

The Berea Baptist Banner

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

Volume VI, Number 8

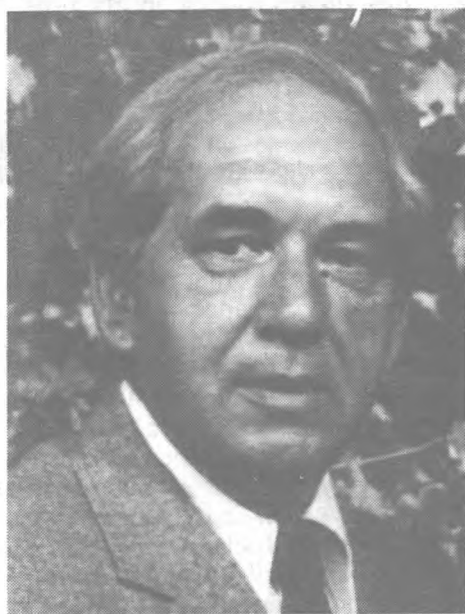
SOUTH POINT, OHIO, AUGUST 15, 1985

Whole Number 80

You And Your Bible

By George W. Sherman
South Point, Ohio

The Bible is the world's greatest book. It is the supreme revelation of God to man, given in order that the creature might know both his Creator and himself. It explains the past, foretells the future, and is an unfailing counselor for present, every day living. The Bible is peerless. It stands alone among all the books of the world. It has no rival. To put any other book in the same category with it is to be ridiculously unfair and utterly lacking in intellectual and moral discernment. The Bible is God's own book and God's only Book. Sir Walter Scott, when dying, asked his son-in-law the future biographer, Lockhart, to read to him. Lockhart asked, "What book shall I read?" The dying master of literature replied, "There is but one book." Of course he meant the



George Sherman

Bible. The Bible stands alone in solitary grandeur, in a class by itself.
(Continued on page six)

Modern Departures From N.T. Christianity

By Roy Mason
(1894 - 1978)

CHANGING THE ORGANIZATION OF THE CHURCH

Many changes and innovations have been made since Christ started His church, and since the apostles lived and wrote. We believe that Baptists more nearly adhere to the primitive order than any others, but even they have come--especially in recent times, to depart in a number of ways from the New Testament pattern. We wish to deal with some of these departures in a series of articles. Our purpose in this is not to merely belabor Baptists, but to seek to call them back to the ways of the New Testament--the Lord's ways, rather than man's ways.

First, we want to call attention to the flagrant way in which Baptist



Roy Mason

churches (to say nothing of others) have changed and perverted the NEW TESTAMENT PLAN OF CHURCH
(Continued on page four)

PREDESTINATION

By C. H. Spurgeon
(1834 - 1892)

(Continued from July issue)

Another text. In Philippians, 3: 13-14, you find these words. "For-

ed up your heart, and set it upon heavenly things? Has it lifted up your hopes, to hope no longer for things that are on earth, but for things that are above? Has it lifted up your tastes, so that they are no longer grovelling, but you choose the things that are of God? Has it lifted up your desires, so that you are

(Continued on page three)



C. H. Spurgeon

getting those things which are behind, and reaching forth unto those which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Is then your calling a high calling, has it lift-

An Able Minister

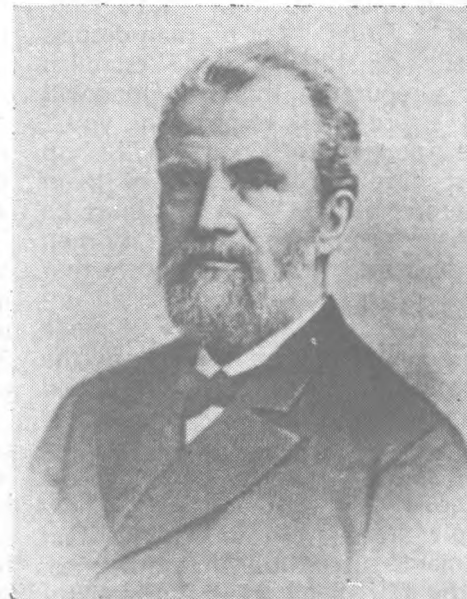
By J. M. Pendleton
(1811 - 1891)

(Continued from July issue)

II. I refer secondly to the importance of an able ministry. Why should ministers of Christ be able men? I answer

1. That they may be men of ex-

tensive and effective influence. It has been said that "educated mind rules the world." I shall neither affirm nor deny the proposition, but I



J. M. Pendleton

may say that while mental capacity, learning and piety conjointly create ministerial ability, from that ability great influence necessarily results. A man of talent, learning and piety
(Continued on page two)

Stillness Before God

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast December 2, 1984)

"Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth" (Ps. 46:10).

The words of my text are the words of Almighty God. In these words He requires stillness of mind of the children of men. This is the first step in knowing anything about God. Here God Himself demands silent and adoring attention and submission from all creatures on earth. All should acknowledge and submit to His universal, everlasting and ab-

solute rule. Only those who bow down and worship Him shall escape His awful vengeance.

GOD IS GOD

According to the Bible, God is an absolutely and infinitely perfect Being. Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48). No perfection of deity is wanting in Him. Every attribute is perfectly consistent with His nature and being. He is omniscient or all-

(Continued on page seven)

THE BEREA BAPTIST BANNER

Millburn Cockrell, Editor

THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$3.00 per year by the authority of the Berea Baptist Church, P. O. Box 552, South Point, Ohio 45680-0552. Second-class postage paid at South Point, Ohio.

POSTMASTER: Send address changes to THE BEREA BAPTIST BANNER, P. O. Box 552, South Point, Ohio 45680-0552.

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

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

SUBSCRIPTION RATES

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

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

LOCATION OF PUBLISHING CHURCH: Our church is located on county road 1 about two miles down river from South Point, Ohio, in a community called Sheridan. We are about two miles from Ashland, Kentucky, on the opposite side of the river. Readers are always welcome to visit our services.

EDITOR'S PHONE: 1-614-377-9429.

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AN ABLE MINISTER

(Continued from page one)

cannot be uninfluential. He puts into operation trains of influence which extend not only to the day of his death, but through all time. It is self evident that an able ministry must exert a more powerful influence than a feeble one. Ministerial ability creates ministerial influence, and that this influence is an important element of a ministers usefulness is manifest from Paul's language to Titus: "Let no man despise thee." As if he had said, "establish such a reputation that every man will feel a profound respect for you." The Apostle also says that a "bishop must have a good report of them that are without" that is must be held in favorable estimation by men of the world. Why? Evidently that the influence resulting from an unblemished reputation may be made subservient to usefulness in the cause of God. Ministers are required to be examples to believers. What is the philosophy of ministerial example? and how are Christians benefitted by it? All the efficacy of example arises from the general fact of man's susceptibility to influence. If the Christians are influenced by the example of ministers, and if ministerial influence is graduated by the extent of talent, learning and piety constituting a minister's ability, how important is an able ministry! But ministers are likewise

required to exert a salutary influence on the world. They must command the respect of men of the world if they would do them good. There is great diversity in the operations of men's minds. Some respect ministerial talent--others ministerial learning--and others still ministerial piety. It is evident, therefore, that those ministers who combine these three requisites to an able ministry will be more influential than those who possess only two, or perchance but one of them. The probabilities of ministerial success are regulated by ministerial influence, and as a powerful ministry is vastly more influential than a weak one, the importance of an able ministry cannot be denied. It may be said that the minister's success depends on the operation of the Holy Spirit. I concede it; but it is to be remembered that the Holy Spirit is not accustomed to nullify the laws of influence, but to render them subservient to the accomplishment of his purposes. God said of the ancient Israelites, "I drew them with the cords of a man"--that is did not deal with them as machines or brutes, but as rational beings.

2. The rapid increase of knowledge among the people suggests a second argument in proof of an able ministry.

The masses, the bone and sinew of the nations, cannot be much longer held in the shackles of ignorance. Popular intellect is throwing off its torpidity, while its activities are stimulated by the genial rays of knowledge. Kingcraft and priestcraft will ere long be placed in odious association with witchcraft. The European masses are calling in question the divine right of Kings, while crowns are losing their sacredness--thrones tottering--and sceptres held less securely by the hands of royalty. No observer of European affairs can deny that the democratic element is gaining strength. Under the promptings of republican influences millions are coming to our shores invoking citizenship.

Among our own people knowledge is extensively diffused. The means of obtaining it are multiplying. The number of schools, academics, colleges and universities is increasing. The issues of the press are almost incredible, including the ponderous volume and the tiny sheet, with all intermediate grades of publications. The people must become intelligent. Popular ignorance contains not the elements of perpetuity.

But what if virtue, correct moral principle, does not keep pace with intelligence? Then our people will be wise to do evil, and to do good will have no inclination. Then will be demonstrated the fact that there is no necessary connection between intellectual improvement and moral rectitude. Then will passion reign, and principle, if sought, will not be found. Then will the contaminating maxim, "all is fair in politics," be so shamelessly acted out that the

great temple of Liberty erected by our fathers, and committed to our custody, will be undermined and fall, scattering its illustrious ruins on every side, as so many proofs of the fact that intelligence alone cannot perpetuate a republican government. I say without hesitation that virtue must be allied to intelligence in indissoluble wedlock, or the sun of our country's glory will set in darkness if not in blood--a catastrophe which would create anguish coextensive with the broad area of civilized humanity.

But how are our people to become possessed of the virtue to which I refer? The pulpit must have the most prominent agency in its production.

"Must stand acknowledged while the world shall stand,
The most important and effectual guard,
Support and ornament of Virtue's cause."

If this is true, how important is an able ministry. Ministers are the religious teachers of the people, and must keep in advance of them to secure their respect, and be instrumental in molding their moral sentiments. The formation of correct moral principle is in all cases, I imagine, traceable either directly or indirectly to the influence of Bible truth. Now it is the province of ministers to proclaim this truth--to present it in all its varied combinations--and to enforce its authority upon the conscience. They preach the gospel which is emphatically the truth, and which supplies the only substantial basis of true morality. The gospel is the power of God to salvation to every one who believes it; and even over those who do not believe it so as to be saved by it, it exerts no little influence. The propriety of those views being admitted, the importance of an able ministry will also be admitted.

3. It is important to have an able ministry to refute infidel objections to the Bible.

These objections are numerous and some of them can be met by none but able men. The wickedness of the human heart has done its utmost to invalidate the truth of revelation. Some of the most powerful intellects of the world, controlled by diabolical depravity, have expended all their strength to discredit the inspired volume. They have employed argument, and failing in it, have resorted to ridicule. They have invoked the aid of learning, and have dealt largely in criticism. They have attempted to show the incredibility of miracles, and have pronounced prophecy fortunate guessing. They have said that belief is involuntary, and that no man is responsible for his faith. They have misrepresented the teachings of mental philosophy in search of something to abet skepticism. They have boldly arrayed nature against the God of Nature, and have represented her as speaking a language which has never been heard in any of her ten thousand

utterances. They have gone back to the origin of the world impugning the divine record because it teaches that there was light before the sun was fixed in the heavens. Availing themselves of the telescope, they have explored the fields of space and have found, as they supposed, in the magnitude of creation a valid objection to the fact that Christ died for the salvation of this diminutive planet. Returning from their tours of celestial exploration, they have opened the bosom of mother earth, and, bending the ear, have listened to hear her say that the biblical account of her creation is not true. Earth has not said so, but they dispute the Mosaic narrative because they do not understand it. This is a specimen of infidel objections to the Bible, and every one sees that they have great amplitude of range. Let a weak minister attack an expert infidel, and does he take him captive by refuting such objections as these?

"Alas! Leviathan is not so tamed."

Who does not perceive the necessity of an able ministry? Who does not feel grateful to God that thus far he has raised up men who have discomfited all the infidel phalanxes that have been marshalled against the truth? Let the churches have an able ministry and they have nothing to fear from the most violent and rancorous assaults of infidelity. Every argument against the divine origin of the Bible can then be conclusively refuted--every objection triumphantly neutralized, and the foundation of the Christian system shown to be as immovable as the pillars of the Eternal Throne.

4. The inevitable collision between Romanism and Protestantism in the United States, is suggestive of the importance of an able ministry.

I do not suppose that a large number of native Americans are adherents of the Romish faith; but multitudes of Europeans under papal influence have come, and are coming to this goodly land. Nor do they leave their superstitions behind them. They come with "Ave Maria" on their lips and but little gospel truth in their hearts. They are generally ignorant of the Bible, and are blindly led by their priests and bishops! A feeble ministry would assail them in vain. There are few men so familiar in ecclesiastical history--so perfectly at home in the theological labyrinths of the dark ages--so profoundly versed in the affairs of nations, and so richly embellished with the accomplishments of elegant literature. There are probably Jesuits among them--another name for prevarication and duplicity. So temporizing are the principles of this order--so fluctuating their morality--so hypocritical their wickedness, that Pascal himself a Romanist, once felt called on to expose the followers of Loyola. There was a most exciting controversy. Europe beheld the contest with the deepest interest. Pascal triumphed in his "Provincial Letters," and furnished the world

(Continued on page three)

AN ABLE MINISTER

(Continued from page two)
with unrivaled specimens of satire.

But to the matter before us. It requires an able ministry to expose in a proper manner the absurdities of Romanism. There must be an acquaintance with the conflicting decisions of Popes, and the irreconcilable decrees of councils. This will require patient investigation, and an able ministry alone can engage in it. Some think there is no danger to our country from Romanism. I hope this opinion is correct and yet I fear. Others entertain the sentiment that a tremendous collision between Romanism and Protestantism will occur before the millennial age, and that North America will be the theater of the conflict. Much might be said in favor of this view of the matter--- enough at least to show the necessity of having an able ministry to defend the bulwarks of our Protestant Zion.

5. As the sublime enterprise of evangelizing the world has been committed to the churches of Christ, it is important that they have an able ministry.

The commission given by His Messiah just before the ascension to the mediatorial Throne is unrevoked. It is still obligatory on His disciples to execute it. That commission reads, "Go ye into all the world and preach the gospel to every creature." The churches of the saints must see that the Lord's last command is obeyed. Ministers, the servants of the churches, must carry it into execution. And will a weak ministry do it? Unless God works a miracle it cannot be done without strong men. We have seen that talent is power---that learning is power---that piety is power. Little can be done for the world's evangelization without these requisites to an able ministry. "Dialects unheard at Babel or at Jewish Pentecost" must be acquired before there can be a world-wide diffusion of the gospel. This cannot be done without mental capacity. As preliminary to Christ's universal reign the Scriptures must be translated into the various languages of the earth. This cannot be done without learning. Before the jubilee triumph of the world's redemption is heard, thousands must go to the East and West, and North and South proclaiming the news of salvation. And what but piety will prompt the requisite effort to do all this? What but unreserved consecration to God will induce the churches to offer their sons for this great work? And what but zeal for the Master's glory will elicit from those sons the declaration: "Here are we; send us"?

The more we contemplate the moral grandeur of the missionary enterprise, the more deeply shall we feel our dependence on God for its success, and the more evident will appear the importance of an able ministry. Let us think for a moment what the evangelization of the world

presupposes. It implies the demolition of the strongholds of infidelity--- the extirpation of the inveterate prejudices of the Jews against Jesus of Nazareth---the downfall of Mohammedanism---the overthrow of the multiform systems of pagan superstition---the abolition of idolatrous customs observed with immemorial tenacity and veneration, while Babylon the great is to fall, like a millstone into the sea, to rise no more. In view of these preliminaries to the world's conversion, let no one talk of a feeble ministry. Strong men are needed who can wield any sword, and stand unappalled in the presence of any foe. In short; exigencies will inevitably occur in the prosecution of the missionary enterprise, which will loudly call for an able ministry ---a ministry distinguished for talent and learning---"mighty in the Scriptures ---strong in the Lord and in the power of his might."

These, my brethren, are a few considerations which show the importance of an able ministry. Others might be named not however without causing the discourse to transcend reasonable limits. I close with two

REMARKS.

1. An adequate appreciation of the requisites to an able ministry would render many of our churches much cautious in granting ministerial license.

It is a notorious fact that some men are licensed to preach who cannot preach. God does not require it of them, for He is not a hard master.--- He demands the performance of no impossibilities. As God does not require of His servants the improvement of talents they do not possess, it is unreasonable in the churches to do so. There are many men who would be useful in speaking and exhorting, in prayer, in conference meetings who ought not to be formally set apart for the ministry. By the way, there seems to have been a class of men in apostolic times who had the gift of exhortation. Where is that class now? All, it seems, must preach.

2. It devolves on those who preach the gospel to use all the means in their power to increase their ministerial improvement. Your stores of knowledge, literary and theological, will greatly facilitate this important object. Lay those stores under contribution. Never be satisfied with your attainments. Aim at richer and more extensive acquisitions in knowledge. But

"Let truth divine be your supreme delight
Let Jacob's star shine brightest in your sight."

Preach Christ crucified. Study to show yourself approved to God.--- May you be an able minister of the New Testament and may your labors be crowned with abundant success. Even so, Amen.

A sermon preached in Frankfort Ky., Nov. 17th 1849, at the ordination of the Eld. Joseph W. Warder. It is proper for the author to say that the substance of this discourse has been already published

in the form of an Essay. At the request of the Senior Editor of the Repository it is now furnished as originally delivered.



PREDESTINATION

(Continued from page one)

panting not for earthly things, but for the things that are not seen and are eternal? Has it lifted up the constant tenor of your life, so that you spend your life with God in prayer, in praise, and in thanksgiving, and can no longer be satisfied with the low and mean pursuits which you followed in the days of your ignorance? Recollect, if you are truly called, it is a high calling. A calling from on high, and a calling that lifts up your heart, and raises it to the high things of God, eternity, Heaven, and holiness.

In Hebrews 3:1, you find this sentence. "Holy brethren partakers of the heavenly calling." Here is another test. Heavenly calling means a call from Heaven. Have you been called, not of man but of God? Can you now detect in your calling, the hand of God, and the voice of God? If man alone call thee, thou art uncalled. Is thy calling of God? and is it a call to Heaven as well as from Heaven? Can you heartily say that you can never rest satisfied till you

-----"behold His face
And never, never sin,
But from the rivers of His grace,
Drink endless pleasures in."

Man, unless thou art a stranger here, and Heaven is thy home, thou hast not been called with a heavenly calling, for those who have been so called, declare that they look for a city which hath foundations, whose builder and maker is God, and they themselves are strangers and pilgrims upon the earth.

There is another test. Let me remind you, that there is a passage in Scripture which may tend very much to your edification, and help you in your examination. Those who are called, are men who before the calling, groaned in sin. What says Christ?---"I came not to call the righteous, but sinners to repentance." Now, if I cannot say the first things because of diffidence, though they be true, yet can I say this, that I feel myself to be a sinner, that I loathe my sinfulness, that I detest my iniquity, that I feel I deserve the wrath of God on account of my transgressions? If so, then I have a hope that I may be among the called host whom God has predestinated. He has called not the righteous but sinners to repentance. Self-righteous man, I can tell thee in the tick of a clock, whether thou hast any evidence of election. I tell thee---No; Christ never called the righteous; and if He has not called, thee, and if He never does call thee, thou art not elect, and thou and thy self-righteousness must be subject to the wrath of God. and cast away eternally. Only the sinner, the awakened

sinner, can be at all assured that he has been called; and even he as he gets older in grace must look for those higher marks of the high heavenly and holy calling in Christ Jesus.

