

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).

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Whole Number 92

A Plea To American Women

By Robert Myers
Eatonville, Washington

"The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5).

Much is being said nowadays about the difficulties women are finding, trying to establish themselves as equals with men in a world of competition. It has been learned by many that to be a liberated woman many harsh and abusive things must be tolerated. Social values are changing and in this change few men feel the need to stand up on a bus and



Robert Myers

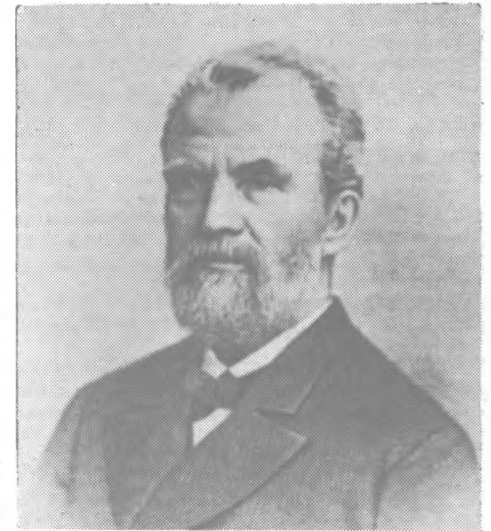
give a lady a seat anymore. What is really happening is that women are
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An Old Landmark Reset

By James M. Pendleton
(1811 - 1891)

Ought Baptists to invite Pedobaptists to preach in their pulpits?

In the discussion of this question opinions which have originated from our feelings and partialities should, as far as possible, be discarded. An honest and an earnest desire to know the truth should gain ascendancy of the heart; for then there will be a willingness to adopt the conclusions to which the truth leads. "Buy the truth and sell it not," is the language of reason as well as revelation. There is no advantage to error. So far from it, it is mischievous, hurtful, pernicious. A false principle in science operates injuriously until its unsoundness is detected. An error committed in laying the foundation of a government diffuses its influence throughout the superstructure reared on that foundation. Error can never be harmless, and even



J. M. Pendleton

should it be apparently so, it is owing to the counteracting presence and operation of truth. There is no truth so important as that which God has revealed in His Word. All

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Thank God The Preacher Was There!

By Daniel R. Hillard
Wellington, Kansas

As a pastor I often find myself impaled on the horns of a dilemma. Should I step in? Should I "intrude" and offer my assistance, even though uninvited? Or should I stay out of

both backfire! I have also had both result in a wonderful healing and recovery. In my head I can still hear both extremes:

"What business is this of yours? If you had stayed out of it, we could've worked things out."

And: "Thank you. Thank you! Had you not stepped in and cared
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Dan Hillard

the way and let the individuals involved work through the conflict themselves? There are no hard-and-fast rules. I've done both and had

Jim Hodges' Funeral

Everybody knew Jim Hodges. He grew up in our town, and not a Saturday passed after he had gotten out of short pants, that the loafers down at the grocery store did not have some new tales to tell concerning his deviltry. Well, he wasn't exactly a bad boy; just sort of irresponsible and inclined to run about



too much. That was before he started to make a hog out of himself drinking liquor. Of course had we known about psychology as folks do now days, some of us might have taken it into our hands to inquire more particularly into what made him act that way. But, as it was, we just put it down to the devil in him and let it go at that.

Of course, we tried to get him converted at the yearly protracted meeting. His father worried about his wayward son, and at times asked the congregation to pray for him. Whenever this would happen, Mr. So-and-So would say to himself, "The old

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Deliverance From The Fear Of Death

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast November 3, 1985)

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:14-15).

This great, grand and glorious text thrills the hearts of all of God's

people. It sets forth the mysterious incarnation of our redeemer, and the reason why God was manifest in the flesh. It reveals the state of those Christ came to deliver. It shows the results of His redeeming work was twofold: He destroyed the Devil that had the power of death and delivered believers from the fear of death by dying for them. Now let

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THE BEREA BAPTIST BANNER

Millburn Cockrell, Editor

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RESET

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other truth yields to the superior value of truth divine. The injunction --"Buy the truth and sell it not"--is eminently wise. The truth is a jewel of such transcendent worth that it ought to be bought at any price and sold at no price. Let him who secures this jewel retain it. Let him not consider its alienation from him a possible thing. Let life be surrendered rather.

The question, Ought Baptists to recognize Pedobaptist preachers as gospel ministers?--must receive either an affirmative or negative answer. It does not admit an ambiguous response. The truth is in the affirmative or negative. And the writer will aim to show that truth requires the question to be answered negatively. Some, perhaps, will say there is great uncharitableness in my object, and that nothing but bigotry could prompt me to attempt the execution of such an object. Others in their sudden astonishment will probably say, "He is beside himself." And others still may exclaim, "He is throwing himself beyond the circumference of the sympathies of all *evangelical* denominations." "But none of these things move me." "With me it is a very small thing that I should be judged of man's judgment: he that judgeth me is the Lord."

To present the subject as impressively as possible, and especially to propitiate Pedobaptists to a calm

examination of it. I avail myself of some extracts from the celebrated Letter of Dr. Griffin on "Open Communion." Dr. Griffin was for many years the distinguished President of Williams College. No Pedobaptist Rabbi of New England had a more enviable reputation. He died beloved and lamented. In his Letter he says:

"I agree with the advocates for close communion in two points: 1. That baptism is the initiatory ordinance which introduces us into the visible church: of course, where there is no baptism there are no visible churches. 2. That we ought not to commune with those who are not baptized, and, of course, are not church members, even if we regard them as Christians. Should a pious Quaker so far depart from his principles, as to wish to commune with me at the Lord's table, while he yet refused to be baptized, I could not receive him: because there is such a relationship established between the ordinances, that I have no right to separate them; in other words, I have no right to send the sacred elements out of the church. The only question then is, whether those associations of evangelical Christians that call themselves churches, and that practice sprinkling, are real churches of Christ; in other words, whether baptism by sprinkling is valid baptism.

"If nothing but immersion is baptism, there is no visible church except among the Baptists. But certainly God has owned other association of Christians as churches. He has poured His Spirit out upon them in their assemblies, and what is more decisive, at the table of the Lord; and has communed with them, and built them up by means of that ordinance, which, were they not churches, it would be profanity to approach.

"What is a church? It is a company of believers, in covenant with God, essentially organized according to the gospel, holding the essential doctrines, and practicing the essential duties. If you demand more, you may not find a church on earth."

It is seen from the foregoing that Dr. Griffin fully admits that "where there is no baptism there are no visible churches." This is the belief of Baptists. Indeed the declaration may be considered a scriptural axiom. We can reason from it. He says, "The only question then is, whether those associations of evangelical Christians that call themselves churches, and that practice sprinkling, are real churches of Christ." This is the question, plain to those who wish to understand it, but Dr. Griffin gives it a simplifying touch, and makes it too plain to be misunderstood. He brings the whole matter into this narrow compass--"whether baptism by sprinkling is valid baptism."

No one who deserves the name of Baptist will hesitate to answer, No. I use Dr. Griffin's expression, fully aware of the solecism couched in the phrase, "baptism by sprinkling." It is

as philologically objectionable as the phrase, immersion by sprinkling.

It is the universal belief of Baptists that the action of sprinkling or pouring, so far from being baptism, does not bear the remotest resemblance to it. They cannot imagine how any analogy can be detected even with the aid of the theological microscope. Robert Hall, who is considered a *liberal* Baptist, and whose argument for "mixed communion" is an ingenious web of magnificent sophistry, endorses immersion as the only baptismal action. He communed with Pedobaptists with the express understanding that he believed them unbaptized. And if he so regarded them every other Baptist certainly does.

The only question, says Dr. Griffin, is, "whether baptism by sprinkling is valid baptism." It would be very easy to show that it is not, were this the time and place to enter into an investigation of the matter. However this is unnecessary; for the object of the writer is not so much to convince Pedobaptists that they are in error, as to fasten on Baptists the conviction that they ought not to countenance that error.

Dr. Griffin concedes that if sprinkling is not baptism Pedobaptist organizations are not visible churches of Christ; for, says he, "where there is not baptism there are no visible churches." From this premise, laid down with admirable clearness and candor, every Baptist is irresistibly and inevitably led to the conclusion that there are no visible churches of Christ among Pedobaptists. To show that I do not misconceive or misrepresent Dr. Griffin's view I again quote the following: "If nothing but immersion is baptism, there is no visible church except among the Baptists." "Nothing but immersion is baptism," say the Baptists of Asia, Europe, Africa, and the isles of the sea, while in America, from Maine to California, the same declaration is made beside a thousand streams, filling the valleys with its delightful echoes, and making the hills vocal with its triumphant reverberations. Baptists must, therefore, Dr. G. being judge, look alone among themselves for visible churches of Christ.

The unwarranted substitution of sprinkling for baptism of itself invalidates the claim of Pedobaptist Societies to be considered churches of Christ. But there is another fact which renders that claim utterly worthless. It is the element of infant membership in those societies. Why is the distinctive epithet Pedobaptist applied to them? Because they practice what is called infant baptism. They seem, in the judgment of Baptists, at least, to make a specific effort to subvert the foundation principles of New Testament church organizations. They introduce unconscious infants into their churches falsely so called--thus practically superseding the necessity of personal repentance, faith and regeneration in order to membership.

If it were the object of Pedobaptists to thwart the purposes and the plan of Jesus Christ in reference to the organic structure of His churches, I cannot conceive how they could do so more effectually than by making infant membership the predominant element of their organizations. It is the predominant element. This arises from the well-known fact which secures an increase of population, namely, that there are more children than parents. How then can it come within the limits of the widest possibility for a Pedobaptist society to be a church of Christ, when the infant enters more largely than the adult element into its composition? True, the members of such a society say they are in favor of believers' baptism. This, however, is a mistake. It is transparent sophistry. For let the sprinkled infant become an adult and believe on Jesus Christ--then when Baptists insist on the baptism of such a believer, behold Pedobaptists wish the sprinkling of the unconscious infant to be received instead of the baptism of the believer! Yet, they say, they are in favor of the baptism of believers! Greatly in favor of it, truly! They allow the sprinkling of a babe to supersede the baptism of an accountable agent! And they know, too, that if their principles should universally prevail, the baptism of believers would be banished from the world. It would become an obsolete thing. There would be only a historical knowledge of it.

Pedobaptists, then, so far as an overwhelming majority of the subjects of baptism is concerned, have no baptism. They have improper subjects, even if the action were right. But the action is wrong. They sprinkle or pour water, refusing to do what Christ commanded. This remark applies to the great body of Pedobaptists. Some of them, it is true, will immerse rather than lose valuable accessions to their societies. But the opposition to immersion is becoming very decided. May the day soon come when the Pedobaptist societies shall universally refuse to practice it. Then the parties in the baptismal controversy will stand in their proper places.

If Pedobaptists fail to exemplify the precepts of the New Testament in reference to the subjects and the action of baptism, they have no churches among them. They have their organizations, but they are not gospel organizations. It will be said that there are good pious men among Pedobaptists. This is cheerfully conceded, but it proves nothing as to the evangelical nature of those organizations. There are good, pious men in Masonic Lodges, Bible Societies, Temperance Societies, and Colonization Societies; but Masonic Lodges, Bible Societies, Temperance Societies and Colonization Societies are not churches of Christ. Nor are Pedobaptist Societies.

In this day of spurious liberality and false charity much is said about *evangelical* denominations and *evan-*

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gelical churches. What is an evangelical denomination? A denomination whose faith and practice correspond with the gospel. What is an evangelical church? A church formed according to the New Testament model. Pedobaptist denominations, therefore, are not evangelical. Pedobaptist churches, as they are called, are not evangelical. There is supposed to be a wonderful virtue in the epithet *evangelical*. It is used as a balm for many a wound, as a plaster for many a sore. Its application to a denomination is thought to bring the denomination at once within the pale of respectability and fellowship. It is used with an injurious latitude of meaning. It gives currency to many doctrines and practices which deserve emphatic condemnation. "Evangelical Alliances," so called, may, for aught I know, have done some good; but there is danger lest they infuse greater vitality and energy into the errors of those who enter into the copartnership. The religious nomenclature of the age requires serious revision. It is high time to call things by names expressive of their properties. The language of Ashdod should not be heard within the precincts of Zion. Nor should the language of Zion be employed in describing what belongs to Ashdod. More, perhaps, is meant by "the form of sound words," than most persons imagine. But to return from this apparent digression.

If Pedobaptist Societies are not churches of Christ, whence do their ministers derive their authority to preach? Is there any scriptural authority to preach which does not come through a church of Christ? And if Pedobaptist ministers are not in Christian churches, have they any right to preach? That is to say, have they any authority according to the gospel? They are doubtless authorized by the forms and regulations of their respective societies. But do they act under evangelical authority? It is perfectly evident to the writer that they do not. It would be strange indeed for them to act under a commission, some of the injunctions of which they utterly disregard. The ordinance of baptism in its action and subject they pervert. They change the order of the ascending Savior's last commission, and administer what they call baptism to infants who give no proof of discipleship, and who are naturally incapable of going through the process of discipleship. Are we at liberty to bid those men "God speed" and aid them in deceiving the world, by acknowledging their societies as churches, and themselves as veritable gospel ministers, who invert the order established by the Head of the church?

Would Pedobaptists recognize as a minister of Christ a good man whom they consider unbaptized, and, consequently disconnected from what they would term every

"branch of the church?" They would not. They would say to such a man, "We would not judge your heart—we do not deny your piety, etc., but we cannot countenance you as a preacher as long as you remain unbaptized and sustain no ecclesiastical relation." This is in substance what they would say, and I ask if Baptists should not look on Pedobaptist ministers just as the latter would look on unbaptized men who might choose to go forth and preach? If Pedobaptists are unwilling to recognize as ministers of the gospel men who, in their judgment have never been baptized, why should Baptists be expected to do so? Consistency, so far from requiring it, requires the very opposite. Pedobaptists cannot reasonably complain of us, for in this we act on the principle which their practice sanctions. Believing their preachers unbaptized, we cannot with the shadow of propriety recognize them as gospel ministers. If Jesus Christ intended that His ministers should be the servants of the church—and have the sanction of the church in their work—who can be a minister of Christ, according to the gospel, without belonging to the church? No one will say that a church can send forth a man to preach who does not belong to her body, and over whom she has no jurisdiction. The writer does not say there are not pious, devoted men in the Pedobaptist ministry, but he denies that they have scriptural authority to preach. He denies in reference to them just what they would deny in reference to a pious Quaker minister. The so-called baptism of a Pedobaptist preacher is no more authority for preaching than the no baptism of a Quaker. The former is as evidently out of the church as the latter. It is as well to discard an ordinance altogether as to pervert and caricature it. Neither Pedobaptists nor Quakers have baptism among them, and "where there is no baptism there are no visible churches."

Now, if Pedobaptist preachers do not belong to the church of Christ, they ought not to be recognized as ministers of Christ. But they are so recognized wherever Baptist ministers invite them to preach or exchange pulpits with them. As to calling on them to pray, it is a different matter; for men ought to pray whether they are in the church or not. But they ought not to preach unless they have membership in the church of Christ. To this all will agree who have scriptural baptism, as well as those who substitute it for that which is no baptism. Baptists and Pedobaptists differ materially. Their views are totally dissimilar as to the design of baptism, the elements that enter into the composition of a gospel church, the form of government, etc. These differences are by no means non-essential; but a recognition of Pedobaptist preachers as gospel ministers is a virtual proclamation of their non-essentiality. The people so understand it.

They are ready to say that there can be no material differences between the views of ministers who exchange pulpits and perform other acts of ministerial recognition. And thus the custom of exchanging pulpits, originating, as it probably did, in the excess of an unscriptural charity, has a tendency to obliterate the line of demarcation between truth and error. Many a man no doubt has become a Pedobaptist because Baptists have so acted as to make the impression that there is no great difference between them and their opponents. Also, that there are some Baptists whose disposition to compromise with adversaries leads them to act as if they were not only ashamed of their distinctive principles, but wished every body else to be. I am heartily ashamed of such Baptists.

If it is not absurd to suppose such a thing, let it be supposed that there were persons in the apostolic times corresponding to modern Pedobaptists. Can any Baptists believe that Paul, beholding the practices of such persons—seeing the sprinkling of infants substituted for the immersion of believers—would recognize the ministers of such sects as ministers of Christ, acting according to the gospel? Surely not. Paul would have protested against such a caricature of the Christian system. He would have said to such ministers, "Will ye not cease to pervert the right ways of the Lord?" The great apostle would have done nothing that could have been construed into a connivance at error. And why should Baptists now.

We have reasons "to thank God and take courage" that our number in the United States is now over 4,000,000 members, and that it is constantly increasing. But would we not have been much more numerous than we are if we had had no more religious intercourse with Pedobaptists than in the days of the persecution in Virginia and Massachusetts? There cannot be a rational doubt of it. All compromises with Pedobap-

tists have been disadvantageous to Baptists, and they will always be. These dishonorable compromises have ever involved an implied understanding that Baptists were not to preach the whole truth on the subject of baptism. The teachings of the New Testament on this subject are held in abeyance. No man, it is true, can preach the whole gospel and leave baptism out; but in these Union Meetings it is thought best to leave it out for the sake of harmonious co-operation. It is to be hoped that the day of these Union Meetings is passed away, never to return. It is time for it to be understood that Baptists and Pedobaptists can not "walk together," because they are not "agreed." The impossibility of "walking together" without agreement was recognized in the days of the prophets, and why should there be a vain effort to make an impossibility *then* a possibility *now*? Every such effort is unwise, and involves on the part of Baptists, a sacrifice of principle.

Editor's Note: This article was written while Bro. Pendleton was in Bowling Green, Ky. It was written at the request of James Robinson Graves, who was at that time editor of *The Tennessee Baptist*. It was reviewed by many leading writers, North and South, and they, by way of reproach, called all "old Landmarkers" who believed as did Bro. Pendleton.

The term "Landmarkism" originated in the nineteenth century. Another leader in the Landmark Movement was Amos Cooper Dayton, who wrote *Theodosia Ernest*, a religious novel elucidating Baptist teaching, from which Graves took some ideas. The teachings of Landmarkism originated with the New Testament and the apostolic churches. It has been held by some churches across the centuries.



