfully exercise church discipline. A church that accepts persons for membership who are excluded from another church is

rejecting the authority which Christ gave His kind of church to **"to judge them that are within"** the church, and I doubt seriously that those who do so will be counted worthy of being in the bride when Christ makes up His beloved from amongst those true churches who have been faithful in all things.

When a person is removed from the membership of the Lord's church, that person does not lose his or her salvation. If that were so, then salvation would be dependent upon church membership and not upon faith in the blood of Christ, **"as it is written, The just shall live by faith"** (Rom. 1:17). Salvation is not by works but by grace. **"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast"** (Eph. 2:8,9). A brother or sister in Christ who is excluded from the church is still a brother or sister, but that brother or sister's actions (or lack thereof, as the case may be) have necessitated that he or she be unto us **"as a heathen man and a publican"** until such time as repentance is made unto reconciliation. When repentance is made, the responsibility of the church is to exercise forgiveness (Matt. 18:21-35). To forgive where there is no repentance and to refuse to forgive where there is repentance both alike go beyond and fall short of what Jesus commands His kind of church.

Before you can be a member in one of the Lord's churches, you must yourself be reconciled to God through faith in His son, whose blood was shed on the cross for guilty vile sinners (Rom. 5:8-10). Jesus died for sin, was buried, and rose again the third day with justification unto life for all who will believe in their heart that He is the Son of God and confess Him as Saviour and Lord. A church member who sins has to repent and make things right with the church. Before

you can be a church member, you have to repent of your sins toward God and look only to Him for salvation and eternal life.

Garden of Gethsemane

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great burden. Only God knows the weight of that iniquity (sin) that He bore for God's elect. **"The Lord hath laid on him the iniquity of us all"** (Isa. 53:6). This was God's Lamb bearing my sin and that of all the elect of God. **"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."**

Saved person, please try to measure that burden! Our sense of sin is about as natural as our clothing. To the alien sinner sin is only a trifle, to the Holy Son of God it was most heavy. It caused Him to fall to the earth in grief (vs. 39).

2. His Intense Sorrow: **"He began to be sorrowful"** (vs. 38). Then He said: **"My soul is exceeding sorrowful, even unto death"** (vs. 38). Why? Our blessed Lord is entering into the very purpose that became the God-man (Matt. 1:21). He was entering into the relationship of the sinner's substitute for which the Father would be satisfied (Isa. 53:10-12). Both sin and suffering have been joined together by the righteousness of God.

The sufferings of Christ were the sufferings of great sorrow, heart sufferings. Did He not come unto His own? Why did He come unto His own, and then to the Gentiles (John 1:11-13)? His sorrow was not for fear of death nor was it sorrow of regret or failure, but of pure love and sympathy. He had great sympathy for the holiness of God and man's helpless condition to save himself. Oh, would the Savior make it possible to open our eyes to see, and our hearts strangely warmed to appreciate the "beautiful sadness" of the Son of God (Isa. 53:3-4)!

3. His Lonely Watch. **"Tarry ye here, and watch with me. . . What, could ye not watch with me one hour?"** (vs. 38). That tender heart of our Savior, the man of sorrows, had no fellowship from mankind in His sufferings, but they **"could not."** They slept even while He was in agony, sweating as it were, great drops of blood. No man was there to help Him in such an hour. No man can help the Lamb of God to bare away the sin of God's elect. **"I looked for some to take pity, but there was none; and for comforters, but I found none"** (Ps. 69:20).

4. His Agonizing Prayer: **"He fell on his face and prayed, saying, O**

my Father, if it be possible, let this cup pass from me" (vs. 39). **"He prayed the third time, saying the same words"** (vs. 44). **"He offered up prayer and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared"** (Heb. 5:7). Can you see the great contrast between this prayer and His prayer in John 17?

The awful cup contained desertion and death. It must have been most repulsive to the loving, holy, obedient Son of God. This prayer has a halo of mystery, both deep and glorious, into which carnal thinkers cannot enter. Surely, we must cry out by saying: "Behold, what love!" (I John 3:1).

5. His commitment: **"Nevertheless, not as I will, but as thou wilt"** (vs. 39). My will, not thine, be done, opened the flood gate of sin beyond imagination. Is not His will and determination beyond comprehension? In the wilderness, while tempted of Satan, the will of our Lord Jesus Christ, was as firm and unyielding as the mountains. We will be strong to resist evil in proportion as we are willing to resign our will to the will of God.

The saved will face many temptations in this old world. It will do us well to remember the words and example of Christ when temptation and trouble come. **"Not as I will, but as thou wilt"** (vs. 39).

6. His source of strength: **"There appeared an angel unto him from heaven, strengthening him"** (Luke 22:43). Bless the Lord for this. The place of full surrender to the will of God will always be the place of our strength. Did not Paul, by his spirit say: **"I rather glory in my infirmities, that the power of Christ may rest upon me"** (II Cor. 12:9). The angel of His sufficiency will minister perfect strength in our weakness. Be not overly anxious about the angel, just let His promise be sufficient.

7. His betrayal: **"Behold, he is at hand that doth betray me. While he yet spake, lo, Judas, one of the twelve came"** (vs. 47). Could anything be more heart rending to the Son of God than this? Kissed with traitor lips while covered with sweat of agony on His head and body. Christ had just accepted the awful cup in man's room and stead, and the reward He receives at the hands of depraved men is a hypocritical salutation, condemnation, and death. It is possible to play the Judas at the Lord's table or the Lord's very house.

Satan will find many to do his bidding like Judas of old. But woe are they for their escape is not possible. The wicked are reserved to the day

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Garden of Gethsemane

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of judgment, and shall not go unpunished (Job 21:30 and Prov. 11:21).

CONCLUSION

Salvation! This is the very purpose for which Jesus was born in the city of Bethlehem, lived on earth, died at Calvary, broke the bondage of death, and ascended to the Father's right hand as our great high priest. He there makes intercession for redeemed saints. When we sin cleansing is available (I John 1:9). He calls to Heaven and we leave this realm in due time (Rev. 14:13; Job 14:5). Until that day we have a work to do, as He had a work to do, while on this earth (John 9:4).

While on earth Satan will work in divers manner to infiltrate, hinder, and war against right. Satan will attempt to use evil mankind to bind and blind. He uses the baser sort, against those who attempt right. Many times it may be religious people, but they are blind guides like those who withstood Paul and Silas (Acts 17:5).

Seek to be like Paul of old. Fight the good fight of faith, finish your course, and keep the faith. Know that there is a crown of righteousness which the Lord, the righteous judge, shall give you at that day, and to all that love His appearing (II Tim. 4:7-8).

Remember, saved person. **"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake"** (Phil. 1:29). Thank you Jesus! I shall see your face some glad day (Rev. 22:4).

The Fifth Commandment

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promise;) That it may be well with thee, and thou mayest live long upon the earth" (Eph. 6:1-3).

The Fifth Commandment marks the first commandment in what is called the Second Table. The love of God and the love of man mutually involve each other. There is no distinction between religion and morality; they go hand in hand. According to the First Table, which announces our duties to God, religion is morality looking Godward. According to the Second Table, which announces our duties to man, morality is religion looking manward. The Fifth Commandment acts as a bridge between the two sections of the law, joining the two tables, looking both Godward and manward.

"This command has traditionally been a parent's refuge when young

children misbehave. However, the verse was probably not directed to young children at all, but to mature adults and the way they treated their aging parents. These commandments were not designed initially as catechisms for young children. Instead, they were guidelines for founding a covenant community composed of family units in a tribal federation" (Jay W. Marshall in *The 10 Commandments & Christian Community*, pp. 62-63).

THE MANDATE OF HEAVEN

Please observe the positive duty enjoined: **"Honour thy father and thy mother."** This mandate includes all the duties we owe our relations, although those of children to parent are alone specified. I believe the command is very broad. I believe it includes grandmother, grandfather, stepmother, stepfather, guardians, school teachers, etc. It goes so far as to include political fathers, or magistrates (I Sam. 24:11; Job 29:16; Isa. 49:23; I Peter 2:17). It also includes employers (II Kings 5:13; Matt. 8:6; I Peter 2:18) and ministers of the gospel (Num. 3:13; 27:21; I Kings 18:7; II Kings 2:12; I Cor. 4:15; Gal. 4:19; I Thess. 5:12-13; Heb. 13:7, 17).

To honor our parents is to respect their persons upon all occasions in our conduct toward them. It means we are to obey their lawful commands cheerfully and lovingly, but to honor means much more than to merely obey. It means we are to submit to their rebukes and corrections. It means this honor is never to cease, not even when they are old and gray-headed. In the evening of life aged parents long for the affection and fellowship of their children. At such a time children should honor their parents by returning the love their parents so freely showered on them when they were young. Children can never equal the love of their parents, for they were the instruments of our life. Children can never be such to their parents.

There is a time in life when a child becomes an adult. At this point he must break loose from his parents and make his own life in this world. A man is to **"leave father and mother"** and **"cleave to his wife"** (Matt. 19:5) as they make them a home on earth and become the parents of children. But even when this time comes we must not forget the care and respect due our parents. "As the child grows older, he becomes capable of more disinterested affection, and of the manifestation of more delicate respect, and as the parent grows older, he feels more sensibly the need of attention; and his happiness is more decidedly dependent upon it" (*The Elements of Moral Science* by Francis Wayland, p. 334, 1875 edition).

Urbanization and industrialization

have done much to destroy the extended family of the American home, and it has produced what some call "the nuclear family." Young married couples want to move away from the country and small towns to the big cities of "golden" opportunities. There they think they have a chance to spread their wings, to do things their own way, and to escape parental oversight. By this act they rob themselves of the counsel of parents, brothers, sisters, grand parents, uncles, aunts, and cousins. This young couple and their children get their counsel from radio, TV, and the internet. What they get from these sources may not be in line with the Bible and what the family stands for. This has resulted in broken homes and dishonor to parents and the destruction of the family as a whole.

PARENTAL AUTHORITY

God has authority over all men, being their Sovereign, Creator, and Sustainer. It has pleased Him for the good order of society to invest some with authority over others. Parental authority is one of the forms in which God gives authority. The parent is to his child the representative and symbol of God, for the parent is the child's provider, protector, teacher, and law-giver. What the Lord is to us, we are to our children.

The relationship between an earthly father and his son should reflect the relationship between the heavenly Father and His sons. Parents must be imitators of God in the love and care they have for their own offspring. They should study and follow the example of God. They must follow God's mercy, love and justice in the exercising of authority over their children. They must use their authority for the good of the child as does God. If the parent acts otherwise, he violates his duty to his child and to God.

One of the great curses of the modern world is a lack of deep-seated respect for parental authority, beginning in infancy and continuing throughout life. There is great degeneracy and disorder in our society because **"the child shall behave himself proudly against the ancient, and the base against the honorable"** (Isa. 3:5). When a young man shrinks not from insulting the father whose name he bears, or speaking lightly of the mother whose bosom was his earliest home, he has become a traitor to his parents and an outlaw to God. When the youth of our nation grow up with the idea that it is unmanly to honor their parents, the very foundation stone of our society is unsettled, heaving, and soon to collapse. What our country needs is some parents who will rear their children to obey the

Fifth Commandment.

Good family relations provide emotional stability for the home. Deuteronomy 5:16 says: **"Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee."** The emotional strength of the Israelites came from a well-ordered family life. At the very outset of their redemption from Egyptian bondage, the sacredness of family life was taught (Ex. 12:24-27; 13:8-9). The words, **"that it may go well with thee,"** reveals the stability of the home contributed to the stability of the state. No nation can prosper without purity in the home.

Disobedience to parents makes children into bad citizens, and so undermines the state. Absalom, the rebel against parental authority, was also a rebel against civil authority. The child that mocks his parents will have no respect for the school teacher, or the sheriff, or the judge, or the governor, or the president. It is from the family that civil law radiates. Destroy the home, and there is not anything upon which to build the superstructure of a stable government. Our jails and prisons are mostly filled with people from broken homes!

