

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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Is Christmas Christian Or Pagan?

By Jarrel E. Huffman
Duncan, Oklahoma

INTRODUCTION

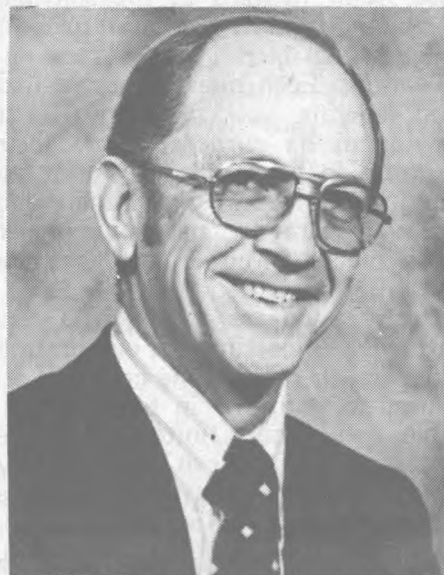
"Thou shalt not follow a multitude to do evil" (Ex. 23:2).

"Learn not the way of the heathen" (Jer. 10:2).

Proposition: The festival of "Christmas" is of pagan origin, has no connection whatever to true Christianity, and teaches lies about Christ and His atoning work.

Contending for the faith once-for-all delivered unto the saints (Jude 3) has both a *negative* and a *positive* element. Negatively, the churches of the living God are to stand against, oppose, and teach against every false doctrine and practice; positively, the Lord's churches are to preach without compromise all the counsel of the Lord (Acts 20:27).

God has not left at our own dis-



Jarrel E. Huffman

cretion as to which doctrines we shall teach and which we shall
(Continued on page three)

The Maniac Of Gadara

By Christmas Evans
(1766 - 1838)

'And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs" (Luke 8:27).

I imagine that this Demoniac was not only an object of pity, but he was really a terror in the country, so terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrid, his wild career, that all the women in that region were so much alarmed that none of them durst go to market.

And what made him still more terrible was the place of his abode. It was not in a city, where some attention might be paid to order and decorum--(though he would sometimes ramble into the city, as in this
(Continued on page four)



Christmas Evans

Mr. Evans was a Welsh Calvinistic Baptist. He was a "self-educated" man and became a power in the pulpit. He turned from a Pedobaptist society to become "a Baptist by conviction." This message on the Maniac of Gadara is from a scarce book of his sermons.

In Search Of An Old Landmark

By Milburn Cockrell

Some of the readers of the BBB have written to me about the position of those who contend for "male authority" in baptism. They want to know just what this teaching is as it is new to them. I am not sure

tial to valid baptism. They further hold that a church which restricts its baptismal agency to formally ordained ministers has forfeited its own authority in determining who shall or shall not be baptized into its membership, and that such a
(Continued on page six)



that I understand completely the position they advocate, although I have read their books and spoken with them concerning these matters to some degree. They essentially say that the baptism of a male church member is just as good as that of the pastor of the church, and that in no sense is an ordained minister essen-



"They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth and in a moment go down to Hell" (Job 21:11-13 improved translation).

ITS HISTORY

Dancing is one of the oldest and liveliest practices in the world. Primitive peoples and ancient civilizations held dance festivals often to their gods. The dance first originated in a savage society where it was utilized

as a prelude to sex orgy. It has not changed much since that time in its modern forms.

The social dance originated in the beer gardens of Germany among lustful men and dissolute women. A man by the name of Gualt originated the waltz in 1627. In an attempt to ruin his sister, he strangled her to death, for which he was beheaded in 1632.

The popular dances of the 1900s came from the North American Creoles and Negroes, or from South
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The End Before Beginning

By Harry King
Ona, West Virginia

(Continued from November issue)

CALLING

"For whom he did predestinate, them he also called."

In order for one to be born again, he must be called by God to do so. This is a spiritual birth and must have a spiritual calling. Both the

calling and the new birth are acts exclusively of God. Man has no part in either. It is just as said here: "For whom he did predestinate, them he also called." God does the calling; God does the saving. God calls only



Harry L. King

those He did predestinate for eternal life--those written in the book of life. Certainly God would not call for salvation someone He did not intend to save. There are many today
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THE BERE A BAPTIST BANNER

Milburn Cookrell, Editor

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THE END BEFORE

(Continued from page one)

preaching and telling people that Jesus died for everyone, and that anyone and everyone is called by God, and according to their own will they can accept or reject the calling. They claim that man has within his power to execute his own will in making his own choice, and that God does not know until man makes his decision who is going to be called.

The Word of God abounds in Scriptures to refute these elementary claims. John 6:44; Acts 2:39; John 6:16; John 1:3; Heb. 4:11, and multiplied more show the fallacy of such errors. The successive and progressive movements of God in the lives of His chosen ones, as attempted to be emphasized in this article, should be sufficient to clarify these misunderstandings. Believing the Word of God just as it is will eliminate such problems.

There is a proclamation of the Word of God which goes out to everyone without exception. This is the gospel heard abroad by God's called preachers and other men of God who He has assigned this task. It is the message of the death, burial, and resurrection of Jesus Christ for the remission of sins. It is the same message that God takes to the hearts of His foreordained people, the vessels of mercy, and calls them to receive the new birth. It has no effect of saving grace or drawing power on any of the vessels of destruction, those whose names were excluded from the lamb's book of

life. It only serves to make them guilty before God, and further justifies their condemnation to eternal death.

Being born again, or born of the Spirit, is an act of God in granting His saving grace to a foreordained sinner. The greatest of all mysteries takes place in this concealed secret of God. All whose names were written in the book of life have, or will definitely have, this experience. It is a spiritual movement of God which none can understand. We know the results, and also that it is a work exclusively performed by God when the blood of Jesus Christ, the body of Jesus Christ, the death of Jesus Christ, and the resurrection of Jesus Christ, in their separate and joint attributes, as required to be a part of the new birth, are all imputed to the sinner, as being a sufficient substitute through the faith of God himself, to forgive him of all sins, past, present, and future and to redeem him from a state of eternal death to a state of eternal life.

Romans, Chapter 10, Verses 9-10 contain all of these substances of Jesus which are assembled within the heart of man as God performs in him the new spiritual birth. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

At first view, these verses appear to be an act of man and is performed completely by his human facilities. But remembering such informative Scriptures as Ephesians 2:8-9 which states: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." By this we know we must look for something other than the works or efforts of man to grasp the content of these verses. We must look past the human element.

Verse 9 tells us that first there is a belief in the heart unto righteousness. It makes a man righteous. We, therefore, look to the belief in the heart for that which produces righteousness. Whether this heart is that organ which pumps blood, or if it is at some other location in the body has no bearing on what occurs there. It still is a place where we have no voluntary control. How does one believe in his heart? Can he contact that heart and make it do anything? Can one make it believe or not believe? Certainly not. Since righteousness comes only by being born again, and receiving the imputed righteousness of Jesus Christ, then this belief in the heart is God working in it and performing that new birth. He is bringing together all of the requirements for salvation which was wrought by Jesus Christ, and imputing them to the life of that man in such a way as to make him a new creation.

He now confesses with his mouth the Lord Jesus. Jesus is now the

Lord of his life. In confessing Jesus, he acknowledges that the salvation which has been granted to him was made possible through the sacrificial death and the resurrection of Jesus Christ.

JUSTIFICATION

"For whom he called, them he also justified."

Each of these steps are successive in order. They have a perfect order, but each one is directed to, and dependent on the spiritual birth as discussed under "calling." All of them are purposed to conform those in the book of life to the image of Jesus Christ. The new birth originates in Jesus Christ, therefore all of the steps are enjoined in Him. The first two point forward to the spiritual birth, and the last two point back to the spiritual birth in their literal applications. Each one has a specified and separate work to perform as it relates to its purpose. As to their purpose in conforming the elect to the image of Jesus Christ there can be no separation; neither a higher value placed on either, as all are one in purpose.

Justification, as are all of God's virtues, is impossible for exploration to reach its depth. One can only attempt to define it in terms impossible with man's finite and feeble vocabulary. One can pursue only what the Word of God reveals. We know that it is an act of God provided in Jesus Christ and accomplished through His death, burial, and resurrection from the dead. Some of God's attributes mentioned in the Scriptures which bear upon justification are: grace, faith, Christ's blood, Christ's name, and Christ's resurrection. Others are also mentioned, and still others implied. These also are enjoined in Jesus Christ and are inseparable.

Our main interest in justification is the effect it has on those names in the book of life. It grants to each one there the spiritual birth, and imputes the righteousness of Jesus Christ. No longer is he guilty of sin, but his former sins have been blotted out and not visible, even by the eyes of God. He is seen of God, not as a pardoned sinner, but as a saint who has never committed a single sin, even before he was born of the Spirit. Not only is he seen as never having sinned, but his spiritual life is immune to sin. In speaking of the spiritual man in his justified state, I John, Chapter 3, Verse 9 states: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Therefore, man has reached the state through justification where he is conformed to the image of Jesus Christ, to the point of sinless perfection in his spiritual life. Do not be misled by this, as man still remains in his human body which is subject to sin, and does sin. The body is not born of the Spirit and is not justified. It is only the spiritual man inside the body which is sinless and justified. Concerning the state of the body, Romans, Chapter 8, Verse 23 states:

"...even we ourselves groan within ourselves, waiting for the adoption to wit, the redemption of our body." (This will be discussed under "Glorification") After the new birth, the sins of the body are not counted against the spiritual man. The spiritual man is born of God and is a new creation, a sinless creation.

GLORIFICATION

"For whom he justified, them he also glorified."

The final phase of conforming to the image of Jesus Christ, those written in the book of life is glorification. This virtue is also in Jesus Christ's death, burial, and resurrection, and was accomplished through the new birth. Throughout the life span of every person, he lives in a temporal body which is subject to death. This human body is never born of the Spirit but remains under the death penalty of sin which it received from its father, Adam, and it continues sinning throughout its life time; so the body must pay the penalty for its sins by death.

Through this precious glorification process of God, He replaces the old dead body with a new spiritual body. At the time appointed by God, a new body will be resurrected from the same grave where the natural body was buried. This new body will be one which is conformed to the image of Jesus, which was promised before the world began. It will be like the body of Jesus when He came forth from the grave at His resurrection. Therefore, it will be perfect in all aspects. It will be sinless and eternal. Death will have been destroyed and will have no further dominion. This new body will continue in the presence of God and Jesus Christ as eternity continues its endless course. This is the state of glorification, the last state which God foreordained for them whose names He wrote in the Lamb's book of life before the foundation of the world.

Confirming Scriptures on "glorification": Resurrection, Romans 6:5; I Corinthians 15:35-58, I Thess. 4:16. New Body, Phil. 3:20,21. Eternal

(Continued on page three)

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THE END BEFORE

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Body, I Corinthians 15:42-49. Like Jesus, I John 3:2. No Death, Romans 8:2, John 11:26. Natural Man, I Corinthians 2:14. God's Servant, Rev. 22:3.

In all of these progressive movements during the process of God in bringing His chosen people to be conformed to the image of Jesus Christ, there is no relinquishing of any man's responsibilities to believe on Jesus Christ. As difficult as it is in trying to reconcile the effectual calling of God with human responsibility, it still remains true that both are intertwined with God's creative purposes in forming vessels of honor and vessels of dishonor.

The book of life surfaces again in Revelation, Chapter 20. This chapter gives an account of events at the end of Christ's thousand years of personal reign on the earth, at which time Satan is cast into the lake of fire, and all traces of sin are eradicated from the earth. In preparation of the new earth as stated in Revelation, Chapter 21, Verse 1: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

When God created Adam and set him in dominion over the earth, he sinned and plunged the earth into sin. Before Adam sinned, God told him to multiply and replenish the earth (Gen. 1:28). If he had not sinned, he would have fathered children who would never have died but would have lived forever, as quoted before, "the penalty of sin is death." This was God's intended purpose, and it will still be accomplished. After Adam sinned, it became necessary for God to redeem His chosen people from the penalty of eternal death, which He did through these processes described in this article. After this earth is cleansed from sin and a new earth brought into being, God will then complete His plan for a perfect earth, and populate it with an ever increasing people who are sinless and who will live forever, as God said in Isaiah, Chapter 9, Verse 7: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

God's purposes cannot be prevented. He is going to accomplish His decrees which He made for the earth and for man when He created him.

Revelation, Chapter 20, Verses 12 and 15 states: "And I saw the dead, (resurrected from dead) small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead (again resurrected from dead) were judged out of those things which were written in the books, according to their works. And whosoever was not found written in the book of life was

cast into the lake of fire."

In clarifying resurrections, John, Chapter 5, Verse 29 states: "And shall come forth; (from graves) they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

Two different resurrections are pointed out in these verses: the resurrection of life are those whose names are written in the book of life, and the resurrection of damnation are those who are not written in the book of life. Two resurrections at two different times.

The ones who are written in the book of life are already resurrected and gone to be with the Lord, but those who are standing before the great white throne here have just risen from the graves, and are those not written in the book of life. They have not been saved during their life span on earth, so they are resurrected for damnation, as quoted before, in accordance with God's purpose.

As quoted from Revelation Chapter 20 above, a search was made in the book of life which was open before the throne of judgment. The names of these people were not found there. They, therefore, were judged out of the other books, which contain the record of their past lives, and they were judged accordingly. Their names not being found in the book of life was evidence that they were vessels created for God to show His wrath in them, and were fitted for destruction; therefore, they were cast into the lake of fire. This is the second death, the eternal death.

In conclusion, it is rightfully said that those who are born only once, die twice (physical and spiritual); and those who are born twice, die only once (physical).

CHRISTMAS

(Continued from page one)

oppose. We are to oppose *all* the false and stand for *all* the true. And while many people feel that they do this, such is not the case in all matters.

It is always easy on the flesh to go downstream with the crowd. In this course there is no friction, opposition, or criticism. The conscience may at times give a twinge of remorse, but this is soon passed off with the excuse, "Everybody is doing it," or "Don't rock the boat," or "Try not to be too narrow-minded." Such are the subtle suggestions of Satan to bring all men into submission.

Contrariwise, it is always difficult to swim upstream, to go against the majority, and to suffer criticism. The flesh is repulsed at this. It wants to be liked, bragged on, and flattered.

Let us illustrate this principle: true Baptists have no trouble contending for immersion only in baptism, though the masses believe otherwise. Why? Because the enemies of truth are willing to let everyone have his own belief. So, Baptists preach immersion while Methodists and others

preach sprinkling. No big deal is made as it was in history. So Baptists can contend for this Biblical truth without getting rebuffed—at least for the most part.

But when we approach the highly emotional subject of pagan feast days which have been brought over into Christendom, the situation is far different. If a child of God takes the position that no born-again person should celebrate the festival of "Christmas," he has at once trampled on the feelings, opinions, and prejudices of the masses. The world may say little about baptism, but it will have a lot to say about Christmas.

The bottom line, then, is simply this: Christmas is either Christian or it is pagan: it is either scriptural or unscriptural; it is either right or it is wrong; it either honors God, Christ, and Scripture, or it does not. This is the issue and the *only* issue. In other words, we must approach this study from *facts*, not *feelings*.

Most, if not all, Americans get sentimental and starry-eyed at this time of the year. Why shouldn't they? They have been fed on this meal of Santa Claus, reindeer, mistletoe, trees and decorations, and the exchange of presents since early childhood! Why shouldn't they like it? It is as much a part of the American system as Chrevolet and apple pie. So we are not saying that a feeling of sentimentalism does not come over all this time of the year. With the millions spent by merchants to advertise such, the big promotion on T. V. and other media, no American is spared the big push for this day—beginning before Thanksgiving and running its course around January 1.

But is all of this right to do? Is it right for Bible-believing, born-again, children of God to practice? From ancient times the heathen have practiced their feast days. We do not propose to stop them, nor would we try to do so. But do the regenerate have a right to fall in with the heathen on these occasions—that is, Easter, Halloween, and Christmas?

It is a basic tenet of the Christian religion that if a doctrine or practice can be substantiated by a "thus saith the Lord," it is right to do so; if not, it is wrong. No born-again person would want to argue with this.

But wait a minute, someone says: "I observe Christmas, and I'm not a heathen." "I put up a Christmas tree, send Christmas cards, exchange presents, sing carols, and the rest, but I know the difference." "I know there is no real Santa Claus, though I tell my children there is one." "I observe the day as a parent and a citizen, not as a pagan." "I don't feel there is any Bible precept broken by my actions."

Now, I do not doubt for a moment that many born-again people observe all the trappings of Christmas. For myself, I was reared in this atmosphere; in ignorance I reared my children in the same. But as God gradually brought me to the truth about this observance, I was made to see the error associated with it, and purposed by the grace of God to discard it. I was not the first one to do so, and I trust will not be the last.

As before stated, going upstream and against the current is not the easy way to go. Those parents with children have a very hard time. However, those with very small children can teach these the truth about Christmas before they get ingrained with the practice. And while it is an *individual* matter, it is also a *doctrinal* matter. The observance of any day, practice, or doctrine foreign to or in contradiction to the Word of God is sinful. Thus, the pagan festivities surrounding Christmas are not innocent. Ignorance will not lessen the teaching of the "Christ-mass." Rationalism (the idea that I can do this in the right sense without offending God) will not work.

To be honest with you (and I trust you want honesty, not rationalism), a clean break from these festivities is the *only* way out. I know it will not be easy; I know that kinfolk and neighbors will not understand; I know that it will be difficult at times on the children. But I also know this: WE ARE GOING TO MEET GOD AT THE JUDGMENT, NOT SAINT NICK! We are going to give an answer for everything we have done—good or evil (II Cor. 5:10).

So the whole matter comes down to the PROPOSITION: IS CHRISTMAS CHRISTIAN OR PAGAN? IS IT TRUE TO THE BIBLE OR NOT? DOES IT HONOR CHRIST AND HIS ATONING WORK, OR DOES IT TEACH CONTRARY?

With these points in mind, let us investigate the subject before us: IS CHRISTMAS CHRISTIAN OR PAGAN?

I. THE MEANING OF THE WORD "CHRISTMAS"

Webster says of the word that it is from the Middle English *Christe-masse*, the Old English *Christes mæsse*, and literally, Christ's mass" (p. 148). Thus, the word means, "The mass of Christ," and has reference to a pagan feast day of Roman Catholicism. And the Catholics got this from the pagan Greeks and Romans, and they from the ancient Babylonians and Nimrod.

What, then, is the "mass"? Let the Catechism of the Council of Trent, speak: "As often as the commemo-

(Continued on page four)

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CHRISTMAS

(Continued from page three)

ration of this victim is celebrated, so often is the work of our salvation promoted, and the plenteous fruits of that bloody victim (Christ on the cross) flow in upon us abundantly, through this UNBLOODY SACRIFICE" (*One Hundred Texts* by T. C. Hammond, p. 215). Thus, the "mass" is an UNBLOODY sacrifice, performed by the priests of the Catholic Church.

The "mass" concerns the doctrine of *transubstantiation*. In this teaching the Catholic Church says that in the "mass" the elements (bread and wine) are changed literally into the body and blood of the Lord. Such a teaching is erroneous and without Biblical foundation.

Is there anything wrong with this? Much, every way. First and foremost, Christ died *once-for-all* for the sins of His people (Heb. 9:26; 10:14). The "mass" says He must be crucified over and over again to be efficacious in salvation. This practice is certainly not innocent. Rather, it is one of the most blasphemous practices ever concocted by the Devil and pawned off on unsuspecting humanity.