Berea Baptist Broadcast

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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
KBMC, Eugene, OR	Sunday 1:00-1:30 p.m..	94.5	100,000 FM
WDZ, Decatur, IL	Sunday 8:30-9:00 a.m..	1050.	1,000 AM
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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)

FEAR OF

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us carefully look at this text that we may glean some precious truths for our spiritual edification.

THE STATE OF THE UNSAVED

Those whom Christ came to deliver spent their life in fear of death. This is the natural state of all men previous to their deliverance by Christ. In their natural state of sin and ruin they are subject to bondage. It is difficult for even the most secure and careless to entirely exclude from the mind all thought of death and its consequences in the state beyond the grave. These questions enter their mind: What is to be my latter end? What scenes await me in that untried state of being to which I am hastening as fast as time can carry me? These questions press the mind, and then comes fear and dread to agitate and disquiet the soul.

It is the thought of death that is terrible, not so much death itself. Many attempts are made by the unsaved to stifle the consciousness of being in a state of bondage through fear of death. Some seek to live in brutish ignorance of their state and prospect; others try to put off all serious consideration of their latter end, burying themselves in the pursuits of earth and time. Still others drown their convictions in pleasure, infidelity, alcohol, and drugs, while they flatter themselves with hopes of deliverance, though they know not how or why they are to escape. But such things are a refuge of lies and the hope of a fool. There is bondage through fear of death, and it matters not that some attempts are made to rid the mind of it.

Job declared: "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof. The murderer rising with the light killeth the poor and needy, and in the night is as a thief. The eye also of the adulterer waiteth for the twilight, saying, No eye shall see me: and disguiseth his face. In the dark they dig through houses, which they had marked for themselves in the daytime: they know not the light. For the morning is to them even as the shadow of death: if one know them, they are in the terrors of the shadow of death" (Job 24:13-17).

Men fear death because it often comes to them unexpected. They know not the progress of hidden mortality. The leaf fades suddenly and silently, and so do we. Death, the King of Terrors (Job 18:14), comes with a noiseless step, shod with wool, to silently steal away our soul. He is not seen, he is not heard, he is not suspected; till all at once his cold shadow falls upon us, and his dark form stands between us and the light of the living world. No awful handwriting appears on the wall to warn us of our doom as it did Belshazzar. No solemn message comes to us from the unseen world as it did Hezekiah. We know not the

time nor the manner of our departure. A great uncertainty surrounds our flight from this world.

Death is a terror to the unsaved because it brings great loss to the carnal man. It removes the worldly man from all his earthly possessions and enjoyments. It sends him destitute into the invisible world without any creature-comforts. When death approaches vigor, beauty and health decay; riches, honors, and pleasures fly away; plans, pursuits and hopes die. When the stroke of death falls nothing of all a man possesses on earth can afford him one moment of comfort as he descends the dark valley. In his extremity he has no God to whom he can look for support, no Savior to whom he can commit his departing spirit, and no hope that, though deprived of all earthly things, there is laid up for him in Heaven a treasure that shall never fail. "Treasures of wickedness profit nothing: but righteousness delivereth from death" (Prov. 10:2).

When an unconverted man comes to die he has no hope in Christ. Therefore, he is surrounded with fearful darkness, and he sees no light before him. As the world recedes from his view it withdraws every ray of light and leaves nothing for his dying eyes to rest upon except impenetrable darkness and despair. His former pleasures and profits, his fame and fortune, are fled like a bird from a tree. From the past he can derive no comfort and the future is all cheerless uncertainty. He knows not whether this thick darkness has any morning. The sea he is about to travel is dark and doleful, and he knows not to what shore it may bear him! These awful fears bring great torment in his last minutes on earth.

Death is a terror to lost people because they know their soul must survive the death of the body and that it must stand undone before the bar of God. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). They know they are sinners before a holy God. As they approach the closing scene they feel the sting of sin which is death. They realize they are going unprepared into the presence of their God and Judge. They expect nothing from His righteous tribunal but the sentence of condemnation to Hell. Nothing can deliver from Hell and death but an interest in the atoning sacrifice of Christ, and this they have no hope in at all.

Death is to be feared because of the loneliness and the darkness of the tomb. Man dies alone. He goes on his dark, mysterious journey for the first time in all his existence without anyone to accompany him. Friends and loved ones are beside his bed, but they must stay behind. As he takes his last look at this world, there comes upon him a sensation new, strange, and inexpressibly miserable--the feeling of being alone in his darkest hour. Oh, the chilliness and loneliness of this awful moment. Bacon said: "There is

no passion in the mind of man so weak but it mates and masters the fear of death."

When an unsaved man comes to die he anticipates terrible evils and sees no escape. This is the most fearful part of the bondage spoken of in my text. It is the consciousness of sin and of exposure to punishment on account of it that gives death its sting and the grave its terror. No man conscious of unpardoned sins can think of dying and going into the presence of the Judge of all the earth without alarm. Where can a man held in such bondage look for deliverance? There is none out of Christ. Reason suggests none. Conscience allows none. The Bible declares there is none. Hence such a soul knows he is unprepared to meet God, and he has nothing to look forward to save a future overhanging with thick clouds of gathering wrath!

Such is the condition of a man approaching death with no hope in Christ. God has planted this fear of death in the heart of men for their own eternal good. Men need to prepare for death because it is certain and the time of it uncertain. If men do not prepare to meet God, they will experience great loss and find no alleviations under them; they will find themselves alone in thick darkness and see no light before them. They will anticipate evil and see no way of escape. Such people should tremble at the very thought of dying. Oh, the tragedy of a Christless death, and Christless funeral, a Christless coffin, and a Christless eternity!

Those who know not God and have not obeyed the gospel are the willing slaves of the fear of death. They are in a depressed and miserable condition; they are like slaves under a cruel master. They have no freedom, no comfort, no peace of mind and conscience. "In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of

thine eyes which thou shalt see" (Deut. 28:67).

THE DELIVERANCE WROUGHT BY CHRIST

Christians must die even as others, but there is a vast difference between the death of the righteous and the wicked. Death to a righteous man is gentle and peaceful: "Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:37). It brings an end to the believer's suffering and agony. It is misery's cure. The righteous are not alone in death: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me. . ." (Ps. 23:4). Christ in our last hours on earth is a cover from the storm, a refuge in the time of need, a light in the hour of darkness. We leave our few earthly goods for treasures in Heaven. We depart from a world of darkness to a world of everlasting light. Thus we can resign ourselves to death with the quietness of a child going to sleep. Death to the righteous is the door by which the soul passes to Christ and Heaven.

Having risen from the dead, Christ has poured the light of immortality over the darkness of the grave. The Son of God has entered the grave before us. He has sanctified it for His people and embalmed it with the hope of immortal life. He rose from the dead as the first fruits of them that slept. Death is now a conquered foe. It has no dominion over them that sleep in Jesus. His resurrection is the pledge and pattern of ours. The Christian looks with calmness upon death, for Christ burst the bars of death and rose with "the keys of hell and of death" (Rev. 1:18). Our Savior "hath abolished death, and hath brought life and immortality to light through the gospel" (II Tim. 1:10).

Christ came to deliver His people from the dread of death and all the anticipated evils in the future world. The dread of death is gone because sin is gone. A Christian has nothing to fear in death or the grave. The blood of Christ has washed away his sins. The Spirit of grace has recreated him in the image of God. He is pardoned and accepted in the Beloved. For him death has no sting, over him the grave can boast of no victory, and the second death has no power! On the dying bed, in the grave, at the judgment, in the spirit world, the believer is under the eye and protection of his Savior. Of what should he be afraid? Death to him is like falling asleep after the toils of a long and wearisome day, and then suddenly awaking in a beautiful world. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13).

How true are the words of the old hymn that we sing in our church:

(Continued on page five)

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FEAR OF

(Continued from page four)

Farewell, vain world, I'm going home,
My Savior bids me come,
Sweet angels beckon from on high,
Then, O how sweet to die.

I'm glad that I am born to die,
From grief my soul shall fly;
Sweet angels beckon from on high,
Then, O how sweet to die.

I'll praise my Savior while I've breath,
I'll praise Him after death;
I'll praise His matchless name on high,
Then, O how sweet to die.

I soon shall pass this vale of death,
When I shall lose my breath;
And then my happy soul shall fly,
Then, O how sweet to die.

A pardoned soul needs no fear of death. To die is gain, for to be absent from the body is to be at home with the Lord. Death to a true believer is only deliverance from this body of sin and death. When we have Christ as our Savior, this is all we mean by dying. That part of our nature which believes in Jesus can never die. Sickness cannot hurt it, nor fever waste it, nor fracture mutilate it, nor death dissolve it. The ship may be broken on the rocks, but the passenger will live and reach the shore. The tent may be levelled to the ground, but the tenant will survive. When the Lord calls him by death he shall go without delay, for his home in the body was but a passing day.

Thank God that Jesus Christ has delivered His people from the fear of death. Praise Heaven that this deliverance from the bondage of death is perfect. It meets all our wants and wishes; it rescues us from all our dreads and dangers; it stands connected with eternal life and resurrection glory!

THE MEANS OF THIS DELIVERANCE

Our Redeemer delivered us from the bondage of death by dying Himself. It was by means of His death that He destroyed him that had the power of death, that is, the Devil. By dying Himself He delivered those who through fear of death were all their lifetime subject to bondage. Christ conquered by dying; by death He abolished death. His death was necessary to effect the deliverance spoken of in my text. It was through death that He brought the Devil to nought. It was not by His life, nor His example, nor His teachings, nor His miracles. Our Savior turned Satan's forces against him and made death itself the instrument of the destruction of the Devil.

Man is a slave, not to death, but to the Devil who has the power of death in a secondary sense only, as absolute dominion belongs only to God (Deut. 32:39; 1 Sam. 2:6; Job 2:6; Ps. 68:20). A slave of sin himself, like Spartacus, the Roman slave, the Devil became the leader of slaves, which now includes the human race (Rom. 6:16). By subtle arts the Devil brought death into the world, being a murderer from the beginning (John 8:44). As the god

of this world, the Devil is a monarch in the realm of death, originating, controlling, and struggling to perpetuate his disastrous sovereignty over men.

In order to destroy death Christ had to destroy the monarch of death. The destruction of the Devil, the lord of death, Christ accomplished by His death on the cross. His death was strictly an expiatory sacrifice for human guilt. By dying in and through holy obedience, as Adam had died in and through transgression and guilty, our Savior wrested the sting from death and lifted its curse from the soul. The death of our Redeemer was the wages which our sins deserved—the penal infliction of the law suffering the wrath of a holy God. The stripping of the Devil's power of death was accomplished by the laying down of Christ's life, "that through death he might destroy." Christ by dying delivered His people from the fear of death, destroying its venomous sting, and finally by annihilating all its effects in the resurrection of the body.

The covenant people were sinners, transgressors of God's law, and obnoxious to its curse. They were frail beings of flesh and blood. In order to redeem them from the curse of the law Christ must be made like them; otherwise, they could never be made like Him. The Son of God had to assume our nature, to partake of flesh and blood, to become like one of us, that He might suffer and die in our stead, make atonement for our sins, and open a way in which God might be just while He justified a people. Christ was delivered for our offenses and rose again for our justification. He gave Himself a sin-offering, a ransom for us, that by His stripes we are healed and by His death we are saved. Having redeemed His people by the price of His blood, He delivered us from the wrath to come. Believers now have peace with God. They are now enabled to triumph over death and Hell.

The born-again believer is delivered from the bondage of death by the atonement of Christ made by offering Himself as a sacrifice for sin. The death of Christ spoiled principalities and powers. By bringing in everlasting righteousness for the children whom he came to redeem, He has destroyed for them the deadly power of their spiritual enemy, the Devil. Christ has freed us from the bondage and fear of condemnation. A blood-washed soul can now sing on the borders of the grave in the face of the King of Terrors: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (11 Tim. 1:12). He can say with the psalmist: "The sorrows of death compassed me, and the pains of Hell gat hold upon me: I found trouble and sorrow. . . . Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. For thou hast delivered my

soul from death, mine eyes from tears, and my feet from falling" (Ps. 116:3,7-8).

Nothing but unbelief, or disobedience, or ignorance of this liberty, can hold men in bondage to the Devil. All his basis of accusation before God, all his power to terrorize the elect on earth is nullified and removed, for the judgment of believers ended at the cross. Satan has no power, no rights over us. The old lion may roar, he may hinder us in our journey, he may oppose us in our service to God; but he cannot subject us to fear and bondage because God has reckoned to us the full value of Christ's whole work. The sting of death is sin, but Christ bore the sin and put it away! If you are not free from the Devil's bondage of fear, it is either from ignorance of Christ's work, or lack of reliance upon it!

CONCLUSION

Infidelity is to be rejected because it leaves man without any hope in the hour of death. What does it do for its disciples when the soul most needs support? Does it offer any compensation for the loss of life by death? Does it shed any light on the darkness of the tomb? Does it remove from the conscience the dread of death? No! It takes away everything and gives nothing in return. It is barren of all good, peace, comfort and hope. In the soul's extremity it has no word of consolation to utter. Its conjectures are cold and comfortless in the hour of death.

But the gospel of Christ speaks peace to a soul at the hour of death. It points to the favor of a reconciled God and to a home in His heavenly kingdom above. Faith in Christ throws a bright and cheering light over all the dark scenes of death and eternity. The Savior scatters blessings innumerable along the entire path of life and assures the departing spirit of better things to come. Infidelity rejects all of this as a fable. But what does it give in return? Nothing, absolutely nothing! Unbelief is a destroyer! It pulls down but it does not build up.

If you would be free from the bondage of fear and rejoice in the liberty of the sons of God, then commit your all to Christ for time and eternity, follow wherever He shall lead you. This will bring an end to doubts, fears, and gloomy bondage to Satan. A heavenly light will shine on all your way through life, and this light will be your harbinger of eternal day when life is over. Death will hold no terrors to you; you will look upon it with hope and meet it with peace. You will sing with joy and triumph as you pass the valley of death and ascend to Heaven to dwell in the presence of your God and Savior: "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin the law. But thanks be to God, which

giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:54-57).

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FUNERAL

(Continued from page one)

goat had better be looking after the boy himself, rather than trying to put the responsibility on the Lord and the congregation."

But one night Jim was out with a bunch of tough fellows and Jim was killed. One big fellow started to pick a fight, and soon they were all tangled up in it. When the police got there, the rest were all gone, and there lay Jim with a bullet in his head.

Arrangements were made for the funeral, the pastor being asked to conduct it. He was just out of school, and had a lot of new-fangled notions. Yes, he could preach longer without saying an intelligent word, than anyone in his class. But it seemed that everybody liked him, even if they couldn't figure out what he was talking about—and all figured he would settle down after a spell and make a right good preacher. They just could not get to calling him Pastor—just said, "Hi, Bill", like he was one of the boys, and he liked it fine.

I saw Bill that morning. "I hear you are going to preach Jim's funeral?" I said. "Yes, I am," he answered, "and I surely dread it. I don't like funerals anyway, and this one is terrible for me. I liked Jim, and I believe I could have helped him had I known how."

The funeral was the next afternoon. The folks came early. By two P. M. the church was filled. The undertaker had a hard time getting the hearse up close to the front steps, the crowd outside was so thick. Most of them came, not because they loved Jim, but to see what the preacher would say about him.

When the singing was over, the pastor stood up. Everybody was tense,
(Continued on page six)

FUNERAL

(Continued from page five)

and nearly dying in suspense. You could feel something was going to happen. The pastor walked down from the pulpit and looked down upon the pale face of the dead man lying there. He paused for a moment, then began to talk just like Jim was there beside him, quietly, and sort of soft and sad.

"Jim," he said, "we're here this afternoon to say goodbye to you. Lots of us did not pay any attention to you when you were alive, but now that you are dead, it seems everybody is anxious to see you. You have become a famous character, Jim. You might like that, but I doubt it. I think you're wanting to say something to us now, that we will never forget. Well, if you want me to, I'll tell them what you want to say.

"I remember when I first came here, three years ago, you were a fine young chap. Oh yes, you got into lots of mischief, but that was to be expected of a boy whose mother is dead, and his father is too busy to bother with him. You did a lot of things you ought not to have done, but none of us tried to help you. Of course we talked about you and you heard about it, and it made you feel that everybody was against you.

"They called you a drunkard, Jim, and I suppose you were; but they forget what made you one. They did not say anything about the fact that your father drank like a fish, and your brother did the same.

"You're dead now, Jim, and we are the ones that killed you. We made it possible for you to become so miserable that you took to drinking. You seemed to think this was the only way out. Just what did we do to help you, Jim? Not a thing, Oh, yes, at times we prayed in general for everybody; you might say you were included then. But even then as we prayed, we did not really mean it. If we had, we would have done something about it. We would not have let you keep on going until you drank yourself to death. We'd have stopped putting temptation in your way, by cleaning up the town, so it would have been hard for boys to get liquor. We might have stopped having such terrible places as the one where you met your death.

"Jim, today we are admitting that we are guilty of your death. I, as the preacher, did not do my duty, the church did not do theirs, and poor Jim's father did not do his."

Just then there was a shout from the front seat where Jim's father sat. The old man stood up with tears streaming down his cheeks. He held on to the seat in front of him, as if he was afraid it was going to get away from him. His voice was cracked and broken, but we managed to understand what he said. The old man called out,

"Hold on, Pastor, you said enough. Let me talk now, I guess I ought to be mad at you. I guess we ought to

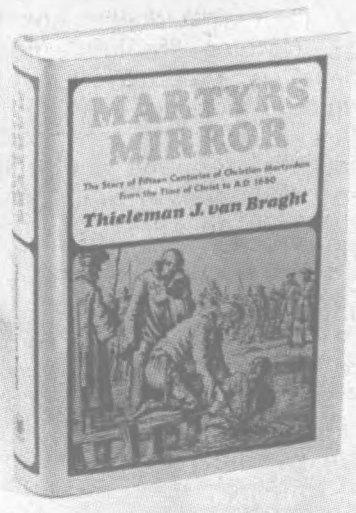
feel like running you out of town; for certainly nobody ever heard such a sermon as this. BUT you are right, Pastor, you're right. We are to blame for Jim's death. We citizens of this town have let him kill himself before our very eyes, and have done nothing about it. I, as the father, deserve most of the blame. I didn't understand what I was doing."