RESPECT DUE TO PARENTS

The Fifth Commandment certainly demands that children respect their parents in all spheres of life. This is the first matter included in the honor of parents. Parents are to be honored because God put them as superior over the children in the home. Hebrews 12:9 makes it plain children are to give the fathers of their flesh reverence. Leviticus 19:3 says: **"Ye shall fear every man his mother, and his father, and keep my sabbaths: I am the LORD your God."**

This reverential esteem of their father and mother involves speaking to them respectfully. When Bathsheba, the mother of King Solomon, made a request, the king said: **"Ask on, my mother: for I will not say thee nay"** (I Kings 2:20). It is written of the virtuous woman of Proverbs 31: **"Her children arise up, and call her blessed."** Joseph, though a great prince in Egypt, bowed to his father and behaved as though Jacob were the prince (Gen. 46:29).

Parents should be respected in the multitude of years. Job 32:7 declares: **"Days should speak, and multitude of years should teach wisdom."** The multitude of years has taught them much wisdom. Their advice is worthy of consideration. Scornful children usually think themselves above and beyond the counsel of their par-

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Abraham and Isaac ascending Mount Moriah. - Genesis 22

The Fifth Commandment

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ents. Those who feel this way shall have much to answer for at the judgment.

I believe the respect demanded in the Fifth Commandment is broad enough to include the respect which young people owe to the aged,

whether they be their immediate parents or not. Leviticus 19:32 gives this charge to the young: **“Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord.”** Not only is the young person to rise up before the aged person, but he is also to **“honor the face of the old man.”** Old people’s credit and comfort must be carefully consulted.

OBEDIENCE DUE TO PARENTS

The second way for children to show honor to parents is by careful obedience to their instructions and advice. This can be seen in the Old Testament. **“My son, hear the instruction of thy father, and forsake not the law of thy mother”** (Prov. 1:8). **“My son, keep thy father’s commandment, and forsake not**

the law of thy mother” (Prov. 6:20). **“A wise son heareth his father’s instruction: but a scorner heareth not rebuke”** (Prov. 13:1). **“Hearken unto thy father that beget thee”** (Prov. 23:22).

The New Testament is in agreement with the Old Testament. **“Children, obey your parents in the Lord: for this is right”** (Eph. 6:1). **“Children, obey your parents in all things: for this is well pleasing unto the Lord”** (Col. 3:20). **“But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God”** (I Tim. 5:4). A child must obey his parents instantly and without question. When a parent speaks the child should echo back obedience, even though it may be against the flesh (Jud. 11:29-37; Esther 2:20).

By God’s command children are responsible to obey the lawful commands of their parents. Children must come when they are called. Go where they are sent. Do what they are told to do. Refrain from what they are told to leave alone. Any failure on the part of children in this respect violates not only the command of the parent but also the command of God. Eli’s sons did not obey their father and the Scripture called them **“sons of Belial”** (I Sam. 2:12, 25).

Parents are even to be obeyed in things which are neither commanded nor forbidden in the Scriptures. An instance of this is seen in the Rechabites whose filial observance was approved by the Lord. The Rechabites refused to drink wine because their father commanded them to let it alone for ever (Jer. 35:6-10). **“and Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: Therefore thus saith the Lord of hosts, the God of Israel; Jonadab the son of Rechab shall not want a man to stand before me for ever”** (Jer. 35:18-19). Indeed the Rechabites have lived long upon the earth as a portion of their seed is still found in Mesopotamia and Yeman until this day.

THE EXAMPLE OF CHRIST

The most profound example of obedience to the Fifth Commandment in all the Bible is Jesus Christ our Lord. Being God, Jesus knew His parents shortcomings better than any other child who ever lived. Surely if He had no problem with being subject to His parents neither should any child. Luke relates that Christ at the

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

PO Box 39

Mantachie, Mississippi 38855

Should a woman lead singing? What about "specials" sung by women? --- Louisiana



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In the eleventh and twelfth verses of First Timothy chapter two it plainly commands the woman to be in subjection to the man and not usurp authority over the man. Leading a mixed congregation in anything including singing would certainly not be an act of subjection but usurpation. Leading singing would also be a matter of teaching others how to sing. The Scriptures plainly command a woman not to teach men which would be the case in a mixed congregation.

In answer to the second part of this question, I see no scriptural reason that a woman cannot sing in church whether in congregational or special singing. In such cases they are still in subjection to the church and are not usurping authority over men. When singing individually or in unison with the congregation they are only repeating what someone else has already written. They in such cases are only doing what the church (including the men) have authorized them to do.

They are not speaking in such a way as to lead, teach, or lord it over the men.

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"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:12).

One of the definitions given in the English dictionary of the word "lead" is: "to be chief of; command; direct" (The World Book Dictionary). When a woman leads singing in a church service, she is usurping authority over the men, and a woman is not to have

any place in the church that would put her in authority over the men.

In singing specials, I do not believe that this places her in authority. I can find nothing in the Scriptures that would cause me to believe that a woman cannot sing specials.

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Since creation God's people have engaged in singing as an act of worship. Singing was an important part of worship in the period of time covered by the rules of the first testament. There can be no doubt as to its importance in the second. The Old Testament emphasis was upon God-honoring singing conducted in ways which would not demean God's Name or His attributes. This can certainly be said about the instruments in the New Testament relating to singing as an act in our worship of God.

It is an obvious inconsistency to speak of God-honoring singing if we follow and use unscriptural methods in our singing. When it comes to the worship services of one of the Lord's true churches we should be very careful to follow the pattern set forth in scripture. As to a woman leading singing in a worship service I would find it to be most difficult to reconcile this practice with Paul's instructions found in I Corinthians 14:34. Not because I have anything against women singing in the church, but because a woman would necessarily (or out of necessity) be required to speak in a mixed assembly of both men and women.

I am convinced that most of the singing, as an act of worship in apostolic days was congregational in nature. Ephesians 5:19, in my view, supports congregational participation. However, I must confess that I am not opposed to the singing of "specials" as they are called, if they are not done in violation of plain scriptural instruction. If a woman sings a "special" song she is not to do so as a means of entertaining the congregation. She is not

to do so in a way which calls attention to herself instead of giving true praise unto her Saviour. She is not to show disregard of biblical teaching by giving a "sermonic exegesis" on the song before she sings. In short, if she (or a man singing special songs) cannot do it solely for the praise and honor of God they need to remain silent. Far too much of the singing in churches of today is done for entertainment and the accolades of the entertainer.

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In light of I Corinthians 14:34-35 and I Timothy 2:9-12 I believe it would be wrong for a woman to lead church in congregational singing. The song leader has to speak in order to announce the songs which a woman is forbidden to do.

The second question is not so easily answered. "Specials" sung by individuals and groups have become quite popular in churches. I have always enjoyed special singing, especially when the songs are God-honoring and sung by people who genuinely love the Lord. I believe that in the Bible most of the singing was congregational. I don't think there is even one instance in the New Testament when a man or woman sang a "special" in a church service. This does not necessarily mean that it is wrong, it just means that Scripture is silent on the matter. As long as a woman does not get up to testify, teach, or preach before or after her song, I don't have a real problem with women singing specials.

TOM ROSS

The Fifth Commandment

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age of twelve **"was subject"** to Joseph and Mary (Luke 2:51), and Luke 3:23 implies this subjection continued until He was thirty years old! The par-

ents of the Savior were poor people and not well educated. Joseph was only His foster father, not His real father. Nevertheless, Christ was subject to them. His whole personal life is a dramatic illustration of obedience to His parents. All children should follow His example.

The Lord Jesus Christ was not only subject to His earthly parents, but He was also subject to His heavenly Father. He once declared: **"For I came down from heaven, not to do mine own will, but the will of him that sent me"** (John 6:38). He on another occasion said: **"I do always those things that please him"** (John 8:29) and added: **"I honour my Father"** (John 8:49).

MUST THE CHILD ALWAYS OBEY?

Quite often I have been asked this question: "Must the child always obey his parents?" The scope of this obedience is limited in Ephesians 6:1 which says: **"Children, obey your parents in the Lord. . ."** Note the words **"in the Lord."** A father might on a few occasions command a child to do something in itself morally wrong. He might tell the child to worship graven images, or to murder someone, or even to lie. Under such circumstances the child must at all hazards disobey the father. The father has no right to set up his will in opposition to God's will. The father has no authority to make or unmake the moral law of God. If a father commands something against God's revealed will, he loses his right to be obeyed (Acts 5:29).

Parents are to teach their children about God and the importance of His service. When they do the exact opposite, children are not obligated to follow their instructions. **"Now, lo, if he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like. . . Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the Father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him"** (Ezek. 18:14, 19-20).

Abraham's life took on a new meaning when he left **"his father's house"** (Gen. 12:1). Ruth became an important woman in Israel when she left her parents and her country behind. Hezekiah rejected the upbringing of his wicked father, Ahaz, and followed in the steps of King David

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Are instruments (especially "drums") wrong in church services? What about "taped music" in church services? -- Louisiana



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Not all instruments are wrong in church services. In the Old Testament worship there were those who played stringed instruments in offering worship to the Lord as they sang Psalms. In the New Testament we are commanded to sing psalms, hymns, and spiritual songs. Many Psalms were sung with musical accompaniment. I don't think that the use of drums in church services is appropriate. Drums are associated with rock and roll music and when they are played they do not soothe the soul. Instead they serve to excite the flesh. Any instrument used to feed the flesh should not be used in the Lord's churches. I don't think any kind of "beat music" is acceptable. So many churches have adopted worldly music in order to appeal to younger hearers. I believe this is dead wrong. Contemporary Christian music is laced with this kind of worldly music and I don't believe it has any place in the Lord's churches.

I do not like canned music simply because you don't know where it comes from. The musicians who play it could be as wicked and worldly as the most carnal rock artist. Godly music sung from the heart accompanied by a musician who loves the Lord is edifying and helpful.

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Many older believers of today are saddened by a departure of so many from the use of the musical instruments used in worship services in our youth—the piano and organ. Although these instruments are still used in many church services it has become

the practice of numerous groups to add all sorts of instruments, including drums, to form something akin to a full-blown orchestra. We are not like the followers of Campbell's teaching against musical instruments in church services, but neither are we like some who want to jazz up their music to sound like honky-tonk music or some rock band!

Stringed instruments like the harp, guitar, etc., can be used in a reverent way in services, and I would not be totally opposed to other types of instruments which can be played softly—but drums—can any of us picture Jesus or the apostles flinging their arms and pounding on drums as a form of music in worship?

Personally I do not like "taped" or "canned music" as some call it. Most of the time when it is used in a church service the singing sounds about as "canned" as the music. Since "taped music" has become so popular countless people have taken up what they call "gospel singing" and needless to say many of them could not carry a tune in a bucket. But I must confess that "taped music" has given some people a door to put on quite a show in religious services. In all honesty I have heard a few people use taped music in singing hymns that were spiritual and honoring to our God, and I give them credit for this, but, in my opinion, very few fall into this category.

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"Praise ye the LORD. Sing unto the LORD a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: let the children of Zion be joyful in their King. Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp. For the LORD taketh pleasure in his people; he will beautify the meek with salvation" (Ps. 149:1-4).

Many times the Scriptures teach us to use instruments of all most every kind to praise God. **"I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee"** (Ps. 144:9). In Revelation 5:8, the four and twenty elders will be given harps and with them they will sing the song of the redeemed. At the beginning of the millennial reign, John heard the voice of harpers harping with their harps (Rev. 14:1-3).

David said: **"Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him"** (Ps. 68:4), and in verse 25, **"The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels."** Strong defines this Hebrew word "timbrels" as: "to play or sound the timbrel, beat, play upon, drum (on a timbrel or other object)."