The observance of the "mass" belittles Christ and minimizes His all-sufficient work in redemption (Matt. 1:21). At its very heart it is Arminian--the humanistic scheme that man can in some way be his own Savior.

It is no doubt true that many Americans (and within this group many professors) do not know what "Christmas" means. But ignorance is no excuse. When God reveals to His elect ones of the seriousness of the situation, it is imperative that they make a clean break with "mystery Babylon."

There are still many Baptists in the world who stand unflinchingly against the claims of Catholicism and Protestantism. They would be horrified if you suggested to them that they promoted Catholic doctrine in any way. But is it not true, that these same Baptists who promote "Christmas" (the mass of Christ) and join hands with others who do the same, are guilty of promoting a false doctrine?

Remember: when Israel came out of Egypt, they were plagued during the long 40 years of wandering, and even after entering Canaan, by the fact that they did *not* make a clean break with Egypt and her evil practices. It was not enough to leave Egypt; their evil practices also had to be hated and abandoned.

II. THE ORIGIN OF SANTA CLAUS

The origin of this supposed "Jolly Old Saint Nick" should be enough to raise the eyebrows of all those who name the name of Christ. Webster says: "Modification of the Dutch *Sinterklaas*, alternative of *Sint Nikolaas* (Saint Nicholas), 4th century bishop of Myra, Asia Minor and patron saint of children: the religious and holiday spirit of Christmas

personified" (p. 763).

Thus, as the word "Christmas" is of Catholic origin, so is the word "Santa Claus." This is not a matter of conjecture or guess, but a fact of history, attested to by all reliable historians.

Various names are associated with this character of the red suit and long white whiskers. He is known by *Santa Claus* to Americans; in other countries he is known as *Saint Nicholas*. In Germany he is known as *Kriss Kringle* (Christ child).

Who was this *Saint Nicholas* alias *Kriss Kringle* alias *Santa Claus*? In history, Nicholas was the Catholic bishop of Myra in Asia Minor about 325 A. D. Another fact we know of him is this: In 1087 certain Italian merchants and sailors set out to take his body from his tomb in Asia Minor. They placed it in a new shrine in Bari, Italy.

Now let us investigate some of the many myths which have grown up around this person in the last 1600 years:

1. Mythology describes him as a person who knew above all else how to give. This myth reveals itself in one of the tunes which speaks of him: "He knows if you've been bad or good, so be good for goodness sake."

2. Another fanciful story is one of a sailboat caught in a terrible storm. A figure appeared, and in an instant the storm subsides. After returning safely to harbor, the sailors realize that it was Nicholas who saved them. Even today in the islands of Greece and Asia Minor, tiny shrines and chapels dot the landscapes, dedicated to St. Nicholas who has saved someone from a narrow escape at sea.

3. These stories spread through the years. His name spread with the Russians who traded with Constantinople in the ninth century. They returned home with these wonderful tales. Soon he was made a patron saint in Russia, and many nobles and Czars were named Nicholas. So in Greece where he is a patron saint, Nicholas is the most popular name for boys.

4. As his popularity grew in the western world, a new way of relating his deeds was developed. He took on the emphasis of the father figure and secret giver of gifts along with the omniscient corrector of evil. In this new way, he made appearances to convents, schools, and homes. Since he could not be at all places at once, certain "apparitions" of St. Nicholas were thought to appear. (Note: compare this with the modern idea that "Santa Claus" can be in many places at the same time).

5. From this ancient superstitious climate has come the modern "Saint Nick." As one writer has put it: "Dress up the Spirit Creator in a snowsuit. Change his pointed Bishop's mitre for a fool's cap and let him chuckle his way into our lives. Topsy on spirits, rather than the Spirit, he now comes, not from the heavens to touch the earth but let him come from some far geographical point, the North Pole. No

longer is he in the company of angels and saints, but he is surrounded by elves" (*Your Church*, November-December, 1976).

In pagan worship, the main objects of worship were the "mother and child." Yet, the "father-God" was also worshipped. In Egypt, for instance, the "father-God" was called *khons* or *khonos*. This name, *khonos*, means "hunter" or "god of the chase." Scholars feel that all of this runs back to NIMROD, "a mighty hunter before the Lord" (Gen. 10:9).

So widespread has the myth of "Santa Claus" grown, that the Japanese have made him of equal rank among the seven gods of "good luck," and have raised him to the rank of deity.

Having said all of this, can you as a parent say with a clear conscience before God that "Santa Claus" and "Christmas" are innocent myths which hurt none and harm no truth? R. F. Becker in his booklet, "The Truth about Christmas," says, "Perhaps some well-meaning but untaught Christian will say, 'We only keep Christmas to give the children a good time.' He then sets forth the following questions to be pondered:

1. If you are a Christian how can you teach your little ones to delight in and love a Christmas tree which actually is a pagan symbol of sun and serpent worship?

2. How can you before the all-seeing eye of God tell your children the lie about Santa Claus and his reindeer? You should read Rev. 21:27. Do you think that the God who holds our destiny in His hand will preserve the freedom of our future generations if we make them a nation of liars?

3. How can you have the brazen boldness to tell your children you are a Christian and then connect pagan idolatry to the story of the birth of Christ?

4. How can you help a bewhiskered clown dressed like a dunce, who is hired by some commercial establishment to lie to children all day long, betray your own trusting child into a maze of falsehood to save your face before Christmas idolaters?

5. How can you expect your children to have any confidence in whatever you teach them, when they find you have lied deliberately to them for years about Christmas and Santa Claus--and during those years you punish THEM for telling untruths?

6. Does not your heart smite you as you think of them growing up in servitude to the pagan observance and celebrations of Rome, instead of the real truth of the gospel of Christ?

7. How can you have the shameless boldness before God, to teach your children paganism and the Word of God at the same time? Do you expect that God will spare a people, whose chief delight is to make a mock of the birth of His Son?

8. Does not your conscience accuse you as you combine the story

of our adorable Saviour with the Roman heathen idol, the Christmas tree of Baal-Berith?

9. How can you expect your children to believe you, that they must worship Christ alone, if they see you indulge in an annual festival which had its beginning among the devil worshippers of ancient Chaldea?

10. How can you expect your children to believe your witnessing to them about Christ when he finds out you have been lying to him about Santa Claus and his reindeer, etc.?

11. Do you believe that a festival season that not only came to us through Rome from Babylon, but itself is a system of perpetual lying to little children, is of God?

12. Can you teach your children to honor the Lord and the Lord's Day and then help them engage in honoring a heathen god, Baal-Berith, Christmas tree and all the God-dishonoring observances connected with it?

13. How can you tell your children with a clear conscience that you are a child of God yourself when they annually watch you celebrate Romish Christmas, and lie to them like a child of the Devil? See Matt. 7:20; Prov. 22:6. (pp. 31-34).

(Continued in January issue)

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THE MANIAC

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case). It was not in a town, or village, or any house whatever, where assistance might be obtained in case of necessity; but it was among the tombs, and in the wilderness,--no far, however, from the turnpike road. No one could tell but that he might jump at them, like a panther and scare them to death. The gloominess of the place made it solemn and awful. It was among the tombs--where, in the opinion of some, all witches, corpse-candles, and hobgoblins abide.

One day, however, Mary was determined that no such nuisance should be suffered in the country of the Gadarenes. The man must be clothed, though he was mad and crazy. And if he should, at any future time, strip himself, tie up his clothes in a bundle, throw them into the river, and tell them to go to see Abraham, he must be tied and taken care of. Well, this was all right--no sooner said than done. But, so soon as the fellow was bound with chains and fetters, Samsonlike, he broke the bands asunder, and could not be tamed.

By this time, the devil became offended with the Gadarenes, and in a pout he took the Demoniac away, and drove him into the wilderness. He thought the Gadarenes had no business to interfere and meddle with his property; for he had possession of the man. And he knew, that "a bird in the hand is worth two in the bush." It was probable that he wanted to send him home; for there was no knowing what might happen now-a-days. But there was too much

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THE MANIAC

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matter about him to send him as he was; therefore, he thought the best plan would be to persuade him to commit suicide by cutting his throat. But here Satan was at a non-plus--his rope was too short--he could not turn executioner himself, as that would not have answered the design he has in view, when he wants the people to commit suicide; for the act would have been his own sin, and not the man's. The poor Demoniak, therefore, must go about to hunt a sharp stone, or any thing that he could get. He might have been in search of such an article, when he returned from the wilderness into the city whence he came, when he met the Son of God.

Jesus commanded the unclean spirit to come out of the man. "And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not." Here is the devil's confession of faith. The devils believe and tremble, while men make a mock of sin, and sport on the brink of eternal ruin. To many of the human race, Christ appears as a root out of dry ground. They see in Him neither form nor comeliness, and there is no beauty in Him that they should desire Him. Some said He was the carpenter's son, and would not believe in Him; others said He had a devil, and that it was through Beelzebub the chief of devils, that He cast out devils; some cried out, "Let Him be crucified--let Him be crucified"; and others said, "Let His blood be on us and on our children." As the Jews would not have Him to reign over them; so many who call themselves Christians, say that He is a mere man: as such, He has no right to rule over their consciences, and demand their obedience, adoration, and praise. But Diabolus knows better--Jesus is the Son of God most high.

Many of the children of the devil, whose works they do, differ very widely from their father in sentiment respecting the person of Christ.

Jesus commanded the legion of unclean spirits to come out of the man. They knew that out they must go. But they were like Scotchmen--very unwilling to return to their own country. They would rather go into hogs' skins than to their own country. And He suffered them to go into the herd of swine. Methinks that one of the men who fed the hogs, kept a better look out than the rest of them, and said, "What ail the hogs? Look sharp there, boys--keep them in--make good use of your whips. Why don't you run? Why, I declare, one of them is gone over the cliff! There goes another! Drive them back." Never was there such running, and whipping, and hallooing; but down go the hogs, before they were aware of it. One of them said, "They are all gone!" "No, sure, not all gone into the sea!" "Yes,

every one of them--the black hog and all! They are all drowned!--the devil is in them! What shall we do now!--what can we say to the owners?" "What can we say?" said another. "We must tell the truth--that is all about it. We did our best--all that was in our power. What could any man do more?"

So they went their way to the city, to tell their masters what had happened. "John, where are you going?" exclaimed one of the masters. "Sir, did you know the Demoniak, that was among the tombs there?" "Demoniak among the tombs!--Where did you leave the hogs?" "That madman, sir-----" "Madman!--why did you come home without the hogs?" "That wild and furious man, sir, that mistress was so much afraid off-----" "Why, John, I ask you a plain and simple question--why don't you answer me?--Where are the hogs?" "That man that was possessed with the devils, sir-----" "Why, sure enough, you are crazy!--you look wild!--tell me your story, if you can, let it be what it may." "Jesus Christ, sir, has cast out the unclean spirits of the Demoniak; they are gone into the swine, and they are all drowned in the sea; for I saw the tail of the last one?" The Gadarenes went out to see what was done; and finding that it was even so, they were afraid, and besought Jesus to depart from them.

How awful must be the state and condition of those men who love the things of the world more than Jesus Christ!

The man out of whom the unclean spirits were cast, besought Jesus that he might be with Him. But He told him to return to his own house, and show how great things God had done unto him. And he went his way, and published throughout the whole city of Decapolis, how great things Jesus had done unto him. The act of Jesus, in casting so many devils out of him, was sufficient to persuade him that Jesus was God as well as man.

I imagine I see him going through the city, crying, "O yes! O yes! O yes! Please to take notice of me, the Demoniak among the tombs. I am the man who was a terror to the citizens of this place--that wild man, who would wear no clothes, and that no man could bind. Here am I, now, in my right mind. Jesus Christ, the friend of sinners, had compassion on me. He remembered me, when I was in my low estate: when there was no eye to pity, and no hand to save. He cast out the devils, and redeemed my soul from destruction."

Most wonderful must have been the surprise of the people, to hear such proclamation. The ladies running to the windows: the shoemakers throwing their lasts one way and their awls another, running out to meet and to converse with him, that they might be positive there was no imposition: and finding it to be a fact that could not be contradicted. O, the wonder of all wonders! Never was there such a thing!--must, I think, have been the general conversation.

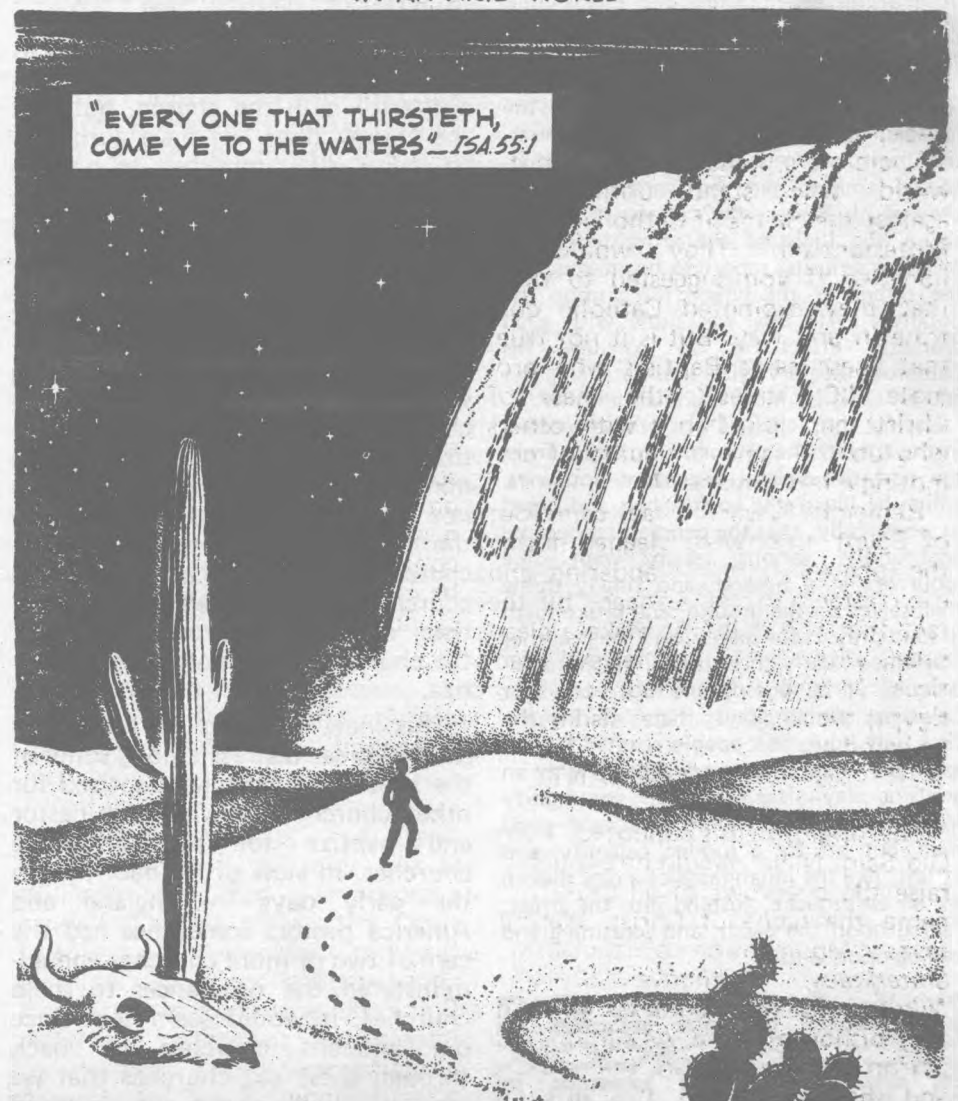
And while they were talking, and every body having something to say, homeward goes the man. As soon as he came in sight of the house, I imagine I see one of the children running in, and crying. "O, mother! Father is coming: he will kill us all!" "Children, come all into the house," said the mother. "Let us fasten the doors. I think there is no sorrow like my sorrow!" said the broken hearted woman. "Are all the windows fastened, children?" "Yes, mother." "Mary, my dear, come from the window: don't be standing there." "Why, mother, I can hardly believe it is father! That man is well-dressed." "O yes, my dear children, it is your own father. I knew him, by his walk, the moment I saw him." Another child, stepping to the window, said, "Why, mother, I never saw father coming home as he does today. He walks on the foot-path, and turns round the corner of the fence. He used to come towards the house, as straight as a line, over fences, ditches, and hedges; and I never saw him walking as slow as he does now."

In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says, in a low, firm, and melodious voice: "My dear wife, if you will let me in, there is no danger. I will not hurt you. I bring you glad tidings of great joy." The door was reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he said: "I am come to show you what great things

God has done for me. He loved me with an eternal love. He redeemed me from the curse of the law, and the threatenings of vindictive justice. He saved me from the power and the dominion of sin. He cast the devils out of my heart, and made that heart which was a den of thieves, the temple of the Holy Spirit. I cannot tell you how much I love the Saviour. Jesus Christ is the foundation of my hope, the object of my faith, and the center of my affections. I can venture my immortal soul upon Him. He is my best friend. He is altogether lovely--the chief among ten thousand. He is my wisdom, righteousness, sanctification, and redemption. There is enough in Him to make a poor sinner rich, and a miserable sinner, happy. My food is His flesh and blood; His righteousness is my wedding garment; and His blood is efficacious to cleanse me from all my sins. Through Him I can obtain eternal life; for He is the brightness of the Father's glory, and the express image of His person--in Whom dwelleth all the fullness of the Godhead bodily. He deserves my highest esteem, and my warmest gratitude. Unto Him who loved me with an eternal love, and washed me with His own blood--unto Him be the glory, dominion, and power, for ever and ever! for He has rescued my soul from Hell: He has plucked me as a brand from the burning: He has taken me out of the miry clay, and out of a horrible pit: He has set my feet upon a rock, and established my goings, and put in my mouth a new song of praise and glory to Him!

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IN AN ARID WORLD



THE MANIAC

(Continued from page five)

Glory to Him for ever! Glory to God in the highest! Glory to God, for ever and ever! Let the whole earth praise Him! yea, let all the people praise Him."

It is beyond the power of imagination to conceive the joy and gladness of this family. The joy of seafaring men, delivered from being shipwrecked: the joy of a man delivered from a burning house: the joy of not being found guilty, to a criminal at the bar on trial for his life: the joy of a condemned malefactor receiving pardon: the joy of freedom to a prisoner of war: is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction; for it is a joy unspeakable and full of glory.

In speaking from these words,

I. We would notice Christ's mission into the world to destroy the works of the devil.

II. His qualifications for that important work: He is both God and man--the Son of God most high.

III. The awful state and condition of those people, who love the things of the world more than Jesus Christ--who join the Gadarenes, in saying unto Christ, Depart from us.

Explanatory note:

Wherever Christmas Evans preached, the people flocked by thousands to hear "the one-eyed man of Anglesea." It was on one of his visits at an associational meeting in South Wales that he preached this effective sermon on the demoniac of Gadara. The meeting had been in progress three days. Several discourses had been delivered with little or no effect. Christmas Evans took the stand, and announced as his text the evangelical account of the demoniac of Gadara.

The preacher described the interview, the miracle, the happy change in the sufferer, the transporting surprise of his long afflicted family. Then, shifting the scene, he showed his hearers the catastrophe of the swine, the flight of the affrighted herdsmen, his amusing report to his master, and the effect of the whole thing upon the populace. All this was done with such dramatic effect as to convulse his numerous hearers with alternate laughter and weeping for more than half an hour.

