

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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Least In The Kingdom

By Rosco Brong

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven" (Matt. 5:19).

Ultra-democratic and communistic propaganda has so warped the minds of some Christians that they imagine a leveling off of character, to all Bible teaching, they suppose that all Christians will be of equal rank or station in the world to come. But in our text Jesus plainly tells us that one will be least and another great in His kingdom.

Furthermore, our position in that kingdom will not necessarily correspond to our position here and now. "But many that are first shall be last; and the last first" (Mk. 10:31;



Rosco Brong

read also Mk. 10:35-45).

EVERLASTING KINGDOM

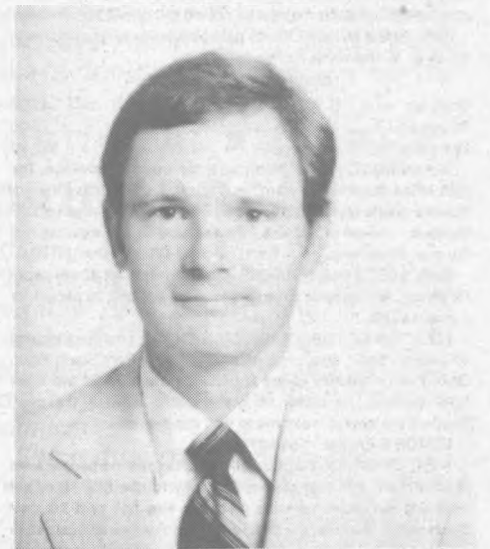
The kingdom referred to in our
(Continued on page three)

Results In The Ministry

By George R. Sledd
Ocala, Florida

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: Yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (I Cor. 4:1-5).

The Apostle Paul was seeking to correct the attitude of the Corinthian church as it concerned the work of the Gospel ministry. The



George R. Sledd

saints were comparing the elders one with another. Paul seeks to instruct these in the doctrine of stewardship. Paul called himself as well as other
(Continued on page five)

Stewardship In Money \$ \$ Using \$ \$

By Charles A. Cook
Bloomfield, New Jersey

(Continued from January issue)

There is one item in money wasting that should be seriously considered by a great company of Christian men. We refer to the money spent for tobacco. Doctor Josiah Strong in the mission study textbook, "The Challenge of the City," says: "There are 20,000,000 Protestant church-members in the United States. About one-third of them are males. Assuming that only one-half of the male members are smokers (and we are afraid that is a very generous supposition), there are about 3,333,000 in that class. On the supposition that they each smoke only three five-cent cigars a day, they together spend \$500,000 daily for tobacco." This would amount to \$182,500,000 in a year. If only one-half of this amount were contributed to missions, home and foreign, without the non-smokers and women giving anything, enough money would be furnished vastly to increase the evangelizing forces in this

country and to give the gospel to all the non-Christian nations in a single generation.

A steward of the Lord Jesus is His representative as well as His servant.
(Continued on page two)

THE DRUG BUG

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast October 27, 1985)

"Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts" (Rev. 9:21).

The word translated "sorceries" is the Greek word *pharmakeia*, which means "druggings." It is the source of our English word "pharmacy" and "pharmaceutical." To convey its true meaning to the modern mind I would translate it "drug abusing." Please note that drug abuse is here associated with murder, fornication,

and theft.

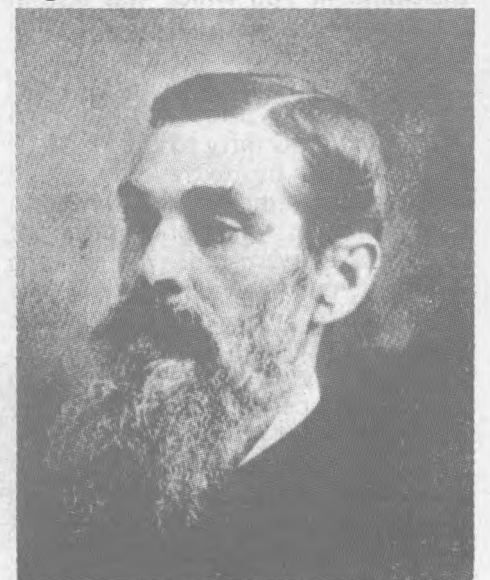
Today the drug bug is found worldwide. The problem has spread from college students to high school students and even non-teenagers! Despite the intensifying efforts of federal agents, military forces and local police, the flood of illegal narcotics continues to rise in America.

Responsibly-minded parents do not know what to do. Drug abuse continues to cause
(Continued on page three)

Anti-Missionary Baptism

J. B. Moody
(1838 - 1931)

draw from those who walk disorderly and refuse to fellowship them, but rather avoid them, we make a rent or sect or division that ought to be made. There was the sect



J. B. Moody

of the Sadducees, the sect of the Pharisees, and the sect of the Nazarenes. The sect that was everywhere spoken against was the true sect. Paul boasted of his sectarian
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THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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STEWARDSHIP

(Continued from page one)

He should aim therefore at so living that he would manifest something of the spirit of his Lord and Master. Freedom from ostentation and show, lowliness of mind, and simplicity of life, surely become those who are followers of the meek and lowly Christ, who though he was rich yet for our sakes became poor. "Have this mind in you which was also in Christ Jesus." That manner of living which is influenced by the spirit of the world, and by the lusts of the flesh and the pride of life, and which, in conformity to the world, is characterized by extravagance and waste, is altogether inconsistent with the principles and obligations of Christian stewardship. An abiding sense of our stewardship will not only greatly help us to resist the many temptations of the times to spend money uselessly, but will also lead to a proper practice of economy in all our use of money.

"Godliness with contentment is great gain." And there is nothing more essential to the practice of economy than a contented heart. It is written, "Let your conversation (or disposition) be without covetousness, and be content with such things as ye have." But we are not content with such things as we have. We see others possessing things which we do not possess, and fever of covetousness seizes us, and we are not satisfied till we have as good or

better. It is the craze for buying things, often useless nothings, which makes so many people such spend-thrifts and wasters. There is need, great need, of the cultivation of contentment with things already possessed among God's people. Simpler living, not niggardly miserliness, but sensible, thoughtful inexpensiveness in living, having necessities and comforts without extravagance, will contribute quite as much to true happiness as the constant spending of money in order to gratify some whim, or to have something not already possessed. "A covetous man is fretful because he has not as much as he desires; but a gracious man is thankful because he has more than he deserves." Outward possessions cannot create inward peace. Godliness with contentment is great gain. Great gain without godliness usually brings discontent. Christian economy is an economy that makes gain stoop to godliness, and does not permit godliness to stoop to gain. The obligations of Christian stewardship require economy of this sort.

There are, of course, necessary and legitimate expenses which must be taken into account in connection with our stewardship. Our Lord is not a hard Master to stint His stewards and put them on a short allowance when they serve Him. Providing for his family is part of the Christian's duty as a steward. He has no more right to withhold from them or permit them to suffer than he has to withhold from God. "If any provideth not for his own, and specially his own household, he hath denied the faith, and is worse than an unbeliever" (1 Tim. 5:8, R.V.). The consecration of ourselves and our property to God as His stewards will not deprive us, or those depending upon us, of any comforts which we or they really need. Whatever there may be of temporal blessings which God's stewards or their families need, God will not see them lack. "Your heavenly Father knoweth that ye have need of all these things." A faithful steward will seek in all personal expenditures to know and do God's will, and will seek to act as a steward in making those expenditures. In this matter no other rule can be laid down. Circumstances differ very greatly, and an amount that would be extravagant in one case would be absolutely necessary in another. Some people would best fulfil the requirements of their stewardship if they would spend more in a common-sense and helpful way upon themselves and families. Our message therefore is not against necessary expenditures which home or business life creates, nor is it against those comforts and pleasures which go to make life bright and happy and useful. Pleasant homes, comfortably and even beautifully furnished, good food and clothing, educational and social advantages—all that is really necessary to the best kind of living may all be had, and not a

dollar be wasted or spent in a useless manner. True joy comes through using money in ways that please God.

The following principles should govern us in the use of money.

1. Every use of money should be made on the basis of our stewardship. What we do with the property or wealth that comes into our hands we should do as stewards, and in the consciousness of our responsibility to God for every use we make of that which belongs to Him. We have no right to do as we please with God's gold and silver. "One of the plain duties of stewardship," says Alex McLaren, "is that we bring conscience and deliberate consideration to bear upon our administration of this world's goods. We are stewards in regard to what we spend on ourselves and our families, as well as in what we spend for purposes beyond ourselves—our personal and domestic expenditures, our savings and our gifts, and the proportion between them, should all equally pass under the inspection of deliberate conscience."

2. Money should be used with a proper appreciation of its significance. Money is the stored-up energy of the man who earns it. The dollar that I earn is so much of my life, my mental and physical powers, myself stored up in a coin. What I do with that dollar is what I do with myself. As I spend it I set free so much of "the treasured energy which I hold in trust, and I set it free to go on forever in a right or wrong direction." No man does any better with himself than he does with the money which is stored potentially of himself.

3. Money should be used with a consciousness of its value as a force in the kingdom of God. If money is my stored-up self, by it I can go to the ends of the earth as God's messenger. Money makes a man omnipresent. By means of it he may be working for Christ in the midst of the millions of foreign-speaking people who are pouring into our land, and at the same time he may be causing the light of God to shine into the dark places of our great cities, and also be translating the Scriptures in China, preaching the gospel in India, and scattering thousands of copies of God's Word among the nations.

4. In our use of money we should be careful not to divorce it from spiritual relations. We should ever keep the interests of the kingdom of God and His glory before us in our every use of money. A Christian business man who was making money very rapidly, used to pray this prayer at family worship: "Lord, may I not make any more money today than I can use for thy glory." Thus he kept his money getting and his money using in spiritual relations. The ordinary matters of life, such as the buying of food and clothing, or a home and its furnishings, should all be definitely related to the kingdom of our Lord. We are stewards, and in

all things we are to please and serve Him.

5. Our expenditures should be made to conform to our giving and not our giving to our expenditures. This is an important principle to remember. It is often forgotten, and we go on spending, and spending, till we have little or nothing left to give. We should fix the proportion that we shall give and faithfully lay that aside when we receive our income and then conscientiously adjust all our expenditures to our giving. It is as unreasonable as it is wrong for God's stewards to be forever increasing their personal and household expenses with every increase of their income while God's work of redemption in the world drags and suffers for lack of funds.

As the faithful steward thus conscientiously and prayerfully, and with an eye single to God's glory, administers what God is pleased to entrust to him, he will safeguard his own soul against pride and covetousness, will hold himself in abiding fellowship with the Father and with His Son Jesus Christ, and will find his money using not an evil and a snare, but a means of great spiritual blessing.

"Money—this is what I want to learn from him above all—money, the cause of so much temptation and sin, and sorrow and eternal loss; money, as it is received and administered and distributed at the feet of Jesus, the Lord of the treasury, becomes one of God's choicest channels of grace to myself and others" (Andrew Murray in *Money*).

Living a life of faith in the Son of God lies at the bottom of all true fidelity in stewardship. It requires faith at the outset to step out into the life which a recognition of one's stewardship involves, and it requires faith to press forward into all the duties and sacrifices into which that life leads. But shall we shrink from the stewardship life on that account? God forbid! Rather let us pray for faith to be faithful as God's stewards, and then, with holy purpose, go on to do His will.

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LEAST IN

(Continued from page one)

text is first the reign of the saints with Christ for 1,000 years as stated in Revelation 20:4,6, and then their "reign for ever and ever" as stated in Rev. 22:5. If we are saved by God's grace, children of God through faith in Christ Jesus (Eph. 2:8; Gal. 3:26), then we are heirs of God (Gal. 4:7) and of His "everlasting kingdom" (II Pet. 1:11).

Certainly our position in that everlasting kingdom of the heavens will be assigned us by the King Himself: but He tells us in advance how we can insure for ourselves a great or a least position. We need break only ONE of His LEAST commandments, and teach men so by our example and precept, to be called LEAST in His kingdom.

Commandments of Jesus include not only the words from His own lips, but also the law and the prophets (Matt. 5:17) and all the holy scripture, including Old and New Testaments. See I Cor. 14:37; II Tim. 3:16; II Pet. 3:16; Rev. 22:18, 19.

Opinions will differ as to which commandments are most important and which are least, but with only a brief glance at some of the commandments in the Sermon on the Mount (Matt. 5:3--7:27), from which our text is taken, let us note some of the Christians who are reserving for themselves least positions for eternity:

UNHAPPY CHRISTIANS

Nine times at the beginning of this sermon Jesus pronounces His true disciples "blessed" or "happy," and then commands (5:12): "Rejoice, and be exceeding glad."

Unhappy Christians are little Christians, by Bible standards, and though this be one of our Lord's least commandments, they shall surely be called least in His kingdom.

HIDDEN LIGHTS

In 5:13-16, under the figures of salt and light, Jesus commands His people to maintain a vital Christian testimony. Comparing this passage with Rev. 1:20, we see that this involves membership in a New Testament church, and prerequisite to this (Matt. 28:19) is scriptural baptism.

Millions of Christians, including many accounted great in this world, will be least in the kingdom because they have neglected or refused to put their lamp on the Lord's lampstand, keeping it instead under a bushel of man's measure.

SELF-RIGHTEOUS

Even to enter the kingdom of Heaven requires a righteousness exceeding that of the scribes and Pharisees (5:17-20) or of modern interpreters or religious teachers of the same stripe, who think they can improve upon God's Word by substituting human reason or tradition.

Jehoiakim of Judah (Jer. 36) was no worse in his day than the modern apostles of infidelity posing as ministers of Christ but devoting their lives to cutting up and destroying the

message of God's written Word. And though you be a true heir of the kingdom, just enough infidelity to reject one of the King's least commandments is all you need to guarantee yourself a least position when you are brought to account before Him.

QUARRELERS

Less serious crimes than murder can bring temporal judgments upon a disciple of Jesus. He tells us in 5:21-26, and an offering to God must await reconciliation to a brother.

How many quarrelsome Christians, contentious and contemptuous with their brethren, are preparing themselves to occupy least positions in the kingdom!

ADULTERERS

Physical act or lustful look, adultery carnal or spiritual, even adultery legally sanctioned (5:27-32) ---all are forbidden by Jesus. The practice is fashionable and the commandment is taken lightly.

Surely this is far from the least of God's commandments, and surely lustful tempters and leers at modern undress can obtain no more than the least place in the kingdom of God.

SWEARERS

"Swear not at all"---that is, in ordinary conversation (5:33-37). This has no reference to solemn formal assertions or legal oaths, but Christians who habitually mix swear-words and bywords in their conversation will find their appropriate level in the coming kingdom.

GRUDGERS

In 5:38-48 we have a series of commands so contrary to human nature that most commentators and preachers insist that Jesus could not possibly have meant what He said, or if He did the commands are not at all practical.

Nevertheless, Jesus did mean what He said, and whether practical or not for this life, these commandments too must be accepted and obeyed if we would rise above the least in His kingdom.

SHOW-OFFS

Alms, prayers, and fasting are mentioned in 6:1-8 as samples of religious service to be rendered unto God, with commands to avoid the praise of men in order to obtain the rewards of God.

Religious show-offs have their rewards in this life: in the life to come they will be called least in the kingdom.