The song service is a part of our worship. It should always be done with fear and reverence to God. The music should be such that would honor and praise His name. Churches in the past have had members who have played just about every kind of instrument. There have been church bands playing several different kinds of instruments at the same time. These have added to the worship service and have been a blessing to the members. There are some that use taped music in their worship services. I can find nothing wrong with this. In just about every different community, the people have different kinds of music and a different way of singing. We must keep in mind that we have come together to worship and this should be done in a way to praise and honor His great name.

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My answer to this question is based on my own personal likes and dislikes. I know of no scripture that says not

to use drums, but I dislike the use of them in church services because of the way they are normally used in worldly nightclubs, beer joints, in rock music, etc. They tend to get the minds of the listeners on fleshly or worldly ideas instead of spiritual things. I believe that most instruments can be used in church when played in good scriptural songs without being played extremely loud to the extent of drowning out the singing or injuring the hearing of the listeners.

In regards to taped music being used in church services I believe that is determined by who made the music on the tape. I do not believe we should use the music played by groups that we would not let play or sing in our services. I see no difference in playing music made by a Methodist or Pentecostal than letting a Methodist or Pentecostal preacher preach in our services.

I believe the Lord gives every church what the Lord determines they need and we should be satisfied with what the Lord provides (I Cor. 12:18). I would have no objection to playing a tape made by our own church's musicians or singers or even of those of like faith, but never the singing, playing, or preaching of other faiths.

GARNER SMITH

The Fifth Commandment

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(II Kings 18:1-3).

If it comes to making a choice between God or one's parents, children must choose against their parents and for God. It is more important to follow Jesus Christ than to bury one's own father (Luke 9:59-60). A person who loves father and mother more than Christ, is not worthy of Christ (Matt. 10:37). A person who loves his father and mother more than Jesus Christ, cannot be Christ's disciple (Luke 14:26).

PARENTS MUST BE HONORABLE

The command of honoring parents presupposes an honorable element in the parents. The very command—"honor"—involves moral worth on the part of him who is to be honored. In order to receive honor, parents must be honorable. Consider again the words of Ephesians 6:1-4: **"Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise:) That it may be well with thee, and thou mayest live long on the earth. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition**

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of the Lord." Look again at Colossians 3:20-21: "**Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.**" These words are addressed especially to the fathers who often like to turn the moral supervision of their children over to the mothers!

The words of the Apostle Paul suggests the father is to be a Christian. How could a father bring up his child in Christian discipline and education, unless he knows Christ as his personal Savior? How can a child honor his father, unless that father is in his own personal character worthy of being honored? A child may obey a bad father, but he certainly cannot honor his father unless the father is inherently worthy of honor! The child can only pay his reverence of an outward obedience, but he cannot really revere that which is not itself revered.

One son said to his father: "If I have done evil, I have learned it of you." Another father once complained, "Never had a father a worse son than I have." "Yes," said his son, "my grandfather did." The child is the father in a second edition, a looking glass by which the son often dresses himself!

Some fathers provoke their children to wrath by unreasonable commands. Saul commanded his son Jonathan to bring David to him. "**Fetch him unto me, for he shall surely die**" (I Sam. 20:31). Jonathan could not obey this unreasonable command for conscience's sake and was provoked to anger. "**Jonathan arose from the table in fierce anger**" (I Sam. 20:34). Even Christian parents, like King Saul, often err in this matter of excessive discipline. Children, overloaded with requirements and held too tight in a vise, lose all heart in trying to please their parents.

There are a number of other ways parents may provoke their children to anger. They may do so by calling them bad names (I Sam. 20:30). They may do so by using correction which exceeds the fault (I Sam. 20:33-34). This is to be a fool and not a father. They may do so by showing more favor to one than another (Gen. 37:3). To these may be added many more things which should be avoided. Parents must not provoke their children at any stage in life, because that immediately alienates them and creates a generation gap.

HONORED IN OLD AGE

Children should not forget their

parents when they are old and full of years. Our parents brought us into the world and cared for us when we could not care for ourselves. As they cared for us when we were young, even so should we care for them when they are old and in bad health. To do so is only to pay our just debt. Proverbs 23:22 says: "**Despise not thy mother when she is old.**" Then Deuteronomy 27:16 warns: "**Cursed be he who dishonors his father or his mother**" (Deut. 27:16 improved translation).

Joseph nourished his father and family in a time of famine (Gen. 47:12). Ruth gleaned for Naomi though only her mother-in-law (Ruth 2:18). Ruth had a son, Obed, who was by prophecy to be a nourisher of her in her old age (Ruth 4:15). David, though in a state of exile himself, provided for his father and mother to be with the king of Moab until he knew how it would be with him (I Sam. 22:3-4). Jesus Christ made final provision for His mother to be cared for by John after His death (John 19:26-27).

It is a sad commentary upon our generation that many children care little for their parents in their old age. To the everlasting shame of our professed Christian society, thousands of elderly parents are living at the poverty level. If it were not for governmental agencies and senior citizens groups, many old people would starve to death. In all too many cases the children are able but simply unwilling to provide for their parents. Proverbs 30:17 says to such people: "**The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.**"

Adam Clarke (1762-1832), the famous commentator related this incident in his life: "My mother was a Scotchwoman and very stern in teaching of God's law to her children, and in the enforcement of that law in the family, we were reared under it. She often cited Proverb 30:17: "**The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.**" One day she told me to do a certain thing, and I didn't dare to disobey her, but I looked saucy at her, and she stood over me and shook her finger in my face and quoted that proverb. It went through me like a dagger, and the next day I was out in the woods and a raven lit in the tree just above me, saying, 'Caw, caw, caw!'—I threw my hands over my eyes and ran all the way home, crying, 'Oh, my eyes! my eyes! my eyes!'" (Cited by B. H. Carroll in *The Ten Commandments*, pp.

55-56).

The Pharisees had a custom of refusing in certain cases to assist their needy parents. They claimed this right on the ground that what they owned was already consecrated to God. They would exclaim, "**Corban!**"—already devoted. Christ condemned this practice: "**Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. And ye suffer him no more to do ought for his father or his mother; Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye**" (Mark 7:9-13).

SOME REASONS FOR OBEDIENCE

First, children should honor their parents because it is the solemn command of God: "**Honour thy father and thy mother**" (Ex. 20:12). This command is not a debatable matter. This original command to honor father and mother applies to all of us throughout our lives in this world. Those who disregard it will suffer loss of much peace and happiness. All who dishonor father and mother equally dishonors God Who gave this solemn commandment.

Second, for children to honor their parents is to please God: "**Children, obey your parents in all things: for this is well pleasing unto the Lord**" (Col. 3:20). It is the duty of children to please God, and God is pleased when they obey their parents.

Third, obedience to the Fifth Commandment automatically results in the building of habits and character, which will prolong one's life on earth. Paul wrote: "**Honour thy father and mother; (which is the first commandment with promise:) That it may be well with thee, and thou mayest live long on the earth**" (Eph. 6:2-3). The Second Commandment has a promise of mercy; the Fifth Commandment a promise of longevity.

Outward prosperity and long life are blessings promised to those who keep the Fifth Commandment. This is true because an obedient child is saved from the vices and crimes which shorten life and because such obedience is connected with virtuous habits that are conducive to long life. A young boy who obeys his parents will avoid the recklessness and violence which goes with association with bad companions. God in His providence

will watch over those who are obedient to their father and mother. We have His Word on it in this passage of Scripture.

Fourth, it is the law of nature that parents command and children obey: "**Children, obey your parents in the Lord: for this is right**" (Eph. 6:1). This is right because a child is confused unless he is told the bounds of his activities. This is right for it alleviates frustration from a child. A frustrated child constantly has his mind plagued with feelings of rebellion and guilt.

CONCLUSION

1. This Fifth Commandment presupposes that a child knows who his parents are. In this age of adultery and fornication this is not always an easy matter. Add to this sperm banks and artificial insemination by unknown donors, and there is more confusion. In these days of test-tube babies and human cloning, some may never know their biological parents. How can such children honor their parents when they do not know even who they are? Think about having no known parents, no brothers or sisters, no grandpas and no grandmas, no aunts and uncles, and no cousins! I could not blame such children if they blamed society and the government for everything that goes wrong in their lives.

2. I fear the family faces extinction. Parents may soon visit an embryo emporium and buy a baby. Some other person will be paid to go through the painful process of having the infant for them. This baby-buying couple will have two careers, and they will not want to be bothered with a kid. So they will hire professional parents, who specialize in bringing up children. The couple will have visitation rights. Such children will never know their parents or their extended family.

3. The Fifth Commandment was designed to protect those who might be rendered as unimportant, unproductive, or burdensome. Once a negative verdict is rendered against a person's worth, it discards honor and love and replaces them with spite and contempt. If liberal politicians and social planners succeed in making euthanasia legal, it will be easy to dispose of old parents which are considered a burden to society. Today's reports of "senior abuse" continues to rise at an alarming rate. Some children cannot cope with becoming a parent to their parents. This has triggered the physical and emotional assault of the most aged members of our American Society. The modern world has made it increasingly hard to obey the Fifth Commandment.

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The Fifth Commandment

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4. Let us cease to tinker around with "alternate lifestyles." This is abnormal and unscriptural. Rather than spend our time on such foolishness, let us become realistically involved in being godly mothers and fathers, or, maybe I should say, godly grandpas and grandmas, in our society. We have strayed from the biblical norm. Considering our lack of progress in this area, we may well end up a thousand miles from where we ought to be in the future!

5. I would like to say a word to parents. Our children are not born with Bibles in their heads or hearts. It is the duty of parents to teach their chil-

dren about God and the Bible (Deut. 6:4-9). The teaching in the home should be such that it will cause the child to pass from obedience to his parents to obedience to God. We parents should travail more for the spiritual birth of our children than their natural birth (Gal. 4:19). Let us teach and pray that we shall see the day when our children who bear our image in their faces may bear God's image in their hearts.

6. Then I would speak a word to children. If you know Christ as your Savior, you have a double reason to obey your parents. It is not possible to obey Christ and disobey your parents. If you know not the Lord, you are still responsible to obey your parents. Those who fail to do so will live to regret it here and hereafter.

sexual identity. Phillips was told by his supervisor, a homosexual, that his religious beliefs were interfering with his job performance.

Phillips was fired Nov. 18, 1996, days after filing an Equal Employment Opportunity Commission complaint against his employer.

In October of 1999 a federal jury sided with Phillips and awarded him damages of \$26,000. Six months later a federal judge upheld that ruling and awarded attorneys' fees of nearly \$60,000.

The State of Missouri appealed to the U. S. Court of Appeals for the Eighth Circuit. On July 19, a three-judge panel of that court released a 13-page opinion upholding the lower court's ruling. The appellate court ruled that it is "unlawful" to seek the "termination of a subordinate based on that employee's request for accommodation of his religious beliefs."

"Let the redeemed of the LORD say so, whom he hath redeemed from the hand of the enemy" (Ps. 107:2).

GROUP NAMES SAUDI ARABIA AS WORLD'S WORST PERSECUTION OF RELIGIOUS FREEDOM

SANTA ANA, Calif. (EP)—Among the world's nations that persecute Christians, Saudi Arabia has the dubious honor of being the worst.

In a recently released report regarding religious freedom during the first half of 2001, Open Doors International found Saudi Arabia's government and social persecution of Christians to be the most oppressive of all nations.

Terry Madison, president and CEO of the U.S. branch of Open Doors, told ASSIST News Service that the country "constantly tops our list as the worst persecutor of Christians." Saudi Arabia was rebuked this year by the United Nations Commission on Human Rights for its oppressive policies.

Laos took third place on the Open Doors list. According to reports, the nation in Southeast Asia has stepped up its persecution against Christians in recent years. Laotian officials have pressured believers to sign documents renouncing their faith, while claiming that allegiance to Christianity is in direct violation with loyalty to the government. In the last 18 months authorities have closed almost 60 churches.

Laotian neighbor Vietnam is eighth on the list. Communist authorities in this country have carried out an organized campaign against Christians within the Hmong ethnic minority.