Having thus elicited on intense interest in the subject, he proceeded to educe from the narrative several important doctrines, which he illustrated so forcibly, and urged so powerfully, that the people first became profoundly serious, then wept like mourners at a funeral, and finally threw themselves on the ground, and broke forth in loud prayers for mercy; and the preacher continued nearly three hours, the effect increasing till he closed. One who heard that powerful sermon says, that, "during the first half hour, the people seemed like an assembly in a theatre, delighted with an amusing play; after that, like a community in mourning, over some great and good man, cut off by a sudden calamity; and at last, like the inhabitants of a city shaken by an earthquake, rushing into the street, falling upon the earth, and screaming and calling upon God!"

IN SEARCH

(Continued from page one)

position takes baptism out of the hands of the church and makes it a preacher ordinance. They also totally reject the need at any time of a church calling upon an elder in another church to baptize for them. In their opinion this is not the baptism of the New Testament and is invalid.

They have a tendency to misrepresent the views of their opposers. They imply that the Editor and others believe in "preacher authority in baptism." In fact this is a misnomer and they know better. What the Editor and others believe is that the authority to baptize is shut in the church in this age but that a church is limited in its administration of baptism to its ordained officials. We also grant that when it is impossible to secure an ordained minister that a deacon could baptize without the act being invalid, although we do not think this is the ideal situation.

Their theory is inconsistent in a number of ways. They insist that a church member has no privileges outside of his own church, but then they preach in other churches, have other preachers to preach for them, assist other churches in ordaining ministers and deacons, etc. They say they believe in "male authority" in church baptism, but then say that if a church uses its ordained pastor, a male member, that she has forfeited her New Testament church status. They contend that there is need for "male authority" and no necessity for a church to baptize through its officials, but then proceed to use the ordained minister of their church to baptize for them. They say that the authority is in the church, but that the church does not have authority to invite other ministers to baptize for her. They say that it is wrong to write in a paper that a church should baptize through its ordained officials, but that there is no great evil in practicing numerous cases of what they call "preacher authority in baptism" on the mission field--coming very near saying that there is no sin but a doctrinal sin. They maintain that any church who has an ordained minister to baptize for them, who is not a member of the church doing the baptizing, is practicing "extra-church" baptism, although the church has authorized such a baptism, and, according even to them, the church has the authority to baptize.

This new teaching of theirs has created great distress among some of the brethren who have baptized for other churches, or who now pastor and baptize for two or more churches. In view of the fact that in the early days in England and America pastors sometimes had the care of two or more churches and administered the ordinances to these churches, it would seem that since our modern churches go back through these old churches that we are all just about un-churched

according to them. I shall prove in this article what I said about pastors baptizing for other churches being a custom in times past.

THE WELSH BAPTISTS

It is the position of J. Davis, the Welsh Baptist historian, as well as that of the Editor, that the Baptists of Wales existed from the apostolic age until a number of their churches came to America. History demonstrates that the Welsh Baptists believed that a church should baptize its converts through its ordained officials. They also saw no evil in an ordained official from one church baptizing for another church when the occasion demanded it. They stood by the old landmark of their fathers.

One of their greatest historians was Joshua Thomas (1719-1797). He wrote of the Swansea Baptist Church in the 1700s concerning their pastor, Griffith Davis: "After that the care of the church fell more entirely on the pastor. . . . He was invited by other churches to baptize. . . ."

In giving the history of the Baptist Church at Rhydwlil Carmarthenshire he writes: "It is recorded, that in 1690 Mr. James James administered the ordinance of Baptism. In the list of names in 1689 he is called an Elder, but living in Cardiganshire, Mr. George Jones was his Senior. It is supposed they both had been ordained assistants for some years before, and also Mr. Evan David."

Again of the Baptist Church at Thydwilil he writes: "This sorrowful affair happened at Rhydwlil in 1769. They were reduced to the necessity of looking out for a pastor. They applied to Mr. George Rees, a colleague to the last at Llangloffan, they had been both ordained there the same time. He came occasionally to supply and administer ordinances. Others also assisted while in that situation. Mr. Rees was invited to the pastoral care; but his own church was not quite willing to spare him, though they had others. In 1771 he engaged to preach and administer ordinances to them as an occasional necessary supply, for some time, with the consent of Llangloffan church: but without a dismission. Thus it continued until 1775, when a dismission was at last granted: and he took their pastoral care. . . ."

Here is a clear-cut case of the pastor of one church baptizing for another church where he was not a member. No Baptist then said it was heresy. It was looked upon as being orderly and scriptural when a church had no pastor. This church did not believe in "male authority" in baptism; they did not authorize a male member to baptize since they had no pastor. Rather, they sought the pastor of another church to administer the ordinances to them. Please remember that our succession goes from America back to Wales. Question: Since the Welsh Baptists practiced what is termed today "preacher authority" in baptism, and since we descended from them, where does that put our churches in America, if as some say such baptism

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THE CANADIAN AND GERMAN BAPTISTS

I must confess that I know but little of the belief of the Canadian Baptists of the past, but what I know is favorable to the old landmark. In the Confession of Faith of the Particular Baptist Church in Ontario dated 1820, under "Baptism" they say: "We believe that baptism and the Lord's Supper are to be administered by lawfully ordained Elders only. --I Cor. 11:23,26; Titus 1:5; Acts 14:23."

My knowledge of the German Baptists is also very limited. J. G. Oncken and Julius Kobner put forth a German Baptist Confession as early as 1837. When the Baptist Union was formed in 1848 they adopted this confession. Article 8 says of "Holy Baptism": "We believe that according to the definite declarations of the New Testament holy baptism, which was ordained by Christ, and is to continue for believers until his reappearance (1), consists in this, that the candidate is dipped one time under water in the name of the Father, of the Son and of the Holy Spirit (2) and again raised out of the same by a minister of the Lord appointed for that purpose."

A thorough revision of this was drawn up 1943-44. Two articles on the Word of God were greatly condensed, and the article on "Election to Salvation" was omitted. The article on baptism omitted the need of baptism by "a minister of the Lord appointed for that purpose." None of these ideas fit very well with German liberalism.

In the original confession I find these words under Article 10: "Holy baptism and the holy supper may be administered as well by the elders as by the preachers. . . . The office of elder and that of preacher are frequently united in one person."

THE AMERICAN BAPTISTS

(Continued on page seven)

IN SEARCH

(Continued from page six)

The American Baptists by a very large majority stood by the old landmark of a church baptizing through its ordained officials. While there was at times some difference on whether church authority was needed, there never seemed to be any on the necessity of an ordained Baptist minister being essential to the act of baptism. I prayerfully ask the reader to consider all the historical facts that I shall give, and then decide for himself what the American Baptists have believed and practiced.

The oldest Baptist Association in America is the Philadelphia which was organized in 1707. Following in almost every detail the Old London Confession of 1689, they said under Chapter XXVI, Section 8: "A particular church, gathered and completely organized, according to the mind of Christ, consists of officers and members: and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered) for the peculiar administration of ordinances, and execution of power of duty, which he entrusts them with or calls them to, to be continued to the end of the world are bishops or elders, and deacons."⁷

In the Minutes of the Philadelphia Association for the year 1768 there is found this account: "Met at 3. After prayer, proceeded to business. In answer to a query from New York, it was agreed that baptism, administered by a person not ordained, was invalid and disorderly."⁸

In 1788 this is found: "In answer to a query from the first church in New York, of last year, held over to this time, respecting the validity of baptism, administered by a person who had never been baptized himself, nor yet ordained: we reply, that we deem such baptisms null and void:

"First. Because a person that has not been baptized must be disqualified to administer baptism to others, and especially if he be also unordained."⁹

The position of the oldest association of American Baptists held that baptism administered by an unordained man was "invalid and disorderly." These old brethren did not believe that a church could authorize any "male member to baptize" as some teach today. This goes to show how far modern Baptists have departed from the old landmark set by our fathers.

In the *Annual Register of the Baptist Denomination of North America* by John Asplund of 1791 there is printed a Confession of Faith which he said was "a standard for the Baptists." Article 12 says: "We believe that no ministers have a right to administration of the ordinances, only such are regularly called, and come under the imposition of hands by the presbytery."¹⁰

The reader is urged to compare what Baptists believed in 1791 with what some now teach,

and then determine who has departed from the faith.

BAPTISTS OF THE NORTH

Did the early Baptist churches of the North believe in "male authority in baptism," or did they contend that a church should baptize through its ordained officials? I shall allow them to speak for themselves as they are of age. The Steuben Baptist Association of New York was organized in 1818. Article II of their Confession of Faith says: "Baptism and the Lord's Supper are positive institutions of Christ to be observed by his people until his second coming, and none have a right to administer them by regularly ordained ministers of the Gospel."¹¹

Spencer H. Cone in 1845 was pastor of the First Baptist Church of New York City. The following quotations are from a letter he wrote to another church about baptism:

"Dear Brethren: - The question you ask was presented to me in July by Brother J. Tripp, Jr., of your church. I replied, that in my opinion, valid baptism could only be administered by a duly authorized minister: and state my impression also that the regular Baptist churches of England and the United States had held the same sentiment (He then names some Baptist associations in his day) These associations then held that valid baptism must be administered, not only by an immersed minister, but also one in good standing in our denomination."¹²

Hezekiah Harvey, professor of Hamilton Theological Seminary of New York in 1879, wrote: "Ordained ministers of God's Word are the proper administrators of the ordinances. There is, indeed, for this no positive divine precept, but it is the natural order, and it is fairly inferred alike from the fact that the duty of baptizing is enjoined by Christ in the ministerial commission, and that no clear example of the administration of ordinances by others is found in the New Testament."¹³

In the Circular Letter (1791) of the Shaftsbury Association of Vermont, organized in 1780, these words are found: "As to the office of Bishop, or the Gospel Ministry, they have a special commission from Christ, to go forth and teach and baptize. When fellowshiped and ordained by the church, the church is only to inspect their doctrine and morals, but is not to control them as to when and where they shall preach. They are accountable to God for the fulfillment of their commission."¹⁴

Ezra J. Fish, who labored in New York and Michigan in the 1800s, declared in his book upon the church under "officers" these words: "(h) Administration of Ordinances. As elders are authorized to impart as well as have received the imposition of hands, which by general consent looks toward the administration of the ordinances, there can be no doubt as to their functions in this regard. They may both baptize and administer the supper."¹⁵

BAPTISTS IN THE SOUTH

I especially like this section as I

know more about the Baptists of the South than of the North. Hence I shall give some detailed historical facts for the reader's consideration.

NORTH CAROLINA

The Charleston Baptist Association, the oldest in the South and which was organized in 1751, declared in 1773: "A minister, being ordained, has authority from Christ to preach the gospel and baptize believers in any part of the world where God and his providence may call him. But if he should be called unto and accept the pastoral charge of any particular church, he will be more immediately confined to them and they to him."¹⁶

The Kehukee Baptist Association, the fourth oldest in America and which was organized in 1765, said in 1777 in Article 16: "We believe that no minister has the right to administer of ordinances, only as are regularly called and come under the imposition of hands by the presbytery."¹⁷ The careful reader will observe by the date of 1777 that this confession was written many years before the Missionary majority withdrew from the association leaving the Primitive minority.

SOUTH CAROLINA

The Sandy Creek Baptist Association, the third oldest in the U. S. and constituted in 1758, stood by the old landmark. In 1822 they received this query: "If a man representing himself to be a legally ordained minister of the gospel, receives persons into the church and baptizes them, but is afterward found not to be in possession of proper credentials, are such persons, so baptized, to be considered regular members of the church, and entitled to privileges thereof?"

"Answered in the negative.

"If a minister acts without church authority, his ministerial acts are invalid. If he be clothed with valid church authority, his acts are valid, though he may be a bad man: that is, the validity of his official acts depends upon his being a member of the church, and clothed with ministerial authority. If he has no church membership, and is without ordination, his acts are invalid."¹⁸

The early Baptists of South Carolina were contenders for the doctrines of grace and church truth. Describing these Baptists, Leah Townsend wrote: "The ministering elder or pastor and two deacons carried out the decisions of the business meetings, the minister's authority covering ordination and administration of baptism and communion: the deacons' any other matters, as of discipline, finance, and mediation."¹⁹

Writing of the early churches of the Peedee section, the Baptist historian, Joe King, said: "As Mr. Williams could not give proper attendance to his office, the Church unanimously presented a call to the Reverend Mr. Nicholas Bedgegood of Charleston to minister to them in the word and ordinances of the gospel, for the term of one year, which call he accepted."²⁰ These brethren did

not believe that any male member could baptize. They believed that a pastor was needed "to minister to them in the word and ordinances of the gospel."

In 1903 there was a debate held in the First Baptist Church of Sumter, S. C., between two Baptist ministers "On the Authority for the Administration of Baptism." J. J. Porter, pastor of the First Baptist Church, Joplin, Mo., defended church baptism being by an ordained Baptist minister against C. C. Brown, pastor of the First Baptist Church of Sumter.

Porter's views can be seen often in this debate. Here are some examples:

"When a person comes before a Baptist Church and gives a credible profession of his faith, and is baptized by a minister of that church, no one questions the scripturalness of his baptism. Among Baptists it is universally admitted to be regular and orderly, — and accordingly, authorized by the precepts and examples of the New Testament."²¹

"Baptists agree as to the scriptural qualifications of an administrator of baptism.

"1. He should be baptized upon a credible profession of faith.

"2. He should have membership in a scriptural church.

"3. He should be ordained or appointed by the church, to the official work of the ministry."²² The Editor could only wish that our modern Baptists were all agreed as evidently most were then on these matters.

"There is not a Baptist church in South Carolina that does not believe it is right for the preacher who administers the ordinances to be regularly ordained. . . ."²³

"For nineteen churches in every twenty hold that only Baptist churches can administer baptism by their regularly ordained ministers."²⁴

"It seems to me that the only qualification of a baptizer is Authority from a church, but that in conferring this authority, the church is subject to limitations which restricts its actions to recognized and approved gospel ministers, in full fellowship, teaching its doctrines, and practicing its faith."²⁵

So powerful were the arguments from the Scriptures and Baptist history given by Bro. Porter that Brown was forced to concede in his sixth speech: "I believe in regular, orderly baptism, by a Baptist minister, under the authority of a Baptist Church, and all things being equal, I prefer that baptism: but when the condition cannot be complied with, any man who is a disciple of the Lord Jesus Christ can baptize another who professes faith in and discipleship to the Lord Jesus Christ, and I will accept that baptism."²⁷

In the light of the doctrines debated in 1903 I can only wonder which side some of our people would have been on who advocate "male authority in baptism"? Porter's or Brown's? It would seem to me that they would have been more agreed

(Continued on page eight)

IN SEARCH

(Continued from page seven)

with Brown, the liberal, than Porter, the conservative? Remember that even Brown conceded: "I believe in regular, orderly baptism, by a Baptist minister, under the authority of a Baptist Church. . . ." Some of our brethren would probably not even have been able to agree with Brown on these words.

CONCLUSION

It has been charged that I believe more about baptism than J. R. Graves and J. M. Pendleton, and that my paper is the only Baptist paper that has ever advocated these views of a church baptizing through its ordained pastor. I shall prove otherwise in the next article after I have concluded the historical section on the views of the American Baptists on the old landmark.

FOOTNOTES

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12. Nevins, William Manlius, *Alien Baptism and the Baptists* (Little Rock, Ark.: The Challenge Press, 1977), pp. 122-124.
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20. King Joe, *A History of South Carolina Baptists* (General Board of the South Carolina Baptist Convention:

Columbia, S. C., 1964), p. 41.

21. *The Sumter Discussion* (Joplin, Mo.: 1903), pp. 10-11.

22. *op. cit.*, p. 25.

23. *op. cit.*, p. 60.

24. *op. cit.*, p. 65.

25. *op. cit.*, p. 103.

26. *op. cit.*, p. 155.

27. *op. cit.*, p. 197.

HERITAGE

(Continued from page one)

American countries. Modern ballroom dancing was born in barrooms and whorehouses. It was intended to stimulate lust and vice. Today it is commercialized for the profit of the underworld.

I wish to make it very clear at this point that when I speak of the dance that I refer to the social or ballroom dance, the scene where a man and woman dance with arms in arms, body against body, about each other, where there is close contact between the two opposite sexes. I do not refer to folk dances, square dances, tap dances, ballet dances, or gymnastic dances. There is no close contact between the two sexes in these. They

do not belong in the same class as the ballroom dance. I personally do not recommend even these, for I fear that they may lead to the ballroom dance and the wearing of immodest apparel. There are many things better for a Christian to do than to engage in these things.

Neither am I trying to tell the unsaved world how to live, nor set moral standards for them. Personally, I believe they would do well to heed the Bible standard of morality for their own well being even in this world. In this message I want to give some reasons why a Christian should not engage in a ballroom dance because such things are wrong and hurtful.

RELIGIOUS DANCING

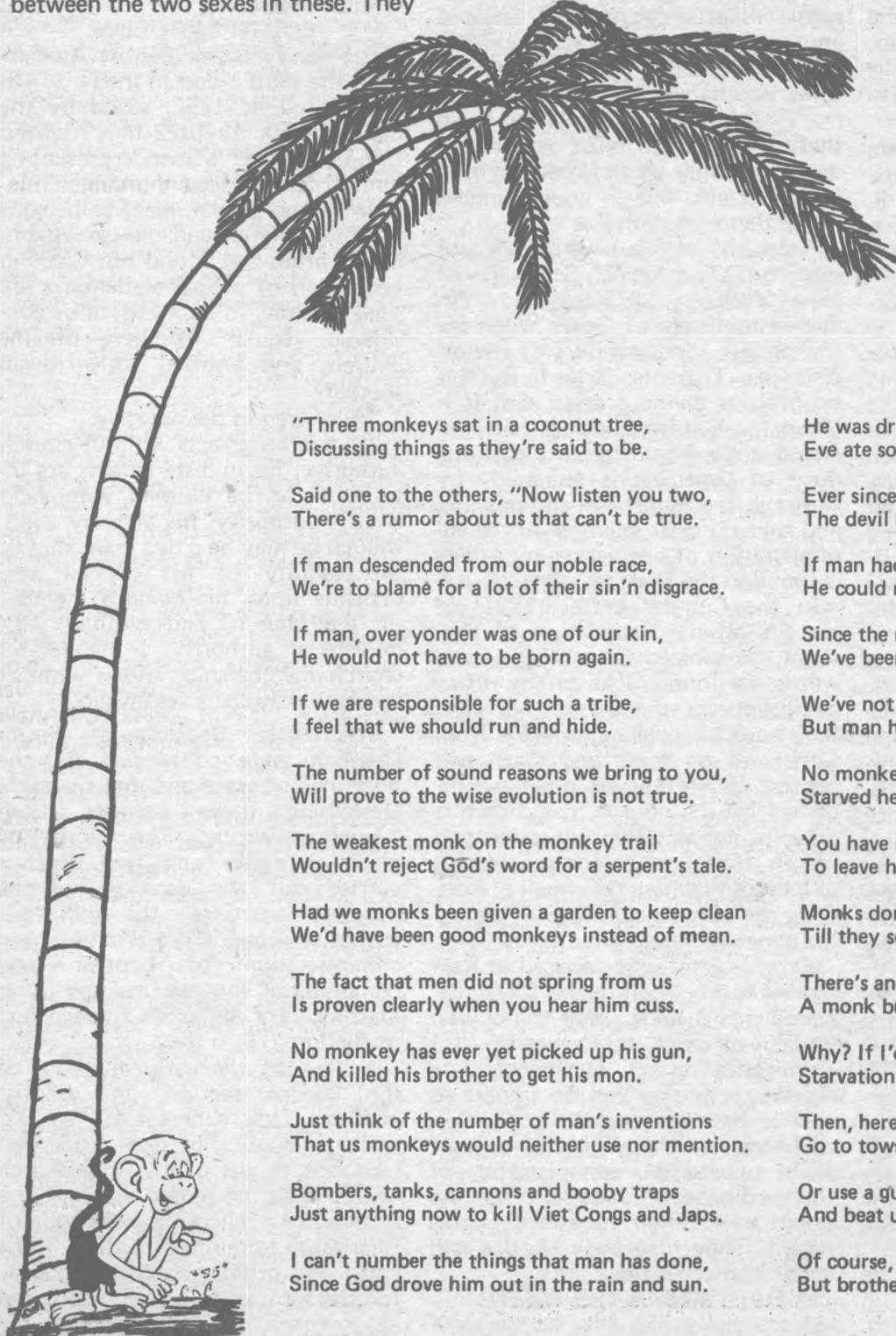
Many people often quote the Bible to prove that modern ballroom dancing is wholesome for a Christian. Ecclesiastes 3:4 says: "A time to weep, and a time to laugh; a time to mourn, and a time to dance." But Bible dancing among the Hebrews was not even remotely related to modern ballroom dancing. To dance in that day meant no more than to

leap for joy. It was in contrast to mourning as seen in this verse: "time to mourn, and a time to dance" (cf. Ps. 30:11; 149:3). It was individuals expressing their gladness with no sex emphasis at all, and with men and women not even touching each other.