MISERS

Just as there is a difference between a miser's hoard and a wise investment, so there is a difference between worldly accumulation and heavenly treasures. We must make up our minds whether to keep our eyes on eternal gain or perhaps lose all in vain attempts to serve two masters. We can make no sound investment in eternity while still trying to hold on to the things of this world.

WORRIERS

After this uncompromising call to commit our all to God comes the assurance that He will take proper

care of those who seek first His kingdom (6:25-34).

Christians who care so little for God's kingdom that they will not risk everything for it without worry can expect to be called the least in that kingdom.

HYPOCRITES

The judgment forbidden in 7:1-5 is the judgment of the hypocrite who seeks to forget or to distract attention from his own fault by condemning someone else. He will be judged as he judges, and if he has part in the kingdom it will be as one of the least.

WASTERS

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (7:6).

The good gifts and treasures which God has put in our hands are not to be wasted on hateful dogs and mud-bound hogs. So after all we are to exercise some judgment in disposing of our Lord's goods, ministering first to "the household of faith" (Gal. 6:10) and then to all men as we have opportunity.

If this is a least commandment, it is still a commandment.

SLACKERS

Commands to pray (7:7-12) are coupled with promises or assurances that persistent prayer will be answered.

Prayer is described as an asking, a seeking, a knocking, and a doing. The so-called golden rule is tied to the proposition that the Father will give good things to them that ask Him. Therefore we are to do to others as we wish them to do to us: this is one way of asking God for good things for ourselves.

Christian slackers in prayer will remain little Christians here and least hereafter.

HEEDLESS

In 7:13-20 Jesus commands earnest but discriminating effort to enter through the narrow gate. There are two gates, two ways, true prophets and false prophets professing to point out the way, good trees and bad.

Christians heedless to the warnings of Jesus, heedless to their responsibilities, heedless to the nature of fruit borne, if they find the way to life will yet be least in the kingdom.

DISOBEDIENT

Finally (7:21-27), Jesus declares that the test of true discipleship is not mere lip-service, but doing the will of God. And the will of God is not to be found in the traditions of men, in the supposed light of human reason, in the presumptions of religious hierarchies or popular theologians, "neo-orthodox" or otherwise. No: the will of God is to be found in the words of Jesus:

"Therefore everyone who hears these words of mine and does them, I shall liken him to a wise man. . ." (7:24).

Of course the wise man does not first become wise by building on the

rock, but builds on the rocks because he is wise, though his wisdom may grow with the building. Even so, we do not "do," obey, or put into practice the words of Jesus in order to become His disciples, but because we are such. That is, our doing or not doing His words, is the test and evidence of whether our lives are founded on Him, the Rock of Ages, or on the shifting sands of human religions.

Now, according to our text, if we break only one of His least commandments, and teach other men to do likewise, we shall be called least in His kingdom. What then shall be said of the professed Christians who say, "Lord, Lord," but habitually disobey the words of Jesus? He is like a foolish man building on the sand: he is no true disciple at all.

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DRUG BUG

(Continued from page one)

chronic ill health and to increase the number of accidents and crimes in our land. This is all a part of world communism to weaken our defenses and to make ready the West for communism.

Some drug addicts claim that drugs help produce religious feelings. They claim to get nearer God by this means. This is the Devil's delusion. The god of drugs is not the God of the Bible, but the Prince of Darkness. Satan is using drug abuse to bring men to ruin and destruction. Stupefying and hallucinating drugs have been associated with sorcery and witchcraft for ages. The purpose of these drugs is to divest the user of the control of his mind, making him easily available for possession and control by evil spirits. It is time that we Christians realized that drug abuse is Satanic.

THE DRUG DILEMMA

The United States is a drug-happy society! Illicit-drug use per capita in the U. S. exceeds that of any other industrial nation. Japan, America's keenest competitor, has the lowest drug problem of any developed nation. Americans spend 100 billion a year for drugs and alcohol.

Industry is losing as much as 25 billion dollars a year as a result of employees who snort, inhale, or inject illicit substances. The toll takes the form of slow productivity, absenteeism, lateness and irrational decisions.

American youngsters have slipped over the last fifteen years in academic achievements, and some experts believe that alcohol and drugs caused the decline.

Crime and accidents, which bring untold grief and loss to families and individuals, are increasingly linked to drugs. We often hear of some person dying from an overdose of drugs.

Despite increased efforts of the Reagan Administration, law enforcement is powerless to stem the traffic in marijuana, cocaine and other drugs. Even though 1.2 billion

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DRUG BUG

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dollars has been spent to combat the drug bug, marijuana and heroin imports have jumped ten percent and cocaine four percent. Only about five to twenty percent of the cocaine, heroin and marijuana being shipped into the U. S. is being stopped at the border. The General Accounting Office, the investigative arm of Congress, estimates that the 2.8 million pounds of marijuana seized at the nation's borders in 1982 was only 16 percent of the supply, the 608 pounds of heroin confiscated was just 10 percent of the total, and the 12,500 pounds of cocaine intercepted was 11 percent of the amount on the streets (See *U. S. News & World Report*, May 16, 1983, pp. 57-58).

Colombia supplies the world with 59 percent of its marijuana, and 75 percent of its cocaine. Southwest Asia supplies the world with 48 percent of heroin, and Mexico 33 percent. Colombia provides 59 percent of the marijuana to the 20 million American smokers and 75 percent of the cocaine supply for 5 million habitual U. S. users. Tons of dangerous narcotics cross the U. S. Mexican border illegally each year. More than 70 percent of cocaine and marijuana enters our country from the State of Florida, which has a 1,300-mile coastline.

MEDICINE OR A MENACE

It would be wrong to say that all drugs are bad, for they are not when properly used under the supervision of a doctor. Drugs properly used can relieve pain, prevent infection and save lives in limited amounts. But when taken too frequently they can destroy body tissue, impair healthy bodily metabolism, enslave by addiction and ultimately kill. Any drug can be dangerous depending on the dosage, the duration of use, its purity and many other factors. No drug in the world is completely safe, for it has the potential to hurt and harm.

A good example of this is Morphine. It came into wide use as a pain-killer during the American Civil War of 1861-1865. It was so effective in treating wounds and amputations that doctors sometimes referred to it as "G. O. M."—God's own medicine. But then it was discovered that prolonged use led to agonizing withdrawal symptoms. "God's own medicine" turned out to be the "Devil's own misery" as hundreds of war veterans became drug addicts.

For a time in the history of this republic we had a dope fiend's paradise. Opium and morphine were legally and conveniently on sale at low prices. Hundreds of patent medicines containing opium and morphine were on the market. Finally, the Harrison Act, passed in 1914, limited the addiction-producing drugs imported in the U. S. to the amount necessary for medical use. In

1924 Congress tightened up the Harrison Act by prohibiting the import of heroin altogether, even for medical use. Federal laws prohibit the dispensing of most drugs today without a prescription.

One of the growing problems seldom mentioned in our society is "polymedicine," a syndrome in which several drugs interact to produce an adverse reaction. A recent study published in the journal of the American Medical Association estimates 31 percent of the elderly make clinically serious, sometimes life-threatening errors, in the use of prescription drugs. Recent studies conclude conservatively that in the U. S. 12 to 17 percent of elderly patients admitted to hospitals are suffering from drug-induced problems.

THE MARIJUANA MESS

Marijuana is derived from the female plant commonly known as Indian Hemp (*cannabis sativa*). The flowering tops, stems and leaves contain an intoxicant (*tetrahydrocannabinol*). When smoked, marijuana quickly enters the blood stream and acts on the brain and nervous system. It affects the user's mood and thinking.

Some 43 million Americans are current users of this drug. In 1980 more than 25 million Americans spent some \$24 billion for the illegal privilege of regularly smoking marijuana (See *Time Magazine*, March 8, 1982, p. 73).

Many people say, "Pot doesn't hurt me." Others will quote from medical reports of "pro-pot" doctors who continue to rate marijuana as "harmless." But marijuana is not harmless. Medical reports indicate that it does the following: (1) Damages chromosomes; (2) It changes hormones in women and makes abnormal sperm in men; (3) It impairs breathing and damages the lungs; (4) It causes abnormal brain activity and changes the brain cells; (5) It causes goallessness—the dropout syndrome; (6) It makes changes in perception of time and space; (7) It may lower immunity to disease (See *Family Circle Magazine*, Feb. 20, 1979, p. 22).

COFFIN NAILS

The smoking of tobacco has become one of America's acceptable sins. The smoking of tobacco is drug abuse. The nicotine in tobacco becomes something the user craves. The user can develop a dependence upon the drug-psyche and maybe even physical. As many people know who have tried to kick the habit, there are withdrawal symptoms: anxiety, nervousness, headaches, etc. Nicotine is one of the most toxic drugs known. That is why it is used in insecticide sprays. In toxic doses it can cause death by paralysis of the respiratory muscles.

In 1982 Surgeon General C. Everett Koop said: "Cigarette smoking is clearly identified as the chief preventable cause of death in our society and the most important public health issue of our time" (*Time Magazine*, March 8, 1982, p.

72). The American Lung Association estimates at least 300,000 Americans die prematurely each year from the effects of smoking tobacco. Millions more live on with crippled lungs and over-strained hearts. Despite these alarming facts, 70 million Americans smoke tobacco and 2 million teenagers are joining the crowd to smoke 559 billion cigarettes.

There is a double standard in our country that God is not pleased with. Society condemns the use of marijuana and condones tobacco. Parents must come to see their own drug problem if they are to ever solve the drug problem of their children. Our Lord Jesus Christ condemned a double standard (Matt. 7: 1-5). Smoking tobacco won't send you to Hell, but it will make you smell like you just came from there.

THE COCAINE CAPER

Cocaine comes from the coca bush which grows in the Andes Mountains of South America. Farmers process its leaves into coca paste, then cocaine. It is usually found in a white, odorless, fluffy powder. Its appearance resulted in the slang name of "snow." The drug is either sniffed or injected directly into the blood stream.

Cocaine is used by no fewer than 15 million Americans (See *U. S. News & World Report*, March 22, 1982, p. 27). A survey of high-school students back in 1981 revealed that 16.5 percent used cocaine. About 70 percent of it enters our country through Miami, Florida. Police report that more than one fourth of Miami's 614 homicides in 1981 were drug related.

The immediate effects of cocaine are intense excitement, euphoria, a sense of great physical strength and mental power. These first reactions are replaced by symptoms such as these: anxiety and possible feelings of persecution, depression, hallucinations and convulsions. Repeated use of cocaine may result in aggressive and criminal behavior (see *Don't Guess About Drugs*). Romans 6:16 says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

THE HEROIN HORROR

Heroin is a white, crystalline powder. The drug is produced by the introduction of an inexpensive chemical into morphine. The result is heroin, which is actually several times more powerful than morphine. America has 450,000 to 500,000 addicts to heroin (See *U. S. News & World Report*, May 6, 1983, p. 57).

Heroin is usually injected or sniffed. "Its immediate effects include: a dulling of the senses, including pain, or depressing of the central nervous system, grogginess, sense of well being, lack of coordination, impaired thinking, drop in blood pressure, slowing of respiration and circulation, stupor or coma.

"Less immediate effects of continuing use of heroin include these physical reactions: loss of appetite,

malnutrition and serious loss of weight and constipation" (*Don't Guess About Drugs*).

THE L. S. D. LET DOWN

L. S. D. (*d-lysergic acid diethylamide*) is an orderless, colorless, tasteless drug derived from wheat ergot. It is the most potent member of the hallucinogens. In high schools and colleges it is said that L. S. D. will expand the mind, give increased perception, and even give you religious experience. More than 250,000 college students have tried L. S. D., and many high school students are experimenting with it.

L. S. D. is a mind-altering drug. Its effects are dangerous and deadly. It causes serious psychiatric disorders. Users believe they possess unusual powers with disastrous results from taking chances. Several persons have committed suicide or have had suicidal urges.

ALCOHOL ALARM

Alcohol is the most widely used drug in the world. Because it is so much widely used, the damage done by its abuse is far greater than the damage done by the abuse of all psychoactive drugs combined. Like the use of tobacco, it has become one of America's "acceptable sins."

There are an estimated 20,000,000 alcoholics and problem drinkers in the U. S. This figure includes 500,000 children from nine years up. More than \$35,000,000,000 is spent each year to purchase alcoholic beverages in America. A publication from the U. S. Department of HEW states: "Each day, alcoholism and problem drinking in the U. S. cost our economy \$69.5 million." An estimated 400,000 Americans die each year from alcoholism and other alcohol-related ailments.

Alcoholism is devastating to one's health and his immortal soul. If heavy drinking persists for years a person will suffer irreversible damage to his mind and body. His resistance to disease in general will decline. Several disorders may develop in the brain, stomach, intestines and related organs. One of the most common is cirrhosis of the liver, which afflicts about 10 percent of all alcoholics. The damage to the soul is worse, for the Bible says that no

(Continued on page five)

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DRUG BUG

(Continued from page four)

drunkard will enter into the kingdom of God (I Cor. 6:10).

UPPERS AND DOWNERS

Americans have some hidden drug problems. Among the most widely abused non-narcotic drugs are amphetamines, commonly called "pep-pills." When administered in the proper dose under a physician's care they can be beneficial to a person. Amphetamines stimulate the actions of the central nervous system. These stimulants are being misused or abused by businessmen, housewives, students, athletes, and truck drivers.

Long term heavy users of amphetamines are usually irritable, unstable, and like other heavy drug users, show social, intellectual, and emotional breakdown.

Then there are the barbiturates. Unlike amphetamines which stimulate the central nervous system, barbiturates depress the central nervous system. These are used in minor forms by the medical profession to relieve anxiety, stress and tensions. But many of these minor tranquilizers, including Valium and Librium, can lead to tolerance and dependence.

Barbiturates are used by people to escape serious personal problems, or to counteract the effects of stimulant drugs. Unsupervised use can result in mental and emotional confusion and loss of muscular coordination. Barbiturates, when combined with other drugs, can result in very serious intoxication or death. Barbiturates are the leading cause of accidental poisoning deaths in the U. S. John 8:34 declares: "Whosoever committeth sin is the servant of sin."

THE BIBLE AND DRUGS

The Bible condemns, not the use, but the abuse of all drugs. It goes so far as to say in Galatians 5:20 that no sorcerer shall inherit the kingdom of God. As I have already shown, the word "sorcer" means in modern English "drug abuser."

Millions of people have been bitten by the drug bug. Many use them to evade frustrations, to lessen depression and feelings of alienation, or to escape from themselves. This flight from reality does not solve a person's problems. Rather, it adds to an already bad situation. Once the Devil gets a person hooked on drugs he thinks he must stay on them to escape the withdrawal symptoms. By such a situation the Devil leads such people into a life of crime and immorality to get money to buy drugs. The drug abuser is not his own master. He is a slave to Satan and the drug that he is abusing.

II Peter 2:19 well describes the condition of a drug abuser: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." Are you your own Master? Or could it be that you are a slave to some drug pusher and the

drug he sells to steal your soul for the Devil?

Drug abuse is a terrible thing. It is destructive to one's health and well being in this present world. It is destructive to his soul in the world to come. Revelation 21:8 says: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers (or drug abusers) and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death"

if you are guilty of drug abuse, Christ can free you from this jail of the Devil. Confess this sin and all other sins to Christ and trust Him to save your wretched soul and help you break the habit. Seek medical help from your physician, or drug abuse center. You need a radical overhaul of your life. You need regeneration and conversion. Only Christ can truly satisfy the needs of a man, not drugs and the Devil. Don't be one of Satan's suckers!