Turkmenistan, listed fifth, was singled out by Open Doors as the setting for escalating persecution. "The country that really jumps out this period is Turkmenistan. The country has followed a worst case scenario. Over a rather short period of time this country managed to develop into a North Korea type of state," said Madison.

Christianity is being systematically wiped out in the nation through church closings and the deportation of foreign church leaders and missionaries. Native Christians are kept under government surveillance and are arrested, harassed and imprisoned frequently, Madison reported.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

PERSECUTION ON THE RISE IN MIDDLE EAST SAY ETHNIC AND RELIGIOUS MINORITIES

WASHINGTON, D.C. (EP)—Christians in the Middle East are experiencing escalating levels of persecution, reports a coalition of American organizations representing ethnic and religious minorities in the region.

The Middle East Christian Committee (MECHRIC) issued a statement June 28 urging the international community to support freedom and human rights in the region, which is notorious for religious and ethnic conflict. The committee is made up of Christian organizations including the American Coptic Association, Syrian Christian Organization, Christian League of Pakistan and the Assyrian Academic Society.

A recent statement from MECHRIC noted six specific areas of persecution against Christians. One major problem afflicting entire communities of Christians is what MECHRIC calls "forced Arabization." In Syria and Iraq, about 2 million people are being forced to assimilate Arab culture and beliefs. "Regimes in both countries are pursuing a policy of cultural and eventually ethnic cleansing, by abolishing the native languages and dispersing the population across the land," said MECHRIC.

The persecution of certain religions is mandated by law in Saudi Arabia and Iran, where it is illegal to practice Christianity, the Ba'hai faith and forms of Islam that do not conform to doctrine recognized by their governments.

Governments oppression is also an issue in Egypt, where the Coptic Christian church has reported numerous instances of discrimination and outright persecution from government agents. MECHRIC reports that Christians of Egypt, estimated at around 12 million, were submitted to systematic political and social discrimination over the past few decades. Recently, Coptic demonstrations in response to public displays against Coptic church symbols were met with excessive violence from police and security forces.

The conflict between Israelis and Palestinians has become an issue of conflict in many neighboring nations, often at the expense of the rights of Christians. In Lebanon, Christians were part of a group

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Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read. Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

CC

NEW GOVERNMENT STUDY SHOWS CONDOMS DON'T PROVIDE 'SAFE SEX'

WASHINGTON, D.C. (EP)—Despite years of "safe sex" education promises to the contrary, a new federal study finds that condoms do not prevent the spread of most sexually transmitted diseases.

The U.S. Department of Health and Human Services revealed in mid-July that scientific data directly contradicts the "safe sex" messages issued by various government agencies, including the Center for Disease Control.

Dr. Tom Coburn, a physician who retired from Congress this year, requested the study. Before his retirement, Coburn authored a law requiring all federal agencies to provide medically accurate information on the role of condoms in preventing disease. Coburn said a panel of independent experts concluded that condoms offer "little protection for the vast majority of sexually transmitted diseases."

Peter Brandt, director of issues response for Focus on the Family, said the study would create a day of reckoning for the safe-sex campaign. "We have a study, all of a sudden, that has blown the whole safe-sex myth apart," Brandt said. "The skeleton is now out of the closet."

Coburn says that despite scientific evidence to the contrary, the Center for Disease Control continues to propagate the condom-based "safe sex" message. "They're scientifically dishonest," said

Coburn, who notes that the CDC's research is based on faulty models that have never been subject to critical peer reviews.

Brandt concluded, "The safe-sex myth is now fully disclosed and it's a lie."

"Abstain from fornication" (I Thess. 4:3).

COURT SAYS STATE WAS WRONG TO FIRE CHRISTIAN FOR VOICING BELIEFS

SPRINGFIELD, Mo. (EP)—The State of Missouri was wrong to fire a social worker who voiced religious objections to licensing homosexuals as foster parents, a federal appeals court has ruled.

"This is an important decision that underscores the fact that the government cannot discriminate against employees because of their religious beliefs," said Francis J. Manion, senior counsel for the American Center for Law and Justice (ACLJ).

The case began in 1996, when social worker Larry Phillips, was dismissed from a job overseeing 80 foster homes. The action came after Phillips protested, on religious grounds, the state's efforts to recruit homosexuals as foster parents. Phillips, who is now 47, resisted orders to grant a foster parenting license to a lesbian. He also expressed concern when the Missouri Department of Social Services placed into that lesbian's home a young girl who was struggling with her

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of 100 people tortured and jailed for holding pro-Israel views. Political and religious oppression against the 1.6 million Christians in that country has been ongoing since the early 1990s, witnesses reported to human rights agencies.

According to MECHRIC, the international community must "raise the issue of survival, freedom and human rights of the Christians and other minorities in the Middle East as an international question, and take the appropriate action. . .As representatives of three million Americans from Middle East Christian descent, [we] will not accept to see American values and support. . .[un]available to our mother communities in the Middle East just because they are Christians."

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

ARRESTS OF LEADERS COULD SIGNAL GOVERNMENT SHUTDOWN OF CHURCHES IN LAOS

VIENTIANE, Laos (EP)—The arrest of eight Christians in late May by Laotian authorities could be the first sign of a larger government campaign against churches in Laos.

Jubilee Campaign, a Christian human rights organization in England, recently received reports regarding the health of the seven church leaders and a church member arrested in late May. The Christians range in age from 30 to 60 years old.

"Three of the detained Christian leaders, Sipasert Phuadaeng, Tem Chanthara and Kong Phaeng Phrasawat, are now too weak to walk, as their health has suffered badly due to the poor prison conditions," reported Jubilee Campaign. "Three of the younger prisoners are being kept handcuffed." The unsanitary environment of the prison is "likely to cause their physical condition to deteriorate drastically."

Jubilee reports that the group had been threatened by police for some time. Several attempts were made to force them to sign affidavits renouncing their religious beliefs, but all of them refused to cooperate. The families of the detainees were also under intense pressure from authorities to abandon their Christianity.

"As an excuse to persecute these Christians for their religious beliefs, trumped up charges have been made against them of so-called anti-government activities and involvement with foreign political movements in order to weaken the government," said Jubilee Campaign.

Arrest and incarceration are tactics that the Laotian government has used for years to stop religious activity among churches. For instance, recently the police have been using such tactics to frighten Christians in Muang Songkhone district to force

them to sign official documents renouncing their faith.

These latest arrests could be a sign that the government plans to step up its interference with church activity. Jubilee Campaign reported that it has received information that the central government of Laos has sent secret orders to local authorities to close down all churches in the whole country, starting in rural areas.

Wilfred Wong, Jubilee's researcher and parliamentary officer, said, "The Communist government in Laos is intent on wiping out the church there. There is an urgent need to mobilize prayer and international pressure on behalf of Lao Christians."

"For thy sake we are killed all the day long; we are accounted as sheep for the slaughter" (Rom. 8:36).

JEWS FOR JESUS HEAD WARNS EVANGELICALS AGAINST FUNDRAISING BY RABBI FOR ISRAEL

CHICAGO, Ill. (EP)—Christians are being deceived by a Jewish rabbi who urges evangelicals to donate funds to help Israel, the executive director of Jews for Jesus warns.

Chicago rabbi Yechiel Eckstein, founder of the International Fellowship of Christians and Jews, has begun a campaign to encourage evangelicals to financially support the poor of Jerusalem. He's appeared on "The 700 Club" and on the Trinity Broadcasting Network to promote this campaign.

But according to David Brickner of Jews for Jesus, Eckstein is no friend to Christians, and instead is involved in siphoning money from unsuspecting evangelicals. "He is a self-promoter more than anything else and he has made a very fine living for himself on the backs of evangelical Christians," Brickner insists. "According to my information, last year his organization raised over \$18 million from evangelical Christians."

Brickner believes that the name of Eckstein's organization could cause evangelicals to mistakenly believe that Eckstein is a Messianic believer in Jesus. Brickner notes that Eckstein fervently opposes Christian evangelism, and has gone so far as to call Southern Baptist outreaches in Chicago "hate crimes."

"Beware of false prophets" (Matt. 7:15).

GLEANINGS HERE AND THERE

BERLIN, Germany (EP)—In July, the German high court approved a new law that allows homosexuals to enter into marriage-like legal arrangements. Germany is the second European nation to give homosexual relationships the legal equivalent of marriage. Last April the Netherlands became the first to approve homosexual marriage. German homosexual couples will be able to "marry" in government offices, share the same sur-

name and must carry out divorce proceedings in order to legally annul the relationship. The law went into effect after the court dismissed two legal cases against it. Those actions were brought to court by officials from two German states, Bavaria and Saxony, who argued that the law undermined traditional family values. The law still faces a constitutional challenge that will be decided in 2002.

JAKARTA, Indonesia (EP)—International Christian Concern (ICC) reports that since January, a total of 1,400 Christians trapped by radical Muslim warriors in the North Maluku islands of Indonesia have been rescued. These Christians are among the more than 7,000 people who attempted to flee Muslims who invaded the islands last year. The Muslim soldiers claim to be fighting a jihad, or holy war, against the native population. Christians who were unable to escape were either hacked to death with machetes or forced to convert to Islam by the jihad warriors under the threat of death. In July, 200 Christians were rescued from one island called Lata-Lata where 1,716 men, women and children were circumcised against their will and forced to convert to Islam. On the island of Halmahera, another 35 were rescued. In a welcomed move, the Indonesian military has stepped up operations against the Islamic militants. Many Christians inside and outside of Indonesia are praying that the military will take the long-awaited action necessary to avert another major attack against the Christians, reported ICC.

BOGOTA, Colombia (EP)—A new Colombian penal code has religious leaders up in arms. The new code, which went

into effect July 24, legalizes bigamy, marriage between siblings, and conditional abortion, according to religious officials. Senit News Agency reports bishops also reminded church members in the predominantly Catholic country that any involvement in an abortion, on the part of the woman seeking the abortion, the health care worker providing it, or a legal official condoning it, could result in automatic excommunication from the church.

WASHINGTON, D.C. (EP)—A \$15.2 billion foreign aid bill passed by the U.S. House of Representatives in late July includes a measure to impose diplomatic and economic sanctions on Palestinians unless they stop terrorist attacks against Israel. The measure requires the president to "assess the steps the Palestine Liberation Organization or the Palestinian Authority has taken to comply with its 1993 commitments to renounce the use of terrorism and all other acts of violence and to assume responsibility over all PLO or PA elements and personnel in order to assure their compliance, prevent violations and discipline violators, including the arrest and prosecution of individuals involved in acts of terror and violence." If the president "determines that such compliance has not occurred," he must impose for at least six months one of the following three sanctions: closure of the Palestinian information office in Washington, which serves as an unofficial diplomatic mission pending Palestinian statehood; designation of the PLO as a "terrorist organization," which would automatically cut off all contact with the financial assistance to Yasser Arafat's government; or limitation of humanitarian assis-

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Funnybone

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

Deacon Jones has a problem staying awake during the Sunday morning sermon of Pastor Brown. This problem is so bad some of the members take bets to see how long Pastor Brown can keep him awake.

The deacon's wife is greatly embarrassed by his behavior, especially when he begins to snore. She has caluses on her elbow from poking him in the ribs in a futile attempt to keep him alert. As a last resort, the other day she brought a small bottle of Limburger cheese, and she put it in her purse last Sunday morning.

When Pastor Brown finished his first point, Deacon Jones was fast asleep. Quietly, Sister Jones opened her purse, took out the bottle of Limburger cheese, and held it under her husband's nose. The deacon sat up straight and, in a voice that

could be heard all over the Possumtrot Baptist Church, said, "Wifee, will you please keep your feet on your side of the bed!"

The other day Bill Tightwad received a severe tongue-lashing from his wife. When he listened in silence, she was the more infuriated; so she picked up a pail of cold water and threw it over him, drenching him from head to foot.