This religious form of dancing was a common pastime among Hebrew girls and women (Jer. 31:4), and was often imitated by children playing on the streets (Matt. 11:17; Luke 7:32). Miriam and her female companions danced when the Egyptians were destroyed in the Red Sea (Ex. 15:20). The women of Israel danced when David killed Goliath in battle and saved Israel from the Philistines (I Sam. 18:6). When David brought the Ark of God into Jerusalem he "danced before the Lord" (II Sam. 6:14-16).

As I have already said the Jewish dance was performed by the sexes separately. In the sacred dances although both sexes seem to have frequently borne a part in the procession or chorus, they remained in distinct and separate companies (Ps. 150:4).

(Continued on page nine)



Ain't
No
Kin

"Three monkeys sat in a coconut tree,
Discussing things as they're said to be.

Said one to the others, "Now listen you two,
There's a rumor about us that can't be true.

If man descended from our noble race,
We're to blame for a lot of their sin'n disgrace.

If man, over yonder was one of our kin,
He would not have to be born again.

If we are responsible for such a tribe,
I feel that we should run and hide.

The number of sound reasons we bring to you,
Will prove to the wise evolution is not true.

The weakest monk on the monkey trail
Wouldn't reject Gōd's word for a serpent's tale.

Had we monks been given a garden to keep clean
We'd have been good monkeys instead of mean.

The fact that men did not spring from us
Is proven clearly when you hear him cuss.

No monkey has ever yet picked up his gun,
And killed his brother to get his mon.

Just think of the number of man's inventions
That us monkeys would neither use nor mention.

Bombers, tanks, cannons and booby traps
Just anything now to kill Viet Congs and Japs.

I can't number the things that man has done,
Since God drove him out in the rain and sun.

He was driven from the garden: this is the reason;
Eve ate some fruit and he committed treason.

Ever since man got in so much pollution,
The devil makes him think it's due to evolution.

If man had actually descended from us
He could not have become such an honery cuss.

Since the morning of time, as you can see,
We've been good monks and keep to our tree.

We've not had a war since Noah's flood,
But man has shed rivers and rivers of blood.

No monkey ever yet deserted his wife,
Starved her babies and wrecked her life.

You have never known a mother monk
To leave her babies in another's bunk.

Monks don't pass their babies from one to another
Till they scarcely know who is their mother.

There's another thing you'll never see;
A monk build a fence around a coconut tree.

Why? If I'd build a fence around this tree,
Starvation would induce you to steal from me.

Then, here's another thing a monkey won't do---
Go to town at night and get on a stew.

Or use a gun, or a club, or a big jack knife
And beat up some other monkey and take his life.

Of course, man descended---the honery cuss,
But brother, I'm sure it wasn't from us."

HERITAGE

(Continued from page eight)

68:25; Jer. 31:13; Jud. 21:19-23). The only exception to this was when the Hebrews danced around the golden calf in the wilderness (Ex. 32:19). While Moses was upon the mount the Israelites lapsed into paganism. They started drinking (Ex. 32:6), and this led to a wild orgy of naked dancing (Ex. 32:25). This dance was in imitation of the Egyptian festival of Apis, or the worship of the sacred bull. In this dance the men and women intermingled in a frantic revelry. When Moses came down from Mount Sinai he became so angry he broke the stone tables on which the Commandments were written. He charged the people with "a great sin" (Ex. 32:30). Some 3,000 men died because of this sin (Ex. 32:28) and the people suffered a plague (Ex. 32:35).

OBJECTIONS ANSWERED

The defenders of the ballroom dance say that dancing "promotes grace of action." Dancing schools emphasize this line in their advertisements. But let me ask this question: Are all people who do not dance ungraceful and awkward in their movements? Does a person have to dance to acquire grace and poise? Of course not. The snake is a graceful creature, but one does not follow it around. The plain truth is that the very forms of dancing which involve grace and poise have lost their popularity. In the modern dance the partners hold each other so close that dancing itself is made difficult.

Other professed Christians say, "I can dance without sinning." The Christian who says this is beside himself. This is just simply not true. This is about like saying, "I can drink a gallon of corn whiskey without getting drunk," or "I can have the seven-year itch without scratching." This is about like recommending that a person catch a bad cold as a "preventive" of influenza!

Still others say, "It is wholesome exercise." This is about like referring to liquor as a food. There may be some exercise to dancing, but one can get such exercise many other places. There is a little good in the garbage can, but who wants to eat out of it? If dancing is just for "wholesome exercise," why not have segregated dancing... boys with boys and girls with girls? We do not see this because the delight sought in dancing is sexual excitement and being close to the opposite sex.

Finally, there are some who say, "Dancing is an innocent amusement. Everybody who is somebody dances." This statement is not according to the facts. Jesus Christ is somebody, but He never danced one time in His entire life. There are many dedicated Christians who never dance. They have no desire for this emotional kick and sex thrill. They shun the very appearance of evil (I Thess. 5:22). It would be wrong to say that all these people are "nobodies."

DANCING IS A FORM OF SEX INTOXICATION

Modern ballroom dancing is a shameful, revolting spectacle to see. Think of a woman whirling around in the arms of a man who perhaps an hour ago was an utter stranger to her, her head bearing on his breast, and their whole persons in closest contact. This style of dancing is positively immodest, corrupting, and offensive to morals. No man would do it with a lady for whom he had a shadow of respect. No woman, who respects herself and fears God, would submit to such a thing. It is not possible for a normal man to have his body close to an attractive woman and not have the wrong desires. Be honest friend! What do you really think about when you are dancing? Remember, Jesus said: "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

Though morals may change, human nature is still the same as ever. The popularity of the social dance is due to the human desire for the sex thrill. Ballroom dancing certainly does arouse lust and stir sex passion. It is pure superstition to believe the sex glands stop functioning and that the sex emotions go to sleep once the dance music begins. Dancing between mixed crowds of men and women, boys and girls, is surely wrong for a Christian. It would be all right for a husband and wife to hold each other that way, but to stir the same sex desire toward outsiders is definitely a sin. Unmarried couples who dance should be required to secure a marriage license before stepping on the dance floor!

No man would want to come home and see his wife locked in the arms of another man. No woman would believe her husband was loyal if he insisted on spending entire evenings locked in the arms of another woman. But this is just what the social dance promotes. There is no magic about the dance floor which neutralizes sexual desires! On the contrary, the modern dance, with its passion-inciting music, its dim lights, and exposure of the body, is deliberately calculated to create strong sex tensions, particularly in the male. This is the real thrill of the modern dance.

DANCING IS OPPOSED TO THE TEACHINGS OF THE BIBLE

First, most of the people at the ballroom dance are bad company for a Christian. Drinkers, smart alecs, dirty-talkers and dirty-thinkers all flock to the dance. There are men there who have no scruples about sex relations before marriage. Such men may appear to be nice and well-mannered, but they are wolves in disguise. Far too many virtuous girls have lost their purity after the dance with such a handsome wolf. Drink-dine establishments are frequent scenes of fist-fights, brawls, stab-bings, shootings, attempted rapes, nudity and other forms of assaults. This is no place for a Christian!

You cannot run with the army of the Devil and fight in the army of the Lord. There is no fellowship between righteousness and unrighteousness, no communion between light and darkness, no concord between Christ and the Devil (II Cor. 6:14-15). II Corinthians 6:17 commands us: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." I Corinthians 15:33 declares: "Be not deceived: evil communications corrupt good manners." We are also told in Ephesians 5:11: "And have no fellowship with the unfruitful works of darkness, but rather reprove them."

The poet has said, "I am a part of all that I have met." This is a true saying, and a born-again Christian cannot frequent the ballroom dance and not be influenced by it. One time a woman asked a coal miner if she could wear a white dress into the coal mine. The miner replied, "Lady, you can wear a white one in, but you will wear a black one when you come out." The same is true of the modern dance.

Second, social dancing is degrading and destructive to the moral and spiritual values that a Christian believes in. It damages physically by a derangement of the nervous system and by distorting the normal sex instinct. It damages morally because it promotes indecent thinking. This is apt to result in immoral acts (Jas. 1:15). One has well said, "Sow a thought, reap a deed." It is harmful spiritually because one cannot truly be prepared to worship God on the Lord's Day morning after attending a late dance Saturday night.

DANCING IS THE FORERUNNER OF MANY EVILS

First, dancing often leads to drinking. In I Samuel 30:16 the Lord puts "drinking and dancing" together. All these signs we see that say, "Dine-And-Dance," really mean "Drink-And-Dance." The people who run these places know that drinking and dancing go together. The modern saloon-keeper often has a spacious dance floor alongside his well-stocked bar. Drinking makes drunkards; dancing makes adulterers and adulteresses.

Second, dancing often leads to juvenile delinquency, rape, divorce, venereal disease, teenage pregnancies, and unwanted children! In the case of John the Baptist, dancing led to murder. You will recall how that King Herod granted the request of Salome to have the first Baptist preacher murdered. Her divorcee mother had made this awful suggestion to her. Ballroom dancing breaks down moral restraint and emotional control. It sets the stage for untold evils. The dance bears the same relationship to these evils as rats to the bubonic plague or mosquitoes to malaria. All efforts to "reform," "refine," and "supervise" the modern social dance have proved as futile and fruitless as the age-old endeavors to "control" and "regu-

late" the saloon. Both of these are lawless and defy all restraint and control. An attempt to reform the dance is about like trying to reform the Devil!

Third, dancing leads to Hell. That is why I called my message "The Heritage Of Hell." My text said that the children of the wicked danced and then in a moment "go down to Hell." Our King James Version has "grave" instead of "Hell," but it is incorrect for the Hebrew word is *sheol*, which is translated 31 other times even by these translators as "Hell" in the Old Testament. Paul listed the sins of the old nature in Galatians 5:19-21. Among these he mentioned "revellings," and then added: "...that they which do such things shall not inherit the kingdom of God" (Gal. 5:21). The word "revellings" is from a Greek word that refers to a riotous feast among the Greeks that was followed by music, drinking, and sex orgy till late at night. The modern ballroom dance compares very well to this practice. John Gill, the greatest Baptist expositor of modern times, defines "revellings" as "...excess in... drinking, dancing, singing..." (Gill's *Expositor*, Vol. IX, p. 48).

Well did the Waldenses of A. D. 1100 write: "A dancing ball is the Devil's procession, and whosoever entereth there, entereth into his possession. The Devil is the leader, the middle, and the end of the dance. So many paces as a man maketh in a ball, so many leaps he maketh toward Hell."

DANCING IS INCONSISTENT WITH THE CHRISTIAN LIFE

A Christian must crucify the flesh and strive after holiness. He can not do this and frequent the ballroom dance. A Christian professes to follow Christ, yet Christ never went to the dance in His life. How can one profess to follow Him when he dances with the world which crucified the Lord of glory? This is not consistent. Such actions are as consistent as it would be for a fireman to commit arson, or the sheriff of the county to rob the local bank. It is as consistent as it would be to put a screen door in a submarine! A dancing foot does not grow on a praying leg!

Every Christian who dares to dance should ask himself a few questions: Does dancing glorify my heavenly Father? May I dance in the name of the Lord Jesus Christ? Does dancing make me a better Christian? Can I ask God's blessing upon the dance? Does my conscience fully approve of dancing? Will dancing make me a stumbling block or a steppingstone in my witness for Christ? Is it the Spirit of God, or the spirit of Satan, that leads one to dance? If it is the Spirit of God, why does He not lead us to do it on the Lord's Day in the morning worship of the church? All true Christians know the answers to these questions. Total abstinence from the dance is the only way a Christian can keep himself unspotted from the world.

Those who profess to be Christians
(Continued on page twelve)

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Does the use of grape juice in the Lord's Supper cause a church to lose its candlestick? Should we have fellowship with grape juice churches? Can we grant letters to them? ---Ohio



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I am steadfast in my conviction that wine is the proper element of drink in observing the Lord's Supper. This conviction remains after having read many booklets and hearing numerous messages in favor of the use of grape juice. During the days of my youth, and for a time in the early part of my ministry, it was taken for granted that all churches used grape juice. It was a practice that was not questioned by the churches where I attended. But after questions begin to arise in my mind about this practice, I was driven to the Word of God to seek answers. It was not long until I was thoroughly convinced that wine was the element of drink that Christ used in the institution of this church ordinance--the Lord's Supper. Without going into detail in giving my reasons for believing as I do, and without trying to take space to answer objections I would simply say that I could not pastor a church that used grape juice; nor act in any way in the administration of the Lord's Supper if grape juice was the element.

The removal of the lampstand (candlestick, Rev. 2:5) is left entirely to the discretion of our Lord. I fear that some sovereign gracers spend an unusual amount of time in trying to unchurch those who do not agree with us on every point of teaching. The Lord did not remove the candlestick from the Corinthian church when it was engaged in an ugly abuse of the ingredients of the Lord's Supper; and I would not dare say that He would remove the candlestick just because a church uses grape juice. The church at Corinth was instructed by Paul in the proper usage of the elements; and I feel that there are true churches, even in our day, which need scriptural instruction in the use of proper elements. Many churches have gone from the practice of the usage of grape juice to the proper element of wine because someone took time to help them understand that unfermented grape juice could not represent the pure blood of Christ.

If a church is sound in its teaching on the way of salvation, giving the Lord all the glory in the salvation of sinners, and does not engage in the unscriptural schemes invented by man, I could have fellowship with it

even if we did not have perfect agreement in our views on other things. Such things as the use of grape juice would limit our fellowship in that area, but would not be, at least to me, a cause to sever all fellowship.

The matter of granting letters must be left up to each individual church. There cannot be, yea must not be, an edict from one church to another in matters such as this. Most of our churches receive letters from a church that uses grape juice, and I do not believe that the use of grape juice by another church should be the sole basis in a refusal of granting a letter. If a person has true convictions as to the element of wine being the proper element in the Lord's Supper, I cannot understand why he would be willing to compromise these convictions by applying for membership in a church that uses grape juice in the first place.

JIMMIE B. DAVIS



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"Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:25).

The elements of the Lord's Supper are unleavened bread and wine. Some Baptist brethren believe the elements to be unleavened bread and grape juice. The use of grape juice does not cause a church to lose its candlestick. All of the Baptist churches that I know fellowship with and grant letters to these churches. The true test for granting and receiving letters is whether a church had proper authority to become a church, or whether they accept alien immersion, or are open in the observing of the Lord's Supper.

HAROLD J. HARVEY



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Here we have three different questions, yet there is some relationship among the three.

In I Corinthians 11 we have quite

a lot said about the Lord's Supper being observed in the Corinthian Church (approximately 59 A. D.). Without gainsaying, the supper was being abused and misused. Paul sends instructions for correction in this abuse along with corrections in many other mistakes the church was making.

"When ye come to gether therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper, and one is hungry and another is drunken" (I Cor. 11:20-21).

Since whatever drink they were consuming, made some drunk, it must have been fermented wine. They were not condemned for using the wrong element in the cup. Why? It was because they were using the right element, fermented wine with the leaven removed.

But there were other abuses which Paul corrected. The other abuses had not caused God to remove its candlestick. Where is the reference which says that God had removed His candlestick because of shortcomings of the Corinthian Church?

Now, hypothetically, what if the Corinthian Church had been using unfermented grape juice instead of fermented wine? Why would this abuse have caused God to remove His candlestick when the other many abuses and failures in the church did not?

Are churches here on earth perfect and without abuses and failures? Does God's candlestick remain in only perfect churches in practice? If not, where is one now existing?

I am a "wine only" believer, but I have yet to see that Christ removes His headship when "grape juice" is used at the Lord's Supper observance.

Should we have fellowship with "grape juice" churches? Fellowship is decided by local Baptist polity. Unlike beliefs disrupt fellowship to a degree. But again do all churches believe one hundred percent alike? When could there ever be fellowship among the churches if one hundred percent likeness in belief is required?

Can we grant letters to churches which use grape juice when we use fermented wine? An autonomous Baptist Church can grant letters or refuse to grant letters.

E. D. STRICKLAND



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First, I must affirm my very strong conviction that the proper drink element to be used in the Lord's Supper is wine. I have not always been of this persuasion, but through much study I have become strongly convinced that Jesus used wine and not unfermented grape juice when He instituted the ordinance of the Lord's Supper in His Church, and that every New Testament Church used wine when they observed the Lord's Supper. Further, every confession of faith written by Baptists before the modern temperance movement of the early and mid-nineteenth century, including the New Hampshire Confession which was adopted by the Baptists of New Hampshire in the very heat of the temperance movement (1832), declares that wine is to be used in the Lord's Supper. At least I have been unable to find one that states differently. I question whether any record can be found of a Baptist Church which used unfermented grape juice for the Lord's Supper before the turn of the year 1800. Hence, I am so convinced that wine is the proper element that I personally would have a very troubled conscience if I dared take anything else.

While it is my conviction that wine is the proper element, yet I do not feel that the use of grape juice causes a church to lose its candlestick, nor do I consider it sufficient cause to break fellowship or to refuse to exchange letters with a church. I admit that this position may seem inconsistent to some, and it may be, yet I am not convinced that churches which use grape juice are sufficiently corrupted as to cease to be recognized as churches of the Lord Jesus Christ.

JAMES GREEN



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If the Rapture does not occur in the middle of the tribulation at the sounding of the seventh trumpet, what is the meaning of Revelation 11:18? ---Mississippi



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I concur with Brother E. G. Cook with reference to the outline of Revelation and the verb tenses in Rev. 1:19 (*Lets Study Revelation* p. 58).