CONCLUSION

America's addiction to drink and drugs costs more than \$100 billion a year. This is an awful waste of the money God has entrusted man with as His steward. Surely there will be serious consequences for this misuse of money at the judgment. Some who are hooked on drugs have been known to steal \$40,000 worth of goods a year to support their habit!

I wish to make a few suggestions in closing this message:

1. Be sure to use habit-forming drugs only with your doctor's prescription. Be a good example by not abusing drugs.
2. Develop good health habits. A strong body does not crave stimulants. Seek spiritual resources for wholesome stimulation. Knowing Christ and being filled with the Holy Spirit is far more exciting than the use of any drug.
3. Fill your life with serving the Lord Jesus Christ and enjoying Him forever. Be faithful to attend the services of the church. This will keep you away from drug abuse and out of the wrong crowd.
4. If you learn that someone is peddling drugs, please notify the authorities. It is the responsibility of both the individual and the community to keep the dealers out.
5. Do what you can to assist anyone wanting help for a drug problem. Be sure to seek also the aid of a trained person. Witness to the gospel of Christ to all drug addicts, for only Christ and medical help can solve their problems. Remember, that those made free by Christ are free indeed (John 8:36).

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RESULTS

(Continued from page one)

preachers, "ministers of Christ." The term "minister" is a nautical word which means, "a seaman, or an under rower, a subordinate who acts under another authority." An elder is one who has been called to attend unto the desire of the Lord Jesus Christ. We can apply this thought not merely to the ordained ministry but to all saints. We have been called to glorify God in our bodies and spirits which belong to God. This is what stewardship essentially is. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Now this term stewardship has a particular designation as "one who manages a household or estate."

Christ Himself is the head of each one of his true assemblies and He chooses his elders to be faithful under-rowers in these churches. It is a great honor to be called to this office. I can say with the apostle Paul, "I magnify mine office." The office of pastor is a great work but a serious work. It is a work that requires faithfulness to God.

Now it seems that one of the pastimes of professed Christians is to give forth judgments upon their ministers. I will be the first to say that I welcome all constructive criticism that would cause me to be a more effective minister. There have been not a few occasions when the saints have commented upon my manner of preaching and work. I have found much of this advice very helpful and practical, but I have also learned much from the unjust critics. The Savior also went through this same experience. Paul himself speaks of

similar experience. Some in the Corinthian church passed judgment upon him, yet the apostle had faith to even commit this unto the Lord. Paul realized that you will never satisfy the carnal man when you preach and stand for the truth.

God did not call us to please men. He called us to be stewards. God did not call us to gain a reputation but rather to humble ourselves in His sight, to take up the cross and follow our Lord Jesus Christ. Now this does not mean that we should not set goals, or strive to do the best we can for our Lord. It does mean that we should not seek the applause and favors of this world. Listen to the Word of God: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." Even our Lord and Savior "made himself of NO REPUTATION, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:3,7). It is a great consolation to know that all things will be settled at the judgment seat of Christ. He will reward His people who sought for His glory, who served Him faithfully, even if they were obscure in the eyes of men. Paul did not retaliate against his unjust critics, but rather he submitted himself to the one who knows the hearts of all men.

It is vitally important to ascertain the basis for judging whether a minister is successful or not. Is there any criteria to determine this? I will deal with this question negatively and positively.

First, the possession of gifts and talents are not necessarily indicators of success in the work of God. Now

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"Denn er hielt sich an den, den er nicht sah, als sähe ihn."

"For he held on to Him whom he saw not, just as though he saw Him."

Luther's translation of Hebrews 11:27

"Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Heb. 11:25.

RESULTS

(Continued from page five)

if you have the gift of exposition, if you have the talent to make the sweet music of Zion, thank the Lord from whom "every good gift and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). Often those who are gifted become conceited in themselves; they become proud of their abilities and are thereby ruined for any real effective service for Christ. Now if you have a gift you ought to use it for God at every opportunity you are afforded to do so. Do not be like the man who said, "And I was afraid, and went and hid thy talent in the earth." Let us glorify the name of our Lord Jesus Christ in all that we do!

Secondly, popularity will not insure success in God's sight. It appears that some men have turned aside from preaching the Word to the practice of religious politics or "back slapping." They want some recognition, a taste of fame. The old saying used to be, "You scratch my back and I'll scratch yours," but in these days it is, "You scratch my back and I'll scratch another man's back, who in turn will scratch yours because his scratch carries more weight than mine." This kind of attitude most often leads to disappointment in the Gospel ministry. Even the approval and honors of man will not bring a real, lasting satisfaction.

Let us pray to our Lord that he would make us the kind of servants HE WANTS us to be. Oh, how we need to crucify our old flesh and get back to preaching the plain truth! If there be jealousy among our preachers let us now repent of these and direct our efforts to serve our Lord Jesus Christ. "Humble yourselves in the sight of the Lord and he shall lift you up" (Jas. 4:10). "Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: For God resisteth the proud, and giveth grace to the humble" (1 Pet. 5:5).

Thirdly, much learning without true godliness will not suffice to give God's blessing upon our work. Now I believe in education—a preacher is wise to get as much quality education as he possibly can get.

I'm sure you recall the passage in Corinthians that says: "It pleased God by the foolishness of preaching to save them that believe." Well, brother, that is certainly true! To this old world preaching must be a silly, foolish exercise but that is what God has chosen to use. Now it does not say that God uses "foolish preaching" but the "foolishness of preaching." Our Lord would not have us to be foolish but prepared to proclaim the truth boldly and intelligently.

Now no school can make a preacher: only God can make the

preacher, but education is a blessing in many various aspects of our work. Paul himself prepared in the desert of Arabia. Later he was taught and gained experience at his home church in Damascus (See Gal. 1:17-18). I am sure that Paul never quit learning and growing as a Christian. We never get so smart that we know it all! Now you can have much knowledge and dive into the intricacies of theology and yet remain unsound in heart. It is the fear of God which works wisdom to practice the truth that has been revealed to our hearts. Wisdom is the capacity to apply the things you learn in a practical way. It seems that we have not emphasized this in our churches, and we are seeing the sad results.

Over the years there has been an ever increasing trend of our Landmark Baptist people and ministers going off into strange doctrines. I have known folk in our churches who have left to go into other denominations as well as Arminianism. Why is this? We have taught the dogma but left off the practical principles of how to live out these blessed doctrines. For instance, it is one thing to teach the nature of justification and sanctification, but quite another thing to have faith to persevere in trials and live a life before the Lord. We need to instruct the people in such a way that it will inspire them to strong convictions and pure standards of conduct. Some ministers spend a considerable amount of time and energy picking at things which are like stones to their people. Instead of feeding them bread, they give them a stone. The poor people of the church groan for a morsel of spiritual food but leave disappointed. Ah, let us examine ourselves. Are we wise stewards of the oracles of God committed unto us? Are we truly "feeding the church of God, which he hath purchased with his own blood?"

Fourthly, large visible results that attend our work do not necessarily mean that God is pleased with what we are doing. This seems to be the key standard of success with most today. We are frequently asked: "Brother Sledd, how many do you run in Sunday school?" I usually reply to that question by saying, "We don't run anyone in our Sunday school. We let our folk walk in and sit down. We don't conduct physical education in our church!" If I told you that we had 3,000 in Sunday school, would you be impressed? If I told you we had a mere 20 would you be disappointed? Now just think of the logic of all this. God knows exactly what He is going to accomplish in my ministry and in yours as well. It would be far better to have His smile than all the applause of this world.

Now it blesses our hearts to see the lost saved in our midst; it is encouraging to see God's people growing in the grace and knowledge of Christ. When God gives the results it is real! Man may produce results by worldly wisdom and sales

methods, but it will not endure. What God does shall stand forever! Paul said to the church: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4-5). I have a feeling that a vast host of those who profess faith today are deluded. They are standing in the wisdom of man instead of the solid rock which is Jesus Christ.

Now we have looked at some negative standards of success. I would like to direct our attention to see what I believe are some positive things that truly measure the kind of ministry that is pleasing to God. First, the man of God must delight himself in the presence of the Almighty. We must spend time with Jesus in prayer, praise, and meditation upon His lovely perfections. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in his law doth he meditate day and night" (Ps. 1:1-2). Now this does not just speak of reading the Word of God but also of meditation upon it. The Hebrew word expresses the thought of one talking to himself.

We as believers are to be filled with the Spirit of God. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." When we contemplate upon the loveliness of Christ, His character, His sovereign grace, the Spirit of God is pleased to manifest Him to us in a special way. Here is the power to do the work of God! To think of Christ is to see the fruit of righteousness spring forth in our souls.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit IN HIS SEASON; his leaf shall not wither; and whatsoever he doeth shall prosper." Now notice I emphasized the words, "In his season." There is a time for planting and watering the seed and there is also a time for harvest. We would all do well to consider this fact. So often we preach and witness to men and they are hardly affected at all.

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Their hearts are hard as stones, but then the summer comes as the Lord does a work in their hearts. God's timing is always right when He works repentance and faith in His people. It is like the words of Jesus, "For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Only the Holy Spirit can make the Word effectual in the hearts of men. We need patience to continue in well doing: "For in due season we shall reap, if we faint not." This promise is not for the lazy man, but for one who goes into the harvest field to do the work of God. If we are serving the Lord Jesus by proclaiming the Gospel it will never be in vain. God's Word will not return void but will prosper according to His pleasure.

I believe the second requirement for God's blessing upon our labors is that we maintain a strong conviction concerning the truth that has been revealed to us. I believe that when God reveals truth to a man and that man believes it, he will love it and hold to it. "If you don't live it, you don't believe it!" Here in Florida we have a peculiar house guest called a chameleon. This is a small lizard which has the faculty of changing the color of its skin at will. Some men can also change their beliefs to suit the company they are in. It is sad today that often those who take a firm stand on the truth are labeled as "radicals, extremists, or trouble-makers." We should never seek to be offensive to any brother, yet we must hold to what we know is the blessed truth of God. It is the Lord Jesus Christ who ought to be highly exalted; He deserves all the glory and praise. If you love Him you will have to take a stand for His truth.

Take for instance, the doctrines of grace. I believe these particular truths truly honor and glorify God and surely these things do edify the child of God. I think it is clear that if you can turn from these things and forsake them, it is evident that you never really believed the truth to begin with. If you can't preach the truth to the people, you better just leave the pulpit! Spurgeon made some comments concerning those who say they believe the truth but yet will not preach it. "If you ask them whether they believe all the great cardinal truths of the Gospel they say 'Oh yes, certainly we believe them; but we do not think they ought to be preached to the common people.' Ah Sirs! You have a fine notion of yourselves, if you do not think that the common people are as good as you are, and that they can receive the doctrines of grace as well as you can. 'Oh! but these doctrines are dangerous; they drive the people to Antinomianism.' They say this; but when we write to them they reply, 'Oh, we are as sound as you are!' Yes; but it is one thing to be sound, AND ANOTHER THING TO PREACH SOUND TRUTH. Such men, who hide the truth, prove that they are as much offended with the

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them? Don't they claim the monopoly of baptizing? Don't they charge that our missionary spirit and practice invalidate our claim to be churches of Christ? Here is the issue, broad, and wide, and deep. They say our missions invalidate our church claims and we say their anti-missionism invalidates their church claims. Who is right? On this the schism came.

They would not fellowship missions and education, and we could not fellowship anti-missions and boastful ignorance. See the literature of those days, how they exhausted billingsgate in their abuse of missions, education and Sunday schools. And they are still at it--what few there are left. **"They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us"** (1 John 2:19). There must be heresies or schisms that they who are approved might be made manifest. Omissionism is bad enough. I think that often it is saturated with anti-missionism. But out-spoken anti-missionism is high-handed rebellion against high Heaven. The Lord has no use for a people and a church that He can't use. He certainly did not commission those to baptize who refuse to make disciples, and who refuse to teach to hold safely the all things whatsoever, for that would be education and work. Of all churches, so called, none have so completely forfeited all church claims.

When they went out from us, they had valid baptism, but those who received baptism from an anti-missionary schism, have no baptism, for the Lord authorized none such.

Again, the anti-missionaries agree with us in refusing recognition of church claims to those who err on the third part of the commission. When men set up churches differently defined and constituted; with church governments of their own invention, and church officers of their own liking; when they substitute the doctrines of men for those of Christ, they forfeit all claim to be churches of Christ. I say, when our anti-mission brethren stand with us in condemning errors in baptism, church government and officers, etc., how can it be wrong in us for condemning in them the error that is more grievous than all the others together? Life is more than light; salvation is more than works. Which is worse to cut off life or light? Salvation or works? The anti-missionaries cut off the life and salvation by refusing to preach the gospel to the lost. How are men to be saved, except through the preaching of the gospel to them? We agree with our anti-brethren on more doctrines than with any other people, but we differ from them on one doctrine that is more important than all the

others. This difference puts us further from them than from other people. They can't, nor do they, blame us for refusing to recognize their church claims. They have always, be it said to their praise, baptized our members who went to them. They never censure us for doing the same. We have been getting on finely on that question and our churches are at peace, so far as that is concerned.

But here of late have risen an infinitesimal minority on both sides, who seek to change times and customs, and it means trouble. On neither side will the churches represented change. The unbaptized preacher, and hence unordained, will not be recognized by our churches, nor will such be received into their membership. They can't do it and keep the ordinances as delivered. And mark the prediction--those introducing this new custom will be compelled sooner or later to deny that baptism belongs to the church. If anti-missionaries are churches of Christ, then ours are not, and vice versa. And why? Not because we don't agree on many doctrines, but because we differ on one, absolutely essential to church life. Those who make disciples, but don't baptize them, are one-sided, but those who seek to baptize and not make disciples are no sided, as the baptism would be a blasted nut. They don't make disciples themselves, but they want to baptize those that others make. If others baptize them, they won't receive them and if they make the disciples then they are heretics, according to their own creed, as they don't believe in preaching the gospel to the lost. I put my thundering protest on recognizing anti-missionaries as churches of Christ, and if not churches of Christ, have they any authority from Him to baptize? Can a Baptist church make valid that which is invalid? Not all the Baptist churches in the world can do it. Valid means, according to the Scriptures. Was that an anti-mission church that Christ told to make disciples of all nations and to preach the gospel to every creature? Was that an anti-missionary church that preached the gospel at Pentecost, to the murderers of Christ and also **"to men out of every nation under heaven?"** When those who were scattered abroad went everywhere preaching the Word, do you suppose they were seeking only the lost sheep of the house of Israel? Was Philip who went down to Samaria and preached Christ unto them, an anti-missionary preacher? Did they not believe and were baptized? Was Paul an anti-missionary preacher? Did he not preach Christ in the synagogues and prove that He was the very Christ? And did not some believe and some mocked and tried to kill him? Was Peter an anti-missionary when he went to a Gentile house and spoke words whereby the household could be saved?