Just then Jim's father went up to the front by the side of Jim's coffin. And when I looked up again, there was Jim's brother and a large number of the congregation. Many more were trying to come up, but the aisle was filled. I never saw such a funeral in my life, but it was the start of a real spiritual awakening in that community that later swept the country. Somehow we forgot that Jim's body was there; we just remembered our sins, and asked God in mercy to forgive us.

That very night a crowd of men went down to this place, where Jim got his whiskey, and told the man to close up. But he had already heard about the funeral, and had already started to board up the windows when they arrived. From that day to this we have never forgotten Jim's funeral.

So ends the tragic story of Jim Hodge's life and death. Just what are we doing today to make it hard for our sons and daughters to go the way of the transgressor? First, we must seek to lead them into a living experience with our Lord and Saviour, and, as Christian citizens, do all within our power to eliminate such places from our community.

"And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? And He said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth" (Gen. 4:9-11).



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Churches Abandon Freedom For Nicaraguans

By G. Russell Evans
Norfolk, Virginia

From time to time we need to re-view the role of the big churches in opposing freedom for the people of Nicaragua. We might assume that "where the Spirit of the Lord is, there is liberty" (II Cor. 3:17). The mainline churches however are against any aid for patriots fighting for liberty in Nicaragua. We mean the Catholic Church, Union of American Hebrew Congregations, National Council of Churches and its denominations, especially United Methodists, Episcopalians, Moravians, American Lutherans, Presbyterian Church (USA), to name a few.

The Catholic Church, persecuted and maligned by the communist Sandinistas in Nicaragua, its Pope insulted, its bishops and priests abused and humiliated, still will not utter an official word against communism. The last token word against the Marxist-Leninists was heard on 15 May 1961 when Pope John XXIII found "fundamental opposition between Communism and Christianity." Soon after, he invited observers from the Russian Orthodox Church (acknowledged to operate only at the pleasure of the Soviet KGB secret police) to his general council. The Vatican "never again condemned communism" — and the communists advanced into Vietnam, Cambodia, Mozambique, Ethiopia, Afghanistan, and Nicaragua, virtually without a single dissenting word from the mainline religious bodies. Bishop Thomas Gumbleton, an activist in the left-wing Witness for Peace, called President Reagan a "liar" on public TV for

assessing the Sandinistas a threat. However, he refused to criticize dictator Daniel Ortega or his persecution of the Roman Catholic Church.

In testimony before the National Bipartisan Commission on Central America, Archbishop James A. Hickey continued the 25-year old Catholic policy of speaking no evil against communism, declaring that U.S. efforts to destabilize the Sandinistas were "unwise, unjustified, and destructive of the very values that democratic nations should support."

The National Council of Churches denounces U.S. aid to the freedom fighters as "counterproductive militarization of the region. The American Baptist Church (USA) recently decreed that the U.S. offers Nicaragua "nothing but hindrance and opposition." Bishops of the American Lutheran Church say the freedom fighters are not the "alternative for a democratic Nicaragua." Their reasoning seems unreal.

For the past three years, the General Assembly of the Presbyterian Church (USA) has protested U.S. efforts to overthrow the Sandinistas. In late January 1986, the Advisory Council on Church and Society, under Dean H. Lewis, drafted 19 pages of opposition to U.S. support to the freedom fighters, and recommended approval of the document to the 1986 General Assembly for further transmission of this Presbyterian appeal to the U.S. Congress. This document calls the Reagan policy "unjust, illegal . . . and harmful to U. S. interests" and condemns the recent \$100 million aid proposal as "immoral, misguided, and unlawful." It further petitions this President (whose policies won 49 states to 1 in the 1984 elections) to reconsider his "tragic course."

The question of aid to the freedom fighters has mobilized the mainline religious coteries more than any other issue since the Vietnam War. "They have been very vocal, very effective," said Bill Bronroott, aide to Rep. Michael Barnes who praised their influence during the debate. These church bodies are on the side of the communist Sandinistas.

In answer to President Reagan's statements that he has tried the Contadora process, that our Latin American neighbors support us in private consultations, that Nicaragua is a security risk and is destroying the church in Nicaragua, Leland Wilson of IMPACT (a Washington-based coalition of religious activists) said, "That's a lie. That's a lie. That's a lie. That's a lie." The record proves Mr. Wilson to be absolutely wrong, and the *Washington Post* that quietly reported Mr. Wilson's absurdities knows Mr. Wilson is wrong. (Take

(Continued on page seven)

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ABANDON

(Continued from page one)
note, Marjorie Hyer.)

For the most part, the Catholic Church and mainline Protestant churches in the United States have denounced all aid to the freedom fighters. Not one of these institutions, however, offers a single viable solution. Most of them propose negotiations. Communists do not and have never negotiated away their power and control. This is the Brezhnev Doctrine. This is reality. "Religious groups," said the former Sandinista chief investigator of abuses, Alvaro Baldizon, "are very useful for the Sandinista Front's propaganda strategy towards Western countries. . . and nothing creates more problems for the U.S. government than religious people in the U.S. who are being used and the political myopia of the American people." The Sandinistas play this situation to the hilt.

Author and investigative reporter Paul Hollander has noted that among the pilgrims returning from Nicaragua are articulate and clever people from the universities and churches who then attempt to discredit the testimony of several hundreds of thousands of refugees who fled from the terrors they had experienced at the hands of the Sandinistas. Mr. Hollander called these pilgrimages a "confluence of deception and self-deception."

Many Christians simply do not understand what is happening, and feel their church is being taken away from them. The hierarchy seems to be saying: If you want to be a good Christian, vote as we do, and keep your government from sending aid to the Nicaraguan freedom fighters.

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The communist peace proposed for Nicaragua, and elsewhere in the world, is achievable only by an "imperialistic war (wherein) we cannot have: a democratic peace, but only a peace imposed by violence. . ." (*Theses*, 6th Congress of the Comintern, 1928).

By any standard of Western civilization, a communist peace in the peace of the wicked, the kind of peace foreseen by the prophet Isaiah in the 8th century B.C.: "Their feet run to evil. . . the way of peace they know not. . . whosoever goeth therein shall not know peace" (Isa. 59:7-8). Christians might do well to consider the Scriptures in evaluating communist totalitarianism and repression of God-given freedom. The Apostle Paul admonished the Galatians, whose weaknesses included impetuosity and experimenting with new and curious things. He wrote: "Stand fast, therefore, in the liberty with which Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).



An Exposition Of Matthew 24

By the Editor
Part III

In the last discussion I had just finished verse 27 of Matthew 24 which sets forth the second coming of Jesus Christ. This coming of Christ will be visible to all, like a flash of lightning. This is His post-tribulation coming to set up His kingdom and to judge the nations.

A HARD VERSE

"For wheresoever the carcase is, there will the eagles be gathered together" (v. 28).

The meaning of this verse is a bit obscure as most all expositors will readily admit. Numerous different ideas have been put forth over the years. Some see the eagles as the national standard of Rome, and they apply it to the Roman army which invaded Jerusalem in A.D. 70. Others say it refers to the swarming of the false prophets to prey on the corrupt mass of Judaism. Still others say it means the children of God gathering to feed on Christ, an idea repulsive in itself. At least a few others make the eagles the church, or a certain class of "advanced believers." None of these interpretations satisfy me.

The word "eagle" may not be a good translation as an eagle rarely feeds on carrion. The reference is to the vulture-eagle, the Gypaetos, of Palestine, and it is called by the natives an eagle. The word "carcase" means "corpse." The idea seems to be that where a dead body is found there the vultures would gather to feed on flesh (Job 39:27-30; Prov. 30:17). To convey the idea to those of us living in America I might put it this way: Where a dead body is

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found there is the place where buzzards gather to eat its flesh.

Looking at the context, this verse must have some reference to the second coming of Christ as this is the topic in the preceding and succeeding verses. When Jesus Christ returns in judgment He will find a dead church in a dead world. Just as when an animal dies the vultures gather to eat flesh, so when there is moral and spiritual corruption there must be divine judgment. At the post-tribulation coming of Christ the world will be so corrupt morally and spiritually that it will demand the wrath of God. At the return of Christ the eagles of divine judgment (the angels, II Thess. 1:7-9; Matt. 13:41-43, 49-50) will gather together to tear in pieces the worshippers of Antichrist and the members of the one-world church. This will be like the vultures rushing upon their prey (Luke 17:34-37).

THE END OF THE GREAT TRIBULATION

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken" (v. 29; cf. Mark 13:24-25; Luke 21:25-26). We must not spiritualize this verse away. The tribulation of "those days" Jesus has just described is to end by His return to earth (vv. 27, 31). This makes the Great Tribulation in these verses future. "The tribulation of those days" in verse 29 is the same one in verses 19-22. Note how "those days" is used in these verses. "And woe unto them that are with child, and to them that give

suck in THOSE DAYS" (v. 19). "And except THOSE DAYS should be shortened, there should no flesh be saved: but for the elect's sake THOSE DAYS shall be shortened" (v. 22). Then verse 29 says: "Immediately after the tribulation of THOSE DAYS . . ." This is not the tribulation of A.D. 70, for it did not end with these heavenly signs or with the second coming of Christ.

The word "immediately" means "straightway, at once, soon, shortly, forthwith" (Matt. 8:3; 13:5; 20:34; 26:74; Mark 1:31; Acts 12:10). The word "immediately" does not allow any extended interval of time between verses 15-26 and verses 27-31. This does away with the idea that verses 15-26 happened in A.D. 70, and then two thousand years later verses 27-31 will happen! Some seize on the word "immediately" and say that it proves Jesus was not speaking of any distant event, but something to happen soon, meaning the destruction of Jerusalem. But they completely ignore that the context is about the visible coming of Christ immediately after the tribulation of those days. The disciples did not ask when would the Roman army come, but rather: ". . . what shall be the sign of thy coming, and the end of the world?"

Spiritualizers cannot allow the sun, the moon, and the stars to be literal, as they know no such signs occurred in A.D. 70. While they would not spiritualize these words most other places, they do here for no other reason than theological necessity. Hence to them these words mean no more than the calamities that befell the Jewish nation in the first century. (See Lightfoot, Clarke, Whitby, Gill, Maimonides, Newton, Barnes, Scott, and others for this view). But this idea ignores that the disciples asked Christ about the signs of His second coming. In verses 4-14 Christ had given some general signs of His return. Then the sign of the Great Tribulation (vv. 15-26). Now He gives some signs in the heavens.

I take the passage as it reads. It speaks of fearful sights and great signs in the heavenly bodies just prior to Christ's return to earth. This fits the context and harmonizes with Old Testament Scriptures (Isa. 13:9-10; 24:18-23; Ezek. 32:7-8; Amos 5:20; 8:9). The Prophet Joel wrote: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:30-32). Joel speaks of the same time that Christ does in Matthew 24.

(Continued on page eight)

MATTHEW 24

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The prophecy of both concern Jerusalem and Judea.

Writing after the fall of Jerusalem, the Apostle John speaks of these signs in the heaven which announce the coming of the wrath of the Lamb: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of Heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:12-17).

As to just what our Lord meant by the words: "...and the powers of the heavens shall be shaken" is not completely clear to me. John said: "And the heaven departed as a scroll when it is rolled together." Joel said that "the heavens and the earth shall shake" (Joel 3:16; Cf. Hag. 2:6-7). This may be a reference to an all-out atomic war which will darken the heaven and cause the sun to become black and the moon to look like blood. Or, the reference may be to a world-wide earthquake such as never seen before. Matthew 24 and Revelation 6 would be favorable to this idea. I am certain that these things did not happen in A.D. 70.

Luke gives some additional information here not in either Mark or Matthew: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken" (Luke 21:25-26). These words fit well with Revelation 6:12-17.

THE SIGN OF THE SON OF MAN

"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (v. 30; cf. Mark 13:26). Luke says: "And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up,

and lift up your heads; for your redemption draweth nigh" (Luke 21:27-28). The disciples had just asked what would be the sign of Christ's return. Here He gives them the great sign of all--the sign of the Son of man in Heaven!

Those who defend the figurative interpretation of these words say this verse means the coming of the Roman army to execute the judgment of Christ upon the Jews. They say the destruction of Jerusalem was as ample manifestation of Christ's power and glory, as if he had come visibly in the clouds of Heaven. They further say that in that destruction the Jews saw Christ's power and glory and many were led to mournfully acknowledge Christ and the Christian religion. But these masters in Israel are careful not to interpret the Lord's words as He uttered them. What is there about truth that requires such evasions and misrepresentations? This is the characteristic of error, not truth.

Did the Jews in the siege and destruction of Jerusalem see Christ's glory and power and become Christians? What says history? There is nothing in history to indicate they did. The rejectors of Christ who died in the siege and destruction saw the power and glory of the Roman legions, not the power and glory of Christ. History reveals that even the survivors still insulted the memory of their crucified Messiah and still remained hardened in infidelity. Hence the figurative interpretation does not fit the facts of history.

The figurative interpretation does the following things:

(1) It gives an exceedingly indefinite exposition of very definite predictions which are arranged in a definite order of succession.

(2) The view is not warranted by a single scriptural example.

(3) It is at variance with itself and diametrically opposed to the distinct affirmation of Christ Himself. Spiritualizers would make the coming of the Romans and the coming of Christ one and the same event. Our Lord distinctly said His coming would be after the final desolation of Jerusalem (vv. 28-29).

(4) It is at variance with the context that Christ would not come in the "secret chambers" or in the "desert" (v. 26). Furthermore, the sign of Christ would be "in heaven," not on the earth as the Roman soldiers were.

(5) If the arguments used to set aside the literal coming of Christ in this verse were used on other verses like this, there would be no doctrine of the second coming of Christ in the Scriptures.

(6) The figurative view tends to destroy confidence in the mass of readers in the Scriptures and to say the Bible was designed for a few learned men, not the common people. If so the Romish church is right in withholding the pure Word of God from the masses and teaching that the priesthood alone is capable

of understanding it.

"To maintain the figurative interpretation we are required: (1) To violate the most essential laws of literary criticism; (2) To adopt such an interpretation without one clear example in the Scripture; (3) Without a solitary proof from authentic history; and, (4) At the sacrifice of the very foundation of principles of orthodoxy. If this is not enough to blast with perpetual withering any theory whatever, it is difficult to know what is capable of doing it" (D. D. Buck, 1853).

The literal interpretation of this passage makes good sense; therefore, we should seek no other sense. The literal interpretation introduces no sentiment that is new, unfamiliar, or unprofitable. It clashes with no other portion of Scripture, and nothing less than this should be deemed sufficient to warrant the conclusion that the Lord did not mean just what He said. To take it literally as it reads would be to treat it as we do other passages of Scripture which are less particular, less important, less impressive, and less evidently literal.

The word "then" denotes the order of succession in the great events predicted in this part of the discourse. After the signs in the heavenly bodies, the perplexity and distress of the nations, and the agitation of the sea, "then shall appear the sign of the Son of man in Heaven." The sign of the Son of man must be distinguished from the Son of man Himself. They are distinguished in the text and separated by the mourning of the tribes of earth. A sign cannot be the thing signified; if it were, it would not be a sign. I cannot agree with Bruce, Barnes, Gill, Calvin, and others who say the sign is Christ Himself.

This sign will appear in Heaven and will not be anything transpiring on earth. It must be luminous, for this is indicated by the original word for "appear" (Greek *Phaino* meaning "to lighten, to shine"). It also must be luminous because it appears at a time of total darkness. The sun has previously turned to darkness and the moon and the stars withdrawn their shining. This sign will be significant of the Son of man's second coming to earth to rule the nations. It will be so clearly understood as to cause the tribes of earth to mourn. Some, such as John Wesley, say this sign will be a cross in the sky. But we cannot be certain what this sign will be, as our verse does not make it clear. I personally believe it will be the Shekinah cloud which enshrouded Christ's form when He tarried with Israel of old.

What a scene is presented to us here! Jerusalem is surrounded by armies from all nations (Zech. 14:1-3) and it looks like all hope for Israel is gone for ever. In this awful time they will cry to God for help. Darkness will be everywhere and the power of Antichrist will be great. Then suddenly in Heaven a bright

and shining cloud, a cloud from which fire shines out, will appear to Israel when their condition seems hopeless. The nation will then cry out: "Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9).

The second thing mentioned in verse 30 is that "then shall all the tribes of the earth mourn." The reference is to the tribes of Israel in the land of Judea which are to be restored to their land before this time (Isa. 11:11-12; 43:5-6; Jer. 30:3; 33:7; Ezek. 11:13-17; 37:1-14; Hosea 3:4-5; Amos 9:14-15). In the Bible other lands and countries are not usually divided into tribes. The word "tribe" is always used to refer to literal Israel even in the New Testament. Earlier in the Book Matthew had recorded Christ making reference to "the twelve tribes of Israel" (Matt. 19:28). This view is confirmed by Revelation 1:7 which says: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen." Note the words: "...they also which pierced him..." (cf. Zech. 12:10; 13:6).

Those who mourn in Matthew's account are not the Jewish remnant as some teach. They are the unbelieving Israelites on earth in Judea. I cannot conceive that those who look for Him and love His appearing will mourn when they see the sign of His glorious appearing. This sign will cause great mourning on the part of unbelieving Israelites. They will be convicted of their aggravated unbelief and wickedness by the sign in Heaven and the appearing of the Son of man Himself in the clouds of Heaven. They will discover that He comes not to punish them but to save them! This astonishing forbearance and forgiving goodness will break and melt their hearts. Their sorrow will be unto repentance and salvation. Christ shall save them for His own sake (Ezek. 36:19-22; Ps. 106:8) and for the sake of their fathers (Deut. 7:8; 9:5; 10:15; Rom. 11:28).

The Prophet Zechariah speaks of this time: "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan

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MATTHEW 24

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apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 12:9; 13:1).

Their conversion will be a work of sovereign grace and in fulfillment of the covenants made with their fathers, and not because they do not deserve God's displeasure for their sins. In Romans 11 Paul tells us: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I take away their sins. As concerning the gospel, they are enemies for your sakes: But as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of god are without repentance" (Rom. 11:25-29).

CONCLUSION

I must stop once again and leave the details of Christ's glorious coming in the latter part of verse 30 until next time. It would seem from Revelation 1:7 that not only the tribes of Israel will mourn as they see Christ returning to reign on earth, but also the Gentile nations as well. Consider the verse again: "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him." Note "all kindreds of the earth shall wail because of him." As to whether this may result in the salvation of any Gentiles we are not told. It may be that the Gentiles will mourn because of the approaching rule of the King of kings. To those who might complain that all kindreds of the earth will not be in Jerusalem and Judea, let them remember that all nations will be gathered at Jerusalem at this time (Zech. 14:2). Furthermore, don't forget modern television which could make this possible.

