

The Berea Baptist Banner

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

Volume VI, Number 1

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Whole Number 73

INFANT SALVATION

By C. H. Spurgeon
(1834 - 1892)

The subject of this morning's discourse will be "Infant Salvation." It may not possibly be interesting to all present, but I do not remember to have preached upon this subject to this congregation, and I am anxious moreover that the printed series should contain sermons upon the whole range of theology. I think there is no one point which ought to be left out in our ministry, even though it may only yield comfort to a class.

Perhaps the larger proportion of this audience have at some time or other had to shed the briny tear over the child's little coffin;—it may be that through this subject consolation may be afforded to them. This good Shunamite was asked by Gehazi, whether it was well with herself. She was mourning over a lost child, and



C. H. Spurgeon yet she said, "It is well;" she felt that the trial would surely be blessed. "Is it well with thy husband?" He was old and stricken in years, and was ripening for death, yet she said, "Yes, it is well."

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What Happens To Dying Infants?

By the Editor

The subject of infant salvation has disturbed and distressed the best theological minds for centuries. Good and great men cannot agree on this topic. Some say that all dying infants are saved; others say that some elect infants are saved while the non-elect are unsaved; still some others contend that all dying infants burn in the fires of Hell. This controversy is of great antiquity and will continue until we all stand in the presence of an all-wise God in Heaven. I certainly do not expect to settle this debate with what few remarks I shall make upon the subject, but I do hope to drive all to a more earnest study of the Scriptures which bear upon this topic.

All concerned about the destiny of



Milburn Cockrell

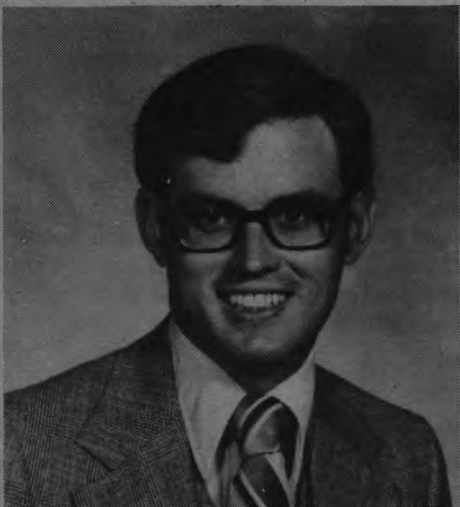
dying infants must honestly concede that there is precious little information in the Bible upon what really

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Infants And Accountability

By David Pitman
Springdale, Ohio

It is right and proper to question semantics and inconsistencies. Care must be taken however, to distinguish between the correct and incorrect usage of the same term. The phrase "age of accountability" is in-



David Pitman

deed liable to abuse and misunderstanding. Nevertheless, faults and abuses avoided, it does point to a significant truth.

It is possible therefore to use the term "age of accountability" and to not be confused about, or to deny any Biblical truth. One simple definition of the word "accountable" means "able to give an answer." There is a period of time through early childhood during which a child does not have moral comprehension. This is illustrated

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CREATION OR EVOLUTION?

(Continued from last issue)

CREATIONISM AND THE GIRAFFE'S LONG NECK

How did the giraffe get its long neck? Evolutionists have proposed some unbelievable explanations for the giraffe's long neck.

In the last century, Jean Lamarck, a famous evolutionist, proposed that the environment brought about evo-



GAIL TERRELL

lutionary changes typically similar to what modern evolutionists believe. Lamarck believed that as the giraffe fed among the leaves of trees, it stretched its neck a little to reach the highest leaves. Then this slightly elongated neck was inherited by the giraffe's offspring who in turn stretched its neck a little longer. This evolution continued supposedly up to the long-necked giraffes of today. Lamarck stated that any change taking place in a living organism could be passed on to its offspring.

Lamarck's idea, called the inheri-

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Backslider Or Bastard?

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast December 9, 1984)

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:6-8).

There is found a cluster of spiritual truths in these verses. First, it is emphatically declared that the Lord chasten every true son of God. Note

the words: "...chasteneth...every son whom he receiveth" (v. 6) and "...chastisement, whereof all are partakers" (v. 8). Second, this divine chastisement is proof of our sonship and of the heavenly Father's love to His own offspring. Third, those who are not chastened for their sins are not genuine and acknowledged children. They are spiritual bastards and not true sons of God; they are the spurious offspring of another father

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Milburn Cockrell, Editor

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BACKSLIDER

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(John 8:44). In leaving them to enjoy the full enjoyment of their portion here, God shows that He has no portion in reserve for them hereafter. Fourth, there are only two classes of people in the world: God's children and the Devil's children. There is no in-between group. You are either a backslider or a bastard.