With the water still dripping from him, very calmly he remarked, "After that thunder and lightning, I rather expected a shower."

The other day Bill Tightwad's wife said, "Before we were married, we didn't sit this far apart in the car."

Bill replied, "Well, Dear, I didn't move."

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tance under West Bank or Gaza programs.

TRENTON, N.J. (EP)—A New Jersey man who underwent a sex-change operation can claim transsexualism as a handicap for purposes of antidiscrimination law, a New Jersey appeals court ruled. Attorney Jordan Lorence of the Alliance Defense Fund said the precedent set by the ruling is troubling. "I agree that somebody who's saying they're a transsexual is exhibiting a disorder, but it's certainly not a disorder that should be protected by law," he said. The ruling could be used to force taxpayer support of sex-change operations, or to create civil rights protections for transgendered individuals.

INDIANAPOLIS, Ind. (EP)—The Justice Department settled its tax dispute with the leader of the Indianapolis Baptist Temple, a church whose building was seized late last year to satisfy a \$6 million tax judgment against the church. U.S. District Judge Sarah Evans Barker issued an order July 30 imposing a judgment of \$136,610.04 against Gregory J. Dixon. The order against the 69-year-old pastor closes out the tax case. Dixon and his church refused to withhold taxes from employee paychecks, arguing that the government had no right to turn a church into its collection agency. Dixon suggested that the government will be unable to collect its judgment. "I don't have any money. I don't have any income. I don't have any visible means of support," he said. "I just live by faith and what people give me." Dixon and his wife have retired to Florida, where they live in a mobile home owned by his daughter.

WASHINGTON, D.C. (EP)—The U.S. House of Representatives voted July 31 to reject the cloning of human embryos to be used in scientific research. The 249-178 vote defeated an amendment that would have allowed the creation of embryos exclusively for research purposes. "This is about providing moral leadership for a watching world," said Rep. F. James Sensenbrenner (R-Wis.), chairman of the House Judiciary Committee. "Allowing the creation of cloned embryos by law would enable anyone to attempt to clone a human being." The proposed amendment was offered on a bill backed by the Bush Administration that will ban all human cloning.

WASHINGTON, D. C. (EP)—In the last half of the 1990s the proportion of children living with single mothers declined slightly from about 20 percent to just over 18 percent, reversing a trend that began in the 1960s. Wendell Primus, with the Center on Budget and Policy Priorities, said the new data from the Census

Bureau "means roughly a million children are no longer living with just a single mother." However, the data also shows a corresponding increase in cohabiting couples. Amy Desai marriage and family analyst at Focus on the Family, explained, "Unfortunately many are choosing cohabitation instead of marriage. Part of that may be because they are able to get more welfare benefits if they remain unmarried, and that's a flaw in the welfare system that we need to change."

NEW DELHI, India (EP)—Hindu radicals have published a "hit list" of prominent people worldwide who they condemn as enemies of Hinduism. The Web site HinduUnity.org lists names of 30 people who "will pay for their crimes" against the Hindu religion, the site claims. The list includes Pope John Paul II, Muslim terrorist Osama Bin Laden, Christian broadcaster Pat Robertson, and evangelist Benny Hinn. The site was removed from the Web in June by its Internet service provider, Addr.com, after the company received complaints about HinduUnity.org's content, reports Compass Direct. The site has since been resurrected with help from a radical Jewish group that has joined with the Hindus in condemning Arabs and Muslims. Also included on the list are Pakistani General Pervez Musharraf, former Ku Klux Klan member and aspiring politician David Duke, and Indian politician Sonia Gandhi. Messages on the site say it is owned and operated by the Bajrang Dal, a radical Hindu organization.

DURHAM, N.C. (EP)—Faith helps lower blood pressure in African Americans, according to a study conducted by Duke University Medical Center. Researchers examined a group that included 78 black subjects, monitoring their blood pressure throughout the day. They found that black subjects with higher levels of religious belief had blood pressure readings up to seven points lower than others; no significant difference was seen among whites in the study. "Our findings suggest that 'religious coping' may help buffer cardiovascular disease in African Americans," said researcher Patrick Steffen, who published the findings in the journal *Psychosomatic Medicine*.

FREIBURG, Germany (EP)—A growing number of people in German churches do not believe in God. According to two new studies, significant portions of regular church attendees appreciate the church and Christianity, but do not have biblical views of God, Idea News Service reports that about 17 percent of Catholic and Protestant church members surveyed said they did not believe in God. Only 5 percent of Protestants surveyed said they were "believing church members, adhering to its doctrines." The survey also found that Ger-

man church members have combined Christianity and superstition in order to "create their own religious views and beliefs," said Idea. That practice has been growing in Germany since the 1960s, said sociologist Michael Ebertz.

NEW YORK, N.Y. (EP)—Most Americans identify themselves as Christians, according to a new ABC News/Beliefnet poll. The survey found that 83 percent of Americans call themselves Christians. Another 13 percent of Americans say they have no religion, leaving just four percent adhering to all non-Christian religions combined—Judaism, Islam, Buddhism and others. The survey found that 53 percent of Americans are Protestants, 22 percent Catholic, and 8 percent of other Christian groups. More than one-third (37 percent) of Christians described themselves as born-again or evangelical.

HONOLULU, Hawaii (EP)—The age at which a minor may legally consent to sex was increased from 14 to 16. Gov. Ben Cayetano vetoed the measure, but the Hawaii Legislature voted to override that veto in a special session July 10. The State House voted 48-0 override the veto, while the Senate voted 23-1. It was the first successful veto override vote in state history. Kelly Rosati, executive director of Hawaii Family Forum, praised the action, saying, "Hawaii will no longer be the only state in the nation where adults are legally free to have so-called consensual sex with middle-school students."

LOUISVILLE, Ky. (EP)—Kentucky Baptist Homes for Children was within its rights to fire a lesbian social worker, even though the ministry receives state funds, a federal judge ruled. Judge Charles R. Simpson III dismissed Alicia Pedreira's religious discrimination lawsuit, ruling that she was not discriminated against because of her beliefs, but because of her actions. "The code of conduct, although requiring behavior which is consistent with KBHC's values, leaves the religious freedoms of employees and potential employees unfettered," he wrote. "The civil rights statutes protect religious freedom, not personal lifestyle choices. There is no religious discrimination in an employment policy which does not require and does not inhibit the practice of or belief in any faith."

KHARTOUM, Sudan (EP)—Women and girls forced into slavery by northern Sudanese troops are subject to rape and genital mutilation. A new report released by Christian Solidarity International (CSI) found that most female slaves are victims of sexual abuse and rape by their captors. The slaves are mostly southern Sudanese civilians taken during military raids. Sudan has been split by civil war for over 20 years. Thousands of civilians caught in that conflict have been enslaved by northern military troops. During interviews con-

ducted by CSI with freed slaves, over 80 percent of the women said they had been repeatedly raped by soldiers. Almost 50 percent reported being gang-raped and another 16 percent said their masters had subjected them to female genital mutilation, or female circumcision.

WHALLEY, England (EP)—If you think your pastor tends to go on a bit too long, consider the plight of Chris Sterry's parishioners. The Anglican vicar recently delivered a sermon that went on for more than 28 hours, in a bid to be listed in the Guinness Book of Records for the longest unscripted speech. As he began, the 46-year-old Sterry promised that "this will be a proper sermon, and said, "As a former lecturer on the Old Testament I am looking forward to unlimited opportunity to talk about one of my great enthusiasms." He originally planned to preach for 36 hours, but ended his sermon after 28 hours and 45 minutes because he had finished discussing the first four books of the Bible—his area of specialty. The previous record was 27 hours and 30 minutes. Under Guinness rules, Sterry was not allowed to repeat himself, babble, or pause for more than 10 seconds. He was allowed 15-minute breaks every eight hours but no other breaks, so on occasion he warned his listeners to turn away while he used his "pulpit potty." Members of his audience came and went throughout the marathon sermon.

MELBOURNE, Fla. (EP)—A Florida woman is suing an abortion clinic for refusing to let her leave when she changed her mind about having the abortion. The woman, who filed her lawsuit as Jane Roe II, is basing her suit on the Freedom of Access to Clinic Entrances Act. Although the law was designed to prevent pro-life activists from preventing women from entering clinics, this lawsuit contends that it should protect the right of a woman to leave a clinic. The woman claims that even though she told abortion providers she had changed her mind, they physically held her down on a surgical table and forced her to undergo the procedure. Wendy Wright, spokeswoman for Concerned Women for America, says, "This lawsuit is interesting because this legislation is being used to protect an abortion patient from the abuses brought against her by abortion industry personnel." Susan Wanow of the Abortion Access Project criticized the reasoning behind the lawsuit, saying, "There is a problem in how anti-choice people are trying to use the law to restrict abortion."

WASHINGTON, D.C. (EP)—In one of the most unusual political pairings ever, the homosexual activist group ACT UP-D.C. has joined the Traditional Values Coalition (TVC) in demanding that the U.S. Department of Health and Human

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Services give a full accounting of how \$10 billion in AIDS-prevention money has been spent. TVC Executive Director Andrea Lafferty said, "The Clinton administration has practically give a blank check to the homosexual movement to fund their sexual escapades." For instance, federal funding has been linked to a "safe sex" program that provided erotic phone calls for gay men.

MOSCOW, Russia (EP)—A case against the Moscow branch of the Salvation Army brought by the city's government will be heard by a district court Sept. 11. According to Russia's Justice Ministry, the Salvation Army failed to register as a legitimate religious organization in accordance with a 1997 law that restricts religious activity. The branch's previous application for registration was rejected in 1999. Logistical problems kept the Salvation Army from filing again by the Dec. 31, 2000 deadline. Colonel Kenneth Baillie, head of the Salvation Army in Russia, told the *London Times* that the powerful Russian Orthodox Church was behind the attack against the Moscow branch. "We will not simply fold up our tents and walk away. We will battle this and win," said Baillie. The Army first began work in Russia in 1913, but was shut down by communists in 1923. After the fall of communism, the Army returned in 1992 to help Russia's poor, sick and elderly population. The Salvation Army is registered with Russia's federal government as a legitimate religious organization, but that registration has not changed the status of the Moscow branch. If it loses the legal challenge, the Army's property and programs could be liquidated by the court.

WASHINGTON, D.C. (EP)—Attorney General John Ashcroft has been impressed by President Bush's commitment

to prayer, according to Reuters. "During the first opportunity I had to be in a Cabinet meeting. . . [the president] said, 'Folks, before we begin this meeting I'm going to call on Gen. Ashcroft and ask him [to] invite the wisdom and presence of God in what we do,'" Ashcroft said. "And I thought to myself how ashamed I'd been that so many times in my life I had entered upon great important tasks, and I had cheated myself and those that I had served of a blessing." Ashcroft, an Assemblies of God layman whose father and grandfather were ministers in the Pentecostal denomination, added, "I appreciate a president who welcomes the prayers."

TAMPA, Fla. (EP)—Former televangelist Tammy Faye (Bakker) Messner was the keynote speaker at a homosexual "PrideFest" in Florida in early July. Demonstrators condemned her appearance, handing out leaflets which said, "Tammy Faye, shame on you!" Messner said of her critics, "They need to read what the Bible really says." The *Tampa Tribune* reported that Messner's talk centered on her belief that "God loves you just the way you are." She said, "Like you, I've suffered. We've all been misunderstood. We've all been made fun of. But I'm not going to allow people who don't like me to rent space in my brain."

WASHINGTON, D. C. (EP)—A new Bush Administration proposal seeks insurance rights for unborn children. The proposal would allow states to define a fetus as a person eligible for medical coverage under the Children's Health Insurance Program. Douglas Johnson, legislative director for the National Right to Life Committee, told the *New York Times*, "An unborn child ought to be recognized as a full-fledged member of the human family in law and public policy." The change is intended to allow states to cover pregnant women who presently don't qualify for Medicaid or the children's health program.