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The order is "hast seen" (past), "are" (present), and "shall be" (future) at John's writing.

John wrote what he had seen; then he wrote God's messages to the churches. Beginning with Revelation 4:1 and continuing is God's "hereafter" message with its application after the churches are gone from the earth. Notice "Thou must prophesy, again" (repeat) (Rev. 10:11).

"After this I looked and behold a door was opened in heaven and the first voice which I heard was as it were of a trumpet talking with me which said, come up hither and I will show thee things which must be hereafter" (Rev. 4:1).

This verse follows Revelation 3:22: "He that hath an ear, let him hear what the Spirit saith unto the churches." I believe the fulfillment of I Thessalonians 4:16-17 takes place between these two verses.

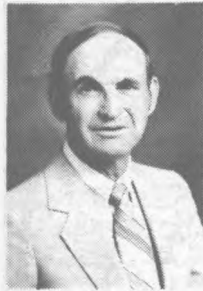
I think the following quote is worth considering in trying to answer the questioner:

"Revelation chapters 4-11 cover the events of the entire seventieth week period and conclude with the return of Christ to the earth to reign in Revelation 11:15-18. Thus the seals are the events of the first three and one-half years and the trumpets events of the last three and one-half years. According to the instructions given John in Revelation 10:11, chapters 12-19 survey the seventieth week a second time, this time with a view of revealing the actors on the stage of the drama. This chronology makes a mid-tribulation view of the rapture impossible, for the so-called mid-tribulation rapture of Revelation 11:15-18 is seen to be the post-tribulation return to the earth, not the rapture at all. This gives further supporting evidence for the pre-tribulation rapture position (See *Things To Come* by Pentecost, p. 215).

Believers are admonished "to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thess. 1:10).

Here "again Paul clearly indicates that our expectation is not wrath, but the revelation of his Son from heaven." This could not be unless the Son was revealed before the wrath of the seventieth week falls on the earth (*Ibid.*, p. 217).

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"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth" (Rev. 11:18).

We are told in Revelation 11:3-13 that God will have two prophets on the earth during the first part of the Great Tribulation period. Revelation 7:1-8 informs us that there will also be 144,000 sealed from the twelve tribes of Israel. The testimony of the gospel will thus continue during this period of time. Many of those who are saved during this time shall be put to death. Some shall escape death and be carried over into the thousand year reign (Rev. 13). God will shorten those days for the elect's sake (Matt. 24:21-22).

The first resurrection began with the resurrection of Christ, and continues in two parts for the children of God, the ingathering and then the gleaning. The picture of this is presented in Leviticus chapter 19 and Ruth chapter 2. The firstfruits of the harvest represents the resurrection of Christ (I Cor. 15:20). In the passage we find these words, "But now is Christ risen from the dead, and become the firstfruits of them that slept." The ingathering represents the resurrection of the dead saints and the gathering of the living saints on earth when Christ comes in the air (I Thess. 4:13-18). The gleaning, which follows the ingathering, represents the tribulation saints who die at the hand of the beast (Rev. 13).

The resurrection of tribulation saints does not effect the ingathering of those who are raised when Christ comes in the air. Revelation 11:18, in my understanding, deals with the gleaning phase of the first resurrection. Some may object to this, but I call your attention to the two

separate parts in the first resurrection as foreshadowed by the gathering of the Jewish harvest pictured in Leviticus chapters 19 and 23. The verse under consideration deals with God's wrath as it is poured out during the last half of the Great Tribulation upon those who destroy the earth. The rewards, as I see it, are directed especially toward those tribulation prophets and saints. It very well could be the time when rewards shall be given to all the saints as far as I know, but suffice it to say, this verse does not cloud my thinking or belief in the pretribulation gathering of the saints who live and have served the Lord before His coming in the air. I continue to look for the coming of our Lord and the ingathering of His people.

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This is an interesting chapter. John was shown the rebuilt temple. The Dome of the Rock in the temple area will be destroyed and the Jews will be allowed to build a new temple. They will restore the Levitical rituals and offerings. The Moslem Mosque (Dome of the Rock) will be destroyed after the defeat of the Russians and her Arab allies. Israel is allowed to build a temple under the rule of the Antichrist. The Jews have made a covenant with him for seven years. The rebuilding of the temple and the offering of sacrifices take place during the first half of the tribulation period. The two witnesses will prophesy for the same period of time. The Jews will insult God by their sacrifices, for God provided himself a sacrifice for the sins of His people. The Lord Jesus Christ made one sacrifice for sins forever. The city of Jerusalem will be trodden under foot by the Gentiles for a period of forty-two months. This period of time is known as the time of Jacob's trouble (Jer. 30:7; Dan. 12:1). The Antichrist will fully demonstrate his power and Satanic ability by his resurrection from the

pit and the killing of the two witnesses. He will declare himself as God (Dan. 9:27). The two witnesses will lay in the streets of Jerusalem for three and one-half days, then they will be raptured. Their dead bodies will be shown by all the television networks. Each net work will have a three and one-half day news special. The whole world will be rejoicing, and then they will witness the prophets rise to their feet, then to the skies. This is the only rapture (two witnesses) that takes place at the seventh trumpet (Rev. 11:12).

At the middle of the tribulation (week), we have the sounding of the seventh trumpet. "And the seventh angel sounded: and there were great voices in heaven saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11:15). Six trumpets have sounded during the first half of the tribulation period. There is no reference to a resurrection in this verse or following verses. The reference of judgment of the dead and the giving of rewards, presuppose a resurrection. There will be another trumpet blown near the end of the tribulation by God himself (Zech. 9:14). The last trump in I Corinthians 15:52 is the same as the trump of God in I Thessalonians 4:16,17. These are the mighty trump of God which raises the dead.

The dead will be resurrected for judgment at the end of the 1,000 year reign (I Thess. 4:16,16) will be the judgment Seat of Christ. These raptured saints will have lost or gained rewards at this time. The Tribulation and Millennial saints will be rewarded at the end of the Tribulation and the end of the Millennium.

Post-tribulationists claim that the last trump of I Corinthians is identical with the seventh trumpet of Revelation, but the seventh trumpet is sounded by an angel releasing the judgments, and the last trump of I Corinthians is of God which raises the dead.

HAROLD J. HARVEY



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HERITAGE

(Continued from page nine)

and frequent the ballroom dance exerts little or no influence over the lost world. The unsaved world, unconvicted and careless, like such professors of religion because their example is an opiate wherewith to quiet an occasional pang of conscience. The worldly and the graceless think more favorably of themselves and of their prospect of Heaven when they see church members resemble them so closely. But when these same unsaved persons come to die they do not want the counsel and prayers of these dancing, honorary members of the church. They want the prayers and counsel of godly Christians.

Dancing Christians confirm the unbeliever in his undone condition. He cannot see any difference between himself and some church members. Hence he sees no beauty in Christ that he should desire Him. Rebuke this unbeliever for his sins and lack of faith in Christ and he will often defend himself by a sneering allusion to these dancing church members!

One time a Christian girl went with her boyfriend to a ballroom dance. While they were dancing, she asked him if he were a Christian. The boy replied, "No. Are you?" Upon hearing this the girl was shocked and surprised. Finally the girl replied, "Yes. I am a Christian." The boyfriend said to her, "Then what are you doing here at the dance?" This girl had lost her testimony by going to the dance? Do you want to end up like she did?

The truly devotedly pious, the pure in heart, do not dance. In all ages of the church such spirits have always stayed away from such worldly amusements. Professed Christians who go after such things turn away from the best examples of pure and undefiled religion, the noblest, holiest fellowship within their reach. They ally themselves with the worldly, the thoughtless, the prayerless, the gay butterflies of fashion and soulless pleasure. They voluntarily leave the rock and shore of safety to launch upon a treacherous stream, the rippling music of whose waters will soon cease, and the bloom of whose flowery banks will soon disappear, and whose current, silent but swift and strong, bear them steadily away from light and hope down to despair, remorse, and ruin.

While Christ's cause wanes, while God calls for obedient servants, while life swiftly passes, while the tremendous realities of the eternal world every moment comes nearer, let us be about our heavenly Father's business. As Christians we have many better things to do than to have fellowship with the heritage of Hell!

CONCLUSION

Due to the increase of the teaching of secular humanism in all phases of our lives in the modern world, we have come to a day when there seems to be no standard of right and

wrong. Dancing is being taught by compulsion in many of our high schools supported by public taxation. Conceived in Hell and brought forth in warehouses, the ballroom dance has established its immoral dominion over the lives and destiny of the larger element of the youth and adults of the world. The dance has been a most powerful agency to establish the reign and rule of the

underworld over modern society. Communists, evolutionists, and secular humanists teach that man is only a highly developed beast, that the human being consists merely of a stomach and a sex urge. Modern ballroom dancing fits very well with this idea.

Let me tell you about something which is far better than the dance. It is more thrilling and exciting than all

the dances in the world. It is knowing Christ and being a Christian. It is learning of Christ and living like He lived when He was upon this earth. To be a Christian you must repent of your sins. You must believe with all your heart that Jesus Christ is the eternal Son of God and the Savior of sinners. Then you ought to confess Him before men and become a member of the New Testament church where your life will count for Him. Are you a Christian? Do you know Christ?



I AM A REPEAL FEMALE AN HONEST, BUT SAD CONFESSION

"Once I was an innocent, beautiful, virtuous, religious, ambitious girl. I went to school and had lofty ideals of doing things in life. I hoped some day to have a good husband and a happy home. I loved my church; I believed my Bible; I went to Sunday School; and was inspired to help the needy. I was much loved and admired by my friends.

"Then from some whom I thought to be my friends, too, I caught the 'repeal fever.' I bobbed my hair, rolled my stockings, cut off my skirts, and penciled my fingernails. I was made to believe that my happiness depended on being smart; that only popularity, pleasure and a sport life were ideal; and was told that everybody was doing it.

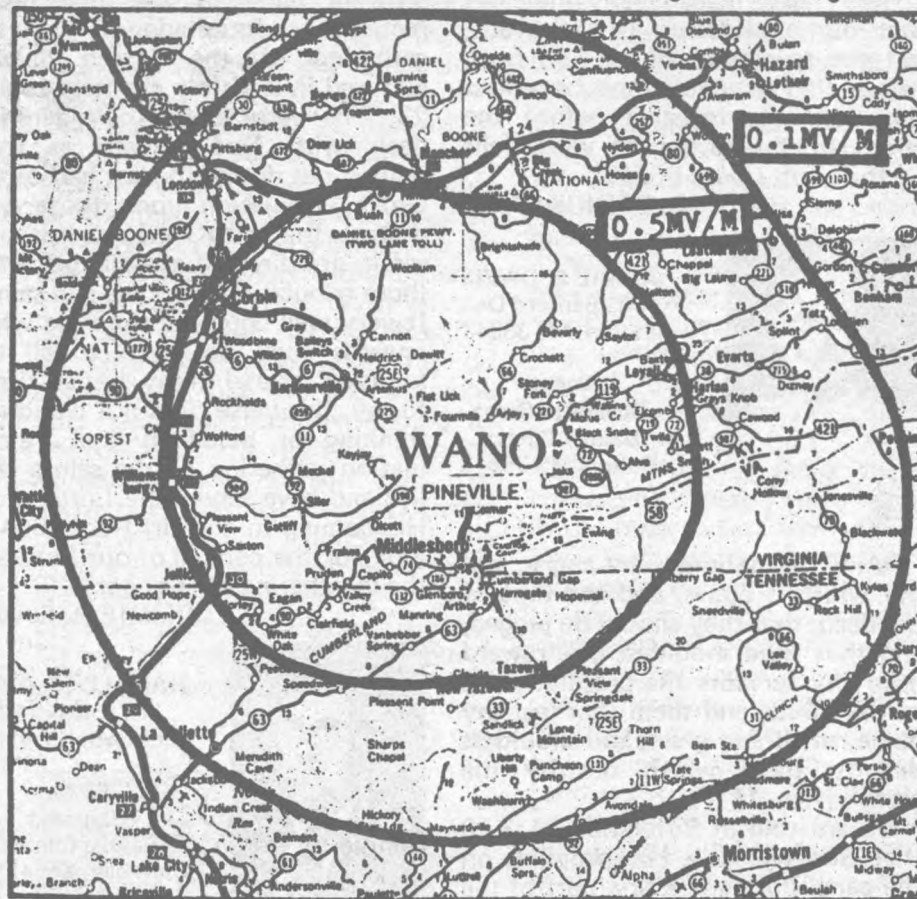
"After hearing the cigarette advertisements over the radio, seeing them in magazines and on the billboards, and watching my so-called friends indulging, I was influenced to smoke, and got a great kick out of sitting in public places, puffing smoke in others' faces.

"Having lost my desire to go to church, or to be with church folks, I went with the crowds to the dance halls, road houses, beer gardens, and to the cocktail rooms. I soon became brazen enough to call for a drink at the bar. I learned to gamble, played the races, and had many late-hour dates.

"Now I have had my fling--have been a modern girl, and have had my 'personal liberty.' My virtue is gone, my religion is gone, my old-time, good friends are gone, my beauty is gone, my pride and holy ideals are gone. Here I am--an ugly blear-eyed, blotch-faced, cigarette-smoking, half-crazed drunken sot! I have repealed everything that was good, noble, refined, beautiful, moral and spiritual in my life.

"The few friends I have are as miserable as I. My body is diseased, my heart is broken, my noble ideals are crushed, my motherly instincts are dead, my good family name is disgraced, my character is ruined, and my ambition is gone! My past is evil, my present is Hell; and my future is dark. Here I am nothing now but just A LOST GIRL."

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).



We are pleased to announce that the Berea Baptist Broadcast can now be heard at prime-time on Station WANO, Pineville, Ky. Formerly the program was heard from 7:30 to 8:00 a.m. on Sunday morning. Now it can be heard on Sunday mornings from 8:30 - 9:00. We would invite our readers to listen if they can get the station in their area. Their rates are reasonable and you can see the coverage area from the above map. Any church interested in finding a new station to broadcast on will be pleased with this station which has some openings and very reasonable rates. Their address is WANO Radio, S/R 5, Box 1, Pineville, Ky. 40977, or phone (606) 377-2100.

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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, Barbourville, 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
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The Repentance Of Nineveh

By the Editor

As I brought the message to a close last week on the Book of Jonah, the prophet had begun to preach to the city of Nineveh. His message was short and simple: **"Yet forty days, and Nineveh shall be overthrown"** (Jonah 3:4). No man was better qualified to warn Nineveh of the danger of disobedience than Jonah. He himself had disobeyed his God. For his disobedience he had been overtaken by a storm at sea, compelled to pronounce sentence upon himself, and cast into the sea by the sailors in accordance with the terms of the sentence. In the darkness of the sea and then in the fish's belly, he was punished for his disobedience. If a prophet of God could not escape punishment for his sins, what hope could the Ninevites have that their crimes would escape punishment?

Jonah had sought mercy from God and obtained it. He was living proof that Jehovah was a merciful God. The prophet was a sign unto the Ninevites that Jehovah was ready to extend mercy to even Gentiles who seek it.

THEIR FAITH IN GOD

In chapter 3, verse 5, it is written: **"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."**

Some have conjectured that the sailors on the ship to Tarshish, or some other traveller, had already come to Nineveh and related how Jonah was cast into the sea and delivered by a miracle. Others believe Jonah himself told the Ninevites about his experience in the fish's belly. They insist that the people's knowledge of these miraculous events caused them to give heed to Jonah's message of judgment. But these things are not known for certain. It is best to believe the faith of the Ninevites was owing to the working of Divine power that accompanied the preaching of Jonah.

The prophet preached only one subject. He performed no miracles. He showed no signs from Heaven, or wonders to confirm his message. It was not an eloquent sermon. It was not a scholarly discourse designed to tickle their ears. Jonah was not trying to build a big following. He was not concerned with success or failure. He made no pretence of personal authority, wealth, or birth, by which he might gain influence with the multitude. He had no money in the bank of Nineveh. He was not preaching in view of a call. He was there for the expressed purpose of delivering the message God had bidden him to speak.

It is not written that the people of Nineveh believed Jonah. It says they **"believed God,"** or, as some would

translate it, they **"believed in God"** (See Pusey for this translation). To believe God is to believe what God says to be true. To believe in God expresses not only faith in God's person and Word, but also a trusting of one's self and all his concerns with God. It combines hope and trust with faith and love. The Ninevites believed that Jonah's God was the true God; they believed the words of Jonah were the words of God to them. Their faith came by hearing the Word, which is the spring of repentance and faith as well as good works.

"So the people of Nineveh believed God." They abandoned their idols for the worship of Jehovah. This reformation of character was the first indication of their recovery from heathen darkness. They believed Jehovah was a God of wrath and judgment. They believed He had acted in great mercy in sending them a prophet to warn them of their impending doom. They believed they were accountable to this one living and true God, the sovereign Lord of all the earth. They knew they had sinned against His holy law and had become obnoxious to His justice. They could only hope by a timely repentance to stay His hand of judgment.

Their inward faith prompted them to outward deeds. The Ninevites **"proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them."** The mere putting on of sackcloth and fasting would have been a vain external ceremony unless it was written that they **"believed God."** Their inward consciousness of having grieved God caused them to put on the external sign. Their repentance was in word and in deed.

What a change has come over this city! How marvelous is the working of God's grace upon these poor heathens! Instead of feasting they are fasting; instead of revelry there is prayer unto God; instead of gay apparel there is sackcloth. Nothing could have wrought such a change in the Ninevites except heart-faith divinely wrought by insuperable power.

THE KING'S PROCLAMATION

Verse 6 tells us: **"For the word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes."**

Perhaps due to the secluded character of his royal life, the king of Nineveh was about the last person to hear about the preaching of Jonah. We do not know who informed him of the ministry of Jonah. It may have been one individual, or a number of his subjects.

The king acted in great earnestness, haste, and diligence. He **"arose from his throne"** in reverence and fear at



JONAH PREACHING IN NINEVEH

the words of God's wrath. He believed the message was true. He dared not treat it with the coldness of state officialism. His own conscience was stricken with a sense of sorrow and shame because of his own sins. He knew his life was sadly lacking, and that the wickedness of the people was partially due to his example.

In kingly humiliation he **"laid aside his robe,"** the badge of his imperial dignity. By this he acknowledged that he had not used his power as he ought to have done by restraining violence and crime. He would forfeit his throne and robe to the justice of God in a few days, if he did not repent. Never had the king of Nineveh been more fit to be its king than when he realized he stood before the King of kings as a poor, helpless, lost sinner. In the place of his royal robe he covered himself **"with sackcloth, and sat in ashes."**

A NATION REPENTS

After the king himself repented before God he commanded a national humiliation and repentance: **"And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands"** (Jonah 3:7-8).

The king's own actions gave the proclamation and importance and authority that otherwise it could not have had. The nobles followed in the steps of the king--the whole cabinet repented before God! The decrees of this council was universal in its application, for even the cattle and the flocks were made to fast and to wear sackcloth. Nineveh would be everywhere surrounded by the tokens of her guilt. The bleating of the sheep and the bellowing of the

cattle, would be heard amidst the cry of the people to God, deepening the conviction of sin.