A PLEA TO

(Continued from page one)

trading the traditional respect toward females for "equal rights."

For women who do not know Christ as Savior these changing social values might be sufficient guidelines to live by. But for serious-minded Christian women social regulations have never been good rules to follow. It is socially acceptable for a woman to drink alcohol alone in a bar where

once she would have been considered a prostitute if she had done so. It is socially acceptable for a woman to ask a man for a date—not long ago this was frowned upon as very unseemly. However, none of these things are acceptable for believing women to do, but rather they are to be "discreet, chaste. . . ." Therefore, what is socially permissible is not always spiritually proper. Society will advise you as a woman to be outgoing, (in a social sense) independent (in a rebellious sense) and competitive with men (in a profane sense). None of these suggestions are wise. Rather, for serious Christian women the plain Bible advice of "behavior as becometh holiness" is good enough.

The problem we are facing about advice today is that Christian teaching has lost sight of some basic principles for godly women to live by. No one in particular can be blamed for this oversight but the results of the error are much too obvious among Christian women. Our family lives are being eroded, our children are growing up in ignorance of these divine lessons, and our nation is profaning God's decree concerning behavior.

One of the most corrupting influences growing out of widespread ignorance of God's purposes for women is that an increasing number of you Christian women (if your profession of faith is not a lie) are joining the ranks of feminists or women liberationists. Let me warn you bluntly that many of the concepts of this movement plainly contradict the advice of God's Word. It may suffice for the unbelieving profane females

of this earth to oppose God, but His daughters should never even consider it! If you have been deceived into believing that there is freedom in rejecting your role in God's plan for human kind, I beg you to study your heavenly Father's Holy Scripture more thoroughly! He will not deceive you. In following His way lies your freedom as a woman, but in the way of the world lies bondage and death.

As far as God's way for a woman is concerned, our text gives a fairly complete outline. In fact, you as a believer in Christ may use these text verses to help establish the priorities in your life that God would have you follow. Also, as a Christian woman let these verses refresh your mind once again about the truths that believers are to live by. If you are an older woman, the Lord has committed to you the teaching of the younger women in addition to attention to your own personal holiness. Notice that He is very clear on *what* you should teach, also. I need not itemize what is said here. You older women may read it for yourselves. But I do beg you to read it often and seek God's help in teaching what is listed.

I may say, however, that unless you *practice* these things in your own life your attempts to teach your younger sisters in Christ how to do them will fail. How shall we teach young followers of Jesus to be sober (of a sound mind) if we ourselves live contradictory lives? If we teach that holiness seasons our words with grace and wisdom, yet we accuse our neighbors falsely, how shall we convince others? If we tell the young

converts that drunkenness and misuse of our body by foreign substance is defiling, yet we ourselves drink alcohol or run frequently to a pill bottle will they really believe our hypocritical preaching? No, never! Further, if you tell your young women to love their husbands, yet they grow up seeing you despise and abuse your own husband, will they really be *taught* to love theirs? And, if you only obey your husband when his requests are what you want to do anyway, can you possibly teach them to be obedient to their husbands?

In addition, if you neglect your own children and show them little affection are you really capable of teaching anyone to love their own children? It cannot be! You must yourself believe all these things and *practice* them yourself. Then when you speak words which agree with the way you live, you will be blessed in your deed. You will truly be *teaching* these godly rules and habits to the younger women.

In addition to those very profitable lessons you as an older woman should be teaching the younger, there are yet others. In verse five of our text we find also that you are to exhort them to be discreet (self-controlled). Now, here is a lesson you truly have to teach by example. Those young women will tend to act as you do. If you are radical and easily angered, that is what you will teach others to be. However, if you submit to the Spirit of peace, you will be calm in the face of adversity, and you will have a powerful witness which will enable you to teach your young women the same behavior.

The next lesson you are instructed to teach is chastity. Now, if there is any lesson that I fear has been neglected by you older women in America, it is this one. You may blame modern attitudes about sex for the promiscuity of your daughters, if you like, but the truth is this; the modern way of sexual thought was taught by *you*. You either taught it by actually imagining that traditional sexual morality was too dreary, or by simply not defending chastity the way God would have had you to. I'm going to dare to prove this to you by way of illustrations:

(1) Is the bikini your daughter swims in the same kind of bathing suit you used?

(2) Is the bathing suit you are now wearing as modest as the one you wore when you were a girl?

(3) Did your parents teach you that it was all right for you to stay out 'til well after midnight with your boyfriend?

(4) Did your parents ever let you take a trip (unchaperoned) with your boyfriend?

(5) Did your parents give you access to birth control devices when you started dating?

(6) Did your parents forget to tell you that sex was to be reserved for marriage?

If you answered "no" to most of

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THE LAYMEN ON THE JOB



THE LAYMAN ON THE JOB

By Edgar A. Guest

Leave it to the ministers, and soon the church will die,
Leave it to the women-folk—the young will pass it by.
For the church is all that lifts us from the coarse and selfish mob,
And the church that is to prosper needs the layman on the job.

Now a layman has his business, and a layman has his joys,
But he also has the training of his little girls and boys;
And I wonder how he'd like it if there were no churches here,
And he had to raise his children in a Godless atmosphere?

It's the church's special function to uphold the finer things,
To teach that way of living from which all that's noble springs;
But the minister can't do it, single-handed and alone,
For the laymen of the country are the church's corner stone.

When you see a church that's empty, though its doors are opened wide,
It is not the church that's dying; it's the laymen who have died;
For it's not by song or sermon that the church's work is done,
It's the laymen of the country who for God must carry on.

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I am confused about what is proper for a Christian to eat. Leviticus prohibits certain meats and in the New Testament Jesus says all food is good. Are meats good if properly prepared? What should a Christian eat?



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This question is one that bothers quite a few of the Lord's people. It was also one that arose very early in the New Testament churches. Paul writes the church at Rome about this subject, which was apparently troubling some members of that Church. His answer to the question is as follows: "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. . . I know, and am persuaded by the Lord Jesus that there is nothing unclean of itself: but to him that esteemeth anything to be unclean, to him it is unclean" (Rom. 14:3,14).

In this passage Paul teaches us (1) that a Christian brother who eats meat is not to be judged to be in error for so doing; (2) that his eating any kind of meat does not hinder or stand in the way of his being accepted of God, "for God hath received him", and (3) that Paul himself is thoroughly convinced "by the Lord Jesus, that there is nothing unclean of itself." The only prohibition which the Apostle presents against eating any kind of meat is if it grieves or causes our weak brother to stumble or be offended (vs. 15-21).

In his first epistle to Timothy, Paul foresees this question as becoming a problem "in the latter times," and warns him that "some shall depart from the faith, . . . commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the Word of God and prayer" (I Tim. 4:1b, 3-5). Paul plainly states here (1) that God hath created meat to be received with thanksgiving by the believer; (2) that every creature of God is good, no exception made; and (3) that nothing is to be refused, if it be received with thanksgiving.

From the above passages it would appear that the distinction of meats, made under the Mosaic Law, is no longer in force for New Testament saints. Eating or not eating meats, of any kind, will not make one either a worse Christian nor a better one. Our practice in this area will neither

hinder nor help our relationship with God. See I Cor. 8:8; Matt. 15:16-20; Mark 7:14-16.

Having said all of this, let me give a word or two of caution. We are responsible as Christians, to take care of our bodies and guard against those things which are detrimental to our health. Thus, if we know that certain kinds of meats, or any other food for that matter, is hurtful to us we should be careful in our use of them.

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We, today who eat meat, refer to it as animal food almost exclusively. The word "meat" when our English version of the Bible was made, meant food in general, including both animal and vegetable materials. In Bible usage, animal food was referred to usually as "flesh."

Leviticus, as a historical book regarding Israel as a covenant people of God, has much to say relating to the social life of the nation. Dietary regulations were rather specific and demanding. Animal food was restricted to the "clean," that which God permitted to be consumed. "Unclean animals" were prohibited from edibility (Lev. 11).

May I refer specifically to *Gill's Commentary*, Vol. I, Page 466: As to Leviticus 11:2—"Speak unto the children of Israel. . .": "For to them only belong the following laws, and not unto the Gentiles, as Jarchi rightly observes; there were parts of the ceremonial law, which was peculiarly given to them, lay among other things in meats and drinks, and now abolished; for it is not what goes into a man that defiles him; nor is any thing common or unclean of itself, but every creature of God is good if received with thanksgiving."

You will notice here Gill refers to I Timothy 4:4. Some in Timothy's day were "commanding to abstain from meats which God had created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God and prayer."

As far as I know, a Christian is not under the ceremonial law of "clean

versus "unclean" animal food as was given to the covenant people Israel under the law of Moses. But this Christian freedom of food choices should never lead us to neglect proper wisdom in selecting food that is most conducive to the health of our God-given bodies.

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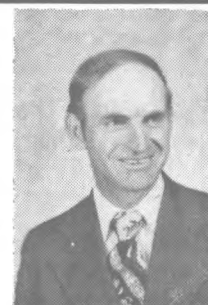
"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer" (I Tim. 4:3-5).

In the above Scripture, they forbade certain kinds of food. This may have had its root in Jewish distinction between meats which has been abolished (Col. 2:14-16; Rom. 14:14,20; Acts 10:15). Every creature which is made for food is good. They are not to be refused or rejected as common and unclean. God created food adapted for man and it is good (Gen. 1:31).

All food must be received with a grateful recognition of God as its author and giver. The things of God made for food are not to be refused (Rom. 14:6). Food only attains its true end when it awakens the thankfulness of a believing adorning heart. It is set apart for use by the Word of God and prayer. God instructed Noah about food. He said, "And the fear of you and the dread of you shall be upon every beast of the earth. And upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered. Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things" (Gen. 9:2,3).

All of God's creation was good, and He has provided man with the necessary animals and herbs for food. Some people are not able to eat certain food because of their physical condition. A person must use some common sense and follow the advice of their doctor.

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The prohibitions against certain kinds of meat in the book of Leviticus was given to Israel. The law of clean and unclean meats was given for a specific purpose. "And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses" (Lev. 10:10-11). Israel was to be a sanctified people unto God; separating themselves from any form of uncleanness, or participating in anything deemed to be unholy. Although the dietary law given to Israel would no doubt be of benefit to us in certain ways we are not to assume that Christians are under such.

The apostle Paul wrote to Timothy concerning those who depart from the faith, who give heed to seducing spirits, and doctrines of demons. One of the marks of those who have turned from the faith is their adherence unto legalism. Note what Paul said: ". . .and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer" (I Tim. 4:3-4). Paul wrote to the Corinthian Church about the eating of foods offered to idols and said: "But meat commendeth us not to God; for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (I Cor. 8:8). However, he warns against abusing our liberty in this matter in defilement of a weak brother's conscience. He wrote in verse 13 that he would leave off that meat which would be lawful for him to eat if the eating thereof would be offensive to a weak brother.

Jesus gives a great answer as to what the Christian may lawfully eat when He said, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (Matt. 15:11). It is not what we take into the body through the mouth, but that which cometh out of the mouth due to an evil nature that defiles.

As I understand the teaching of the New Testament all foods would be acceptable for the Christian to eat providing that we eat foods which we know to be nourishing and healthful. No Christian should ever take into his body food that would be destructive to our well-being. Nor should we eat anything in the presence of a weak brother which

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What is the signification of the blood and water which came from the side of Christ when He was crucified?

-----Ohio



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"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water" (John 19:34).

The usage of the word "water" by John seems to be the area which brings about a question in the minds of some. However, the Scriptures affirm that it is the blood of Christ, not the water which came forth from His side at the crucifixion, that brings redemption and cleansing from sin. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ. . ." (1 Pet. 1:18-19a). Also, the initial cleansing from sin which one receives comes through the blood of Christ. "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5b).

The only significance that I am able to see in association with the water which came from His side would be connected with His intense suffering which came to Him before the soldier pierced His side. We are told by those who have researched and given considerable study to such a death as Christ died the following facts. Intense agony and long-continued suffering frequently produce a colorless lymph (water-like substance) in the membrane enveloping the heart. When His side was pierced by the spear this water-like substance would naturally come forth. The water would give me some understanding of the prolonged agony my Lord submitted Himself too, willingly, when the time came for Him to die as our substitute. Oh, the terrible agony which was His to bear causing the water in His body to gush forth from His side along with the precious blood which brought our redemption.

Believers in the atonement made by Christ must always look to His shed blood, and never to water in any form, for redemption and cleansing from sin. We may observe the symbolic cleansing of water, but it would be a dreadful mistake for us to suppose that water actually cleanses from our filthy sins.

JIMMIE B. DAVIS

"But one of the soldiers with a spear pierced his side, and forthwith came out blood and water" (John 19:34).

Much has been written about the significance of this statement, a great part of which is utter nonsense. It is always the safest course to let the Scriptures be their own interpreter. John, here in the context seems to give an explanation of this important event. Note verses 36 and 37. For these were done that the Scriptures should be fulfilled, a bone of him shall not be broken. And again another Scripture saith, "They shall look on him whom they have pierced." The two Scriptures to which John refers as being fulfilled are Psalm 34:20 and Zechariah 12:10-13:1. The first, Psalm 34:20, had to do with the soldiers not breaking the legs of Christ. The second, Zechariah 12:10-13:1, had to do with the piercing of Christ, "They shall look upon him whom they have pierced" (12:10), and the result of that piercing was that "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13:1).

This blood and water that flowed from Christ's side were the fulfillment of the Old Testament types represented in the blood of slain sacrifices and in the water of the laver at the entrance into the holy place. These two types stood for the atonement and cleansing, both of which was accomplished through Christ's death. John is showing us that Christ, by His death, brought the true atonement and the true cleansing or purification. As I have shown, these emblems of atonement and purification were very well known to the Jews through long use and continuous repetition in the Old Testament Tabernacle and Temple Worship.

It seems to me that by the coming forth of the blood and water is simply signifying that all necessary to our complete and eternal salvation is indeed finished. John himself uses it as such a witness in his first epistle. "This is he that came by water and blood, even Jesus Christ" (1 John 5:6).

JAMES GREEN

This question is no doubt asked with reference to the Scripture; "But one of the soldiers with a spear, pierced his side and forthwith came there out blood and water" (John 19:34).

So, the Scriptures here and also elsewhere refer to both blood and water as essential to natural life. They are also referred to in connection with spiritual life.

"...the blood of Jesus Christ his (God's) Son cleanseth us from all sin" (1 John 1:7).

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one" (1 John 5:6,8).

"...and without shedding of blood is no remission" (Heb. 9:22).

"...according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost" (Titus 3:5).

"...even as Christ also loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25-26).

"...for the life of all flesh is the blood thereof" (Lev. 17:14).

Physical life of mankind cannot be sustained without blood to be sure, and for that matter, neither can life continue without water.

The drainage of the physical body of Jesus of both blood and water signified He was actually dead.

What we see in John 19:34, assures us that Jesus actually died for our sins. This was not a faint or a swoon.

His death was substitutionary, vicarious and redemptive.

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"But one of the soldiers with a

spear pierced his side, and forth with came there out blood and water" (John 19:34).

John gives an account of the crucifixion and death of the Lord Jesus Christ. Every aspect of this event was controlled by the sovereign God. Death by crucifixion was a slow agonizing death. To speed up the process, they would break the legs of the crucified person. Having received permission from Pilate, the soldiers came and broke the legs of the two thieves. Jesus was already dead and they brake not his legs. This was a fulfillment of Scripture (Psa. 34:20). The soldier received instructions to break his legs. But by the sovereignty of God he pierced His side. Many believe the significance of this event is to prove without doubt that He was dead. Some would say that He only pretended to be dead, so that they could deny the resurrection, but the Scripture is very clear about His death. John said, "But when they came to Jesus, and saw that he was dead already, they brake not his legs" (John 19:33).

It was no mere accident that God caused and allowed the Roman soldier to pierce the side of our Savior. He acted according to the determinate counsel and foreknowledge of God. He pierced His side out of spite and to know that He was really dead. This act was ordered by divine providence to show that He was dead, before He was taken from the cross. The piercing of the side of Christ was fulfillment of prophecy. The prophet Zechariah said, "And they shall look upon me whom they have pierced, and they shall mourn for him" (Zech. 12:10). The apostle John said, "Behold he cometh with clouds: and every eye shall see him, and they also which pierced him" (Rev. 1:7). The reference is to a coming day, when Israel shall look upon Him whom they pierced. They pierced Him, though the act was performed by a Roman soldier. The complete fulfillment of these Scriptures is yet future. The piercing of His side by the soldier did not kill Him, for no man had power to take His life (John 10:17-18). It was by divine providence and a fulfillment of prophecy.

What is the significance of the blood and water which came from the side of Christ? In a natural way the piercing of the pericardium, which contains a small quantity of water about the heart and which being pierced a person will die, but Jesus was already dead. Now John draws special attention to the blood and water that came from the

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Forum

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would be offensive to him, but rather seek to teach him the truth in a Christian spirit.

All food, whether meat or otherwise, should be prepared properly before consumption into our bodies.

JIMMIE B. DAVIS

A PLEA TO

(Continued from page nine)

these questions then let me ask *you* this: Have you taught your young women what your parents taught you? Have you restrained those who look to you for guidance the same way your parents restrained you in the matter of chastity? Have you taught your young women that Christ is honored when they are chaste? Be honest, and then let your own answers justify or convict you. But, I do plead with you not to try to blame modern trends for the great upsurge in sexual promiscuity in America. Chastity in our young women has degenerated **BECAUSE CHASTITY HAS NOT BEEN TAUGHT**. Don't expect more out of younger women than older women are willing to teach them. If left to itself the fleshly heart will run to fleshly mischief. Godly instruction and loving restraint and discipline can curb much of this. But if we neglect the right way, our young ones will neglect to follow an upright path.

The last point I want you to notice is the one I intend to dwell upon the most closely. Here in verse five the older women are instructed to teach the younger women to be "**keepers at home**." On this point I want, first of all, to address you older women about this lesson and the impact on our society that it has. Secondly, I want to address you younger women as to the importance of learning this lesson and passing it on to your young women.