As a further test,---keeping close to the Scripture this morning, for when we are dealing with our own state before God there is nothing like giving the very words of Scripture, ---we are told in the first epistle of Peter, the second chapter, and the ninth verse, that God hath called us out of darkness into marvellous light. Is that your call? Were you once darkness in regard to Christ; and has marvellous light manifested to you a marvellous Redeemer, marvellously strong to save? Say soul, canst thou honestly declare that thy past life was darkness and that thy present state is light in the Lord? "For ye were sometime darkness, but now are ye light in the Lord; walk as children of the light." That man is not called who cannot look back upon darkness, ignorance, and sin, and who cannot now say, that he knows more than he did know, and enjoys at times the light of knowledge, and the comfortable light of God's countenance.

Yet again. Another test of calling is to be found in Galatians, the fifth chapter, and the fifteenth verse "Brethren, ye have been called into liberty." Let me ask myself again this question, Have the fetters of my sin been broken off, and am I God's free man? Have the manacles of justice been snapped, and am I delivered---set free by Him who is the great ransom of spirits? The slave is not called. It is the free man that has been brought out of Egypt, who proves that he has been called of God and is precious to the heart of the Most High.

And yet once more, another precious means of test in the first of Corinthians, the first chapter, and the ninth verse. "He is faithful by whom ye were called in the fellowship of his Son, Jesus Christ our Lord." Do I have fellowship with Christ? Do converse with Him, commune with Him? Do I suffer with Him, suffer for Him? Do I sympathize with Him in His objects and aims? Do I love what He loves; do I hate what He hates? Can I bear His reproach; can I carry His cross; do I tread in His steps; do I serve His cause, and is it my grandest hope that I shall see His kingdom come, that I shall sit upon His throne, and reign with Him? If so, then am I called with the effectual calling, which is the work of God's grace, and is the sure sign of my predestination.

Let me say now, before I turn from this point, that it is possible for a man to know whether God has called him or not, and he may know it too beyond a doubt. He may know it as surely as if he read it with his own eyes; nay, he may know it more surely than that, for if I read a thing with my eyes, even my eyes
(Continued on page four)

PREDESTINATION

(Continued from page thirteen)

may deceive me, the testimony of sense may be false, but the testimony of the Spirit must be true. We have the witness of the Spirit within, bearing witness with our spirits that we are born of God. There is such a thing on earth as an infallible assurance of our election. Let a man once get that, and it will anoint his head with fresh oil, it will clothe him with the white garment of praise, and put the song of the angel into his mouth. Happy, happy man! who is fully assured of his interest in the covenant of grace, in the blood of atonement, and in the glories of Heaven! Such men there are here this very day. Let them "rejoice in the Lord always, and again I say rejoice."

What would some of you give if you could arrive at this assurance? Mark, if you anxiously desire to know. If your heart pants to read its title clear, it shall do so ere long. No man ever desired Christ in his heart with a living and longing desire, who did not find him sooner or later. If thou pantest and criest, and groanest after Christ, even this is His gift; bless Him for it. Thank Him for little grace and ask Him for great grace. He has given thee hope, ask for faith; and when He gives the faith, ask for assurance; and when thou gettest assurance, ask for full assurance, and when thou hast obtained full assurance, ask for enjoyment; and when thou hast enjoyment, ask for glory itself; and He shall surely give it thee in His own appointed season.

III. I now come to finish up with consolation. Is there anything here that can console me? Oh, yes, rivers of consolation flow from my calling. For, first, if I am called then I am predestinated, there is no doubt about it. The great scheme of salvation is like those chains which we sometimes see at horse-ferries. There is a chain on this side of the river fixed into a staple, and the same chain is fixed into a staple at the other side, but the greater of the chain is for the most part under water, and you cannot see it: you only see it as the boat moves on, and as the chain is drawn out of the water by the force that propels the boat. If today I am enabled to say I am called, then my boat is like the ferry-boat in the middle of the stream. I can see that part of the chain which is named "calling", but blessed by God, that is joined to the side that is called "election", and I may be also quite clear that it is joined on to the other side, the glorious end of "glorification." If I be called I must have been elected, and I need not doubt that. God never tantalized a man by calling him by grace effectually, unless He had written that man's name in the Lamb's book of life.

Oh, what a glorious doctrine is that of election, when a man can see himself to be elect. One of the reasons why many men kick against it is this, they are afraid it hurts

them. I never knew a man yet, who had a reason to believe that he himself was chosen of God, who hated the doctrine of election. Men hate election just as thieves hate Chubb's patent locks: because they cannot get at the treasure themselves, they therefore hate the guard which protects it. Now election shuts up the precious treasury of God's covenant blessings for his children—for penitents, for seeking sinners. These men will not repent, will not believe; they will not go God's way, and then they grumble and growl, and fret, and fume, because God has locked the treasure up against them. Let a man once believe that all the treasure within is his, and then the stouter the bolt, and the surer the lock, the better for him. Oh, how sweet it is to believe our names were on Jehovah's heart, and graven on Jesus' hands before the universe had a being! May not this electrify a man with joy, and make him dance for very mirth?

"Chosen of God ere time began."

Come on slanderers! rail on as pleases you. Come on thou world in arms! Cataracts of trouble descend if you will, and you, ye floods of affliction, roll if so it be ordained, for God has written my name in the book of life. Firm as this rock I stand, though nature reels and all things pass away. What consolation then to be called: for if I am called, then I am predestinated. Come let us wonder at the sovereignty which has called us, and let us remember the words of the apostle, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord."

A second consolation is drawn from the grand truth, that if a man be called he will certainly be saved at last. To prove that, however, I will refer you to the express words of Scripture: Romans 9:29—"The gifts and calling of God are without repentance." He never repents of what He gives, nor of what He calls. And indeed this is proved by the very chapter out of which we have taken our text. "Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified," everyone of them. Now, believer, thou mayest be very poor, and very sick, and very much unknown and despised, but sit thee down and review thy calling this morning, and the consequences that

flow from it. As sure as thou art God's called child today, thy poverty shall soon be at an end, and thou shalt be rich to all the intents of bliss. Wait awhile; that weary head shall soon be girt with a crown. Stay awhile; that horny hand of labour shall soon grasp the palm branch. Wipe away that tear; God shall soon wipe away thy tears for ever. Take away that sigh—why sigh when the everlasting song is almost on thy lip? The portals of Heaven stand wide open for thee. A few winged hours must fly; a few more billows must roll o'er thee, and thou wilt be safely landed on the golden shore. Do not say, "I shall be lost; I shall be cast away." Impossible.

"Whom once he loves He never leaves, But loves them to the end."

If he hath called thee, nothing can divide thee from His love. The wolf of famine cannot gnaw the bond; the fire of persecution cannot burn the link; the hammer of Hell cannot break the chain; old time cannot devour it with rust, nor eternity, dissolve it, with all its ages. Oh! believe that thou art secure; that voice which called thee, shall call thee yet again from earth to Heaven, from death's dark gloom to immortality's unuttered splendours. Rest assured, the heart that called thee, beats with infinite love towards thee, a love undying, that many waters cannot quench, and that floods cannot drown. Sit thee down; rest in peace; lift up thine eye of hope, and sing thy song with fond anticipation. Thou shalt soon be with the glorified, where thy portion is; thou art only waiting here to be made meet for the inheritance, and that done, wings of angels shall waft thee far away, to the mount of peace, and joy, and blessedness, where

"Far from a world of grief and sin,
With God eternally shut in,"

thou shalt rest for ever and ever. Examine yourselves then whether you have been called.—And may the love of Jesus be with you. Amen.

□■□■□■□■□■□■□■

THE DEVIL BROUGHT IT

Years ago an old lady had no money to buy food. She prayed, "Dear Lord, please send me a side of bacon and a sack of corn meal." Over and over again she prayed the same prayer aloud. One of the town's unscrupulous citizens decided to play a trick on her. He dropped a side of bacon and a sack of corn meal down her chimney. It landed in front of her as she knelt in prayer.

Jumping to her feet, she exclaimed, "Oh Lord! You've answered my prayer!" Then she went all over town telling everyone the good news.

This was too much for the scoundrel who dropped the food down her chimney. He ridiculed her publicly and told her that God didn't answer her prayer; he did. The old lady replied, "Well the devil may have brought it, but it was the Lord Who sent it!"

God answers prayer in many ways.
—Pulpit Helps

Patience And Long-Suffering



"Be patient in tribulation" (Rom. 12:12).

"Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure" (Jas. 5:10-11).

"In your patience possess ye your souls" (Luke 21:19).

"My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience" (Jas. 1:2-3).

MODERN DEPARTURES

(Continued from page one)

ORGANIZATION. In its plan of organization, the average Baptist church of today bears little resemblance to the churches described in the New Testament. Right here we raise this question: DO WE HAVE ANY MORE RIGHT TO CHANGE THE ORGANIZATION OF THE CHURCH THAN WE HAVE TO CHANGE THE DOCTRINES OF THE CHURCH? We challenge any one to say that we do. Yet, it seems to occur to very few that there is anything wrong today about running our churches in an entirely different way, with an altogether different set-up, than that pictured for in the Scriptures.

DID JESUS KNOW?

Did Jesus, the Founder of the church, know how He wanted His church organized? Surely He did. And He didn't fill it full of clubs, societies and auxiliaries, did He? Will some one argue that He didn't know conditions that would exist down here in the twentieth century? If so, that some one has denied the full deity of Christ, localizing Him in the first century. That is absurd. Of course Christ knew the first century, for when He commissioned His church, He envisioned the whole

(Continued on page five)

MODERN DEPARTURES

(Continued from page four)

period "unto the consumation of the age."

SMARTER THAN JESUS

Modern church "experts" are smarter than Jesus (at least in their own esteem) for they have completely changed the organization of the church. (Speaking of it as an institution.) New Testament churches had two offices, pastor and deacon. Modern churches have a string of offices as long as your arm. Superintendents, presidents of this, that and the other, and on an infinitum New Testament churches were just CHURCHES, but modern churches have a whole string of auxiliaries such as Men's Brotherhood, Woman's Missionary Union, with sub-auxiliaries such as Sunbeam Band, Y. W. A., R. A., G. A. Then there are organized classes with their "presidents" and straw-boss jobs. Then in addition there are often various sorts of fellowship "clubs," the whole thing ending with some church baseball teams and a troop of boy scouts meeting at the church ever so often.

THE PRACTICAL EFFECT OF THESE

What is the result of this perversion of Christ's simple plan of organization? We mention several.

1. Auxiliaries come by "way the church." The church becomes a trifling thing, and sometimes a thing to be held in contempt. Hundreds who attend the Sunday school, one of the auxiliaries, go off home and pay no attention to the church worship service. Similarly the B. T. U. crowd very largely treats the evening service in the same contemptuous way. (Pastors you know this is the truth!)

2. Pastor's become mere "machinists." The prophet of God is turned into a wheel greaser of modern church machinery. That's why it is hard to find a church in many communities where you can hear a great Bible sermon.

3. A false standard is thrust upon the pastor. He comes to be a success or failure according to his ability to put in all of the recommended auxiliaries and to bring them up to A-1 standard. Just look in the denominational papers and read the write up concerning pastors. "Bro. So and So has been pastor at such and such a church for six months. During that time he has organized a Men's Brotherhood and put in all of the other organizations that were lacking, and they will soon be A-1." (What about the spiritual life of that people—are they as worldly as the devil would have them? How many people have been truly converted there?) It is easy for a pastor to forget spirituality and to make organizational success his criterion. Many a pastor because of his success in organizing is lauded when in truth he is pastor of a gang of movie-going, beer drinking, dancing, divorcing,

worldly minded, world-dominated spiritual cripples who are without power in prayer or power in testimony before the world.

4. Promotes false conception of orthodoxy. Many today have actually come to think that a church is not a Baptist church unless it is cluttered up with this gang of auxiliaries. Orthodoxy as to doctrine is lost sight of, and orthodoxy as to method becomes all important.

5. Auxiliaries often run off faithful preachers. We have known that to happen time and again, and we have had them to try to run us off. Let the preacher begin to crack right down on sin, and if the leaders of some of the organizations don't like it, they already have an organization just ready to fight him. The writer of this article once had an unspeakable condition of rottenness in a church where he was pastor in Kentucky, and was well on his way toward cleaning it up, when the missionary society actually had meetings to pray that the pastor would not succeed in his efforts! When we have served as pastor of churches with auxiliaries, we have ALWAYS found them ready to oppose our effort to bring about a clean church.

DROPPING THE ORGANIZATIONS

We found the auxiliary system such a handicapping thing that finally the thought came, WHY HAVE THESE ORGANIZATIONS? There is no Bible warrant for them. Strange, we hadn't thought of that before! Strange that many of our brethren have never thought of it! For fifteen years and more now we have had a church free of auxiliaries. The Bible school is not an auxiliary, and has no "superintendent." The chairman of our educational committee performs most of the duties usually performed by a "superintendent." We have no B. T. U., but instead Sunday evening study classes, simply organized. We have no missionary society, but instead a missionary committee of the church seeks to promote missionary interest on the part of both men and women. Honest, it has been the greatest relief imaginable to be free of these barnacles, parasites, or whatever they should be called. We not only know that the modern auxiliary system is UNSCRIPTURAL—it is likewise inefficient. We believe that churches would get along far better without them. Let us mention a few blessings that have come from our dropping the organizations:

1. Increased spirituality. Along this line we might quote one of the best known and most successful pastors in the south—a man for years pastor of the largest Baptist church in his state—now retired. He said in substance that he once believed that one could maintain a spiritual church and have all the organizations, but that following years of experience he had concluded such to be impossible.

2. Increased interest in prayer. For years now we have had what we believe to be the largest regular

prayer meeting of any Baptist church in Florida.

3. Elimination of the problem of people leaving after Sunday school and young people's meetings. Few leave after Sunday school, and seldom do any young people leave before the evening preaching service.

4. Increased missionary giving.

5. Less friction. For years and years now we have had a peaceful, happy church, with only trifling difficulties. The only real trouble we ever had in our present pastorate of 18 years came from the auxiliary system.

6. Lessened overhead. Auxiliaries with their constant eating and drinking and frolicking, are expensive. Then they necessitate paid secretaries, church offices, educational directors, etc. We figure that we run a radio broadcast over the whole state and preach the gospel to tens of thousands for what the local overhead would cost us, if we had our church filled with auxiliaries.

7. Increased church attendance. For years we have had our large auditorium filled comfortably Sunday morning and Sunday night, and during all season. This has been very largely because of our emphasis on the proclamation of the Word of God, rather than the "side shows" (the organizations).

8. Less worldliness. We believe that auxiliaries promote worldliness of life—movie going, dancing, petting, gossiping and such.

THE COST

Along with the great blessings that have come from following New Testament methods, it has cost us the criticism and dislike of some of our brethren, who somehow feel that it is the rankest heresy not to have the organizations. But please remember, brethren, that these are all of recent origin. If you would disfellowship a church for not having these, then you would disfellowship all of the Baptist churches from the days of Jesus down until just a few years ago. Just wiggle and twist and squirm if you will, dear brethren, the changing of the New Testament plan of organization cannot be justified on Scriptural grounds, and you will have to admit it. Why should it be considered a crime to try to run a church in the simple fashion that they were run back in apostolic

times?

We don't disfellowship you!

We don't fall out with other pastors and churches because they are organized differently. Fellowship ought to be in the great truths of God's Word—not in methods. But we feel that we have a right to call attention to the unscripturalness of this innovation in which complexity of organization is made to take the place of the simplicity that characterized the church as Jesus started it. And we repeat: WE HAVE AS MUCH RIGHT TO CHANGE THE DOCTRINES OF THE CHURCH AS WE HAVE TO CHANGE THE ORGANIZATION OF THE CHURCH. Think that over. If not true—why not?

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YOU AND YOUR BIBLE

(Continued from page one)

The Bible is fundamentally, radically and essentially different from all other books.

In what respect is the Bible unique and peerless? Wherein is it different from and superior to all other books?

1. The Bible is different from and superior to all other books in its literary excellence. Even in its earliest books, written nearly 3,500 years ago, we have set before us a conception of God that is more profound, exalted, inspiring, heart-thrilling and ennobling than is to be found in any or all the profoundest philosophies of the past or present. There is not to be found outside the Bible, in all the literature of all the nations and ages, anything that even approaches the Bible statements of truth in exquisite beauty, fair simplicity, resistless force, and unparalleled sublimity of expression. The Bible stands out so immeasurably superior to all other books in its excellence merely as literature that no man has a right to consider himself well educated unless he is deeply versed in Bible lore.

2. The Bible differs radically, fundamentally, essentially, and entirely from all other books, and it is immeasurably superior to all other books, in the inexhaustible wealth of truth therein contained. In the Bible are stored treasures of wisdom and knowledge that are unfathomable by man. The Bible is unfathomable, not because of any obscurity of style, but because of the profundity of its teachings. No other book is more simple in its style than the Bible. The Bible is inexhaustible in its teachings. To quote Sir Walter Scott again, "The most learned and intelligent student cannot, in the longest life, obtain an entire knowledge of this one volume." For centuries many of the greatest minds the world has ever known have sought to sound its depths, but the bottom is not yet reached. Men of the greatest intellectual keenness and power of penetration have devoted a lifetime to the study of this Book, but no man who has really studied it has ever dared to say, "I now know all the Bible contains." The psalmist said thousands of years ago, "Thy judgments are a great deep" (Psa. 36:6).

3. The Bible is immeasurably superior to all other books in its never-failing inerrancy. Other books, it is true, contain truth, sometimes most precious truth; but it is always mixed with error. The Bible contains nothing but truth. Time and time again through the centuries, great scholars have fancied they found the Bible to be in error, but always by more thorough study of the Book, or by new discoveries in history, archaeology or natural science, it has been found that the Bible was right, and the history, science or philosophy that contradicted the Bible has

been found at fault. Heischel, one of the greatest scientific thinkers in the world's history, said, "All human discoveries seem to be made only for the purpose of confirming more strongly the truths come from on high, and contained in the sacred writings." Time and time again, those who have been seeking to discredit the Bible have cried, We have at last found a mistake here, "but in the ultimate outcome it has been found that the mistake was in the critic and not in the Bible."

4. The Bible is immeasurably superior to all other books in the exact and minute accuracy of its statements. The Bible is the only book that always says all it means to say. Other books, at least occasionally, overstate, or understate, or exactly state what the writer wishes to teach. The Bible never overstates or never understates the truth. There is not one word too many, and not one word too few. The Bible always tells the truth, the whole truth, and nothing but the truth. Much, much more could be said in this same vein about the "Most Excellent Word", but we believe it to be profitable at this time to view the Bible from another view point.

GENERAL INFORMATION

While I am not a proponent of constant statistics and cold logic in the preaching and teaching of God's Word, I am, nevertheless, not opposed to the same when it becomes apparently necessary to do so. I pray that the following information shall convey to us a greater appreciation for our Bibles as we compare its present form with received text given to our forefathers in the unbroken roll.

First, the Bible was written over a period of 1600 years by 40 different writers. Our present English Bible is made up of 1189 chapters and 773,746 words. The Old Testament has 929 chapters and the New Testament has 260 chapters.

We know that the longest chapter is Psalm 119, having 176 verses. The shortest chapter in the Bible is Psalm 117, having two verses. It is interesting to note also that Psalm 117 is the middle chapter of the Bible. It is not remarkable that in the book of Psalms we find the longest chapter in the Bible, the shortest chapter in the Bible and the middle chapter in the Bible. We might also add that the shortest verse in the Bible is John 11:35. The chapters of the Bible vary considerably in length. The relative size of a book is indicated by the number of pages rather than by the number of chapters. For instance, Ecclesiastes has twelve chapters but only nine pages, whereas Daniel has 12 chapters and twice the number of pages (18), in our English Bible.

The original Scriptures were not divided into chapters. The first five books of the Bible from Genesis to Deuteronomy comprised one roll, scroll, or book and are referred to as "the Book of Moses". Isaiah, given

as 66 chapters, was one scroll or unbroken narrative.

