

# The Berea Baptist Banner

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

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Whole Number 74

## INFANT SALVATION

By C. H. Spurgeon  
(1834 - 1892)

(Continued from last issue)

I come now to make a *practical use* of the doctrine.

First, let it be a *comfort to bereaved parents*. You say it is a heavy cross that you have to carry. Remember, *it is easier to carry a dead cross than a living one*. To have a living cross is indeed a tribulation, --- to have a child who is rebellious in his childhood, vicious in his youth, debauched in his manhood! Ah, would God that he had died from the birth; would God that he had never seen the light! Many a father's hairs have been brought with sorrow to the grave through his living children, but I think never through his dead babes; certainly not if he were a Christian, and were able to take the comfort of the apostle's words---"We sorrow not as they that are without



C. H. Spurgeon

hope." So you would have your child live? Ah, if you could have drawn aside the veil of destiny, and have seen to what he might have lived! Would you have had him live  
(Continued on page six)

## Was Menno Simons A Baptist?

By Tom Ross  
Wilmington, Ohio

The glorious history of the Lord's true New Testament churches reveals



Menno Simons

the testimonies of men and women of God who earnestly contended for the faith once delivered unto the saints. Amidst trials and bloody per-

secutions those whom we call Baptists have endured since the establishment of the first church founded by Jesus Christ Himself (Matt. 16:18) up until the present time (Eph. 3:21). Baptists have a great heritage which we can be proud of and contend for. Our ancestors have almost  
(Continued on page nine)

## Communism And The Antichrist

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast January 13, 1985)

"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Prov. 1:7).

America is at war with the Communists. They are winning World War III without firing a single shot, or losing a single soldier, because of the lethargy and apathy of Christians in America. Free Christian citizens refuse to read, refuse to listen, and to even think that our beloved country is in mortal danger from international Communism. The aver-

## What Happens To Dying Infants?

By the Editor

(Continued from Jan. issue)

Someone has said that you cannot understand any subject until you understand it historically. Hence I want to take some time to show something of the history of infant salvation. Almost nothing is said in the writing of the early church fathers. The same is true with the creeds of Christendom. Most of what can be gleaned from early church history is to be seen from the controversy over infant baptism. The Catholic sacramentarians held that baptism was indispensable to the salvation of infants. Augustine said: "If you wish to be a Catholic, be unwilling to believe, declare, or teach, that infants who are prevented by death from being baptized, can attain to the remission of sins" (Cited by James

Arminius in his works, Vol. I, p. 319). The Albigenses, the Waldenses, the Paulicians, the Anabaptists, the Petrobrussians, and others opposed infant sprinkling. No less than 50 million opponents of infant baptism suffered martyrdom at the hands of the sacramentarians during the Dark Ages because they would not practice infant baptism.

### THE CATHOLIC VIEW

The Catholic view was stated by Augustine which I have already cited. The Council of Carthage, A.D. 418, affirmed the eternal perdition of all unbaptized infants (*Neander's Church History*, Vol. IV, p. 435, 1851 edition). Then in the Canons and Dogmatics Decrees of the Council of Trent (A.D. 1563), Fifth Session, 3, the following state-  
(Continued on page three)

## Baby Fae And Christian Confidence

By Ray Waugh  
Midland, Texas

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest

over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience,



Ray Waugh

and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, and let us consider one another to provoke unto love and to good works; not forsaking the assembling  
(Continued on page seven)

age Baptist church member doubts his wife and children are on the verge of the embrace of Communist rape and enslavement. Due to this gross ignorance, many Christians are unwittingly co-operating in self-destruction.

There abounds much evidence to prove the Communists and the Socialists are taking over this republic, but the average Christian has closed his eyes to all of it. Americans no longer look toward God, but  
(Continued on page two)



# THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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# COMMUNISM AND

(Continued from page one)

instead look toward the government to take care of them. Communism, through its associates, progressivism, Socialism, liberalism, and modernism, has created a class warfare within America, fomenting hatred, destroying love of country, perverting the morals of the young, and banning the Bible from our public schools. These forces have in general reduced the proud and free American citizen to a helpless and hopeless victim of a giant government, commonly called "Big Brother."

Christians should be in the forefront of the hottest battle against Communism, for we have more to lose than any single institution when the Communists take over. The forces of international Communism must be challenged with truth. We must not be given to co-existence and compromise. Let us stand up with truth which knows no compromise and seeks no surrender. We must fight to save America for God and our children. Let us make great effort to alert sleeping Christians and our fellow Americans to the realities of international Communism.

## WHAT IS IT?

Before examining any subject we must first understand clearly what it is. As a term, *Communism* is derived from the Latin word *communis*, meaning *common*, or *belonging to all*. The term was invented in 1835 when it appeared in the propaganda

of the secret revolutionary societies of Paris. French conspirators used the word to express the idea of common ownership and control of all property. The word *Communism* was adopted by Karl Marx and Friedrich Engels of Germany. Their *Communist Manifesto*, issued in 1848, serves as the creed for the new revolutionary movement.

Modern Communism is a dogma based on revolutionary Marxian Socialism and Marxism-Leninism that is the official ideology of the U.S.S.R. It is a totalitarian system of government in which a single authoritarian party controls state owned means of production with the professed aim of establishing a stateless and classless society. Instead of all workers sharing equally, or according to his needs, the Communist bureaucrats seize an undue share of the people's goods for themselves. Freedom of speech and of the press are destroyed. The Communist state is a police state where all opposition is suppressed, and where there exists one political party, the Communist Party.

J. Edgar Hoover, for many years the director of the F.B.I., gave a most excellent definition of Communism. He wrote: "Communism is many things: an economic system, a philosophy, a political creed, a psychological conditioning, an educational indoctrination, a direct way of life. Communists want to control everything: where you live, where you work, what you are paid, what you think, what streetcars you ride (or whether you walk), how your children are educated, what you may not and must read and write. The most minute details, even the time your alarm clock goes off in the morning or the amount of cream in your coffee, are subjects for state supervision. They want to make a 'communist man,' a mechanical puppet, whom they can train to do as the Party desires. This is the ultimate, and tragic, aim of communism. . . . When you read such reports, do not think of them as something happening in a far-off land. Remember, always, that 'it could happen here' and that there are thousands of people in this country now working in secret to make it happen here" (*Masters of Deceit*, pp. 8-9).

There is only a slight difference between Communism and Socialism. Socialism advocates the public ownership and control of all means of production, although it does not propose to abolish all private property. Private ownership of homes is allowed. It also proposes that the socialized state be attained by gradual evolution, not by violent revolution. On the other hand, Communism is not only the abolition of private property, but also the destruction of the Capitalist system by violence. Terrorism is admitted as a weapon of the revolution.

## COMMUNISM IS SATANIC

Of all revolutionary systems, which throughout human history have been devised for the destruction of

Christianity, Communism without a doubt is the most perfected, most efficient and most merciless. Communism is not merely a political issue; it is a moral and spiritual issue. Communism denies the truth of God and deprives men of the right to worship God. It would have us exalt the materialistic errors of demon-controlled men above the truth of God. Communism is atheism on the march; it is a Satanic conspiracy.

International Communism is a total lie, and Satan is the arch liar (John 8:44). It is a system which murders those who oppose it, and Satan is behind all murders (John 8:44; 1 John 3:12, 15; Rev. 2:10,13). It is anti-God, anti-Christ, and anti-Holy Spirit, and so is the Devil (Rev. 12:1-5; 13:1-18). It seeks to dominate the whole world, and Satan in the Bible promises "all the kingdoms of the world" to those who worship him and do his work (Matt. 4:8-9).

In his very early youth, Karl Marx professed to be a Christian. Shortly after receiving his high school certificate he became profoundly anti-God. He wrote in his poem *Invocation of One in Despair*, "I wish to avenge myself against the One who rules above." He also wrote *The Difference Between Democritus' and Epicurus' Philosophy of Nature*, in the preface of which he identifies himself with the declaration of Aeschylus, "I harbor hatred against all gods." It seems that he understood he had Satan's view of the world and that he was actually accomplishing Satan's work on earth. He wrote in his poem called *The Player*, "The hellish vapors rise and fill the brain . . . Till I go mad and my heart is utterly changed. . . . See this sword? . . . The prince of darkness. . . Sold it to me." Marx's son Edgar addressed him in a letter on March 31, 1845, with the words, "My dear devil."

Moses Hess, the one who caused Marx to embrace the Socialist idea, called him: "Dr. Marx--my idol, who will give the last kick to medieval Religion and politics." Georg Jung, another friend of Marx, wrote in 1841 that Marx would surely chase God from Heaven and even sue Him. When the Soviet Communists in their early years adopted the slogan, "Let us drive out the capitalists from earth and God from Heaven," they were echoing Karl Marx.

Modern Communists describe themselves as atheists, but Karl Marx and his friends openly denounced and hated a God in whom they believed. Marx believed in Satan and Hell, and his program was to send men to Hell. (For more information on this see *Was Karl Marx A Satanist?* by Richard Wurmbrand, P.O. Box 11, Glendale, Calif. 91209. Price \$2).

The most basic of all Communist comments on religion is the statement of Karl Marx that religion is "the opium of the people." Marx called Christianity one of the most immoral religions. In his *Communist Manifesto* he insisted on abolishing "all religion and morality"

Vladimir I. Lenin, at the age of sixteen ceased to believe in God. It is reported that he tore the cross from his neck, threw it upon the ground, and spat upon it. Marx's statement that religion is "the opium of the people" was classed by Lenin as "the corner-stone of the whole philosophy of Marxism with regard to religion." Lenin further stated, "Religion teaches those who toil in poverty all their lives to be resigned and patient in this world and consoles them with the hope of reward in heaven. . . . Religion is a kind of spiritual intoxicant, in which the slaves of capital drown their humanity and their desires for some sort of decent human existence." In a letter to A. M. Gorky on November 14, 1913, Lenin said, ". . . Every religious idea, every idea of god, even every flirtation with the idea of god, is unutterable vile-ness. . . ." (Cited by Billy J. Hargis in *The Facts about Communism and Our Churches*, pp. 2-3).

William Z. Foster, former National Chairman of the Communist Party of the U.S.A., restated the Marxist doctrine in these words, ". . . God will be banished from the laboratories as well as from the schools" (*Masters of Deceit*, p. 321). Please consider this statement! Then look at America today and ask yourself if his words were prophetic.

Nikita S. Khrushchev was the first Secretary of the Central Committee of the Communist Party. "Don't think that the communists have changed their minds about religion," said Nikita Khrushchev, "We remain the Atheists that we have always been; we are doing as much as we can to liberate those people who are still under the spell of this religious opiate" (*ibid.* p. 321).

Gus Hall, the General Secretary of the American Communist Party, has often made known his anti-God sentiments. "Comrade" Hall was the nominee of the Communist Party in the U.S. in the recent presidential election held in November of 1984. Some years ago Hall said, "I dream of the hour when the last congressman is strangled to death on the gut of the last preacher--and since the Christians seem to love to sing about the blood, why not give them a little of it--slit the throats of their children and drag them over the mourner's bench and the pulpit, and allow them to drown in their own blood; and then see whether they enjoy singing these hymns." This is the man who often lectures on college campuses in America in the name of "academic freedom."

## DARWINISM AND COMMUNISM

After Karl Marx read *The Origin of Species* by Charles Darwin, he wrote a letter to Lassalle in which he rejoiced that in natural science God had been given the death blow. Joseph Stalin became a revolutionary after reading Darwin. He received from Darwin the impression that we are not creatures of God, but the results of an evolution in which ruth-

(Continued on page three)



# COMMUNISM AND

(Continued from page two)

less competition reigns--the strongest and the most cruel survive. Darwin's so-called scientific book made him the spiritual father of the greatest mass-murderer in history.

There can be no doubt that Darwinism in schools paved the way for Satanic Marxism in Russia. Communism is nothing but evolution in action. Darwinism asserts that men are only animals. Under Communism they behave as brutes and are treated as brutes.

*Animalism* is a dirty word today. Hence the advocates of the Darwinian-Marxian system have substituted the mild-and-mellow sounding term, *Humanism*. This term to many suggest "humane-ness" and "brotherly love," and this makes it coverup for brutalitarianism which Darwin-Marxism really involves.

The dictionary declares that humanism and humanitarianism is "the tenet denying the divinity of Christ" and "that man's nature is perfectible through his own efforts without Divine Grace." Humanism turns Christianity upside down. Christianity teaches God is everything and man is nothing. Humanism teaches man is everything and God is nothing.

The Bible says everyone who denies Christ is of Antichrist. It is written in I John 2:22: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." Both humanism and Communism in their very essence are anti-God and anti-Christ. We are told in Revelation 13:18 that Antichrist's number is 666. Three is the number of the trinity; six is the number of man. So under the political system of Antichrist man is worshipped in the place of God (Rev. 13:1-18).

## THE ANTICHRIST A COMMUNIST

It has been my firm belief for many years that international Communism is the political system which will bring the final Antichrist to power. For a few moments let us compare the political system of Antichrist with international Communism.

First, I have just given abundant evidence to prove that Communism is anti-God and anti-Christ. This all fits in very well with the idea of a final Antichrist of which the Bible often speaks. Daniel the prophet describes the Antichrist in these words: "And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods..." (Dan. 11:36). The Apostle John wrote of him: "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven" (Rev. 13:6).

Second, Communism seeks to put forth its program of world-wide revolution by sheer brutality. In his book on Leninism, Stalin directly

endorses his predecessor's statement that Communism is "power based upon violence, and limited by nothing--by no kind of law and by absolutely no rule." Under Communism justice is abolished, mercy unknown, decency is outlawed, fair dealing is forgotten. The power of the government rest upon brute force, upon unlimited violence.

Daniel 11:38 tells us of the Antichrist: "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things." Some would translate the first part of this verse: "But in their place he shall honor the god of fortresses..." The idea is that Antichrist will look upon brute force and unlimited power as his god. Military activity will take the place of a god for him. Large sums of money will be spent on warfare and weapons of warfare. This is exactly what the Communists are doing today.

Third, Communism seeks to dominate the world. Lenin laid the groundwork for extending the Communist conspiracy throughout the world. To Communists victory in Russia was only the first step. The whole world, they say, must go Communist. Lenin proclaimed at the First Congress of the Comintern in 1919 that "the victory of the world Communist revolution is assured."

The Bible reveals that Antichrist will rule the whole world for Satan. In Revelation 13:2 the Devil gives Antichrist "his power, and his seat, and great authority." Then verse 7 says of the Man of Sin: "And it was given unto Him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations". Under Antichrist the Communist conspirators will accomplish their long-sought goal--absolute world-wide control.

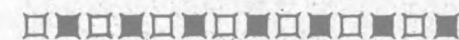
Fourth, Communism seeks to promote world-wide revolution under the cloak and color of "peace." They parade themselves as friends of "international peace" and speak of Americans as "war-mongers." But when a Communist speaks of peace he means that we should curtail our national defence efforts and allow Russia to become militarily stronger than the United States. In truth the Communist believes that there will be peace on earth when the entire world is placed under the hammer and sickle.

Antichrist will start his bloody regime, posing as an apostle of peace and good will. He will deceive the people into thinking that he is setting up the kingdom of peace as he establishes his ruthless dictatorship over the earth. In Revelation 6:1-2 he is pictured on a white horse with a bow and without an arrow, imitating the Prince of Peace who comes seven years later from Heaven on a white horse (Rev. 19). Daniel says that the Antichrist will use peace in his conquests: "...he shall come in peaceably, and obtain the kingdom

by flatteries. . . . He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches. . . and shall divide the land for gain" (Dan. 11:21,24,39). This is precisely what the Communists do. In a tribulation context the Apostle Paul said: "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).

## CONCLUSION

God wills there shall be a universal government on earth--a one-world government, but this government shall not be established by Communist brutes and butchers. It will be established by Jesus Christ when He returns to earth to rule the nations with a rod of iron. The idea of a one-world Communist government under Antichrist is a mock millennium--the kingdom of Hell set up on earth. In the thousand-year reign of Christ on earth the kingdom of Heaven shall be set up on earth. Then there will be peace on earth and good will among men. The government shall be to the glory of God--not the glory of man. World peace will come with the reign of the Prince of Peace only!



## WHAT HAPPENS TO

(Continued from page one)

ment is found: "If any one denies that the said merit of Jesus Christ is applied, both to adults and to infants, by the sacrament of baptism rightly administered in the form of the church: let him be anathema."

It is the teaching of the Roman Catholic Church that any child which dies without Romish baptism goes to *limbus infantum*, a place which is neither Heaven nor Hell.

The Greek and Russian Catholic Church plainly consigns all unbaptized persons, whether infants or adults, to eternal perdition. The Eighteen Decrees of the Synod of Jerusalem (A.D. 1672), Decree XVI, says: "If there are little children, any one of them without salvation, they are also without baptism; and those who die unregenerated, even as those who have not received the remission of original sin, are necessarily cast into eternal punishment and consequently are not at all salvable without baptism: wherefore it is necessary that little children be baptized. Moreover concerning the salvation of little children it follows, as it is taught in Matthew: But he that is not baptized is not saved. Therefore it is necessary that little children be baptized."

## THE PROTESTANT VIEW

While Martin Luther made a number of changes when he broke away

from the Catholic Church, he did not do away with baptismal regeneration. In Part I, Article IX, of the Augsburg Confession (A.D. 1530) it says: "Of Baptism they (Lutherans) teach that it is necessary to salvation, and that by Baptism the grace of God is offered, and that children are to be baptized, who by Baptism, being offered to God, are received into God's favor. They condemn the Anabaptists who allow not the Baptism of children, and affirm that children are saved without Baptism."

John Calvin taught the doctrine of infant damnation. In his *Institutes of the Christian Religion*, Book III, Chapter XXIII, Section 7, it is written: "I again ask how it is that the fall of Adam involves so many nations with their infant children in eternal death without remedy, unless that it so seemed meet to God?" Calvin believed that the infants of believing parents were the elect and should be admitted to infant sprinkling. This implies that the infants of unbelieving parents were damned to Hell. The Westminster Confession of Faith, Chapter X, Section 3, says: "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit, who worketh when, and where, and how he pleaseth." This does not plainly say, but it does imply that non-elect infants go to Hell. The favorite poet of Presbyterian Scotland, in his *Tom O'Shanter*, names among objects from Hell an unchristened baby not a span long.