Was not Paul acting the missionary when he preached to Sergius Paulus,

the deputy of Paphos, and so preached that he believed? When Paul was filled with the Holy Spirit and set his eyes on that anti-missionary, Bar-Jesus, saying, **"Oh, full of all subtilty, and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord"** ---was he not a missionary in dead earnest? When the Gentiles besought Paul to preach to them on the next Sabbath, and when on the next Sabbath almost the whole city came together to hear the Word of God, think you they would have heard it from Hardshell Baptists? When Paul went to Iconium and Lystra and Derbe, preaching to both Jews and Gentiles, was he not doing mission work? When they went back to Antioch and reported how God had opened the door of faith unto the Gentiles, were they reporting to an anti-missionary church? Were there any anti-missionary churches in those days? Were there any in this old wicked world 'till the nineteenth century, when so many schisms and sects started and spread? Did Christ tell His church to make disciples but not baptize them? Did He tell it to baptize, but not make disciples? If He told it to make disciples, then it was a missionary church; if He told it to make disciples and baptize them, then it was a missionary Baptist church; if, leaving off baptism would debar it from church claims, then certainly, leaving off the greater work of making disciples would debar it from church claims. Can a Baptist church validate anti-missionism? Could all Baptist churches do it? Then why this effort to put this honor upon the greatest error of all time? Why this effort, knowing that it will also introduce strife in our churches?

Who dares disturb the unity for which Christ prayed? Is there any fellowship between missions and anti-missions? Do both these constitute the one body, one spirit, one faith and one baptism? Did not the Hardshells cause the division and offenses contrary to the doctrine we learned from Christ? Did not Paul beseech us to mark them and avoid them? Have they not given us trouble? Did not Paul say, **"I would they were cut off that trouble you?"** Did he not charge us in the name of

our Lord, Jesus Christ, to withdraw from every brother that walketh disorderly and not after the tradition received of him? Did he not tell us to note them and have no company with them, that they may be ashamed? Did he not tell us to reject the heretic after the first and second admonition? Did not John say, **"If there come any unto you and bring not this doctrine, receive him not into your house, nor bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds?"** Did not Christ commend the church at Ephesus for hating the doctrine that he hated, and does he not hate anti-missionism? Hear His last words: I, Jesus, say come, and the Spirit says come, and the bride, composed of all the churches, says come, and let him that heareth say come, and let him that is athirst come, and whosoever will, let him take the water of life freely. And did He not add a curse to those who would take from these words or add to them? Was it to Hardshells that he said: **"Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem?"** Was it to Hardshells he said: **"As My Father hath sent me, so send I you. Whosoever sins ye remit, they have been remitted unto them, and whosoever sins ye retain, they have been retained."** Was it to them he said: **"Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth?"** When He said that this gospel shall be preached among all nations for a witness and then the end would come, would the end ever come if He depended on the Hardshells to do it? This anti-missionary and anti-education and anti-Sunday school schism is founded on a vital doctrine ---a doctrine vital to church life and fatal to church claims. What use has Christ for an anti-missionary church? What could He do with them, but as He has done, give them up to a dry rot, and over to a wasting consumption? The time and places that know them now, will soon know them no more forever. Come out of her, ye deceived people of God, that ye receive not her doom.

I don't mean to question their salvation as individuals, for they were individually saved before the time came for mission work. But why be content to be saved and all your works burned? Will you not suffer great loss? Why stay in a church, so-called, on which is plainly written: Mene, Mene, Tekel, Upharsin. Nor does it take a Daniel to read and interpret this handwriting on the wall. Your house is left unto you desolate, because you will not hearken unto the Lord, in becoming all things to all men, if by all means you might save some.

If their baptism is good, their church is good, and if we pronounce both good, we say to all, why change? Stay where you are. But those who leave that sinking ship and

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ANTI-

(Continued from page eight)

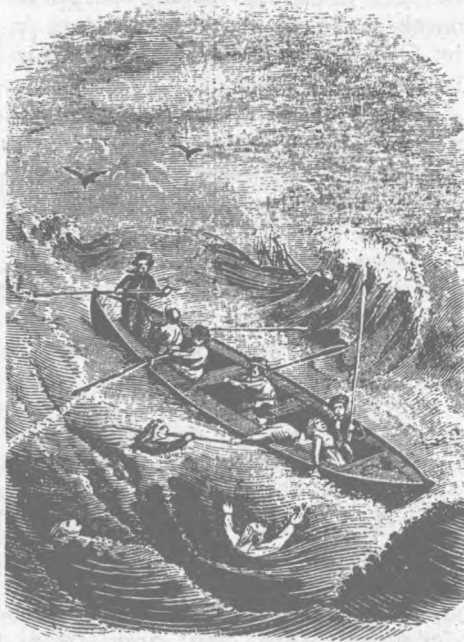
come to us don't think they are leaving the church of Christ, but are seeking it. Then by all means seek her baptism. Both can't be churches of Christ, and both can't be the baptism of Christ. Take your choice and its consequences. If God be God, serve Him; if Baal, serve him: don't mix them. Two opposite principles will not coalesce. We are perfectly agreed in this, viz: We are not one people, but two; not one church or denomination, but two. We do not recognize each other's church claims, and can't. We do not recognize each other's baptism, and can't. We don't and can't invite each other to the communion, for that would be neither church nor denominational communion. We don't invite each other to preach, for this cannot be done without recognizing the other's church baptism and ordinations. We both try to be honest and consistent, and we commend each other's position most heartily because it makes our practice and faith consistent. Neither side loves hypocrisy. We honor their consistency. We fellowship them in the doctrines of grace and in heart-felt religion. Yea, we endorse their ideas about the church being composed of the saved and of baptized believers and scriptural government and officers, but we deny that Christ organized or authorized an anti-missionary church. They rightly believe about the church in most things, but they are not the church. They are right in most things, but wrong on one thing, and that one thing is of greater importance than all the rest. They agree with us that the other things not believed and practiced invalidate church claims. Yea, they believe with us that this issue on missions invalidates church claims. They say missions invalidate church claims, and we say anti-missions invalidate church claims. So we honor each other's position and are getting on in peace, so far as social and Christian fellowship is concerned. But there is a division and we scrupulously avoid endorsement of each other's division. Let peace and brotherly love continue. How can two walk together unless they be agreed?

In these days of church making, a man can find one to suit his taste. They all have their characteristics. The characteristic of this church is anti-missionism, so when one wants to be an anti-missionary he is baptized unto that faith. That is the what unto what he is baptized. Not the doctrines of grace, for we and many others hold to these. Not congregationalism, for we and others hold to that. When they go there for membership they are baptized unto that peculiar what. Should one be convinced in after years that missions is the right faith and practice, and he wants to change to that kind of life, let him be baptized unto the missionary what. If the twelve dis-

ciples at Ephesus so readily yielded to a correction of a little irregularity in their baptism, why should not a great preacher changing his views of doctrine and life, do likewise? That brother will never be useful and happy. He went a long way to get a church to receive him to membership and he will have also to travel long distances to get churches to receive him for service. If he had come rightly, we all with open hearts and hands would have welcomed him to all our churches and denominational fellowship. His latitude for usefulness is perhaps no greater now than before, as nine-tenths or nineteen-twentieths, or ninety-nine-hundredths of our churches still regard him as unbaptized and unordained and they cannot and will not receive him. What a pity he should have been led into such a mistake and how easy and orderly would it be for him to correct it. May the Lord show it to him, that he may walk orderly among us and after the traditions which we have received. The ordinances must be kept as delivered.



The Life-Boat



"Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses" (Ps. 107:28).

"Then the waters had overwhelmed us, the stream had gone over our soul" (Ps. 124:4).

"Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me" (Ps. 69:15).

"He sent from above, he took me; he drew me out of many waters" (II Sam. 22:17).

"Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me" (Ps. 69:1-2).



Gourds Or Souls

By the Editor

Perhaps no book in the Bible sets forth the providential control of God more than the Book of Jonah. He attempted to flee from the presence of the Lord when he was ordered to preach to Nineveh. The Lord sent a storm to arrest his flight. Still in rebellion to God, he asked to be thrown overboard so that he might perish in the tempest-tossed sea. But God appointed a great fish to swallow him and to prevent his death by drowning. The great fish miraculously vomited him up on dry land. Then God recommissioned him to preach to Nineveh. Thus far throughout the story we have seen this series of moves and countermoves by Jonah and Jehovah. More of God's providential control is soon to be seen in today's final lesson.

THE BOOTH

"So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city" (Jonah 4:5).

Jonah is taking his vigil at the borders of the city of Nineveh. Some render the first part of verse 5 thusly, "Now Jonah had gone out of the city." This means the prophet left the city before the events in verse 1-4 of chapter 4. Whether we accept this translation, or not, it seems clear to me that Jonah left the city before the end of the forty days.

Why did he leave the city? Evidently, he did it to prove that he believed what he had preached. It would have been inconsistent to remain in a place which he had said was about to be destroyed. Even if God spares the city, he wants to get out of town to escape the odium of being a false prophet. On the other hand, he may have shrunk from accepting the hospitality of the people he had warned. He may have made a quick exodus to escape ceremonial defilement which could be so easily contacted in Nineveh. Furthermore, he may have wanted no intercourse with Gentile dogs.

Jonah might have remained in the city for a time, or he could have returned to the land of Israel. But he did neither of these. Instead, he goes outside the city and builds himself a booth that it might be a shade over his head. He sits under his bush-arbor waiting to see the final results of his religious labors. There upon a hill he can survey the crowds of Nineveh. He has gone "on the east side of the city," a direction opposite his homeland and where he can be away from the travellers to the city.

The prophet sat there uncertain of the future of Nineveh. He was morally confident but not absolutely sure that the city would be spared. God had not positively said he would spare the city. The people of Nineveh were not sure that Jehovah

would spare the city even though they had repented. Jonah hoped it might be destroyed after all. Maybe a fire would consume it as it did Sodom, or an earthquake might reduce it to shambles. If nothing else, maybe a hostile army would invade it, or a revolution among its citizens might result in its ruin. Jonah would wait and see what would happen. Forty days would soon pass. Then he would know for certain if the city was to be delivered or destroyed.

It was not necessary that Jonah be under a trellis outside the city. He might have shared the hospitality of the king of Nineveh. He sits there awaiting "vindication day." He seems to be more fearful of the fierce rays of the sun than the impending judgment of God upon Nineveh. His eyes, instead of being turned toward God, or inward toward himself, were focused upon the crowds of Nineveh. Somehow he cannot be convinced that the God of Israel will show favor to these Gentiles. He sits there pouting about the possible sparing of the city. The prophet has retired from the active duty of the ministry and sits there upon the hilltop idle. His only companion is his petulant spirit. He has nothing to give him comfort. This spectacle is at once both ridiculous and piteous.

It seems to me that Jonah has become an Antinomian. His distress and self-pity have brought him to this awful position. He more or less says to himself, "God can show mercy and forgiveness without my preaching judgment. He has predetermined that these Gentiles repent and recover. My preaching judgment in forty days was needless. God does not need me. Human responsibility is a mere fiction. If God had really needed me then my preaching would have been followed by the overthrow of Nineveh."

THE GOURD

The prophet of Israel is sitting in his booth pouting. He frets at the cold nights and complains of the heat of the day. But this was a house of his own building. He could have been in a more pleasant surrounding had he chosen to do so. The Lord might have justly left him to grief which he by his own wilfulness created. But the Lord was merciful to Jonah; He dealt kindly with this pouting preacher. "And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd" (Jonah 4:6).

Probably by this time the leaves of the boughs have withered due to the heat of the sun. So the Lord God prepared a castor oil plant, commonly called "plamchrist", to grow and to cover the prophet in his grief. The castor oil plant is a very rapid growing plant, attaining in a few

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

If a person dies in a backslidden condition will he go to Hell, seeing that he is born again? How do you reconcile backsliding with the perseverance of the saints? -----Ohio



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Let me put the first part of the question in a clearer light. It literally asks, "Can a truly born-again believer so sin as to finally be lost and perish in Hell?" The answer is emphatically, NO! Numerous proofs could be given to show that not one whom God saves will ever be lost. First, God has declared it and promised it and His truth is at stake in it. "I give unto them eternal life; and they shall never perish" (John 10:28). "I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts that they shall not depart from me" (Jer. 32:40). "He that heareth my word, and believeth on him that sent me, hath everlasting life and shall not come into condemnation" (John 5:24). The Scripture plainly declares that all the predestinated, called, and justified shall be glorified (Romans 8:30).

Second, none who are truly born again can be finally lost and go to Hell because of the omnipotent power of God. Peter states that such "are kept by the power of God... unto salvation" (I Pet. 1:5). Paul confidently declares "that He is able to keep that which I have committed unto Him against that day" (II Tim. 1:12). If God cannot keep His born-again ones from being lost and going to Hell, He cannot even answer the prayer of His only begotten Son Who prayed: "Holy Father, keep through thine own name those whom thou hast given me" (John 17:11, 15, 20).

Thirdly, for one of God's children to fall away so as to be finally lost and go to Hell, would annul the purpose of God the Father. His purpose is so comprehensive as to take in everything necessary to the eternal life of the saved. This includes their election of grace, redemption by the blood of Christ, justification by His righteousness, regeneration, calling, and sanctification by the Holy Spirit, and ending in final glorification. Note I Peter 1:2-5, 18-19; II Thess. 2:13-14; Romans 8:28-39.

Fourthly, for a born-again child of God to be finally lost and go to Hell would invalidate the payment which Christ made and rob Him of His purchased possession. It is said that

Christ died that He might purchase us as a people unto Himself and that in so doing He "obtained eternal redemption for us" (Heb. 9:12). It would be foolish indeed to think that Christ would shed His blood in order to save one only for a little while. For one of those purchased ones to fall away so as to be finally lost would be to make Christ's payment for his sins worthless.

To the above proofs and arguments many others could be added, but space in this column prevents it.

I see no great problem with reconciling backsliding with the perseverance of the saints. One should understand that the doctrine of the perseverance and preservation of the saints does not imply sinless perfection in this life. It does not teach that a child of God will not fall into sin (backslide) from time to time. In fact, the Scriptures teach that the persevering child of God is troubled by such failures and falls. "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:24). Note also I John 1:6-10; Romans 7:15-25. Incidentally, the committing of any sin is backsliding to some degree. The doctrine of perseverance does teach that those who are effectually called of God to the exercise of genuine saving faith in Christ will certainly persevere unto final salvation. "The righteous shall hold on their way" (Job 17:9), although it is not a perfect holding of the course. This will be so because "he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). See also II Thess. 3:3; I Cor. 1:8-9; Phil. 2:12-13. Christ's sheep know His voice and follow Him, although very imperfectly, "and they shall never perish" (John 10:26-29). Little by little we are being "conformed to the image of Christ," and "changed into the same image from glory to glory even as by the Spirit of the Lord" (Rom. 8:29; II Cor. 3:18). This is a gradual work which will be finished only when we are glorified. In the meantime our life is a journey of spiritual hills and valleys, ups and downs, victories and defeats, moving forward and slipping back. We shall be brought safely to glory only through the faithfulness, grace, and power of our gracious Lord.

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Let us look at two terms in the first question i.e. "backslidden condition" and "born again." We would agree that "born again" has reference to a saint who is the recipient of the new birth or regeneration, the implanting of new spiritual life. "Backslidden condition" would refer to God's covenant people in the Old Testament record who were in some circumstance and experience, living relatively outside the revealed Word of God.

The Hebrew root from which we translate backslider is given approximately a dozen and a half times in the Old Testament and not given in the New Testament.

God revealed His Word to His covenant people, Israel. They heard His Word, but many turned back, turned away, drew back (Hos. 4:16) or backslid. They became froward and were refractory. Webster defines a refractory metal as "a material having the ability to retain its physical shape and chemical identity when subjected to high temperatures."