We find that the breaking up of the Scriptures into chapters and verses began about 1200 A.D. We shall also find that the beginning of this break up of the Bible into chapters and verses can be traced to Cardinal Hugo who was the first to divide the Old Testament into chapters for the purpose of a Latin concordance he prepared. The New Testament was similarly divided by Hugo De St. Cher about 1240. The division of Old Testament chapters into verses came about 300 years later by Rabbi Mordicai Nathan to assist in the study of the Hebrew Bible and thereby simplify his work. These divisions were adopted by Robert Stephens, a renowned French printer and Bible publisher, in his edition of the Vulgate Version in A. D. 1555 and were transferred to the Authorized King James Version in 1611. Stephens supplied the verses for the New Testament which were transferred to the English Version in Geneva in A. D. 1560. Until the end of the 16th century the whole Bible was divided into chapters, but only the Old Testament into verses.

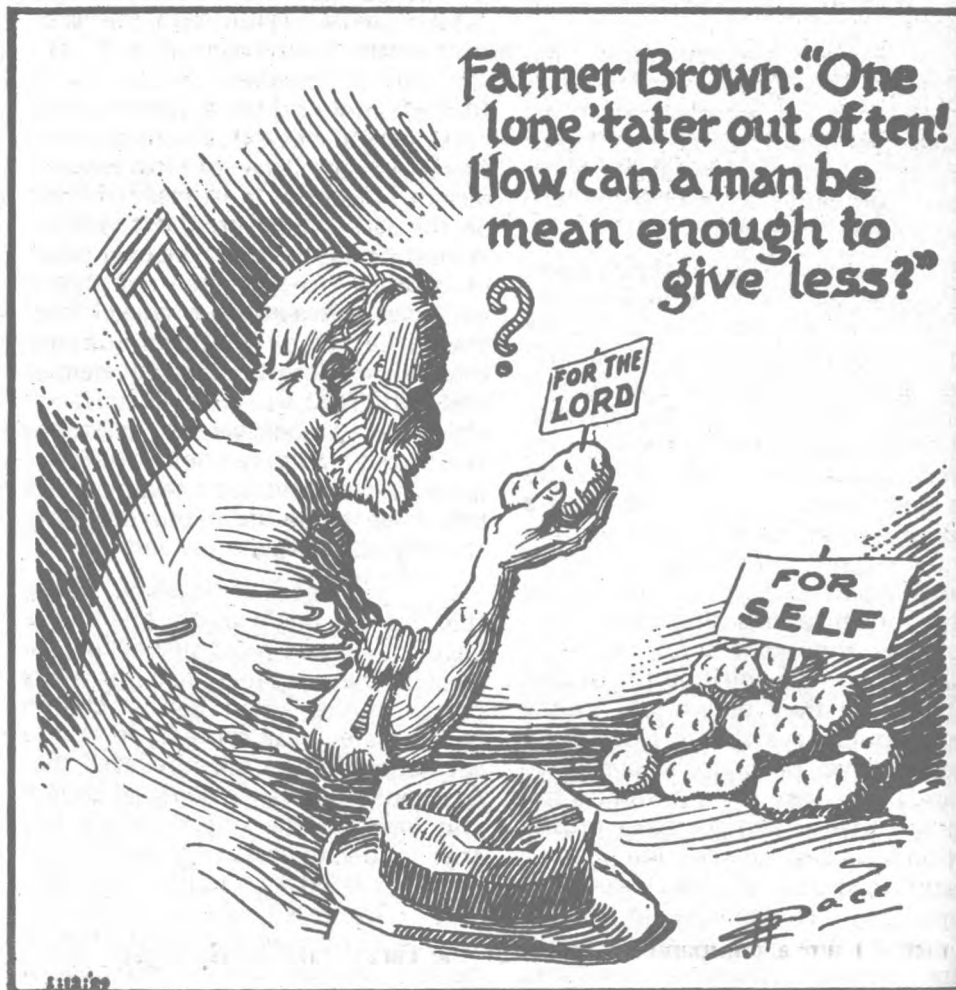
The two books of Samuel, Kings, and Chronicles were originally one book each with no chapters or verses. Often the separation of these books in pairs is forced, and tends to destroy the connection. A danger to guard against in studying a chapter is that of dealing with it as being a complete embodiment in itself. It is but a part of the whole book, and must be dealt with as a part of the whole. Seldom do we find a theme exhausted in a single chapter. In Bible study any chapter considered must be dealt with what precedes and follows it, and also in the light

of the Bible as a whole. It is only thus that we can rightly divide the entire Word of Truth.

Another point of interest in regard to the Bible is the Book of Isaiah. It is called a "Bible within the Bible." The Bible contains 66 books. The book of Isaiah contains 66 chapters. The 39 books of the Old Testament are in the main prophetic, while the 27 books of the New Testament are for the most part Messianic. The first 39 chapters of the book of Isaiah are considered prophetic while the last 27 chapters are considered to be for the most part Messianic.

The Bible is divided into two parts, the Old Testament and the New Testament. The Old Testament is comprised of 39 books, and the New Testament 27 books. The Old Testament was written mostly in Hebrew with some Chaldee. The New Testament was written mostly in Greek with some Syriac. And, of course, the Bible contains a total of 66 books. There are five divisions of the books of the Old Testament. They are Law, History, Poetry, Major Prophets, Minor Prophets. There are five books of the Law: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. There are twelve books of History: Joshua, Judges, Ruth, I Samuel, II Samuel, I Kings, II Kings, I Chronicles, II Chronicles, Ezra, Nehemiah, and Esther. There are five books of Poetry: Job, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. There are five books of Major Prophets: Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel. There are twelve books of the Minor Prophets: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

(Continued on page seven)



YOU AND YOUR BIBLE

(Continued from page six)

Before we take a look at the New Testament we would draw your attention to the fact that between the last book of the Old Testament which is Malachi and the first book of the New Testament which is Matthew, there is a four hundred year period when no prophecy was given. This period is called the "Four Hundred Silent Years" or the "Intra Biblical Period."

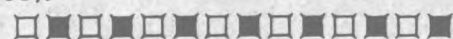
THE NEW TESTAMENT

The New Testament is composed of 27 books and is divided into five parts. These five divisions are Biography, History, Pauline Epistles, General Epistles, and Prophecy. The biographical books are Matthew, Mark, Luke, and John. The Historical Book is Acts. Only One, the book of Acts, is the only inspired account of church history in existence. Luke is its author. The Pauline Epistles are, Romans, I Corinthians, II Corinthians, Galatians, Ephesians, Philippians, Colossians, I Thessalonians, II Thessalonians, I Timothy, II Timothy, Titus, Philemon, and most believe Hebrews also. Note, if Paul did not write Hebrews, then the author is unknown. The General Epistles are James, I Peter, II Peter, I John, II John, III John, and Jude. The Prophetic book of the New Testament is Revelation. There is only one Prophetic book in the New Testament.

CONCLUSION

The Bible is unique in all the world. There is not another book like it. There have been more books written about the Bible than any other book. The Bible is the most widely read book in the world, yet it is the most misunderstood and misinterpreted book in the world. It is the only book that will tell us of all our sins, faults, and failures. It is the only book in the world that can promise salvation and stand by that promise. It is the only book in existence that can pronounce judgement, eternal judgement, upon the sinner and guarantee its fruition. The Bible is the only book whose essence shall never pass away. It is God's Word. Baptists of all people are known as "people of the book" (Bible). God's Word was given unto them to take to the world. We must know it and love it as no others do. May we have the utmost respect for the Bible because (1) it is the Word of God. (2) It is "The Revealed Will of God." (3) It is instrumental in our salvation. (4) It is the only source of "Christian growth." (5) It is the only source of "Knowledge of the Future." (6) In this world of spiritual darkness, it is "The only Light that we have." (7) In our battle against principalities and powers, it is "The only Weapon that we have." May we say with the Psalmist: "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105). And may we never be ashamed to say as also said the Psalmist: "I am a companion of all

them that fear thee, and of them that keep thy precepts" (Ps. 119:63).



STILLNESS BEFORE

(Continued from page one)

knowing. He has perfect knowledge of Himself and all things He has created (Job 37:16). He is perfectly immutable, for there is no variability, neither shadow of turning in Him (Jas. 1:17). He is omnipotent, or all-powerful. Nothing is impossible to Him (Luke 1:37) or too hard (Jer. 32:17). He is perfect in holiness, for in Him is light and no darkness at all (I John 1:5).

Not only is God perfect in His person and attributes, but He is also perfect in all His works. Deuteronomy 32:4 says: "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." The psalmist declared: "As for God, his way is perfect" (Ps. 18:30). If God is perfect and all His works are perfect, verily God Himself is the only perfect Being in the universe. Often we hear the cry: Let God be God. This is a very foolish statement. God is God whether men recognize it or not. No man nor angel can deprive the Supreme Being of His eternal power and Godhead.

GOD IS SOVEREIGN

Quite often those of us who believe in the doctrines of grace speak of the sovereignty of God. The plain truth is that if God is God His sovereignty must be presupposed. God is the only absolutely sovereign being in the universe. At times we speak about the sovereignty of the church, or the sovereignty of the state, but we are using the word sovereignty in a limited sense. There is in the absolute sense no sovereign church or state; God only is sovereign.

In that He is God He is qualified to be the sovereign over all things. In that He is God, He will be sovereign and will act as such. In Psalm 115:3 we are told: "But our God is in the heavens: he hath done whatsoever he hath pleased." Again in the Psalms we are told: "Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places" (Ps. 135:6). Jehovah says in Isaiah 46:9-11: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far country; yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."

In Daniel 4:35 it is written: "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his

hand, or say unto him, What doest thou?" The Sovereign Being has disposal of the whole universe and of all the creatures in it. He has a sovereign right to do what He wills with His own. His will is irresistible and His purpose unalterable (Isa. 14:27). Therefore, it behooves us to be still and to know that He is God!

KNOWING GOD

God is so great that He is infinitely above all human comprehension. Zophar said to Job: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea" (Job 11:7-9). All the investigations which have been made of God has fallen short of their goal. God cannot be put under a microscope, or in some test tube in a laboratory. The knowledge of God is higher than the distant skies and deeper than Sheol.

Puny man is a shortsighted worm of the earth that is but of yesterday and who knows in part. We may apprehend God, but we cannot comprehend Him. We may know that He exists, but we cannot know all that He is. We cannot number His eternity, nor measure His immensity. We cannot fathom the depth of His wisdom, nor can we conceive the greatness of His power. We cannot describe the brightness of His glory, nor reckon up the treasures of His grace. Well did the psalmist write: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Ps. 139:6). It is not in man's ability to understand God's eternal purpose or the proceedings of His providence (Eccl. 3:11; Rom. 11:33-35).

It is an expressible privilege to know anything of God. In the text we are commanded to know God to be God. Daniel 11:32 speaks of "... the people that know their God..." The main business of a man in this world is to know God. "Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD" (Jer. 9:23-24). Nothing gives God more pleasure than for His creatures to know Him: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hos. 6:6; cf. Jer. 22:16).

God is so completely incomprehensible that we can know nothing of Him apart from His gracious revelation. Due to natural depravity, man knows not God (II Thess. 1:8). Only those who have their minds opened by the Holy Spirit truly know God (Gal. 4:6-9; Eph. 1:17-18). To know God is to possess eternal life: "And this is eternal life, that they might

know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3; I John 5:20).

The only reason why any person knows God is because he was foreknown of God. "And the LORD said unto Moses. . . for thou hast found grace in my sight, and I know thee by name. . ." (Ex. 33:17). To Jeremiah the Lord said: "Before I formed thee in the belly I knew thee . . ." (Jer. 1:5). Jesus Christ said: "I am the good shepherd, and I know my sheep, and am known of mine. . . I know them, and they follow me" (John 10:14,27). I know God because God knew me before I ever knew Him. Paul expressed it in Galatians 4:9 thusly: "But now, after that ye have known God, or rather are known of God. . ."

One time an Arminian evangelist asked an old sovereign-grace woman if she knew the Lord. The old lady replied, "Yes, I know the Lord, but I can tell you something better than that. The Lord knows me."

MURMURING AGAINST GOD

Sometimes God's providential dealings cross and conflict with our plans and programs. But my text forbids quarrelling and murmuring against God. It is a dreadful thing to quarrel with the Almighty (Jude 16). The children of Israel murmured against God and paid a high price for their sin (Ex. 16; Num. 14,21). We must not draw rash conclusions about God's governmental dealings with us, for "he giveth not account of any of his matters" (Job 33:13). We read in Isaiah 45:9-10: "Woe unto him that striveth with his Maker! Let the potsherd of the earth strive with the potsherd of the earth. Shall the clay say to him that fashioned it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?" It is wrong to ask God: "What doest thou" (Dan. 4:35). Such a question is an insurrection against Divine sovereignty!

Even if at no other time, we are prone to murmur against God when He corrects us for our errors. This is wrong. We ought to humble ourselves "under his mighty hand" (I Pet. 5:6). We ought to "hear. . . the rod, and who hath appointed it" (Micah 6:9). We ought to be ready to cry: ". . . shew me wherefore thou contendest with me. . . That which I see not teach thou me; if I have done iniquity, I will do it no more" (Job 10:2; 34:32). Jeremiah well said: "Wherefore doth a living man complain, a man for the punishment of his sins? Let us search and try our ways, and turn again to the LORD" (Lam. 3:39-40). Micah declared: "I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me. . ." (Micah 7:9).

We must be still as to words. We must not speak against His sovereign providence by complaining of it. We must not darken counsel without

(Continued on page eight)

STILLNESS BEFORE

(Continued from page seven)

knowledge, or attempt to justify our quarrellings by speaking great swelling words of vanity. When Aaron's sons were destroyed by the fire of God he "held his peace" (Lev. 10:3). Concerning the dispensations of God's providence the psalmist wrote: "I was dumb, I opened not my mouth; because thou didst it" (Ps. 39:9). Job lost both his family and his estate, but "in all this Job sinned not, nor charged God foolishly" (Job 1:22; 2:10; cf. Lam. 3:28-29).

SUBMISSION TO GOD

It is the duty of a born-again believer not only to be still in our outward actions under God's providential dealings but we are also to be still as to the inward frame of our hearts. We must cultivate a calm and quiet submission of soul to the pleasure and the purpose of our Sovereign.

When young Samuel told the aged Eli that the Lord would destroy his family, the old man said: "It is the Lord; let him do what seemeth him good" (1 Sam. 3:18). The prophet Isaiah told Hezekiah, the king of Judah, that his sons would be eunuchs in the palace of the king of Babylon (Isa. 39:7). Hezekiah then said: "Good is the word of the LORD which thou hast spoken" (Isa. 39:8). The prophet Agabus warned Paul that if he went to Jerusalem the Jews would bind him and give him to the Romans (Acts 21:10-12). Paul quickly replied: "...for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). Paul's friends then said: "The will of the Lord be done" (Acts 21:14). This is the kind of submission we need to God's will.

As Christians our wills must be swallowed up in the will of God. We are to have no will of our own which is not God's will. Christ was our great example in the midst of His agonies in the garden of Gethsemane: "Not as I will, but as thou wilt" (Matt. 26:39). Our Savior's life was a life of total submission to His Father's will (John 5:30; 6:38). So great was this submission that He was "obedient unto death, even the death of the cross" (Phil. 2:8).

In our text the Lord commanded us to be still and quiet before Him. This does not mean to be still like a stone, or a dead man insensible to the circumstances of life, for we are commanded to become conscious of the Divine Presence in the same verse. We are to be sensible of the hand of God in all that happens to us in this world. Know that He is God and own His hand in all these things (Job 23:14). The words "be still" in my text suggests composure of mind, a calm and quiet submission under the hand of God at all times. Our language must be: "If the Lord will, we shall live, and do this, or that" (Jas. 4:15; cf. 1 Cor. 4:19).

ALONE WITH GOD

In this computerized age we spend

our days in restlessness and swiftness of action. There are the ceaseless excitements and the ever increasing responsibilities of life. Man and the works of man come between the consciousness of God's presence and works. Enslaved to the senses, it seems to us there is nothing in the universe except these human projects and interests. Hence the need of the injunction: "Be still, and know that I am God."

How we need to recall the examples of the biblical characters. The prophet Elijah sought his brook (1 Kings 17:3-7) and cave (1 Kings 19:9-15). Isaac went out into the fields at eventide to meditate (Gen. 24:63). Jesus Christ found on the solitary summit of the mountain a place where He might be alone to pray (Matt. 14:23). We need more than the patriarchs and prophets of old to meditate and to seek in the quietness of the heart the presence of God. Psalms 4:4 says: "Commune with your own heart upon your bed, and be still."

The text makes it crystal clear that stillness of mind and retirement are necessary to appreciation of spiritual truth. God's Word is always most clear and vivid in the stillness of mind. In calmness the soul feels and knows the presence of God. In retired hours the Divine Presence is nearest and immortal truths are revealed to mortal eyes. Stillness of mind is the first step to knowing anything about the God of the Bible.

LEARN FROM NATURE

While we are engaged in the stir and struggle of our daily business, how hard it is to think on anything beyond! Man is too near. The sounds of the streets and the factories are in our ears. Man and the things of man fill our eyes and thoughts, and they all but exclude any thought of God. If we were always in a crowd we would be prone to become atheists!

Let us leave man and all his works. Let us go into the heart of the natural world and learn some of its lessons. In the retreat of nature there is stillness and new sounds. We are introduced into a new world of sights and sounds. The birds of the trees sing and the wind whistles in our ears. As the mind pauses silently before such a scene, it does not reason or question, it feels and knows that there is a God. The visible creation declares the existence and presence of the invisible Creator (Rom. 1:19-25).

The world of nature is a world of happiness. Songs begin with the morning and continue into the night. All the variety of sounds in nature are musical sounds of a happy existence. All is bright and beautiful. Though animate creation's life is short, it has little or no pangs and pains--no dreadful forelooking of a hereafter. The voice of weeping and wailing comes only from human houses where sinful men and women live.

The countless forms of animal life cannot provide for themselves, yet God takes care of them from birth

till death. As I look upon such a scene, I am reminded of our Savior's words (Matt. 6:25-34). Not a lily blossoms, not a hair of the head, not a sparrow falls to the ground without God's notice. How much more then will He care for us! Come you doubters of God's goodness! See in nature the reality of His providence! It shines in the light, it flows in the bubbling streams, it bathes the forest in beauty, it proclaims in the motions and sounds of animal life, the existence and goodness of God! From the shifting and shining clouds, from the depth of the blue sky, come the cry: "Be still, and know that I am God."

THE COMFORT OF THIS

There is comfort in the belief that there is a sovereign Creator and Sustainer of the universe. The heavens are a symbol of His presence (Ps. 19:1-3). The air and the rain are but the present manifestations of His eternal power and Godhead. He is the actual Ruler and Disposer of all things. Let us not murmur at trials, nor seek to make our wills sovereign. When everything seems to go wrong, may these events not make us despondent and despairing. Let us believe in the reality of God and His providence. Our true good does not depend on worldly success or outward circumstances. It depends on knowing God and realizing these things come not by accident.

In this changing world, amidst the crumbling pillars of human pride, and the blight of human policy, and the wreck of human hope, God remains a refuge and a helper for man. "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). Be still, thou sorrowful heart, and know that it is God who sends sorrow as He sends joy. Be still, trembling and timid soul, and put your

trust in God. His everlasting arms bear you up as you walk over the waves of the stormy sea. Be still, fretful spirit, who despairs by the delay of good and the seeming triumph of evil, and fear not. Be patient and wait, for the Lord God omnipotent reigns on high over all events and creatures on earth. Be still, guilty conscience, and when sin tempts you, remember there is a God who is judge of the living and the dead.