The view of the Church of England can be seen by consulting her Thirty-Nine Articles. Article XXVII states: "Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened; but it is also a sign of Regeneration, or New Birth; whereby, as by an instrument, they that receive baptism rightly, are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed, and grace increased, by virtue of prayer unto God. The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ (See *Rays of Light from All Lands*, p. 374, 1985 edition). Here again is infant salvation through sprinkling.

## THE BAPTIST VIEW

The view of Baptists have been that dying infants are saved without baptism. Menno Simmons (A.D. 1496-1561) believed that babies were "children of the kingdom of grace and of the promise of eternal life through Jesus Christ" and that "as long as they are mere children, are clean, holy, saved, pleasing unto

(Continued on page four)



## WHAT HAPPENS TO

(Continued from page three)

God, be they alive or dead" (*The Complete writings of Menno Simons*, P. 281).

The followers of John Smyth in Amsterdam (A.D. 1612-1614) put forth a confession of faith. Article Twenty said: "That infants are conceived and born in innocency without sin, and that so dying are undoubtedly saved, and that this is to be understood of all infants, under Heaven" (*Baptist Confessions of Faith* by Lumpkin, p. 127).

The Second London Confession said: "Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit; who worketh when, and where, and how he pleaseth; so also are all other elect persons, who are incapable of being outwardly called by the Ministry of the Word" (Chap. X, Section 3, cited from Lumpkin again, p. 265). The same article is found in the Philadelphia Confession in American of 1742. These articles were almost word for word borrowed from the Westminster Confession. The Particular Baptists of both England and America believed that elect infants were regenerated and saved by Christ through the Spirit without infant baptism. While it said nothing about the non-elect infants I must say in fairness that it implied that non-elect infants perished in Hell.

The great English Baptist theologian, John Gill, wrote on the subject of "infants dying in infancy." Of them he said: "...it may be reasonably supposed, yea, in a judgment of charity it may rather be concluded, that they are all chosen, than that none are..." (*A Body of Doctrinal and Practical Divinity*, p. 133). Commenting upon Matthew 19:14 he wrote: "It is not denied that little children, whether born of believers or unbelievers, which matter not, may be chosen of God, redeemed by the blood of Christ, and have the passive work of the Spirit on their souls, and so enter into heaven..." (*Gill's Expositor*, Vol. VII, p. 215).

The Baptists of the past either believed that all infants were saved or that elect infants were saved. They always denied that infant sprinkling had anything to do with regeneration. I know of no Baptist of the past who held to the reprobation of all dying infants. Most believed that all dying infants were saved.

### ENCOURAGING SCRIPTURES

In searching the Scriptures I have never found any Scripture which says that dying infants go to Hell. There is no record of a person grieving because His baby died and went to Hell. Out of almost one-thousand verses in the Bible in which some form of the word "child" is used,

not one says dying infants are vessels of wrath fitted to destruction. We do find some individual infants in the Bible who were undoubtedly saved in infancy when they died. This is subjects of salvation.

When the illegitimate child of David and Bathsheba lay sick, David fasted and prayed for its recovery, but the child born out of wedlock died. Then the man after God's own heart stood and uttered these consoling words: "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? I shall go to him, but he shall not return to me" (II Sam. 12:22-23).

The relation of David and the little child has not ended. No fasting, weeping, or praying could bring the child back to life. But the father consoled himself with the fact that he and the child would meet each other again. "I shall go to him, but he shall not return unto me." His child had but gone before him to the blessed abode of the righteous in Paradise, and he would soon join it there. The separation was but temporary and who could conceive the joy of reunion never to be broken by separation again. This brief glimpse of the future relation of parents and children is very comforting, especially since it occurred so early in the Old Testament.

Some object to my views on this verse by saying that the child was not an infant but a teenage boy by this time. The context does not harmonize with this meaning. Verse 18 of II Samuel indicates the child died on the seventh day after it was born. This was before it was circumcised and brought under the seal of the covenant, showing the benefits of the covenant did not depend upon the visible seal.

Others say that David spoke here as a private person and not as a prophet. This is pure supposition. In

my opinion very poor supposition at that as David says elsewhere in this very same book: "The Spirit of the LORD spake by me, and his word was in my mouth" (II Sam. 23:2). By means of such supposition one could overturn the doctrines of the Bible, as it allows each man to determine for himself what is profitable for doctrine and what is not. II Timothy 3:16 says: "All scripture is given by inspiration of God, and is profitable for doctrine..."

Why did David weep while the child was alive and comfort himself after its death? If infant reprobation is true, he should have wept more after its death than before it died. How could David have received any comfort at all if he believed his baby was burning in the fires of Hell? The fact that he did comfort himself proves that he did believe he would meet his child again in Paradise. While the child was alive he could not be sure of whether it would go to Paradise or Hell, but the fact that it died in infancy was declarative of its destiny in Paradise.

### THE SHUNEMITE CHILD

In response to the prayer of Elisha a childless couple in Shunem was given a son. The child had a sunstroke while following his father in the harvest field and died (II Kings 4:8-20). This was a very young child for verse 19 says he was so tiny "a lad" carried him home to his mother. Verse 20 discloses that the sick child sat upon "his mother's knees till noon." In verse 21 his mother is seen lying him on the bed. All these things would not be said of a large teenage boy.

The Shunemite woman went to see Elisha at Mount Carmel when the child died. Gehazi went out to meet the woman and said unto her, "Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well" (II Kings 4:26). This woman must have believed that the dying infants were saved, or she could not have said that

it was well with her dead child. If she believed that her child was burning in torment by no stretch of the imaginations should she have truly said: "It is well". It is also doubtful that God would have sent this godly couple a reprobate child in answer to the prayer of Elisha.

### JOB'S STATEMENT

I believe that we can conclude from Job's statement that dying infants are saved and that they go to Paradise, the place of rest. "Why died I not from the womb? why did I not give up the ghost when I came out of the belly? Why did the knees prevent me? or why the breasts that I should suck? For now should I have lain still and been at rest. . . Or as an hidden untimely birth I had not been; as infants which never saw light. There the wicked cease from troubling; and the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there; and the servant is free from his master" (Job 3:11-13, 16-19).

I glean from these words that infants which never see the light go to the rest of Paradise. If Job had died from the womb he would not have been tormented in Hell but at rest in Paradise. If all dying infants are reprobates and burn in Hell what Job said here does not make sense. No matter how much he suffered in the body on earth in all his afflictions, surely he would have suffered much more had he gone to Hell from the womb. No man would desire to escape the troubles of earth by going to the fires of Hell, for to do such would not be to escape suffering but to greatly increase it.

### "THESE LITTLE ONES"

In Matthew 18:10 Jesus said: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Scholars debate the identity of these little ones. Some say little childlike believers and other little physical infants. Since verse 6 speaks of the "little ones which believe" it is evident that Christ is using a small child as an illustration of those qualities which are essential to being a Christian. A little child in its very nature pictures the features of those who are subjects of Christ's kingdom. While these words were spoken of little believing children of God, it must be true of literal children; otherwise, the child was an improper objective lesson.

### "OF SUCH IS THE KINGDOM"

In Matthew 19:13-15 I read: "Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus (Continued on page five)

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# WHAT HAPPENS TO

(Continued from page four)

said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. And he laid his hands on them, and departed thence." The little children in Matthew are called infants in Luke's account (Luke 18:15-17; cf. Mark 10:15-16).

There is no warrant for infant sprinkling in these words of Christ. These infants were brought to Christ for blessing, not for baptism. I do not believe that there is justification for making "of such" to mean child-like adults as was the case in Matthew 18:10. Honesty demands that we allow it to simply and exclusively refer to the infants Christ invited to Himself and blessed. It is true that Christ again uses the child as an objective lesson in the verse which followed, a thing not necessary if He had just said child-like adult believers are subjects of the kingdom.

The other things mentioned in the context make the "little children" to be literal children and the subjects of the kingdom. Mark 10:16 says: "And he took them up in his arms, put his hands upon them, and blessed them." I cannot believe that Christ would bless such in this world and curse them in the world to come, welcome them in His humiliation and repell them in His glory! They were received by Christ in this life. Surely He will not reject them in the next! It is also implied in Matthew 19:13 that He prayed for these children, a thing which he does not do for the non-elect (John 17:9).

I gather from this text that infants are to come to Christ and to be saved by Him. Furthermore, I gather that the kingdom of Heaven consists in a great degree of those dying in infancy.

## A CHILD CAUGHT UP TO HEAVEN

In Revelation 12:5 it is written: "And she brought forth a man child,

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who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." I concede there is much prophetic symbolism here. The sun-clothed woman is Israel and the man child is Christ. That pictured is Christ's ascension to Heaven when He was thirty-three years old. However, the figurative language is that of a mother who loses a new-born child. This child at death is caught up to Heaven. What is true of the anti-type must be true of the type. This would mean that dying infants are caught up to God's throne in Heaven. But if all infants go to Hell a death as some teach, then this type is the only one in the Bible which is built upon a falsehood. How could the Spirit of truth be guilty of doing such?

Some object to my conclusions and point out that the Greek word for child in Revelation 12:5 is *teknon* which means a child without regards to age or sex. They contend the Greek word *Brephos*, which stresses young age, should have been used here if what I say is so. This again is poor reasoning. *Teknon* can refer to a newborn baby as can be seen in Revelation 12:4: "...the dragon stood before the woman which was ready to be delivered, for to devour her child (*teknon*) as soon as it was born."

## IS THERE SUCH A THING AS AN ELECT INFANT?

Is there seen in the Bible such a thing as an elect infant? The answer to this question is vital to our study. Yes, I believe that I can find some elect infants in the Bible. Isaac was an elect infant. When Abraham was one hundred years old and Sarah was ninth God told Abraham: "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. 17:19). God goes on to say in verse 21: "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Isaac's conception was supernatural (Gen. 17:17; 18:11; Rom. 4:19) and he was a type of Christ. It would be the height of folly to assume Isaac was a reprobate infant who later became an elect adult. I grant that this may be a special case, but it is sufficient to demonstrate that Isaac was an elect infant.

Jacob was the subject of electing grace before he was born to Rebecca: "And not only this; but when Rebecca also had conceived by one, even by our father Isaac; for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth" (Rom. 9:

10-11). No foreseen faith or good works cause God to choose Jacob. The patriarch was an object of Divine love prior to even his infancy. This verse does show us that some infants are elected by God.

Then there was Jeremiah the prophet: "Before I formed thee in the belly I knew thee; and before thou comest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5). Carefully weight the words, "Before I formed thee in the belly I knew thee." This cannot merely mean that God by His omniscience had knowledge of Jeremiah prior to his conception, for He has such knowledge of all men. To know here means to know with special love and affection, to know with the intent to do good (Ps. 1:6; Rom. 8:29; 11:2; II Tim. 2:19; I Pet. 1:2; Matt. 7:23). God knew Jeremiah as one of His sheep, He knew him as one of His elected and predestinated ones. This makes Jeremiah an elect infant before he was formed in his mother's womb.

Next comes John the Baptist. The angel of the Lord said of John the Baptist: "...he shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15). This is a very difficult verse for those who teach infant reprobation. They contend that only conscious adults are savable and can experience the work of the Spirit. This verse refutes this idea. John the Baptist was affected by the Spirit in his mother's womb; yea, he was filled with the Holy Spirit, even from his mother's womb. To say that a reprobate infant could be filled with the Spirit is an incredible thing.

Then I want us to consider the apostle Paul: "But when it pleased God, who separated me from my mother's womb, and called me by his grace" (Gal. 1:15). Note that God separated Paul from his mother's womb. He was separated or set apart by God's electing love (Acts 9:15; 22:14). Here again is an elect infant.

With perhaps the exception of John the Baptist, it would in my opinion be reading too much into the texts that I mentioned to say that they teach that these persons were cleansed from original sin and regenerated by the Holy Spirit in their infancy. We know from the Biblical Record that they were effectually called at a time when they were adults. But this does not change the fact that they were elect infants before their conversion.

## HOW DOES GOD SAVE DYING INFANTS?

Among Baptists the manner in which God saves infants is differently understood. Arminian Baptists teach that dying infants are saved because of the universality of the a-

tonement. They say Christ died for all, indiscriminately and coequally, and that His death cancelled the original sin of every infant member of the human race. To me this is a very poor and weak theory. It does not answer the question as to why infants die. If infants are not sinners why do they die? Will dying infants go to Heaven without regeneration? If their theory is true they must go unregenerated, for they teach that regeneration is conditioned upon faith. If an infant cannot believe, and they say that he cannot, then it cannot be regenerated! Furthermore, how can the death of Christ save infants without faith and regeneration and not save adults as well? Why is the atonement unconditionally applied to infants and denied to adults? This theory is full of holes and contradictions as it has babies saved and taken to Heaven without regeneration!

Second, some Baptists believe that God saves elect infants who die by regeneration through the Spirit without their being called by the ministry of the Word. A good number of the old Baptists believed this as can be seen from their confessions of faith. This was the view of the signers of the Second London Confession and of the Philadelphia Confession. Their line of reasoning goes something like this: Regeneration takes place below consciousness. Faith and repentance are exercises which reveal this subconscious change. Since an infant dies in the preconscious period of life, repentance and faith have no office to perform, for the reason that there is no self-consciousness to be enlightened.

This view has much to commend itself to us. It affirms that all infants are sinners and cannot go to Heaven without regeneration. However, it seems to me that this theory has some problems. The Arminian takes infants to Heaven without regeneration, and those of this theory take them to Heaven in a state of impenitence and unbelief. It says that God gives the infant a new nature but that this new nature does not cause that person to change his mind about sin and God. A regenerated unbeliever in Heaven is hard to reconcile with the many Scriptures which say unbelievers perish or are damned to Hell. It also seems to ignore that the elect were not merely chosen to eternal life but also to faith (John 10:26; II Thess. 2:13-14; Acts 13:48). In His priestly prayer our Lord Jesus prayed for all believers (John 17:20), and if infants do not believe we must conclude that Jesus did not pray for them.

Third, there are those Baptists, like myself, who believe that some how God regenerates the dying infant and also gives him repentance and faith.

(Continued on page six)



## WHAT HAPPENS TO

(Continued from page five)

Some years ago Bro. T. P. Simmons wrote: "Infants and imbeciles are mentally blind, as already stated, and are, therefore, not responsible for their conduct. It is for this reason that we believe they will be saved through the blood of Christ without the exercise of faith in the body. However, since they have a sinful nature, we must believe that it will be necessary for them to be regenerated and thus brought to faith in Christ. The Bible makes it clear that this is necessary before one is fit for the presence of God. But it does not tell us when it will take place with reference to infants and imbeciles" (*A Systematic Study of Bible Doctrine*, p. 179).

This third view seems to me to square with the facts of the Scriptures. It allows for infant depravity and regeneration. It allows all of the elect to come to faith as the elective purpose of God requires. It leaves the regeneration of infants in the hands of God, where they surely are whether we admit it or not.

Critics of this view will say just who preaches the gospel to these infants? To which I reply that it does not have to be a fleshly man. It may be God Himself who preached the gospel to Abraham (Gal. 3:8). This may happen prior to death, or just as the infant's soul first sees Christ in the other world (See *Strong's Systematic Theology*, p. 663).

Both Arminian critics as well as sovereign gracers will say that infants are not capable of believing; they cannot repent and believe; they cannot respond to spiritual matters. To which I reply that neither can totally depraved adults unless enabled by the Holy Spirit. Nothing is impossible with God. He can bring an infant to repentance and faith as easily as He can an adult. The Scriptures do reveal that infants can understand some spiritual things. David wrote: "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly" (Ps. 22:9-10). When Mary told her cousin, Elizabeth, that she would give birth to the Messiah, the babe, John the Baptist leaped for joy in Elizabeth's womb!

### CONCLUSION

God's general method is to hide things that are not of immediate practical value. This may well be the case of the infant. If the Bible had made it as plain as the nose on your face that all infants are the elect this might encourage some to murder their children to make sure

they go to Heaven.

But since we are not repeatedly warned that dying infants go to Hell in the Scriptures, we would do well not to fret when a little one departs this world almost before it has entered it. Sorrow not over them as those who have no hope. Verily if such are elected by the Father, redeemed by the Son, and regenerated by the Holy Spirit, they shall be caught up to God in Heaven. Unceasing praise will dwell upon their lips, the light of Heaven will encircle them, and its splendor delight their souls. Their vision of God will be unclouded, and they will penetrate into the deep things of God. They will stand at Heaven's portals to usher us into the presence of the Most High.

Those of you who hear me today are not unconscious infants. You are responsible beings who are commanded by God to repent. Justification is to be received by faith by all who are capable of believing. As an adult you must repent and believe the gospel. The Scriptures are plain upon this subject.

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## INFANT SALVATION

(Continued from page one)

to ripen for the gallows? Would you have him live to curse his father's God? Would you have him live to make your home wretched, to make you wet your pillow with tears, and send you to your daily work with your hands upon you loins with sorrow? Such might have been the case; it is not so now, for your little one sings before the throne of God.

Do you know from what sorrows your little one has escaped? You have had enough yourself. It was born of woman, it would have been of few days and full of trouble as you are. It has escaped those sorrows; do you lament that? Remember, too, your own sins, and the deep sorrow of repentance. Had that child lived, it would have been a sinner, and it must have known the bitterness of conviction of sin. It has escaped that; it rejoices now in the glory of God. Then would you have it back again? Bereaved parents, could you for a moment see your own offspring above, I think you would very speedily wipe away your tears. There among the sweet voices which sing the perpetual carol may be heard the voice of your own . . . and you the mother of a songster before the throne of God.

You might not have murmured had you received the promise that your child should have been elevated to the peerage; it has been elevated higher than that--to the peerage of Heaven. It has received the dignity of the immortals; it is robed in better than royal garments; it is more rich and more blessed than it could have been if all the crowns of earth could have been put upon its head. Where-

fore, then, could you complain? An old poet has penned a verse well fitted for an infant's epitaph;--

"Short was my life, the longer is my rest,  
God takes those soonest whom he loveth best,  
Who's born today, and dies tomorrow,  
Loses some hours of joy, but months of sorrow.