God was shaping Israel and was putting His nation under extreme pressure, heat, and physical discomfort. God's Word was demanding, but many in Israel were refractory and did not want to respond to the purifying process. They became backsliders. But the omnipotent, holy, loving God always successfully deals with His own.

In New Testament times God's people get stubborn and disobedient. We want to retain our own image (have our own way) and not be shaped by the fires (testings) which fit us to become fashioned after the image of Christ. But God deals with us as His children (in the New Covenant) and not as aliens (Heb. 12:7). And again the omnipotent, holy, loving, heavenly Father always successfully deals with His dear children. It is my conviction that if we do not respond favorably to God's discipline of His children, we will be taken out of the world as was Moses. Also see I Corinthians 11:30-32.

It is gloriously true that every one whom God foreknew, predestined, called, and justified will be glorified. See Romans 8:29-30.

Perseverance is a relative term. Christian conduct may falter at times, but it cannot fail in finality. Preservation assures perseverance.

"The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand" (Ps. 37:23-24).

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It would seem that the person asking about backsliding may have some difficulty in believing that a saved person has eternal life as a present possession, but Scripture abounds in its teaching that those who have been born of God will never go to Hell. One of the strongest of the many was made by our Lord in John 10:27-29 when He said, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Backsliding is mentioned seventeen times in the Old Testament in reference to the turning back or away from the way of the Lord on the part of Israel. The Hebrew words translated "backslider" and "backsliding" have various shades of meaning, but carry the same general meaning--one turning back. We are not to assume that every person in Israel was saved, even though the nation was God's chosen earthly people. Not one Israelite, chosen of God unto salvation, ever goes to Hell. Every example of the Old Testament where one of God's elect fell into the spirit of backsliding ample proof is given to show that God had a powerful way of bringing them back unto Himself.

The word backsliding is not found in the New Testament, but this does not mean that a born again person cannot manifest a backslidden spirit as Israel did under the Old Testament economy. However, God will not permit one of His children to die in such a state. The writer of Hebrews states it so well: "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:38-39).

The perseverance of the saints does not mean that they keep themselves by their own strength or ability, but that they persevere because they are preserved by God. "Blessed be the" (Continued on page thirteen)

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

If a Christian couple has a newborn baby (or small children) would it be disobedient to the advice that "women be...keepers at home," if the couple decided for the woman to hold a full-time job to "help make ends meet," and thus leaving the daytime care to a grandmother, or a day care center, or any other person? -----Alabama



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The Scripture reference here includes some advice the Apostle Paul gave to Titus that he in turn might teach the things which become sound doctrine. These things would be taught varied groups, i.e. aged men, aged women, young men, young women, etc.

"But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they may be in behavior, as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works. . ." (Titus 2: 1-7).

Note especially verse 5: "To be... keepers at home." "Workers at home" (ASV); "Homekeepers" (Wms.); "House Keepers" (Ber.); "Domesticated" (TCNT); "To keep house" (Beck); "To be homelovers" (Phillips).

There are at least three kinds of homes mentioned in the Scriptures. There is the heavenly home which awaits the children of God. There is a church home where we may gather to worship. Then there is the home where the family dwells. This last mentioned home is very important along with the others. With its deterioration as an institution, we see the collapse of civilizations. No doubt, our nation is now under attack by our enemy, the destroyer of the home.

I cannot give specific answers to the question asked under this heading. May the Holy Spirit give the inquirer and all of us the wisdom and prudence to fulfill this advice: "be keepers at home" and most especially the young women as stated in the text.

I would not say that a young mother should be physically present in her home (house) 24 hours a day, 168 hours a week. Unless the home

cannot be "kept" otherwise. If this Scriptural advice can be "kept" while the mother is away one third of the time, then I will coalesce.

I have far greater confidence in the welfare, present and future of our children who are under the regular care and security of a parent in the home, than "Latch Key Kids" who find a vacuum within the four walls of their living room.

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I can certainly sympathize with any Christian couple where both must work to "help make ends meet." This is not an ideal situation, but due to the economic conditions in our day, many couples face this problem. When children are involved there is the added problem of seeing that they have the right kind of supervision and are properly cared for. It is an entirely different situation from that of a mother who is simply seeking a career for herself, or of one who works in order to live a more luxurious life-style.

The Bible places a lot of emphasis on the responsibility of parents toward their children. The quotation under consideration is found in Titus chapter two. It has to do with the aged women and their teaching of the young women. Their responsibility included teaching the young women "To be discreet, chaste, keepers at home, good, obedient to their own husbands. . ." (Titus 2:5). The expression "keepers at home" means that they are to act as "guardians of the house," and be actively engaged in the duties of the household.

If it becomes necessary for a mother to work in order for the couple to have shelter, food, raiment, and to live honestly, I do not believe that she would be violating this advice if she continues to keep Christian teaching and principles before her children.

I would advise, however, that a Christian couple who finds themselves in this situation exercise great caution in selecting those who will be in charge of their children while they are away. If the grandmother is able to look after the little ones this might prove to be an ideal solution.

If not, great care should be taken in selecting a day care center or any person to be over the children during your absence.

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"That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4-5).

Young children need their mother's presence, love, and guidance much more than they need the things the working mother's salary will provide. The parents' first priority and responsibility is to provide the emotional and spiritual needs of their children. I see no way this can be done as it needs to be with the mother working and away from the children during the greater part of their waking hours. Recent studies of the effects of working mothers upon their children and hence upon society have shown the tragic results of this practice.

The text above, with numerous others which could be quoted, teach us that the scriptural portrait of the ideal wife is a woman who is lovingly devoted to her husband and children, a frugal manager (this will usually "help make ends meet" without having to work), and centers her work and interest in the home. This view is especially strengthened by the statement in verse four which emphasizes that they are "to love their husbands, to love their children."

In view of the scriptural teaching in regard to this subject, I would admonish any of our mothers to make sure it is an absolute necessity before you take a job which takes you away from your home and family.

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"That they (aged women) teach

the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4,5).

The God-given sphere of the woman is the home. We have biblical examples of godly women in the Word of God. Peter spoke of Sarah the wife of Abraham in I Peter 3: 5,6. The apostle Paul tells us of two godly women in II Timothy 1:4,5. They are Eunice and Lois the mother and grandmother of Timothy. A woman that will pattern her life according to the Word of God will never live to regret her life style. The great God of Heaven will honor His word and bless those that will walk thereby.

We live in a day when the majority of women work out of the home. It is considered old fashioned for the wife to be a mother and housewife. According to the fashion of the world, she must excel in a career. It is generally accepted by the world and many Christians without considering the oracles of God. Some women never venture outside the home, and they know and reap the joy and peace of fulfilling a fruitful relationship with their husband, children and God. When they stand at the judgment seat of Christ they will receive a full reward. Today, we suffer many repercussions by the wife leaving home to work at a secular job: First the wife suffers most, she suffers physical and mental exhaustion. To survive, she must neglect the job or the home. Sad to say, the home is neglected. Second the husband suffers much mental anguish. Third the children suffer because of the absence of their mother. Because of these repercussions, we have some major problems in the home, our churches and in our schools.

For the good of every member of the family, they should learn to live on the income of the husband. I admire any woman with or without children that will be faithful to her God-given place in the home. The Lord never intended to give a couple children for someone else to rear. Some wives help their husbands supplement their income by jobs performed in the home. They make crafts and other goods to be sold. This allows them to help with the needs of their family and obey God's Word. We have scripture for this method of the wife providing for her family (Prov. 31:10-31).

HAROLD J. HARVEY

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GOURDS OR

(Continued from page nine)

days to its full height of from eight to ten feet. Its leaves are broad, being often more than a foot large. These leaves afforded Jonah a good shade. This was a small thing which God did for the prophet, but it was very seasonable.

"And the LORD God prepared a gourd. . ." It is significant that the verb rendered **"prepared"** is the same when referring to the fish, the gourd, the worm, and the east wind. God prepared a great fish to prevent Jonah's drowning, now He prepares the castor oil plant to protect this preacher from the Assyrian sun. Truly the God of the Bible is the Lord Protector of His people. He can use plants or animals to fulfill His will.

"So Jonah was exceeding glad of the gourd." How quickly God can turn our sadness into gladness. Every leaf reminded Jonah of the Almighty. This shelter was the gift of God to a downcast pilgrim. The gourd was a far more welcome sight than the booth of his own making. He was not merely glad, but exceeding glad; that is, he rejoiced with great joy. Jonah believed the gourd was the evidence of God's care for his comfort. He saw it as proof that God approved of his conduct in remaining near Nineveh in order to see what would become of the city.

THE WORM

"But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered" (Jonah 4:7). This gourd came by Divine direction and Divine appointment, and so did the worm. A small worm at the root destroyed this large plant. The morning rose before Jonah did, and the first thing Jonah saw upon opening his eyes was that the gourd had perished. His gourd is gone but not his God. Thank the Lord for this.

How fleeting and uncertain are all creature-comforts! They are all gourds which have their foot in the earth, and they soon wither and die. While we enjoy the creature-comforts of earth, we are apt to forget that there may be a worm at the root of them. Let us be thankful for every mercy and blessing. The Lord God can wither our creature-comforts when we least expect it. Worms may quickly devour our gourds at the very moment we expect them to flourish, and when we most need their shelter.

How many gourds are suddenly withered! A young child comes into the world and suddenly grows into manhood, then worms eat his flesh as he goes through the gates of death. These bodies we live in are soon to be food for the skin worms. Yonder I see a father who protects and provides for his family, but eventually God will prepare a worm for his body. Yonder is a mother who has comforted and cheered her family, but she is soon to be cut

down by the worm of death. Yonder is a great scholar, filled with knowledge, but he is lost to the worm of insanity. Yonder is a man of great wealth, but his riches fly away with wings toward Heaven. Oh, this world is covered all over with withered gourds! Each dead gourd vine says to us, "Set not your heart on the things which are seen, for they are temporal."

Every earthly thing has its worm. The worm of time is already working at the root of all our creature-comforts. Our pleasures, sooner or later, will become pain; they will wither and die away like grass upon a lawn. The very countenance of nature herself is constantly changing. Kingdoms and nations change. Our homes are the scene of constant change. Where are the little children? They are now grown up! Old faces are gone from the table and new ones have appeared! It seems whenever we are given a gourd of any sort, we, like Jonah, do not thank God for it. We begin to get proud and thankless. What happens? God sends a worm and the gourd is gone!

THE EAST WIND

"And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live" (Jonah 4:8). This wind blew so gently and slowly that it increased the heat instead of lessening it. The providence of God seems strange here to us. God prepared a gourd to cover him, then a worm to torment him, then the wind and the sun to scorch him! But we dare not find fault with Him who is too wise to err. The Divine Teacher is not obliged to explain Himself to His stupid pupils. We can be sure that this east wind did not go forth at random, but for a definite purpose.

This piercing east wind upon Jonah's defenseless face was a sore trial upon his faith in God. The blowing of this wind intensely increased the distress of the heat and made life miserable. Worse still, the wind came after Jonah lost his gourd, and consequently when he was entirely without shelter. Jonah fell to the ground utterly exhausted: **"...he fainted, and wished to die."** He said in substance, "The gourd is dead, kill me too." Foolish man who thought his life was bound up with a weed!

How many times has an east wind swept across our lives, blasting our cherished hopes and plans. There is the wind of failure in the Christian life, the loss of our testimony before the world. There is the east wind of commercial failure. Oh, how these winds howl around us when our gourds have withered and died! Often times they have come at a most inopportune time. But God's discipline upon his people will advance from stage to stage until His Divine purpose is accomplished in us.

THE SCHOOL OF HEAVEN

Jonah is distressed because God did not overthrow Nineveh. He is angry because his prophecy has not come to pass. He is even more distressed that his gourd is gone. We might have expected God to cut him down for his irrational conduct. Instead, God deals tenderly with him as would a father with a disobedient child. The Lord seeks to cause Jonah to see his own error. He will convince the prophet of the inconsistency of his conduct in relation to Nineveh. In order to do this He must fix Jonah's attention, not upon the worm or east wind, but the gourd, which gave him joy and whose removal he regretted. **"And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death"** (Jonah 4:9).

This was Jonah's second request for God to take his life. His error was that his mood was dependent upon the changing circumstances of life, rather than the unchanging God who controls these circumstances. He was happy when God sent him the gourd and frustrated when God removed it. The prophet was angry at God for taking away his gourd. It is true that his gourd was gone, but he should have rejoiced in the fact that his God was not gone. There was enough in Jehovah to make up for all loss. Jonah's problem was that he was more concerned with a gourd than the salvation of a whole city!

We, too, like Jonah seek the glory of God wherein it is not—in the fulfillment of what we want to see happen. We want things to take place, not because they are pleasing to God, but because they would be useful to us. We imagine our peace and tranquility lie in the fulfillment of our own wills and ways, whereas our wills and ways are the cause of all our trouble. We are in great distress because we are doing what we want and refusing to obey God. To follow our own way is to attempt to make God conform to our ways. No wonder we have great distress of soul! It is our responsibility to will what God has willed and done. If we will aught else, we play the fool as did Jonah.

A SILENCING ARGUMENT

"Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left; and also much cattle?" (Jonah 4:10-11). In these words God gives a number of reasons for sparing the wicked Gentile city.

First, God was justified in sparing the city because He had more right to show pity to its inhabitants than did Jonah for the gourd. **"Thou hast had pity on the gourd."** "Thou," a mere mortal of limited sympathies and poor insight into the purposes of Heaven. Jonah wanted his own way

about the gourd; he wanted the gourd to live and to shade him. Is this not like us? We want our own way, and then we are displeased when God wants and gets His own way! We are really distressed because God's will is at variance with our own, and because God has a way of always getting His way!

Second, the Lord was justified in sparing Nineveh because He is the sovereign Owner of the universe. An owner of a piece of ground can do as he pleases with it, for it belongs to him. Jonah had no cause to complain to the Lord for taking away his gourd, for the gourd was given and removed by God. Strange that Jonah should have been concerned for the gourd which did not belong to him and for which he did not labor, but he had no compassion on the people of Nineveh! The people of Nineveh were the work of God's hands and they belonged to Him by right of creation. He had given them being and preserved their lives. He had planted them and made them to grow. Therefore, God had every reason to have compassion on them—far more reason than Jonah did to have compassion on the gourd.

Third, God spared Nineveh because of the antiquity of the city. The gourd came up in a night and perished in a night. But Nineveh was an ancient city. It had stood from the days of Nimrod to the time of Jonah. This city had been growing for centuries. Should God not have pity on those who had been so many years under His providence? Yes, He should have!

Fourth, God spared the penitent Ninevites because it was such a large city. The gourd had sheltered but one man, Jonah. Nineveh was a shelter for about 600,000 immortal souls. The city was crowded with many people. It contained 120,000 children who were too young to be responsible for their own conduct, or that of their elders. In addition to all of this, there were many cattle. Surely men and cattle were worth more than a gourd vine.

These arguments seem to silence Jonah, for we hear his voice no more. He let God have the last word. He could say nothing to excuse his conduct. I gather from the silence of the narrative that he left for Israel, humbled and ashamed. He went home knowing that one soul was worth more than ten thousand gourds!