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I MET THE MASTER

I had walked life's way with an easy tread,
Had followed where comforts and pleasures led,
Until one day in a quiet place
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body but none for my soul,
I had entered to win in life's mad race,
When I met the Master face to face.

I met Him and knew Him and blushed to see
That His eyes full of sorrow were fixed on me,
And I faltered and fell at His feet that day
While my castles melted and vanished away.

Melted and vanished, and in their place,
Naught else did I see but the Master's face;
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thought is now for the souls of men;
I have lost my life to find it again,
E'er since one day in a quiet place
I met the Master face to face.

*This was the favorite poem of the editor when he was a young Christian. He thinks no less of it today.

Catechised By The Crew

By the Editor

In our last study I left Jonah right after he was awakened by the skipper of the ship enroute to Tarshish. The crew had drawn lots and the lot had fallen on Jonah. These heathen sailors and the skipper believed this mighty tempest had come upon them because of the prophet's guilt. This conviction has not caused the storm to cease. The restless waves still roar and the wind continues to blow fiercely. What could they do to improve their plight? Jonah was a stranger to the master and the mariners. They personally knew nothing about him good or bad, although the lot had pointed him out as the guilty party.

Ordinarily, the crew did not interrogate their passengers. To meddle with someone's personal life was unnecessary and imprudent. But the present distress seemed to justify their examination of the prophet. When a person's conduct endangers the lives of others he forfeits the right of unquestioned conduct. The seamen desired to know what he had done that had created these dangerous surroundings. From their point of view it seemed that Jonah himself was competent to counsel them on this matter. Clinging to the ropes on the tossed ship, the crew shouted questions while the waves blew in their faces and the wind seemed to snatch away their words from their mouths.

A number of questions were put to him by the sailors. But there were three great questions put to him. Jonah answered the first and the last, but not the second.

A VOLLEY OF QUESTIONS

"Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?" (Jonah 1:8). These questions may not have been consecutively asked. The sailors may have shouted them at him almost simultaneously. They wanted to know why the anger of the Lord followed him. They were earnest and respectful in these questions: "Tell us, we pray thee." Did the lot fall on you rightly? Are you the occasion of this tempest?

These sailors were men of self-restraint and good manners. They did not fly outrageously upon him. Rather, they mildly and calmly inquired into his case. They believed a measure of compassion was due even to offenders. There is a great lesson for us here. We must kindly deal with those who have injured us by maligning our reputation or blighting our hopes.

Jonah might have remained silent, or pled the Fifth Amendment, or called his attorney. He might have severely rebuked the seamen for casting lots when they should have been

manning the ship in this storm. He might have lied and endeavored to persuade them that he was entirely innocent of any wrong doing. He could have cursed them in anger. Some men would have done so but not Jonah. He was not a bad man, although he had badly behaved in the last few days. He did not dare to speak falsely or unkindly to men whose lives were imperiled by this storm. A true confession would be humiliating, but he will make it.

They not only asked about him being the culprit, but they also wanted to know what business he was engaged in: "What is thine occupation?" Are you operating a sinful business? Does your work have the approval of the gods? They also inquired of his country: "And whence comest thou? what is thy country? and of what people art thou?" By the bombardment of all these questions they sought to draw forth the answer they sought. They wanted to know all about him.

It was tragic for heathens to have to ask a prophet of God his profession. The proof of his calling should have been always manifested. No one ever asked Elijah or Elisha, "What is your occupation?" Their connection with the Almighty was stamped upon their every action and word. If people have to ask us if we are Christians, after being in our company for a time, it is proof enough we are backsliders.

JONAH'S CONFESSION

In verse 9 the prophet made a full confession of his guilt: "And he said unto them, I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land." He rightly said: "I am an Hebrew; and I fear the LORD." He was of the privileged race which sprung from Abraham. He held to the religion of his fathers. He worshipped Jehovah, the God Who made the sea and the dry land.

The seamen may have reasoned, "If you fear Jehovah, why have you not been calling upon Him during this storm? We have called upon our gods, why have you not called upon yours?" The answer was simple: Jonah had sinned and had not yet confessed his sin to God. Unconfessed sin shuts the mouth in prayer. This is why multitudes of Christians do not pray much. Sin is in their conscience, they will not confess it, so they are unable to pray.

Jonah is to be commended for witnessing to these heathen about his God. He did not say within himself, "If I knew they were God's elect, I would give the gospel to them. Seeing I have no proof they were chosen of God, I cannot speak to them about their souls, for God sent me to feed the sheep." He rather tells the mariners about his God. He would cause them to forsake their idols and turn to the only true and living God. Here is a lesson for us. When we are

among those who are strangers to our God we have a duty to acquaint them with our Sovereign.

Jonah's confession shows how a child of God may degenerate until sin mocks his religious profession. Jonah stands in the midst of a heathen crew, fleeing God's presence, and yet he says, "I fear the LORD." Poor old Jonah! He stands there in bitter grief, recalling his former piety. He remembered the joy he once had when he obeyed God. Now he stands upon the deck of this ship in a storm as a runaway prophet.

Many of us are like Jonah. We make great pretence, but how little this is worth. Our Christian profession is contradicted by our conduct. We profess to believe in God, but in works we deny Him. We claim to be alive when we are dead. We confess to be concerned about the souls of men and often we are little concerned about our own immortal souls. We affirm our belief in the church and then forsake its services for the most trivial things. We use church membership as a cloak for sin. When suspicion falls upon us, we piously cry, "We fear the Lord." The unsaved ought to know that we are Christians without having to be told. If our lives were what they ought to be we would not have to tell men we are Christians.

THE SEAMEN ARE AFRAID

The mariners were already afraid because of the mighty tempest. Now they are in greater fear, knowing that the God that made the sea and the dry land is angry. "Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the LORD, because he had told them" (Jonah 1:10). Perhaps they reasoned that if the Lord was so severely punishing Jonah for this one sin, what would He do to them who had done many wrongs? Before they had feared the tempest. Now they fear God. They felt it would be a dreadful thing to fall into the hands of the living God.

At first the sailors had felt the cutting wind upon their faces and been splashed with the crested billows. They had hoped the hurricane would soon go away. But the storm grew fiercer until it exceeded anything as yet known to the oldest seaman. They were terror-stricken and their faces were pale. Jonah's testimony about the God of the sea had caused them to see that they had been paying homage to dumb idols; their religion was a myth; their deities mere phantoms; they worshiped a delusion. For a moment they stood there without a god! The dark clouds, the streaks of lightning, the roar of the sea, is the true God showing His power and anger at sinners.

THE PIERCING QUESTION

Knowing that Jonah had made a flight from God, they say to him: "Why hast thou done this?" The prophet gave no answer. Maybe he was overwhelmed with confusion

and shame at having been exposed. This question was an awful rebuke, suggesting that Jonah as the prophet of Jehovah should have known better than to have acted this way. "Why hast thou done this?" Why have you disobeyed the true God? How could you be so foolish as to think you could escape from the God of the whole earth? How terrible is your sin! A servant fled from his Master, a son from his Father, a man from his God, a prophet from his divine calling!

Why had Jonah done this? The answer is not given here, but I believe it is later in the Book. In chapter 4, verse 2, I read: "O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Jonah did not anticipate the destruction of Nineveh so much as its deliverance. He was afraid the Ninevites would repent and the city would be delivered. He feared if he went out and preached that the city would not be destroyed. This would be injurious to his professional pride. He evidently thought more of his glory than God's.

Jonah would have preferred to be the instrument of Nineveh's destruction rather than its deliverance. If God destroyed Nineveh it would be good for Israel, for they were enemies. It was doubtless a patriotic motive that prompted him to flee from God's presence rather than to be the means of averting the doom of the great city. Are we sometimes like Jonah? Do we talk about the "balance of power" and pray that other countries may fall to the advantage of our own? I greatly fear that we do at times.

"Why hast thou done this?" How do you excuse your conduct? Do you not see your folly? Why was not the grace of God sufficient to keep you from the sin of rebellion? Why did you become a runaway prophet, a backslidden preacher? The mariners could not understand his inconsistency.

Christians are often inconsistent. The inconsistency of older believers is the marvel of young believers, and it confirms lost sinners in their sins. If men really believe in eternity, how can they be immersed in the things of time? If they truly believe Christ died for them, how can they treat Him as they do? If they actually think there is a judgment day coming, why do they live as if they shall never be judged? Faith without works, profession without possession, knowledge without obedience, conscious dependence and rebellion, to be favored by God and yet despise His favor, are the strange marvels of Christendom. All nature and the unsaved host seem to cry out against unfaithful believers, "Why hast thou done this?" And what a "why" this is! What answer can a backslider give to this question? Alas! the lives of so

(Continued on page twelve)

The Berea Baptist Banner Forum

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In the light of Isaiah 62:5, how many brides will Jehovah have? Was J. R. Graves a "sound" Landmark Baptist for teaching that Old Testament saints will help compose the bride of Christ? (See *The Work of Christ Consummated in Seven Dispensations*, p. 461). ---Illinois



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"For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5).

The wife of Jehovah is composed of the Old Testament saints. Israel is considered the wife of Jehovah. Some Old Testament Scriptures teach this truth. Isaiah said, "For thy Maker is thine husband" (Isa. 54:5). Jeremiah said, "Turn, O backsliding children saith the Lord; for I am married unto you" (Jer. 3:14). "I was a husband unto them saith the Lord" (Jer. 31:32). Israel is not referred to as a bride. She is now viewed as a cast off wife because of her spiritual adultery (Hosea 2:1-13; 4:12). When Jehovah restores his wife, she will not be a bride, but as a wife reconciled to her husband. It is clear that Old Testament saints are not a part of the bride of Christ. Any Baptist that believes Old Testament saints are in the bride of Christ is in error, regardless of their label. Any teaching of a universal bride will lead to the teaching of a universal invisible church theory.

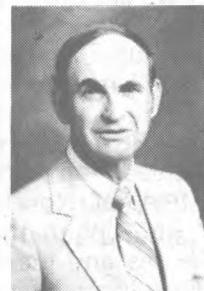
"And the bridegroom rejoiceth over the bride." The subject of the bridegroom and the bride are mentioned several times in the New Testament. No mention is made of a church in the Old Testament. Christ during the first year of his ministry organized His church. The New Testament church is the bride of Christ. John the Baptist spoke of the bride and bridegroom. He said, "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29). John calls himself the friend of the bridegroom, therefore, he does not include himself in the bride. John said the bridegroom hath the bride, meaning Christ had organized a church out of the material prepared by John the Baptist. Now John rejoices to hear the voice of the bridegroom.

Another passage of Scripture teaching that all the redeemed are not in the bride is Revelation 19:1-9. A great multitude is seen in verse 6.

This is a company apart from the bride. In verse 7, "and his wife has made herself ready." The bride is distinguished from the great multitude. She is also distinguished from the guests for in verse 9 John said, "Blessed are they which are called unto the marriage supper of the lamb." Three groups are seen, a multitude of redeemed, the bride, and the guests.

I am not afraid of the term Landmark, and I am not offended when called one, if you mean that I believe in a local New Testament Baptist Church with Christ as founder and head. That the bride of Christ will be made up of faithful members of the kind of church that Jesus began during His ministry.

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"For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5).

In Isaiah chapter 62 God makes known His relationship to Israel, and His deep concern for her, in that relationship. The future glory of Zion is foretold by the prophet as he writes of her coming restoration. In Jeremiah 3:14 God speaks these words to Israel: "Turn, O backsliding children, saith the Lord; for I am married unto you." According to verse 8 of Jeremiah 3 God put Israel away because of her backsliding which resulted in acts of adultery against Him. However, I do not believe that this was an act of eternal reprobation, as some teach. The promise of God to them is found in verses 15-23. It does not negate God's promise of receiving repenting Israel back unto Himself when that time comes even though many may be opposed to it. The Word of God says, "...for I am (not will be) married unto you."

In Isaiah 62:4 God tells us that Israel shall be called Hephzibah. God uses the name Hephzibah (Hezekiah's wife, II Kings 21:1) to show His relationship to Zion and Jerusalem. He, in my study of His Word, always makes a clearly defined distinction between His wife, Israel, and His Son's bride, the church. I will

continue to make this distinction in my preaching until the sovereign God who made it is pleased to call me home.

I have the highest respect for Elder J. R. Graves as a staunch defender of the "Landmark" position, and an able preacher of God's grace. I do not know all that he believed about the church, but if his position was that Old Testament saints will help compose the bride of Christ, I would have to say that our positions at this point would be different. My position is that the bride of Christ will be made up of New Testament church members.

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"For as a young man marrieth a virgin, so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:5).

Here is set forth a picture of the relation between God and His people Israel. God rejoices in His relationship between Himself and His earthly people. It is likened to the marriage covenant relative to husband and wife.

As far as I can ascertain this has no direct reference to the bride of the New Testament which was held in mystery until the incarnation of Christ and the apostolic revelation.

Since God is no longer dealing with Israel as a nation (but I think He will in the future), then now there is no earthly bride of Jehovah, as in the days of Isaiah, Jeremiah, and Joel.

As covenants of the Old Testament brought God's people into oneness of relationship, we can see how this led to referring to the relation as a marriage. But we are no longer under the Old Covenant. Christ initiated the New Covenant in His blood. Luke 22:20 says: "This cup is the New Testament (covenant) in my blood, which is shed for you" (I Corinthians 11:25).

Paul wrote to the church (local) at Corinth: "...I have espoused you to one husband, that I may present you as a chaste virgin to Christ" (II Cor. 11:2). Revelation 21:2 says: "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorn-

ed for her husband." Revelation 22:17 says: "And the Spirit and the bride say come." Please notice the words single in number in these last three Scriptures: one husband---a chaste virgin---bride---husband---bride. All of these are singular words. Jehovah will have one bride.

Was J. R. Graves a "sound" Landmark Baptist for teaching that Old Testament saints will help compose the bride of Christ? In my opinion, Bro. Graves was wrong on this issue. I base this partially on John 3:29: "He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoices greatly because of the bridegroom's voice, this my joy therefore is fulfilled." This Scripture necessitates not only saints who are the bride, but also friends of the bride. If Old Covenant saints are not friends of the bride, then who might these friends be?

I think God will choose His bride from those who have actually experienced blood-covenant relations and not those who have lived and died under Old Covenant relations of types and shadows.

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"Thou shalt no more be termed Forsaken; neither shall thy land anymore be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee, and as a bridegroom rejoiceth over the bride, so shall thy God rejoice over thee" (Isa. 62:4-5).

As I see this passage it is not dealing with the eternal state of Israel, but with the millennial restoration of Israel back to her land, and to a state of spiritual restoration as described in Zechariah 12-14. If you will read verse 4 with verse 5 you will note that the passage is not talking about Jehovah marrying Israel, but about the reuniting of the people of Israel to the land. "For the Lord delighteth in thee and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee."

Then Israel's marriage, or being joined to the land in restoration of a proper spiritual relationship with Jehovah, is cause for His rejoicing over her as a bridegroom rejoiceth over the bride. The passage does not speak of a wedding between Israel and Jehovah. The preposition "as" in the phrase "as a bridegroom rejoiceth over the bride" show the language to be comparative. He is not said to be rejoicing over Israel "as a bridegroom rejoiceth over his bride."

(Continued on page eighteen)

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What do you think about the accuracy of the New King James Bible? ---Kentucky



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"Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4:2).

I am always interested in all new translations and paraphrase versions of the Bible. I don't have a copy of the New King James Bible. Therefore, I am not able to comment. If a person is interested in examining the doctrinal content of this new version, I would pay close attention to all verses concerning the virgin birth. I will list a few: Luke 1:27; Matt. 25:1; Rev. 14:4. The Devil would like to eliminate the doctrine of the virgin birth of Jesus Christ.

You must pay close attention to verses teaching the deity of Christ. Examine these verses: John 1:1; Romans 9:5; Col. 1:16; Eph. 3:9; Heb. 1:8. Modernists and liberals deny the miracle working power of Jesus Christ. Examine these Scriptures: John 2:11,23; 3:2; 4:54; 6:2,26; 7:31 and John 12:37. Examine verses that have the word begotten: John 3:16,18; 1:14,18; 1 John 5:1. The Devil attempts to do away with the blood atonement of Christ. Examine these verses: Acts 20:28; Rom. 3:25; 5:9; Eph. 1:7; 2:13; Col. 1:14,20; Heb. 10:19; 13:20; 1 Pet. 1:19.

The main attack of Satan is to destroy the Word of God. He doesn't care if the whole world has Bibles that he has influenced men to write. These are a few things a person should be aware of in any new translation. In the early Seventies I was put off the Baptist Hour of WRUS for preaching against *Good News for Modern Man*, which is good news for evil men. I am skeptical of any new translation.

I look forward to reading the other forum answers.

HAROLD J. HARVEY



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I do not have a copy of the New King James Bible and must confess that my knowledge of it is very limited. However, I have heard others read from it in Bible classes and in some worship services. From what little I have heard read from it I would have to say that I have found nothing that would cause me to question the accuracy of what I heard. For myself, I still prefer the Authorized (King James) Version in my study and preaching of the Scriptures, but before I could give an honest answer to the question I would need to make a diligent search of all the word changes in the New King James.

I am sure that some of the other brethren who write for the Forum have more closely examined the new version and will be of help in answering your question.

JIMMIE B. DAVIS



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You see here the question is only asking for the opinions of the forum writers. There should be no criticism if we answer sincerely. I may not answer fully what the questioner hoped to receive but my answer will be without dissimulation.

All my Christian life and ministry of the gospel, Bible studies have been largely in the King James translation. This has been my pulpit Bible. I suppose I am prejudiced in liking its sound as well as the message. This does not mean I do not refer to other translations. I do consult them often.

The New King James Bible is a very recent translation or revision of the Old King James Bible. I am not at this time able to pinpoint so-called discrepancies that critics would not find in the Old King James, if there are any.

The publishers of TNKJ Bible make the following comment:

"In faithfulness to our readers, it has seemed consistent with our task

to cooperate with competent scholars who are governed by the first principle of divine authorship of the Holy Scriptures, as the Bible itself attests. Therefore, all participating scholars have signed a document of subscription to the plenary and verbal inspiration of the original autographs of the Bible."

The New King James Bible does not seem to be a variation from the King James text, nor an interpretation, but rather a substituting of certain modern word usage for words used in the English language centuries ago, but are now more or less obsolete, or have changed in meaning.

There may be instances where beauty of expression is sacrificed for clarity of understanding.

I like the "Thou's" and "Thee's" referring to deity where TNKJ refers to God as "you" which I find hard in adjustment. In 1 Thessalonians 4:15 we have the Old King James "prevent," but the evident meaning in modern usage would be "precede" which the TNKJ translates. Compare "suffer" and "let" in Matthew 19:14. Also "fetched a compass" and "circled around" in Acts 28:13. And again: "leasing" and "falsehood" Psalm 4:2.

With these and many other Scriptures my grandchildren might find TNKJ Bible advantageous. If I used the same Scriptures in the pulpit, I would take the obsolete words and explain their modern equivalent.

I do not see that there is any attempt in liberalizing the Word of God in TNKJ Bible.

I rejoice that theological terms, basic to the Christian vocabulary are retained and kept intact as a guard against doctrinal misinterpretation.

E. D. STRICKLAND



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This is a question which I am not really qualified to answer as I have only recently seen a copy of this translation.