First, let's clarify what "**keepers at home**" means here in verse five. The Greek word in the oldest manuscripts is *oikouros* (oy-koo-ros') and means literally "a stayer at home" or "a guard" of the home. So the Word of God addresses Christian women here to teach and practice staying at home. That's a very simple message, isn't it? If the Lord had said that women were to be keepers at home in *certain* circumstances, then there would be allowance for the admonition to be ignored in *other* circumstances. But, this is not the case. Just as God has purposely made night to be dark and day to be light, He has been careful to make an obvious difference between the right way and the wrong way. It remains then, for us to observe that difference and seek by faith to do right and leave off the wrong. Now, on the subject of women being keepers at home the majority of American women have pointedly chosen the wrong way. Here's proof. The Lord has commanded that the young women be taught to be stayers at home, the majority of American ten younger women you know and count the number who are actually staying at home, making a career of being a housewife. Now think of six young women who profess to be Christians and see how many of them are professional homemakers. Some polls show that as many as 75 percent to 90 percent of America's

young housewives are working in public jobs. I know that this does not surprise you, but the fact that they are opposing God's purpose for them should alarm you.

Further, if you are a Christian woman and working at public work for wages you should be most concerned of all for yourself. Has not your heavenly Father sent you a message here by the hand of His faithful apostle? You do believe that Paul's words here in our text are sent from God to you, surely. The address cannot be to some long dead Middle Eastern women only! This is the Word of God that is never void. Our Lord in His own omniscience most surely considered you as an American woman, and a daughter of His, when He sent these words. "**Jesus Christ, the same yesterday, and today, and forever**" (Heb. 13:8). Therefore, if He doesn't change, then what He wanted for His redeemed sisters to do 1950 years ago, He wants them to do today. Christ has not changed, my beloved sister; but if you are working contrary to His purpose for you, then *you* need to change.

At this point I need to say something to you older women about your responsibility to teach young women to stay at home. Many of you felt forced to leave your homes back in the 40's to work at wartime production. I believe a great breach in the teaching of homemaking as a career was made by that wicked war. Some of you Christian mothers and grandmothers never got back on track after that. I fear that you also may have forgotten your lessons, too. You perhaps forgot that true believers in Christ were admonished in the book of Titus to teach and practice faithfulness to their homes. How easy it is to forget some things from God's Word. Yet how dangerous it is and how defiling it becomes to our lives, to do so! Who is going to give an account of the millions of women working away from home in the Great Day? We may not so easily as now apologize to God and say, "We just could not make ends meet any other way." In eternity, sisters, that will be the most lame excuse I know of for disobeying God's Word. The everlasting words of Jesus will be brought to remembrance and you'll hear Him say again, "**Therefore, take no thought, saying what shall we eat? or what shall we drink or wherewithal shall we be clothed? But, seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you**" (Matt. 6: 31-33). And if you, by neglect of the precious Word of God have left off teaching your young women to be keepers at home, you'll not be able to deny that your Savior told you, "**Whosoever therefore, shall break one of these least commandments, shall be called the least in the kingdom of heaven. . .**" (Matt. 5:19).

But why face eternity with such a responsibility shirked? Indeed, why face another day neglecting so im-

portant a duty? If you are an older woman with grown daughters and you have never told them that they should be keepers at home, do it now! Christ will give you grace! And most important of all, set an example for them. Your place is at home, also. If you are not at your station there, ask the Lord to make it possible for you to get there. May the Lord bless America through you as an elder mother both doing and teaching God's will for Christian women.

Before I close I must say something to you younger women about home responsibility. Now, I am sure that Satan will suggest to some of you that you ought to feel hostile toward me for even suggesting that you come home and stay. And I fear that some of you will listen to him. But before you despise my pleadings remember this: the Word of the Lord, your Savior, has commanded you to be "**keepers at home**." If I were to make such a plea without this great authority from our Master I wouldn't expect any of you to listen. However, since King Jesus has issued this decree I feel that I may safely encourage you to obey and I may be hopeful that you will.

First, since you can read this message from Him for yourself (Titus 2: 5), there's no need for me to defend it. It's there! You know He has said it! So, if you will not start making plans to leave your job and go home as soon as possible I must assume that you have some objections. There must be some reason (in your mind) as to why it is impossible for you to obey the Lord's Word. Now, let's look at some objections which you might have and examine them under the light of divine truth and let God be the judge as to whether or not they are valid.

Objection 1: "I don't have any children and so there is no need for me to stay home."

Answer: First there is a need in that you *need* to keep Jesus' commandment to be a keeper at home for the good of your conscience, lest it be hardened against more of the things of grace. Further, a national survey has shown that husbands whose wives stay at home are more happy as a group than husbands whose wives work (*Family Circle Magazine*, Feb. 20, 1979). So, for you, your husbands' comfort and happiness is at stake and, after all, being a helpmeet to your husband is really your purpose in God's great plan of male and female, husband and wife relationship.

Objection 2: "I believe being a helpmeet to my husband means helping him meet the bills and take care of expenses of living."

Answer: Is there really any support from your Savior's teaching for this? Is there anything in God's decrees about natural human order and behavior? Read Genesis 3:16-29 to support this. Just a few moments of reasoning on your part, sister, and you will realize that what you really are doing to your husband is damag-

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ing rather than beneficial. No amount of extra cash can buy the feeling of orderliness and contentment your husband will feel with you daily guarding the home. And you cannot pay enough bills by working to get the satisfaction and peace with God you will have by simply obeying Him and filling your place. Since your Lord has decreed that your place is at home and your husband's place is to be a provider, He will also see to it that your husband can provide. Trust Him for that, please.

Objection 3: "I feel that I have a right to a career of my own and I get bored and feel useless just staying home."

Answer: First, you *do* have a right to a career of your own! In fact, you are the only one who can pursue and fill your career niche—that of being a housewife. No other human being can shoulder that responsibility for you. You wouldn't think of someone else keeping a home for your husband; you really can't imagine someone else raising your children either. However, if your day is spent serving someone else on the job, then *if* the house is kept properly, and household business is attended to correctly, some other woman will have to do it for you, because common sense will tell you that you don't have time.

Furthermore, if you have children and you are working, someone else is *already* raising your children. The sad fact is that though someone else is raising your children, they can never replace you and so, your children will grow up with an empty place in their souls where a home-keeping mother ought to be. So, your career should be professional housekeeping and I promise you that any education and/or technical skills you may have will lend themselves to use in managing your home and Christ will be infinitely more glorified by it all.

Boredom and a feeling of uselessness in keeping your home comes from a feeling of purposelessness which you most certainly should not

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A PLEA TO

(Continued from page twelve)

have! As a wife and mother, guiding the home, you fill one of the most singularly critical purposes in God's creation! Tomorrow's leaders come from off your knee and from under your instructive hand, my sister. Who else in all the earth has so much opportunity to shape the minds and beliefs of our children? Daddy is at work all day, but Mom is at home for son or daughter to hear and see as an example---or is she? Well, if she is, then she shapes the children. She becomes a fixed pivot point for the home, an anchor which the children can hold fast to in times of experiential storm. She is a reference point by which tomorrow's adults can try and prove reality today.

O, sister, in God's great purpose for you as home-keeper and mother He chose you to answer your dear child's questions! Do you really want to trust someone else to answer your young ones when they ask; "Where is God?" "Why did my puppy die?" "Where did I come from?" Such questions are far too weighty for some hired babysitter to answer. It is part of your purpose as a "keeper at home."

Also, if there is only your husband to wait upon, you may imagine that you are useless or you may get bored. Here again you have forgotten your purpose. Especially if you imagine that there is no art nor usefulness in cooking, sewing, ironing, cleaning. I have never known a man who did not appreciate such care, though some are careless and gross enough to never express their appreciation. However, to avoid boredom and dullness you must remember the divine rule: "And whatsoever ye do, do it heartily as to the Lord and not unto men" (Col. 3:23). A house slovenly kept will soon produce boredom both in the keeper thereof and in him for whom it is kept. But the godly woman who keeps a well-ordered home produces a masterpiece that attracts the attention of both her husband and her Lord.

Objection 4: "We could not make ends meet if I didn't work."

Answer: Dear Sister, where in the Bible do you find that? From cover to cover God promises us that if we obey Him He shall bless us! Now, it is true that in order to obey the Lord we sometimes must make sacrifices. A new television, or a new car might have to be sacrificed. In fact, more than a few luxuries might be lost, if you quit your job and break clean away. But, what we are talking about is the difference between being happy (blessed) and having a house full of gadgets and fluff. May we never go so far away from discipleship to Christ that we begin to allow fleshly comfort and social status to complete with God for our allegiance. God forbid! Yet I fear many American women are doing that at this very hour! Now, the really dis-

treasing fact about this is that when they give their allegiance to the world a real opportunity to prosper is lost. How soon we forget that God has promised to give us the desires of our heart if we will only give our heart to Him first. If we are enslaved by a fear of "not making ends meet" then we are found serving a master other than Christ. In fact, our Lord was discussing the danger of attempting to serve two masters when He warned us away from serving our fears of poverty (Matt. 6:24-34). May God give you grace to cast all your care upon Him "for he careth for you." By so doing, you'll be able to be a "keeper at home" in full assurance that your heavenly Father both knows your needs and shall provide for them.

We earnestly hope that this article will encourage and inspire you to do the Lord's will as a Christian woman in America. The integrity of our nation depends upon your response to God's commands. To all His daughters He says: "...be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4-5). May you be so by His grace to His eternal glory.

THANK

(Continued from page one)

enough to comfort (or confront or listen-whatever), who knows where we'd be today?"

And: "We appreciate the fact that you gave us room to work through the conflict. Thank you for not pushing your way in and forcing the issue."

And: "Where were you? Why didn't you make yourself available? Obviously, you didn't care even though you knew we were hurting."

It's enough to make an isolationist out of a preacher. Wouldn't it be helpful to have fail-safe rules on certain supersensitive occasions?

Anyone who has pastored any time at all has gone through these feelings. There are five events when it was necessary for the preacher, pastor or "man of God" to step in. I suppose there are others, but these are the

ones we want to examine to learn about pastoral theology and "people theology." We will look at incidents in the lives of Samuel, David, Moses, Nehemiah and Ezra.

I. THANK GOD THE PREACHER WAS THERE IN THE BATTLE ---SAMUEL.

"And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered on that day upon the Philistines, and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them until they came unto Bethcar" (I Sam. 7:9-11).

Here we see Samuel fulfilling his role as prophet fighting with spiritual weapons---sacrifices and prayer. We must read earlier in this chapter to see how this came about. For us to win our battles there must be repentance and loyalty. In I Samuel 7:3, "Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts..." The first step is repentance. The second is loyalty. Read on in I Sam. 7:3, "...put away the strange gods and Ashtaroth from among you and prepare your hearts unto the LORD and serve him only." These are the conditions whereby God promises victory. "And he will deliver you out of the hand of the Philistines" (I Sam. 7:3).

In I Samuel 7:7 there is another pair of ideas which will aid in victory---unity and commitment. "And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel." When God's people in His local churches become united behind the pastor and committed to the Lord, this becomes a threat to the security of their neighbors. Therefore, Christian or local church be sure, beware, there will come an attack.

Now in the midst of the narrative about this battle God gives us a word of encouragement. "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the

name of it Ebenezer, saying, Hitherto hath the LORD helped us" (I Sam. 7:12). The obvious lesson is that God is our help and that He gives us the victory.

But, there is something else in this word Ebenezer. If you look back at I Samuel 4:1-2 and 5:1, it was at this same place the Israelites lost another battle and the Ark of the Covenant. Twenty years earlier (ch. 4) they thought the ark of God was a good luck charm. Hophni and Phinehas, the evil sons of Eli were their leaders. Now, at the same place they win a decisive victory (see I Sam. 7:13).

There are two lessons we can learn. First, the battle is in the hearts of the people. This is where the battle is won or lost. Second, don't be discouraged. You may have lost before but victory can be yours. Pastor, preach and set the example "for those who can be encouraged" as a pastor friend told me. Let us not give up, rather let us get right with the Lord. Paul understood these principles when he wrote, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having a readiness to revenge all disobedience, when your obedience is fulfilled" (II Cor. 10:4-6).

II. THANK GOD THE PREACHER WAS THERE IN BOLDNESS ---DAVID.

Perhaps the most important aspect of this confrontation for us is the attitude of David as he faced Goliath. His father had instructed him to take food and "look how thy brethren fare" (I Sam. 17:18). While David was there Goliath made his regular challenge to the army of Israel. David could not believe that no man of Israel would fight Goliath, "for who is this uncircumcised Philistine, that he should defy the armies of the living God?" (I Sam. 17:26) David is rebuked by Eliab his oldest brother with these words, "I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle" (I Sam. 17:28). Eliab was telling David we can't do anything about it and neither can you. In this case, as in so many instances, only boldness in the Lord will get you through the situation.

Finally, David goes out to challenge Goliath. (Read I Sam. 17:29-44). At verse 45, we again pick up the narrative. David's boldness and daring was not unfounded. "Then said David to the Philistine, Thou comest to me with a sword and with a spear and with a shield: but I come to thee in the name of the LORD of hosts" (I Sam. 17:45). There is plenty of theology in the "name of the LORD." We are saved, baptized, justified and instructed to "do all in the name of the Lord" (Acts 2:21; 2:38; I Cor. 6:11; Col. 3:17). Notice

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THANK

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how Luke describes Paul soon after his conversion. "He had preached boldly at Damascus. . . and he spake boldly in the name of the Lord Jesus" (Acts 9:27-29). The world does not like it when the church is aggressive and "out-going." The other churches will not like it. This becomes a threat to their security. "And they (Sanhedrin, see Acts 4:15) called them, and commanded them not to speak at all or teach in the name of Jesus" (Acts 4:18).

David knew another truth which is expressed in I Sam. 17:47, "And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's and he will give you into our hands." The LORD delivers despite the seeming superiority of the enemy. David had by the Lord's help saved his sheep from the bear and the lion. David was there in boldness!

Before going on to our third incident I want to show a contrast between Samuel and David. In the case of Samuel, he stayed behind offering sacrifice and prayer while the people did the fighting. It reminds me of the apostles in Acts 6:4, "But we will give ourselves continually to prayer and to the ministry of the word," while the people and the deacons in particular took care of the church business. Do you see the contrast? David had to go out there alone. Sometimes the pastor must lead the way until the people join him. These situations show us the responsibility of the people and the leadership of the pastor.

III. THANK GOD THE PREACHER WAS THERE IN THE BREACH, --MOSES.

"Therefore he said that he would destroy them, had not Moses his chosen stood before him in the breach, to turn away his wrath, lest he should destroy them" (Ps. 106:23). Many times the pastor must stand between his people and God. This shows the intercessory ministry of the pastor.

I want to direct your attention to Deuteronomy 9:13-19. Here Moses is retelling the crisis to the new generation. "Furthermore the LORD spake unto me, saying, I have seen this people and behold, it is a stiffnecked people: Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they" (vs. 13-14). Here we can learn of the love of Moses for these people. God told him I will "blot out their name" but make of thee a great nation. In other words, Moses could have been relieved of this "stiffnecked people" and still be the leader of a nation. This would have been the time for pride to rise up in Moses. But no, he prayed, "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not blot me I pray thee

out of thy book which thou hast written" (Ex. 32:31-32). Pastor, don't ask God to give you a new congregation, or move you to a new pastorate. Pray for your people! You will need this prayer as much as your people. Let me explain. This happened early in the wilderness at Mt. Sinai.

Look again at the Book of Deuteronomy, this time at chapter 1 verse 37, "Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither." This refers to the incident in Numbers 20:7-12, where Moses smote the rock instead of speaking to it. Psalm 106:32-33, sheds more light on this situation. "They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips." Moses became infected with the same attitude as the people. He had become "stiff-necked." So the Bible says, "But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter" (Deut. 3:26). Church member beware, your attitudes can affect your pastor. He may become as stiff-necked as you and strike back as Moses did the rock or "speak unadvisedly with his lips." We must understand it is a two-way street between the pulpit and the pew.

God still needs men to stand in the breach. "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:30). Young man if God is calling you to preach I encourage you with the word of the Apostle Paul, "If a man desire the office of a bishop he desireth a good work" (I Tim. 3:1).

The people and the pastor have a great responsibility before the Lord. Both the leader and the people will be judged for their own sins (see Ex. 32:31-32). These are the lessons of the Pentateuch.

IV. THANK GOD THE PREACHER WAS THERE WITH A BURDEN --NEHEMIAH

We meet Nehemiah in the court of Artaxerxes. But, Nehemiah's heart is in Jerusalem. "And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted and prayed before the God of heaven" (Neh. 1:3-4).

Nehemiah's burden came by listening, caring, mourning and fasting. Perhaps, there are fewer burdens today because fewer people are doing these things less and less. Nehemiah did this periodically for four months, from the month of Chisleu to the month of Nisan (see Neh. 1:1 and 2:1). I believe one of the outstanding verses of Scripture is

found in Nehemiah 2:12, "And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem."

Alan Redpath wrote, Imagine his grief of heart as he stumbled among those ruins of what was once a great and mighty fortress! Whenever a real work of God is to be done. . . some faithful, burdened servant has to take a journey such as Nehemiah took, to weep in the night over the ruins, to wrestle in some dark Gethsemane in prayer. . . Are our hearts stirred like that? Have you ever lost one hour of sleep over the tragic spiritual dearth of your church and your city? Has it ever kept you awake? And have you cried, "O God, what can I do about this thing?"² I would add this question, What has God put in your heart to do at your church.

Not only did Nehemiah have a burden, but out of sorrow, prayer, weeping, wrestling and watching (Neh. 2:12-18), came a blueprint. "Then I told them of the hand of my God which was good upon me; . . . And they said, Let us rise up and build. So they strengthened their hands for this good work" (Neh. 2:18). Fellow pastor, I believe God and His people want us to be men with a burden and a blueprint. We must agonize and organize.