Other diseases often come to grieve us,  
Death strikes but once, and that stroke doth relieve us."

Your child has had that one stroke and has been relieved from all these pains, and you may say of it, this much we know, he is supremely blessed, has escaped from sin, and care, and woe, and with the Saviour rests. "Happy the babe," says Hervey, "who,

Privileged by faith, a shorter labour and a lighter weight,

Received but yesterday the gift of breath,  
Ordered tomorrow to return to death."

While another says, looking upward to the skies,

"O blest exchange, O envied lot,  
Without a conflict crowned,  
Stranger to pain, in pleasure blest'd  
And without fame, renowned."

So it is. It is well to fight and win, but to win as fairly without the fight! It is well to sing the song of triumph after we have passed the Red Sea with all its terrors; but to sing the song without the sea is glorious still! I do not know that I would prefer the lot of a child in Heaven myself. I think it is nobler to have borne the storm, and to have struggled against the wind and the rain. I think it will be a subject of congratulation through eternity, for you and me, that we did not come so easy a way to Heaven, for it is only a pin's prick after all, this mortal life; then there is exceeding great glory hereafter.

But yet I think we may still thank God for those little ones, that they have been spared our sins, and spared our infirmities, and spared our pains, and are entered into the rest above. Thus saith the Lord unto thee, O Rachel, if thou weepest for thy children, and refuseth to be comforted because they are not: "Restrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy."

The next and perhaps more useful and profitable inference to be drawn from the text is this: many of you are parents who have children in Heaven. Is it not a desirable thing that you should go there, too? And yet have I not in these galleries and in this area some, perhaps many, who have no hope hereafter? In fact, you have left that which is beyond the grave to be thought of another day, you have given all your time and thoughts to the short, brief, and unsatisfactory pursuits of mortal life.

Mother, unconverted mother, from the battlements of Heaven your child beckons you to Paradise. Father, ungodly, impenitent father, the little eyes that once looked joyously on you, look down upon you now, and the lips which had scarcely learned to call you father, ere they were sealed by the silence of death, may be heard as with a still small voice, saying to you this morning, "Father,

must we be for ever divided by the great gulf which no man can pass?" Doth not nature itself put a kind of longing in your soul that you may be bound in the bundle of life with your own children? Then stop and think. As you are at present, you cannot hope for that; for your way is sinful, you have forgotten Christ, you have not repented of sin, you have loved the wages of iniquity. I pray thee go to thy chamber this morning and think of thyself as being driven from thy little ones, banished for ever from the presence of God, cast "where their worm dieth not and where their fire is not quenched."

If thou wilt think of these matters, perhaps the heart will begin to move, and the eyes may begin to flow, and then may the Holy Spirit put before thine eyes the cross of the Saviour, the Holy Child Jesus! And remember if thou wilt turn thine eye to Him thou shalt live, if thou believest on Him with all thy heart thou shalt be with Him where He is, --with all those whom the Father gave Him who have gone before. Thou needest not to be shut out. Wilt thou sign thine own doom, and write thine own death warrant? Neglect not this great salvation, but may the grace of God work with thee to make thee seek, for thou shalt find--to make thee knock, for the door shall be opened--to make thee ask, for he that asketh shall receive!

O might I take you by the hand--perhaps you have come from a newly-made grave, or left the child at home dead, and God has made me a messenger to you this morning; O might I take you by the hand and say, "We cannot bring him back" (Continued on page seven)

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# INFANT SALVATION

(Continued from page six)

again, the spirit is gone beyond recall, but you may follow!" Behold the ladder of light before you! The first step upon it is repentance, out of thyself; the next step is faith, into Christ, and when thou art there, thou art fairly and safely on thy way, and ere long thou shalt be received at Heaven's gates by those very little ones who have gone before, that they may come to welcome thee when thou shouldst land upon the eternal shores.

Yet another lesson of instruction, and I will not detain you much longer. What shall we say to parents who have living children? We have spoken of those that are dead, what shall we say of the living? I think I might say, reserve your tears, bereaved parents, for the children that live. You may go to the little grave, you may look upon it and say, "This my child is saved; it resteth for ever beyond all fear of harm." You may come back to those who are sitting round your table, and you can look from one to the other and say, "These my children, many of them are unsaved." Out of God, out of Christ, some of them are just ripening into manhood and into womanhood, and you can plainly see that their heart is like every natural heart, desperately wicked.

There is subject for weeping for you. I pray you never cease to weep for them until they have ceased to sin; never cease to hope for them until they have ceased to live; never cease to pray for them until you yourself cease to breathe. Carry them before God in the arms of faith, and do not be desponding because they are not what you want them to be. They will be won yet if you have but faith in God. Do not think that it is hopeless. He that saved *you* can save *them*. Take them one by one constantly to God's mercy-seat and wrestle with Him, and say, "I will not let thee go except thou bless me." The promise is unto you and to your child, even to as many as the Lord your God shall call.

Pray, strive, wrestle, and it shall yet be your happy lot to see your household saved. This was the word which the apostle gave to the gaoler, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house." We have had many proofs of it, for in this pool under here I have baptized not only the father and the mother, but in many cases all the children too, who one after another have been brought by grace even to put their trust in Jesus.

It should be the longing of every parent's heart to see all his offspring Christ's, and all that have sprung from his loins numbered in the host of those who shall sing around the throne of God. We may pray in faith, for we have a promise about it; we may pray in faith, for we have many precedents in Scripture, the God of

Abraham is the God of Isaac and the God of Jacob; but for this good thing He will be inquired of by the House of Israel to do it for them. Inquire of Him, plead with Him, go before Him with the power of faith and earnestness, and He will surely hear you.

One word to all the congregation. A little child was saying the other day--and children will sometimes say strange things--"Papa, I cannot go back again." When he was asked what he meant, he explained that he was here, he had begun his life, and it seemed such a thought to him that he could not cease to be, --he could not go back again. You and I may say the same; here we are; we have grown up, we cannot go back again to that childhood in which we once were; we have therefore no door of escape there.

Good John Bunyan used to wish that he had died when he was a child. Then again, he hoped he might be descended from some Jew, for he had a notion that the Hebrews might be saved. That door God has closed. Every door is closed to you and me except the one that is just in front of us, and that has the mark of the cross upon it. There is the golden knocker of prayer: do we choose to turn aside from that to find another, --a gate of ceremonies, or of blood, or of birth? We shall never enter that way. There is that knocker! By faith, great God, I will lift it now. "I, the chief of sinners am, have mercy upon me!"

Jesus stands there. "Come in," saith He, "thou blessed of the Lord; wherefore standest thou without?" He receives me to His arms, washes, clothes, glorifies me, when I come to Him. Am I such a fool that I do not knock? Yes, such I am by nature--then what a fool! O Spirit of God! make me wise to know my danger and my refuge! And now, sinner, in the name of Him that liveth and was dead, and is alive for evermore, lay hold upon that knocker, lift it, give it a blow, and let your prayer be, ere thou leavest this sanctuary, "God be merciful to me a sinner!"

May the Lord hear and bless, for His name's sake!

## □■□■□■□■□■□■ BABY FAE

(Continued from page one)

of ourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching" (Heb. 10:19-25).

I received a call from San Antonio a short while ago. It dramatized for me the exploitation of what has come to be known in the midst of men as "Baby Fae." I am taking special note of the death of two babies today. One of the babies died with a Baboon's heart, and the other died with the heart God had given him.

Yet, regardless of what men do to a little child, regardless of how men



## Dear Bro. Potter

By Phillip R. Potter, Leighton, Alabama

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

Dear Readers:

At this beginning of another year I would like to express my desire that all the readers of the *Banner* will have a wonderful year in the service of our Lord Jesus Christ. May each of us grow in grace and in the intimate, experiential knowledge of His particular will for our lives.

I would like to use Philippians 3:13, 14 as the basis for some thoughts as we begin this New Year: "Brethren, I count not myself to have apprehended: but . . . forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

In the twelve years that I have been in the ministry, I have seen some areas that we as Baptists need to put behind us. I will summarize them under two headings: improper exercise of brotherly love and slothfulness in putting our doctrinal positions into practice. I will deal with the first one in this issue and will conclude in my next column, Lord willing.

In John 13:35 Jesus said, "By this (brotherly love) shall all men know that ye are my disciples." It seems that we independent Baptists find this so hard to do. This may help explain why so many in the world deride our claim to be Christian when we act so un-Christian toward one another. As someone has said, "We have met the enemy, and he is us." We are our own worst enemy. By failing to exercise longsuffering and forbearance, we are ignoring Biblical principles. Note the title to a song popular with children, "He's Still Workin' on Me". God is not finished with any of us, and yet many times even we preachers don't give folks space for God to work on them. In our zeal to "contend for the faith", we become *contentious* and drive brethren away before we have an opportunity to mutually benefit from fellowship. We are too quick to seize a statement made by a brother, draw our own conclusions from it, and then classify him as a heretic. For ex-

ample, suppose you heard a preacher make this statement: "The Bible contains things that are not true." You might conclude from that that he did not believe in the inspiration and authority of Scripture and that he was a liberal of the rankest sort. However, a person could make this statement and be referring to instances such as Genesis 3:4 where the serpent told Eve, "Ye shall not surely die." Here the Bible contains a true account of Satan telling a lie. Listen further before you jump to conclusions. Love will give folks the benefit of the doubt until their own actions remove all doubt (1 Cor. 13:5-7).

I'm afraid we're too quick to classify our contemporary brethren as heretics. Let's be honest. We all claim many individuals and groups of the past as being part of our Baptist lineage back to Christ *although we disagree with them on some points*. Yet I have heard preachers make statements to the effect that preachers who are alive today and who believe those same "errors" would not be permitted to preach for them, and their churches would not be esteemed worthy to receive letters of recommendation. Again, let me give you a "for-instance". Back through Baptist history many of the Baptist confessions of faith taught a general resurrection and judgment. Yet today how many independent Baptist preachers would have a person that espouses these same views fill their pulpit or even count them as a brother in Christ? If the Lord is not ashamed to call folks brethren (Heb. 2:11), then we should not be ashamed to do so.

To conclude on a more positive note, we need to learn to esteem others better than ourselves (Phil. 2:3) and to *minister* to others if we want to be great in God's kingdom (Matt. 20:26-28).

By His Grace,

Phillip R. Potter

may exploit a little child, regardless of how men may torture a little child, that child is still the Lord's. Sadly, some men may use one such as "Baby Fae" to enhance their own "claim to fame" or even their own desire for earthly notoriety.

Subsequent to "Baby Fae's" death, the world is in a little different mood. While the Baby was yet alive, not too many were discussing "the

wrongness" or "the rightness"! Most everyone was hoping "Baby Fae" would live.

Now that "Baby Fae" is dead, after 31 days, there is a great cry across our land. We are led to believe that the concern of some is for "Baby Fae." From another direction, however, we hear that "the Baboon should not have been killed

(Continued on page eight)



## BABY FAE

(Continued from page seven)

to provide a heart for transplanting."

And yet---and this did not hit me until I was about 10 or 15 miles out of Hobbs, coming this way---without a doubt, a million earthly creatures were killed yesterday in order that we might be sustained physically today. Therefore, even the idea that there was something wrong with killing a baboon in order to get a heart to keep "Baby Fae" alive is utter hypocrisy.

Hypocrisy! Utter hypocrisy!

Yet, this is not so unusual!

It does not make any difference what a person's stance in the world or the community may be! It is utter hypocrisy for intelligent, logical rational Americans or members of the world community---whether Atheistic or Religious---even to suggest that there was something wrong with taking a Baboon's heart in order to keep "Baby Fae" alive.

Others of a large host of supposedly concerned people throughout America and around the World are indicating that it was wrong to transplant the Baboon's heart into "Baby Fae" because it was a "Transpecies Transplant." Yet, with most of the people on earth today believing that we are just animals---products of an Amoeba that took off in several directions a million or so years ago---how foolish it is for men even to raise a question as to whether there is anything wrong with "Transpecies Transplants"!

If all of us are just animals, anyway, it does not make any difference one way or the other, does it? If we are all the product of some godless evolutionary process, it really does not make any difference at all, does it? How can it really matter whether one has a human heart, a Baboon's heart, or a mechanical heart?

A few months ago, the whole world tuned in on a man by the name of Barney Clark who was lying in a bed or sitting in a chair. The source of the notoriety that "Medical Science" was receiving was that he was hooked up to a piece of machinery larger than a piano. They called it, "A Mechanical Heart".

The man who implanted that mechanical heart has had serious disagreement with his hospital friends and his peers. Resultantly, he has moved to another hospital in the Midwest. There, he has been involved in implanting another mechanical heart. It is projected that the one who received this improved heart may live at least two years. Yet, whether he lives a week, a month, a year, or two, after that, what then? Tragically, what will it matter?

If he should die and go to Hell?

What will it matter what kind of an "organ" a person has for a heart, if that person's spiritual life is awry? Of what value is all of the fame and the notoriety, if that person has no hope of eternal life through faith in the Lord Jesus Christ?

Too, a man may be the world's greatest physician! A man may be the world's greatest doctor! A man may be the world's greatest M.D., or a woman! Yet, without faith in the Lord Jesus Christ, what will it matter whether he or she implants a baboon's heart, a mechanical heart, or a human heart, when time is no more for that adult mortal who receives the same?

Of what value will be the effort?

What will be the purpose finally?

Seemingly, men have lost their perspective! They did so, perhaps, back in The Garden of Eden! In Adam they had God's Word for life and for meaningful and endless living. Then, through their delight in Satan's word, "Yea, hath God said?" men lost their perspective as to what is right and what is wrong.

"Without faith," we hear, "it is impossible to please God." Further, God says, "Whatsoever is not of faith is sin." Therefore, if these great physicians, doctors, and surgeons in Loma Linda had no faith in the Lord Jesus Christ, the implanting of the baboon's heart into little "Baby Fae" was sin. Similarly, if the doctor's involved in the transplanting of the "Mechanical Heart" into the body of that middle-aged dental surgeon in Utah, or the middle-aged man in Louisville had no faith in the Lord Jesus Christ, then all that they did, likewise, was sin!

Technology does not alter the reality!

Human device cannot change this truth!

The whole circumstance "boils down" to two or three thoughts, I would suppose. First, whether we live 31 days as "Baby Fae," five weeks as my Grand Nephew in San Antonio, or 110 years as the old gentleman who died in a nursing home a short time ago is not the issue. Second, regardless of the time we spend on the earth, it is but a moment in the course of God's eternity. With Him, "a thousand years is as a day, and a day is as a thousand years."

In actuality, nothing apart from faith in Jesus Christ is of any importance whatever. In that, alone, rests the whole of the human hope. With faith in Jesus Christ, eternal life now and forever is ours. Without faith in the Lord Jesus Christ, men die and go to the torments of a Hell "prepared for the devil and his angels." Jesus very clearly declared, "What shall it profit a man if he gains the whole world and loses his own soul? Or what shall a man give in exchange for his soul?"

Thankfully, though "Baby Fae" died with her baboon heart, she, at this very moment is in the eternal Presence of our loving and Almighty God. At this very moment, she is freed forever from her human limitations. "Baby Fae" is beyond the exploiting of mortal men who can think only concerning "physical survival," though they, in finality, really have no control over such. "Baby Fae" is alive and well in that Land of

Eternal Day where "The Lord Jesus Christ Himself is The Light!"

At about the same time that doctors were implanting that Baboon's heart into "Baby Fae's little body," medical men near the Atlantic were operating on infants whose heart conditions were similar to that of "Baby Fae's"! Each one of these on whom they performed the operations died. Too, they died before "Baby Fae." Little "Baby Fae" who was given the baboon heart outlived them!

The important thing, however, is not that these babies in the east died! The important thing is not that "Baby Fae" died! The important thing is not that my Grand Nephew died quietly early one morning without publicity, notoriety, or fame for doctors or the media.

Realistically, death is the last experience any of us will have on this earth. Therefore, the only thing of any real importance is whether these adults who have been involved in these situations know the Lord Jesus Christ in saving faith. The only thing of any real importance, then, is whether the adults who have been or who are concerned know the Lord Jesus Christ in saving faith!

This is truth to which these doctors apparently were not privy. This is truth to which those of the media who were so much involved in "Baby Fae's" life and death apparently were not privy. These wise, learned, and famed ones apparently walk in deep spiritual darkness!

As I have mentioned in "I May Never Grow Old," I had a brother, Edward, who preceded me into this world. He died soon after his birth. I have no idea where he is buried, and it is of no consequence. The thing of real importance is that Edward has been with Jesus more than 71 years.

The reality is, the Baby with the baboon's heart died! The babies who were operated in the east died! And the Baby with the God-given heart died! And my Brother, Edward, died!

Death for these, was eternal joy! The very moment their little bodies ceased to breathe, their little hearts ceased to beat, and their little brains ceased to function, they were ushered immediately into the Presence of our God. Our Savior explains this glorious truth so very wonderfully!

In 2nd Samuel, the 12th chapter, we learn how David, the King, dealt with the death of his little one. While the sick baby lived, he prayed, fasted, and wept. When his little baby was dead, he washed, dressed, and witnessed of his faith in Almighty God. His testimony is unmistakable, "Now, he is dead. Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

In the midst of earth's turmoils and tragedies, then, we should be able to see how foolhardy it is to put our confidence in men. In fact, God has a very real and definitive word

concerning this. He says explicitly in one place, "Cursed be the man who trusteth in the arm of flesh!"

God explains further, "It is appointed unto man once to die, and after that the judgment." Therefore if we are Christians, our confidence must be in the Lord Jesus Christ. Thankfully, God, in His Grace, has the eternal watch care for all of the little ones begotten of men who die in innocency! David assures us that they go immediately into the Presence of our Savior, the Holy Angels, and the Saints of all ages. Jesus gives us further assurance in this with His words, "Permit the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven."

Thankfully, God has said, "He who believes on the Son has everlasting life." Tragically, for all others the Word is final, "He who believes not the Son shall not see life; but the wrath of God abideth on him." God assures us that the "fires of Hell" will be the eternal doom of all who do not believe!