However, the very brief amount of research which I have had the time to do has revealed the following changes in the New King James. In Luke 4:7 the King James records Satan as saying: "If thou therefore wilt worship me." The New King James changes Satan's words to: "If you will worship before me." There is some difference between wor-

shipping the devil and worshipping before the devil. In Matthew 6:13, "Deliver us from evil" (KJV) is rendered "Deliver us from the evil one" in the New King James. The King James rendering would indicate a desire for deliverance from all that is evil, while the New King James rendering would indicate only deliverance from the evil one, the devil. In 11 Cor. 2:17, the King James says: "For we are not as many, which corrupt the Word of God." The New King James reads, "For we are not as so many, peddling the Word of God." If this is meant to clarify or make the statement plainer, it does not, as our present usage of the word "peddle" does not give the proper meaning to the Greek *kapeleuo*, which means to hucksterize. The word is often used in Greek writings to express the idea of adulterating, and of making merchandise of anything for the sake of gain. Both are implied in this verse. Hence, the King James rendering "corrupt" is the better and more clearly understood rendering.

Again, in 1 Thess. 5:22 the KJV reads: "Abstain from all appearance of evil," while the NKJV reads: "Abstain from every form of evil." There is a good deal of difference in these two statements.

Note also, Jude 24: The KJV reads: "Now unto Him that is able to keep you from falling," while the NKJV reads: "Now to Him that is able to keep you from stumbling." There is considerable difference between "falling" and "stumbling." The latter would be much more favorable to those who teach falling from grace.

In 1 Tim. 6:5 the NKJV completely changes the meaning of the verse. The KJV reads: "Supposing that gain is godliness" while the NKJV reads: "Who suppose that godliness is a means of gain."

In Phil. 2:6 a quite serious difference is found. The KJV reads: "Who being in the form of God, thought it not robbery to be equal with God," while the NKJV reads: "Who being in the form of God, did not consider equality with God something to be grasped." The KJV clearly shows that the Lord Jesus Christ is equal with God. The wording of the NKJV is weak and would tend to cast doubt as to whether Jesus was really equal with God.

In all fairness the New King James version is a much better version than most recent ones such as the RSV, TEV, New American Standard Version, etc., because it primarily follows the majority text or the same group of manuscripts as the Textus Receptus. However, having pledged allegiance to this group of manuscripts, it then proceeds to cast doubt upon them with its numerous footnotes showing where the corrupted Alexandrian manuscripts disagree.

Hence, from my very brief research, I am left with considerable reservations concerning the New King James Version.

JAMES GREEN

CATECHISED BY

(Continued from page nine)

many bear the mark of Cain, the mark of those who have gone out from the presence of the Lord!

THE VITAL QUESTION

"Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous" (Jonah 1:11). I marvel at the kind treatment Jonah received at the hands of these heathen sailors. How bright is their moral character in such dark surroundings! Their religious privileges in that day were few and far between. They did not want to harm the Lord's anointed. They respected the God behind the storm. Although he is a delinquent prophet, he is now a penitent one. These heathen shame modern-day Christians who have little or no respect for the man of God.

The lots had fallen on Jonah, and he admitted he was the cause of the storm. They have allowed him to be his own judge, as they felt he knew best how to appease his God. They wanted him to solve the problem of their woe. They knew him to be God's prophet. They assumed that they must do something to him, but they were uncertain just what to do. Anxious to do right, they would do nothing recklessly even though the storm grew worse.

The storm has reached its peak by this time. Their plight was more perilous. "For the sea wrought, and was tempestuous." Literally, the sea was going and whirling—acting like a thing alive and obeying its Master's will. It was keeping rank, marching like a battalion, marshalled, arrayed for the end for which it was sent, pursuing and demanding this runaway prophet of God! It was moving as it was bidden by its Sovereign. Greater and greater surges were rising, showing the judgment of God cannot be delayed.

THE PROPHET'S REPLY

"And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you" (Jonah 1:12). Please note the prompt, prophetic and plaintive character of this reply. It was manly. He was a convicted criminal. He had been his own judge and jury. He now pronounces his own sentence and appoints the sailors to be the executioners. Jonah felt these heathen seamen had discharged their duty better than he had discharged his own. They were more fit to live than he was. It would be well to save their lives by the sacrifice of his own. Jonah was willing to die that these men might be saved.

We are not to understand by this that he had rather die than go to Nineveh. It is not a request of defiance or despair, but of holy resignation to the will of God. He told the sailors to pursue a course which would result in his immediate death. Here we see him rising to the

demands of the hour in heroic fashion. He will sacrifice his life for the safety of others. More than ever before, he realized that his life was not his own. Jonah has repented of his flight from God and urges these men to open the portals of eternity before him. He is ready to go into the spiritland and to face his God.

Jonah had not intentionally planned to harm these seamen. But his presence had caused them to lose their cargo and almost their lives. He knew he was the medium of injury to others: "For I know that for my sake this great tempest is upon you." He has the moral courage to confess his guilt and to advise the only remedy for its removal. He knew the storm would not get better until they threw him overboard.

Better than anyone else, the prophet knew the storm was the hand of Divine vengeance. As a man of God he could read the hand of Providence as few others could. He is willing to offer himself as a sacrifice to the God of the sea that his companions may be saved. He now realizes that self-sacrifice is the way to true service. What a lesson to us. Let us, like Jonah, be cast out for God that we may be a blessing to others. If we are guilty of bringing others into trouble by our lack of faithfulness to God, let us not add sin to sin by denying it. Let us have the manliness to bear our guilt and to suffer for our sin.

A NOBLE ATTEMPT

These sailors have heard Jonah's confession. The prophet had pronounced sentence against himself, and he had displayed the desire to save their lives at the expense of his own. But they dared not to lay a hand upon this holy prophet. His heroic conduct has charmed them, and they are struck with awe in his presence. They were weary with the

work they had already done, and we might have expected them to throw him overboard that they might obtain rest, but they did not. Rather, they exerted themselves and risked their lives to save the man who had almost brought them to a watery grave. "Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them" (Jonah 1:13).

The mariners set to work in an attempt to save themselves without sacrificing their passenger. What noble conduct! What humane self-restraint! Never has a finer group of sailors gathered together. It is a noble thing to risk life in an attempt to save the life of another. Heaven be praised for the services of the Coast Guard and other rescue squads that help people in distress. All honor to firemen who brave scorching heat and suffocating smoke to effect the rescue of some woman or helpless child. A round of applause for those brave men who venture into the mines, after an explosion has taken place, in hopes of aiding the survivors! Three cheers for doctors and nurses who work around the clock to preserve human life!

While the effort of these men was commendable, it was futile for it was opposed to the will of God. They put their oars well and firmly in the sea and turned up the water, but it was all in vain. This was well-meaning but ignorant zeal, for they rowed against the winds of God's displeasure and the tide of His counsel. It is always vain to contend with God (Prov. 21:30). God always has a way of getting His way!

PRACTICAL POINTS

1. Have you ceased to pray to God? Do you no longer habitually read and study the Scriptures? "Why hast thou done this?" Why have you

forsaken the house of God? Wh have you withdrawn from the fellowship of the saints? I know you have your excuses, but these are the Devil's lies dressed up to meet the general public. Your own conscience is not satisfied with these excuses. Fellow Christians are not satisfied. Worst of all, God is not satisfied.

I may be speaking to someone who has turned aside from the path of virtue. You were honest once, now you practice fraud and downright theft. You were sober once, now you have become a social drinker. You were chaste once, now you have become a whore. "Why hast thou done this?" You have fled the presence of the Lord. Come back to Christian virtue and service. Return to fellowship with God and His saints. Don't wait till you are called back by storm and tempest.

2. The sailors rowed hard to bring the ship to land. Their hard rowing did not suffice when God demanded a sacrifice. All the striving of men will not avert the tempest of God's wrath against sin, there must be sacrifice. We cannot defeat or change the purpose of God. Many would rather give God the sacrifice of their hands than the sacrifice of a broken heart. If you are seeking to pull you soul to Heaven apart from the sacrifice of Christ, you are rowing in vain.

3. Jonah was willing to die that these men might be saved. He was a type of Christ Who gave His life as a ransom for many. The greater than Jonah died that sinners might be saved with an everlasting salvation from death and destruction. It is this blessed truth which has melted the hearts of a multitude of sinners across the centuries. Does it move you to the tears of repentance and the sigh of faith? To gratitude and devotion of your life to Him Who gave His life for you? "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8).

ANNOUNCEMENTS

The Living Stone Baptist Church near Barboursville, W. Va., and Pastor Steve Cornett will have special services Aug. 12-16. Elder J. C. Settlemyer of Jamestown, Ind., will be the speaker.

The local Men's Fellowship (formerly called Pastors' Meeting) will be with the Berea Baptist Church, South Point, Ohio, Aug. 10th, at 8:30 a.m. Wives are urged to attend also.

The monthly Fellowship Meeting of the churches in the tri-state will convene with the Berea Baptist Church, South Point, Ohio, Aug. 24 at 7:00 p.m.

The Johnstown Baptist Church, Rock Camp, Ohio, and Pastor George Sherman will ordain two deacons on Aug. 17, at 2:00 p.m.

Tune In To The Berea Baptist Broadcast

| STATION | TIME | DIAL | WATTS |
|-------------------------|------------------------|------------|------------|
| WFTO, Fulton, MS | Sunday 1:00-1:30 p.m. | 1330 | 5,000 AM |
| WFTA, Fulton, MS | Sunday 9:30-10:00 a.m. | 101.7 | 3,000 FM |
| WNDA, Huntsville, AL | Sunday 9:30-10:00 a.m. | 95 | 50,000 FM |
| WANO, Pineville, KY | Sunday 7:30-8:00 a.m. | 1230 | 1,000 AM |
| WYWY, Barboursville, KY | Sunday 7:30-8:00 a.m. | 950 | 1,000 AM |
| WGNT, Huntington, WV | Sunday 8:30-9:00 a.m. | 930 | 5,000 AM |
| WKAL, Rome, NY | Sunday 7:30-8:00 a.m. | 1450 | 1,000 AM |
| KBMC, Eugene, OR | Sunday 1:00-1:30 p.m. | 94.5 | 100,000 FM |
| WDZ, Decatur, IL | Sunday 9:00-9:30 a.m. | 1050 | 1,000 AM |
| WRNO, New Orleans, LA | Sunday 7:00-7:30 a.m. | 49m | 3,000,000 |
| (short wave) | (London time) | (6110 KHZ) | |

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GMT London, England time (also Ireland and Portugal)

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GMT + 1 Western Europe and Poland, Yugoslavia, Czechoslovakia, E. Germany, Albania (During Summer: GMT + 2 hours)

GMT + 2 hours Hungary, Rumania, Bulgaria, Finland, France, Greece.

(During Summer: GMT + 3 hours).

GMT + 3 Soviet Union (During Summer: GMT + 4 hours)

GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)

GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)

THE BIBLE NEWSPAPER

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

THE BLOW UP AT DALLAS

The Southern Baptist Convention adjourned June 13, 1985, after gathering the largest religious assembly in the history of our nation. This year's meeting abounded with all the political push and pull of a political convention. Liberals and conservatives battled it out with the conservatives winning but not by a landslide.

The big moment came when it came time to choose a new president. The conservatives were backing incumbent Charles Stanley, 53, pastor of First Baptist Church, Atlanta, Ga. Liberals were pushing for challenger Winfred Moore, pastor of First Baptist Church, Amarillo, Tex.

When the 44,248 acceptable ballots were tabulated, Stanley had received 24,453 or 55.3 percent, Moore had received 19,705 or 44.7 percent. Stanley did not win by the landslide margin predicted by his supporters before the election. The inerrantists are still in control of the Convention, the liberals are still a force to contend with in time to come.

Moore took more than two-thirds of the total vote in defeating two laymen, Zig Ziglar of Dallas, the incumbent first vice president, and Henry Huff of Louisville. The official vote for first vice president was Moore, 22,791; Ziglar, 10,957, and Huff, 301.

Although differing in doctrine, both Stanley and Moore declared their intention to work with each other to bring healing, peace and unity to the troubled denomination. This went to prove once more that the Southern Baptist Convention is a religion within itself. The idea seemed to be that while one is a liberal and the other a conservative they must keep the convention together. Keeping the convention together is to them more important than whether the Bible is an inerrant Book.

An expected move to renominate Jerry Gilmore, a Dallas attorney who has served as chairman of the Southern Baptist Home Mission Board, did not materialize. Gilmore, a member of Cliff Temple Baptist Church, was eligible for a second term. But the committee said questions were raised about Gilmore's wife, Martha, who is an ordained Methodist minister.

The third annual Women in Ministry conference continued its rapid growth, doubling its attendance over the 1984 meeting in Kansas City. About 350 people registered for this

year's meeting.

Some 500 people, including about 100 men (henpecked or surely given to chicken-house ways) attended the Sunday morning worship service, where Molly Marshall-Green, assistant professor of theology at Southern Baptist Theological Seminary and interim pastor at Deer Park Baptist Church, Louisville, preached.

Following the theme "Voices of Hope from the Exile," speakers encouraged women to continue on their pilgrimage despite the struggles.

There were reports of illegal ballots being distributed in hallways and in the parking garage. Liberals charged Stanley with "high-handedness and manipulation," and with failing to recognize delegates who wanted to challenge the parliamentary decisions that brought Stanley's slate to a vote.

After the smoke cleared the inerrantists had elected their man in the top post, but the liberals had put their men in the second and third posts. With Moore as the first vice president and Huff in the third spot the liberals control two of the three main officers of the convention for the coming year.

W. A. Criswell, the silver-haired pastor of Southern Baptists' largest congregation (26,000), addressed the packed 20,000-seat Dallas Convention Center of the largest Southern Baptist Pastors' Conference. He traced a pattern of decline he said had befallen victims of neo-orthodoxy and German higher biblical criticism. The pattern led to the downfall of British Baptists and the centuring of Charles Haddon Spurgeon, Criswell said. He said there's a lesson in this for Southern Baptists. "Whether we continue to live or ultimately die lies in our dedication to the infallible Word of God," Criswell said.

"Come out of her, my people. . . (Rev. 18:4).

THE MOSLEM MURDERERS

On June 14, 1985, Shiite Moslem terrorists hijacked a TWA jetliner with 104 Americans and 49 other people on board and forced the pilot to fly from Athens to Beirut to Algiers and back to Beirut, where one American passenger was shot to death and thrown from the plane. Robert Stethem, a navy man, was brutally murdered by the Shiite thugs and barbarians.

Although the hostages are now free, there remains the problem of what will America do to bring an end

to hostage-seizing fanatics. Will Robert Stethem's murderers be brought to justice? Should the U. S. strike back at terrorists? Or, is diplomacy more desirable than angry words or military power? These are questions which demand answers.

Those involved in the hijacking were the Party of God, a pro-Iranian Islamic fundamentalist movement whose followers are rapidly gaining influence in this war-torn country. They are inspired by the successful revolution of Iran's Ayatollah Khomeini. The main focus of Shiite wrath is the United States--the "great Satan," as Khomeini often puts it. These Arab extremists condemn the U. S. for helping create and for arming the state of Israel. They also charge that American materialism is undermining traditional Islamic society.

Only about 10 percent of the world's 900 million Moslems are Shiite, and most of them live in Iran, Iraq and Lebanon. The vast majority of Moslems, about 650 million, are Sunnis.

I am sure that the problem with terrorism is a very complex one. I pray for those in leadership roles in our country, especially our President. How do you deal rationally with irrational terrorists who have no regard for human life? They believe that if they die for terrorism, they will go straight to Heaven. My own personal feeling is that it is time for America to stand up and do what is best for our country, even if it means shedding blood, and stop worrying about reactions from allies, moderate Arab states, and the Russians. The time for speaking softly has passed--it's time to use the big stick.

"He teacheth my hands to war, so that a bow of steel is broken by mine arms" (Ps. 18:34).

HIGH COURT STRIPS WORKERS OF SABBATH PROTECTIONS

WASHINGTON, D. C. (EP)--Workers do not have an unqualified right not to work on their Sabbath, the U. S. Supreme Court decided by an 8-1 vote June 26. The Court invalidated a Connecticut law that gave workers their Sabbath day off, declaring that the law imposed an undue burden on employers and nonreligious employees. The Court also held the 1976 law ran counter to the First Amendment's ban on establishment of religion because it had the primary effect of advancing religion.

The Connecticut law at issue stated that "no person who states that a particular day of the week is observed as his Sabbath may be required by his employer to work on such a day."

Writing for the majority, Chief Justice Warren Burger decreed that the state requirement that "Sabbath religious concerns automatically control over all secular interests at the workplace" violated the constitutional principle that Government "must take pains not to compel people to act in the name of any religion." Burger added that the Connecticut law "takes no account of

the convenience or interests of the employer or those of other employees who do not observe a Sabbath."

The sole dissenter from the opinion, Associate Justice William Rehnquist, did not file an opinion.

The decision is expected to have little impact. While 30 states have laws requiring employers to accommodate Sabbath observances in some way, only Connecticut's statute makes that obligation absolute. Most other Sabbath laws follow the Federal law in this area, which requires employers to make "reasonable" accommodation of Sabbath observers. In a concurring opinion joined by Associate Justice Thurgood Marshall, Associate Justice Sandra Day O'Connor said she believed the Federal law would withstand a constitutional challenge.

Americans United for Separation of Church and State Executive Director Robert L. Maddox said, "The Court seems to have struck a reasonable balance. The Court has reaffirmed past decisions which strictly uphold church-state separation. Yet the justices have left the door open for protecting employees who want to observe their Sabbath."

The American Jewish Committee also hailed the decision.

"And he said unto them, The Sabbath was made for man, and not man for the sabbath" (Mark 2:27).

THE HEAT IS ON SMUT PEDDLERS

The grass-roots war against America's multibillion-dollar pornography industry appeared to be gaining ground despite recent setbacks in court.

Under one new federal statute, investigators can search homes of persons who order obscene literature by mail. A Customs Service official reported finding some recipients "molesting young boys in their houses at the time our agents arrived." Customs agents last year seized 4,266 batches of pornography shipped from abroad--up from 870 seizures two years earlier (Adapted from *U. S. News & World Report*, July 1, 1985, p. 10).

"...the candle of the wicked shall be put out" (Prov. 24:20).

CHRISTIAN LEADERS CONDEMN TELEVISION BIAS

A group of nearly 600 Christian leaders, including the heads of 54 denominations, have issued a Statement of Concern Regarding Network Television. The statement, sent to television networks, program sponsors and production companies, requests more moral programs and an end to "anti-Christian bias." The group says it is prepared to boycott products of offending sponsors if the request is ignored.

The statement expresses appreciation for positive contributions by television, but expresses concern with "an unacceptable amount of immoral sex, gratuitous violence and profanity which downgrades the

(Continued on page fourteen)

News

(Continued from page thirteen)

dignity of human sexuality and disrupts peaceful social human relationship."

The statement also notes that, "rarely is any person depicted as a Christian presented in a positive manner. Modern Christians are usually shown as being immoral---liars, cheats, con artists, hypocrites, adulterers, or in a similar negative manner---or as bungling, incompetent, and ill-informed individuals."

"For we can do nothing against the truth, but for the truth" (II Cor. 13: 8).

U. S. WOMAN IS INTERROGATED BY THE KGB, THEN EXPELLED FROM THE SOVIET UNION

MOSCOW, U.S.S.R.--Regina Sipple will never forget Mother's Day (Sunday, May 12) 1985. On that day she was arrested at Moscow airport, interrogated for more than six hours, strip-searched and later expelled from the Soviet Union. Her crime? Wanting to give gifts to Russian Christians--Bibles, copies of the Sermon on the Mount, Christian music tapes, and clothing.

Sipple, whose story made worldwide headlines, is now safely home in Sandy, Utah. After the United States had made a formal protest about the treatment of this evangelical Christian, Sipple told Open Doors News Service what actually happened to her in Russia.