I note the king and his nobles were a lot like modern-day politicians. After the people proclaimed a fast (v. 5), then the king and his nobles did (v. 7). The word went from the people to the king, not from the king to the people. Most politicians follow the people. It is a well-known fact that most leaders are followers! Politicians say, "Tell me which way the people are going and that is where I will be." They follow the Gallup Poll--the 51 percent. Most people are made by the times, a few are made for the times.

The people of Nineveh were not only commanded to fast but also to pray. Fasting and praying go together in the Bible. They were urged to cry out to God for His mercy. Jonah's cry had called the people to repentance. Now the people cry to God to repent of this judgment. The Ninevites believed that prayer influenced God and that by it they could avert the calamity with which they were threatened. They not only prayed because of the peril they feared, but also because of the guilt of sin to which they were deeply conscious. They wanted both safety and pardon.

To these earnest prayers they added reformation and amendment of life: **"Let them turn every one from his evil way, and from the violence that is in their hands."** Their conduct harmonized with their prayers. This is no half-hearted endeavor. This was national reformation on an individual basis. Let the hands be kept back from unlawful deeds. Let the feet refrain from going to ungodly places. Let the eyes cease to look upon evil. Let the mouth terminate its foul language. Let the ears no more listen to men's lies.

These Ninevites truly repented. True, genuine, evangelical repent-

(Continued on page fourteen)

NINEVEH

(Continued from page thirteen)

ance is a change of mind which results in a change of conduct. It involves the confession of sins and the forsaking of the sins hated. Fasting and prayer are of no avail unless one leaves his sinful course and reforms his conduct. The Ninevites may have even restored their gains through unlawfulness and violence, for true repentance involves both renunciation and restitution.

THE HOPE FOR MERCY

The last words of the king's decree are found in verse 9: **"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not."**

The king of Nineveh was not a great theologian. Jonah had not told them how to repent, much less had he promised them mercy upon repentance. Nevertheless, **"they repented at the preaching of Jonas"** (Matt. 12:41). The king seemed to have a general notion of God's goodness and His mercy to fallen man. He believed that God would forgive the penitent. He believed repentance and reformation might prevent the judgment threatened. Possessing this knowledge, he was a better theologian than some who now come out of religious schools and colleges.

God works through means. Jonah's preaching had been used by God to cause these poor heathen to repent and reform their lives. Had God not said He would destroy Nineveh in forty days, the Ninevites would not have been warned of their approaching peril. Had they not heard of coming judgment, they would not have repented. Had they not repented, the judgment would not have been averted, and they would have never known the marvelous deliverance they were about to enjoy.

Did the king seek to presume on the Divine mercy? I think not. He surely did believe his people had sinned against God, and Jonah had not given the faintest token of a future pardon. Feeling the reality of his sins, the terrible reproach of conscience, he dared not presume upon the great Jehovah. The king had a faith in the supreme Being. This faith grew out of his great fear of the wrath of God and His justice in punishing sinners. He hoped against hope. Notwithstanding his hope in the mercy of God to the penitent, he was uncertain of the action God would take: **"Who can tell if God will turn and repent?"**

Let us not presume too much on the power of our repentance and faith to stay Divine wrath. God has the right to save us or damn us. Let us boldly cast ourselves at His footstool of free grace, resolving if we perish, we will perish at His blessed feet. Let us repent and reform as He has commanded us. Having done so, let us leave the results with Him Who is too wise to err and too good to be unkind.

SPARED UPON REPENTANCE

Verse 10 concludes the chapter:

"And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not."

It is not said here that God saw their fasting and sackcloth, or even that he heard their prayers. Rather, it is written that **"God saw their works, that they turned from their evil way."** He observed their good works, approved of them, and so did not bring upon them the threatened punishment. The stress in verse 10 is not upon their words of repentance but upon the works by which they brought forth fruits meet for repentance. God sees who turns from their evil way and those who do not.

Nineveh's conversion was real. God Himself pronounced it so in verse 10. The repentance of Nineveh is held up by Jesus Christ as a pattern of true repentance (Matt. 12:40-41). Their repentance was wrought of God's grace and by the working of His Holy Spirit. Their repentance produced good works; they had a changed mind and heart which resulted in a changed life. Their repentance was joined to faith: **"So the people of Nineveh believed God."** Faith and repentance are inseparable graces. You will never attain to faith in God until you have repented of your unbelief in Him. The repentance of the Ninevites was occasioned by the preaching of the prophet Jonah.

The repentance of the Ninevites was exceedingly prompt and universal. It is probable that their case was unique. We might call it the Pentecost of the Old Testament. How wonderful it must have been to see a whole city repent in a few days! The thought of such success should cause us to labor hard for our Lord Jesus Christ, for our labor is not in vain in the Lord.

But what about the words: **"God repented"**? Are we to understand that God made a mistake and had to change His mind? There is manifested a doctrinal difficulty in connection with these words, and we need to carefully consider this passage. A number of Scriptures speak of God repenting (Gen. 6:6; II Sam. 24:16; Joel 2:13). An equally good number of other verses say He cannot repent (Num. 23:19; I Sam. 15:29; Jas. 1:17). Do these verses contradict each other? Are there discrepancies in the Bible?

Taking all of these verses as a whole it would seem that God does not repent. This discrepancy is best explained by saying the truth of God is unspeakable. The poverty of human language is such as to necessitate these verbal difficulties, but they are verbal only. God never changes His will, nor repents, or revokes His decrees, but He sometimes wills a change in the dispensation of His providence because of a change in the conduct of men. The Lord said in Jeremiah 18:8: **"If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them."** When repentance is

attributed to God it implies a change in His mode of dealing with men such as would indicate on men's part a change of their conduct.

God is unchangeably changeable. He is like a thermometer. The mercury in the thermometer is changeable, for it always indicates the temperature to which it is exposed. The mercury rises as the weather gets warmer and falls as it gets colder. Nevertheless, the actions of the instrument are invariable in its character, yet it changes as things around it change.

The unchangeable moral character of God necessitates that He punish sin and reward virtue. Whenever God, in consequence of a change of character in certain persons, does not execute the threat of punishment He made to them, the explanation is obvious. The change is in man, not in God. When the wicked Ninevites repented and became good men they were not then the same individuals whom God threatened. They then sustained another relation to God. Yet God's attitude toward sin and sinners and toward goodness and good works had not changed, for God is immutable. It is because God is immutable that His relation to men and His treatment of them vary with the changes in their character and conduct. Hence I say God changes not because He is unchangeable!!!

PRACTICAL POINTS

1. The minister of God is an ordinary man like Jonah. John the Baptist **"was a man sent from God"** (John 1:5). In I Timothy 3:1 the Bible says: **"If a man desire the office of a bishop. . ."** There is nothing extraordinary about the man God calls and commissions. God uses ordinary men. His servants are not supermen who are flawless and perfect; they are just ordinary men. They are not angels or demigods. Barnabas and Paul told their hearers: **"We also are men of like passions"** (Acts 14:15). James wrote that Elijah was a man subject to like passions as we are (Jas. 5:17).

2. God knew that the Ninevites would repent if they had the means of grace, and so He sent Jonah to preach repentance unto them. God knew that if Sodom and Gomorrah, Tyre and Sidon, had the means of grace, they would have repented, but God denied them these means of grace (Matt. 11:21,23). The Lord God in dispensing His favors gives the means of grace to some places and not to others, the Spirit of grace to some persons and not to others. This goes to prove the sovereignty of God. **"None can stay his hand, or say unto him, What doest thou?"** (Dan. 4:35). The Lord God has the sovereign right to do what He wills with His own, for He is a debtor to no man or angel.

3. Nineveh's repentance severely condemned the impenitence and obstinacy of Israel at this time. God sent many prophets to Israel and but one to Nineveh. Jonah gave Nineveh no sign or wonder to confirm his message, while Israel saw numerous

signs and wonders. The Ninevites only heard a message of gloom and doom. They were not called to repentance, nor told how to repent, but they repented. Israel was often called to repentance, yet they did not repent! Jonah was well received by the Ninevites, but the prophets in Israel were killed and stoned.

4. If Nineveh repented at the one sermon of Jonah in such a short time, what will be our condemnation if found finally impenitent at the bar of God? This solemn question demands an immediate answer. Thousands of ministers call men to repent in our day. They preach more than Jonah did; they preach the gospel of God's saving grace. But men refuse to hear and heed this message which is so often preached in our land. Jesus Christ said: **"The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here"** (Luke 11:32).

5. Repentance is the indispensable condition of forgiveness by God's mercy. The compassionate heart of God is sensitive to wretched souls who cry out for mercy. This truth is too little believed and too little preached. Let us shout to the top of our voice: **"Except ye repent, ye shall all likewise perish."** Let us not be afraid to use the words of Ezekiel 33:11 which declare: **"As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die. . ."**

Subtle Forces Endanger U.S. Defenses

By G. Russell Evans
Norfolk, Virginia

Christians and Americans in general are being programmed against defense of their country. When a prime time television series warns over and over that the solution to war is to surrender national sovereignty in favor of a world government, Christians and freedom-lovers pay attention. In the next war, intones the narrator, we can say, "Goodbye Meca, goodbye Damascus, goodbye Jerusalem," and goodbye to the holy places of the world's religions. He is telling the church leadership to mobilize right now against all war and war preparations ---and that absolutely nothing is worth the risk of another war.

One of the most clever manipulations against adequate defense was paid for by Americans on their public television network, the Public Broadcasting Service (PBS), which aired on successive Tuesday evenings (1 October through 19

(Continued on page fifteen)



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.

QUESTION: What is a man's clothing and what is a woman's clothing?

ANSWER

Fifty years ago, or less, this question would not have needed to be asked. Mothers and Dads would have answered it by example, Pastors would have answered it repeatedly in sermons and ninety-nine percent of the women and men in America would have answered it by their attire. Today, however, it is a legitimate question, because our present generation of young people have grown up with their mothers wearing pants, shorts, etc. Seldom, if ever, have they heard a Bible message on this or any other practical subject. After all, this is the day of DOCTRINE, they tell us. But what is doctrine? It is simply teaching and the Bible has much to say on this and other practical subjects.

By practice we are often anti-nomians (lawless), new lighters (no sin except a doctrinal sin), and modernists (rebellious against the plain teachings of the Bible). We loudly condemn these (and rightly so) with our mouths, but in practice we are often in their camp. Matthew 15:8 reads, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me." The baby of our day can seldom find a dress tail by which to pull himself up. He must be able to hang on to a leg tightly fitted with a pair of jeans.

Why is it that our young people need to wonder about such issues? Many reasons could be cited: we live in a worldly age, the unisex movement and ERA; but in order to be honest we must go back to the home life, the place where the young person spends most of his time and consequently receives the majority of his training. Many homes of our day are Christian in profession, doctrine and morality, but in the practical application of God's Word to their lives they are worldly and in direct rebellion to what they profess to believe.

To answer the question, a woman's clothing is that which makes her look feminine (modestly feminine), clearly distinguishes her from the man and sets her apart as a lady. A man's clothing is exactly the opposite. It is that which makes him look masculine and clearly distinguishes him from the woman. Genesis 1:27 reads, "So God created man in His own image, in the image of God created He him. Male and female created He them." God made a distinction between the sexes. We are

to keep that distinction until He returns for us. The world is not going to keep that distinction; the child of God will have to do it. What's the problem then? It is that instead of following God's pattern and plain Bible teaching, many have decided to follow the heathen of our generation.

The filthy, vile and atheistic have devised the unisex movement. One would expect the lost person to jump on this bandwagon, but what perplexes many of us is that professing Christians are also very comfortable riding on it. Why? Because they have left their first love (if there has ever been a love for God). They would rather spit in the face of God than to "come out from among them and be ye separate" (II Cor. 6:17). They would rather wallow in the filth with the pigs than to graze in the clean pastures with the sheep: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Of course, the aim of the unisex (one sex) movement is that there be no visible distinction between the sexes. Why? They are anti-Bible and anti-God and desire to cover up their improper, sinful relationships with those of the same sex. Unless God's grace is made effectual to them they will end up in Hell. But God's people profess to be new creatures. We profess that "old things are passed away" and that "all things are become new" (II Cor. 5:17). If our profession is a reality with us, let us follow our Lord with regard to Christian dress and everything else in our lives. That is, men wearing pants, shirts, etc., short hair (I Cor. 11:14), with head uncovered in the Church services (I Cor. 11:4) and women wearing dresses, skirts, blouses etc., long hair (I Cor. 11:15), having her head covered as a symbol of her subjection to the man (I Cor. 11:5-10; of Verse 3).

Christian men and women should dress so this world can see that they are anti-world, not anti-God. As in the temperance movement, tolerance toward women wearing slacks eventually gave way to acceptance and finally, participation. My question is, what will be the attitude when men begin to wear skirts, etc? This sounds preposterous but it's now in the works. We who are a little older and remember the rebellion concerning slacks as they pertain to women know what will happen when the skirt rebellion takes place with men. Our preachers will cry out against it. Then they will stop because they will see that it is very un-

popular to do so. Remember the long hair rebellion as it pertained to men and boys? Didn't our preachers cry out against it for awhile? Then some of our men and boys (in the Church) began to embrace this style and many have decided that it isn't such an important issue after all. The same thing happened many years before with the short hair for women rebellion.

Many other reasons could be given as to why men and women should be careful to dress so as to keep a clear distinction of the sexes. One of the best articles I have ever read on the subject was quoted from *The Flaming Torch* in the *Bible Baptist Reminder* in the December 1984 issue. Some of the reasons it lists are:

1. Commits abomination (Deut. 22:5);
2. Aids the unisex movement;
3. Blurs sex distinction;
4. Causes a loss of womanly traits;
5. Injures the testimony;
6. Causes moral damage (why Mothers and Dads won't explain this to their young people is a mystery to me);
7. Shows rebellion;
8. Places style above God;
9. Lists arguments and attempted justifications. If you do not have this article and would like a copy, I will be happy to send you one if you will send a self-addressed, stamped envelope to me at Route 6, Box 159, South Point, Ohio 45680.

I would also point you to this column in two previous issues of the BBB when Brother and Sister Potter were the writers. I agree one hundred percent with the articles written on this subject by Sister Potter in the May 1982 and February 1984 issues.

I know it is difficult to stand against the social permissiveness of our day. It's especially hard when parents have less concern and conviction than their children (Romans 3:4b). Young people should thank God for godly parents. Don't rebel against their Scriptural instructions. If, on the other hand, the parents of young people are married to this world, the young person must look entirely to the Bible and to God's true saints for their Christian example. I have often said when preaching, it's our present generation of young people and young adults who are going to have to turn our society and our Churches around, because I have seen my generation cast off many of the teachings of the Bible and trade them for popularity (Jer. 6:16). Will each one who reads this article be one who will come all the way back to the Bible, or will your answer be the answer given by those to whom Jeremiah preached. They said: "We will not walk therein" (Jer. 6:16).

If women would dress like women it would be much easier for the men to "flee youthful lusts" (II Tim. 2:22). The male's sexual appetite is stirred by what he sees (Matt. 5:28). Many things which are socially accepted as Christian are not Scripturally acceptable. Why do we usually say more about the attire of women than we do that of men? Because the Bible does. And why is this? Read again Matthew 5:28.

This question is answered by history, by common sense and especially by the infallible Word of God (Deut. 22:5; I Tim. 2:9). In I Timothy 2:9, the Greek word for "modest" literally means, showing good behaviour. Women and men are not showing good behaviour when they expose their bodies, or when their clothing outlines the contour of the body, or when they wear clothing which makes them to look more like the opposite sex. The question is, is it any worse for a man to wear a skirt (even if the zipper is in the front) than it is for a woman to wear slacks (even if the zipper is on the side, and not all of them are)?

I believe that most of our questions would be answered for us if we would ask, "What's right with it" rather than, "What's wrong with it". If the world loves something, it should give us reason to question it (John 15:18-19).

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SUBTLE

(Continued from page fourteen)

November, 1985) an eight-part series in one hour segments titled "War, A Commentary by Gwynne Dyer" carrying the message of pacifism and world government. It was subtly done with the theme throughout that nothing is worth fighting for in the nuclear age. Mr. Dyer, after innumerable film clips of mushroom clouds, glazed earth, and biased innuendoes, reached his conclusion that we must abolish war and accept a world government in love and fellowship.

But our world is so imperfect. What does the Bible teach? Mr. Dyer's brand of pacifism is exactly what Paul warned the early Christians about, "For when they shall say Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape" (I Thess. 5:3). Fifteen hundred years earlier, Moses taught the children of Israel in regard to an enemy, "And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it" (Deut. 20:12). The prophet Isaiah warned about the "peace" of the wicked, "Their feet run to evil . . . The way of peace they know not . . . they have made them crooked paths; whosoever goeth therein shall not know peace" (Isa. 59:7,8). Many Biblical heroes exhort defense of families and native land, among them: David, Solomon, Joel, Ezra, Nehemiah, Daniel, Gideon, as well as Moses, Isaiah, and Paul. Jesus came to fulfill the law and the prophets (Matt. 5:17). He said, "Blessed are the peacemakers: . . ." (Matt. 5:9, KJV). Americans are trying to defend against the enslavement of humanity by atheistic communism with a program of peace through strength. The Soviets respond only to strength. Their military power in 1985 exceeds America's; they would welcome world government as envisaged by Gwynne Dyer's TV propaganda.

(Continued on page seventeen)

Missionary News



MISSIONARY
MARK FENISON
Aug. 24 - Oct. 8, 1985

Dear Brethren:

It's a joy to report to you that we are still here. To you that might sound strange, but to us its proof of a miracle working God, if the circumstances were fully known!

The first month we were blessed with visitors nearly every service. We still have had at least one visitor every Sunday morning. I have begun visiting the community and so far have received a warm welcome. We hosted the monthly Fellowship last month and were blessed with a full house. Bro. Tweet gave a fine message from John, four. We have also had the fine privilege of getting to know Bro. & Sis. Robert Myers. Bro. Myers is a man of God and doing an excellent work at McKenna, Wa. We have learned to love them dearly. They stand in need of more support and we are praying that God will move His people to financially support them.

Bro. Jim Turner also stands in need of support and is doing a fine work at Port Orchard, Wa.

I am thoroughly enjoying teaching the Greek class at Bro. Larry Killion's home every Friday evening. We have a fine, large class.

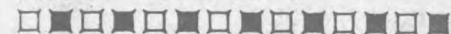
We are thankful for what the Lord has provided and continue to look to Him to supply our every need.

In His Service,
Mark Fenison

FINANCIAL REPORT

South Park B. C., Seattle, WA (Bro. Tweet)	
Rental allowance on home	800.00
Love offerings	510.00
Paint for meeting hall /rent/utilities	595.50
Grace Mis. B. C., McKenna, WA (Bro. Myers)	160.00
The Lord's B. C., Tacoma, WA (Bro. Killion)	260.00

Sponsoring Church:
South Park Missionary Baptist Church
8510 8th Avenue South
Seattle, Washington 98108



MISSIONARY
DEMPSEY HENDERSON
October - 1985

Dear friends and fellow-helpers in the Lord,

Greetings again in the name of our wonderful Lord and Saviour, Jesus Christ. We do not have a lot to tell you this month. We are still staying at the Kittles and waiting for the doctors report before we leave. When we get the next doctor's report we will then decide exactly what we are going to do. We probably will go back to Sao Luis and then see how things go before we make any sure moves. Dorothy is doing very well in recuperating from her surgery but she still hurts a lot. Our health is fair but we still have some problem with our asthma. We are praying that the Lord will give me strength and health to take care of Dorothy while she is sick. This is my biggest worry.