PRACTICAL POINTS

1. How piercing and unanswerable were Jehovah's final questions to Jonah! These pungent questions set forth the supreme issue: the contrast between human selfishness and Divine compassion, the choice between human values and Divine values. The question to all of us is: Gourds or souls? Today I fear we are given over to a materialistic philosophy. In the midst of industrial boom we are inclined to think only on the physical level. We are worldly minded, not spiritually minded. Are

(Continued on page thirteen)

FORUM

Baldizon does not excuse atrocities committed by freedom fighters, but
(Continued on page fourteen)

Dangerous Public School Textbooks

Even a government study shows there is a liberal, secularist bias

By Carl Horn

When I have written about government studies, it was usually to point out, for example, that we could live without further information on the sex life of fruit flies. Especially when these funded government studies cost us a half a million dollars each.

A recent government study, however, breaks rank with such outrageous wastes of public funds, and really does present important findings. One can only hope that its being in the genre of boondoggles that primarily benefit the philosophically confused in our institutions of higher learning will not undermine the seriousness which this particular study deserves.

I speak of Dr. Paul C. Vitz's study, funded by the National Institute of Education, entitled "Religion and Traditional Values in Public School Textbooks: An Empirical Study." The recently published study is part of a project entitled, "Equity in Values Education: Do the Values Education Aspects of Public School Curricula Deal Fairly with Diverse Belief Systems?"

Dr. Vitz is a distinguished professor of psychology at New York University, hardly a secret bastion of fundamentalist thought. To conduct his study, he was joined by three distinguished colleagues: Dr. Donald Oppewal, professor of education at Calvin College in Grand Rapids, Michigan; Dr. Edward A. Wynne, professor of education at the University of Illinois at Chicago; and Dr. Henrietta Schwartz of San Francisco State University.

What Dr. Vitz and his colleagues found was shocking but not surprising. Consider the following conclusions, as expressed in the abstract of their comprehensive 89-page report:

Study 1: The Treatment of Religion in Social Studies Textbooks: Grades 1-4. "Not one of the 40 books in this study had one word of text that referred to any religious activity of contemporary American life. That is, no text referred to any present day American who prayed, or participated in worship, or in any other way represented active religious life."

Study 2: Religion in the Introduction to American History Textbooks: Social Studies, Grade 5. "Except for coverage of religion in colonial America and the early Southwest missions, there was little coverage of religion in American history. The treatment of the last 100 years of American history was almost devoid of any reference to religion. (Seven historically significant omissions are then given in the abstract.) The proportion of pages with references of any kind to

religion dropped from slightly over 50 percent for those covering history in the 1600s to 10 percent for the 1700s, to 4 percent for the 1800s, to 2 percent for pages referring to history in the 1900s. This represents roughly a 25-fold drop."

Study 3: Religion in World History or World Culture Textbooks: Grade 6. "These books showed the following deficiencies with respect to religion: 1) a serious neglect of the importance of ancient Jewish history; 2) a clear neglect of the life of Jesus of Nazareth; and occasional strong emphasis on Islam; 3) little if any, treatment of the first 1000 years of Christianity; 4) neglect of Eastern Orthodox Christianity and the Byzantine Empire; 5) little, sometimes no coverage of the Protestant Reformation; and 6) a neglect of Christianity in the last 200 years."

Study 4: Family Values in Social Studies Textbooks: Grades 1-4. "The notion that marriage is the origin and foundation of the family was never presented in any of these books. In particular, the words 'marriage,' 'wedding,' 'husband,' 'wife,' 'homemaker,' 'housewife,' did not occur *once* in these books. Not one of the many descriptions or comments on family suggested that being a mother or homemaker was a worthy, dignified and important role for a woman."

Study 5: Other Observations on the Social Studies Textbooks: Grades 1-4. "There was a strong liberal bias in these texts. . . Many of these books picked out certain people to serve as role models, that is, to represent important people and admirable Americans."

"These people were given a photo and special coverage on their life and accomplishments. All such role models who had political or ideological significance for American society since World War II were tabulated. . . The results were striking. Of the 23 such role models, 13 were Democrats and 3 were Republicans, and all the remaining seven were associated with liberal political or social causes."

Study 6: U. S. History Textbooks. "The best general summary statement of their treatment of religion is to say that none of them came even close to adequately presenting the major religious events of the last 100 years. . .

"Even more important was the omission in all these texts of the essential fact that religion has played a significant role in American history. This fact has been mentioned by astute foreign observers since Alexis de Tocqueville."

Study 7: Religion and Other Values in Readers: Grades 3 and 6. "[A total of] 670 stories and articles from widely used Grade 3 and 6

readers were analyzed. Not one article in these books had a religious or spiritual theme as central to it. . . American business life was ignored, since only one story featured achieving a business success, and that was a black woman banker born in 1867; and this story's primary emphasis was a feminist one."

In fact, feminism is a dominant theme found by Professors Vitz, Wynne and Schwartz. As they conclude their abstract of the Grades 3 and 6 readers: "No story featured an immigrant who made good in America in business or in a profession; there were only five stories with a patriotic theme, but all of these dealt with the War for Independence (over 200 years ago), and four of them were about girls and had more a feminist meaning. . . No story featured a mother or motherhood as important and positive, nor did a story give any importance or positive significance to babies; however, there were many aggressively feminists stories and articles."

The next time someone says conservative parents are "censors" and "bookburners" because they object to the liberal bias in our public schools, tell them you know better. It is not a question of *whether* values, but *whose*. And it is liberal secularists bent on remaking society more to their liking who have long been the true censors.

The writer is an attorney, author and political consultant based in Charlotte, North Carolina.

"Dangerous Public School Textbooks" by Carl Horn first appeared in the December 9, 1985 issue of *The New American* (Belmont, Massachusetts 02178) and is reprinted by permission of the publisher. All rights reserved.

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DO GOODERS

(Continued from page thirteen)

explains that they are greatly exaggerated by the Sandinistas for propaganda purposes. He said, "The abuses by the freedom fighters have been isolated cases in retaliation for atrocities committed against their families by the Sandinistas. . . For every abuse by the counter-revolutionaries the Sandinista Front commits ten." Baldizon, as chief investigator of internal abuses within the Special Investigation Commission of the Ministry of Interior, one of the highest ranking officials of the Sandinista Front ever to defect, was in excellent position to know the truth.

As the Catholics, and the Methodists, Presbyterians, and Baptists, and their National and World Councils of Churches continue meddling and "doing good" in Central America, political analyst Alfred G. Cuzan warns against the Sandinistan "show of religiosity while attacking

the established church," insulting the Pope, and expelling priests. So does Paul Hollander in "The Newest Political Pilgrims" (*Commentary*, August, 1985): ". . . it is difficult to believe that any one but a dupe or an agent of the Communists could still vouch for the democratic intentions of the Sandinistas. It is no small cause for indignation that among the pilgrims returning from Nicaragua are articulate and clever people cloaked with the robes of a university or a church. . ."

Naive religious leaders, educators, and Congressmen—all hyped by the sympathetic media—are pathetically gullible to the smooth communist line in Nicaragua, or they are pro-communists. The Soviets and their surrogates in arrogant defiance of the Monroe Doctrine are overrunning Central America with impunity and exploiting impressionable do-good pilgrims like Messrs. Sider and Keppel to the hilt. A day of reckoning will come. Will that day see the defeat of the Brezhnev Doctrine of ever-advancing communist conquest—or the fall of Mexico and all Central America with millions of refugees stampeding across the Rio Grande into the land of freedom which itself could soon be ripe for picking without firing a shot?

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Bits of Wisdom for the Young and Old

Realizing the need for more good writers in our Baptist churches, the editor has established this section of the paper for those who are just beginning to engage in religious writing. I urge young writers, or older people who want to become writers, to use this space in TBBB. Such articles must be at least one page, typed and double spaced, yet not to exceed three such pages.

By Leona Kays
Richmond, Kentucky

There are many stories recorded in the Bible of healings done by the Lord. All are great miracles. I tend to favor the story recorded in the gospels of the healing of the woman who had the issue of blood. I can imagine the scene as she came behind the great crowd that was there that day. I am sure there were many who quite naturally pushed their way thru because of their own illness, and I am sure there were many that day who were in that crowd who were there because of curiosity. So perhaps of her meekness or because of great weakness she came behind the crowd. Where she was in that crowd didn't really matter, it was who she was to touch!

I can imagine the foregoing frustrations she surely had. She had tried many doctors and had suffered many things, and was not only spent in health but also spent financially. I am sure she had gone to the best of doctors and there were no doubt great doctors in that day, and I am sure they had done their very best to bring about the curing of her great illness. But there seemingly was no cure, for the story says, she had suffered twelve long years, and not only was nothing bettered but rather grew worse!

It is not often realized by many, of the fact that doctors are but human beings who seek in ways to help us thru their acquired knowledge. But being human they often have to seek to help thru "trial and error." Perhaps all the doctors to whom this woman had sought out tried many medications or many forms of treatments, for the story related, "she had suffered many things of many doctors." Perhaps many things she had tried had great side effects.

The emotional frustration must have been a great burden as she tried many doctors and many treatments only to realize an incurable condition. She had no doubt heard of various great doctors from different friends, but oh what a vast difference when the story says, "She heard of Jesus!"

Dear reader, let me insert a thought here. How often do we come in contact with people who have an "issue of sin" and who need to be healed and who have tried many things and who so desperately need to "hear of Jesus," and we who know the Great Physician do not tell some one in such need about Him? Whoever told her about Jesus must have really praised Him, for she said, "If I may but touch the hem of His garment, I

shall be made whole!" We as Christians do not need great eloquence of words or any special training to tell those in need of Jesus. We merely need to tell them of great things He has done for us!

Whoever told her didn't tell her about a "hem of a garment," but about a Him who could heal her. There was no power in the hem, but oh the tremendous power in the Him that day!

This physician was indeed different from any she had tried before. No "trial and error" here. No going home and waiting to get better! No spending of money for His treatment. The incurable became cured, the healing was immediate. The prognosis was the greatest she had ever heard, "Thy faith hath made thee whole." She perhaps had in times past sought out "a second opinion" but she had never heard a greater opinion than that which Jesus gave her that day.

I think perhaps all the great doctors who had treated her in times past were more than astonished when they saw her. Twelve years had they sought to help her, twelve years they had seen her grow weaker, yet in one brief moment they see her made whole.

I am quite sure she did not keep quiet about so great a thing as this. Just as "she had heard about Jesus" and came to know His great power, she would likewise tell others. The issue of blood she had suffered so long was no longer the issue. The issue now became the telling of Him who had healed the issue!

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Missionary News

MISSIONARY
MIKE CHANNELL
December - 1985

Dear Brethren,

Greetings in the name of our Lord and Saviour, Jesus Christ. This has been a month full of personal growth and blessings. Our visitation is going well with homes open to us but finding most religious but lost. One of our member's husband has visited again this month. Please pray with us for his salvation. One of our ladies was given a piano enabling her to learn how to play. Now we have five in our number of 13 who are striving to learn how to play. This is a blessing. We were also blessed this month from special offerings which

Missionary News

were taken up, enabling us to pay off a loan. We deeply appreciate all involved in this offering.

Bro. and Mrs. Garner Smith visited us this month bringing an offering of food which they had taken up at the Julien Baptist Church in Gracey, Kentucky. It was a real pleasure having them in our home.

On December 18th we were privileged to present our Lord's work here in Western Tennessee, to the New Hope Mis. Baptist Church in Oblong, Illinois where Bro. Bernie Woodard is Pastor. We had a good time of fellowship with them there as we visited in the Pastor's home following the services. During the trip up to that area, we were also able to stop over and see Missionary Irving Cummins and his family in Effingham, Illinois. It was good to see these dear friends again.

Bro. George Kelley, Pastor of the Clearview Baptist Church in Maceo, Kentucky, and his family were here to visit with us on the 26th. He brought the message for our mid-week service. It was a wonderful message from our Lord and a warm time of fellowship one with another.

Our prayer is that we may be a light here to our area of West Tennessee by preaching the Word and living a life pleasing to our Lord. We look forward to a New Year and anticipate great things from our Lord in His service. We are thankful for those Churches who have begun to support us.

By His Grace,
Bro. Mike Channell

PERSONAL INCOME

Bryan Station B. C., Lexington, KY	50.00
Sovereign Grace B. C., Craigsville, WV	25.00
Julien B. C., Gracey, KY (Love Of.)	105.00
Faith B. C., Sacramento, KY (L.O.)	35.00
New Hope B. C., Mt. Morris, MI (L.O.)	100.00
Grace B. C., Cario, IL (L.O.)	200.00
New Hope B. C., Olbong, IL (L.O.)	150.00

Special Offerings for Loan Payment

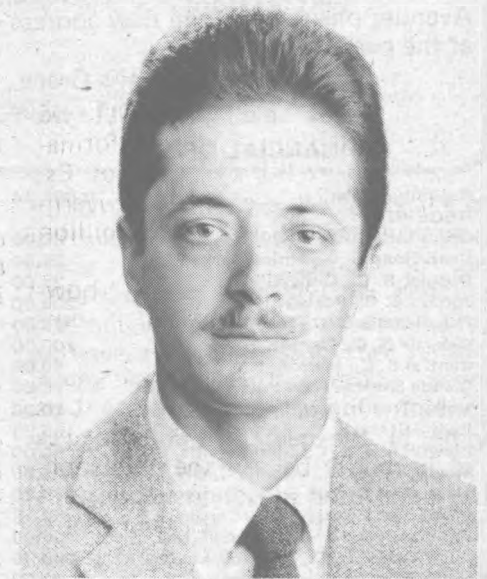
Faith B. C., Paducah, KY	1,000.00
Grace B. C., Cario, IL	435.06
Salem B. C., Willow Hill, IL	147.93

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MISSIONARY
ROBERT FISHER
11-16-85 to 12-15-85

Dear Brethren in Christ,

Greetings in the name of the Lord Jesus Christ, our Prophet, Priest, and King. We trust you are thankful for the grace, mercy, and peace that is given to us by God our Father and Jesus Christ our Lord.

We continue to have unusually severe winter weather here in the Pacific Northwest. This month we have had snow, freezing rain and record cold temperatures. This is unseasonable for this time of year in the Willamette Valley.

The short winter days and the above mentioned weather have somewhat hindered visitation this month. I was still able to make several visits and we thank our Lord for the people He allowed us to witness to. We continue to have people who are interested in our mission work and the doctrines we believe. As always, we request your prayers for the work here in Eugene. We continue to pray that the Lord will lead us to a suitable public meeting place. Until then we are still holding services in our home.

A great blessing for us this month was the Thanksgiving Conference with the Calvary Missionary Baptist Church of Springfield, Oregon and Elder Hubert Tyler. This was a good opportunity for brethren from other states to gather together and fellowship around the truth and receive encouragement. The Lord was gracious to grant those who traveled mercy on the roads as some of the most severe weather came during the conference. For a time it appeared that very few would be able to make it, we are glad the Lord enabled many to attend.