A REPORT ON ISRAEL

The July 1985 issue of *National Geographic* has an excellent article about the nation of Israel. According to the article, Israel has 8,302 square miles of territory and a population of 4.1 million, of which three million are Jews. Her GNP for 1984 was 22.3 billion dollars. Her per capita income is \$5,320. Her inflation rate in 1984 was 445 percent. In 1984 Israel exported 6.1 billion dollars' worth of polished diamonds, citrus, electronics, and arms and amunitions.

Israel's dependence on the United States is not as severe as Cuba's dependence on the Russians. Israel meets between 80 and 85 percent of its own needs. World Jewish contributions amount to only 1.5 percent, and the rest (\$2.6 billion in 1985) comes from the U. S. government.

The article goes on to say that "Jerusalem is a citadel of faith and fanaticism. On any given day half a dozen self-styled Messiahs wander her streets."

The Orthodox Jews in Jerusalem purchase chickens for a Yom Kippur-eve ritual in which they wave a bird over themselves and their families, believing that their sins will thus be transferred to the chicken, according to the article.

It concludes with these important words: "But a new, unapologetic age stirs as Israelis return to the strength of their Jewish past. In the rough set-

tlements of Judaea and Samaria they dream of the ancient kingdom. In Jerusalem some of the priestly clan, the Cohanim, study the archaic laws of animal sacrifice in preparation for the rebuilding of the Temple.

"And the wheel has turned in the village of Zefat, where hundreds of ultra-Orthodox Breslov Hasidim have moved back into the old Jewish quarter to await the coming of the Messiah. Each Friday at sunset the pious ones gather in the synagogues to sing the 'Lekha Dodi---Come My Beloved,' to welcome the Sabbath. And the first stars of evening glow above the darkening sacred mountain, in the hills of Galilee, in the nation of Israel."

Doubters and rejectors of the pre-millennial position have laughed and sneered at us for years for saying that Israel will revive her Temple and ancient sacrificial worship. Daniel 9: 27 plainly teaches that these things shall come to pass as we near the end of this age and after the Rapture of the saints. Daniel (9:24-27; 12:10-11), our Lord Jesus Christ (Matt. 24: 15-16), the Apostle Paul (II Thess. 2:4), and the Apostle John (Rev. 11: 1-2) speak of a tribulation Temple which will be desecrated by the final Antichrist.

"For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30:11).

AN ABORTION UPDATE

Swiss voters recently defeated by more than 2 to 1 a proposed constitutional amendment that would have drastically limited abortions and banned some contraceptives. Since 1942 abortions have been legal in Switzerland only to avert "grave damage" to the health of the mother, but abortions have become prevalent in most of the 26 cantons.

Red China has murdered 53 million babies by abortion in the past five years as part of a national campaign to limit population growth. Stephen W. Mosher, writing for the *Wall Street Journal*, estimated that 90 percent of the abortions performed in China violate the wishes of the women. Mosher said some children are killed during birth by an injection while still in the birth canal, or by strangling when they emerge.

This program is financed in China by money given to them by the United Nations Fund for Population Activities. The U. S. government supports this campaign.

"One of every four pregnancies in the United States in 1981 ended in abortion, according to a report from the Alan Guttmacher Institute, says a recent article in the *Washington Post*. The rate slightly increased in 1983 to 26 percent--1,577,340 reported abortions out of 6.1 million pregnancies.

(Continued on page fifteen)

Letters From Our Readers



Dear Brother Cockrell,

Greetings from India. I am getting Berea Baptist Banner every month and enjoy its reading. I am not able to understand some of the deep doctrinal explanations published in your paper. The reason may be that I am not a scholar in the Scripture. I feel that it is good to make such deep studies but one thing I would like to mention is we have to give emphasis on evangelization in this time. In the first century the disciples and Paul the apostle were spreading the gospel at any cost. They wrote letters to the churches and now we are making those letters as our standard of living because it is inspired of the Spirit of God. I believe the infallibility of the Word of God. So on the sure foundation of that Word of God we should have the vision of evangelizing the whole world. I read your Missionary News and thank God for your concern on missions. But your area of vision, it seems limited in USA. Our Lord gave commission to His disciples to go to the uttermost part of this world to preach the gospel. Paul the apostle had the vision of going 'in the regions beyond you' II Cor. 10:16.

I am writing this because you have in America several churches established and now you are more concentrated on theological discourses and doctrinal divisions etc. but in several countries like India thousands and even millions are perishing without hearing the Gospel of Jesus Christ once in their lifetime. What responsibility we have to reach such people with the Gospel. I have read that in Russia church leaders were discussing about the color of their garments when the communists took hold of the ministry. The same is happening now in several countries. I understand from the newspapers that this communist influence is taking hold of several Americans. In India they are growing like anything. Here the Christians are below 1 percent. Thank God for there are several Christians here to sacrifice their lives for the furtherance of the Gospel. In your paper you have published a news item about a Baptist pastor was held captive by RSS. Such things are not few here in India. What action you and your associated churches can take to help the Christian work here in India. It is my request to you all to pray and consider this matter seriously.

Our Lord is at hand. That is what we believe and we sometimes argue on some theories on the second coming of Christ. What is our responsibility? When He comes we will be caught up with Him and will be

judged? We have to give account of our work. I don't think that our Lord will ask what doctrinal stand you had but I am sure that He will ask how many souls you have earned for me. He will never ask how many buildings you built for churches but He will be more concerned about how many local churches you have organized. So let us have a new vision on evangelization. Pray for India.

In His Glorious Service,
India

Dear Sir:

I just happened to hear your program on the radio last night. You said we could write for a one-year free subscription to your paper. I know nothing about your beliefs but I could become acquainted through the paper. Please place me on your mailing list for a while. Thank you very much.

Sincerely,
Virginia

Brother Cockrell,
Greetings to each of you the in wonderful name of names, the Lord Jesus Christ. I trust all is well and that each of you are enjoying the blessings of our Most High and sovereign God.

Enclosed find fifty names for subscription to BBB. Some may or may not be for renewal. Probably most have run out or are about to. Thanks for allowing these at \$1 each. Enclosed find check for \$50 for same. Greet the brethren there for us here at

Unworthily,
Indiana

Dear Friend in Christ,

Many of my friends have been telling me about your ministry on WRNO Worldwide shortwave radio. I recently bought a shortwave radio, as shortwave listening is very popular now in England. Your programme and WRNO worldwide was very clearly received. Your words were so inspiring, that I wanted to write and thank you for your programme.

If you can send me some New Testament literature for my personal study. I would be very grateful. Your teaching ministry means very much. If you do not publish Bible tracts, then a tape recorded copy of your programme dealing with New Testament themes would be most appreciated. Thank you, again, my new friend in Christ.

England
(Continued on page fifteen)

Letters From

(Continued from page fourteen)

Dear Sir:

I have been listening to your program on shortwave radio and enjoy it very much. I listen to you on WRNO 6.18 at 1:00 a.m. Central time. Will you please put me on your mailing list for publication Baptist Banner. Thank you very much.

God Bless you,
Missouri

Dear Bro. & Sis. Cockrell,

Warm greetings in Jesus name from the saints of the Calvary Baptist Church of Quezon City. I trust all is well at your end as it is also here by the grace of God.

Kindly remember our country in your prayer especially the Lord's work with us. The communist threat is so strong now that several areas are now under their control. The New People's Army, the military arm of the Communist Party of the Philippines have come to our city and recently a clash between their sparrow unit (liquidation squad) had an encounter very near us. A soldier was killed and likewise one communist. Even pastors are now being assassinated by these communist. Oh, that God would intervene in the affairs of our country and cause a mighty shaking that both our government and these communists/rebels be brought to their knees and fear God. Corruption has brought so much sufferings to our people.

Believing that the Gospel and the grace of God alone can change a soul and our nation, we spread the Word of God by lips, life, and literature. We need your help to uphold us as we sow the Word and you can be sure that whatever result we reap by the Spirit's doing, you will have a definite part. Likewise, do mention our need for a property and building too in your prayer, and to our kind of Baptist people there. We are trusting the Lord for all these but we do not fail to give all that we can.

Our Church Bible College will start classes this June 25. We may only have 12-15 students as we separated from the brethren that succumbed to the Sinless Perfection Theory. I will be taking most of the load again with 8 subjects and 4 of our past graduates which are also members of our church will assist me. It is sad but the truth must never be compromised. At least we can look up to God for a better year than last year with all the troubles that these eradicationists have caused both our church and school.

Brother, thank you very much for all the assistance that you have extended to me and our church. We will always be indebted to God for you and your ministry that played a big part in the work here. Our church is being blessed by the Lord and we are overcrowded each Sunday as well as our people alone are enough to fill the apartment where we are housed. In this dying age the Lord has never once failed us. We

praise Him for all His doing in our midst and in His New Testament churches throughout the world.

May God richly bless you, your ministry, family and Church till the Lord comes for us in the air. Please extend my sincere regards to every family member and fine people at Berea Baptist Church. We love you all in Christ.

In God's Sustaining Grace alone,
Edwin Imperial
1203-A E. De Los Santos Ave.
Quezon City 3008
Philippines

Dear Bro. Cockrell:

My subscription has expired (I am almost in the same shape). My wife made me set down and send the last three dollars that we possess. Seriously, if it were the last three dollars we possessed, it would be a worthy thing.

I know running a paper is like walking on egg shells because of the many different people that you need to support you. Though you receive a lot of criticism, I am sure that few of your critics could do a better job. I only hope you will keep on keeping on.

So, looking forward to many more editions of the BBB, I remain,

Your brother in Christ,
Arkansas

Best wishes from the Bahamas, where we enjoy your broadcast on WRNO shortwave.

Regards to your labourers in Christ!

Bahamas



BEREA BAPTIST BROADCAST FINANCIAL REPORT June - 1985

| | |
|--|------------|
| Beginning Balance | \$2,713.47 |
| Receipts | 1,284.23 |
| Anonymous | 25.00 |
| Berea B. C., South Point, OH | 267.15 |
| Sovereign Grace B. C., Orange, TX | 50.00 |
| Rollynsburg B. C., Talcott, WV | 50.00 |
| Philadelphia B. C., Decatur, AL | 50.00 |
| Jack Henry Ray, Memphis, TN | 100.00 |
| Living Stone B. C., Barboursville, WV | 203.76 |
| Members East Corbin B. C., Corbin, KY | 269.16 |
| Deposited to divide checks | 269.16 |
| Repayment of loan from Berea Bookstore | 200.00 |
| TOTAL | 4,197.70 |

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| EXPENDITURES: | |
| Pierce Communications | |
| WRNO - Foreign | 528.00 |
| WFTO - WFTA, MS | 125.00 |
| WYWY, KY | 125.00 |
| WANO, KY | 95.00 |
| WKAL, NY | 175.00 |
| Berea Banner - dividing check | 134.58 |
| Robert Fisher Missions - dividing check | 134.58 |
| Berea Baptist Bookstore | 272.16 |
| (Postage to UPS for mailing radio tapes from 12-14-84 to 6-17-85) | |
| TOTAL EXPENDITURES | 1,589.32 |

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|---|----------|
| Bank Service Charge | 4.00 |
| Balance 6-30-85 | 2,604.38 |
| (Of this amount \$1,375.07 is designated for our Kentucky Stations) | |

CORBIN, KENTUCKY REPORT

| | |
|--|----------|
| Beginning Balance | 1,460.49 |
| Receipts | 134.58 |
| (Members of East Corbin B. C., Corbin, KY) | |
| Total | 1,595.07 |

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|--------------------|------------|
| EXPENDITURES: | |
| WYWY - June | 125.00 |
| WANO - June | 95.00 |
| Total Expenditures | 220.00 |
| Balance 6-30-85 | \$1,375.07 |

News

(Continued from page fourteen)

Further information given in the report included the following:

*85 % of abortions were by suction vacuum aspiration)

*about 51% were performed within the first eight weeks of pregnancy.

*91% were performed within three months

*81% of abortions were obtained by unmarried women

*35% had had previous abortions

"Their feet are swift to shed blood" (Rom. 3:15).

CATHOLICS AND THE N.C.C. SUPPORTS THE COMMUNISTS

While claiming to oppose communism, powerful religious groups have conducted an intense lobbying in favor of the communist regimes. *The Wall Street Journal* reports, "Church groups in general, and the Catholic Church in particular, have become the most vocal and persistent opponents of the administration's anti-communist strategy in Central America."

"Support for the pro-Sandinista network in Nicaragua and the United States has come from money collected every Sunday in U. S. Churches," reports the independent Institute for Religion and Democracy.

This support is primarily coordinated by the National Council of Churches representing 32 major Protestant and Eastern Orthodox denominations and the U. S. Catholic Conference administrative agency of some 300 bishops (*Battle Cry*, July/August, 1985).

"Whose mouth speaketh vanity, and their right hand is a right hand of falsehood" (Ps. 144:8).

HEROINE OF TWA 847

Not all of the passengers on TWA Flight 847 comported themselves with the dignity befitting American citizens while they were hostages of Shi'ite Moslem cutthroats. Which makes us all the prouder of Uli Derickson, the TWA hostess whose official position made her predicament all the more difficult. When ordered to identify the passengers who might be Jewish, Uli Derickson refused, knowing that such a selection could well result in their murders (*The Review Of The News*, July 17, 1985, p. 50).

"Deal courageously, and the LORD shall be with the good" (II Chron. 19:11).

THE LIBERALS DON'T WANT YOU TO KNOW

A Latin American U. N. delegate was heard remarking, "After the Sandinistas took power, your government gave \$118 million in aid to the Sandinistas, which was more than your total aid to Nicaragua for the previous 20 years! Your government also underwrote \$292 million in international loans. It is the United States that established the Marxist regime at an early stage and gave the

Sandinistas so much help they did not need to make concessions to the democratic opposition." Thank you Jimmy and Tip (*The Review Of The News*, June 12, 1985).

"Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbors, but mischief is in their hearts" (Ps. 28:3).

AGCA REPEATS CLAIM TO BE CHRIST, OFFERS TO PERFORM A RESSURECTION

ROME, Italy (EP)--Mehmet Ali Agca, convicted assailant of Pope John Paul II, is continuing on the witness stand in a trial involving a possible conspiracy to assassinate the Pope.

Agca, who is the state's key witness in a case against seven other men in the alleged conspiracy, repeated claims June 24 that he was Jesus Christ, and added that he was prepared to prove it by raising a body from the dead in the presence of President Reagan and Javier Perez de Cuellar, the Secretary General of the United Nations.

Agca said that he would "raise up some man who is scientifically dead" in the presence of Reagan and de Cuellar, "provided the Vatican tells the absolute truth that I am Jesus Christ."

Agca insisted that he was "not crazy" and threatened to cause the "collapse of all Christendom and Western civilization."

"For many shall come in my name, saying, I am Christ; and shall deceive many" (Mark 13:6).

NEWS SHORTS

JERUSALEM, Israel (EP)--Immigration has helped boost Israel's Christian population by 30 percent during the last decade, according to recent census figures. More than 94,000 Christians live in Israel; some 11,700 of them live in Jerusalem.

EDINBURGH, Scotland (EP)--More than 83 percent of Scots over age 15 do not attend church, according to a recent census by the National Bible Society of Scotland, and the Missions Advanced Research and Communications Center-Europe. The Catholic Church and most Protestant denominations experienced declines from 1980 to 1984; the Scottish Episcopal Church was the only major denomination showing an increase, with attendance up nine percent.

SALT LAKE CITY, Utah (EP)--Joseph Smith, founder of the Church of Jesus Christ of Latter-day Saints (Mormon), was linked to folk magic, according to a letter he presumably wrote in 1825. The letter, recently released by the church, discusses digging for treasure that Smith said was guarded by "some clever spirit." Mormon officials say the letter does not undermine their belief in Mormonism's divine origins.

Missionary News



MISSIONARY
ROBERT P. MYERS
July - 1985

Dear Brethren:

Greetings to all of you in the name of Jesus Christ our supreme Lord and Savior.

We trust that this newsletter finds all of you enjoying God's blessings. How great our Lord is! What a privilege it is to have His watchful eye and guiding Spirit upon us.

This has been a busy month for us here. I have been working at two different locations with the remodeling and painting I've been doing. Also, the car had to have repairs. We spent about \$225.00 fixing it. I had to pull the engine to do some work on the manifold. We've been driving the old pick-up truck we bought and it is not in very good shape, but it has been real faithful and hasn't failed us. Then, besides the construction and working on the car, we've been working on the church building and doing some visiting and cutting wood for winter--we've been busy!

The Lord has blessed in the mission work. We put up a sign because the building was a former Catholic Church building and many people here have a certain conception about "missions" we put "Preaching Services Of The Grace Baptist Church" on the sign.

We had a lady who saw the sign to call us about services--she came one time after that, but hasn't been back. We have, however, had new visitors every week for the past few weeks. We praise the Lord for this.

The June Fellowship service we had was a real blessing. Several from the other churches came. It was a good time of fellowship and preaching. Next month the fellowship will be at South Park Baptist Church, the last Friday night of the month. We truly hope to see these meetings continue and many of the brethren who attended expressed the same desire.

We want to thank Pastor Roger Jones and Faith Church at Sacramento for the good supply of *Trail*

of *Blood* booklets. These are going to be a real help as we witness about the church here. Any of you brethren who have tracts to spare we will certainly be pleased to have them and I know the Lord will bless you for the gift. We would especially like to have some "salvation" tracts and that tract by Bro. Berlin Hisel, *The Historical Baptist Position on Baptism*.

We want to thank those churches who have begun supporting the work here this past month. May the Lord truly bless you for this. And also, those brethren and churches who have been faithful to continue to support us we truly appreciate. Your love and thoughtfulness and prayers are precious to us here. We ask God to bless you always.

Brethren, pray that the Lord will build a Baptist stronghold in the Northwest, that when He appears a great host may rise and meet Him from this place also.

May the Lord bless each one of you and cause Christ to become more and more precious to you day by day.

Yours in Him,
Bob Myers and Family

OFFERINGS FOR JUNE 1985

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| REGULAR OFFERINGS: | |
| Bryan Station B. C., Lexington, KY | 50.00 |
| Faith B. C., Lone Oak, KY | 100.00 |
| Harmony B. C., Alton, IL | |
| May, June, special | 50.00 |
| Hopewell B. C., Mayfield, KY | 25.00 |
| Faith B. C., Sacramento, KY | 37.50 |
| Regular B. C., Craigsville, WV | 75.00 |
| Faith B. C., Streamwood, IL | 35.00 |
| Independence B. C., Foristell, MO | 20.00 |
| Salem B. C., Willow Hill, IL | 40.00 |
| Bible B. C., Portland, OR | 59.00 |
| South Park B. C., Seattle, WA | 200.00 |
| Otis Andersons, New Concord, KY | 25.00 |
| Special & Love Offerings: | |
| John Tweet, Eatonville, WA | 70.00 |
| Tony Albritten, Eatonville, WA | 50.00 |
| Regular B. C. Kindergarten class WV (for the children) | 12.50 |
| Karate Association | 20.00 |
| Grace B. C., Cairo, IL | 100.00 |



MISSIONARY DEMPSEY HENDERSON May and June 1985

Dear Friends in Christ,

How wonderful and precious the Lord is to give us the promise of Romans 8:28. We are also truly thankful that He has given us faith to believe that promise.

We arrived in Sao Paulo and went to Bro. Ed Kittle's house to stay until we are able to go on home to Sao Luis.

Dorothy went to her doctor for treatment of the tumor the doctors in the States had found. Her doctor here treated the tumor and by further tests discovered a large mass in the pelvic area. The doctor has prescribed an application of chemotherapy, wait three weeks and then

give another application of chemotherapy and then perform surgery.