I still have my Dad back in Arizona who is unable to take care of himself and this bothers me some and would appreciate all of you praying for him.

In spite of all of our difficulties we still have victory in Jesus Christ. We rejoice in our sorrows and our victories. The work here in Brazil is certainly being blessed of the Lord in spite of our absence. It just proves to all of us that the Lord's work does not depend on us but Him and He can bless in spite of all of our difficulties.

Please continue to pray for Dorothy and I as we labour for our wonderful and gracious Lord. We are tempted to get discouraged but God gives us grace to serve Him who suffered penalty for sins that we might live for Him.

Again thanks for your continued praying for us and your gracious financial support.

Your missionary for His name's sake,
Dempsey Henderson

OFFERINGS FOR SEPTEMBER AND OCTOBER 1985

Grinter Heights B. C., Kansas City, KS	62.00
Bible B. C., Clarksville, TN	60.00
Zoar B. C., Cunningham, KY	99.14
Stephens Branch B. C., Manton, KY	100.00
Grace B. C., New Port Richey, FL	147.00
Richland B. C., Livermore, KY	141.14

Calvary B. C., Ashland, KY	60.00
Richmond Road B. C., Lexington, KY	100.00
North Ballard B. C., Wickliffe, KY	331.19
Central Ave. B. C., Tampa, FL	20.00
Fellowship B. C., Lexington, KY	75.20
Beech Grove B. C., Bardwell, KY	83.35
Bryan Station B. C., Lexington, KY	400.00
Julien B. C., Gracey, KY	191.25
Sunnyview B. C., Clarksville, TN	30.00
Calvary B. C., Cannel City, KY	24.00
Berea B. C., Clarksville, TN	20.00
Mem. East Corbin B. C., Corbin, KY	175.00
Big Creek B. C., Wayne, WV	200.00
Independence B. C., Foristell, MO	120.33
Morris Street B. C., Hobbs, NM	300.00
Citrus Mis. B. C., Inverness, FL	20.00
Hopewell B. C., Mayfield, KY	100.00
Northside B. C., Elkton, KY	20.00
Edgelawn B. C., Lexington, KY	20.00
James H. Sims, Hattisburg, MS	60.00
Covenant B. C., Troy, MI	111.80
Bryantville Mis. B. C., Lancaster, KY	50.00
Ruth Shores, Cannelton, IN	15.00
Edmond E. Jones, Noblesville, IN	80.00
Shady Grove B. C., Wickliffe, KY	139.10
Faith B. C., Sacramento, KY	70.00
Calvary B. C., Arlington, KY	38.87
Southside B. C., Fulton, MS	43.28
Faith Mis. B. C., Paducah, KY	315.00
Fellowship B. C., Mt. Sterling, KY	20.00
Maranatha Mis. B. C., Louisville, OH	76.49
Faith Mis. B. C., Streamwood, IL	35.00
Muddy Ford B. C., Georgetown, KY	20.00
Bible B. C., Harrisburg, IL	96.14
Central B. C., Marion, KY	100.00
Meadowthorpe B. C., Lexington, KY	271.69
Calvary B. C. Logansport, LA	50.00
Berea B. C., South Point, OH	20.00
Trinity Mis. B. C., Richmond, KY	100.00
Grace B. C., Toledo, OH	22.78
East Corbin, Corbin, KY	117.23
Grace Mis. B. C., Wyandotte, MI	60.00
First B. C., Alexandria, KY	50.00
Ashland Ave. B. C., Lexington, KY	110.00
Olmstead B. C., Olmstead, KY	60.00
Grace Mis. B. C., Kirksville, MO	150.00
Sov. Grace B. C., Mansfield, OH	50.00
John A. Whitaker, Richmond, KY	10.00
Tucson Bapt. Temple, Tucson, AZ	400.00
Liberty Mis. B. C., Burton, MI	126.66
Immanuel B. C., Monticello, KY	50.00
Beech Grove B. C., Lancaster, KY	60.00
TOTAL	6,037.84
Balance Brought Forward	4,752.01
Expenses	6,404.00
New Balance	4,385.85

EXPENSES:	
Salary	2,400.00
Insurance	156.00
Medical	674.00
Payment on truck	500.00
Utilities	241.00
Supplies	154.00
Construction	1,579.00
Mission work	700.00
Total	6,404.00

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

Home Address:
Dempsey Henderson
Caixa Postal 500, Sao Luis, MA.
Brazil, S. A. 65,000



MISSIONARY
ROBERT P. MYERS
November - 1985

Dear Brethren,

Greetings in the name of Christ our Savior, from the Pacific Northwest.

It has been a busy month for us here as we are trying to get some things done before the rainy season sets in. I've gotten behind in much of my work here and have really been having to work to catch up.

The early dark and the increasing rains have hindered our visitation here this month but the Lord has been good. We have had a few new visitors coming to the services for which we are thankful. Also everyone is being blessed in services and seem to be growing. We are presently teaching on the Church on Sunday night, and it is a real blessing to us.

Brethren we want your prayers for us as winter approaches and construction work slows soon. I will be finishing most of the remodeling job I am doing by the last of November. Only the Lord knows where other work will be. Now, I trust Him, so you all bring it before His throne for us here. He has done such marvelous things for us to take care of our needs since we have been here.

We thank the Lord daily for all you churches and brethren who care for our needs and encourage us in the work. You are a blessing to us.

May the Lord be with you all.

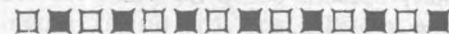
Yours in Christ,
Bob Myers and Family

OFFERINGS FOR OCTOBER 1985

South Park B. C., Seattle, WA	50.00
Faith B. C., Paducah, KY	100.00
Bible B. C., Portland, OR	72.00
Grace B. C., Cairo, IL	100.00
Beverly Manor B. C., Washington, IL	30.00
Salem B. C., Willow Hill, IL	45.00
Bryan Station B. C., Lexington, KY	50.00
Faith B. C., Sacramento, KY	35.00
Sovereign Grace B. C., Craigsville, WV	50.00
Philadelphia B. C., Decatur, AL	100.00
Independence B. C., Foristell, MO	20.00
Beverly Manor B. C., Washington, IL	50.00
Bro. & Sis. Anderson, Murray, KY	25.00

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

Home Address:
Robert Myers
13350 Solberg Road S. E.
Yelm, WA 98597



MISSIONARY
MIKE CHANNELL
November - 1985

Dear Brethren,

Greetings in the name of our Lord. I trust all is well with you.

This has been a month of blessings and patience. The Lord has added five members with the promise of a letter and two through Scriptural baptism. Also, it was our pleasure to see a young boy confessing Christ as Saviour.

It was a blessing to have Bro. Noel as a supply preacher for us as we preached at the Northside Baptist Church in Elkton, Kentucky, Oct. 20. We thank them for allowing us to present our work at that time. It was a joy to be with them there.

During the month of October we put applications for work throughout Paris. As of yet, we have had no

(Continued on page seventeen)

Missionary

(Continued from page sixteen)

responses from our efforts. In our disappointments due to our lack of work we find the blessings of the Lord in Prov. 3:5-6; "Trust in the Lord." We desire your prayers concerning our need in this area.

The Lord is truly working in this area. We have found as we go out, people are showing interest in the work here and acknowledging their need. Our prayer is that He will walk before us and burden the hearts of men.

We praise and thank the Lord for our home church of which a few give so much. We thank you for your love, prayers and support.

By His Grace,
Mike Channell

PERSONAL INCOME FOR OCTOBER

Grace B. C., Carlo, IL	200.00
Northside B. C., Elkton, KY	100.00
Berea Baptist Mission	68.94
Grace B. C., Carlo, IL	130.00
A Friend	20.00
Roofing Job	20.00
Coast to Coast Hardware	123.95
Mission Income	100.16

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

Home Address:
Mike Channell
Rt. 1, Box 259
Mansfield, TN 38236
Phone: 1-901-644-1120

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MISSIONARY
KENNETH LONG
October - 1985

To the Churches of our Lord:

I now greet you from Nigeria. The Lord has blessed us greatly in that He has brought us to Nigeria safely. I am sorry that I am behind on my reports, and I hope to get caught up.

We flew from Chicago, Tuesday, October 8, and arrived in Calabar, Nigeria, Thursday, October 10 around 6:00 p.m. Bro. John Imah and about twenty of his members and some of their friends met us there. They loaded up our luggage and we went first to the church where there were about seventy

people to meet us. After we had a short service, Bro. John took us to a restaurant where we ate dinner. Bro. John wouldn't eat; he just sat and watched. He then carried us to the house which they had prepared for us. The house has three good size bedrooms, a dining room, a kitchen, a living room and two bathrooms. All the furniture in the house, they bought new. They rented the house for one year which cost them 3,600 naira, which is about 4,000 dollars. I don't know what the furniture cost them, but it wasn't cheap. They put screens on all the windows and bought us a 500 gallon tank because the house does not have water. To top it all, they also are trying to enlarge their church building. Bro. John told me they had been saving for ten years, and had saved about 8,000 maira, which they are using to make their new missionary and his family comfortable. The Lord had blessed them, for they could only find two other houses to rent which ran from 8,000 to 10,000 a year. They have taken of theirs which is little and given to us. The average income of a Nigerian is 300 dollars a month. They have sacrificed so much. They have manifested themselves as true children of God. They are worthy of your prayers.

The immigration board said they cannot give me a resident permit because I have the wrong type of visa. The Nigerian Consulate didn't tell me I needed to get an STR visa (which is Subject to Residence), even though I told them and even asked them that I wanted a resident permit. He stated he might be able to renew my visa for another three months but after six months we will have to leave. He said that I should go back to USA and get a STR visa and come back to Nigeria and he will be able to give me a resident permit. We need your prayers concerning this, for even if we came back and got the STR, we will have used up all of our passage fund. And we will probably need two-way tickets in order to apply for the STR visa. Pray that our Lord will provide another way, or the funds needed, to do what they require of me. If we come back to the USA, we will begin to visit the churches again, as much as possible.

Before leaving we had the privilege to preach His Word at the Bible Conference hosted by Mt. Pleasant Baptist Church of Chesapeake, Ohio. Our Lord permitted us to preach and report upon the work at the Sand Ridge Baptist Church of Winchester, Illinois, and Salem Missionary Baptist Church of Washington, Illinois.

We plan the 25th of October to visit with Bro. James Imah and the Philadelphia Baptist Church of Uyo, Nigeria. Pray that our Lord will give us a safe trip and a good visit.

Also, I would like to thank all those who were able to attend my ordination service. May our Lord bless you greatly.

Yours in Christ,
Elder Kenneth Long

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

Home Address:
Elder Kenneth Long
% Pastor John Imah
P. O. Box 445
Calabar, Cross River State
Nigeria, AFRICA

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SUBTLE

(Continued from page fifteen)

What a coincidence that the Dyer series happened along just before President Reagan's meeting with Soviet Chairman Mikhail Gorbachev. In the 5 November show, after charging that the job of bombers is killing helpless civilians, Mr. Dyer asks the young wife of an Air Force command pilot about war. "I don't understand war. What if they did that to us?" she answered. Later, at a missile launch site, he asks the launch commander about the morality of his job. Next, we hear Navy retired Rear Admiral Eugene La Rocque call U. S. strategic defenses (the Triad) "ridiculous." But La Rocque was 180 degrees out of phase with over 800 other flag officers, all of whom supported the Triad as well as the newly proposed Strategic Defense Initiative (SDI).

Taxpayers got an unbalanced show for their money with nothing on Soviet goals to enslave humanity. They got a phony in narrator Gwynne Dyer who had been hyped as an international strategist--and they got a left-wing producer in the National Film Board of Canada. Thanks to Reed Irvine and his Accuracy in Media, we now know exactly where these "experts" come from (AIM Report, November-A, 1985).

Dyer is not quite the 3-navy expert he was supposed to be. He was a Canadian reserve officer "attached to British and American units," spending much of his naval service pursuing a doctorate on college campuses. The Canadian Film Board has a long record of pro-Soviet bias. During World War II, for example, it ignored the war until Germany attacked the USSR. Then, it turned out pro-Soviet films quickly. In 1983, the Board was boosting Helen Caldicott, the anti-nuclear activist.

Much of Dyer's rationalization is naive: He would dismiss armies and rely on technology. However, in Vietnam the U. S. had technology but lost human spirit and the will to win, undermined by the media and defeatist politicians. He blames wars on nationalism while ignoring communist goals of world domination and communist responsibility for 100 million deaths since 1917. He condemns combat training of soldiers as dehumanizing, and warns that the next war will see our "social fabric lost forever."

The PBS series is but one of the many forces subtly at work to undermine missile defenses (the SDI), the non-nuclear system called "Star Wars" by hostile media and other op-

ponents. Nonetheless, SDI offers the only known defense for a world held hostage to ever-increasing stockpiles of nuclear annihilation.

Other forces attacking SDI include the media and misinformed specialist. For example, Bernard Weinraub misled readers in a *New York Times* story on 5 November alleging that the United States would not deploy SDI until we "do away with... offensive weapons." He was exaggerating a comment by the President who has been badgered constantly about missile defenses. Two days later, James R. Schlesinger Jr., a former Secretary of Defense, was telling the Senate Foreign Relations Committee that SDI would cost a trillion dollars, wouldn't work anyway, and would only exacerbate the arms race. Many leading scientists have sharply disagreed with the professor's pessimism.

Other "experts," analysts, and supporters of the Council on Foreign Relations, that international organization that would "do away with national boundaries," are using every conceivable ploy to get SDI on the table at the Geneva summit, and later, at the arms talks. Undoubtedly, bargaining with SDI was a main goal of the Dyer TV shows, which American taxpayers financed even though 78% of them had just heartily approved SDI in a Penn and Schoen poll. It cost Christians and all taxpayers \$350,000 to buy rights to the Dyer series in order that their missile defenses (SDI) might be sabotaged before their eyes on public TV which by law is supposed to be unbiased and balanced. But Congress refuses to provide means to enforce this requirement of the Federal Communications Act (Sec. 396, g, 1, A) and the President of PBS is free to run his own show, unassailable. He is Mr. Bruce Christensen, President, Public Broadcasting Service, 475 L'Enfant Plaza, S. W., Washington, D. C. 20024. In Congress, it is Senator Barry Goldwater, Subcommittee on Communications, U. S. Senate, Washington, D. C. 20510. These "rulers" may wish to review Romans 13:3.

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ANNOUNCEMENTS

Elder George Kelley has a new address. It is Rt. 1, Box 301-A, Maceo, Kentucky. 42355.

THE BIBLE NEWSPAPER

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

NEBRASKA PASTOR MAY LOSE ALL HE OWNS EVEN THOUGH HE WON LEGAL BATTLE

NORTH PLATTE, Neb. (EP)---A Nebraska pastor stands to lose everything he owns because of a battle with the state regarding church schools, even though the state legislature has already enacted legislation supporting his position.

Robert Gelsthorpe of North Platte Baptist Church was one of several Nebraska pastors that successfully battled a state requirement that teachers in church-related schools be certified by the state. A regulation passed last year dropped that requirement, allowing church schools are able to operate freely, but Gelsthorpe's church still faces a financial threat because of the battle.

Gelsthorpe's church was fined \$200 for each day the school remained open in violation of the now-defunct state law. And although Gelsthorpe's school has been vindicated for remaining open, the fine still stands, and Gelsthorpe owes about \$19,000.

Judge John Murphy, who imposed the fine, claimed he did not have the legal authority to waive the penalty. Lincoln County prosecutor Charles Kandt, who has made public his Christian faith, said that he had to enforce the fine, and that not doing so would constitute a dangerous "undercutting of the court's authority."

On Oct. 10 the Sheriff came to Gelsthorpe's house with a moving van, and confiscated his furniture, intending to sell it to pay part of the fine. "They left our clothes, beds and appliances," said Gelsthorpe. "They took everything else."

Gelsthorpe has appealed to the Nebraska Supreme Court, and on Oct. 28, Judge Murphy granted a stay of execution while the appeal is pending. Gelsthorpe's belongings remain in storage, but will not be sold.

"We've been fined for willingly disobeying a judge," said Gelsthorpe. "We never willingly disobeyed anybody. We willingly obeyed our God."

Gelsthorpe said the issue was not certification of teachers. He explained, "The state wanted to 'approve' our school. We view our school as an integral part of the ministry of the church. It would have amounted to state licensure of our church."

Gelsthorpe, who founded the church nine years ago, said the community has been supportive. "We've tried to carry this on in a Christ-like spirit, and avoid confrontation,

but the County Attorney initiated confrontation by ordering the sheriff to take our belongings so quickly. The whole community of North Platte has come out in our favor. What they've done is to solidify support for us. God will be glorified through it."

"Thou shalt not defraud thy neighbor, neither rob him" (Lev. 19: 13).

CASES REJECTED BY SUPREME COURT TOUCH ON RELIGIOUS FREEDOMS

WASHINGTON, D. C. (EP)---Although the U. S. Supreme Court has accepted four church-state disputes for consideration this term, a number of appeals involving religious freedoms were among the roughly 1,000 cases the Court turned down on its first day back from recess.

By refusing to hear an appeal, the Supreme Court automatically upholds the more recent lower court ruling. Among the appeals rejected:

The Supreme Court rejected an appeal to remove the novel *The Learning Tree* by Gordon Parks, from public high school curriculum. Without comment, the Court let stand a ruling by the 9th U. S. Circuit Court of Appeals that assigned reading of the book does not violate religious freedom. According to attorney Michael Farris, the book describes Jesus Christ as "a long-legged white SOB, and a poor white trash god." Farris said, "I think it is impossible for a sincere Christian to remain in the Mead School District as long as they're using that textbook."

The Court upheld a jury's award of \$190,000 to a publisher of religious music, for actual damages resulting from copyright infringement and unauthorized duplication of music from hymnals and songsheets by Catholic parishes in the Chicago area. The justices also agreed with the lower court's refusal to award \$1.5 million, which the music company sought. The company had attempted to sue each Chicago archdiocese as a separate legal entity.

The Court rejected an appeal involving a dispute over the religious upbringing of children. A Massachusetts woman claimed she was discriminated against in a child custody decision, because of her evangelical Christian beliefs.

The Court rejected three internal church dispute appeals. The Court upheld a Virginia court's decision to appoint a commissioner to oversee a congregational meeting on dismissal of a pastor. In two other cases,

involving possession of church property after withdrawal from a denomination, the Court upheld rulings that state courts could intervene in such disputes.

The Court refused to review a Texas law requiring licensing of childcare facilities. Corpus Christi People's Baptist Church argued that the licensing law violated their free exercise of religion.

The Court rejected three cases of alleged employment discrimination based on religion. In cases involving a Baptist, a Catholic, and a Jew, the Court ruled that the plaintiffs had not demonstrated that religion was a relevant factor.

The Court upheld a Florida Supreme Court decision favoring a Sunday ban on parimutuel betting.

And in a case involving a Jehovah's Witness who died during surgery after refusing a blood transfusion, the Court upheld limited damages for negligence on the part of the attending physician before the transfusion became necessary, but also upheld a jury's finding that the Jehovah Witness woman was 75 percent responsible for her own death, because of her refusal to accept a transfusion.