A UNITED NATIONS ARMY IS IN THE WORKS

By G. Russell Evans

Norfolk, Virginia

A United Nations Army is a main goal of Kofi Annan, ambitious UN Secretary General on the move for "world governance" and global controls. He means business. He's getting results.

Such a UN Army is in the works, thanks to a recent bill introduced by liberal Rep. James P. McGovern (D-Mass.) for immediate creation of a 6000-man "UN Rapid Deployment Police and Security Force."

FIRST STEP

McGovern's bill is a first step towards a permanent full-scale UN Army which

would control U. S. troops, U. S. weapons and suck up U. S. tax dollars—all threatening our sovereignty and freedoms, guaranteed by our Constitution.

McGovern's bill would doom American soldiers to endless interventions in the internal affairs of whatever nations are targeted by the Marxist leaders of the UN. Indeed, that's what happened under the Clinton-Gore Administration when GIS were dispatched *not* on missions related to U. S. national security, but scattered to Haiti, Bosnia, Serbia and Kosovo.

When President Clinton said he "loathed the military," he too meant business and proved it when he became Commander-in-Chief.

HILLARY STOMPS OUT

Senator Hillary agrees and continued the "loathing" in the Senate Budget Committee where she recently castigated Deputy Secretary of Defense Paul Wolfowitz for defending increased defense spending as "essential to our nation's well-being." Hillary shouted her scorn and then stomped out. She favored more social programs.

Next day, there's hubby Bill sweeping into his swanky presidential suites in Harlem, overlooking Central Park and, just across the way, the United Nations Headquarters which he could savor with satisfaction and nostalgia for his role in advancing "world government" with goals of a UN Army, global taxes and the International Criminal Court—all now in the works and all prodded along by the Clintonite appointees he left behind. The Clintons, too, mean business!

SWEEP OUT CLINTONITES

A first step for President Bush should be sweeping them out, before the UN Army becomes a reality—funded by American taxpayers and manned by American soldiers. So, why hasn't Bush already put his own team in control spots? Why indeed? We recall that he recently endorsed Kofi Annan for a second term as UN Secretary General. So, what's going on? Shouldn't we ask?

His national security advisor, Condoleezza Rice, publicly supports a permanent UN police force. Clinton's Ambassador to the UN Richard Holbrooke wants a "UN Ministry of Defense." Holbrooke and Annan want authority for the UN to "borrow" U. S. military leaders, U. S. troops and U. S. equipment for the UN standing army.

ANNAN CAMPAIGNS

In his push for a global tax, Annan shook down Clinton for \$200,000 for a "UN Rapid Deployment Headquarters" to coordinate UN peace-keeping troops around the world.

In his campaign to force the U. S. Congress to pay more "dues," and loosen up on sovereignty, Annan called us "one of the most selfish nations on earth." In matter of fact, America is by far the most generous and Annan's insult could backfire.

Clinton was the man for Annan! Now, with McGovern, Holbrooke and Clintonites singing the praises, the time is ripe for creating a UN Army that, without question, can threaten our sovereignty and liberty.

MERCENARIES

It is wrong and unconstitutional to force U. S. troops to function as *mercenaries for the United Nations*, taking orders from foreign officers, promoting policies contrary to our national inter-

ests and wearing the blue berets of the UN bureaucrats in their schemes for the New World Order.

Our soldiers are at risk today in foreign lands—not to defend American security or interests, nor even to fight communism—but to serve the goals of the United Nations. This is wrong, very wrong!

SERIOUS THREATS AND DOWNSIDES

Unfortunately, most Americans may not realize the serious threats and other downsides that a UN Army can pose to our sovereignty and liberty.

* The UN calls the shots in the Balkans, North Korea, the Middle East, Africa and other spots—and the U. S. falls in line.

* U. S. troop morale and readiness are poor.

* Clintonites in the State Department promote the New World Order agenda.

* American troops are forced to wear UN uniforms and serve in UN-led operations in Macedonia and Haiti. Billions of dollars worth of U. S. equipment is given to the United Nations, paid by U. S. taxpayers.

* Clintonites in key government posts work to increase UN power in civil rights, law enforcement, trade agreements and foreign policies.

Sadly, our U. S. political leaders have done little against UN usurpation of our sovereignty and liberty—nor against the UN Army.

MILITARY LEADERS

Our military leaders best understand the unacceptable threats of a UN standing army, supplied and manned by Americans. They are going to be loyal to their Commander-in-Chief, of course, but they also know that their fundamental loyalty is to the nation in giving *frank appraisals* in all military matters. *Here and now* is that time!

A United Nations standing army, backed with American troops and American dollars, is a serious move against American sovereignty and freedoms. It is our duty to warn our president and senators and our congressmen that such a UN Army is unacceptable—and ask what they intend to do.

We need to go a step further: Ask the members of the Joint Chiefs of Staff to *speak up against the proposed United Nations Army*—a primary part of their fundamental loyalty to the nation. The address is:

General Henry H. Shelton, Chairman

Joint Chiefs of Staff

The Pentagon

Washington, D. C. 20301

Telephone 703-697-4273

(Captain Evans is author of *The Panama Canal Treaties Swindle: Consent to Disaster* (Signal Books, 1986).)



GLEANINGS

CREATIONISM AND AIRPLANES

By Gail E. Terrell
Cincinnati, Ohio

Many basic chemicals used in living organisms have been prepared in controlled experiments. Such chemicals include sugars, nucleotides, etc. But if we compare these chemicals with a simple life form, like the single celled amoeba, the difference is similar to a few spare parts compared with an airplane.



Gail Terrell

Imagine a jet airplane with all of its complexities. The airplane is a functioning system. Airplane parts do not fly by themselves. However, the parts may be assembled together in proper order, and then the completed airplane may fly. The wing will not fly by itself just as a chemical making up living organisms does not possess life by itself. Whether God prepared the chemicals making up living organisms in ways suggested by some laboratory experiments is not known. However, the Bible is clear that: “. . . **he spake, and it was done; he commanded, and it stood fast**” (Psalm 33:9).

Unfortunately, some men consider the most absurd theories as more probable than God's real creation. George Wald, Professor of Biology at Harvard, is an example of such men and states: “One has only to contemplate the magnitude of this task to concede that the spontaneous generation of a living organism is impossible. Yet here we are as a result, I believe, of spontaneous generation.”

Isn't that a ridiculous statement coming from a biology teacher. If spontaneous generation is impossible from a scientific point of view, we may wonder why evolutionists continue to believe that living organisms “sprang” from non-living matter in the far distant past. The real reason for the broad acceptance of organic evolution is found in II Corinthians 4:3-4: “**But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the**

minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

You can believe all of the Bible from Genesis 1:1 to Revelation 22:21, and you can trust the Bible to be your guide to daily living.

Birth & Conversion of E. C. Gillentine

I was born in Itawamba County Mississippi near old Abney Post Office in the year eighteen hundred eighty six (1886).

My father, John Chambly Gillentine was born in the State of Alabama in the year of 1833. He moved with his parents to Mississippi in 1835 where he spent the remainder of his life. In his twenty-fifth year he entered the ministry and the remainder of his life he spent as a Baptist minister and farmer, as most of the country preachers of his day had to do. He lived in Itawamba County practically all his life. He was pastor of most all the churches of the Judson Baptist Association embracing part of Itawamba and Lee counties during his life time and died as pastor of Hopewell, Bethel, Mantachie and Oak Grove churches at the age of 62.

My mother still lives on the old home place where she through the struggles of many years has brought up all her children, eight in number. All of whom are Christians and were baptized into the fellowship of the old home church.

The old Hopewell church being the old church of my childhood is a dear old spot to me for many reasons. There I have spent many happy childhood days.

I was only in my eleventh year when father died and knew but little, of course, about the hardships of the life of a minister of the Gospel, except I can very well remember that he would often come in from his appointments at a late hour at night, tired, worn and weary and on Monday mornings would arise and go to his farm to labor to support his family.

My father was a most loved and respected man by most all who knew him. He was honest and provided well for his family and served the churches for which he preached at a very great sacrifice. The greatest amount he ever received from any one church for one year's service was (\$34.00) thirty-four dollars.

I was the oldest boy in the family when father died and naturally the responsibility of the farm soon fell on

my shoulders. There were two girls older than I but one of them (Hattie by name) soon married and left a greater responsibility on me. At the age of fourteen I had taken charge of the affairs of the home and the management of the farm, which consisted of about sixty acres of tillable land. We had a hard struggle to make a living but by hard work we managed to “keep the wolf” as we used to say “away from the door.”

At or about the time I was in my eighteenth year (19) I began to realize that I was a lost sinner and that there must be something done for me or I was to be lost in Hell. So I began to seek for some relief. I would read my Bible and go to Sunday School and church trying to get good enough for the Lord to save me. I would try to pray and was beginning to take an interest in singing so I thought as do most people that salvation consisted in what you did and was doing my best as I thought to be religious thinking that the Lord would save me for what I was doing. I really (I do not say this boastfully), was never a very bad boy, that is, I did not get desperately wicked. I could not see the sins that I had committed. So when the Gospel was preached it did not seem to be preached to me at all, but to the other fellow.

There was a little preacher (I say little from two standpoints. 1st a small man and 2nd not a very well informed preacher) by the name of Earnest M. Blount who came into the country and began to preach around and he was a splendid talker and could hold the attention of the folks who went to hear him. He did not last very long but while he did last he did as many others do, attract considerable attention.

It was on the First (1st) Sunday night in August 1903 I went to hear Blount preach that the entire sermon was preached to me. I felt that every word spoken by that “little preacher” that night came directly to me and riveted conviction on me to such an extent that I never was able to get rid of. I went home feeling that I would have been better off if I had not gone to church that night. I spent a restless night. No sleep would come to me. My poor soul was troubled and uneasy. I was really afraid to go to sleep. I passed the night in misery. Next morning I went to work with that great load of sin resting upon me, feeling that I was going to have to go to bed and knowing too, that there was no rest in the bed for me, for I had tried it all night the night before. So I continued to plow and to try to pray until there was no relief seemingly for me. So at the end of the row I left my horse and plow and went a little ways to a small pine thicket and at the root of

one of those pine saplings I knelt and poured out my heart to God. I had seen that there was nothing that I could do that would give me any relief and that I must submit it to one who was able to save and at this place I fully surrendered to God and became willing to trust in the merits of the blood of His dear Son. The burden of sin that rolled upon me so heavy at this time left me. I felt no more its weight. But I was not fully reconciled to accept that that was done there for me as salvation until three weeks later during a revival meeting at Old Hopewell church. I became fully convinced that the Lord was going to do no more for me than He had already done at the end of the row.

I now could know that I was a child of God and can look back to that day until yet and remember how the Lord rolled the burden of sin from my poor soul. I can now say with the Apostle Paul, “**I know whom I have believed and am persuaded that he is able to keep that committed unto him against that day**” (II Tim. 1:12). I can say that I know I have heard the Word of the Lord and have believed on Him that sent Jesus into the world (John 5:24). I could say with David: “**He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings**” (Ps. 40:2).

Even from that time on I have never doubted that the Lord has saved my soul. I have wandered many times into the paths of sin and done many things the Lord did not want me to do, but the spark of God's love has never departed from me.

I was baptized on Thursday about the hour of 1 o'clock in the Greenwood creek at Old Mattox Springs by Eld. W. O. Thornley who was called as pastor of the church shortly after this meeting.

THE ADMINISTRATOR OF BAPTISM

By J. R. Graves

The question is often asked, and it may be asked by the reader, “To whom should I apply for Christian baptism?” The question is an important one; since, if you are not baptized by the proper authority, let the act be what it may, the act is null and void. A foreigner seeking citizenship in this government must apply to an officer

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Gleanings

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of the government, and the one authorized to give him his papers. He may not apply to any officer, and certainly not to an officer of another government. "How, then," you may ask "can I know the proper officer to administer Christian baptism?" It certainly is not by an examination of men and their credentials; but it is required of you to find a church that administers the act which Christ commanded, and for the *purpose* and to the subjects Christ requires, and that church will furnish the proper officer—for it is the church that administers the rite and not the officer, *per se*—he is but the hand, the servant of the church. The ordinances of baptism and the Supper were not intrusted to the ministry to administer to whomsoever they deem qualified, but the *churches*, to be observed by them "as they were delivered unto them" (I Cor. 11:2). Every common reader of the New Testament can easily decide between the different religious societies claiming to be churches of Christ, which one of them all administers baptism as here set forth; for only one denomination does thus administer it.