Dempsey Henderson

This serious condition has caused us some anxiety but after much prayer we now have peace in heart and mind.

We certainly need your prayers that the Lord would give us strength that we might continue on in our Lord's work He has given us. We plan as soon as possible to go home to Sao Luis and get back in the work there. When we arrive there we will need some kind of personal transportation since we no longer have a car. A missionary who is leaving Brazil has a vehicle (a type of land rover) that is excellent for our needs. It will provide us with economical transportation and also can be used to transport people to and from church. The missionaries' home church has offered to let us have the vehicle at a very good price. We can purchase this \$17,000.00 vehicle for \$10,000.00. We are certainly thankful for this price but the problem is that we don't have this much money at this time. We have stepped out by faith and paid \$1,000.00 down on the vehicle. We would appreciate you praying about this and if the Lord leads we would be thankful for any help you could give.

The work in Sao Luis is going well and we thank the Lord for this and also for your continued prayerful and financial support. May the Lord richly bless you all.

For the glory of our blessed Lord,
Dempsey Henderson

FINANCIAL REPORT

| | |
|------------------------------------|----------|
| Edmond E. Jones, Noblesville, IN | 40.00 |
| James H. Sims, Hattisburg, MS | 50.00 |
| John A. Whitaker, Richmond, KY | 150.00 |
| Ruth Shores, Cannelton, IN | 10.00 |
| Ernest & Effie Harper, Berea, KY | 127.00 |
| Ruby Saunders, Richmond, KY | 200.00 |
| Willard & Roy Mitchell, Corbin, KY | 300.00 |
| Grace Miss., Ontario, CA | 50.00 |
| Faith, Sacramento, KY | 55.00 |
| Grace, New Port Richey, FL | 85.00 |
| Hopewell, Mayfield, KY | 100.00 |
| North Ballard, Wickliffe, KY | 323.06 |
| Richland, Livermore, KY | 127.25 |
| Big Creek, Wayne, WV | 200.00 |
| Calvary, Ashland, KY | 60.00 |
| Beech Grove, Bardwell, KY | 86.25 |
| Zoar, Cunningham, KY | 120.62 |
| Sunnyview, Clarksville, TN | 30.00 |
| Berea, Clarksville, TN | 20.00 |
| Bryan Station, Lexington, KY | 1,345.00 |
| Southside, Fulton, MS | 41.77 |
| Edgelawn, Lexington, KY | 20.00 |
| Briar Creek, Williamsburg, KY | 350.00 |
| Citrus Miss., Inverness, FL | 63.00 |
| Calvary, Cannel City, KY | 24.00 |

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| Calvary, Arlington, KY | 35.27 |
| Sovereign Grace, Mansfield, OH | 50.00 |
| Liberty Miss., Paducah, KY | 300.00 |
| Calvary, Logansport, LA | 50.00 |
| Bryantville Miss., Lancaster, KY | 50.00 |
| Covenant, Romeo, MI | 120.00 |
| Bible, Harrisburg, IL | 80.31 |
| Northside, Elkton, KY | 20.00 |
| Central Avenue, Tampa, FL | 35.00 |
| Grace Miss., Wyandotte, MI | 30.00 |
| Bible, Clarksville, TN | 60.00 |
| Berea, South Point, OH | 20.00 |
| Fellowship, Lexington, KY | 63.50 |
| Independence, Foristell, MO | 290.51 |
| Maranatha, Louisville, OH | 67.79 |
| Shady Grove, Wickliffe, KY | 115.47 |
| Central, Marion, KY | 100.00 |
| Stephens Branch, Manton, KY | 100.00 |
| First, Alexandria, KY | 50.00 |
| Olmstead, Olmstead, KY | 60.00 |
| East Corbin, Corbin, KY | 117.23 |
| Home Miss., Mt. Morris, MI | 339.22 |
| Faith Miss., Streamwood, IL | 215.00 |
| Muddy Ford, Georgetown, KY | 15.00 |
| Morris St., Hobbs, NM | 300.00 |
| Faith, Girdler, KY | 109.94 |
| Jordan, Portage, IN | 200.00 |
| New Hope, Mt. Morris, MI | 350.00 |
| Immanuel, Monticello, KY | 50.00 |
| Northside, Mayfield, KY | 100.00 |
| Ashland Ave., Lexington, KY | 110.00 |
| Julien, Gracey, KY | 255.25 |
| Fellowship, Mt. Sterling, KY | 40.00 |
| Meadowthorpe, Lexington, KY | 110.00 |
| Members East Corbin, Corbin, KY | 75.00 |
| Cornerstone, Mt. Clemens, MI | 100.00 |
| Grinter Heights, Kansas City, KS | 287.30 |
| Grace Miss., Kirksville, MO | 100.00 |
| TOTAL | 8,846.36 |
| Expenses | 5,143.41 |
| Balance Brought Forward | 115.61 |
| NEW BALANCE | 3,818.56 |



MISSIONARY
ROBERT FISHER
July - 1985

Dear Brethren,

Greetings in the name of the Lord Jesus Christ, the eternal I AM of the Bible. We trust this report finds you serving the Lord in truth and enjoying the great blessing of salvation by His free grace.

As God has given us grace and opportunity we have enjoyed another month of service here in Eugene. We thank the Lord that He has seen fit to grant my wife and I several good opportunities to share the truth with many different people. We have been able to witness to Mormons, Jehovah Witnesses, followers of the Bhaguan Shree Rajneesh, as well as individuals from several "mainline Christian denominations." More and more we are amazed at the varied and false doctrines that men profess to believe. It is a shame that the varied cults have used their damnable heresies to lead so many astray.

(Continued on page seventeen)

Missionary

(Continued from page sixteen)

Equally sad is the total ignorance of the Bible that is found among most who claim to be Christians. The Bible fitly describes these days when it states, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (I Tim. 4:1). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves. . ." (II Tim. 3:1-2). Please continue to pray for the Lord's work in the Pacific Northwest, it is a vast and open mission field.

Services are still being conducted in our home three times a week. We are praying about locating a public meeting place and ask that you also make this a matter of prayer. The Lord is continuing to bless the radio program and we are thankful to be able to proclaim the truth in this manner. I get both positive and negative response from the radio programs. To some they are a blessing and to others a curse because it points out the errors in their doctrine and they refuse to repent. Most of the negative response comes when we broadcast a message dealing with Landmark church doctrine or the doctrines of grace.

Once again I thank all of you for your support. Your spiritual and financial contributions to this ministry are a great blessing and encouragement to us. We further appreciate the many personal letters we receive each month. Write us as you have time and opportunity.

Proclaiming the gospel of the grace of God.

Robert Fisher and Family

FINANCIAL REPORT 6-16-85 to 7-15-85

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| Beginning Balance | \$5,280.94 |
| RECEIPTS: | |
| Regular Support: | |
| Alton Crapps, Batesburg, SC | 5.00 |
| Grace Mis. B. C., Holly, MI | 30.00 |
| Calvary Mis. B. C., Springfield, OR | 50.00 |
| Dean Road B. C., Union Park, FL | 25.00 |
| Alton Crapps, Batesburg, SC | 10.00 |
| Covenant B. C., Troy, MI | 20.00 |
| The Lord's B. C., Puyallup, WA | 25.00 |
| Mem. East Corbin B. C., Corbin, KY | 59.58 |
| Olmstead B. C., Olmstead, KY | 30.00 |
| South Park B. C., Seattle, WA | 50.00 |
| I-20 B. C., Darlington, SC | 25.00 |
| Morris Street B. C., Hobbs, NM | 200.00 |
| Midland B. C., Franklin Furnace, OH | 15.00 |
| Independence B. C., Foristell, MO | 40.00 |
| Mt. Pleasant B. C., Chesapeake, OH | 50.00 |
| Briar Creek B. C., Williamsburg, KY | 75.00 |
| Zoar B. C., Bardwell, KY | 43.66 |
| Bible Baptist Church, Plant City, FL | 50.00 |
| Berea B. C., South Point, OH | 100.00 |
| Big Creek B. C., Wayne, WV | 100.00 |
| Beverly Manor B. C., Washington, IL | 25.00 |
| Faith Mis. B. C., Madison Heights, MI | 100.00 |
| Bryan Station B. C., Lexington, KY | 70.00 |
| Philadelphia B. C., Decatur, AL | 100.00 |
| Faith B. C., Seffner, FL | 25.00 |
| West Milton B. C., West Milton, OH | 30.00 |
| Grinter Heights B. C., Kansas City, KS | 31.00 |
| Concord B. C., Leesville, SC | 25.00 |
| Bethany B. C., Rushtown, OH | 191.54 |
| Temple B. C., Ocala, FL | 50.00 |
| The Lord's Church, Goose Creek, SC | 25.00 |
| Bethel B. C., Phillipsburg, KS | 330.00 |
| Grace Bible B. C., Denham Springs, LA | 50.00 |
| Claude Creech, New Port Richey, FL | 10.00 |
| Nellie Creech, New Port Richey, FL | 10.00 |
| Memorial Heights B. C., Perry, GA | 100.00 |
| Philadelphia B. C., Birmingham, AL | 50.00 |
| Central Avenue B. C., Tampa, FL | 10.00 |

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| Central B. C., Marion, KY | 50.00 |
| Mrs. O. C. Whitaker, Cushing, TX | 10.00 |
| Grace Memorial B. C., Memphis, TN | 200.00 |
| First B. C. of Ojus, N. Miami Bch., FL | 25.00 |
| Living Stone B. C., Barboursville, WV | 111.80 |
| Sovereign Grace B. C., Mansfield, OH | 25.00 |
| New Hope B. C., Mt. Morris, MI | 50.00 |
| I-20 B. C., Darlington, SC | 25.00 |
| Subtotal | 2,732.58 |
| TOTAL | 8,013.52 |

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|-------------------------------|------------|
| EXPENDITURES: | |
| Salary | 900.00 |
| Housing Allowance: | |
| House payment | 387.97 |
| Utilities | 164.13 |
| Supplies/Misc. | 125.45 |
| Auto Expenses | 228.45 |
| Insurance | 119.40 |
| Postage /office supply | 18.36 |
| Advertising | 46.50 |
| Radio Program | 150.00 |
| Sunday School Supplies | 30.94 |
| Airline Tickets to Conference | 411.00 |
| TOTAL | 2,582.20 |
| Ending Balance 7-15-85 | \$5,431.32 |



Dear Brother Milburn,

Last February I wrote you in regards to our mission work in Port Orchard, Washington. You graciously printed my letter in the BBB as I solicited support from any missionary minded Sovereign Grace, Landmark Baptists who might be able to help us a little, especially with our missionary's moving expenses from Klamath Falls, Oregon, to the field here in Washington.

We received no response from this letter but God has given grace and the mission continues to stand for the truth today because of the steadfast perseverance and personal sacrifice of a few faithful saints here in the northwest. Brother Jim Turner, our missionary, was able to get a job as a carpenter for a while but now has been laid off. The need is real, brother. Sound preaching is few and far between out here.

So, once again I am asking you to please print this plea for help and pray that many of our sister churches back yonder would feel the burden to add this mission endeavor to their list of works worthy of support.

We would be glad to answer any questions anyone might have in regard to doctrine or what ever. Our address and phone numbers are listed as follows: Elder Larry J. Killion, (206)-537-0129; Elder Jim Turner, (206)-875-1305; The Lord's Baptist Church, 8423 So. "G" Street, Tacoma, WA 98444.

Yours in the old landmarks
by Sovereign Grace,
Larry Killion, Pastor



KHADAFY URGES 'HOLY WAR' AGAINST CHRISTIAN FAITH
KIGALI, Rwanda (EP)--Libyan leader Muammar Khadafy called for a "Holy War" against Christians during a recent visit to this East Central African country. Khadafy, who visited Rwanda May 16-18, urged a Muslim victory over Christianity, claiming the Christian faith was "un-African" and "colonial."

Khadafy declared, "Africa is not Christian. Christians are intruders to Africa. Christians are agents of colonialism. You must wage a Holy War so that Islam may spread in

Africa."

A spokesman for Open Doors said, "Khadafy's call for a Holy War against Christians was made despite the fact that only one percent of Rwanda is Muslim. The majority are Christian and the government is headed by devout Roman Catholics. Archbishop Vincent Nsengiyumane even has a seat on the ruling party's Central Committee."

"But few Rwandese knew much about the anti-Christian remarks because the state-controlled media--an FM radio station and a weekly newspaper--censored most of Khadafy's remarks, a move that infuriated Libyan officials."

A Western European ambassador, who asked not to be identified, said the Libyan leader is believed to have reduced his expectations of promoting Islam and expanding his influence in this country of 5.5 million people.

"Khadafy's remarks made the visit go down badly in every way," commented the diplomat. "He embarrassed the government and accentuated the Arab-Black split we have in Africa. Rwandan Muslims, who were happy at first, began to feel ridiculous when they realized how Khadafy was joked about."



THE GREAT SOCIETY

By Walter J. Chantry
Carlisle, Pennsylvania

Once there was a great society. It was the envy of its neighbors. The citizens of this region were quite proud that they had excelled all known civilizations. No one could criticize the land without great resentment arising from community pride.

The land was situated in the most productive area of the world. Natural resources abounded. There was plenty of land and water. Natural beauty marked the nation's borders. The people believed that God had smiled upon them in a special manner. And indeed He had.

Most plentiful were the riches of this fortunate nation. Almost every family was well-fed. Eating held a great deal of attention, and no one can deny that the people of this region ate more than enough. Some suggested that the indulgence in food and wine was excessive. Others used the word "gluttony." At any rate, many were fat.

Prosperity began to mark the great society. So copious was the dominion's wealth, that no one had to work long hours to earn a living. Everyone had many leisure hours. Entertainment and recreation began to command a larger portion of each day. Relaxation and ease were a way of life.

But with the advent of luxurious ease, immorality began to increase. The crime rate was a problem. The

divorce rate rose. Sexual promiscuity was rumored at all levels of society. More base forms of sexual perversion arose out of long hours of leisure. Sometimes horrible sexual orgies were reported. Homosexuality increased sharply. Men became more open in their filthy practices. It was dangerous for decent women to walk the streets. Some voices of protest were raised, but law enforcement was ineffective.

The nation was not anti-religious. Increased attendance at worship was part of the Great Society. But people were modern. They did not feel that their actions were inconsistent with their faith. After all, a new age demands a new morality. Their church leaders pleased them by being relevant to the times.

One morning as the sun rose all was normal. A few were about their jobs, but most were late risers. This made sense after a late night of fun, and then the day's work would not be too long. But suddenly the land was engulfed in flame! The country was utterly destroyed in a dreadful holocaust. Only three citizens of the large population survived. The beautiful land became a barren wasteland. God had finally had His fill of impudent rebellion against His Law by His creatures.

THIS IS A TRUE HISTORY! The name of the society was SODOM (Gen. 13-19; Ezek. 16). It is rumored that she has a younger sister-nation ---America!



THE WISDOM OF GOD

"Thou hast hid these things from the wise and prudent" (Matt. 11:25).

The keenest intellect and most cultured mind are unable to understand the mystery of redemption, and therefore cannot explain it to others. Whoever can say light has broken upon the Cross, and the eternal morning has dawned, is able to do so through the direct illumination of the Holy Spirit; and apart from that, there can be no witness and no service.

---William Ross



HUMANITY IN ITS FIRST AND FALLEN CONDITION

The philosopher being asked which was the best member of the body answered, "The tongue," and being asked about which was the worst, answered, "The tongue"---if good, the only trumpet of God's glory; if bad, a very firebrand of Hell. So, if it were asked, "Which creature of God was the best?" the answer would be, "Man in honor before his fall"; and "What the worst creature?" "Man in his fall, who hath not understanding, but is compared to beasts that perish."



Russian Court Room Echoes

Arrested in Mozdok August 1983, Natalia, Dina and Anna were put on trial November 15-17, 1983. The following excerpts were translated from a record of the proceedings provided by the Council of Prisoners' Relatives Bulletin 117.

As an amazing answer to many prayers, these girls were sent to the same prison camp. Pray for them and let them know of your care and support. Why not send a note or card?

Public prosecutor: "Today we are analyzing an unusual criminal case regarding a violation of the Soviet legislation on religious cults. Statute 52 of the Soviet constitution permits professing or not professing one's religion. But they are violators of this article; they are criminals.

"Since 1983 Chervyakova and the Shvetsova sisters have attracted minors into their religion, specifically by holding music circles, teaching poetry, putting on plays, and following directions of the CEBC. These activities were held in various locations five times a week: Wednesdays, Fridays, Saturdays, and twice on Sundays (morning and evening).

"I think there have been enough witnesses to prove the guilt of the accused and also adequate evidence, this reactionary literature. I believe that Chervyakova took part in printing and distributing illegal literature since her fingerprint was discovered on glass exhibit No. 1 and another on glass exhibit No. 6.

"Baptists consider our homeland decadence. Their homeland is in Heaven, they disdain all that is earthly. Witness Konstantinov saw children of all ages, from babes in diapers up to eighteen-year-olds, at their worship services. This work was done by the three defendants.

"They should be punished according to two articles: 227-1 and 142-2. I recommend the most stringent punishment--5 years imprisonment and confiscation of property for all three."

Natalia and Dina spoke briefly of their innocence. Anna refused to say a word in her own defense. Finally, the trial was drawing to a close. The girls were given a last opportunity to speak.



Natalia Chervyakova
komend. 1, obsch. 1, k.17
pos. Kalinina
Krasnodarsky krai 372562
SOVIET UNION

Natalia Chervyakova (b. 1952): "First, I thank God for all that this day holds for me! I want to thank my relatives and friends who uphold us in prayer to God and are here today to support us with your presence. I also thank all visitors for not ignoring us but coming to listen to our case."



Anna Shvetsova
komend. 1, obsch. 1, k.17
pos. Kalinina
Krasnodarsky krai 372562
SOVIET UNION

Anna Shvetsova (b. 1962): "On the day I first believed I gave God a promise, that if anybody asks me about God I will tell about Him and His love to all people, so everyone can know about God, my loving Lord. Therefore, I spoke about Him and I will always speak about Him no matter what happens, so that no one will perish!" (She broke into tears and sat down.)



Dina Shvetsova
komend. 1, obsch. 1, k.17
pos. Kalinina
Krasnodarsky krai 372562
SOVIET UNION

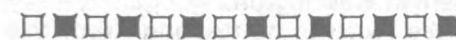
Dina Shvetsova (b. 1961): "I only

want to say, the deeper the sorrow, the closer is God. You cannot destroy God's love with prison or anything else. Rather, God comes closer to us."

On the third day of the trial all relatives and friends who could fit into the courtroom were allowed in. The rest waited in the corridor. The judge read the sentence: Natalia Chervyakova--4 years prison camp; Dina Shvetsova--4 years; Anna Shvetsova--3½ years.

The judge announced the conclusion of the trial and took his leave. Friends immediately showered the girls with flowers right there in the courtroom, then out in the hall, onto the street and through the fence where the girls were led to the "voronok" (Trans. note: raven, a black police vehicle waiting in the fenced-in yard). Everyone was singing hymns.

(This information was taken from the *Prisoner Bulletin*, summer of 1985, which is published by Georgi P. Vins, P. O. Box 1188, Elkhart, IN 46515-1188).



Forum

(Continued from page ten)

So I do not see Christ as having more than one bride, nor that national Israel will be His bride. I see the Bible as teaching that only Scriptural New Testament churches will constitute the Bride of Christ.

Now, to deal with the question concerning Bro. J. R. Graves. Was he a "sound" Landmark Baptist for teaching that Old Testament saints will help compose the bride of Christ?