V. THANK GOD THE PREACHER WAS THERE WITH A BOOK --EZRA.

"For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments" (Ezra 7:10). Every time I see Ezra in the Scriptures he has the Scriptures in his hand. As preachers, we must be men of the Word of God. "He is a model reformer in that what he taught he had first lived, and what he lived he had first made sure of in the Scriptures. With study, conduct and teaching put deliberately in this right order, each of these was able to function properly at its best: study was saved from unreality, conduct from uncertainty, and teaching from insincerity and shallowness."³

Ezra is behind the scenes in the first seven chapters of the book of Nehemiah. Chapter 8 opens with, "and all the people gathered. . . as one man. . . and they spake unto Ezra . . . to bring the book of the law of Moses" (Neh. 8:1). They were about to have true revival for the people wanted to hear the Word of the LORD! Church member, encourage your pastor! Tell him you want to hear the Word of God. Ezra is always associated with the Law. Pastor, let us earn that reputation among our people, that we are men of the Word. This will come by faithful systematic exposition of the Bible. "So they read in the book in the law of God, distinctly, and gave the sense, and caused them to understand the reading" (Neh. 8:8).

I believe this describes expository preaching. "It was Dr. Carl Armerding, venerable Bible teacher and

pulpit expositor, who stood in the foyer of the Moody Church of Chicago one Sunday morning after delivering the message. His sight of the people leaving was partially obscured. . . and he overheard one lady say to her friend, 'Well, I don't think he is such a great preacher. Why, all he did was explain the Bible!'"⁴

Let us not be like the false prophets of Isaiah's time who "peep and mutter" (Isa. 8:19). We must "give the sense" for the world is full of nonsense.

I suppose there are other examples in Scripture. I know there is more which could be said about each of these. I want to close with this.

A minister's ability as a pastor is not seen in a large, beautiful, perfectly organized church, where he needs but to lift the finger and the work is done by someone in the organization. It is seen in the hard place—in the one-room church where it is thought a waste of money to employ a janitor; the church where the spiritual life is at a low ebb; the church in which there has been no revival in many years; the church in which there is little or no interest in missions. If he succeeds in such a church, he is indeed a man of God and the one who evidently has the essential qualities to serve as a pastor. And there are more of such churches than there are of their opposite, more than most of us would like to admit.

A capable pastor is one who can go into a strange community, get permission to use the one-room country school house (if any such are left), or some other vacant building, build the fire in the stove, sweep the floor, dust the furniture, invite the people of the community, lead the singing, conduct the services, preach the sermon, deal with inquirers and lead them to Christ, organize a church, and carry on until a real work of the Lord has been established.⁵

THANK GOD THE PREACHER WAS THERE!

FOOTNOTES

1. Chuck Swindoll, *Dropping Your Guard*, (Waco, TX., Word Books, 1983), p. 102.
2. Alan Redpath, *Victorious Christian Service*, Westwood, N. J., Fleming H. Revell Co., 1963), pp. 44-45.
3. Derek Kidner, *Ezra & Nehemiah: An Introduction and Commentary*, (Downers Grove, Ill., Intervarsity Press, 1979), p. 62.
4. Donald K. Campbell, *Nehemiah: Man in Charge*, (Wheaton, Ill., Victor Books, 1979), p. 75.
5. John C. Thiessen, *Pastoring the Smaller Church*, (Grand Rapids, MI., Zondervan Publishing House, 1978), pp. 15-16.



ANNOUNCEMENTS



As this paper goes to press word has just reached the Editor that Elder E. G. Cook of Birmingham, Ala., has departed this life. We express our sympathy to the family and friends.



Dear Bro. Pack

By Leroy Pack, Chesapeake, Ohio

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

Dear Brother Pack:

My dad, who is a Pastor, and my mom are so busy working in the Church, we don't seem to have the same family life as many of my friends. Is this fair?

Confused

Dear Confused:

Several thoughts came to my mind as I pondered how to answer your question. As is true with anything, there are two sides to this problem. I have seen many pastors who I feel were too busy trying to help others and solve their problems, while they let the problems of their own home and family go unsolved. I have also seen families who could have been a great help to their pastor, husband and dad in the ministry, but who were selfish and unwilling to join in his labors. Had these entered into the husband's and dad's labors, there would have been more time for family life.

A pastor has an awesome calling and with that calling comes great responsibilities. No believer's life is his own, but this is especially true of the life of a pastor. However, I see some pastors engaged in activities pertaining to the temporal aspect of the Church, such as, building buildings, mowing church lawns and in general doing those things which are not his responsibility (Acts 6:1-4). Such things often seem a necessity because of the unconcern, apathy and general backslidden state of the membership of the church he is pastoring. Sometimes, however, I find that the pastor seems to feel these things to be his personal responsibility, in which case he is failing (either through ignorance or fear) to teach the membership their responsibilities.

What are some of the responsibilities of a pastor? One would surely be to rule well his own house. "One that ruleth well his own house, having his children in subjection with all gravity" (1 Tim. 3:4). This is both a qualification and a responsibility. Another would be to pray and study. This is why the first deacons were chosen by the Church. "But we will give ourselves continually to prayer, and to the ministry of the Word" (Acts 6:4). Deacons, then, are ordained to take care of the material aspect of the church. They, too, have a great responsibility. Some churches do not even have deacons today. This is not always the pastor's fault (though it is in some cases). It's difficult to find men who meet the qualifications (1 Tim. 3:8-13). Even when such men can be found, many

times they are unwilling to serve. Some desire the office but spurn the work of the office.

Another responsibility of the pastor would be to visit members who are ill. This, however, is not the primary duty of the pastor nor is it the duty of the pastor only. Visiting of the sick can be overdone. Some families expect the pastor to show up every time they get a sniffle or mash a finger. He has far more important things to do in such cases. Another responsibility is to educate his people with regard to these matters. Still another is to visit folk who have shown an interest in the gospel and any others whom the Lord may have laid upon his heart. This again, is the responsibility not only of the pastor, but also of each and every member. **IT IS NOT THE PRIMARY DUTY OF THE PASTOR TO KNOCK DOORS WITH ALL OF HIS SPARE TIME.** If the pastor is the only one interested in the welfare of the church, you won't have much of a church. I am convinced that the best visitation program of a church is where each member visits his own neighbors and relatives and lives godly before them. Invite them to come to the meeting house and hear the message over which your pastor has prayed and labored.

These are by no means all of the responsibilities of a pastor. They depend upon the size of the church he is pastoring as well as the various ministries of that church. He may have radio broadcasts to preach, a church bulletin to prepare, a paper to edit, etc. But in many of these things his family and members can be a great help.

I have gone into some things that you may not have thought about. Some things, because of Arminian influence, have been placed as primary responsibilities of the pastor, which in reality are not. There is no Biblical ground for such assumptions. The average Baptist church looks to tradition for her guidelines rather than to the Holy Scriptures, with the result that she is sadly lacking in efficiency. If every member (Pastor, Deacons, Treasurer, Clerk, Song Leader, etc.) would do his part, no one would be overlooked. The modern thought, however, is "the preacher gets paid; let him do it," and the average pastor does it and, in doing so, miserably neglects his family. I have observed that we pastors sometimes make it hard on ourselves because we're too backward to teach our people their Christian responsibilities. Of course,

some members cannot be taught. The church should remove these from office. So, there are many reasons why the pastor and his wife may sometimes seem to neglect their families.

On the other hand, the family of a pastor must be very understanding. Remember that your dad and mother are accountable to God for their actions, including those regarding the home. It may be that the membership is so pleasure-mad and self-centered that they are oblivious to the needs of the church and your dad and mother feel that they **MUST** do these extra things. It has always been my feelings, however, that if a church is that lazy and selfish, let them find another workhorse. Also, remember that you are accountable for your actions and attitude toward your parents, your dad's calling and the church, if you are born again. Also you may be (and should be) learning valuable lessons for the future. You may also become a parent and a pastor (if you are a male).

You ask is it fair? Well, not much in this world seems fair, but "...all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

Young people, help your parents; in particular, those of you that have dads who are called of God to the ministry of the gospel. Learn now to be a servant for Christ. Cast off the worldly attitude of selfishness. Do **YOUR PART** to make your family life what it should be. Pastors be sure that you don't get so busy with the problems of others that you don't have time for sharing in family life. Remember, the home was God's first institution. Learn what your responsibilities are. Learn to delegate responsibility. Although you are God's undershepherd (1 Tim. 3:1, Bishop-Superintendent), you can't do all the work of the church. Church members, share in the work of the church so that your pastor will have time for himself and his family.

I might add that I, as a pastor, have never had many of the problems listed above. No matter how small the membership there have always been those who would care for the temporal needs of the church and leave me free to primarily study and prepare spiritual meals (messages) for their hungry souls. If it were to be different, I would reason that that particular group of people were not interested in having a church and that I was wasting my time with them.

The beauty of the church is that "...we are labourers together with God..." (1 Cor. 3:9).

Forum

(Continued from page eleven)

Saviours side, because it has a typical meaning. All believers partake of two great benefits through Christ. The

blood and water suggest two aspects of our cleansing. First, we must be cleansed by the blood of the Lord Jesus Christ. Every lost sinner has need of this judicial cleansing. John said, "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). The blood of Jesus cleanseth us judicially; that is it frees us from the penalty of sin. We are free from every charge that will ever be brought against us. By the blood of Jesus all our sins were put away. We now stand perfect in the Lord Jesus Christ. We are justified.

The judicial aspect of our cleansing is by the blood. But there is another aspect to our cleansing, the water is typical of our practical cleansing. This aspect of our cleansing is necessary if we are going to have fellowship with God. The water is a type of the Word of God, which is likened to water for practical cleansing in Psalm 119:9, "Where withal shall a young man cleanse his way? By taking heed thereto according to thy word." This practical cleansing is by the Holy Spirit through the Word of God, for by these means the churches of the Lord Jesus Christ have both a restraining and purifying quality. Paul said, "Husbands love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish" (Eph. 5:25-27). The Word is likened to water because of its practical cleansing effect. By the grace of God through the preaching and teaching of the Word of God, we are shown the things that are wrong in our life. And they are washed away by the Word of God. Our minds are purified by the same Word, it is called the renewing of our mind. By the precious blood of Christ we are justified before God. By the water we are practically sanctified. So by the blood and water we have both justification and sanctification.

HAROLD J. HARVEY

ANNOUNCEMENTS

On June 20, 1986, the Solid Rock Missionary Baptist Church was organized with eight members. Elder Freeman Lacefield was called as pastor of the new church. The church is located on North Third Street and Reservoir Ave., Central City, KY.

"The Churches of God," a small tract written by A. W. Pink, is in print again. These can be had for \$5 per 25 copies. This price includes postage. Order from Elder Mark Fenison, P. O. Box 938, Eatonville, WA 98328. Do not order from us; we do not have the tracts.

Missionary News



**MISSIONARY
ROBERT FISHER
5/16/86 to 6/15/86**

Dear Brethren in Christ,

Greetings in the name of the Lord Jesus Christ, the "...**KING OF KINGS, AND LORD OF LORDS**" (Rev. 19:16). We pray that this report finds you rejoicing in the grace, mercy, and peace that comes from God our Father, and from the Lord Jesus Christ. In these last days we thank our Lord for each day of faithful service in the truth that He has allowed us to have.

Summer has arrived in Eugene and people are flocking to the beautiful Oregon rivers, lakes, mountains, and coastal beaches to enjoy the blessings of God's creation, but with little or no thought for the beauty of the Creator, our sovereign God. How sad it is that the natural man is more concerned with natural things than with spiritual things. Truly the depravity and sinfulness of the human race is great as they choose to, "...**worship and serve the creature more than the Creator, Who is blessed for ever. Amen**" (Rom. 1:25).

Brethren, pray for the Lord's churches and mission works in the Pacific Northwest! As I talk to the brethren in Oregon and Washington, they all relate to me the same spiritual battles and difficulties they are facing as they seek to proclaim the truth in these last days. It is amazing to see many (preacher and church member alike) forsake the truth of God's Word and convictions they have stood for for many years with seeming ease and nary a second thought. Opposition comes both from within and without the Lord's churches. May those that seek to harm the churches of Christ through false doctrine, divisions, immorality, or a lack of proper service remember that they are fighting against the Lord.

The Lord has also mercifully granted us several spiritual blessings

this last month. Our family enjoyed a safe trip to Aztec, New Mexico and a wonderful time of spiritual fellowship with Elder Frank James and the Philadelphia Baptist Church. I had good liberty to preach the messages that the Lord burdened me to bring. We were blessed with several visitors and thankful to the Lord to see Him save one young lady and instill in her heart the desire to follow Him in the truth. May their number increase! The church had good spiritual interest and it was obvious that they had worked hard to prepare for this meeting. Our thanks to them for their hospitality and sweet fellowship. After returning to Eugene, I was again a guest on the local radio station call-in program to continue our discussion of "Landmarkism." This was another good opportunity to educate people about the New Testament doctrine of the Lord's church and its succession. It seemed to go well with more people calling in to ask questions than in the previous program. Through this program we have also been brought into contact with some people who expressed interest in the mission work.

We continue to enjoy several open doors of witness here in Eugene. There has been interest in our weekly radio program with requests for more information and taped copies of the programs. We are still doing a lot of house to house visitation and witnessing. Our public meetings are still being conducted in our home as we have not as yet located a suitable meeting house. Please pray also for our outreach as far as locating families for Bible studies and looking for opportunities to preach the word in areas in addition to Eugene. As always we are thankful for those that have faithfully supported this mission effort with their prayers and finances. Your continued interest in establishing churches in the spiritually barren Pacific Northwest is a great blessing to this ministry.

As the Lord allows, I hope to be with the South Park Missionary Baptist Church of Seattle, Washington and Elder Glen Tweet for a weekend meeting from July 24-27. I also hope to be able to fly to Ohio at the end of August to be with my home church and attend the Bible Conference with the Mount Pleasant Baptist Church and Elder Leroy Pack. Remember to pray for these meetings and for the Lord's churches.

By His Grace,
Robert Fisher

FINANCIAL REPORT

Beginning Balance	\$3,159.79
RECEIPTS:	
Dean Road B. C., Union Park, FL	25.00
Grace Mis. B. C., Holly, MI	30.00

Independence B. C., Foristell, MO	20.00
Olmstead B. C., Olmstead, KY	30.00
Covenant B. C., Troy, MI	20.00
Heritage B. C., Salem, OH	90.00
Living Stone B. C., Barboursville, WV	125.70
Sov. Grace B. C., Craigsville, WV	25.00
Trust Fund, Corbin, KY	57.65
Bible B. C., Plant City, FL	50.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
West Milton B. C., West Milton, OH	30.00
Temple B. C., Ocala, FL	50.00
Grinter Heights B. C., Kansas City, KS	31.00
Briar Creek B. C., Williamsburg, KY	100.00
Berea B. C., South Point, OH	100.00
Pinehill B. C., Summerville, SC	30.00
Memorial Heights B. C., Perry, GA	100.00
Bryan Station B. C., Lexington, KY	70.00
Sov. Grace B. C., Mansfield, OH	25.00
Grace Memorial B. C., Memphis, TN	200.00
Concord B. C., Leesville, SC	25.00
The Lord's Church, Goose Creek, SC	25.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Big Creek B. C., Wayne, WV	100.00
Philadelphia B. C., Birmingham, AL	50.00
First B. C., of Ojus, N. Miami Beach, FL	25.00
Faith B. C., Seffner, FL	100.00
Olmstead B. C., Olmstead, KY	30.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Central Avenue B. C., Tampa, FL	10.00
Central B. C., Marion, KY	50.00
Ella Grove B. C., Glennville, GA	50.00
Mission Offerings	325.00
Subtotal	2,044.35
TOTAL	5,204.14

EXPENDITURES:	
Salary	1,000.00
Housing allowance:	
House payment	388.63
Utilities	142.19
Repairs, Misc.	129.68
Auto, expenses	78.00
Insurance	130.48
Office supply/postage	47.29
Radio program	128.00
Advertising	49.54
Misc. mission expenses	137.43
Sunday school materials	36.64
Bank fee (NSF) for returned check	15.00
TOTAL	2,282.88
ENDING BALANCE 6/15/86	\$2,921.26

BUILDING FUND:	
Beginning Balance	\$3,918.00
RECEIPTS:	
Interest	19.04
Subtotal	3,937.04
TOTAL	\$3,937.04

Sponsoring Church:
Berea Baptist Church
P. O. Box 552
South Point, Ohio 45680

Home Address:
Robert Fisher
3225 Wood Avenue
Eugene, Oregon 97402



**MISSIONARY
DEMPSEY HENDERSON
May & June - 1986**

Dear Friends in Christ,

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches,

in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9-10). By the grace of God, Dorothy and I have come to this point; that we will glory in our infirmities, and draw our strength from Christ Jesus our Lord.

During the months of May and June, I have preached in a number of churches in this area. I will not mention them all by name, but will thank each pastor and church for the opportunity to visit you and preach for you, and will take this opportunity to thank you for your prayers, words of encouragement, and offerings. The only long trip that I have made since arriving in Mayfield was to the Spring Conference at Home Baptist Church in Mt. Morris, Mi., where Bro. Don Titus is pastor. We thank them for the wonderful fellowship, preaching, singing, and gracious offering, to help us in our present financial need due to great medical costs. We do not have any insurance here in the States, therefore it is very expensive for us at this present time. I have been having services every Monday night in the county jail here in Mayfield. Two young men have made professions of faith and are growing in the Lord. They are praying and reading their Bibles and witnessing to the other prisoners: the other prisoners themselves tell me this. One of them has been sentenced to 5 years in the pen. Pray for him, that he might be a good witness for Jesus before the other prisoners there. I also have a 15 minute radio broadcast on station WYMC here in Mayfield, 1430 on the AM Dial, every Saturday afternoon from 12:30 to 12:45. Please pray for these ministries, that God might be pleased to use them to call His lost sheep into the fold and to edify and encourage the saved.

We have received many letters from the brethren in Brazil with good news of the Lord's blessings on all of the work there. They have had many souls saved and have established new works. They have 3 building programs going and they all seem to be enthused about the work. Dorothy has heard from the women and they are busy as they can be in the work, visiting in the homes and hospitals, and they have won a number of people to Christ. The women of the Faith Baptist Church, Paducah, Ky., Bro. Eugene Clark, pastor, have been helping our women of the Faith Baptist Church, Olho Dagua, Sao Luis, with their offerings, and our women have used the money to help in many ways. They bought material and made them special blouses for their work in the hospitals, people began to call them to have prayer and talk to the folks about the Lord. They are thrilled and we are too. The young people there are very active and the Lord is greatly using them in passing out tracts, services in homes, hospitals, and witnessing at school and work. They recently sent Dorothy a card

(Continued on page seventeen)

Missionary

(Continued from page sixteen)

for her birthday with 58 names on it and 55 are now members of the church. We have about 10 young men in our church who are preachers and they help take care of the missions and preaching points of the church. We thank God for all these working in our church.