"Do not rich men oppress you, and draw you before the judgment seats?" (Jas. 2:6).

COLORADO MINISTER BATTLING ZONING ORDINANCE THAT WOULD PROHIBIT HOME BIBLE STUDIES

COLORADO SPRINGS, Colo. (EP)---A Colorado Springs minister is battling a city zoning ordinance that prohibits religious activities in private homes. Richard Blanche has been cited several times for holding religious meetings in his home, and is presently appealing the rulings to the Fourth District Court.

"If we lose this case, first I go to jail, but let's look at it on the scope of this country," Blanche said in an interview with the Pike's Peak Messenger. "It would set a precedent that zoning codes across this country could shut down Bible studies of every sort. That is the magnitude of it."

Blanche's church, Faith Bible Fellowship International, Inc., has been cited several times for "maintaining an establishment for the conduct of religious activities" in Blanche's home. Blanche says, "What they're saying is, in essence, you cannot have a Bible study in your home or a church bar-b-que or any type of fellowship. We had a dessert fellowship that we were cited for. We were also cited for a Tuesday night Bible study and a Saturday afternoon fellowship. I was even cited for having a Little League baseball team over. A team that I was coaching came over to visit and my neighbors were out there taking license plate numbers!"

Blanche has been sentenced to 90 days in jail and fined \$500 for each of the violations; execution of the penalties has been stayed while the charges are appealed. The city obtained a temporary restraining order

Oct. 29, forbidding religious services in Blanche's home; Blanche could face contempt of court citations if he continues to hold home meetings. The restraining order is in effect until the Fourth District Court hears the case March 6.

A hearing will be held Nov. 22 on a charge by the city that Blanche is guilty of contempt of court for defying a temporary injunction. A Nov. 13 hearing on criminal charges for the same offense will deal with Blanche's motion for a new trial.

The church has not been cited for noise or parking problems, but only for violating the zoning ordinances concerning "religious activities." Blanche said, "The judge even said, 'If I could get you on a noise or parking violation, this would be very easy; but since I can't. . . You're a nuisance.' Well, that's very difficult . . . to be charged as a criminal for performing as a pastor."

The independent full-gospel congregation includes about 30 adults. Blanche has a large home, and can fit 75 people in his recreation room on chairs. Church members park behind the home during meetings.

"They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly" (Amos 5:10).

BHAGWAN DECLARED HIS RELIGION DEAD SHORTLY BEFORE HIS ARREST

REJNEESH PURAM, Ore. (EP)---Shortly before fleeing Oregon to avoid immigration charges, Indian guru Bhagwan Shree Rajneesh burned copies of the Book of Rajneeshism, told followers they can stop wearing their trademark red clothing and their malas (bead necklaces with lockets bearing the Bhagwan's photo), and declared the religion of Rajneeshism dead.

"I am against all religions, because they have done only harm to humanity," said Rajneesh. The guru told the crowd at the book burning. "I am not your leader, you are not my followers. Just being friends is enough."

Rajneesh said that meditation, not religion, was his message. Asked by a follower if meditation was necessary now that the religion of Rajneeshism was dead, Rajneesh said, "Without meditation, what are you doing here? Get lost. Go to the country road which goes directly to Hell."

The Bhagwan's views on God are no less controversial. "God is the greatest fiction that man has created . . . God is nothing but our idea of the ultimate dictator, the ultimate Adolf Hitler. . . God is nothing but a small child's desire for perfection in his father; it is retardedness."

"They that observe lying vanities forsake their own mercy" (Jonah 2: 8).

ISRAEL'S POPULATION

JERUSALEM, Israel (EP)---Israel's population is now 4,225,000, according to Israel's Central Bureau of Statistics. Of that population, 82.5 percent are Jews, 13.5 percent Moslems, 2.3 percent Christians, and 1.7 percent other.

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News

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percent Druse and others. In the last Jewish year the population grew by about 1.8 percent, including growth in the Jewish population of 1.6 percent, and growth in the Moslem population of 3.2 percent. Of 99,000 infants born during the last year, about 75,000 were Jewish.

SOVIET OFFICIAL SAYS USSR HAS NO AIDS

MOSCOW, U.S.S.R. (EP)—There are no recorded cases of AIDS in the Soviet Union, according to Pyotr N. Burgasov, a Soviet Deputy Health Minister. In the trade union daily newspaper *Trud* Burgasov attributed the prevalence of AIDS in the West to dissolute and unnatural sex lives.

"We have not registered any cases of this illness," he said. "The whole point is that the problem is in many aspects social, because it is connected with sexual dissolution." Burgasov added that such dissolution, "is, alas, tolerated by certain circles in the West, but for our society it is unnatural."

Acquired Immune Deficiency Syndrome (AIDS) is transmitted by intimate sexual contact, contaminated needles, and blood products. High risk groups include homosexual men, intravenous drug users, and hemophiliacs.

"For the name of God is blasphemed among the Gentiles through you..." (Rom. 2:24).

HELP FOR THE DEFICIT

According to the latest news reports, this country is \$212 billion deeper in the hole for fiscal year of 1985. This outstrips the previous record of 208 billion dollars set in recession-plagued 1983.

I have a suggestion on how to save the taxpayers some money. Stop pouring \$300 million a year into the coffers of the National Institute of Child Health and Human Development.

Typical NICHD projects: a study of the food foraging habits of the Ache people in Eastern Paraguay (\$163,254); a study of late marriage in a village in Spain from 1873 to 1973 (\$74,561); and a study of how children and adults find their way around their neighborhoods (\$83,828).

"The people of the land have used oppression and exercised robbery, they have vexed the poor and needy: yea, they have oppressed the stranger wrongfully" (Ezek. 22:29).

THE TEN COMMANDMENT BAN

LOUISVILLE, Ky. (EP)—Five years after the U. S. Supreme Court struck down Kentucky's law providing for posting the Ten Commandments in public schools, the practice continues in some parts of the state. The Kentucky chapter of the American Civil Liberties Union has asked that school officials in Perry County be prosecuted for defying the Court ruling.

TAX EXEMPT STATUS FOR WITCHES

Secretary of the Treasury James Baker has confirmed that "several organizations have been recognized as tax-exempt that espouse a system of beliefs, rituals and practices, derived in part from pre-Christian Celtic and Welsh traditions, which they label as 'witchcraft.'" He said that tax exemptions are granted to groups "organized and operated exclusively for religious purposes" and that Treasury officials do not "attempt further to define what religious purposes are" (*The New America*, Nov. 4, 1985, p. 11).

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people" (Lev. 20:6).

DIVORCE RATE DROPS A NOTCH

The number of divorces nationwide declined in 1984 for only the second time in 24 years.

The National Center for Health Statistics estimates that 1,155 million divorces were granted last year—4.9 for every 1,000 people, 24,000 fewer than in 1983.

Divorces are counted in the state where they are granted, giving Nevada, with its easier law, the highest rate, at 13.7 per 1,000 (*U. S. News & World Report*, Oct. 21, 1985, p. 12).

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery" (Matt. 5:32).

A RECORD OFFERING

A record \$1.85 million offering was given by members of First Baptist Church, Dallas, on Pastor W. A. Criswell's 41st anniversary at the church Oct. 6, in what was thought to be the largest one-day cash offering ever taken by a church...

The church's recently adopted 1986 budget totals about \$11.2 million...

After receiving offerings during both morning services the church's financial officers spent at least six hours counting \$1.8 million in checks and cash. Approximately \$50,000 was collected at the evening service (*Western Recorder*, Oct. 22, 1985, p. 12).

"The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

WCC FUNDS AFRICAN TERRORISTS

The World Council of Churches remains a major supporter of Communist/terrorist groups in Africa through its Special Fund to Combat Racism. Recent Red recipients of WCC money include the South West Africa People's Organization (\$110,000), the African National Congress (\$77,000), and the Pan Africanist Congress (\$33,000). Another \$57,000 went to nine so-called anti-racist

groups in the United States, including the Free South Africa campaign that is staging anti-apartheid protests in Washington, the Africa News Service, National Nabibia Concerns, and the Greensboro Civil Rights Fund in North Carolina, which got \$7,000 for its efforts involving the 1979 slaying of five Communist Worker Party members (*The New America*, Nov. 4, 1985, p. 23).

"The face of the Lord is against them that do evil" (1 Pet. 3:12).

SBC UP 8% IN ITS GIFTS

The Southern Baptist Convention closed its books on the 1984-1985 fiscal year for the national Cooperative Program Sept. 30 after receiving \$117,526,691 in undesignated contributions to its worldwide mission and education programs.

The 1984-85 total was 7.99 percent (\$8,690,959) above 1983-84 contributions while the inflation rate is approximately 3.5 percent, meaning growth in giving has more than doubled the rate of inflation (*Western Recorder*, Oct. 15, 1985, p. 12).

"...but the righteous giveth and spareth not" (Prov. 21:26).

A PERVERSION OF THE GOSPEL

The Sword of the Lord, a widely known Arminian Baptist paper, which is edited by Curtis Hutson, has an article on "Lordship Salvation" in the Nov. 1, 1985 issue. In the article Hutson affirms that a person can receive Christ as his Savior without receiving Him as his Lord. He accuses those who preach "Lordship salvation" of "muddying the gospel," and he says those who preach such "frustrate the marvelous grace of God."

He boldly asserts that he "don't know one Christian anywhere who surrendered to the absolute Lordship of Christ at the moment of conversion..." He cited Lot as an example of a believer "who never yielded his life to the Lordship of Christ." He says of the Church at Rome to whom Paul wrote a letter: "They are saved but Jesus is not Lord of their lives."

In usual Arminian fashion he declares: "It is one thing to trust Jesus Christ as Saviour and quite another to surrender one's life to the Lord... The yielding of one's life or making Jesus Lord of one's life is not a requirement for salvation. That is Lordship salvation and a perversion of the Gospel."

Hutson really believes in the gospel of free willism, not the gospel of the free grace of God. He does not believe that the sinner is actually saved by the death of Christ, but by his meritorious, self-originated decision. Few men living today have ever perverted the gospel of grace more than Curtis Hutson, who denies all the five points of sovereign grace.

Hutson, as we might have expected, did not tell his readers that Jesus is referred to as *Lord* 822 times in the New Testament; *Lord Jesus*, 22 times; and *Lord Jesus Christ*, 81 times. The word *Savior* is only used

24 times (8 of which refer to God the Father as our Savior).

What Hutson really believes is that a partially depraved sinner may make a little decision which results in his regeneration, and that after that decision this sinner can let Satan be his lord and still go to Heaven when he dies! Such foolishness turns "the grace of our God into lasciviousness," and denies "the only Lord God, and our Lord Jesus Christ" (Jude 4). It is to preach "another gospel" (Gal. 1:6-8). Paul said: "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha" (1 Cor. 16:22).

Two notable verses of Scripture he failed to quote are as follows:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

"And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

SANDINISTAS MURDER INTERROGATE EVANGELICAL CHRISTIANS IN NICARAGUA

MANAGUA, NICAGUA (EP)—Reports received in mid-November indicate that the Sandinista government has begun what Christian Aid Mission called "a holocaust for evangelicals in Nicaragua." A new and harsh wave of intimidation has reportedly been launched against evangelical leaders, including physical and mental duress, humiliation, and house arrest. Ministry offices have been entered, and materials have been confiscated.

In the northern part of the country, an evangelical church was seized by the army in mid-October and the pastor and 11 people were killed. The remaining 20 fled on foot through the woods, and walked for two weeks before finding refuge in Honduras.

On Oct. 31, the Campus Crusade for Christ office was raided, materials confiscated, staff interrogated, and two arrested. Under intense interrogation for four days by the time word reached the U. S. was Campus Crusade leader Jimmy Hassan, also co-pastor of the largest evangelical church in Nicaragua, First Central American Church of Managua.

Also brought in for questioning were Pablo Boanerges Mendoza, head pastor of the church; Modesto Alvarez, president of the National Association for Children's Evangelization; and Ignacio Hernandez, director of the Nicaraguan Bible society. It is not presently known how many are still under arrest.

According to the National Association of Evangelicals, the Sandinista government has also harassed Roberto and Benedicto Hernandez, president and vice president of the Assemblies of God Youth Organization in Nicaragua; and Maria Teresa Madrigal, Child Evangelism leader. It is also reported that some officials of the National Council of Evangelical Pastors are being harassed.

BEREA BAPTIST BROADCAST FINANCIAL REPORT October - 1985

Beginning Balance	252.98
RECEIPTS	2,365.36
Berea B. C., South Point, OH	421.20
Mem. East Corbin B. C., Corbin, KY	384.46
Estill Frazier, Colfax, NC	500.00
Living Stone B. C., Barboursville, WV	450.24
Sov. Grace B. C., Orange, TX	50.00
Rollynsburg B. C., Talcott, WV	50.00
Philadelphia B. C., Decatur, AL	50.00
Jack Henry Ray, Memphis, TN	50.00
Anonymous	25.00
Deposited to divide checks	384.46
TOTAL	2,618.34

EXPENDITURES:	
WFTO - WFTA, MS	100.00
WYWY, KY	100.00
WANO, KY	76.00
WKAL, NY	140.00
WGNT, WV-Sept.	400.00
Pierce Comm. WRNO - Foreign	528.00
WGNT, WV - Oct.	320.00
Berea Baptist Banner	
Wages for tape production	161.38
Berea Baptist Bookstore	
UPS Postage for mailing tapes	102.02
Berea Banner (dividing checks)	207.65
Fisher Missions (dividing checks)	207.65
TOTAL	2,426.70

Bank Service Charge	6.00
BALANCE 10-31-85	185.64

CORBIN, KENTUCKY REPORT

Beginning Balance	995.30
Receipts:	
Mem. East Corbin B. C., Corbin, KY	132.65
TOTAL	1,127.95

EXPENDITURES:	
WYWY - Oct.	100.00
WANO - Oct.	76.00
Total Expenditures	176.00
BALANCE 10-31-85	951.95

Spurgeon On Christmas

"For this was a statute for Israel, and a law of the God of Jacob." It was a precept binding upon all the tribes that a sacred season should be set apart to commemorate the Lord's mercy; and truly it was but the Lord's due, He had a right and a claim to such special homage. When it can be proved that the observance of Christmas, Whitsuntide, and other Popish festivals was ever instituted by a divine statute, we also will attend to them, but not till then. It is as much our duty to reject the traditions of men, as to observe the ordinances of the Lord. We ask concerning every rite and rubric, "Is this a law of the God of Jacob?" and if it be not clearly so, it is of no authority with us, who walk in Christian liberty.

---Comments on Psalm 81:4

CORRECTION PLEASE!

In the November 15, 1985 issue there were two quotes from Baptist writers which should have been included under the section of the views of the Arminian Baptists. Thomas Grantham and William Britten were General Baptists, not Particular Baptists. I had not at the time of preparing the manuscripts had time to properly investigate the entire books by these men. Additional studies and one comment from a reader caused me to notice this. I regret these errors.



Above is the picture of the new meeting house of the Berea Baptist Church, Bloomfield, New Mexico, where Bro. Richard Eckstein is the pastor. The church was organized on Oct. 7, 1984, by the Berea Baptist Church, South Point, Ohio. If anyone would like to loan them some money to aid them in completing the building they would appreciate it. If you would care to help in this manner contact Pastor Richard L. Eckstein, 800 Rio Road, Bloomfield, N.M. 87413 or call (505) 632-3845.



He Has No Enemies

"He has no enemies, you say!
My friend the boast is poor.
He who has mingled in the fray
Of duty that the strong endure,
Must have made foes! If he has none
Small is the work that he has done:
He has hit no traitor on the hip,
He has never turned the wrong to right,
He has been a coward in the fight."

---Author Unknown

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BEREA BAPTIST BANNER Financial Report October - 1985

Beginning Balance	178.60
RECEIPTS	2,492.33
H. E. Wilson, Clarksville, TN	5.00
Berea B. C., Bloomfield, NM	50.00
Landmark B. C., Elida, OH	100.00
Johnstown B. C., Rock Camp, OH	10.00
Sov. Grace B. C., Orange, TX	50.00
Big Creek B. C., Wayne, WV	100.00
Members East Corbin B. C., Corbin, KY	75.00
The Lord's Church, Goose Creek, SC	100.00
Central Ave. B. C., Tampa, FL	25.00
Berea B. C., South Point, OH	155.95
John B. Wild, Sebring, FL	20.00
H. W. Bailless, Edmond, WV	5.00
Sov. Grace B. C., Birmingham, AL	50.00
Nellie Creech, New Port Richey, FL	10.00
T. A. Preston, Nicholasville, KY	1.50
Hillcrest B. C., Winston-Salem, NC	30.00
Morris Street B. C., Hobbs, NM	50.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Rollynsburg B. C., Talcott, WV	50.00
Sov. Grace B. C., Raleigh, NC	20.00
Clearview Mis. B. C., Maceo, KY	20.00
Philadelphia B. C., Decatur, AL	50.00
Edward Alvis, Griffin, GA	97.00
George Crawford, Summerlee, WV	10.00
Millner Victory B. C., McNeil, AR	140.00
Faith B. C., Lawtey, FL	25.00
Sov. Grace B. C., Fulton, MS	50.00
Matthew Stanley, Beckley, WV	340.00
Irma Reed, Burnside, KY	5.00
Mildred Y. Logan, Avon Park, FL	40.00
Berea Baptist Broadcast	
(Wages for tape production)	161.38
Calvary B. C., McLeansboro, IL	20.00
Bethel B. C., Pasadena, TX	12.00
Philadelphia B. C., Birmingham, AL	100.00
Calvary B. C., Paris, TN	25.00
Ronald Street, Greystone Park, NJ	6.00
J. L. Sadler, Sebring, FL	7.50
Mt. Pleasant B. C., Chesapeake, OH	100.00
Sov. Grace B. C., Mansfield, OH	25.00
Leroy Bullard, Albuquerque, NM	100.00
Elmo Woodson, Sheridan, AR	20.00
Calvary B. C., Grenada, MS	30.00
Anonymous	35.00
Subs	126.00
Deposited to divide check	25.00
TOTAL	2,670.93

EXPENDITURES:	
Printing	561.92
Postage	200.00
Supplies	164.85
Dividing Check	25.00
Wages	1,217.72
FICA (Taxes)	270.07
Berea Baptist Church	
(Composer payment)	216.58
Total Expenditures	2,656.14
BALANCE 10-31-85	14.79

ANNOUNCEMENTS

The local Fellowship Meeting in the tri-state area will be with the Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack, Dec. 28 at 7:00 p.m. The local Pastors' Fellowship will be with the same church on Dec. 13, at 7:00 p.m.

The First Baptist Church, Alexandria, Ky., and Pastor Carl Morton will host a Bible Conference Dec. 30-Jan. 1. Various speakers are on the program. Lunch will be served for the guests at the church.

The South Park Missionary Baptist Church, 8510 8th Ave. S., Seattle, Wa., and Pastor Glen L. Tweet will host a special meeting, beginning Friday, Dec. 7 at 7:00 p.m. Services will continue on Saturday at 9:30 a.m., followed by the noon meal. Speakers are as follows: Elder Larry Killion, Robert Myers, Hubert Tyler, Mark Fenison, and Robert Fisher. All are welcome to attend.

Elder Andy Proctor has been called to the pastorate of the Grace Baptist Church, New Port Richey, Fla., and he has accepted the call.