(*The Act of Christian Baptism*, pp. 51-52)

WARD CONNERLY ON THE BIBLE

As a young man, my grandmother heavily influenced me. "Mom," as I called her, was a very religious woman. She often required me to read the Scriptures. After reading each passage, she would ask me what moral I had learned from what I had read. My favorite passage was in the Book of Matthew, chapter 16, verse 26:



Ward Connerly

"What is a man profited, if he shall gain the whole world, and lose his own soul?" Whenever I would read

that, Mom would say, "Son, you can fool some people, but you can't fool yourself."

(Commencement address to the Hillsdale College Class of 2001, May 12, 2001 and published in *Imprimis*, Vol. 30, No. 8).

No Universal, Invisible Church

By B. H. Carroll
(1843 - 1914)

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:15-16). Mark the emphasis on the "so." It is commonly misunderstood. As the candle once lighted must be put on the candlestick in order to be sufficiently visible, even so when God shines into the heart the conversion must be so positioned as to be visible. It is to position and consequent visibility that "even so" refers.

I say that our responsibility is all involved in putting the candle in the right place. God himself does the lighting. Our part is not to so misplace the light as to hide it. It therefore becomes a supreme question: How do you put it on the candlestick?

First then let the divine oracles speak. Hear the Word of God:

"I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving kindness and thy truth from the great congregation" (Psalm 40:10). "Come and hear, all ye that fear God, and I will declare what he hath done for my soul" (Psalm 66:16). "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." "But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32-33). "The seven stars are the angels of the seven churches: and the seven candlesticks that thou sawest are the seven churches" (Rev. 1:20).

What then do these scriptures mean? That we must not hide God's righteousness in our hearts. That we

must tell it. Let God's people hear our Christian experience. Let the whole world know just where we stand. Unite with the church. On every issue between righteousness and unrighteousness, between light and darkness, between Christ and Belial, take an unmistakable position on the Lord's side. Do not try to be a secret partner of Jesus Christ, a Nicodemus who comes to see Him by night. Come out and take a stand. Let the world know your alignment. Put the candle on the candlestick and let the marksman of Hell try to snuff it out. To put it on the candlestick is unquestionably to join the church. Where do we get that? Why, in the book of Revelation Jesus moves among the candlesticks, and what are the candlesticks? They are the churches. The seven candlesticks are the seven churches. Why put the light there? Because the Lord Jesus Christ has made the church the pillar and ground of the truth. That is His institution. Man can organize something, but Jesus organized the church. That is an institution which has the promise of this life and that which is to come. Yea, she it is that looketh forth as the morning, clear as the sun, fair as the moon,

and terrible as an army with banners.

Oh, but one says that means the invisible church. How on earth, if it is invisible, is it putting a candle on a candlestick? An invisible candlestick? He is not referring to invisibility. A city that is set on a hill cannot be hid. God lighted the light and it is eternal, but God says make it conspicuous, visible. Put it on the candlestick that everybody can see it shine. Unquestionably. Well, if it gets in the church, it shines. How? It will help the church publish the principles of the messianic kingdom. It will be in the church and shine, and the waves of light radiating from the church will go out into the darkened heathen land upon wings of every sermon and prayer and song. It will help advertise the truth of Jesus. . . . (pp. 408-410).

Indeed, it is an unfortunate thing that this term "invisible," which we have stolen from Pedito-baptists and applied to kingdom and church, had not been long ago returned to its rightful possessor" (p. 162).

(This information is taken from *An Interpretation of the English Bible: The Four Gospels*. This information was submitted by Charles Terry, Swartz Creek, MI).

PRAYER AND SALVATION

By Rosco Brong

(1908 - 1985)

"For everyone who shall call upon the name of the Lord shall be saved. How then shall they call to him whom they did not believe? And how shall they believe him of whom they did not hear? And how shall they hear without a preacher? . . . So then the faith is from hearing, and the hearing is through the word of God" (Rom. 10:13-17, improved translation).

Can or should a lost sinner pray, and if he does pray, will God hear him? One preacher tells the sinner to "accept Christ"; another urges him to "come to Christ"; a third demands that the sinner "repent" and "turn to God"; a fourth says "believe" or "trust" Him; still another invites the sinner to "ask God to save you for Jesus' sake." Are there so many different ways to be saved? Or are these just different ways of directing sinners to the one Way, Jesus Christ?

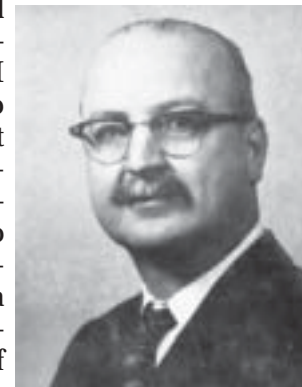
Our answer must depend upon whether these and other invitational expressions are scripturally explained and understood.

A PUZZLED PREACHER

Specifically, I have at hand a letter from a good and faithful brother asking some questions about Ro-

mans 10:13 and context—questions of general interest and deserving of sincere and earnest attention.

I shall try to give honest and scriptural answers to these questions after a careful examination of our text.



Rosco Brong

First of all, if we recognize the Bible as God's Word, we must agree that this Word is truth and therefore is in perfect harmony with itself. If our interpretations of different portions of scripture conflict, our interpretations must be wrong: ALL scripture is "God-breathed" and profitable (II Tim. 3:16).

CALLING IN TRUTH

One time a preacher was arguing that a sinner cannot be saved without praying or asking God to save him. Then how about the mute, who has no voice with which to call? Oh, of course, "prayer is the heart's sincere desire," and he need only call

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Prayer and Salvation

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upon God from his heart. Then cannot any sinner be saved the same way, calling upon God from his heart, but without audible voice? Must any prayer be audible to human ears in order for God to "hear" it?

In fact, under the name of "Wisdom," God declares to rebellious sinners: **"Because I have called, and ye refused; . . . I also will laugh at your calamity; . . . Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me"** (Prov. 1:24-28).

Again we read: **"As he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts"** (Zech. 7:13).

And again, **"Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear"** (Isa. 59:2).

Space forbids multiplied quotations from scripture to show that a mere calling upon God with the lips, while the heart remains unbelieving and rebellious, is an abomination to God (Prov. 28:9). But on the other hand:

"The Lord is nigh unto all them that call upon him, to all that call

upon him IN TRUTH" (Ps. 145:18).

CONTINUING SALVATION

It is too bad that even good preachers and other Christians are sometimes more interested in winning theological arguments than in simply declaring the message of God's Word and leaving some room for the Holy Spirit to interpret and apply the truth in individual hearts.

Really, salvation has its past, present, and future aspects, including, besides salvation from the legal penalty of sin (justification), salvation from the practice of sin (sanctification) and salvation from the presence and effects of sin (glorification).

So to win an argument, we might say that the promise of Joel 2:32, Acts 2:21, and Romans 10:13 refers only to the continuing and eternal salvation of believers already saved by faith. But I am not sure that this would be quite fair or completely adequate interpretation.

True, when Paul analyzes the promise in our text, he shows that, logically, the word of salvation must be preached, heard, and believed, in this order, before there can be the kind of calling upon God to which the promise of salvation is attached.

It is good to have this analysis, and if heeded it will deliver us from the folly of supposing that a sinner can "pray through" to forgiveness without accepting the terms of the

gospel.

Nevertheless, human beings are seldom logical, especially in religious matters. Probably most sinners do some vain praying before they have the saving faith that enables them to call upon God **"in truth."** And it is doubtful that there is often any lapse of time between the first exercise of true faith and the first (inner) expression of true prayer.

QUESTIONS ANSWERED

Now we come to some of the questions in the letter before me:

1. Should unsaved sinners ever pray?

Yes, of course, everyone should do all kinds of "good" works, rather than bad. But sinners need to learn that **"they that are in the flesh cannot please God"** (Rom. 8:8) and that all their righteousnesses **"are as filthy rags"** (Isa. 64:6).

Still, it is better for sinners to pray, as sincerely as they can, than to blaspheme, or to forget God entirely.

2. Is "believing on Jesus" the way to be saved from the penalty of sin?

Yes; see John 3:18; Romans 3:26.

3. Is "calling on the name of the Lord" the way to be saved from the penalty of sin?

I know of no scripture that says so, exactly. As Paul explains it, a true calling on the name of the Lord is an expression of faith.

4. Would it be improper to urge sinners to "Ask the Lord to save you for Jesus' sake, and trust Him to do it"?

This is not quite scriptural language, and yet I find it difficult to see how a sinner could be led far astray by it unless it is so emphasized that it becomes a sort of magic formula of mere words without scriptural meaning.

5. In Romans 10:14 does the first sentence mean believe historically or is the belief mentioned there a heartfelt trust?

Of course, logically, there must be saving faith before there can be a saving call, **"in truth."** If the sinner will not believe the promises of God he is calling God a liar (I John 5:10), and his call is a call of hypocrisy.

6. Is "calling on the name of the Lord" what we would call prayer?

Yes—although "prayer" can include much else. Jesus tells us of a Pharisee who **"prayed thus with himself"** (Luke 18:11). This Pharisee addressed God formally, but certainly he did not call upon Him in the sense of Romans 10:13.

7. Should I continue to urge the lost to "Believe on the Lord Jesus Christ" or should I, in addition to or instead of this, urge them to "Call on the name of the Lord"?

Indubitably the scriptural emphasis is on faith, and you need never apologize for urging the lost—and the saved—to believe—and to keep on believing—on or in the Lord Jesus Christ.

I do doubt the necessity of much urging of the lost to call on the name of the Lord. When spiritually convicted of their sins and brought to a saving knowledge of Christ, they "just naturally" come to, receive, and call upon Him.

Saved people are generally the ones that need to be reminded to **"pray without ceasing"** (I Thess. 5:17).