Dorothy went through the first series of chemotherapy treatments with platinum, but the doctor said that it didn't help; in fact, her condition is worse about 5 or 10 percent. They started her on another type of chemotherapy and she took her second treatment of that last Thursday. She was deathly sick that afternoon and night and the next morning, but then she got over that. Her pain is more often, in more places, and more severe: her doctor put her on stronger pain medicine yesterday. The doctor in Nashville told us that when we go back to him on July 17 that he will have another C. A. T. scan run to see if this treatment is helping. If it is not, and he thinks that there is nothing else that can help, then we may go back to Brazil for a while, as Dorothy wants to take care of her things there. We won't give up and we don't want you, our prayer helpers, too, either. God can work a miracle in Brazil as well as here if it is His will. Humanly speaking I don't know how I could make it without her, but God is able to do all things and He will do all according to His will and purpose. Please pray that we will be willing to accept God's will for all things in our lives. I have been in bed sick with fever and pneumonia the last few weeks. I talked the doctor into letting me stay at home if my fever didn't get over 103 so it only got to 102. We thank Bro. Jesse Hargrove and Eugene Clark for taking care of our jail and radio services for us. Dorothy's mother fell and hurt her knees so we have all been sort of shut in for several days.

I will close for now but please pray for us that we will not get discouraged or weak in the faith because of our difficulties. May God bless each of you for your prayers and wonderful support financially. Dorothy sends her love to each of you.

In Him, your servant
Dempsey Henderson

FINANCIAL REPORT

Maranatha Mis. B. C., Louisville, OH	92.25
Liberty Mis. B. C., Burton, MI	342.27
Northside B. C., Elkton, KY	30.00
Bryantville Mis. B. C., Lancaster, KY	125.00
Ruth Shores, Cannelton, IN	15.00
Faith S.S. Class, Barboursville, KY	84.47
James H. Sims, Hattisburg, MS	90.00
Berea B. C., Clarksville, TN	20.00
Ruby Saunders, Richmond, KY	25.00
Berea B. C., South Point, OH	20.00
V. H. Berry II, Danses, WV	50.00
Richmond Road B. C., Lexington, KY	100.00
North Ballard B. C., Wickliffe, KY	281.96
Briar Creek B. C., Williamsburg, KY	500.00
Richland B. C., Livermore, KY	115.14
Grace B. C., Toledo, OH	40.00
Fellowship B. C., Mt. Sterling, KY	40.00
First B. C., Alexandria, KY	50.00
Calvary B. C., Ashland, KY	60.00

Olmstead B. C., Olmstead, KY	60.00
Big Creek B. C., Wayne, WV	200.00
Mem. East Corbin B. C., Corbin, KY	103.95
Grace B. C., New Port Richey, FL	167.00
Fellowship B. C., Lexington, KY	61.30
Beech Grove B. C., Lancaster, KY	120.00
Central B. C., Marion, KY	100.00
Faith Mis. B. C., Streamwood, IL	57.75
Independence B. C., Foristell, MO	185.50
Zoar B. C., Cunningham, KY	100.52
Sunnyview B. C., Clarksville, TN	230.00
Citrus Mis. B. C., Inverness, FL	20.00
Meadowthorpe B. C., Lexington, KY	95.50
Grinter Heights B. C., Kansas City, KS	62.00
Grace Mis. B. C., Wyandotte, MI	100.00
Stephens Branch B. C., Manton, KY	50.00
Covenant B. C., Troy, MI	127.50
Calvary B. C., Cannel City, KY	24.00
Muddy Ford B. C., Georgetown, KY	20.00
Bible B. C., Harrisburg, IL	61.15
Sov. Grace B. C., Mansfield, OH	50.00
Harmony Mis. B. C., Melbourne, FL	200.00
Immanuel B. C., Monticello, KY	50.00
Shady Grove B. C., Wickliffe, KY	125.37
Grace B. C., Kirksville, MO	150.00
Faith B. C., Sacramento, KY	70.00
Ashland Ave. B. C., Lexington, KY	116.00
Central Ave. B. C., Tampa, FL	20.00
Southside B. C., Fulton, MS	113.34
Beech Grove B. C., Bardwell, KY	39.07
Calvary B. C., Logansport, LA	50.00
Bible B. C., Clarksville, TN	60.00
Calvary B. C., Arlington, KY	13.00
Faith Mis. B. C., Paducah, KY	300.00
Morris Street B. C., Hobbs, NM	300.00
Trinity Mis. B. C., Richmond, KY	100.00
Hopewell B. C., Mayfield, KY	81.66
Julien B. C., Gracey, KY	253.00
Lake Road B. C., Clio, MI	100.00
Bryan Station B. C., Lexington, KY	400.00
Grace B. C., Georgetown, KY	25.00
Tucson B. T., Tucson, AZ	400.00
Timothy & Hellen Pietsch, Tokyo, Japan	100.00
We had one offering that was asked to be kept anonymous.	
TOTAL OFFERINGS	7,143.70
Balance brought forward	1,087.93
Expenses	6,232.67
ENDING BALANCE	999.06

Sponsoring Church:
Julien Baptist Church
Route 1
Gracey, Kentucky 42232

Home Address:
At present contact:
Elder Garner Smith
3115 Gracey-Herndon Road
Gracey, Kentucky 42232
(502) 235-5056



MISSIONARY
MIKE CHANNELL
June - 1986

Dear Brethren,

We send greetings from West Tennessee and we hope all is well with you.

In these days and times in which we live, we find it glorious as we look to the coming of our Lord very soon. Yes, we live in days of bitter coldness "and because iniquity shall abound, the love of many shall wax cold." I see many of the brethren discouraged as if they were sailing ships without their sails. We need to understand the Scriptures as "where-

(Continued on page nineteen)

THE BIBLE NEWS PAPER

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.

A REPORT OF EVENTS OF THE SBC IN ATLANTA

Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, Tenn., was elected president of the 14.4-million-member Southern Baptist Convention at its 1986 June meeting in Atlanta, Georgia. The final vote count saw Rogers take the presidency by a vote of 21,202 to 17,898 for Winfred Moore who is known for his liberal views. The winning margin was 54.22 percent to 45.78 percent. Last year Stanley drew 24,453 or 55.3 percent to Moore's 19,795 or 44.7. This shows that liberals have gained some small strength in presidential elections since last year. It also reveals that 45.78 percent of the messengers favor the liberal idea of inspiration, or are favorable to those who do.

This victory will allow Rogers to influence appointments of trustees to the boards of 14 national agencies and six seminaries affiliated with the Convention. Boos from liberals could be heard as the Rogers victory was announced. Immediately after the results of the election were disclosed, a message from President Reagan was read to the convention, declaring that "liberalism, which had seemed triumphant, has been thrown on the defensive."

Jack D. Sanford, editor of the liberal *Western Recorder*, commented thusly on the meeting: "In Baptist life I see it as a bare majority which indicates nearly half those Southern Baptists who share in the decisions of the 1986 SBC did not endorse Adrian Rogers" (6-17-86, p. 2).

Knowing that the Convention was growing increasingly liberal, fundamentalists have fought for control with success: for the past seven years, the SBC president has been a fundamentalist. Rogers was president of the SBC in 1979, initiating fundamentalist control.

"Prove all things; hold fast that which is good" (1 Thess. 5:21).

BIRD FAVORS PUNISHING INNOCENT

Who says Rose Bird is against capital punishment?

Does she not support abortion-on-demand? As well as the public funding of it?

It's clear that the honorable Chief Justice of the California State Supreme Court doesn't by any means object to capital punishment for the innocent unborn. In fact, she obviously wishes that the unborn babies of the poor be subject to the

same deadly jeopardy as those of the affluent. (How's that for judicial even-handedness? Yes, indeed, the august lady is a true egalitarian.)

It is simply not correct to say that Rose Bird opposes capital punishment. What she opposes is capital punishment for the *guilty*. The execution of the *innocent*, on the other hand, gives her no grief at all (*Human Events*, July 12, 1986, p. 18).

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

AIDS NO BARRIER TO GETTING INSURANCE IN D. C.

WASHINGTON, D. C.—Despite statistics from the National Centers for Disease Control which show nearly 30% of all persons who test positive for AIDS virus exposure will develop AIDS, the Washington, D. C. City Council has voted unanimously to prohibit insurance companies from testing for AIDS exposure for the next five years.

The May 29th vote was partly the result of an intensive telephone lobbying campaign undertaken by homosexual rights organizations in the District. Most of the six members of the City Council are seeking homosexual support for the November elections (*Liberty Report*, 7-86, p. 16).

"A whip for the horse, a bridle for the ass, and a rod for the fool's back" (Prov. 26:3).

ESTHER'S TOMB BOMBED

(Hamadan, Iran)—A report has come out of Iran that the traditional tomb of Mordecai and Esther was recently damaged by Iraqi bombing. The report also stated that the ancient town of Shushan has been almost completely destroyed in the Gulf war. The account appeared in the ultra-Orthodox paper *Erev Shabbat*, and was written by a correspondent in Cairo, quoting an Egyptian source who often travels to Iran and is familiar with the tomb in Hamadan, a site venerated by Jews and Moslems alike (*Jerusalem Post* via *The Everlasting Nation*, July-Aug., 1986, p. 14).

"It is as sport to a fool to do mischief..." (Prov. 10:23).

THE GOALS OF THE RADICAL FEMINISTS

Just to remind you what the real beliefs of the radical feminists are, I'm listing below a few of the key points taken from Eleanor Smeal's Platform that was circulated at the

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News

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July 1985 N.O.W. convention in New Orleans and from N.O.W.'s 1985 resolutions:

1. Step up the fight for ordinances and legislation to prohibit discrimination against lesbians and gay men. ("We support Lesbian and Gay rights," said Smeal.)

2. Join the effort to repeal state sodomy statutes which classify lesbians and gay men as criminals in 25 states.

3. Fight for lesbian mothers' rights to keep their children.

4. Create a massive, highly visible, and comprehensive campaign to save legal abortions.

5. Launch a campus campaign to enlist thousands of young women into their movement (women vulnerable because they have had little or no moral and spiritual values taught to them).

6. Work against a strong American defense system.

7. Support the freeze on nuclear weapons.

8. Defeat all political candidates who are in opposition to abortion on demand and who favor traditional values.

9. Continue condemning and misrepresenting the Reagan administrations' policies toward El Salvador and the "contra" freedom fighters in Nicaragua, while having nothing but praise for the Communist Sandinistas, stating that Nicaraguan women have achieved important "feminist goals" (Beverly LaHaye's Newsletter June 1986).

"...thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16).

HOLLYWOOD AND THE COMMUNISTS

Ed Asner, the actor and former head of the Screen Guild, is one of those folks who in addition to his regular line of work is also a political "activist." And, boy, is he active!

In March of this year, Asner was a co-sponsor of the 29th annual *People's World* banquet in Los Angeles. The *People's World* is the official West Coast newspaper of the Communist Party, U. S. A. And this function, which he co-sponsored, featured such exhibitors as the "Young Communist League," whose banner displayed a large red hammer and sickle and whose literature table offered posters and books by and about Marx, Engels, Lenin and Mikhail Gorbachev (*Human Events*, July 5, 1986, p. 13).

"But cursed be the deceiver. . ." (Mal. 1:14).

AIDS EPIDEMIC BY 1991

Dr. Donald Ian MacDonald, acting Assistant Secretary of Health and Human Services, predicted June 12th that the number of AIDS cases and deaths from the disease will increase by more than ten times in the next five years. As of mid-June, the

government had recorded 21,517 cases of AIDS and 11,713 deaths from the disease, which destroys the body's immune system. "We expect to see AIDS spreading geographically and occurring much more widely outside the New York City and San Francisco areas," said MacDonald, citing estimates of more than 270,000 persons diagnosed with AIDS by 1991, of whom 179,000 will have died. The disease, which is incurable at the present time, is transmitted primarily by homosexual men and by drug addicts who use infected needles (*The New American*, June 30, 1986, p. 5).

"And there were also sodomites in the land. . ." (I Kings 14:24).

I'M SURPRISED!

In an encyclical letter issued May 30th, Pope John Paul II denounced Marxism and other "atheistic ideologies" because they put "a constant pressure on man to reject God, even to the point of hating." Resistance to the Holy Spirit, said the pope, "reaches its clearest expression in materialism" and is "carried to its most extreme practical consequences" in "dialectical materialism, which is still recognized as the essential core of Marxism. In principle and fact, materialism radically excludes the presence and action of God, who is spirit, in the world and above all in man. Fundamentally this is because it does not accept God's existence in a system that is. . . systematically atheistic."

This is the first time since May 15, 1961, that a pope has openly condemned Communism. It would seem that the Roman Catholic Church has gone against its former position to never again condemn Communists.

"I remember the days of old. . ." (Ps. 143:5).

GREECE PASSES ABORTION LAW

ATHENS, Greece (EP)—The Greek Parliament has passed a law permitting Greek women to have abortions on demand at state expense.

The legislation, passed by acclamation June 12, replaces a rarely-enforced 1950 law that made abortion a criminal offense. It places no restrictions on the availability of state-funded abortion in the first three months of pregnancy, but says abortion should not be used as a means of birth control.

The new law also provides free family planning counseling and contraceptive devices for women.

"...what shall be the end of these things?" (Dan. 12:8).

FOSSILS BACKING CREATIONISM ARGUMENT AREN'T HUMAN FOOTPRINTS, CLAIM SCIENTISTS

NEW YORK, N. Y. (EP)—Giant fossil footprints in a Texas riverbed aren't human and don't prove that humans and dinosaurs co-existed, according to a report by scientists. The scientists, who examined the Paluxy River tracts, say they discovered

traces of dinosaur toe imprints, making the prints the product of dinosaurs rather than men.

The tracts, which have been known for decades, pose a problem for evolutionists, who argue that man appeared on the Earth long after the age of dinosaurs was over. The fossils appear to show human footprints alongside dinosaur tracks, which have three distinct long toes. Creationists believe that all living things were created at roughly the same time, while evolutionists believe that dinosaurs became extinct 65 million years ago, and man appeared about 3 million years ago.

"In the beginning God created the heaven and the earth" (Gen. 1:1).

COURT UPHOLDS ABORTION RULING, BUT MARGIN NARROWS TO 5-4

WASHINGTON, D. C. (EP)—A deeply divided Supreme Court reaffirmed its 1973 decision legalizing abortion, but the closeness of the decision (a 5-4 vote) encouraged abortion foes.

Justice Harry A. Blackmun, 77, wrote the majority decision upholding abortion. "States are not free, under the guise of protecting maternal life, to intimidate women into continuing pregnancies," he wrote. Blackmun was joined by Lewis Powell, 78, William Brennan, 80, Thurgood Marshall, 77, and John Paul Stevens, 66.

"The thing that jumps out at you is that it's a 5-to-4 decision," said Douglas Johnson, legislative director of the National Right-to-Life committee, in an interview with the *New York Times*. "That's very significant. We're very encouraged by that. We're just one vote away from a Court which may be prepared to abandon *Roe vs. Wade*."

The Court's ruling struck down a Pennsylvania law which regulated abortions. The law required a 24-hour waiting period for an abortion, and required medical workers to file reports after performing abortions. Under the law, two doctors were required for third trimester abortions, and they were obligated to use procedures least threatening to the life of the fetus. Abortionists were also required to give a woman full information about the dangers of abortions.

Chief Justice Warren E. Burger dissented from the opinion, noting, "Today the Court astonishingly goes so far as to say that the state may not even require that a woman contemplating an abortion be provided with accurate medical information concerning the risks inherent in the medical procedure which she is about to undergo and the availability of alternatives if she elects not to run those risks."

Burger added, "The Court's astounding rationale is that such information might have the effect of 'discouraging abortion,' as though abortion is something to be advocated and encouraged." Burger, who was part of the majority in the

Court's 1973 *Roe vs. Wade* decision, concluded, "I agree we should re-examine *Roe*."

Associate Justice Byron White agreed in his dissent. "In my view, the time has come to recognize that *Roe vs. Wade*. . . departs from a proper understanding of the Constitution and to overrule it," he wrote.

"...Days should speak, and multitude of years should teach wisdom" (Job 32:7).

GLEANINGS FROM HERE AND THERE

JERUSALEM, Israel (EP)—Only 19 percent of secular Israelis have a favorite opinion of Orthodox Jews, according to a recent poll.

WASHINGTON, D. C. (EP)—The National Association of Evangelicals (NAE) and National Council of Churches (NCC) have joined a diverse coalition of religious groups in opposing a federal court contempt order that will cost the Roman Catholic Church \$100,000 per day if upheld.

DALLAS, Tex. (EP)—A plan to restrict church building in residential areas because of problems with traffic and noise has the religious community of Dallas up in arms. The proposed plan would prohibit construction of churches within a half-mile of existing churches on two-lane streets.

GRAND RAPIDS, Mich. (EP)—The 55th annual conference of the General Association of Regular Baptist Churches (GARBC) met in annual session at the Grand Center, Grand Rapids, Michigan, the week of June 23-27, 1986. Over 1,750 messengers representing the fundamentalist church group registered; peak attendance reached over 3,200.

CUTTACK, India (EP)—An organized group of Hindu zealots have launched a statewide campaign of harassment and persecution against missionary evangelists and Hindu converts to Christianity in Orissa, India, according to the World Literature Crusade.

DALLAS, Tex. (EP)—Is church property that will be used for a house of worship subject to property tax while the church building is under construction? That's the question a Texas state district court will answer in a case involving First Baptist Church of Richardson, Texas, and the Dallas County Appraisal District.

The appraisal district says the church was not using its facilities as a regular place of worship at the beginning of the 1985 tax year, and therefore is liable for about \$100,000 in taxes. Church leaders contend that the facilities have been used for worship, and therefore should be exempt from taxation.

WASHINGTON, D. C. (EP)—In a (Continued on page nineteen)

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narrow 5-4 ruling, the U. S. Supreme Court upheld Georgia's sodomy law, ruling that states have a historical right to outlaw certain sexual acts, and asserting that the Constitution does not protect homosexual relations between consenting adults.

BOOK DETAILS FINANCES OF MORMON CHURCH

SALT LAKE CITY, Utah (EP)—The Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church, has an estimated \$8 billion in assets and annual revenues of \$2 billion, 75 percent of which is from tithes, according to a new book.