□□□□□□□□□□□□□□□□  
PASTOR HARRY J. HILLE PASSE:

Pastor Harry J. Hille, 72, a faithful servant of God, went to be with his Lord on Thursday, December 13, 1984.

He was born in St. Louis, Missouri, August 22, 1912. He passed away at University Hospitals of Cleveland, Ohio.

He pastored The Maranatha Missionary Baptist Church for 3 years. He was previously pastor for 8 years at New Testament Baptist Church, Greentown, Ohio and for 27 years he was at New Hope Baptist Church, Dearborn Heights, Michigan.

Pastor Hille and his wife would have celebrated their 50th Wedding Anniversary in March of 1985.

He is survived by his wife, Mazie D. of Hartville; two daughters, Judith Naylor of Dearborn, MI, and Deborah Hille-Cloutier of Flint, MI; two sons, Jack Hille of Livonia, MI and Timothy B. Hille of Clio, MI; 11 grandchildren and 3 great-grandchildren.

Funeral services and calling hours were held at the Home Baptist Church, Mt. Morris, MI on Monday with Missionary Timothy B. Hillie, Pastor Don F. Titus and Pastor Eugene E. Clark officiating. Interment was in Flint Memorial Park, Mt. Morris, MI. The Brown Funeral Home, Flint MI was in charge of arrangements.

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# WAS MENNO SIMONS

(Continued from page one)

always taken the names chosen by their persecutors (The Roman Whore), hence we have the names Novatians, Donatists, Paulicians, Henricians, Mennonites, etc.

Our present study will be focused upon one of the greatest Baptist leaders of the sixteenth century, Menno Simons. From the testimony of many venerable and learned historians we find that he truly was a Baptist in doctrine and practice. In this study we will examine Menno's life and the doctrines he believed and defended.

## I. A BRIEF BIOGRAPHY OF MENNO SIMONS

The venerable Menno Simons was born at Witmarsum in Friesland, 1496 A. D. Early in Menno's life his parents decided to consecrate their son into the service of the Roman Catholic Church. For many years he studied Latin, Greek, and the ancient church fathers in the Monastery at Bolsward, however, he failed to study the greatest book of all until two years after being ordained into the Catholic priesthood.

Menno's ordination took place in March of 1524 at the age of twenty-eight. He spent twelve years of service in the unholy Mother Church. Like many of the other priests he didn't take his office seriously. He gave little time or effort to study, but rather, as he himself confesses, joined his fellow priests in "playing cards, drinking, and frivolities of all sorts, as was the custom of such unfruitful men".<sup>1</sup>

Menno began to search the Scriptures for the first time which forced him to abandon the Catholic views of the mass (transubstantiation) and infant baptism. However, he remained in the Catholic Church because of his worldly lusts for gain. The event that led to his conversion and renouncement of the Catholic faith came in 1531 A. D. when he saw Sicke Freerks burnt at the stake for his Anabaptist views. He finally came all the way out of the Catholic Church in 1536 A. D. Note his own description of his attitude and activity: "In consequence, I began in the name of the Lord to preach publicly from the pulpit the word of true repentance, to direct the people into the narrow path and with the power of the Scriptures to reprove all sin and ungodliness, all idolatry and false worship, and to testify to the true worship, also baptism and the Lord's Supper according to the teaching of Christ, to the extent that I at that time had received grace from God."<sup>2</sup>

There is no record known of the manner of the baptizing of Menno. Judging from the tenor of his writings, which will be examined later, he was baptized by immersion. We do know that he was ordained in Groningen in 1537 by Obbe Phillips, a known Anabaptist.

Simons's labors in Holland and Northwest Germany were extensive

and influential in the twenty-five years he labored there. During this period he was constantly being hounded by his Catholic persecutors who issued an edict in 1543 A. D., "a dreadful decree to be proclaimed against him throughout all West Friesland; in which all malefactors and murderers were offered remission of their crimes, the pardon of the Emperor, the freedom of the country, and one hundred Carl Guilders, if they could deliver Menno Simons into the hands of the torturers and executioners."<sup>3</sup> But the bloodthirsty Harlot of Rome failed to capture the man of God, hence he preached and defended the great doctrines of God's Word up until the day of his death on January 31, 1561, just twenty-five years after his renunciation of Catholicism at Witmarsum.

## II. BAPTIST DISTINCTIVES OF MENNO SIMONS

To determine whether or not Menno Simons and his followers were Baptists we must compare their doctrinal beliefs to the Holy Word of God. This has always been the manner of true churches of the Lord Jesus Christ, that is, let God be true and every man a liar. There are a number of distinctives which I believe constitute a true New Testament Baptist church. They are as follows:

1. The Scriptures as our final authority for doctrine and practice.
2. Scriptural baptism of believers only by immersion under the authority of the Lord's Church.
3. Salvation by grace.
4. Separation of church and state.
5. Baptist perpetuity.
6. Church discipline.
7. Equality of believers in the church.

*The Scriptures as our sole authority for doctrine and practice.* Menno Simons was a firm believer in the Scriptures as our final authority. "And we add that all doctrines which do not agree with the doctrine of Jesus Christ and His apostles let them appear ever so holy, are accursed. For His Word is the truth and His command is eternal life. Therefore, our friendly request and kind petition from our inmost soul is that you may read with an understanding heart this our instruction concerning the spiritual resurrection and new creature, and test and prove it with the doctrine of the apostles. If it does not agree with theirs, let it be accursed. For no other foundation can no man lay than that is laid, which is Christ Jesus. To Him be praise throughout all eternity."<sup>4</sup> Menno would have nothing to do with the commandments and traditions of men regarding them as chaff in comparison to the pure Word of God.

*Scriptural Baptism of believers only by immersion under the authority of the Lord's Church.* Menno totally rejected infant baptism claiming that infants are incapable of believing. He openly rebukes those who believe such error by

saying, "For those who maintain that the baptism of irrational children is a washing of regeneration do violence to the Word of God, resist the Holy Ghost, make Christ a liar and His holy apostles false witnesses. For Christ and His apostles teach that regeneration, as well as faith, comes from God and His Word."<sup>5</sup>

Also Menno says concerning infant baptism, "Since we have not a single command in the Scriptures that infants are to be baptized, or that the apostles practiced it, therefore we confess with good sense that infant baptism is nothing but human invention and notion, a perversion of the ordinances of Christ, a manifold abomination standing in the holy place where it ought not to stand."<sup>6</sup>

Menno believed baptism to be symbolic and in no way a means of grace. "Through him alone (Christ) we boast to have obtained grace, favor, and the forgiveness of our sins with God our Father, and not by baptism, whether we are children or believers. For if pardon and the washing away of original sin took place by means of baptism and not actually by the blood of Christ, then the sweet smelling sacrifice which is eternally valid would have been in vain and without power--unless there be two remedies for our sins. But the Scriptures speak of but one means, Christ and His merits, death, and blood. Therefore he who seeks the remission of his sins through baptism despises the blood of the Lord and makes water his idol."<sup>7</sup>

Menno also believed in baptism by immersion. The Dutch word for baptize is "doop" and this is the very word Menno uses in his writings concerning Christian Baptism. Commenting upon Romans 6:3-4 he says, "It is evident from these words of Paul that baptism represents and signifies something which none can realize but those who believe, namely it represents death unto sin, or a burying of the old life, and a resurrection into newness of life."<sup>8</sup> After examining Menno's writings on baptism I believe most Baptists would agree that they could receive a letter from one of his churches if he were alive today.

*Salvation by grace.* The next Baptist distinctive that Menno believed and preached was the blessed doctrine of salvation by the sovereign grace of God apart from any human merits.

Menno believed and preached that man was born in sin (Psa. 51:5) totally depraved and estranged from God, incapable of coming to God except it be by the power of the Word and the effectual working of the Holy Spirit upon the sinner. He also believed in the doctrine of election which many so-called Baptists of today disregard and repudiate. In his meditation upon the twenty-fifth Psalm Menno writes: "O Lord God, thou hast loved us with an eternal love. Thou hast chosen us before the foundation of the world, that we should be unblamable and holy before thee in love, not regarding what

we find written by the faithful Paul concerning Esau, Pharaoh, and Israel. He has done all this on our behalf in order that we should give the honor to thy name, and not to ourselves. What do we miserable sinners have of which we may boast? What do we have that we have not received of thee?"<sup>9</sup>

It seems as though Menno was not completely correct on the doctrine of particular redemption. Though he wrote very little upon the subject, his views tend to lean toward a universal atonement. He writes: "He who was above all the children of men became the most unworthy of all and was counted with evildoers, The innocent One bore the burden of the whole world, blotted out and made atonement with his crimson blood for the guilt of all, as the Scriptures declare, I restored that which I had not taken. In a word we should recall how that Jesus Christ through His obedience undid the disobedience of Adam and all his seed and by His painful death restored life."<sup>10</sup>

Yet Menno writes in a letter to the Amsterdam Church, "This in spite of the fact that we were aforetime dead in sins even as the others full of covetousness, unchastity, pride, hatred, envy, idolatry, and all wickedness; children of hell and the devil. For unto the truly penitent and believing it is all forgiven through the death of Christ; it is paid by His blood, and reconciled by the unique atoning sacrifice of His unmerited bitter death."<sup>11</sup>

We do know from the study of Mennonite Confessions of Faith that they were universal atonement advocates. C. B. Hassell writes, "The Swiss Confession seems to imply, and the Mennonite Confession plainly declares, that the atonement of Christ was universal, and that election is conditional."<sup>12</sup> This confession was written in 1580, nineteen years after Menno's death.

*Separation of church and state.* The next Baptist distinctive which Menno believed was the separation of church and state. This has always been a fundamental principle of Baptists. We have always believed that man is free to worship God as his own conscience dictates without state or governmental interference. In the sixteenth century one who believed in the separation of church and state was looked upon as a wicked heretic because of the influence of Catholicism and Lutheranism, yet Menno, being the Baptist he was, defended this cherished doctrine. Mosheim says of the Mennonites: "The opinions entertained by the Mennonites in general, seem to be derived from this leading and fundamental principle, that the kingdom which Christ established upon the earth is a visible church or community, into which the Holy and just are alone to be admitted, and which is consequently exempt from all those institutions and rules of discipline that have been invented by

(Continued on page twelve)



# The Berea Baptist Banner Forum

Submit questions on any Bible topic

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Have you ever seen a person excluded from the church? What charges are brought in exclusion? What is the proper way to bring this before the church? What is to be gained by this? What if the church is found to be wrong? ---Alabama



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I have seen several people disciplined by the church where they held membership. The action by the church was withdrawing fellowship from the offenders, not an outright exclusion from membership. However, in most cases those from whom fellowship had been withdrawn never manifested repentance and a desire to be restored to fellowship, but instead went about telling others that they had been turned out of the church. In a few cases individuals have recognized the authority of the church to exercise discipline, and seeing the error of their way, have apologized to the church, asking for restoration to fellowship. The church should be ready to do this whenever genuine repentance has been shown by the offending party. After all this is to be the main concern in any act of discipline by the church upon any of its members.

There are numerous charges (scriptural reasons) which may be presented to the church for a withdrawal of fellowship, but perhaps the two main ones would be: (1) doctrinal error or heresy, or (2) immoral conduct. A wide range of charges could be included in either one.

The proper way for a charge against a member to be brought before the church is outlined in Matt. 18:15-18. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." While I realize that this instruction concerns personal offences I believe that it is the ideal procedure to follow in any matter that necessitates disciplinary action by the church.

The object of church discipline

should always be for the protection of the church and the return of the offenders to a life that is in conformity to the truth of God. Those who would deny the church a right to discipline its members would open the door for every kind of false teaching and give church members the go-ahead to engage in any sort of ungodly living.

Discipline by a church should only be taken after honest efforts have been made to substantiate charges brought before the church in a regular business meeting against one or more of its members. No action should be taken on the spur-of-the-moment, and no action should be taken as a personal vendetta against a member. Should it be proven that a church is wrong, then the church should be quick to acknowledge the error of its action, and do everything possible to bring about remedial action toward those who might have suffered wrongfully.

In closing I would set forth some verses which proves that a church has a right to exercise discipline over its members. They are as follows: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us" (II Thess. 3:6). (See also I Tim. 6:3-5). II Thessalonians 3:14, "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." Titus 3:10, "A man that is an heretic after the first and second admonition, reject." Romans 16:17, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

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I will try to answer the questions in the order which they were asked. First, Yes, I have seen numerous individuals excluded from the fellowship of the Church. The Church of which I am pastor has so disciplined several of its members over the years.

The charges which are brought when a member is excluded may greatly vary, depending upon the nature of the offense committed by

the offending party. The offense may have to do with teaching false doctrine or of joining a religious group which teaches false doctrine. In such a case the charge would be heresy. The offense may have to do with immorality, such as drunkenness, fornication, stealing, etc. The charge should fit the offense. The offense may be habitually absenting oneself from the meetings of the Lord's assembly. In such case the charge would be that the offender was walking disorderly or covenant breaking. In short, the charge should fit the offense.

In bringing such a matter before the church, Scriptural precepts should be followed. In the case of a personal problem between brethren, Matthew 18:15-20 prescribes the course to follow. In the case of immoral or disorderly conduct, I Corinthians 5:1-7 states the proper course of action which the Church is to take. While we are instructed how to deal with the matter of heresy or false doctrine in Titus 3:10-11. While we are not specifically commanded to go personally to any offender except where a personal offense is involved, Christian courtesy and brotherly concern would lead us to do all possible to recover an offender from his or her error before the final step of exclusion is taken. When all efforts at recovery have failed, charges fitting the offense should be brought against the offender in the business meeting of the Church, with a motion to exclude said offender.

What is to be gained by this? The Scriptures teach that the benefit of Church discipline is primarily twofold. Its purpose is to purify the Lord's Church, as a church which tolerates immorality, false doctrine, descension among brethren, etc., is displeasing to God and cannot continue to prosper spiritually. God therefore admonishes His churches: "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:6-8). Also, the purpose of such church discipline is an act of love to the erring member as much as parental discipline is an act of love for a disobedient child. It is done to correct and to recover the erring one. Finally, exclusion of a member will manifest whether the excluded one is really a child of God or only a hypocritical professor. If he is a child of

God he will, when excluded, very shortly come under such chastening of God as to cause him to repent or else bring death. If an excluded member experiences no such chastening, it is strong evidence that his profession was false.

What if a church is wrong? If a church learns that it has acted in error when excluding a member, it should rectify the matter as quickly as possible by receding its previous action and apologizing to the one whom it has wronged.

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"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:4-5).

Yes. The charge brought in church discipline is determined by the sin of the person. Several are mentioned in the Word of God. Paul said, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat" (I Cor. 5:11). The person may be guilty of fornication, adultery, railing, drunkenness, extortion or idolatry. He could be guilty of heresy, sowing discord or a personal offense against another church member. He may be guilty of wilfully forsaking the church services. All of these and any other practices contrary to the Word of God are charges that can be brought in the exclusion of a church member.

What is the proper way to bring this before the church? There are three kinds or classes of church discipline. They are personal offenses, public offenses, and doctrinal offenses. Each of these offenses are dealt with in a different manner. God gives us the way to handle personal differences in Matthew 18:15-17. A brother or sister trespasses against another member. The offended person is to go to the person that committed the trespass for reconciliation. If he will not hear you, then take with you one or two more. If he neglects to be reconciled then, tell it to the church. If he neglect to hear the church then, he must be disciplined. In this case the person that has been offended by another brother should bring the charge against him.

Second, God gives us the way to handle offenses in I Corinthians 5:1-13. When the church is assembled the offender is to be disciplined. Any member of a church has a right, if he

(Continued on page twelve)



# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Did God chose His people in eternity past in a fallen state, or an unfallen state? Are you a supralapsarian, or an infralapsarian? ---Ohio



**E. D. STRICKLAND**  
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Member  
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What do we mean by some of these terms here used, but are so seldom mentioned in religious circles today? I talked with the manager of a religious bookstore today. I asked her about the two subjects in the last question above. She had never heard of them. She knew nothing of their nature.

Supralapsarianism is the doctrine that the decree of election, and reprobation, expressing the ultimate purpose of God, preceded the means by which this purpose was to be accomplished, namely the decree of man's creation, and the decree which permitted his fall." (*The Am. Col. Dict.*). This is sometimes referred to as high Calvinism. The prefix here is "supra" meaning above or possibly in this case before. The root "laps" is with reference to the fall of the race of mankind. So those who hold to this view, say that preceding the decree of creation of man and the resulting falling into a sinful state, God had already decreed to save a people for himself and reprobate or pass by all the others who had sinned.

"Infralapsarianism (sublapsarianism) is the doctrine that God planned the creation, permitted the fall (of man), elected a chosen number, planned their redemption and suffered the remainder to be eternally punished". (*Am. Col. Dict.*). The prefix "infra" is below or beneath or maybe here, "after". "Sub" would also be the same meaning. The idea, the decree of election, comes logically after the decrees of creation and resulting fall of mankind. "Lapsus" ie, laps (root) meaning a fall.

The difference in the two systems of theology is the logical (Scriptural) order of the decrees of election and the fall of created man or this in reverse order.

We should agree that God did choose a people in eternity past (Eph. 1:3). We may not agree on its sequence to the fall.

Let us be reminded that there can be an elect without a fall (1 Pet. 2:6). Christ was elect (Isa. 42:1). He was eternally (past) elect.

There are "elect angels" who never fell from a state of innocence (1 Tim. 5:21). This no doubt was according to God's decree. There were other angels who sinned and fell from in-

nocence (11 Pet. 2:4). By decree they were reprobated as we know nothing of a decree providing for their salvation. So the logical and Scriptural order of decrees in these latter cases is no question.

But for mankind, the order of God's decrees may be a question.

I, personally, believe in the infralapsarian (sublapsarian) view of God's decrees (Eph. 2:2-5).

God decreed to withdraw His hand of sustaining grace and allowed His highest creation to fall into sin. He then decreed to chose a people for Himself out of a fallen state and decreed to save in time by His redemptive blood. His choosing of some, necessitated His passing over others, and this after the fall.

His love in the decree of divine choosing finds its object in fallen sinners, not in unfallen creatures in innocence. To me this is very vital.