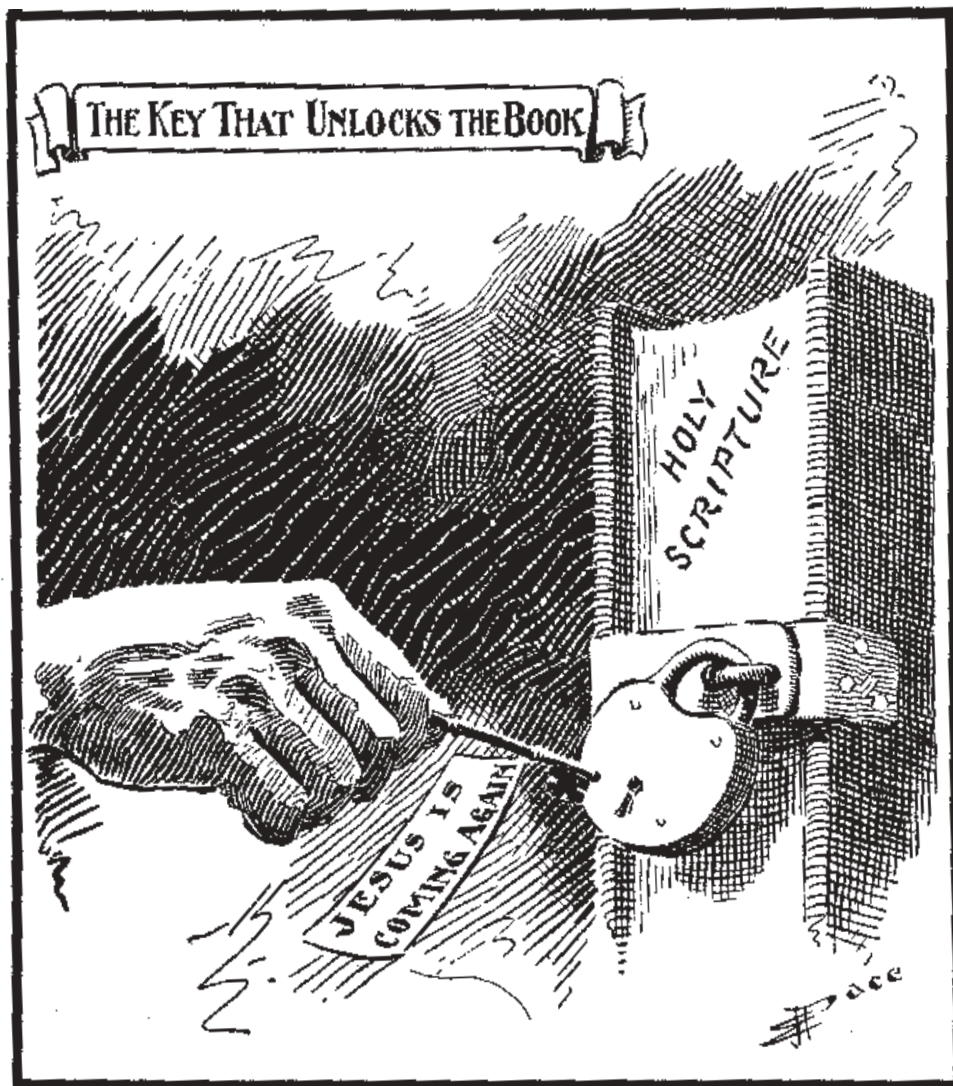
ANNOUNCEMENTS

The Berea School of the Bible is glad to announce that Bro. Mike Keffer of Anstead, W. Va., has successfully completed the two courses on the Old and New testaments. He has been sent his certificates of accomplishment. I hope that others are soon to follow. Bro. Mike completed the courses months ago, but the Editor's eye problem had hindered him from grading his papers. Many have purchased the courses. Some courses are being taken by people in prison. What better work can any person do than to read the Bible from Genesis to Revelation?

The Sovereign Grace Baptist Church, 9045 Bellefontaine Rd., New Carlisle, Ohio, and Pastor Terry Morgan will have a Bible Conference Sept. 28-29. Speakers on the program are Elders Tom Ross, Richard Harding, Art Neuenschwander, Mel Kimberlin, Arthur Alexander, Randy Titus, and Jonathan Gordon. For more information call the church at (937) 849-0911 or 237-7827 or visit their website at www.sgbch.org. The theme for the conference is "The Family."

Elder Leroy Pack has a new address. It is 1809 N. Blanco Drive, Hobbs, NM 88240-3311. His new phone is (505) 391-3937.

The Berea Missionary Baptist Church, Collinwood, Tenn., and Pastor Steve Martin will have special services Oct. 4-6. On Thursday and Friday nights the services will start at 7:00 p.m. The speaker is Elder Roy Mitchell from Corbin, Ky. On Saturday will be a special Fellowship Meeting, starting at 10:00 a.m. with lunch and an afternoon services at about 2:00 p.m. Speakers on Saturday are Elders Doyal Thomas, Todd Bryant, Roy Mitchell, and Milburn Cockrell.





WORLD SCENE

By G. Russell Evans - Norfolk, Virginia

Amnesty is One Way to Political Power



President Bush wants legal status for three million Mexicans living illegally in the United States—the largest amnesty proposal in history. Besides, amnesty is one way to political power.

POSSIBLE MOTIVES

He must have a motive. Either he wants to be a good guy and do good for the poor illegals—or he wants to grease up his buddy and neighbor, Mexican President Vicente Fox, who says he's "committed to as many rights as possible for as many Mexican immigrants as possible as soon as possible." Let out the stops.

Wouldn't it be nice if our president were committed, and said so, to enforcing our immigration laws, preserving our American culture and assimilating legal immigrants as priorities—all as fairly as possible and as soon as possible?

Mr. Fox has nerve, but, at least, he's honest—and probably would not have been so frank in his recent speech before the Chicago Economics Club unless encouraged by President Bush who had said earlier that Fox's call for open borders "may be the best way."

A third motive, and probably the most likely, is political: Perpetual Political Power in three easy steps—*Pacify* the illegals and forgive them their transgressions. *Promise* them the American goodies of welfare, health care and housing. And third, register them as Republicans to help *perpetuate* Republican political power.

CLINTON DID IT!

President Clinton and Al Gore tried that scheme when they were about to lose the 1996 election. They told Doris Meissner, Commissioner of the Immigration and Naturalization Service (INS), to round up a million aliens for U. S. citizenship. She opened the flood gates to criminals and all kinds of misfits, naturalized some en masse and registered most as Democrats, Democrat voters, that is.

Is President Bush on that road for the 2004 presidential election? He's always courted the Hispanic vote. Amnesty for three million could top Clinton-Gore—if cajoled to vote for Bush.

'REWARDING LAWLESSNESS'

Senator Phil Gramm, a fellow Texan, calls the Bush plan "rewarding lawlessness," adding that "seven million Mexicans legally applied to enter the country and are just waiting for paperwork to be approved."

Grossly unfair!

President Bush counters that he wants to show he welcomes immigrants for safe and legal entry into America—with care and humanity. Good, but this is no answer to the "worker-guest program" that has generated so many illegals who ignore their visas and just stay on. Many others swarm across the Rio Grande, overwhelming our undermanned Border Patrol.

America is a nation of immigrants, of course, but with controls, quotas and rules for assimilation, health, language and citizenship. In the late 19th century, Congress saw the need for careful regulation.

JOHNSON'S REFORM ACT

Political greed for the immigrant vote was the brain-child of President Lyndon Johnson with his 1965 Immigration Reform Act. Senator Ted Kennedy (D-Mass.) was head cheerleader for this radical law that trashed our fundamental policies on controlling immigration and ushered in the open-door policy.

The rest is history. Today we have over one million legal immigrants per year—three times as many as can be assimilated—plus another million illegals and growing.

They cost U. S. taxpayers: \$981 annually for each American family of four, a total of over \$65 billion yearly; \$7 billion annually in food stamps, housing, unemployment and medical benefits; and \$133 billion annually in jobs lost by American workers. There are other costs.

LEGALIZE ALL HISPANICS

Democrats like the Bush plan, per-

haps hoping to hi-jack votes. House Majority Leader Dick Gephardt loves it. Senate Majority Leader Tom Daschle (D-SD) ecstatic, asking "legalization for Hondurans, Guatemalans, Salvadorans and other Hispanics.

Any amnesty program would require the approval of Congress, whose members are going to be calculating political gain—which could backfire to help Democrats, proven craftsmen at cajoling illegal and other immigrants.

PRESERVE OUR CULTURE

Even so, Americans deserve and expect loyalty from our president and our Congress to preserve our unique American culture, now being rapidly diluted by bilingualism and foreign customs.

We certainly need no congressmen like Bill Richardson of New Mexico who in 1995 told Hispanics to "band together. . . so we can think of ourselves as Latinos and Hispanics more so than ever before." This is the man who later became Secretary of Energy and allowed security leaks that badly damaged our country.

President Bush must reject the scheme of his friend Vicente Fox—and remember who put him in office by enforcing our immigration laws, beefing up the Border Patrol and returning to basics.

Immigrants enter our country as outsiders and have no claims to benefits. Our representatives in Congress make our rules and we have the right and duty to require our president to enforce them.

Amnesty for three million illegals would be catastrophic and it is our duty to tell President Bush.

(Capt. Evans' columns are distributed by the Americanism Educational League.)

MARK OF THE BEAST

Look at your name on the front page of this month's paper. If you see the mark 9-01, so detestable to a Baptist, wash it out by renewal of green-backs. If not your paper will stop next month. We are not able to credit. It is not a good plan.

Coming in the next issue . . .

Why Doesn't God Do Something? by Roy Mason
"If Ye Shall Ask . . . I Will Do It" by Milburn Cockrell
The Sixth Commandment by Milburn Cockrell

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BEREA BAPTIST BANNER

Financial Report
6-30-2001 to 7-31-2001

Beginning Balance	\$673.42
RECEIPTS:	
B.C. of Brimfield, Brimfield, IL	25.29
Berea B. C., Mantachie, MS	400.00
Berea B. C., Stonington, IL	60.00
Berea B. C., Westpoint, TN	50.00
Berea M. B. C., Mansfield, OH	50.00
Bethel B. C. Pasadena, TX	20.00
Bethesda B. C., Port Richey, FL	50.00
Big Creek B. C., Wayne WV	300.00
Briar Creek B. C., Williamsburg, KY	250.00
Central Avenue B. C., Tampa, FL	25.00
Citrus M. B. C., Inverness, FL	20.00
Elton Dunbar, Leesville, SC	50.00
Faith M. B. C., Clarksville, TN	100.00
Faith Missionary B. C., Westland, MI	20.00
Gerald Price, Johnson City, TN	40.00
Grace B. C., Corbin, KY	100.00
Grace B. C., Georgetown, KY	35.00
Grace M. B. Mission, Marion, IL	25.00
Grace M. B. C., Tulsa, OK	45.00
Hillcrest B. C., Winston-Salem, NC	50.00
Indore B. C., Indore, WV	100.00
James Brashear, Louisville, KY	22.00
John Otis, Agra, KS	200.00
Landmark M. B. C., Moncks Corner, SC	25.00
Lars & Celia Eastholm, Richmond, BC, Canada	20.00
Letson Farrell, Long Beach, MS	190.00
Meadow Branch B. C., Millport, AL	200.00
Morris St. B. C., Hobbs, NM	300.00
Mt Pleasant B. C., Chesapeake, OH	100.00
New Testament B. C., Bristol, TN	10.00
New Testament B. C., Goshen, IN	50.00
Ocoonita M. B. C., Keokee, VA	40.00
Philadelphia B. C., Aztec, NM	25.00
Philadelphia B. C., Birmingham, AL	200.00
Portland B. C., Plumerville, AR	50.00
Ronald Street, Norwich, OH	5.00
Sovereign Grace B. C., Burghill, OH	75.00
Sovereign Grace B. C., Columbus, MS	50.00
Sovereign Grace B. C., Fulton, MS	100.00
Sovereign Grace B. C., Galena, OH	50.00
Sovereign Grace B. C., Northport, AL	100.00
Sovereign Grace B. C., Raleigh, NC	100.00
Sovereign Grace B. C., Silsbee, TX	30.00
South Park M. B. C., Seattle, WA	25.00
The Lord's Church, Goose Creek, SC	50.00
The Lord's Church, Summerville, SC	50.00
Victory B. C., Courtland, VA	100.00
White Pond B. C., Alford, FL	150.00
Subscriptions	193.00
Anonymous	100.00
Dividing checks	400.00
Sub Total	\$4,825.29
TOTAL	\$5,498.71

EXPENDITURES:

Wages	2,575.00
Printing	543.55
Postage	776.39
FICA taxes	181.70
Supplies	110.00
Dividing Checks	400.00
Total Expenditures	4,586.64
	912.07
Bank charge	-18.35
ENDING BALANCE	\$893.72



BEREA BAPTIST BROADCAST

Financial Report
6-30-2001 to 7-31-2001

Beginning Balance	\$749.11
RECEIPTS	
	0.00
TOTAL RECEIPTS	0.00

EXPENDITURES:

Radio Time	690.00
TOTAL EXPENDITURES	690.00
	59.11
Bank Charges	-10.00
BALANCE	\$49.11

CORBIN, KENTUCKY REPORT

Beginning Balance	\$1,093.32
RECEIPTS	
Total	1,093.32
EXPENDITURES:	
WCTT (Apr)	160.00
Total Expenditures	160.00
ENDING BALANCE	\$933.32