Graves did indeed teach at one point in his ministry that "those redeemed from among men from the days of Abel until the day of the rapture" would constitute the bride of Christ. As to whether or not he was right in the above statement, I leave it to Mr. Graves to answer for himself. This he does in a later work entitled *The Parables and Prophecies of Christ Explained*, pp. 249-255. Herein he emphatically declares that not even all New Testament saints will compose the bride of Christ. So Graves in his later writings does not agree with Graves in his earlier writings on this matter.

JAMES GREEN

ANNOUNCEMENTS

The Victory Baptist Church, 9601 Blue Ridge, Kansas City, Mo., and Pastor Harold Leasure will host a Sovereign Grace Bible Conference Aug. 6-8. For more information contact Pastor Leasure at (816) 765-0191.

Elder John Alber has resigned the pastorate of the Providence Baptist Church, Kountze, Texas. His new

address is 6935 Dexter St., Commerce City, Colo. 80022.

The Harmony Baptist Church (Mission), Alton, Ill., and Missionary Pastor Howard Carter will have a weekend meeting Sept. 5-8. Elder Parvin Hall, pastor of Grace Baptist Church, Cairo, Ill., will be the speaker.

On Saturday afternoon, Sept. 7th, at 1:30 p.m. the mission will be organized into a New Testament Baptist Church by the mother church, Independence Baptist Church, Foristell, Mo., and Pastor Jerry Asberry.

The New Hope Baptist Church, 8126 Clio Rd., Mt. Morris, Mich., and Pastor Luther M. Rogers will conduct its annual Bible Conference Aug. 12-14. Services will begin on Monday night at 7:00 p.m., Tuesday at 10:00 a.m. and Wednesday at the same. Supper will be served Monday at 5:00 p.m. for the out-of-town guests. The noon and evening meals will be served Tuesday and Wednesday. There will be homes to stay in for as many as they can accommodate. For more information contact Pastor Rogers at 1-313-686-0670. The LK Motel at exit 131 will give a 10% discount to anyone at the conference. Call 1-313-687-2240.

BEREA BAPTIST BANNER FINANCIAL REPORT June - 1985

| | |
|---|----------|
| Beginning Balance | 325.05 |
| Receipts | 3,009.89 |
| Anonymous | 58.00 |
| Subscriptions | 273.50 |
| Morris Street B. C., Hobbs, NM | 100.00 |
| Mt. Pleasant B.C., Chesapeake, OH | 200.00 |
| Baptist Ch. of Brimfield, Brimfield, IL | 37.00 |
| Leroy Bullard, Albuquerque, NM | 200.00 |
| William Lowe, Holden, MO | 15.00 |
| Elmo Woodsom, Sheridan, AR | 30.00 |
| Southside B. C., Fulton, MS | 21.77 |
| Mem. East Corbin B. C., Corbin, KY | 192.23 |
| Noel Davis, Harmony, NC | 25.00 |
| Floyd Williamson, Philpot, KY | 2.00 |
| Berea B. C., South Point, OH | 170.00 |
| Big Creek B. C., Wayne, WV | 100.00 |
| The Lord's Church, Goose Creek, SC | 100.00 |
| Hillcrest B. C., Winston-Salem, NC | 30.00 |
| Sov. Grace B. C., Birmingham, AL | 50.00 |
| George Crawford, Summerlee, WV | 20.00 |
| Sov. Grace B. C., Mansfield, OH | 25.00 |
| Nellie Creech, New Port Richey, FL | 100.00 |
| Sov. Grace B. C., Orange, TX | 50.00 |
| John B. Wild, Breaks, VA | 10.00 |
| Landmark B. C., Elida, OH | 100.00 |
| Rollinsburg B. C., Talcott, WV | 50.00 |
| Clearview M. B. C., Maceo, KY | 20.00 |
| Sov. Grace B. C., Raleigh, NC | 20.00 |
| Dempsey Henderson, Brazil | 25.00 |
| Paul Rosbough, Mansfield, OH | 100.00 |
| Philadelphia B. C., Decatur, AL | 50.00 |
| Central Ave. B. C., Tampa, FL | 25.00 |
| Sov. Grace B. C., Fulton, MS | 50.00 |
| Philadelphia B. C., Birmingham, AL | 100.00 |
| Ronald D. Street, Greystone Park, NJ | 5.00 |
| Estill Frazier, Colfax, NC | 250.00 |
| Faith B. C., Lawtey, FL | 25.00 |
| W. E. Bruton, Austin, TX | 10.39 |
| Milner Victory B. C., McNeil, AR | 105.00 |
| Marie Sutherland, Longwood, FL | 100.00 |
| Berea B. C., Bloomfield, NM | 50.00 |
| Johnstown B. C., Rock Camp, OH | 20.00 |
| Kenneth Long, Deer Creek, IL | 40.00 |
| South Park B. C., Seattle, WA | 50.00 |
| Calvary B. C., McLeansboro, IL | 20.00 |
| Calvary B. C., Paris, TN | 25.00 |
| TOTAL | 3,334.94 |

| | |
|-----------------------------------|----------|
| EXPENDITURES: | |
| Printing - (2 months) | 1,123.84 |
| Postage | 330.00 |
| Supplies | 75.50 |
| Wages | 869.33 |
| Dividing Checks | 125.00 |
| Sanitation | 14.00 |
| Service Agreement on Canon Copier | 425.00 |
| Total Expenditures | 2,962.67 |
| BALANCE 6-30-85 | 372.27 |



Dear Bro. Potter

By Phillip R. Potter, Leighton, Alabama

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

Dear Brother Potter:

My girlfriend is pregnant. I want to marry her and make a home. She has refused to get married and plans to have an abortion. What should I do about this? Is abortion murder?

In Trouble

Dear Friend:

First let's consider your question, "Is abortion murder?" This is really the crux of the matter. If abortion is not murder, then the so-called "interruption" of a pregnancy is no more than a simple medical procedure which helps folks get out of troublesome situations. However, if abortion is indeed murder, then nothing could be more horrendous than to kill a helpless, defenseless child.

What does the Bible say? In Psalm 139:13-16 David says: "For thou... has covered me in my mother's womb." (Thus David refers to himself as a person before birth.) "My substance was not hid from thee, when I was made in secret... thine eyes did see my substance, yet being imperfect: and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." David was confident that God saw him as an individual within the womb before he was formed maturely enough to be born.

In Jeremiah 1:5, God said to Jeremiah, "Before thou camest forth from the womb I sanctified thee." In Exodus 21:22-25 the law required that danger be assessed against a man if he caused a woman to bring forth her child prematurely, even if child and mother were both okay. If either were hurt, then life for life was to be exacted. Therefore, under God's law, an abortionist is a murderer and should be given the death penalty.

How then can we consider the taking the life of an unborn child when it is completely dependent upon its mother for support? Surely God's eyes Hitler's attempts to destroy the Jews are no more ghastly than the 10,000,000 unborn babies murdered by abortionists since 1973. The death count continues to rise at the rate of about 1½ million per year. Every day an average of 4,257 babies are killed in the United States by abortion. That's 177 per hour; three per minute; one every 20 seconds!

Now then, let's consider your other concerns. Your desire to marry your girlfriend is proper provided you are both saved and are committed to the Lord, to each other and to providing a godly home for

the baby, regardless of the personal sacrifice involved. FIRST, have you and your girlfriend been born of the Spirit and believed upon Jesus as Lord and Saviour? This is foundational to getting everything else in perspective. If you are saved, you must know by now that the fornication you were involved in was wrong in God's eyes and you need to confess it to Him and receive His forgiveness as found in 1 John 1:6-10. Then you and she need to confess your sinfulness to each other and to the church (if you are members of a church) since you have sinned against the Lord's body. Then you need to confess your wrongdoing to the girl's parents as well since your sin has hurt them as well. These steps are hard on the flesh but are necessary for you to prove your desire to do God's will and to face up to your sin. Proverbs 28:13 says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

Now that you've dealt with the past, you must put those things behind you and deal with the present. (Phil. 3:13,14) If both of you come to agreement thus far, then your desire to marry is in accordance with Biblical principles (See Ex. 22:16). You need to face the fact that your past sins are forgiven but they will continue to have consequences in this life. Commit yourself, your marriage, and your child to the Lord and seek to know and to do His will.

If your girlfriend persists in rejecting marriage and wanting an abortion, you will have to pray fervently for God to work in her life. You need to discuss with her the above: abortion is murder, salvation and forgiveness in Christ, marriage is proper, etc. You need not nag; strive to prove your loving concern by your actions. If she persists, you must do all within your power to see that an abortion does not occur. Suggest she talk with your pastor (I assume he takes the Biblical stand against abortion), or with some of the programs designed to help unwed mothers see the need to have their babies instead of aborting them. If she is adamant in her plans to get an abortion, you must, for the child's sake, seek to prevent that. If need be, contact a Christian lawyer who will seek to halt the abortion proceedings on the grounds that you have rights as the father of the child and the child's own constitutional rights to life as guaranteed by the U. S. Constitution.

Hopefully, it will not come to that. However, I will be praying that you

and any other young people in your situation will seek to do the right thing according to the Word of God. May God help you.

Phillip R. Potter



Pedobaptists Immersions Invalid

By Jesse Mercer
(1769 - 1841)

From our earliest connection, we have studiously selected for the subjects of our addresses to you, those doctrines and duties which seemed the best suited to confirm and increase your faith in Christ; to edify and comfort your hearts, being knit together in love; and to lead you on to that light and perfection, which would honor and commend the



Jesse Mercer

cause in which you have embarked, and reflect the highest praise and glory of God who has called you into His marvellous light. But while you have endeavored to keep yourselves unmixed with, and unspotted from the world as a *chaste virgin to Christ*, you have excited some unpleasantness among the religious denominations around you, because you have not found it consistent to admit them and their administrations as ORDERLY AND VALID. We therefore propose as the subject of this letter, *the reasons*, briefly, which lead us to deem Pedobaptist administrations, though in the proper mode, *invalid*. That this subject may be as clear as our epistolary limits will admit, we propose to lay down a few scriptural propositions, whose legitimate inferences will, we trust, bring into, tho' a concise, yet sufficiently clear view, the reasons in question.

I. *The APOSTOLIC CHURCH continued through all ages to the end of the world, is the only TRUE*

GOSPEL CHURCH.

The truth of this proposition is not only frequently intimated, but strongly affirmed by the prophets. They speak of a glorious state of religious affairs to take place on the coming of the Messiah, which they say, shall continue or endure, as the sun, or days of Heaven (Ps. 89:29, 36,37)---Shall never be cut off (Isa. 55:13---And shall stand forever, (Dan. 2:44). Christ affirms nothing shall prevail against His church, no, not the gates of Hell (Matt. 16:18). But John puts this point beyond all contradiction in his prophetic history of the church, in which tho' he admits of various outward modifications, he maintains as uninterrupted succession from the Apostolic age, till the world shall end.

II. *Of this church, CHRIST is the only HEAD, and true source of all ecclesiastical authority.*

Although the Scriptures are illumined by this truth yet it may not be impertinent to cite a few passages in point. To me, says Christ, is authority given (John 5:22,27). And knowing the love of power, and the strong propensity to rule, in the human heart, He frequently and emphatically, declares Himself, to His Apostles, to be their only LORD AND MASTER (Matt. 23:8,10). The Apostles concur in ascribing this honor to Him; and transmit it to all after ages of the church (Acts 2:36; Eph. 1:22; 5:23; Col. 2:10). But the commission of the Apostles, the matter, manner, and majesty of which are enough to make a saint triumph, an angel rejoice, and a devil tremble, caps the whole (Matt. 28:18-19).

III. *Gospel ministers are servants in the church, are all equal, and have no power to lord it over the heritage of their Lord.*

By the examples of a little child in the midst, and the exercise of dominion over the Gentiles by their princes, our Lord teaches humility, and denies to His Apostles the exercise of lordship over His church (Matt. 18:2,6; 20:25-26). He calls them *brethren*, and directs that they should not be called *masters*, but servants (Matt. 22:8,11). The Acts and Epistles of the Apostles show their observance of their Lord's commands. Here we see them the MESSENGERS AND SERVANTS, of the

(Continued on page twenty)

PEDOBAPTISTS INVALID

(Continued from page nineteen)

churches, which proves the power to be in the churches and not in them (Acts 6:5; 15:4,22; II Cor. 8:23; Phil. 2:25; II Cor. 4:5). Timothy is instructed how to behave himself in the church, which is the *pillar and ground* of the truth; but if the power had been constituted in him, the advice should have been given the church, that she might have known how to behave herself in the presence of her BISHOP (I Tim. 3:15 compared with Matt. 18:17).

IV. *All things are to be done in FAITH, according to the gospel pattern.*

Faith is made capital in the Scriptures, and the want of it equals unbelief. The house of Israel is often complained of for the lack of it; the apostles are admonished to have it, and upbraided for their unbelief (Deut. 32:22; Mark 11:22; 16:14). The apostles, and Paul declares without it, it is impossible to please God, and that he that doubts of what he does is damned in doing it because he acts without faith (I Cor. 4:13; Heb. 11:6; Rom. 14:23).

From these propositions, thus established, we draw the following inferences, *as clear and certain truths.*

I. That all churches and ministers, who originated since the apostles, and not successively to them, are not in gospel order; and therefore cannot be acknowledged as such.

II. That all, who have been ordained to the work of the ministry without the knowledge and call of the church, by popes, councils, etc. are the creatures of those who constituted them, and not the servants of Christ, or His church, and therefore have no right to administer for them.

III. That those who have set aside the discipline of the gospel, and have given law to, and exercised dominion over the church, are usurpers over the place and office of Christ, are against Him; and therefore may not be accepted in their offices.

IV. That they, who administer contrary to their own, or the faith of the gospel, cannot administer for God; since without the gospel faith he has nothing to minister; and without their own he accepts no service; therefore the administrations of such are unwarrantable impositions in any way.

Our reasons, therefore for rejecting baptism by immersion when administered by Pedobaptist ministers, are,

I. That they are connected with churches clearly out of the apostolic succession, and therefore clearly out of the apostolic commission.

II. That they have derived their authority, by ordination, from the bishops of Rome, or from individuals, who have taken it on themselves to give it.

III. That they hold a higher rank in the churches than the apostles did, are not accountable to, and of consequence not triable by the church;

BIBLE CONFERENCE

Mt. Pleasant Baptist Church

CHESAPEAKE, OHIO

August 30 - September 1, 1985

FRIDAY EVENING

"Identifying Truth"
"Identifying Liberalism"
"Identifying Neo-Orthodoxy"

Eld. Don Titus
Eld. Milburn Cockrell
Eld. E. D. Strickland

SATURDAY MORNING

"Premillennialism vs Amillennialism"
"The Great Tribulation Period"
"The Second Coming of Christ"

Eld. Garner Smith
Eld. Harold Harvey
Eld. Charles Salmon

SATURDAY AFTERNOON

"The Christian and God's Law"
"The Christian and Civil Government"
"Who Are We Following?"

Eld. J. C. Settlemaier
Eld. Steve Cornett
Eld. Al Gormley

SATURDAY EVENING

"Identifying Hardshellism"
"Identifying Nominal Baptists"
"Identifying A True Baptist Church"

Eld. Gerald Price
Eld. Vilus Peevy
Eld. Jerry Asberry

SUNDAY MORNING

"Identifying Paganism"
"Identifying A Cult"
"Identifying the Works of the Spirit and the Flesh"

Eld. Walter Cade
Eld. James Green
Eld. Robert Fisher

SUNDAY AFTERNOON

"Angels"
"Fasting"
"The Home"

Eld. George Sherman
Eld. Harry Balmer
Eld. Dan Stepp

SUNDAY EVENING

"Identifying True and False Preachers"
"Identifying A Proper Christian Example"

Eld. Clyde Hancock
Eld. Jacob Bagby

LOCATION

The church building is located on Buffalo Creek Road, approximately 1½ miles off Highway 52. This is just off I-64, and about 4 miles from the 6th Street Bridge and about 3 miles from the 17th Street Bridge, coming from Huntington, W. Va. The telephone number at the parsonage is 614-894-6546. Meals will be served to all guests. All are welcome to attend. Services begin at 10:00 a.m. each morning, at 2:00 p.m. each afternoon and at 7:00 p.m. each evening.

INDEX

| | |
|---|-----------|
| <i>An Able Minister</i> by J. M. Pendleton | p. 1 |
| <i>Catechised By The Crew</i> by Milburn Cockrell | p. 9 |
| Dear Bro. Potter | p. 19 |
| Forum | pp. 10-11 |
| <i>Humanity In Its First And Fallen Condition</i> | p. 17 |
| <i>I Met The Master</i> | p. 8 |
| Letters From Our Readers | p. 14 |
| Missionary News | pp. 16-17 |
| <i>Modern Departures From N. T. Christianity</i> by Roy Mason | p. 1 |
| <i>Pedobaptists Immersions Invalid</i> by Jesse Mercer | p. 19 |
| <i>Predestination</i> by C. H. Spurgeon | p. 1 |
| Russian Court Room Echoes | p. 18 |
| <i>Stillness Before God</i> by Milburn Cockrell | p. 1 |
| The Bible And The Newspaper | p. 13 |
| <i>The Devil Brought It</i> | p. 4 |
| <i>The Great Society</i> by Walter J. Chantry | p. 17 |
| <i>The Wisdom of God</i> | p. 17 |
| <i>You And Your Bible</i> by George Sherman | p. 1 |

but are amendable only to, or among themselves.

IV. That they all, as we think, administer contrary to the pattern of the Gospel, and some, when occasion requires, will act contrary to their own professed faith. Now as we know of none implicated in this case, but are in some or all of the above defects, either of which we deem sufficient to disqualify for meet gospel administration, therefore we hold their administrations invalid.

But if it should be said, that the apostolic succession cannot be ascertained, and then it is proper to act without it; we say, that the loss of the succession can never prove it futile, nor justify any one out of it. The Pedobaptists, by their own histories, admit they are not of it; *but we do not*, and shall think ourselves entitled to the claim, until the reverse be clearly shown. And should any think authority derived from the MOTHER OF HARLOTS, sufficient to qualify to administer a gospel ordinance, they will be so charitable as not to condemn us for preferring that derived from Christ. And should any still more absurdly plead that ordination, received from an individual, is sufficient; we leave them to show what is the use of ordination, and why it exists. If any think an administration will suffice which has no pattern in the gospel; they will suffer us to act according to the divine order with impunity. And if it should be said that faith in the subject is all that is necessary, we beg leave to require it where the Scriptures do, *that is every where*. But we must close: we beseech you brethren while you hold fast the form of your profession, be ready to unite with those from whom you differ, as far as the principles of eternal truth will justify. And while you firmly oppose that shadowy union, so often urged, be instant in prayer and exert yourselves to bring about that which is in heart, and after godliness. *Which the Lord hasten in its season.* Amen and Amen.

EDITOR'S NOTE:

Jesse Mercer was the most distinguished and influential Baptist minister ever reared in the State of Georgia. It is also to be doubted if any man ever exerted more influence over Baptists in that State than he did. For several years he was the editor of the *Christian Index* (1833-1840). Mercer University was named after him.

"How is Mr. Mercer?" asked Dr. Staughton of a gentleman from Georgia. "He is well," was the answer. "He exerts a great influence in your State," continued Dr. Staughton. "His word is law," the other replied. "I am sure," said the doctor, in return, "it is *gospel*."

The above article was the circular letter of the Georgia Baptist Association in 1811. That year A. Marshall was the Moderator and Jesse Mercer the Clerk. Liberal Baptists tell us that no one ever held to Landmark principles concerning false churches and baptism before the time of J. R. Graves. Young preachers don't believe that. Someone has lied to you. This article was written nine years before J. R. Graves was even born! The original copy of this can be found in *A History of the Georgia Baptist Association*, pp. 196-201.