E. D. STRICKLAND



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**"For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works, but of him that calleth"** (Rom. 9:11).

I believe the supralapsarian view. God without any regard to the good or evil of men put forth the decree of election and predestination. He brought glory to His justice in the condemnation of some and the salvation of others. This decree was independent of the fall. The only reason for the election of His people was the good pleasure of His will. A pure act of sovereignty was demonstrated. Both election and rejection are according to the good pleasure of His will. By an eternal decree election and rejection took place before the decree to permit the fall. Both election and rejection are unconditional.

I do not believe a general redemption and a limited application. I believe a limited atonement. The application of redemption only for the elect. A supralapsarian believes the gospel is to be preached unto all men without exception or discrimination. The preaching of the gospel will always be foolishness to those that perish, but it will be the power of God unto salvation to the elect. Jude said, "For there are certain men

crept in unawares, who were before of old ordained to this condemnation" (Jude 4).

HAROLD J. HARVEY



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This question is one that has agitated the minds of predestinarian theologians for centuries. You will find good men on both sides of the issue, and there are good and logical arguments for both views. Careful study will show an element of truth in each of the views as they are simply looking at the subject from differing sides. We might compare it to looking at a fine diamond which will reveal a different beauty depending upon which side it is viewed from. Thus on this subject of God's decree of election, to press either view to the absolute exclusion and rejection of the other is, I believe, a mistake which will cause us to miss some of the glory and beauty of this precious truth.

Without going into all the arguments for or against these two views I will rather point out that the difference between the two views is not as great as some might have us think, for as Bro. John Gill points out: "Both agree in the main and material things in the doctrine of election; as, -1. That it is personal and particular, is of persons by name, whose names are written in the Lamb's Book of Life. -2. That it is absolute and unconditional, not depending on the will of men, nor anything to be done by the creature. -3. That it is wholly owing to the will and pleasure of God; not to the faith, holiness, obedience, and good works of men; nor to the foresight of all or any of these. -4. That both elect and non-elect are considered alike, and upon an equal foot in the decree of predestination; as those that are for the corrupt mass, they suppose that they were both considered in it equally alike, so that there was nothing in the one that was not in the other, which was a reason why one should be chosen and the other left; so those that are for the pure mass, suppose both to be considered in the same, and as not yet born and having done neither good nor evil. -5. That it is an eternal act of God, and not temporal; for it is not the opinion of the sublapsarians (infralapsarians -JG) that God passed the

decree of election after men were actually created and fallen; only that they were considered in the divine mind from all eternity, in the decree of election, as if they were created and fallen, wherefore, though they differ in the consideration of the object of election, as thus and thus diversified, yet they agree in the one thing. . . ." (*Body of Divinity*, Vol. 1, p. 264).

The difference between the two views is only upon a point of logic, and has to do with the order or arrangement of God's decree. I am prone to agree with Mr. Gill who said: "For my part, I think both may be taken in; That in the decree of the end, the ultimate end, the glory of God, for which he does all things, men might be considered in the divine mind as creable, not yet created and fallen; and that in the decree of the means, which, among other things, takes in the mediation of Christ, redemption by him, and the sanctification of the Spirit; they might be considered as created, fallen, and sinful, which these things imply; nor does this suppose separate acts and decrees of God, and any priority and posteriority in them; which in God are but one and together; but our finite minds are obliged to consider them one after another, not being able to take them in together and at once" (*Ibid*, p. 265). Hence, I am not ready at this time to classify myself as either a supralapsarian or an infralapsarian.

JAMES GREEN



**JIMMIE B. DAVIS**  
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I do not wish to sound frivolous, but it has been my observation over the years that too much division exists among Sovereign Grace Baptists over our ideas of when God did or did not do certain things. Theological terms can become more important to us than the sweet fellowship that we can enjoy as believers in God's sovereign grace. As for myself, I have never deemed it necessary to denote a believer in free grace to be a supralapsarian or an infralapsarian before there could be fellowship. Too often we find men and churches busy driving wedges between themselves over such matters.

Not being able to fully comprehend the mind of God, and certainly not being capable of giving counsel to Him (Romans 11:34), I would not try to offer a step-by-step order of God's work in eternity past. I can only offer what I believe the Bible teaches, and then leave it to those wiser than I as to whether I am a supralapsarian or an infralapsarian.

I believe that God chose His people  
(Continued on page twelve)



## Forum

(Continued from page eleven)

In Christ before the world began. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). This tells me that God chose a people before He made man. In Romans 9:11 we find that the choice is not determined by any good or evil on the part of the individual. In Acts 15:18 we find these words: "Known unto God are all his works from the beginning of the world," and since we believe that God decreed the fall of man, it would seem to me that His choice was made before the fall actually took place. However, we must realize that God had perfect knowledge of the fall before it took place and determined (or purposed) to call out a definite number from the fallen race. Since God is both omnipotent and omniscience, we have no trouble in believing that God's actions in His purpose, made in eternity past, was all together made in one determination, not piece by piece. Being called a supralapsarian or an infralapsarian has never bothered me, so the reader may call me by either name and I will not be offended.

JIMMIE B. DAVIS

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## Forum

(Continued from page ten)

has knowledge of his guilt, to bring charges against any other member. It works best, when a family member of the offender brings the charge. A church should never cause their pastor to bring the charge against the person to be disciplined. If the pastor has to bring the charge against the person to be disciplined, it could cause some misunderstanding about church discipline. The pastor does not have the right to discipline a member from the church. This right and sole authority belongs to the church.

Thirdly, the doctrinal offense is mentioned in Titus 3:10. A person that persists in heretical doctrine must be excluded.

What is to be gained by church discipline? Several things are gained by scripturally practicing church discipline. First, it is for the glory of God. The sin that makes church discipline necessary dishonors God. It obscures the glory of God.

Second, it is for the church. "Know ye not that a little leaven leaveneth the whole lump" (1 Cor. 5:6). A church to maintain their purity must exercise discipline to all who live ungodly. The purity of a church cannot be preserved without corrective discipline. It will not be a place for those who want a clean, wholesome spiritual environment in which to live. Some churches are afraid to practice discipline because of fear that someone will be offend-

ed. They are not concerned about offending truth and the Lord Jesus Christ.

Third, it is for the good of the person that is being disciplined. When a church disciplines a person; they are delivering that person over to Satan for the destruction of the flesh (1 Cor 5:4-5). After the destruction of the flesh, and the person has repented, he is to be restored.

What if the church is found to be wrong? The church should acknowledge their wrong and correct their mistake.

HAROLD J. HARVEY



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I will give comments in answering these questions in the order asked.

Excluding members from church is synonymous with withdrawing fellowship. Having members going to other churches rather than Baptists, they used to charge them with heresy and gave them the ax of exclusion. In one case of this kind, I had a dear aunt remark of her departing Nephew, "Well, I think we ought to recommend him" to the other church.

Yes, I have seen members excluded from Baptist churches. Some were justifiable exclusions and possibly others were not. I saw a deacon and adult Bible teacher excluded on moral grounds. The pastor talked with the man. He confessed guilt. He was dismissed from church fellowship for a period. Later, he came back for restoration and was received without probation or delay.

Also, I saw another person excluded for sowing discord among the members of the church. He was using undercover political means to get rid of the pastor. He, too, was contacted and confessed his guilt. He was notified to appear in church business for his charge to be discussed. He would not appear in church business. The church voted to withdraw fellowship from him.

I have seen many other cases of church dismissal. Some were corrective and remedial; others were not.

What possible charges are there which may put church membership in jeopardy? This will largely depend upon rules and regulations of the assembly. A Baptist Church is a self-governing body. It will vote in or out members as it wishes. Usually grounds for dismissal will be in the field of about two. There may be moral grounds for dismissal. There may be doctrinal grounds. Usually before dismissal is discussed publicly, church violations will have been observed and discussed privately. Before the charge is made and executed, all means of reconciliation should have been exhausted.

What is to be gained by church discipline and exclusion? Surely, one gain would be repentance of a foul deed. Discipline is a teaching exercise to gain a brother and protect the reputation of the church. It is never punitive. Vengeance belongs to God, not the church.

What if the church is found to be wrong in exercising discipline? It should confess to the party who was wronged. You see, a Baptist Church is not a priesthood to exercise penance. A Baptist Church may be obligated to apologize to its pastor or one or more of its members. A church may exercise discipline by a large majority and be dead wrong.

I remember attending a business meeting of a Baptist Church, where a brother was charged with public drunkenness. The charge was made and the vote was counted. The man accused had rounded up all his kith and kin in the membership and outvoted those who wanted to exclude him.

Strange case? --Yes. But it proves a majority is not always right in a Baptist vote.

E. D. STRICKLAND

## □■□■□■□■□■□■□■□■ WAS MENNO SIMONS

(Continued from page nine)

human wisdom for correction and reformation of the wicked."<sup>13</sup>

Harold Bender says of the Mennonites, "Out of them was born the ideal of complete separation of church and state, of toleration and freedom of conscience of high moral and social ideals, of the preaching and practicing of peace, of the supreme sovereignty of Christ over His own in this worldly world of ours."<sup>14</sup> Mr. Bender failed to recognize that true Baptists had always believed in separation of church and state prior to Menno Simons. These ideals were not born out of Mennonite confessions but out of the teaching of our Lord and His holy apostles.

**Baptist perpetuity.** The next Baptist Landmark that characterized the Mennonites was the belief in Baptist Church perpetuity. Though this doctrine has borne much reproach through the centuries, all true Baptists have cherished and believed this teaching of our Lord (Matt. 16:18; 28:20; John 15:16; Eph. 3:21). Mosheim, the Lutheran historian, states: "The true origin of that sect which acquired the denomination of Anabaptists by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to whom they owe the greatest part of their recent felicity, is hidden in the depths of antiquity, and is of consequence extremely difficult to be ascertained. . . The Modern Mennonites not only consider themselves as the descendants of the Waldenses, who were so grievously oppressed and persecuted by the despotic head of the Romish Church, but pretend, moreover, to

be the purest offspring of these respectable sufferers, being equally averse to all principles of rebellion, on the one hand, and all suggestions of fanaticism on the other. . . It may be observed, in the first place that the Mennonites are not entirely in an error when they boast of their descent from the Waldenses, Petrobrussians, and other ancient sects, who are usually considered as witnesses of the truth, in times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, particularly in Bohemia, Moravia, Switzerland, and Germany, many persons who adhered tenaciously to the following doctrine, which the Waldenses, Wickliffites, and Hussites had maintained, some in a more disguised, and others in a more open and public manner, viz: 'That the kingdom of Christ, or the visible church which he established upon earth, was an assembly of true and real saints, and ought, therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors.'"<sup>15</sup>

Also Orchard's History of the Baptists states: "The Mennonite Baptists consider themselves as the real successors to the Waldenses, and to be the genuine churches of Christ. It is apparent the gospel was introduced into the Netherlands, Flanders, etc., during the eleventh century, by some disciples of Gundulphus, who were arrested while on their visit of mercy. In 1181 the persecuted Waldenses sought refuge in the Netherlands, bringing with them Waldo's translation of the New Testament."<sup>16</sup>

**Church Discipline.** The next Baptist distinctive which was believed and practiced by Menno was that of scriptural church discipline. All true Baptists through the ages who respect our Lord's commands have believed and practiced church discipline upon unruly, or unregenerate members of the local church. It is sad to say that the current apostasy and departure from truth among Baptists of our day can be traced to the lack of church discipline. Without church discipline you have a church full of impurity and carnality which will not be blessed of God.

Menno wrote three books on discipline, excommunication, and shunning. They are *A Clear Account of Excommunication* 1550, *Instruction on Excommunication* 1558, and *A Kind Admonition on Church Discipline* 1541. Menno writes: "Wherefore, brethren, understand correctly, no one is excommunicated or expelled by us from the communion of the brethren but those who have already separated and expelled themselves from Christ's communion either by false doctrine or by improper conduct. For we do not want to expel any but rather to receive; not to amputate, but rather to heal;

(Continued on page thirteen)



## WAS MENNO SIMONS

(Continued from page twelve)

not to discard, but rather to win back; not to grieve, but rather to comfort; not to condemn but rather to save. . . Thus we must obey the Word of God which teaches and commands us to do so; and in this order that the excommunicated brother or sister whom we cannot convert by gentle services may by such means be shamed unto repentance and made to acknowledge to what he has come and from what he is fallen. In this way the ban is a great work of love, notwithstanding it is looked upon by the foolish as an act of hatred."<sup>17</sup>

**Equality of believers in the church.** The last Baptist distinctive which Menno believed in was the equality of believers in the Lord's church. Menno hated the doctrine of the Nicolaitans or a hierarchy ruling over the common people (laity) of a congregation. He believed that the ground was level at the cross and that each believer had the same privileges as joint-heirs of Christ. He denounced the use of titles as he writes: "They suffer themselves to be greeted as lords and masters; notwithstanding it is forbidden by the mouth of the Lord. Tell me, good reader, did you ever hear or read that the holy apostles and prophets aspired to such high, vain names as do the learned ones and the preachers of the world? The word Rabbi or Master was used of the ambitious scribes and Pharisees but not of the apostles and prophets. Nor do we read of Doctor Isaiah or Master Ezekiel or Lord Paul or Lord Peter. No, all those who have taught the word of the Lord aright were in their time not honored with such high-sounding names. This I write that you may know that such ambitious, proud spirits can never rightly teach you the disdained word of the cross."<sup>18</sup>

Many Baptist preachers of our day would do well to disregard the titles that men give each other and consider themselves humble servants of the church of the Lord Jesus Christ.

### CONCLUSION

After reading the testimony of many learned historians and examining the writings of Menno Simons, I am completely convinced by the evidence contained in this treatise that Menno can truly and rightly be called a Baptist.

### FOOTNOTES

<sup>1</sup> Menno Simons, *The Complete Writings of Menno Simons*, (Scottsdale: Herald Press, 1956), p. 5.

<sup>2</sup> op. cit. p. 13.

<sup>3</sup> Theilman van Braught, *Martyrs Mirror*, (Scottsdale: Herald Press, 1982), p. 455.

<sup>4</sup> Menno Simons, *The Complete Writings of Menno Simons*, (Scottsdale: Herald Press, 1956, p. 62.

<sup>5</sup> op. cit. pp. 124, 127.

<sup>6</sup> op. cit. p. 130.

<sup>7</sup> op. cit. p. 131.

<sup>8</sup> op. cit. p. 134.

<sup>9</sup> op. cit. p. 76.

<sup>10</sup> op. cit. p. 145.

<sup>11</sup> op. cit. p. 1057.

<sup>12</sup> C. B. and S. Hassell, *Church History*, (Ellenwood: Old School Hymnal Co., Inc., 1983), p. 505.

<sup>13</sup> J. B. Moody, *My Church*, (Greenwood: Attic Press 1974), p. 216.

<sup>14</sup> Menno Simons, *The Complete Writings of Menno Simons*, (Scottsdale: Herald Press, 1956), p. 29.

<sup>15</sup> J. B. Moody, *My Church*, (Greenwood: Attic Press, 1974), pp. 213, 214.

<sup>16</sup> G. H. Orchard, *A Concise History of the Baptists*, (Texarkana: Bogard Press, 1973), pp. 368, 369.

<sup>17</sup> Menno Simons, *The Complete Writings of Menno Simons*, (Scottsdale: Herald Press, 1956), p. 415.

<sup>18</sup> op. cit. p. 510.



### BEREA BAPTIST BANNER YEARLY REPORT FOR 1984

Beginning Balance	381.51
Receipts	30,891.89
TOTAL	31,273.40

#### EXPENDITURES:

Printing	4,997.86
Postage	4,455.00
Supplies	2,283.99
Wages	13,250.92
Dividing Checks	252.50
Sanitation	84.00
Taxes	913.16
IBM	3,864.00
New Checks	60.76
P. O. Box Rent	26.00
Quick Labor	195.97
Service Agreement	
On Typewriter	82.00
Repayment of Loan	
To Radio Fund	400.00
TOTAL EXPENDITURES	30,866.16
BALANCE 12-31-84	\$407.24

## ANNOUNCEMENTS

Elder Mike Channell has accepted the pastorate of the Harmony Baptist Church of Camden, TN. His new address is Rt. 1, Box 259, Mansfield, TN 38236.

\*\*\*\*\*

The local Pastors' Meeting in the tri-state area will be with the Berea Baptist Church, South Point, Ohio and Pastor Milburn Cockrell Feb. 2 at 8:30 a.m. Come for breakfast after which we will discuss: "What Is Alien Immersion?" The local Fellowship will be with the same church on Feb. 23 at 7:00 p.m.

\*\*\*\*\*

Our 1985 bookstore catalog is being printed. It contains 32-pages of books, supplies, etc. It will be mailed out to a number of churches, pastors, individuals, and bookstores soon. If you would like to be on our permanent mailing list for each and every catalog please request it and send us your name and address.

\*\*\*\*\*

Elder Dave Jackson has resigned as pastor of the Bible Baptist Church, Plant City, FL. His address is Rt. 10, Box 579, Plant City, FL 33566.

\*\*\*\*\*

The Central Baptist Church, 1675 Starkey Rd., Largo (St. Petersburg-Clearwater area), FL, and Pastor Steve Shelton will conduct special services Feb. 7-10. The services will be at 7:30 p.m. (except Sunday) with the editor as the speaker. The last service will be at 4:00 p.m. Sunday afternoon.

# What Is The Mission Of Landmark Baptists?

By John R. Graves  
(1820 - 1893)

1. As Baptists, we are to stand for the supreme authority of the New Testament as our only and sufficient rule of faith and practice. The New Testament, and that alone, as opposed to all human tradition in matters, both of faith and practice, we must claim as containing the distinguishing doctrine of our denomination - a doctrine for which we are called earnestly to contend.

2. As Baptists, we are to stand for the ordinances of Christ as He enjoined them upon His followers, the same in number, in mode, in order, and in symbolic meaning, unchanged and unchangeable till He come.

3. As Baptists, we are to stand for a spiritual and regenerated church, and that none shall be received into Christ's church, or be welcomed to its ordinances without confessing a personal faith in Christ, and giving credible evidence of piety.