The Mormon Corporate Empire is probably the most comprehensive book ever published about the finances of the Mormon Church, which uses its great wealth to finance aggressive outreach programs.

Authors John Heinerman and Anson Shupe don't disapprove of the church's financial strength, but they do question the secrecy of Mormon finances.

Many of the church's holdings are concentrated in areas which combine profit and power. The church owns \$548-million worth of communications assets, including two television stations, a daily newspaper in Salt Lake City, \$54 million of Times Mirror Co. stock, and holdings in book and movie companies. The church also operates the world's largest private satellite system.

Most of the church's wealth lies in real estate, including 1,528 square miles of farmland, the nation's largest ranching enterprise. The church also owns canneries, granaries, and flour mills, all of which contribute to the church's goal of self-sufficiency.

The Mormons also have large insurance investments, including Beneficial Life Insurance Company. And they own \$190 million of blue chip stocks ranging from AT&T, IBM, and Marriott (the Marriotts are Mormons), and another \$255 million in utility stocks.

According to Heinerman and Shupe, the church's current investment strategy reflects a belief in the millennium. They claim that Mormon financial managers are liquidating long-term holdings in favor of short-term notes and Treasury bills.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication" (Rev. 17:4).

WEST GERMANY: MORE AND MORE PROTESTANTS QUIT THEIR CHURCH

HANOVER, W. Germany (EP)—The number of West Germans who have dropped their membership in main line Protestant churches has risen sharply. According to the latest statistics (for the year 1984), the

number of church withdrawals amounted to 127,000, an increase of 12.4 percent over the previous year. Church-quitting was strongest in large cities, and more women (58.2 percent) than men turned their backs on the church.

In 1984, membership in the Protestant Churches in Germany (EKD) totalled 25.3 million, down 0.7 percent from the previous year. EKD church membership has dropped by 3.2 million since 1970. During this period, more than two million Protestants abandoned their church.

Attendance figures for Sunday worship remain constant. An average of 1.4 million Protestants attend church weekly; this represents 5.5 percent of total membership. On Christmas Eve attendance rises sharply; nearly 7.3 million attended Christmas Eve services in 1984.

Editor's comments: Here again is proof that German liberalism is emptying the churches in Germany.

"Not forsaking the assembling of ourselves together, as the manner of some is. . ." (Heb. 10:25).

RELIGIOUSLY-MOTIVATED VIOLENCE, VANDALISM WOULD BE PUNISHED BY PROPOSED BILL

WASHINGTON, D. C. (EP)—A bill recently introduced in the U. S. House of Representatives would impose criminal penalties for damage to religious property and for injury to persons meant to hinder their free exercise of religious beliefs.

The bill, H. R. 4980, would amend federal law to provide penalties—including fines up to \$15,000 and prison sentences up to life—for persons who "deface, damage or destroy any religious real property because of the religious character of that property" or "obstruct by force or threat of force, any person in the enjoyment of that person's free exercise of religious beliefs."

Rep. Dan Glickman (D-Kan.) introduced the bill, which has 31 co-sponsors. He said, "In spite of our nation's willingness to accept and embrace various religions and forms of worship, there remains a minority within our population who see fit to vandalize and destroy religious property and, in the process, to jeopardize the freedom of others to safely practice their religious beliefs."

Glickman added, "There have been many reports of acts of vandalism ties to anti-Semitism in this country, but such attacks have not been limited to the Jewish faith. In fact, a whole range of faiths—including Baptist, Catholic and Episcopal—have been targets of such vandalism. It is, therefore, not a narrow, sectarian problem."

Glickman said that such crimes are serious in and of themselves, but their infringements on the constitutional right of free exercise of religion makes them even more grievous.

"Touch not mine anointed, and do my prophets no harm" (Ps. 105:15).

Missionary

(Continued from page seventeen)

fore take unto you the whole armour of God, that ye may be able to withstand in the evil day having done all, to stand." When we have emptied ourselves of all, then we are to stand even without the sail. For these days we are standing only by His grace. In these last days, His sovereign grace will take us to where the eagles gather.

We have had a couple of visitors this month at our Mission as family members of our number have attended. We have had opportunity to tell others of the Mission work and our purpose. There has been little results in numbers but we know the Mission point is a testimony to them.

There have been many meetings and conferences in the past in which the brethren would like for us to attend and certainly we would like to go. We all need the encouragement in these days and times. As our Lord prospers us, we would like to be able to attend more various meetings in the future.

May our Lord richly bless you all for your prayers and support of the work here. We love and appreciate you all.

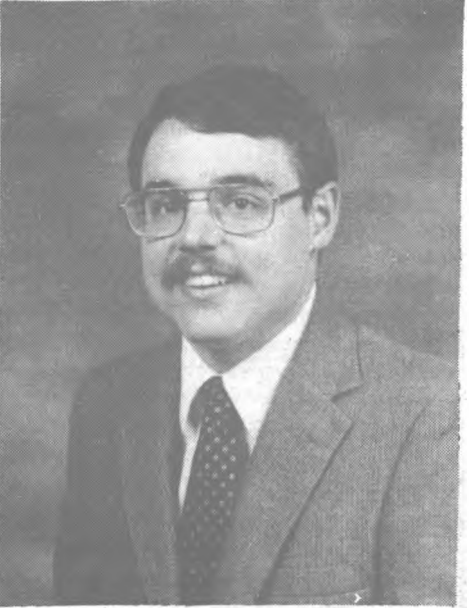
By His Grace,
Mike Channell

FINANCIAL REPORT

Faith B. C., Sacramento, KY	\$ 35.00
Grace B. C., Carlo, IL	200.00
Faith B. C., Lynn, AR	69.63
First B. C., Frankfort, MI	20.00
Harmony B. C., Alton, IL	45.00
Bryan Station B. C., Lexington, KY	50.00
Sov. Grace B. C., Craigsville, WV	25.00
Berea B. C., South Point, OH	10.00
Faith B. C., Leighton, AL (Love Off.)	105.00
Friend (Love Off.)	20.00
TOTAL	\$ 579.63

Sponsoring Church:
Grace Baptist Church
1902 Poplar Street
Carro, Illinois 62914

Home Address:
Mike Channell
Rt. 1, Box 259
Mansfield, Tennessee 38236



**MISSIONARY
TOM ROSS
July - 1986**

Dear Brothers and Sisters in Christ,

We greet you in the name of our great High Priest, Jesus Christ, who ever liveth to make intercession for us. What a privilege it is to draw nigh to God through the shed blood of Jesus Christ.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). I am so thankful to be an Independent Missionary Baptist. It humbles me to think that God has chosen me not only unto salvation, but also to be a member of one of the Lord's churches (I Cor. 12:18). I am happy that we as Baptists are not under bondage to the unholy pope of Rome, or to any of Rome's harlot daughters. Rather, we have Jesus Christ as the head of our churches. We have the truth, and the promise from the Lord Jesus Christ that he would always be with his kind of churches. Along with all these blessings comes responsibility. I believe that we as Baptists have the awesome responsibility of spreading the gospel and the truth of God's Word all over this world. Oh, that we may see the need to be busy about the Lord's work, earnestly contending for the faith, and filling entire cities and countries with our doctrine as the first church did (Acts 5:28).

The month of June was an encouraging one for us in Xenia. Our attendance has been more steady, as we averaged 19 with a high of 25 and a low of 11. Our offerings averaged \$162.00 per week. The people are receiving the truth of the Lord's church as we teach it from the pulpit and have made the *Trail of Blood* booklet available to them.

Again, we thank each church for your prayers and financial support. We are especially thankful to Calvary Baptist Church in Angleton, Texas, who printed and shipped approximately 10,000 tracts free of charge.

We love you in the Lord.
A sinner saved by grace,
Tom Ross

**FINANCIAL REPORT
June - 1986**

RECEIPTS:	
Heritage B. C., Salem, OH	\$ 90.00
West Milton B. C., West Milton, OH	60.00
Grace B. C., Gerogetown, KY	100.00
Bryan Station B. C., Lexington, KY	500.00
Larue Robinson S. S. Class	35.00
Twinbrook Hills B. C., Hamilton, OH	50.00
Twelve Ryan B. C., Warren, MI	25.00
Zion Mis. B. C., Taylor, MI (3 mo.)	300.00
First B. C., Independence, KY	50.00
Berea B. C., Bloomfield, NM	25.00
First B. C., Harrison, OH (2 mo.)	80.00
Grace B. C., Frankfort, KY	25.00
Landmark B. C., Collinsville, IL	50.00
Wilmington B. T., Wilmington, OH	300.00
Wilmington Adult Class (2 mo.)	30.00
First B. C., Alexandria, KY	25.00
Berea B. C., South Point, OH	15.00
TOTAL	1,745.00

EXPENDITURES:	
Salary	700.00
Rent	800.00
TOTAL	1,500.00

Sponsoring Church:
Wilmington Baptist Temple
P. O. Box 245
Wilmington, Ohio 45177

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Missionary

(Continued from page nineteen)

Home Address:
Tom Ross
476 W. Market Street
Xenia, Ohio 45385
(513) 376-5552



MISSIONARY
KENNETH LONG
July - 1986

To the churches of our Lord,

Grace and peace to you from the God of all peace. We are thankful to God for the great things He has done for us and we trust you are enjoying the riches of His grace through our Lord Jesus Christ.

We enjoyed the opportunity that we had to preach His Word and present the works in Nigeria to the Independence Baptist Church of Foristell, Missouri; Harmony Baptist Church of Alton, Illinois; and the Sovereign Grace Baptist Church of Mansfield, Ohio. It was a blessing also to attend and to preach at the Bible Conference hosted by the Sovereign Grace Baptist Church of Mansfield, Ohio.

Still no word from Nigeria concerning the registration of Calvary Baptist Church of Calabar. We hope and pray by our next newsletter we can report that progress has been made.

Satan would have us to believe that when we are delayed in our service to God that this is to our disadvantage and that God has for some reason become idle. And if we are prone to agree with him, then we will naturally become disappointed. And if we are not careful we will become discouraged which will lead to discontentment and depression, and ultimately rebellion. It is at this point that the man of God will either fail miserably in his service to God or will quit altogether.

I have learned by His grace while waiting on Him that delays and even detours are not to our disadvantage nor has God become idle. The delays and detours are to our advantage. The reason we can know this is because God works all things together for good to us who love Him and to us who are the called according to His purpose (Rom. 8:28). It is

through delays that God prepares us more fully for our future service. It is by delays we learn to wait upon God. Detours teach us that we can't trust in our wisdom and we must commit ourselves to Him who has already prepared the paths we are to walk. Disappointments teach us that we are nothing and He is our All in All and He will receive all the glory that is due to Him no matter what we accomplish or don't accomplish. All that is required of us is to do and follow His will with joy and thankfulness. Yes delays and detours are to our advantage and we can profit from them if we will wait upon God and behave ourselves while waiting upon Him.

Remember the following, to ask God when is impatience, to ask Him how is unbelief, and to ask Him why, may be none of your business.

We covet your prayers.

Yours in Christ,
Kenneth Long

FINANCIAL REPORT June - 1986

RECEIPTS:	
Berean B. C., Batesville, IN	\$ 30.00
Bethel B. C., Lawton, OK	40.00
Briar Creek B. C., Williamsburg, KY	250.00
Cedar Creek B. C., Cedarville, WV	94.55
Grace B. C., Bradenton, FL	50.00
Graphic B. C., Mountainburg, AR	25.00
Mem. East Corbin B. C., Corbin, KY	23.16
Mt. Pleasant B. C., Chesapeake, OH	75.00
Naborton B. C., Mansfield, LA	75.00
Philadelphia B. C., Birmingham, AL	50.00
Salem B. C., Washington, IL	50.00
Sov. Grace B. C., Duncan, OK	20.00
The Lord's Church, Goose Creek, SC	25.00
Windsor B. C., Windsor, IL	25.00

Love Offerings:	
Beverly Manor B. C., Washington, IL.	300.00
Independence B. C., Foristell, MO	106.50
Harmony B. C., Alton, IL	75.00
TOTAL RECEIPTS	1,314.21
Brought Forward	319.95
Expenses	850.00
BALANCE 6-30-86	784.16

EXPENSES:	
Living Expense	424.17
Utilities	67.14
Telephone	59.75
Supplies & Postage	32.22
Gas & Auto	47.07
Medical	44.07
Travel Expense	70.58
Contributions	105.00
TOTAL	850.00

PASSAGE FUND:	
Brought Forward	1,314.92
Dessie B. C., Clem, WV	50.00
Unity B. C., Glendon, WV	25.00
Faith B. C., St. Joseph, IL	35.00
Memorial Heights B. C., Perry, GA	100.00
TOTAL	1,524.92

Sponsoring Church:
Beverly Manor Baptist Church
209 Vohland
Washington, Illinois 61571

Home Address:
Kenneth Long
214 Vohland Street
Washington, Illinois 61571
(309) 745-3093

ANNOUNCEMENTS

Meadow Creek Missionary Baptist Church and Pastor Herbert Cade, will have its 6th annual Bible Conference starting at 7:00 p.m. on September 12-14. Various speakers will be on the program. Meals and lodging will be provided by the church. The church will provide lodging for each speaker. For more information write or call Pastor Herbert Cade, General Delivery, Meadow Creek, WV 25977, phone 1-304-466-1411.

The Men's Meeting of the tri-state area will be with the Johnstown Baptist Church, Rock Camp, Ohio, and Pastor George Sherman Aug. 8th at 7:00 p.m. The Monthly Fellowship Meeting will be with the same church and pastor Aug. 23rd at 7:30. Elder Leroy Pack will be the speaker in the fellowship meeting.

The hymn books are at the printers and have been since the last week of June. I do not know when the books will be ready. Be sure that you have sent us the correct address for shipment by United Parcel Service. The price of the books is not known for sure but they will probably be less than \$4.50 each. Some want more books with their money; others want a refund; still others have said keep the money for the work there. If we do not hear from you then we will give you a refund after we ship you the books and have all costs paid.

Don't forget the Bible Conference at Mt. Pleasant Baptist Church, Chesapeake, Ohio, Aug. 29-31.

BEREA BAPTIST BROADCAST FINANCIAL REPORT June - 1986

Beginning Balance	\$ 1,146.65
RECEIPTS:	
Rollynsburg B. C., Talcott, WV	100.00
Berea B. M., Stonington, IL	64.26
Estill Frazier, Colfax, NC	500.00
Living Stone B. C., Barboursville, WV	251.40
Trust Fund, Corbin, KY	115.30
Sov. Grace B. C., Orange, TX	50.00
Briar Creek B. C., Williamsburg, KY	100.00

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Philadelphia B. C., Decatur, AL	50.00
Edward Alvis, Griffin, GA	100.00
Berea B. C., South Point, OH	206.30
Anonymous	50.00
Deposited to divide checks	115.30
Sub Total	1,702.56
TOTAL	2,849.21

EXPENDITURES:	
WGNT - WV	332.00
WFTO-WFTA - MS	125.00
WYWY - KY	125.00
WANO - KY	95.00
WRNO - Foreign	581.00
Berea Bap. Banner (Dividing Check)	46.30
Fisher Missions (Dividing Check)	46.30
Total Expenditures	1,350.60
Bank Service Charge	4.00
ENDING BALANCE 6-30-86	\$ 1,494.61

CORBIN, KENTUCKY REPORT

Beginning Balance	\$ 2,286.36
RECEIPTS:	
Trust Fund, Corbin, KY	57.65
Sub Total	57.65
TOTAL	2,344.01

EXPENDITURES:	
WYWY - June	125.00
WANO - June	95.00
Total	220.00
ENDING BALANCE 6-30-86	\$ 2,124.01

Editor's note: It costs \$528 to pay for the time on WRNO, the station which covers over half of the world, for a four Sunday month, or \$726 a month for a five Sunday month. We are receiving around \$350 a month for the station. Hence unless we can get more support soon we will be forced to drop WRNO by the end of August.

BEREA BAPTIST BANNER FINANCIAL REPORT June - 1986

Beginning Deficit	\$ -18.75
RECEIPTS:	
Sov. Grace B. C., Raleigh, NC	40.00
Chuck Talley, Huntsville, AL	9.00
Leroy Bullard, Albuquerque, NM	200.00
Sov. Grace B. C., Mansfield, OH	25.00
Trust Fund, Corbin, KY	103.95
Elmo Woodson, Sheridan, AR	40.00
Julien B. C., Gracey, KY	25.00
Johnstown B. C., Rock Camp, OH	20.00
Marie Sutherland, Longwood, FL	100.00
Kenneth Long, Washington, IL	100.00
Berea B. C., Bloomfield, NM	75.00
Landmark B. C., Elida, OH	100.00
Briar Creek B. C., Williamsburg, KY	200.00
Sov. Grace B. C., Orange, TX	50.00
Matthew W. Stanley, Beckley, WV	395.00
Berea B. C., South Point, OH	140.00
The Lord's C., Goose Creek, SC	100.00
Hillcrest B. C., Winston-Salem, NC	30.00
John B. Wild, Flint, MI	20.00
Faith B. C., Lawtey, FL	25.00
Burton Pedigo, Sweetwater, TN	100.00
Nellie Creech, New Port Richey, FL	10.00
Sov. Grace B. C., Fulton, MS	50.00
Philadelphia B. C., Decatur, AL	50.00
Philadelphia B. C., Birmingham, AL	100.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Mildred Logan, Avon Park, FL	37.00
George Crawford, Summerlee, WV	20.00
Rollynsburg B. C., Talcott, WV	50.00
Central Ave. B. C., Tampa, FL	25.00
Big Creek B. C., Wayne, WV	100.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
Grace B. C., Corbin, KY	30.00
W. E. Bruton, Austin, TX	40.09
Subscriptions	296.84
Anonymous	285.00
Deposited to divide checks	225.00
Sub Total	3,331.88
TOTAL	3,313.13

EXPENDITURES:	
Printing	516.92
Postage	402.30
Supplies	413.23
Wages	1,291.42
Sanitation	14.00
Composer Payment	216.50
Service Agreement-typewriter	240.00
Service Agreement-Composer	292.50
Fisher Missions (Dividing Check)	125.00
Berea Broadcast (Dividing Check)	100.00
TOTAL	3,611.87
ENDING DEFICIT	\$ -298.74