Your continued prayers and financial support are a great encouragement to this ministry. We pray that the Lord will richly bless you as you have a part in New Testament mission. (Continued on page sixteen)

(Continued on page seventeen)

Missionary

(Continued from page sixteen)

Julien B. C., Gracey, KY	293.00
Sovereign Grace B. C., Mansfield, OH	50.00
Grace Mis. B. C., Kirksville, MO	50.00
Muddy Ford B. C., Georgetown, KY	20.00
Stephens Branch B. C., Manton, KY	100.00
Ashland Ave. B. C., Lexington, KY	110.00
Immanuel B. C., Monticello, KY	50.00
Grace B. C., Toledo, OH	21.60
Bible B. C., Clarksville, TN	60.00
Faith B. C., Barboursville, KY	65.63
Jordan B. C., Portage, IN	200.00
Shady Grove B. C., Wickliffe, KY	138.66
Total Offerings	7,144.74
Beginning Balance	4,385.85
Expenses	10,778.00
NEW BALANCE	772.59

EXPENSES:	
Salary	2,400.00
Insurance	312.00
Medical	1,641.00
Payment on truck	1,000.00
Utilities	229.00
Supplies	126.00
Construction on missions and house	3,640.00
Mission work	1,430.00
Total Expenditures	10,778.00

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Gracey, Kentucky 42232

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

in Xenia. Xenia is about 20 miles east of Dayton with a population of approximately 30,000. We believe Xenia to be a needy area because we don't know of any sound independent Baptist churches doing the work of the Lord there.

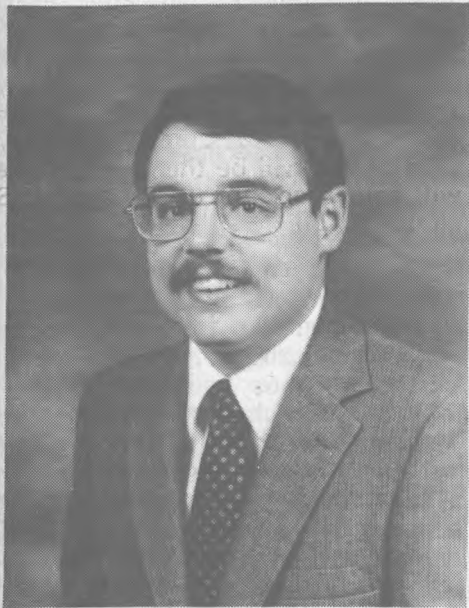
We believe in the doctrines that historic, Landmark Baptists have stood for throughout the ages. We believe in the doctrine of grace (total depravity, election, particular redemption, effectual calling, and the preservation and perseverance of the saints). We believe the only way of salvation is through the Lord Jesus Christ. We believe that New Testament Baptist churches are the only ones that the Lord has authorized to carry out the Great Commission. We believe the Lord's churches must believe and practice church discipline in order to be obedient to the Lord and to remain pure as His bride. We also believe that Baptists are the only ones to whom the two ordinances of the church were given; baptism and the Lord's Supper. We reject all alien immersion and only invite the eligible members of the local church to partake of the Lord's Supper. We believe in Baptist perpetuity and the responsibility of Baptists to get the gospel out to a lost and dying world. We also adhere firmly to the premillennial, pretribulational system of eschatology.

We are burdened for the city of Xenia and it is our desire to be on the field in early April. We are anxious to get on the field, but we are content to wait upon the Lord for power and strength which only He can give. We are currently doing deputation work as we desire to live of the gospel as we labor for the Lord. Please keep us in your daily prayers that God would bless His work in Xenia, Ohio. Pray for me that God would endue me with power to be an effective witness of His grace.

If any churches would be interested in supporting us, our current address is 414 N. South Street, Wilmington, Ohio 45177. Our phone number is (513) 382-5473.

I also believe in a Baptist bride. A sinner saved by grace.

Bro. Tom Ross



MISSIONARY
TOM ROSS

Dear Brother Cockrell:

We greet you in the name of our sovereign and soon coming Lord. We pray this letter finds you profiting from the Word and the presence of the blessed Holy Spirit.

We thank you for the opportunity to present our work to Xenia, Ohio to the readers of the Banner.

I was gloriously saved by the power of God five years ago through the preaching of the gospel. The Lord then added me to His church here at Wilmington Baptist, which was then a mission out of Bryan Station Baptist Church in Lexington, Kentucky. Approximately six months after salvation God called me to preach.

We believe the Lord has led us to start a mission in Xenia, Ohio. Wilmington Baptist Temple has voted to give us authority to do mission work



Dear Bro. Pack

By Leroy Pack, Chesapeake, Ohio

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

Should I send my children to the public school, or should I make every effort to send them to a Christian school?

An Interested Parent

Is it necessary for a young Christian to go to a Christian school? Isn't the home teaching of much more importance?

A Recent Graduate

Dear Interested Parent and Recent Graduate:

The questions show us that maybe the generation gap so often referred to in our day doesn't exist as much as some would like to think. Here is a young person, a high school graduate, no doubt contemplating someday getting married and rearing a family, and a person somewhat older, already experiencing these added responsibilities.

We appreciate both questions and will attempt to answer them together, since they are basically the same.

It is my firm conviction that every Christian parent should make every effort to send their children to a Christian school. As far as I can determine, the great majority of our public schools are completely given over to Satan. I realize there are exceptions in some rural areas, but I also realize that the State has little concern, and in most cases none, for those things which God's people hold extremely dear. The State's primary concerns are that the student graduate having learned how to mix well with society, to be useful to society and not to be overly concerned with religion, particularly Bible religion. The student in our public schools usually finds himself in an environment which is opposite to that of our Independent Baptist Churches.

Christian parents concur in wanting their children to be useful to society and good citizens. We too want them to excel academically. One of the first arguments heard from those who oppose Christian schools is, "They are inferior academically to the public schools." This, however, is not true. Christian schools strive for excellency in all phases of the student's life. The student is required to reach certain goals and is able to have more and better supervision. More because the class room is not usually as crowded and there are less social activities. Better because the teacher is a Christian, who keeps order, demands respect and is truly interested in the

student both academically and spiritually. Because of this there is a better climate of learning in the classroom. In addition to desiring that our children excel academically, we have a higher desire. That is that during these impressionable years they be under Christian influence and be spared exposure to as many of the vices of this world as possible.

There are several problems related to enrolling our children in a Christian school. Often it is difficult to find one within driving distance of our home. (I do not advocate sending a child to a boarding school; the family life is too important.) Christian schools are an added expense, the child may not be enthusiastic about the idea at first, and the school may disagree with us doctrinally. This later, incidentally, is another argument used against Christian schools.

Now let us consider these problems. When there is no Christian school within driving distance, then it becomes necessary to send our children to the public schools OR teach them at home (I understand several states allow this). I might suggest that we pray for the Lord to raise up such a school near us. Isn't our God able to do anything? Of course, the distance can be used merely as an excuse. Let me say here that it's a shame and possibly a disgrace, that more of our Sovereign Grace Baptist Churches do not have their own schools. Many are financially able but lack the necessary motivation. Churches of our day enjoy preaching about faith, having much to say about it in our articles of faith, but practice very little of it. Our churches seem to enjoy having large bank accounts. This, rather than God, is their security. I believe the Lord's money should be used for the Lord's work, and what greater mission work is there than the teaching of our own children the precepts of God? I believe we can find the proper motivation if we really want to in Proverbs 22:6: "Train up a child in the way he SHOULD go; and when he is old he will not depart from it." Also in Deuteronomy 6:6-7,12: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach THEM diligently unto thy children. . .beware lest thou forget the Lord. . ." Have we forgotten the Lord in the education of our children? How terrible to willingly sacrifice them to the world!

(Continued on page nineteen)

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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.

THE DUBIOUS DONAHUE

Phil Donahue's TV talk show is seen by more than seven million housewives each weekday, and he soon will be reaching out for their husbands and children. His show sympathetically interviews a parade of male strippers, sex therapists, lesbian nuns, pornographers, and political radicals.

By his own description, Phil Donahue is a liberal, a feminist, a social activist. This former altar boy of the Roman Catholic Church in his autobiography describes his fall from all religious faith and calls the Catholic Church "destructive." In his 1985 book, *The Human Animal*, Donahue says that religious zeal is caused by "brain malfunction mistaken for divine intervention." His left-wing ideology has apparently replaced belief in God. "Never again would I pray for the religious 'conversion' of Russia," he wrote in his autobiography.

"By making his show a forum for atheists and American-haters, he seems eager to convert America to his brand of unbelief. Since his recent second marriage to radical activist and actress Marlo Thomas, Donahue's show has become a sympathetic forum for Dorothy Healey and other avowed Marxists. This fall Donahue provided an hour for Nicaragua's Communist dictator Daniel Ortega to propagandize America. 'Donahue' now provides less and less airtime to non-leftist and pro-American guests and views" (*Human Events*, Dec. 28, 1985, p. 11).

The show seeks to give the impression that questions from the studio audience are the voices of ordinary America. But this is not the case. The audience is stacked with liberals and little or no conservatives. Programs are even edited to make a leftist guest's remarks more appealing to home viewers.

Phil Donahue has no criticism for the murdering Communists. He wants our national wealth diverted into social programs, his autobiography makes clear, and to fund national defense "the Pentagon should be allowed to have a telethon for war!"

His show is not even honorable liberalism. When his show comes on TV a Christian should turn his knob to the "off" position.

"He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" (Ps. 101:7).

HIGH COURT RULES ON CHURCHES

Churches can be required to obtain permits to operate grade schools, affirms the Supreme Court in upholding a Medford, Oregon, ordinance. The Medford Assembly of God claimed the rule violated the Constitution's requirement of separation of church and state. The church has run a day-care center since 1972 but did not need a permit until it began teaching grades one through three (*U. S. News & World Report*, Dec. 23, 1985, p. 64).

"They also that render evil for good are mine adversaries; because I follow the thing that good is" (Ps. 38:20).

National Organization for Women President Eleanor Smeal has a new theme: "Those who oppose her are Nazis." "It's time to raise hell against an opposition that is frequently nothing but fascists. I don't like getting into name-calling, but it's time to show them for the bigots they are." Warming up, NOW's high priestess explains: "What did the Nazis do? They put in disrepute feminists, preached church, family, children and kitchen for women—a great Nazi slogan of the time. They preached no birth control; they outlawed abortion; they attacked homosexuals" (*Human Events*, Jan. 4, 1986, p. 2).

"Without natural affection, truce-breakers, false accusers" (II Tim. 3:3).

AN INFIDEL FINDS HUMOR IN THE BIBLE

NEW YORK (AP)—If you want a funny story, British author Anthony Burgess says, read the Bible.

Burgess read the Acts of the Apostles, in the original Greek, as research for his recent novel *Kingdom of the Wicked* (Arbor House).

"So I got a new look at it," Burgess said in an interview. "It struck me as being a comic story, a very Greek story, full of odd touches of wit and vaguely sardonic in places."

Three tales fill the novel: Paul's labor and the depravity of the Roman court, both based on fact, and a fiction story of a Jewish girl.

"Paul is one of these historical phenomena we have to believe in, at least I have to," Burgess said. "He obviously existed; you couldn't invent him. Completely misunderstood the nature of Christianity, probably, and made it a new thing" (*Kentucky Kernel*, Nov. 4, 1985).

"Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:9-10).

A WIFE CAN SAY "NO"

Women do not give up their right to say "No" when they say "I do," holds the Georgia Supreme Court. It allows a husband to be indicted for the rape of his spouse. The courts say there has been a dramatic change in women's rights from when a wife was, in effect, a husband's property. No woman today would agree that her marriage contract gave her husband the right to rape her, says the court (*U. S. News & World Report*, Dec. 23, 1985, p. 64).

"Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency" (I Cor. 7:3-5).

SYNOD WENT AS EXPECTED

The two-week Synod of Bishops of the Roman Catholic Church held in Rome from November 25th to December 8th went as expected. There were some disagreements over such issues as "liberation theology" in Latin America and allowing divorced and remarried Catholics to receive the Holy Eucharist. But in the main the general tenor of the Synod was a reaffirmation of the Second Vatican Council and a desire to translate its teachings into the lives of Catholics today.

In accord with the Moscow Vatican alliance, there was no direct mention of the Communist war against the Catholic Church, only a reference to the Church being "oppressed by totalitarian ideologies" and an expression of "communion with those brothers and sisters who suffer persecution because of their faith."

"Them that sin rebuke before all, that others also may fear" (I Tim. 5:20).

VIOLENCE AND FEAR IN THE PUBLIC SCHOOLS

In the mid-1970's a nationwide study of school crime was conducted by the National Institute of Education. Its 1978 *Safe Schools* report made it clear that many of the public schools were dangerous places for teachers and students alike. Some of the findings:

- * Over 5,000 teachers per month are assaulted, 1,000 of them seriously enough to require medical attention.

- * Each month, 282,000 students are physically attacked.

- * About eleven percent of secondary school children—2.4 million—are victims of robbery or theft in a given month.

- * There are about 2,400 acts of arson in schools each month.

- * More than one-fourth of all schools are subject to vandalism in any given month.

- * Total cost of crime to the schools is about \$200 million per year.

School discipline and standards of behavior have drastically deteriorated over the years. When the Editor attended Mantachie High School in the late 1950's top discipline offenses were talking, chewing gum, getting out of line, running in the halls, wearing improper clothing, and failing to put paper in the wastebaskets. In the 1980's educators' main concerns are rape, robbery, burglary, bombings, assault, arson, murder, drug abuse, abortion and venereal disease.

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame" (Prov. 29:15).

THE FCC AND RELIGIOUS BROADCASTERS

Religious broadcasters can lose their licenses for refusing to cooperate with Federal Communications Commission investigations, under a ruling that the Supreme Court declines to overturn. Faith Center, a nonprofit church corporation, had its radio and television licenses revoked because it refused to turn over documents requested by the FCC during an investigation that was launched when a former church worker claimed money collected through radio and television appeals was not being used for the purposes described on the air. Faith Center said its religious beliefs would be violated if church documents, including donor lists, were given to the federal agency (*U. S. News & World Report*, Dec. 16, 1985, p. 75).

"Every day they wrest my words: all their thoughts are against me for evil" (Ps. 56:5).

The December 9, 1985, issue of *U. S. News & World Report* published the results of a survey on ethics. There is much in these results to indicate that the younger generation is going to the Devil.

As to a man and woman having sexual relations before marriage, 61 percent said it was okay and 36 percent said that it was wrong. In the ages of 18-29 it was 78 percent in favor of premarital sex, while in the 1969 Gallup Poll only 51 percent of young adults thought premarital sex was okay.

The report showed that young adults tend to be less honest than their elders in certain everyday situations. Thirty-four percent believed that stealing from an employer is justified under certain circumstances.

Half of the young Americans surveyed said that they would vote for

(Continued on page nineteen)

News

(Continued from page eighteen)
a well-qualified person who was a homosexual for president.

To our surprise, the number who frown upon infidelity in marriage has jumped significantly since 1978, when Gallup found 65 percent of the total and 52 percent of the 18-29-year-olds said extramarital sex was wrong. In the 1985 report 72 percent of the total said it was wrong and 71 percent of the 18-29 year-olds agreed.

Gospel ministers continue to have the number-one position in rating for honesty and ethical standards. Bankers, stockbrokers, and lawyers slipped in ratings. The three lowest on the scale for honesty and ethical standards were labor-union leaders, state political officeholders, and car salespeople.

In the 1960's about half the women surveyed were virgins on their wedding day. Now four-fifths have had premarital sex, according to a recent poll.

Other polls indicate that 20 percent of young adults have tried cocaine and half have used marijuana.

Polls reveal two discernible trends: immorality is on the rise and the young are less virtuous than their elders.

This moral decline has come when colleges and universities offer over 11,000 courses in "applied ethics," in discipline as diverse as law, medicine and business. The shocking truth is that the professors and psychologists have aggravated an already dangerous situation by ignoring the Bible and teaching our young people that morality should be culturally determined. These moral termites are forever tearing away Christian values that serve as the foundation of a decent society. The degeneracy of modern society demonstrates the pitiful failure of this approach.