The motto on our banner is: Christ before the church, blood before water.

4. To protest, and to use all our influence against the recognition, on the part of Baptists, of human societies as scriptural churches by affiliation, ministerial or ecclesiastical, or any alliance or co-operation that is susceptible of being apparently or logically construed by our members, or theirs, or the world, into a recognition of their ecclesiastical or ministerial equality with Baptist churches.

5. To preserve and perpetuate the doctrine of the divine origin and sanctity of the churches of Christ, and the unbroken continuity of Christ's kingdom, "from the days of John the Baptist until now," according to the express words of Christ.

6. To preserve and perpetuate the divine, inalienable, and sole prerogatives of a Christian church--1, To preach the gospel of the Son of God; 2, To select and ordain her own officers; 3, To control absolutely her own ordinances.

7. To preserve and perpetuate the scriptural design of baptism, and its



## ANNOUNCEMENTS

The Central Avenue Baptist Church 6608 Central Ave., Tampa, FL, and Pastor Wayne Crow will conduct special services Feb. 10-15. The editor will be the speaker. The first service will begin Sunday night, Feb. 10th, at 6:00 p.m. and then nightly at 7:30 p.m. The local fellowship meeting will be at this church on Friday night at 8:00 p.m.

validity and recognition only when scripturally administered by a gospel church.



J. R. GRAVES

8. To preserve and perpetuate the true design and symbolism of the Lord's Supper, as a local church ordinance, and for but one purpose--the commemoration of the sacrificial death of Christ--and not as a denominational ordinance, or as an act expressive of our Christian or personal fellowship, and much less of courtesy toward others.

9. To preserve and perpetuate the doctrine of a divinely called and scripturally qualified and ordained ministry, to proclaim the gospel, and to administer the ordinances, not upon their own responsibility, but for, and under the direction of, local churches alone.

10. To preserve and perpetuate that primitive fealty and faithfulness to the truth, that shunned not to declare the whole counsel of God, and to teach men to observe all things whatsoever Christ commanded to be believed and obeyed.

Not the belief and advocacy of one or two of these principles, as the marks of the divinely patterned church, but the cordial reception and advocacy of all of them, constitute a full "Old Landmark Baptist."

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By Milburn Cockrell

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# Missionary News



**MISSIONARY  
DEMPSEY HENDERSON**  
December, 1984

Dear friends in Christ,

"...for ye have not passed this way heretofore." The year 1984 is history, and 1985 is before us. What we did or didn't do in 1984 we cannot call back and change; we can only repent of our faults and failures and ask God to give us grace to do better in 1985. The year 1985 is before us, and we know not what it holds, for we have not passed this way before, therefore we can only follow the example of Joshua and the children of Israel--follow the leadership of the Lord, depending on His guidance, wisdom and providence. They were to stay behind the ark and follow it; never get ahead of it, turn aside from it, or forsake it. Now the ark is a type of Christ, and as Israel followed the ark so we should follow Christ, and He will lead us safely through this dark and unknown year filled with enemies and uncertainties; and who knows, He may lead us right on to Heaven, for He may come again and receive us unto Himself, that where He is there we may be also. HALLELUJAH, EVEN SO COME LORD JESUS!

In the month of December I had the privilege of preaching for the following churches: Bethany Baptist, Rushtown, Ohio, Al Malo, Pastor; Salem Baptist, Grayson, Kentucky, Charles Lybrook, Pastor; Beech Grove Baptist, Bardwell, Kentucky, George Galloway, Pastor; Shady Grove, Blandville, Kentucky, Austin Prince, Pastor; Faith Baptist, Paducah, Kentucky, Eugene Clark, Pastor; Bible Baptist, Cadiz, Kentucky, Bill Meador, Pastor; Richland Baptist, Livermore, Kentucky, Lonnie Perigo, Pastor; Faith Baptist, Sacramento, Kentucky, Roger Jones, Pastor. It was so good to be with all of these churches and pastors and to have sweet fellowship with them, and we wish to thank each and everyone of you for your prayers and offerings.

Please pray for Dorothy and me, as she still has problems with her nerves and a lot of pain. I also am having some problems again with asthma. I thought it was over for good but the pollution and cigarette smoke here in the States has brought it back again.

I have had some news from the work that the Lord has given us in Brazil, and the Lord is still blessing them there with good attendance and good results, for which we praise the Lord. That is about all the news that we have from Brazil at the present time. We hope to have more good news for you next month.

I will close for now. May God bless you all. Dorothy and I wish to thank all of you once again for your interest in our work (The Lord's work) and for your prayers and financial support. Our brethren in Brazil thank you also. Until next month, may the love of God and the grace and mercy of our Lord Jesus Christ be with you all.

In Him,  
Dempsey Henderson  
**FINANCIAL REPORT**

Maranatha Miss., Louisville, OH	46.89
Faith, Sacramento, KY	20.00
Bryan Station, Lexington, KY	200.00
Richland, Livermore, KY	67.45
North Ballard, Wickliffe, KY	163.64
Zoar, Cunningham, KY	20.00
Grace, New Port Richey, FL	25.00
Shady Grove, Wickliffe, KY	72.50
Fellowship, Lexington, KY	26.00
Bible, Clarksville, TN	60.00
Grace Miss., Ontario, CA	25.00
Calvary, Ashland, KY	30.00
Northside, Elkton, KY	10.00
Big Creek, Wayne, WV	100.00
Ernest & Effie Harper, Berea, KY	100.00
Muddy Ford, Georgetown, KY	5.00
Berea, Clarksville, TN	10.00
Beech Grove, Bardwell, KY	44.50
Hopewell, Mayfield, KY	50.00
Faith Miss., Paducah, KY	150.00
Meadowthorpe, Lexington, KY	87.00
Stephens Branch, Manton, KY	50.00
Berea, South Point, OH	10.00
Sunnyview, Clarksville, TN	15.00
Fellowship, Mt. Sterling, KY	20.00
Liberty Miss., Burton, KY	96.54
Citrus Miss., Inverness, FL	10.00
Central, Marion, KY	50.00
Sovereign Grace, Mansfield, OH	25.00
Central Avenue, Tampa, FL	25.00
Covenant, Romeo, MI	24.00
East Corbin, Corbin, KY	290.00
Bible, Harrisburg, IL	38.92
Edgelawn, Lexington, KY	10.00
Faith Miss., Streamwood, IL	35.00
Grace Miss., Kirksville, MO	50.00
Bryantville, Miss., Lancaster, KY	25.00
Bible, Cadiz, KY	50.00
Independence, Foristell, MO	81.00
Calvary, Arlington, KY	17.24
Ashland Avenue, Lexington, KY	50.00
Olmstead, Olmstead, KY	60.00
Calvary, Logansport, LA	25.00
Julien, Gracey, KY	90.00
Grace Miss., Wyandotte, MI	30.00
First, Alexandria, KY	25.00
Immanuel, Monticello, KY	25.00
Jordan, Portage, IN	230.00
Morris Street, Hobbs, NM	150.00
Ruth Shores, Cannelton, IN	5.00
James H. Sims, Hattisburg, MS	40.00
John A. Whitaker, Richmond, KY	50.00
Edmond Jones, Noblesville, IN	40.00
<b>TOTAL</b>	<b>3,055.68</b>
Beginning Balance--Deficit of	-2,197.28
Balance	858.40
Expenses for December	1,144.52
<b>DEFICIT BALANCE - Jan. 1985</b>	<b>-286.12</b>

Sponsoring Church:  
Julien Baptist Church

Route 1  
Gracey, Kentucky 42232

Home Address:  
Dempsey Henderson  
Rt. 3  
Mayfield, Kentucky 42066  
Phone (502) 247-9729



**MISSIONARY  
KENNETH LONG**  
January 1985

To the churches of our Lord,  
Greetings in the name of our Lord Jesus Christ. It was a pleasure to preach and to present the work to the Faith Baptist Church of Leighton, Alabama, Greenland Baptist Church of Union, Mississippi, and Grace Baptist Church of Bradenton, Florida. As usual, the Lord's people are always very gracious to us, and we return a hearty thanks.

We would also like to express our appreciation to two of the Lord's churches that have recently begun to support the work, the Dessie Baptist Church of Clem, West Virginia, and Unity Baptist Church of Glendon, West Virginia.

In December, we visited the Nigerian Consulate in Georgia, hoping to obtain a guarantee of some sort that would assure us of receiving a year's visa after our three-month visa expires. They would not comply. Therefore, we must apply for a three-month visa here in the States and then toward the end of the three months apply for a year visa with the Immigration office in Nigeria. There is a possibility of not being able to receive either one since I am not submitting to some of their requirements which I explained in a previous newsletter.

We must now purchase round-trip tickets so we can be prepared to leave Nigeria, if necessary, when the three-month visa expires. The tickets will cost approximately \$6,000.00, plus there will be other expenses. They are good for one year and are renewable.

We call upon you to pray that our Lord would provide what is needed and open doors as He sees fit, and continue to give us the grace needed to wait upon Him. We are hoping to be able to leave for Nigeria by July 1, 1985.

Yours in Christ,  
Kenneth Long

## FINANCIAL REPORT 11-1-84 to 11-30-84

Monthly Support	
Beverly Manor B. C., Washington, IL	600.00
Salem B. C., Washington, IL	122.00
Memorial Heights B. C., Perry, GA	100.00
Grace B. C., Bradenton, FL	50.00
The Lord's Church, Goose Creek, SC	25.00
Portland Mis. B. C., Plumerville, AR	50.00
Philadelphia B. C., Birmingham, AL	50.00
Sovereign Grace B. C., Mansfield, OH	25.00
East Corbin B. C., Corbin, KY	50.00
<b>TOTAL</b>	<b>1,072.00</b>
Love Offerings	
Naborton B. C., Mansfield, LA	100.00
West Baptist C., Oakdale, LA	65.47
Graphic Mis. B. C., Mountainburg, AR	150.00
Sovereign Grace L. B. C., Olivet, MI	50.00
<b>TOTAL</b>	<b>365.47</b>
Total Income for November	1,437.47
Balance carried forward	391.71
	1,829.18
Less Expenses	1,121.27
<b>BALANCE 11-30-84</b>	<b>707.91</b>
Expenses	
Rent	180.00
Food and Household	169.63
Gas and Auto	125.96
Heating and Electric	93.38
Telephone	29.59
Postage	6.80
Travel Expense	324.72
Other	191.19
<b>TOTAL</b>	<b>1,121.27</b>
PASSAGE FUND	
Balance Carried Forward	3,454.92
Portland B. C., Plumerville, AR	20.00
Little Harbor B. C., Garden, MI	50.00
Faith B. C., St. Joseph, IL	10.33
<b>TOTAL</b>	<b>3,535.25</b>

## FINANCIAL REPORT 12-1-84 to 12-31-84

Monthly Support	
Beverly Manor B. C., Washington, IL	600.00
Salem B. C., Washington, IL	54.90
Memorial Heights B. C., Perry, GA	100.00
Grace B. C., Bradenton, FL	50.00
Portland B. C., Plumerville, AR	25.00
Windsor B. C., Windsor, IL	75.00
Vashti B. C., Taylorsville, NC	50.00
Philadelphia B. C., Birmingham, AL	50.00
Sovereign Grace B. C., Mansfield, OH	25.00
Sovereign Grace B. C., Grand Rapids, MI	20.00
Naborton B. C., Mansfield, LA	75.00
East Corbin B. C., Corbin, KY	25.00
Dessie B. C., Clem, WV	50.00
Unity B. C., Glendon, WV	25.00
<b>TOTAL</b>	<b>1,274.90</b>
Love Offerings	
Beverly Manor B. C., Washington, IL	60.00
Faith B. C., Leighton, AL	350.00
Greenland B. C., Union, MI	150.00
Memorial Heights B. C., Perry, GA	21.00
Grace B. C., Bradenton, FL	419.00
Mt. Sinai B. C., Bath, IL	200.00
<b>TOTAL</b>	<b>1,200.00</b>
Total Income for December	2,474.90
Balance Carried Forward	707.91
<b>TOTAL</b>	<b>3,182.81</b>
Less Expenses	1,761.89
<b>BALANCE 12-31-84</b>	<b>1,420.92</b>
Expenses	
Rent	180.00
Food and Household	184.21
Gas & Auto	405.19
Heating & Electric	179.05
Telephone	35.59
Medical	75.64
Travel Expenses	301.21
Other	401.00
<b>TOTAL</b>	<b>1,761.89</b>
PASSAGE FUND	
Balance Carried Forward	3,535.25
Portland B. C., Plumerville, AR	20.00
Little Harbor B. C., Garden, MI	50.00
Faith B. C., St. Joseph, IL	12.18
Mt. Sinai B. C., Bath, IL	200.00
<b>TOTAL</b>	<b>3,817.43</b>

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

Field Address:  
Kenneth Long  
Rt. 1, Box 177  
Deer Creek, Illinois 61733





# Missionary News

Dear Elder Cockrell,

As we approached the threshold of this new year, We gave thanks and praises to God for His grace, mercy, protection, provision, perseverance, towards us in 1984. We went thus far by faith. We are also sure that He shall go before us. "For when he putteth forth His sheep He goeth before them." Praise His name! My brother, thank you much for the books that were sent which covers the landmark view of the church. They are pretty sound and have enlightened me much to many truths I had many doubts on before. Some of the materials were used in preparing a sermon about Christmas, as the truths were presented to the church, King Jesus used them to enlighten His saints about this old pagan festival called Christmas, and the old tradition they previously held on to. We give Him the glory. The Berea Baptist Banner is one of the soundest publications I have ever read. I am commending you my dear brother for this great work. Keep it up. We pray for you. I am encouraging many more people to read this paper, have an open mind to these biblical truths, then believe what the Master said about His Word. I was pleased to see another announcement in the paper appealing to churches to support my ministry at the St. John's Baptist Church. Since you put the first announcement in the Berea Baptist Banner, and my effort in sending over 45 letters to the churches who once supported Daniel Parks only a few did reply. They are:

Berea B. C., South Point, OH	\$25.00
Berean B. C., Boykins, VA	25.00
East Corbin B. C., Corbin, KY	25.00
Citrus Mis. B. C., Inverness, FL	10.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Sovereign Grace B. C., (?)	50.00
Bethel B. C., Pasadena, TX	100.00

This is all the support I have so far, the situation is still bad, I am appealing to churches and readers of the Berea Baptist Banner and those who have received my letter for help. Please reply and support this worthy ministry. My expenditures are as follows: Rent - \$200.00; Payment on loan for van which transports members to church - \$135.00; Family of four to support, plus other commitments. Please pray that God will intervene and raise more supporters. The work is moving on slowly. The devil is working hard against the work. We covet your prayers for the work. Pray that if it pleases Him, He will draw His elect unto Himself. May He bless richly.

I am yours for Jesus sake,  
Elder Patrick Charles  
St. John's Baptist Church  
P. O. Box 10261  
St. Thomas, USVI 10801



**MISSIONARY  
ROBERT FISHER  
Mission Report  
Dec. 15, 1984 - Jan. 15, 1985**

Dear Brethren:

Greetings to you from the Pacific Northwest in the name of our faithful and true God, the Lord Jesus Christ. We pray that this letter finds you walking in the truth and rejoicing in the blessings that our gracious God continually bestows upon His children.

Last month was a very busy one for our family. We spent our time visiting, and working in the mission, getting acquainted with our new daughter, and moving to our new address. Letters should now be sent to the following address: Robert Fisher, 3225 Wood Ave., Eugene, OR 97402. Our phone number is (503) 689-7192.

Services are still being conducted in our home three times a week. I have started a series on our radio program entitled, "In Search of the Universal, Invisible Church." Pray for our outreach and testimony as we continue to plant the word here in Eugene, OR.

We are thankful for all of you who pray for and support this mission work. Again this month the Lord enabled some of our supporters to send special offerings or increased regular support. We also want to thank the Bethel Baptist Church of Phillipsburg, KS as they have started to support us.

As the Lord allows, I am planning to travel to Tacoma, WA on January 26th to be part of the 5th annual anniversary services of the Lord's Baptist Church with Pastor Larry Killian.

Continue praying for our family and for the Lord's work here in the Pacific Northwest. We are praying that God will glorify Himself through the salvation of the lost and the establishment of true churches in this area.

By His Grace,  
The Fisher Family

## FINANCIAL REPORT 12-16-84 to 1-15-85

Beginning Balance	1,596.52
Receipts:	
Regular Support	3,029.32
Grace M. B. C., Holly, MI	30.00
Gaylord Brown, Battle Creek, MI	20.00
New Hope B. C., Mt. Morris, MI	50.00
Olmstead B. C., Olmstead, KY	60.00
Philadelphia B. C., Decatur, AL	100.00
The Bible B. C., Plant City, FL	50.00
Beverly Manor B. C., Washington, IL	25.00
Slaty Point B. C., Morehead, KY	20.00
East Corbin B. C., Corbin, KY	100.00
Morris Street B. C., Hobbs NM	
Sept. & Dec.	400.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Craigsville Reg. B. C., Craigsville, WV	25.00
Midland B. C., Franklin Furnace, OH	15.00
Temple B. C., Ocala, FL	50.00
West Milton B. C., West Milton, OH	30.00
Briar Creek B. C., Williamsburg, KY	75.00
Big Creek B. C., Wayne, WV	100.00
Lord's B. C., Puyallup, WA	25.00
Bethel B. C., Phillipsburg, KS	
Oct. - Nov. - Dec.	300.00
Faith B. C., Sacramento, KY	20.00
Ahava B. C., Plant City, FL	250.00
Bryan Station B. C., Lexington, KY	70.00
Faith B. C., Madison Heights, MI	100.00
Memorial Heights B. C., Perry, GA	100.00
First Baptist Church of Ojus	
North Miami Beach, FL	25.00
Concord B. C., Leesville, SC	25.00
Zoar B. C., Bardwell, KY	59.44
Grinter Heights B. C., Ks. City, KS	43.88
The Lord's Church, Goose Creek, SC	25.00
Nellie Creech, N. Port Richey, FL	10.00
Grace Bible B. C., Denham Spgs., LA	50.00
Central Avenue B. C., Tampa, FL	25.00
Faith B. C., Seffner, FL	25.00
Grace Mem. B. C., Memphis, TN	200.00
I-20 B. C., Darlington, SC	25.00
Sov. Grace B. C., Mansfield, OH	25.00
Berea B. C., South Point, OH	100.00
Olmstead B. C., Olmstead, KY	30.00
Slaty Point B. C., Morehead, KY	19.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Julien B. C., Gracey, KY	25.00
Claude Creech, N. Port Richey, FL	10.00
Members of East Corbin B. C.	
Corbin, KY	75.00
First Baptist Church of Ojus	
North Miami Beach, FL	32.00
New Hope B. C., Mt. Morris, MI	50.00
Alton Crapps, Batesburg, SC	5.00
Covenant B. C., Romeo, MI	20.00
Central B. C., Marion, KY	50.00
Special Offerings:	
Jordan B. C. Portage, IN	100.00
OTHER:	
Refund of rental security deposit	100.00
Subtotal	3,229.32
TOTAL	4,825.84
EXPENDITURES:	
Salary	900.00
Housing allowance:	
Rent (prorated)	58.66
House payment (prorated)	195.32
Utilities	161.09
Supplies	14.04
Auto Expenses	158.03
Insurance	237.19
Office Supply	4.46
Advertising	43.85
Radio Program	150.00
Moving Expense	44.98
TOTAL	1,967.62
Ending Balance 1-15-85	\$2,858.22

## ROBERT FISHER MISSIONS YEARLY REPORT Nov. - 1983 to Dec. - 1984

RECEIPTS:	
Nov. 1 to Nov. 15, 1983	938.50
Nov. 16 to Dec. 15, 1983	2,347.60
Dec. 16 to Jan. 15, 1984	2,080.00
Jan. 16 to Feb. 15, 1984	1,372.90
Feb. 16 to March 15, 1984	1,839.33
March 16 to April 15, 1984	1,857.10
April 16 to May 15, 1984	1,650.22
May 16 to June 15, 1984	2,140.53
June 16 to July 15, 1984	3,061.01
July 16 to Aug. 15, 1984	2,145.90
Aug. 16 to Sept. 15, 1984	2,272.99
Sept. 16 to Oct. 15, 1984	1,947.55
Oct. 16 to Nov. 15, 1984	2,362.74
Nov. 16 to Dec. 15, 1984	3,776.59
TOTAL	29,792.96



## Creationism And The Appendix

By Gail Terrell, President  
Temple Baptist College  
Cincinnati, Ohio

Your appendix has a purpose. Modern evolutionists list a number of so-called vestigial organs supposedly "support" the evolutionary theory. The appendix is one of the principal organs falsely assumed to be left over as man supposedly evolved from some "lower" state. In many plant-eating animals, the appendix is very large and serves as a temporary food-storage pouch which performs a digestive function. In rodents, for example, the appendix is the largest part of the intestine. Man, of course, has a much smaller appendix. Many evolutionists assume that man once had a large appendix and it deteriorated through disuse as a result of man's changed diet.



GAIL TERRELL

In light of recent research, the appendix is now considered to function as a defense against disease. Some physicians even believe that the appendix has a function in human embryonic development. Evolutionists have argued that removal of the appendix does not impair body functions; therefore, they reason that the appendix has no function itself. If this odd form of reasoning is correct, we might likewise conclude that since removal of one lung has no ill effects, the lung also has no function. The fallacy of such reasoning is obvious.

God created your body and its functional parts, each of which has its designed purpose. Don't heed suggestions which falsely indicate that organs have no function because they are left over from man's supposed evolution.

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





# THE BIBLE AND THE 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.

## TOP SECRET DOCUMENT REVEALS GRENADA COULD HAVE BECOME 'ANOTHER POLAND'

ST. GEORGE'S, Grenada (EP)---A top secret document recovered from the bombed office of murdered Grenadian leader, Maurice Bishop, has revealed a fear by the Marxist leadership of the country that Grenada could have become "another Poland", according to the Open Doors News Service.

The document, stamped "top secret" and recovered by American military personal, was prepared and signed by Major Keith "Chicken" Roberts, who headed the KGB-style "Special Branch." It was dated July 12, and presented to the late Prime Minister Maurice Bishop.

Major criticized the leadership of the church on the island, saying "It is safe, here, to say that there is no clear 'left' religion in Grenada, but, since our revolution enjoys popular support, then the broad mass of churchgoers are in varying extent supporters of the Grenada revolution. This cannot be said about the leaders of the churches in Grenada and I contend that we have no support among them, all are to different degrees hostile to the revolution."

In the document, published in the Caribbean Evangelical Communicator of Jamaica, Major Roberts called for urgent action to be taken against the church leaders.

"If serious measures are not taken, we can find ourselves faced with a Poland situation. In this light, we see the church in the immediate period as being the most dangerous sector for the development of internal counter-revolution."

In his recommendations, Major Roberts called for the removal from primary schools of "all deeply religious head teachers by whatever means most suitable, replacing them with more progressive elements."

He also called for a cutback on all religious programs on Radio Free Grenada and a promotion of contracts "among clergy and laity from Nicaragua and other Latin American countries linked to the Theology of Liberation and, in general, to the idea of a church committed to revolutionary positions."

His final recommendation was the starting of "progressive churches," and he suggested that talks should begin with Nicaragua and Cuba to discover how this could be done.

Another member of the revolutionary government, Unison Whiteman, the foreign minister, later voiced an-

ger at the fact that the ruling party, the New Jewel Movement, was spending too much time on small issues instead of the central one of dealing with the church.

At a meeting which took place at the capital of St. George's between September 14-16, 1983, with Maurice Bishop in attendance, Whiteman told his revolutionary colleagues: "Too much time is spent on the small issues instead of on fundamental issues, for example the church. We do not fully grasp the church is working at this time and what tactics and strategy must be employed to counter what the church is doing to the revolution."

Open Doors News Service sources report that plans to undermine the church's effectiveness were underway, including a plan to arrest all of the Catholic priests and Protestant ministers, and to padlock the churches. These plans were stopped by the U. S. invasion of the island.

"...for we have made lies our refuge..." (Isa. 28:15).

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## EVERY SIXTH BRAZILIAN IS A SPIRITIST

SIEGEN, W. Germany (EP)---Almost every sixth Brazilian is a spiritist, according to missionary Arthur Lienhard of the evangelical German Missionary Fellowship. Lienhard told the organization's main conference that the world's sixth most populous nation has its own Spiritist Church of Brazil. But Lienhard also said that only Korea surpasses Brazil for speed of church growth, pointing out particularly high increases in membership of evangelical churches there.

"...giving heed to seducing spirits, and doctrines of devils" (I Tim. 4:1).

\*\*\*\*\*

## SILIVEN'S JAIL TERM OVERTURNED BY COURT

LINCOLN, Neb. (EP)---The Nebraska Supreme Court on Jan. 4 unanimously overturned an eight-month jail sentence for contempt of court that had been imposed on pastor Everett Sileven, a pastor whose church has been involved in a drawn-out controversy with state education officials.

The court ruled that a lower court had erred by imposing criminal contempt sanctions on Sileven after he was initially charged with civil contempt. The contempt ruling stemmed from Sileven's refusal to comply with a court injunction barring him from operating Faith Christian School without state licensing.

"...deliverance to the captives..." (Luke 4:18).

\*\*\*\*\*

## NEW MUSEUM WILL HOUSE \$40 MILLION IN BIBLE RELICS

JERUSALEM, Israel (EP)---A new museum will be established in Jerusalem to house archeological relics with an estimated value of over \$40 million. Plans for the Bible Lands Museum have been approved in principle by the Jerusalem municipal planning commission, according to Gidon Shomron, future director of the museum.

Shomron, who has spent the last five years directing Christian relations at the Israeli Embassy in Washington, D. C., expects construction of the museum to take at least two years.

The Bible Lands Museum will display rare pieces accumulated over a period of 40 years by Dr. Elie Borowsie, an international art collector. The collection includes 1,800 archeological finds from Middle Eastern countries. The pieces date from 5000 B. C. to 500 A. D. About 300 of these pieces relate directly to Bible stories. Borowski, who will donate the collection to the museum, says his collection is the world's largest and most complete collection of Bible-related documents.

"Remember the days of old, consider the years of many generations..." (Deut. 32:7).

\*\*\*\*\*

## TERRORISTS ATTACK CHRISTIANS IN INDONESIA

JAKARTA, Indonesia (EP)---Terrorist activity has come against Christians in Indonesia, according to two indigenous Christian leaders on the island of Java.

Chrismanto Jonathan, head of Radio ICHTHUS, the only non-commercial Christian radio station in Indonesia, reports that many people were killed and many houses and churches damaged during a midnight seige in Jakarta, the nation's capital.

"Suddenly, in the middle of the night," explains Daniel Aziz Nur Antone, head of an evangelistic ministry, "nine church buildings were destroyed and about 19 persons were killed by a fanatic Muslim mob as they swarmed out of a big mosque."

Some surmise that Communists masquerade as Muslims to gain entrance to Islamic congregations and use their influence to incite militant Muslims against Christians, the Chinese, and the government. "We dread to think how many victims there might be if the violence spread to other places," Jonathan says. "It could happen again because 90 percent of the Indonesian people are Muslims, and there are many extremists among them."

"Ye have condemned and killed the just; and he doth not resist you" (Jas. 5:6).

\*\*\*\*\*

## ISRAELI'S READ NEW TESTAMENT BUT BELIEVE IT HARMFUL TO SOCIETY

JERUSALEM, Israel (EP)---Nearly one in four of Israel's Jews have read

some of the New Testament, according to an Israeli research institute. Among respondents to a survey, 23 percent admitted having read some of the New Testament; 12 percent of the country's Jewish homes have a New Testament. But a much larger number of Israelis, 42 percent, consider distribution of the New Testament harmful to their society.

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

\*\*\*\*\*

## NINE PROTESTANT DENOMINATIONS MOVING TOWARD UNITY

BALTIMORE, Md. (EP)---Representatives from nine Protestant denominations have approved a set of accords designed to provide a theological basis for eventual union of the churches. The Consultation on Church Union, meeting in Baltimore, adopted a 48,000 word statement of agreement on such issues as baptism, creeds and worship, removing what church officials had described as the biggest theological roadblocks to unity.

Churches involved in the Consultation on Church Union include the Presbyterian Church (USA), the Episcopal Church, the United Methodist Church, the United Church of Christ, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Christian Church (Disciples of Christ), the Christian Methodist Episcopal Church and the International Council of Community Churches.

Each of the participating denominations will vote on the statement. Consensus is expected from the churches, which have a combined membership of 23 million. The document now being considered does not encourage organizational unity, but rather the granting of legitimacy to one another's clergy, taking communion together, and coordinating efforts of church leaders. Moves toward organizational unity are probably years away.

All churches involved will have to make some adjustments if the document is accepted. Churches such as the United Church of Christ, which emphasize autonomy of individual congregations, are asked to submit to more national governance. Methodists who have never required a written statement of faith will have to accept two, the Nicene and Apostles' creeds. Presbyterians will have to accept the concept of a church hierarchy; they have never had a bishop.

The document is expected to be approved by all nine churches by 1990. Ratification of the document will be shared worship services and cooperation in various ministries. The whole unification process is expected to take about two decades.

"Gather ye together first the tares, and bind them in bundles to burn them..." (Matt. 13:30).

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(Continued on page seventeen)



# THE BIBLE AND THE 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.

## N.E.A. IS RUINING OUR SCHOOLS

Most Americans need to be better informed about the National Education Association (N.E.A.). In the main they are unaware of its power and goals. It was founded in Philadelphia in 1857 at a meeting called by the presidents of ten state teachers' associations. By 1917 the Progressives had taken over the N.E.A., and there has not been a conservative among the top leadership since. By the 1960s it turned into a militant, leftist union. Holding to Fabian Socialism, some of these people decided that the public schools should be the laboratory for social experiments to remold society.

These early Progressives understood that religion was at the center of American individualism. They also knew that socialism and individualism could not co-exist. Their descendants are still bent on getting religion out of the schools. They still labor to transform America from a capitalist into a socialist society through public education.

They threw out phonics and substituted what is called the "look-say" method. By changing the way reading was taught in the U.S., they have been able to create millions of functional illiterates in America. Today some 23 million Americans are functionally illiterate. Among minority youth this figure is 40 percent. High school students score lower today on standardized tests than 26 years ago when Sputnik was launched. In particular, Scholastic Achievement Test scores declined every single year from 1963 to 1980. N.E.A. has largely been in charge of education during this period, and it must bear the blame for our present condition.

During the last few years there are some alarming other signs which should cause us to take warning. The public schools have witnessed a rise in drug and alcohol consumption, widespread promiscuity, a decline in morality and discipline, and an increase of classroom vandalism.

Presently N.E.A. is a labor union, a powerful lobby, and a professional association which boasts of 1.7 million members nationwide. It backs candidates in elections. Its goal is to control the Congress and state legislatures of America. It aims for a total dictatorship under which it will be impossible for anyone to teach anybody anything in this country without a license from the N.E.A.

The N.E.A. never criticizes the

Soviet Union for anything. It maintains extremely cordial relations with its Soviet counterpart. Officials of N.E.A. have traveled to Russia, and Soviet Teachers Union officials have been the N.E.A.'s guest in the United States. The N.E.A. spends much time criticizing the American Right, but never does it speak against the Left.

Some of its current goals include the following: (1) Legalization of marijuana; (2) Abortion on demand; (3) Homosexual and lesbian "rights" including hiring quotas requiring preference for homosexuals; (4) The Equal Rights Amendment; (5) Opposition to right-to-work laws; (6) A nuclear "freeze"; (7) Lower defense spending; (8) Ending aid to El Salvador; (9) Supporting the Sandinista Government of Nicaragua which is a Soviet surrogate promoting Communist revolution throughout Central America.

"Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude dried up with thirst" (Isa. 5: 13).

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## JESUITS IN NICARAGUAN GOVERNMENT

Jimmy Hassen, Nicaraguan director for Campus Crusade, has been ordered by the Sandinista government to cease evangelism. The order was given to him after he was called in for questioning seven times.

Hassen replied to the official notice: "I declare that I will not do what is asked of me and I am willing to pay the price for not doing it."

To days later a Campus Crusade worker discovered an intruder going through office files. When he chased the man into the street, he was pistol whipped. Later four armed men invaded the office, beat up a worker and fled in an official car.

At the same time, Jesuit, Maryknoll and other priests are being invited into the Sandinista government to "help fashion a new social order," according to *Newsweek* magazine.

For 30 years, the Jesuits have been the largest and most influential group of clerics in Nicaragua. Almost to a man, they supported the Sandinista revolution.

Fernando Cardinal, a key Jesuit, recently accepted the cabinet post of minister of education. Eleven years ago he joined the Sandinistas as a clandestine recruiter. Three other Catholic priests hold offices in the Sandinista government.

Meanwhile, U. S. Catholic leaders are threatening a nation-wide protest should the U. S. government take military action against the Sandinista regime (*Battle Cry*, Dec.-Jan. 1985).

"The wicked worketh a deceitful work" (Prov. 11:18).

\*\*\*\*\*

## LOOK OUT PREACHERS AND CHURCHES!

The Treasury Department tax simplification plan would change charitable giving tax incentives, and eliminate minister's housing benefits. The new plan, unveiled by Secretary of the Treasury Donald T. Regan, would allow deductions for charitable contributions only if they exceed two percent of the taxpayer's adjusted gross income.

The proposed tax reform would also eliminate clergy housing allowances. This would resolve dispute over a 1983 IRS decision to deny clergy the normal deductions for mortgage interest and real estate taxes if these expenses were paid for a tax-exempt housing allowance.

The IRS now requires (effective Jan. 1, 1985) that you keep a daily log or journal of car and travel expenses. The regulation specifies that this contemporaneous record must indicate the date of each trip entry (including trips across town), the mileage driven for business or investment purposes, and the total mileage driven. The mileage reading should be taken from the odometer reading and should relate to each particular trip.

Beginning with the 1985 tax returns, the tax return preparer will have to obtain from you a written confirmation that you have adequate contemporaneous records. Failure to meet with the recordkeeping requirements generally will be treated as an act of negligence and will be subject to a nondeductible tax penalty in addition to the loss of tax credits and deductions.

The optional standard mileage rate for deductions on the first 15,000 miles of business use of a car still being depreciated will hold at 20.5 cents a mile for all of 1984, the IRS has announced. Depreciation is considered to be at 8 cents per mile under the optional method.

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

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## NO SILENT NIGHT

BETHLEHEM, Israel (EP)—It was no "Silent Night" at the Church of the Nativity in Bethlehem at Christmas as Greek Orthodox and Armenian priests scuffled briefly while cleaning the church building for the holidays.

The brawl began after one group of priests began wiping a wall of the church that the other group believed was their responsibility. The ensuing brawl over the right to wash the wall was stopped only after police entered the church. Officials did not say which group of priests started the fight. One priest was in-

jured in the fracas, but his name and the state of his injuries were not released by authorities.

"Ye observe days, and months, and times, and years" (Gal. 4:10).

\*\*\*\*\*

## SELF-IMPOSED DISASTER

The Ethiopian disaster has largely been created by its Communist Government. Turning individual plots into collective farms, one of the Government's proudest achievements, cut farm production 50 percent, just as collective farming has done everywhere else it has been tried. The Government has further aggravated its own situation by spending \$2.5 billion for Soviet weapons and \$200 million for a celebration of the 10th anniversary of its Communist revolution—which, ironically, was a result of former emperor Haile Selassie's inability to deal with the previous drought.

Ethiopia is not unique. Mozambique and Angola are also ruled by the Reds and have converted to collective farms and both are spending heavily for weapons (\$800 million by Angola in the last year). Burkina Faso (formerly Upper Volta) proudly announced that it has quadrupled its (Soviet-supplied) Army and is now operating a squadron of MiG-17 fighters, but is also begging for food shipments because the people are starving (*The Review of the News*, Jan. 2, 1985).

"... a deceitful witness speaketh lies" (Prov. 14:25).

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## SEXUAL ABUSE OF CHILDREN

Figures indicate that every two minutes a child is sexually abused in this country. Close to 50 percent of all victims under 18 are targets of repeated sexual assaults. An estimated 4,000 young persons are kidnapped, sexually assaulted and murdered each year (*Conservative Digest*, Jan. 1985).