There can be no real moral standard apart from the Bible and its ethical absolutes. People must be taught the moral law of God and the necessity of obedience to Heaven's mandates.

"There is one lawgiver, who is able to save and to destroy. . ." (Jas. 4: 12).

FCC REITERATES ITS PROMISE TO NOT BAN RELIGIOUS PROGRAMS

WASHINGTON, D.C. (EP)---In response to a revival of rumors, the Federal Communications Commission (FCC) has issued a public notice, reiterating that "it is not considering, nor has it ever considered, a petition by Madalyn Murray O'Hair, or anyone else, to ban religious programming on radio or television."

The statement emphasized that the FCC is prohibited by the Communications Act of 1934 from censoring broadcast material, and by the First Amendment from interfering with

the freedom of speech in broadcasting.

The statement also noted that in 1975 the FCC unanimously denied a petition which asked the agency to "freeze" applications by religious institutions for TV or FM channels reserved for educational stations. This petition was "routinely assigned the rulemaking number RM-2493" according to the FCC, and though the petition was denied, the Commission has received over 16 million pieces of mail and "a corresponding number of telephone calls" on the mistaken belief that the FCC was considering a ban on religious broadcasting.

"Ye shall have just balances, and a just ephah, and a just bath" (Ezek. 45:10).

FALWELL FORMS NEW POLITICAL GROUP TO MOBILIZE CONSERVATIVES

LYNCHBURG, Va. (EP)---Jerry Falwell, founder of the Moral Majority, has announced plans for a new political organization. Falwell said the "Liberty Federation" will work to mobilize conservatives on domestic and foreign issues, while Moral Majority will continue to focus on moral issues--such as abortion and pornography--as a subsidiary of the new group.

Charles E. Judd, executive director of both the Liberty Federation and Moral Majority, said the new entity will be "no more or less religious than Moral Majority."

Liberty Federation supports President Reagan's Strategic Defense Initiative plan (popularly known as "Star Wars"), favors financial support for anti-Sandinista rebels in Nicaragua, and opposes "possible Communist takeovers in Taiwan, South Korea, the Philippines, South Africa and all over the world."

"For the weapons of our warfare

are not carnal, but mighty through God to the pulling down of strong holds" (II Cor. 10:4).

POLICE ARREST MEMBERS OF 'GOLDEN WRIT OF GOD' CULT

SALEM, Ore. (EP)---Police arrested two members of the "Golden Writ of God," a religious sect that allegedly practiced "sexual exorcism." David Edward Sumey, 30, and Derrick Eugene Casady, 25, were charged with kidnapping and sexual abuse.

Police are seeking up to 12 other members of the "Golden Writ of God" on similar charges.

The arrests stemmed from allegations by former members of the sect that men, women, and small children were sexually abused and held against their will. "They used various kinds of ceremonies involving what I would call sexual exorcism and sexual and physical abuse," said Marion County Sheriff Chuck Foster. Foster did not describe the rites, but characterized them as "vile and nasty."

Reported sexual abuse and kidnapping involved people connected with the commune. "There was no danger of people being grabbed off the streets," said Marion County sheriff's Detective Don Wedderburn.

The 45-50 member commune came to Oregon from Alaska, and operated at a remote 230-acre farm near Salem. Some members of the commune believe they arrived in spacecrafts from outer space.

"...but whoremongers and adulterers God will judge" (Heb. 13: 4).

CONGRESS DROPS BAN ON 'SECULAR HUMANISM'

WASHINGTON, D. C. (EP)---The U. S. Congress has dropped a controversial legislative provision which

had forbidden use of federal funds for the teaching of "secular humanism" in public schools. Both houses of Congress passed a new version of the magnet-schools program which does not contain the ban.

The ban, however, was considered an important symbolic measure.

"Plead my cause, O LORD, with them that strive with me: fight against them that fight against me" (Ps. 35:1).



Dear

(Continued from page seventeen)
This is often done because of a fatalistic and miserly attitude.

Let us now consider the second problem above. The expense can be a great hardship for some, but again the average family wastes great amounts of money. We might do well to ask ourselves the question, "How much are our children worth?"

With regard to the third possible difficulty, the decision doesn't rest with the child (no matter what his age is). One reason why our homes are in such disarray today is that the child is often allowed to make decisions which lack of experience renders him unable to make wisely. This is why he has parents.

As far as the possible doctrinal differences are concerned, I believe they can successfully be overcome by proper teaching and practicing in the home. It is my opinion that the environment of a Christian school, including the emphasis placed upon the Bible as God's inspired Word, the patriotism, the concerned supervision, the dress codes, the absence of the devices of Satan, and even the peace of mind of the parent, are all well worth the sacrifice of seeking out a Christian school, if possible.

Yes, the teaching of the home is of utmost importance. Yes, it is more important than academic training. When we're reared in a true Christian home we have the eternal truths of the Bible instilled in us. One can be born again without any academic training but not without believing (trusting) God's Word. However, it is also of utmost importance that Christians remain under Christian influence, rather than being subjected to the opposite of what has been taught in the Christian home. Baptists need to be under Baptist influence.

I cannot stress enough the importance of the teaching of the home. It is a sad commentary on the average Christian home of our day that it sets aside no time for family Bible reading, family prayer and other wholesome family activities. Each goes his own way, each seems to be his own boss, but this is not God's way. Please read Titus 2:1-8 and the entire book of Proverbs with regard to this.

THE BRIDGE BUILDER

An old man traveling a lone highway,
Came at evening, cold and gray,
To a chasm deep and wide,
Through which there flowed a sullen tide.
The old man crossed in the twilight dim,
For the sullen stream held no fear for him.
He turned when he reached the other side
And built a bridge to span the tide.
"Old man!" cried a fellow pilgrim near,
"Why waste your strength with your building here;
Your journey will end with the ending day,
And you never again will pass this way;
You have crossed the chasm deep and wide,
Why build a bridge at eventide?"
The builder raised his old gray head,
"Good friend, on the path I have come," he said,
"There followeth after me today
A youth whose feet will pass this way.
This stream which has meant naught to me,
To that fair-haired boy may a pitfall be;
He, too, must cross in the twilight dim,
Good friend, I am building this bridge for him."

*This poem was often quoted to me in public school by my Sixth Grade Teacher, Elder Bunny Pitts. It is to this day the best loved poem of the Editor. The author is unknown to me until this day.

BEREA BAPTIST BROADCAST FINANCIAL REPORT December - 1985

Beginning Balance	344.94
RECEIPTS:	
Sov. Grace B. C., Orange, TX	50.00
Grace B. C., Ceredo, WV (tapes)	62.65
Livingstone B. C., Barboursville, WV	184.00
Rollynsburg B. C., Talcott, WV	50.00
Estill Frazier, Colfax, NC	250.00
Mem. East Corbin B. C., Corbin, KY	150.00
Berea B. C., South Point, OH	184.05
Philadelphia B. C., Decatur, AL	50.00
Anonymous	25.00
*Dividing checks	150.00
Sub Total	1,155.70
TOTAL	1,500.64
EXPENDITURES:	
WYWY - KY	125.00
WANO - KY	95.00
WFTO - WFTA - MS	125.00
Pierce Communications Inc.	
WRNO	528.00
WGNT - WV	400.00
CAM Audio (tape labels)	24.00
Robert Fisher Missions	
Dividing Check	132.65
Berea Baptist Banner	
Dividing Check	132.65
Total Expenditures	1,562.30
	-61.66
December bank charge	6.00
DEFICIT BALANCE 12-31-85	-67.66

CORBIN, KENTUCKY REPORT

Beginning Balance	910.53
RECEIPTS:	
Members East Corbin B. C., Corbin, KY	132.65
TOTAL	1,043.18
EXPENDITURES:	
WYWY - Dec.	125.00
WANO - Dec.	95.00
Total Expenditures	220.00
BALANCE 12-31-85	823.18

*Some churches send one check to be divided into more than one account. Thus we have to deposit the check into one of the accounts and write a check from that account to be deposited into the other account. It would be much easier if separate checks were sent but when they are not we must show how we divided the one check.

BEREA BAPTIST BANNER Yearly Report 1985

Beginning Balance	407.22
RECEIPTS	34,859.74
TOTAL	35,266.96
EXPENDITURES:	
Printing	7,255.64
Postage	3,945.00
Supplies	2,299.71
Wages	14,122.01
Dividing Checks	1,139.37
Sanitation	70.00
Taxes (FICA)	960.28
IBM (Composer payment)	2,048.55
Church (Composer Payment)	1,082.90
IBM (Composer service agreement)	780.00
Insurance on composer	17.00
Refund	64.99
P. O. Box Rent	7.00
Service Agreement on Canon Copier	425.00
Berea Baptist Bookstore	
(Check deposited in wrong account)	200.00
Total Expenditures	34,417.45
BALANCE 12-31-85	849.51

BEREA BAPTIST BROADCAST Yearly Report 1985

Beginning Balance	2,965.09
RECEIPTS	18,962.46
(Includes \$400.00 repaid by Bookstore)	
TOTAL	21,927.55
EXPENDITURES:	
Radio Time	16,223.00
Tapes	391.05
Supplies	667.47
Postage	545.17
Dividing Checks	3,402.32
Wages for tape production	310.20
Loan to Bookstore	400.00
Total Expenditures	21,939.21
	-11.66
Bank service charge for 1985	56.00
DEFICIT BALANCE 12-31-85	-67.66

BEREA BAPTIST BANNER FINANCIAL REPORT December - 1985

Beginning Balance	441.18
RECEIPTS:	
Mt. Pleasant B. C., Chesapeake, OH	500.00
Jesse Eiler, Prescott, AZ	10.00
Elmo Woodson, Sheridan, AR	40.00
Robert Whaley, Middleburg, FL	125.00
Merle K. Hall, Knob Noster, MO	200.00
Johnstown B. C., Rock Camp, OH	10.00
Sov. Grace B. C., Orange, TX	50.00
Arthur Corcoran, Reading, MI	63.00
Sov. Grace B. C., Birmingham, AL	50.00
Milner Victory B. C., McNeil, AR	130.00
Faith B. C., Lawtey, FL	25.00
John B. Wild, Sebring, FL	40.00
Julien B. C., Gracey, KY	75.00
Hillcrest B. C., Winston-Salem, NC	30.00
Robert Sturm, Ashland, KY	50.00
Cyril Auer, Glendale, CA	5.00
Nellie Creech, New Port Richey, FL	10.00
Eltham Teetzel, Parma, OH	10.00
Calvary B. C., Paris, TN	25.00
The Lord's C., Goose Creek, SC	100.00
Berea B. C., Bloomfield, NM	50.00
Rollynsburg B. C., Talcott, WV	50.00
Briar Creek B. C., Williamsburg, KY	100.00
Clearview M. B. C., Maceo, KY	20.00
Southside B. C., Fulton, MS	21.67
Sov. Grace B. C., Fulton, MS	50.00
Members East Corbin B. C., Corbin, KY	132.65
Central Avenue B. C., Tampa, FL	25.00
Marie Sutherland, Longwood, FL	100.00
Landmark B. C., Elida, OH	100.00
Big Creek B. C., Wayne, WV	100.00
Hobert Van Hoose, Mansfield, OH	25.00
George Crawford, Summerlee, WV	10.00
Berea B. C., South Point, OH	150.00
Sov. Grace B. C., Raleigh, NC	20.00
Manuel Batschelet, Arab, AL	10.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Philadelphia B. C., Decatur, AL	50.00
E. D. Strickland, Birmingham, AL	9.18
Morris Street B. C., Hobbs, NM	50.00
Harry L. King, Ona, WV	5.00
Burton Pedigo, Sweetwater, TN	100.00
Mildred Logan, Avon Park, FL	66.00
Philadelphia B. C., Birmingham, AL	100.00
Subscriptions	240.00
Anonymous	35.00
*Deposited to divide checks	75.00
Subtotal	3,257.50
TOTAL	3,698.68

EXPENDITURES:	
Printing	561.92
Postage	275.00
Supplies	396.37
Wages	1,031.80
Dividing checks	75.00
Composer payment	216.50
IBM (service agreement on composer)	
(3 months)	292.50
Total Expenditures	2,849.17
BALANCE 12-31-85	849.51
*Some churches send one check to be divided into more than one account. Thus we have to deposit the check into one of the accounts and write a check from that account to be deposited into the other account. It would be much easier if separate checks were sent but when they are not we must show how we divided the one check.	

God's mercy
endureth forever.

CORRECTION

In the January 15, 1986 edition of the BBB, in the financial report for the BBB we listed under receipts Sovereign Grace Baptist Church, Fulton, Mississippi, an offering of \$21.60. This offering should have been credited to Southside Baptist Church, Fulton, Mississippi, and the amount should have been \$21.67. We are sorry for this error.

News

(Continued from page nineteen)

SOUTHERN BAPTISTS BLAME BAD YEAR ON CONTROVERSY

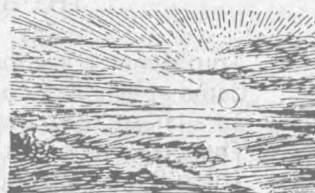
Slow progress in membership and giving, and decreases in baptisms in Southern Baptist Convention churches for 1985 is being blamed on continuing controversy within the denomination.

Membership in Southern Baptist churches for 1985 is projected to increase at a slower rate than in any year since 1926, when the Baptist Missionary Association churches were dropped from SBC records. The projected increase of 0.7 percent (100,448) will bring total SBC membership to 14,450,105.

Baptisms in 1985 are projected to decrease by 6.9 percent, or 25,670 from 1984's total to 346,358.

Although many Southern Baptists are not willing to admit it, the real reason for decline is liberalism in their churches and education institutions. Liberalism among the Northern Baptists emptied their churches some fifty years ago. Liberalism is now going to empty liberal Southern Baptist churches.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28:9).



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ANNOUNCEMENTS

The local Fellowship Meeting of the tri-state area will be with the Living Stone Baptist Church near Barboursville, W. Va., and Pastor Steve Cornett Friday night, Feb. 21, at 7:00 p.m. The Pastors' Meeting will be with the same church Feb. 7 at 7:00 p.m.

Pastor Wilbert Ellis has resigned the pastorate of the West Milton Baptist Church, West Milton, Ohio, to accept the pastorate of the Calvary Baptist Church, Angleton, Texas.

The Berea Baptist Broadcast can now be heard from 8:30-9:00 a.m. on WDW, Decatur, Ill., instead of from 9:00-9:30 a.m. This is prime time broadcasting, and we are delighted to have this time.

The response to our new hymnal is wonderful! From all over the country favorable reports are coming. Truly brethren are interested in the project.

We have expanded from 200 pages to 300 pages in a hardcover book. The price is still not certain, but it will be around \$6 it would seem at present. These books will be sold at cost. No more will be printed than churches and individuals are willing to pay for prior to publication. Churches and individuals wanting to get in on this should tell me the number they want. Send no money as of yet. If you have sent money we will keep it in reserve, or refund if you desire.

The more books we print the cheaper they are. The publisher has requested that we pay 25 percent down and the balance when the books are ready.

As soon as all songs and copyrights are in order we will publish the complete list of songs in the BBB. Feel free to ask us any questions. We will keep you informed from time to time in the BBB about it.



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