"And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink" (Joel 3:3).

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## THE U.S. AND U.N.E.S.C.O.

Assistant Secretary of State Gregory J. Newell announced on December 19, 1984, that the United States will withdraw from U.N.E.S.C.O. at the end of the month. The reasons given for withdrawal were its "hostility toward the institutions of a free society—particularly those that protect a free press, free markets, and, above all, individual human rights." Mr. Newell also cited the fact that 80 percent of its \$374 million biennial budget is still spent at its Paris headquarters, leaving only 20 percent to be spent elsewhere. The pullout will deny U.N.E.S.C.O. about \$47 million a year in U. S. funds. Thank God!

U.N.E.S.C.O. is short for the United Nations Educational, Scientific, and Cultural Organization. It is the propaganda arm of the United Nations which proposes to "educate" all humanity into world-wide godlessness and universal atheism. It

(Continued on page eighteen)



# News

(Continued from page seventeen)

has long had a totalitarian propaganda campaign to create a "one-minded" planetary culture, in which and under which all human beings will be brought to think alike and to live alike, mentally, culturally and spiritually.

We know from the Bible that Antichrist will create a system of world wide intellectual cultural control, creating a state of one-mindedness, as a part of his program (Rev. 17:13).

Some of our readers may be old enough to remember Julian Huxley who was at one time head of U.N.E.S.C.O. He was one of the world's most notorious atheistic agitators. In 1923, he wrote: "It is impossible for me, and those who think like me, to believe in God as a person, a ruler, to continue to speak of God as a spiritual being in the ordinary way" (*Essays of a Biologist*). At the College of the Pacific some years ago he said: "It is unscientific to believe in God," and went on to declare: "Christianity was the product of ignorance, prejudice, and unscientific thinking."

Our country has no business being a member or supporting the propaganda machine of the coming Antichrist. "These have one mind, and shall give their power and strength unto the beast" (Rev. 17:13).

## HUMANISTS SUE FOR RIGHT TO DELIVER CONGRESSIONAL INVOCATIONS

WASHINGTON, D. C. (EP)---Atheists should be invited to deliver opening remarks to Congress just as members of various religious groups are invited to deliver invocations, according to a lawsuit filed by the Council for Democratic and Secular Humanism.

The suit, Kurtz v. Regan, asks that nontheists be given the same treatment as theistic religious faiths. "Those who do not believe in a deity have suffered, and continue to suffer, from discrimination and persecution," said Paul Kurtz, a philosophy professor at State University of New York at Buffalo. Kurtz said that his offers to deliver humanist invocations for congress have been repeatedly turned down.

A related suit, Kurtz v. Barrett, concerns the use of tax money to publish the text of congressional invocations in the Congressional Record. Both cases were filed in the U. S. District Court for the District of Columbia.

"A naughty person, a wicked man, walketh with a froward mouth" (Prov. 6:12).

## HELMS INTRODUCES ANTI-ABORTION BILL

WASHINGTON, D. C. (EP)---As the first session of the 99th Congress convened, Senator Jesse Helms (R.-N.C.) introduced a comprehensive bill to protect unborn human life. Helms's legislation has been moved

directly to the Senate calendar, where it can be taken up at any time.

In a Senate floor speech, Helms called the present state of abortion in America "utterly intolerable," and urged Congress to "act to remedy at the earliest possible point."

The Helms bill would put Congress on record as finding that the Supreme Court erred in its legislation of abortion. The bill also would have the effect of permanently removing public funding from abortion.

"...I intreated for the children's sake of mine own body" (Job 19:17).

**UNBORN FETUS IS A PERSON SAYS NORTH DAKOTA COURT**  
BISMARCK, N.D.(EP)---The mother of a still-born child can sue her doctor and hospital on the child's behalf for negligence, according to a North Dakota Supreme Court ruling.

The court ruled that an unborn fetus that dies before birth is a person under North Dakota law. The ruling overturned a lower-court decision, and ordered the case back for trial.

According to the court's decision, a child "conceived but not born is to be deemed an existing person so far as may be necessary for its interests in the event of its subsequent birth." The court's 4-0 opinion also said, "We believe it is commonly understood that an unborn child is a human being which has life and which, even prior to the process of birth, can experience death."

"Lo, children are an heritage of the LORD: and the fruit of the womb is his reward" (Ps. 127:3).

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Beginning Balance	392.60
Receipts	19,211.49
TOTAL	19,604.09
EXPENDITURES:	
Radio Time	14,892.00
Tapes	360.61
Postage	268.20
Supplies	454.24
Loan to Banner	400.00
Dividing Checks	217.95
Bank Service Charge	46.00
Total Expenditures	16,639.00
\$1,564.31 of this balance is designated to the Kentucky Stations	

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# Nakedness And Modest Apparel

By W. S. Hardman  
Stumptown, West Virginia

In Leviticus 18 God is telling the people who had been cleansed by the blood atonement how to conduct themselves in the land of promise. God said; "After the doings of Egypt, wherein ye dwelt, shall ye not do: and after the land of Canaan, whither I bring you, ye shall not do: neither shall ye walk in their ordinances" (Lev. 18:3).

Time after time in chapter 18 God told Israel not to look upon the naked body of another. The sanctity of the body is herein set forth.

Nakedness is a terrible sin. In Genesis 2:25 we read: "They were both naked, the man and his wife." It is believed by some that before the fall they had some kind of a covering that hid their nakedness. Some believe it was a shroud of glory given them of God at creation and lost in the fall. Whatever our thoughts may be on this, one thing is certain after the fall they knew they were naked. In an attempt to cover their nakedness, they sewed fig leaves together and made themselves aprons.

Quite a contrast between them and the masses of people today. It is a shame to have to speak of it, but with a lot of people the more of their naked body they can expose the better satisfied they are.

Nakedness is disrespectful. After the flood Noah got drunk on wine he had made, and Ham the father of Canaan saw his fathers naked body. He later told his brothers. Then Shem and Jepheth got a garment and laid it upon their shoulders, and went backward, and covered their father's nakedness. They saw not their fathers nakedness. When Noah awoke from his wine he said: "Cursed be Canaan." Because of the disrespect of Ham Canaan was cursed.

Shem and Jepheth realized the sanctity of the human body, and they would not look upon their father's naked body. People who wear shorts or any other garment that exposes much of their body are indecently dressed.

The Apostle Paul in I Timothy 2:9-11 admonishes women to adorn themselves in modest apparel, and goes on to say: "...which becometh women professing godliness."

It is almost unbelievable at the rate which morality has dropped in the last sixty years. At that time you never saw a naked body, man or woman. Someone may say that times have changed. I grant you that, but I am here to tell you that God has not changed. He said: "I am the LORD, I change not" (Mal. 3:6).

I have often heard these words, "Every one else does it, so why shouldn't I?" God in Exodus 23:2 plainly states these words: "Thou shalt not follow a multitude to do evil."

God also declares in His Word that

we must dress sufficiently to cover our natural nakedness, which to reveal is to our shame and disgrace.

Nakedness is a symbol of godless insanity. In Luke 8:35 you will find that the man of Gadarenes said: "My name is Legion." A legion according to the Roman usage was 6,000 men. As a result of being possessed with demons, this man wore no clothes, could not be bound, and dwelt in tombs.

But Jesus came. And what a change there was in Legion. He is now sitting at the feet of Jesus clothed, and in his right mind. I believe we can conclude from this that people who go almost nude are not in their right mind.

May I ask you, sisters and brethren who dress in disobedience to God's Word, "What kind of a testimony are you to the world?" Besides you know you will answer to God.

I have heard from missionaries who have been in heathen lands that when a heathen is saved the first thing he wants is clothes to cover his naked body. And in this land of supposed civilized people, there are thousands upon thousands of well educated people who think they are somebody running around almost nude. They could well take a lesson from the heathen.

In Genesis 3:21 we read: "Unto Adam also and to his wife did the Lord God make coats of skin, and clothe them." This shows what God thinks of nakedness. Adam and Eve were both physically and spiritually naked. An animal had to die to provide a covering for their body. The blessed Son of God died to provide for His elect a robe of righteousness.

In Revelation 3 the church of the Laodiceans was in a lukewarm condition. They were neither cold nor

(Continued on page nineteen)

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# Nakedness And

(Continued from page eighteen)

hot. Lukewarmness is a terrible state for any church to be in. God said because they were lukewarm He would spew them out of His mouth.

In all my fifty years in the church I have never known as much lukewarmness as there is in churches today. Fifty years ago God's people were on fire for Him, but today there is a lot of indifference. Churches for the most have come to the place of complacent, self-satisfied actions, lukewarmness, neither cold nor hot, in danger of being spewed out of God's mouth.

Fifty years ago on most occasions the house of God would be full. On lots of occasions no standing room. The preacher would bring a heart-stirring message. The old deacon would get up from prayer with the tears running down his face, and there would be rejoicing in the camp. You just don't see much of that today. What is wrong? Wherein does the fault lay? It is not God's fault; no, no a thousand times no. To what then do we attribute this?

As I see it, there is but one thing to charge this to and that is we as the elect people of God are living to far from the foot of the cross. Is there anything that would get us out of this cold indifferent state we are in? Yes, thank God, there is a way out. We as God's elect people ought to fall on our knees before God and cry mightily for God to deliver us from the corruption of this present evil world.

If we are to live separated lives unto which we have been called, it would be God's way. This is to dress properly in every respect, which includes both soul, and body. This purity of dress honors God.

Please don't be like the girl when the preacher said to her, "Don't you know God said you shall not do that?" The girl replied, "I don't care what God said. I'll do it anyway." Oh, may God have mercy on anyone that would make such a statement.

In closing it is my fondest hope, and prayer that we as God's people will live holy consecrated lives, and thereby glorify our great God, Who has called us unto holiness.

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## ANNOUNCEMENTS

The Bethany Baptist Church, Rushtown, Ohio, and Pastor Al Malo will have special services Feb. 28 thru March 2. The editor will be the speaker, and he will teach the "Trail of Blood."

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We are pleased to announce that the Berea Baptist Broadcast can now be heard on station WTIM, Taylorsville, IL on Sunday morning from 9:00-9:30 a.m. It is an AM station found at 1410 on the dial.

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The Philadelphia Baptist Church, 1124 5th Ave., S. E., Decatur, AL, and Pastor Chester Skidmore will conduct revival services Feb. 14-17. For more information contact Pastor Skidmore at (205) 353-6854, or Mike Gibson (deacon) at (205) 353-0356, or Chuck Talley at (205) 881-6926.

\*\*\*\*\*

Bro. Raymond A. Waugh, Sr., Pastor of Morris Street Baptist Church, 314 North Morris Street, Hobbs, NM 88240, has written a book on *Christmas: Is It Scriptural?* These will be sent to any reader who would like to have some. If you can use these please write directly to Bro. Waugh for these.

\*\*\*\*\*

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## FROM THE MAILBOX

Bro. Cockrell,

Your Jan. 15 edition is a masterpiece. We are in missionary country, Wisconsin - Lutheran - Catholic - 90%.

Could you mail us for our small churches in the state about forty sample copies?

Enclosed postage \$2. Thanks.

---Wisconsin

\*\*\*\*\*

Dear Bro. Cockrell,

I am writing you a brief note concerning the message in BBB concerning the mysterious magi. Dear Bro. far be it from me to rebuke such a well learned Bro. both in history and the Scriptures, but I was hurt when I noted in your closing remarks that what the world and world's religions do at Christmas time is traditions. It is far more serious than traditions. Again I am sure that with your knowledge of history and all the information you have on the subject, you know the whole thing is idolatrous worship, brought over into Christianity by Catholicism and all their yard scenes of the wise men and worse of our blessed Lord Jesus. That is a direct violation of Deut. 5-8; 1 Thess. 1-8, 10 to say nothing of their evergreen tree which is supposed to picture eternal life, which is not found but in our Lord Jesus, also their so called Santa Claus with his three Ho! Ho! Ho's! and merry Christmas.

It wouldn't be so bad but I have just preached to my people of the idolatrous worship of Christmas, and then have them come to me and tell me Bro. Cockrell said all of this was merely tradition because all of them take the BBB. I am sure you know there is far more evidence in Scripture that Christ was not born on Dec. 25 than there is that he was, and if He was nowhere in Scripture does it tell us to remember His birth, but in contrast Scripture tells us to remember His death and soon coming again.

I am called a Scrooge because I don't partake of this idolatrous day by preaching on the Virgin Birth of our Blessed Lord on the Lord's Day before Christmas, and give gifts, send cards and put up Christmas trees.

I tell them the real Scrooge is the merchants and those that sell Christmas trees and then go home the night before Christmas and count their money they made on their false gods and to drink themselves into a drunken stupor. Read Acts 19-23,28.

Last of all they get very religious with their so called traditions. They would not think of keeping their business open on Christmas, but wait until the Lord's Day comes. Watch them open wide their doors, with no regard for the Lord's Day.

Again my dear Bro. this is not a

rebuke, for I am not worthy to do so, only to express my deep hurt. I do not expect an answer. I know you are a busy man, and I do not care or intend for it to go further, and sincerely hope our fellowship will continue.

P. S. Feel free to discuss this letter with any of the brethren.

---Bro. Walter Cade  
Kansas City, Kansas

\*\*\*\*\*

Dear Friends of our Lord Jesus Christ,

I have a current edition of "The Berea Baptist Banner," and am very interested in it. I have enclosed \$5 for a two year subscription. I would also appreciate it if you could send me a listing of all the books you sell (if any), and possibly some kind of confession or statement of faith. I am eighteen years old and am an ardent student of the Bible, especially in the field of biblical eschatology (the study of final things). I abhor to tradition Baptist fundamentalism (except in eschatology), traditional Baptist fundamentalists have been premillennial dispensationalists, of which I have come to reject. I abhor to the gospel millennialist (amillennial) view.

---Ohio

\*\*\*\*\*

Gentlemen:

Please remove my name from your mailing list. I do not wish to receive your paper.

Thank you.

---Ardle Taylor  
Sterling Hgts., MI

\*\*\*\*\*

Dear Brother Cockrell:

Let me thank you for the use of my article in the latest issue of the Banner. Let me especially thank you for your fine discussion on "What Happens to Dying Infants?" It is a fine exposition of what the Scriptures indicate.

Your writing and editorial labors are without doubt the finest of any I know. I write not to flatter but to encourage.

---Indiana

\*\*\*\*\*

Dear Brother and Sister Cockrell and Family,

We appreciate so much the Berea Baptist Banner and the truth that it proclaims. It has been a tremendous source of growth for many people. We are enclosing a list of 35 names for subscriptions.

---Illinois

\*\*\*\*\*

Dear Editor:

I got the first issue of your paper under the following address: Eld. Carl Jenkins, Temple Baptist Church, 2012 Weaver Pike, Bristol, TN 37620.

It is my desire that I do not receive any further issues and I am not a member of Temple Baptist Church and have no fellowship with the church due to their own choosing. Please comply.

---Tennessee



## Stories the Preachers Tell...



Once upon a time a famous Baptist evangelist would always go to revivals with his wife. Truly there was no form nor comeliness that when men saw her they desired her. Some even called her "the ugly duckling."

One day a pious brother suggested that it would enhance the evangelist's ministry if he would leave his wife at home. The man went on to inquire as to why the preacher did not leave her at home.

The evangelist replied: "I had rather take her with me than to have to kiss her goodbye."

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Once upon a time there was a Baptist church member who held to Antinomianism. His conduct was according to his doctrine. He was mean to his wife and kids. He would not work nor pay his honest debts. Finally he was cut down in death for his sins and wickedness.

At his funeral the Arminian and Antinomian preacher went to great length to praise the noble character of his dear deceased brother.

The dead man's wife, a sovereign gracer who believed in perseverance and the moral law of God as a rule of life, was disgusted. She said to her small son, "Slip up there and look in the coffin and make sure that that is really your father in it."



### BEREA BAPTIST BROADCAST Financial Report December - 1984

Beginning Balance	1,896.48
Receipts	2,546.70
Sovereign Grace B. C., Orange, TX	50.00
Berea B. C., South Point, OH	238.60
Livingstone B. C., Barboursville, WV	158.10
Estill Frazier, Colfax, NC	200.00
Rollynsburg B. C., Talcott, WV	50.00
Jack H. Ray, Memphis, TN	100.00
Members East Corbin B. C., Corbin, KY	1,600.00
Milner Victory B. C., McNeil, AR	50.00
TOTAL	4,443.18

EXPENDITURES:	
WGNT - WV	320.00
WFTO - MS	125.00
WYKY - KY	125.00
WANO - KY	95.00
WKAL - NY	175.00
Pierce Comm.	
WRNO - Overseas	440.00
Supplies	30.69
Postage	64.40
Fisher Missions	
Dividing Check	100.00
Total Expenditures	1,475.09
	2,968.09
Bank service charge	3.00
BALANCE 12-31-84	2,965.09

### CORBIN, KENTUCKY REPORT

Beginning Balance	784.31
Receipts	1,000.00
TOTAL	1,784.31

EXPENDITURES:	
WYKY - Dec.	125.00
WANO - Dec.	95.00
Total Expenditures	220.00
BALANCE 12-31-84	1,564.31

## Theology Books

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#### INDEX

<i>Baby Fae And Christian Confidence</i> by Ray Waugh	p.1
<i>Communism And the Antichrist</i> by the Editor	p.1
<i>Creation And the Appendix</i> by Gail Terrell	p.15
Dear Bro. Potter	p.7
Forum	pp.10-12
<i>Infant Salvation</i> by C. H. Spurgeon	p.1
Missionary News	pp.14-15
<i>Nakedness And Modest Apparel</i> by W. S. Hardman	p.18
Obituary of Elder Harry J. Hille	p.8
<i>Was Menno Simons A Baptist?</i> by Tom Ross	p.1
<i>What Happens To Dying Infants?</i> (Part II) by the Editor	p.1
<i>What Is the Mission Of Landmark Baptists?</i> by J. R. Graves	p.13

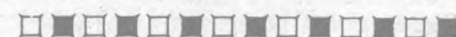
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