Illegitimate children are a common sight in these days of gross immorality. Such children are usually abandoned by their father, and the care of them is left to their mother. The father avoids all responsibility and desires to be unknown. He refuses to recognize his child. He neither provides for him, nor instructs him, nor disciplines him. A worthy father does all these things for his true son. The thought in Hebrews 12:6-8 is that some may profess to be children of God who are in fact children of the Devil. Such persons are the Devil's bastards. They are not loved by God nor are they under His spiritual discipline.

There is a vast difference between a bastard and a backslider. A backslider is one of God's children in a state of disobedience; a bastard is one of the "children of disobedience" (Eph. 2:2). God will severely discipline one of His children who backslides, but He may leave a bastard to continue in his sins.

CHRISTIANS MAY BACKSLIDE

There would be no need of divine

chastisement unless all of God's children did occasionally backslide. Even a born-again person still has the old nature (John 3:6) which wars against the new nature (Gal. 5:17). Because we still tabernacle in the old man, we are prone to turn back from the path of obedience to the heavenly Father. Our old man has indeed been crucified with Christ, but the old nature is not yet dead. Therefore, the Bible reveals that even the sons of God "draw back", but never do they "draw back unto predication" (Heb. 10:38-39).

In Hosea 11:7 Jehovah declares: "And my people are bent to backsliding from me: though they called them to the most High, none at all would exalt him." First, I see from these words that God's people can backslide, for those who do it are called by God "my people." Second, I see that backsliding is to turn back from God, to forsake the duty we owe to Him. Note the words "backsliding from me." Third, there is in our fallen nature a propensity to backslide, for the Lord said we were "bent to backsliding." We are bent by our old nature to turn away from God. Fourth, we continue to backslide despite the warnings of God's people and preachers. Even when called to repentance, we refuse to exalt the most High.

There are many different degrees of sanctification. Some are "lambs" while others are "sheep" (John 21:15-16). Some are "little children" while others are "young men" and "fathers" (I John 2:12-13). Some are babes in Christ while others "are of full age" (Heb. 5:12-14). Some of God's children grow more rapidly than others. Nevertheless, it is the duty of all of God's children to add to their faith (II Pet. 1:5-10) and to "grow in grace" (II Pet. 3:18). We are admonished to "hold the beginning of our confidence unto the end" (Heb. 3:6,14), but it is possible for us to fall from our own steadfastness (II Pet. 3:17). Even in the heart of one of God's elect there can exist "an evil heart of unbelief, in departing from the living God" (Heb. 3:12). It is this departure from God that the Bible calls backsliding.

BACKSLIDING IS DANGEROUS

All too many times professed Christians make a joke of backsliding, but backsliding is no laughing matter. Proverbs 14:14 says: "The backslider in heart shall be filled with his own ways." Please observe that backsliding begins in the heart; it is an evil heart of unbelief which departs from God. Because backsliding is first internal, there may be little outward evidence of it at the beginning before men. The secrecy of it makes it all the more infinitely dangerous. The backslider has brought himself to think lightly of sin and little of the Savior. A terrible disorder is in his soul. He has silenced his conscience and hardened his heart.

I speak not of one overtaken in a fault, but of one who has gone out to overtake a fault. Such a backslider

is entangled in the net of his own corruption. One sin has prepared the way for another sin. Watchfulness has been cast to the wind and resistance is down to a low level. A fire of darkness and depression rages in his heart. Having sown to the flesh, he must now reap corruption (Gal. 6:7-8). The backslider becomes the fountain of his own misery, the most fearful of all divine judgments! The Lord said in Jeremiah 2:19: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the LORD God of hosts."

LOSS OF THE JOY OF SALVATION

It is a dangerous thing to fall into sin, and the effects will certainly be felt. David's terrible sin cost him the joy of his salvation. In his backslidden condition he cried: "Restore unto me the joy of thy salvation" (Ps. 51:12). He did not say: "Restore unto me thy salvation," but "Restore unto me the joy of thy salvation." By committing adultery and murder he lost the joy of salvation. Peter experienced this same loss. He denied the Lord and then wept bitterly, suggesting his joyless state.

It is evil for a son of God to lose the joy of his salvation, for this joy is his source of strength (Neh. 8:10; Hab. 3:17-18). Deliberate sin deprives the Christian of this source of strength. It leaves him without a source of comfort and cheer under the sufferings of the present. It makes him unhappy in the Lord and causes the unconverted to think salvation is a gloomy, repulsive thing.

LOSS OF FELLOWSHIP

The principle sources of enjoyment in the Christian life are fellowship with God and His people. Sin breaks fellowship with both the Savior and His saints. When wilful sin enters a person's life, he experiences darkness and defilement. Love is quenched, joy is fled, hope is clouded, prayer is restrained, and other graces are endangered. Guilt in the heart begets shame. This shame causes the backslider to stand afar off from God and His people. He fears rebuke for his sins. This is a miserable condition to be in.

LOSS OF TESTIMONY

God's children are in the world to bear testimony for Him by word and deed: "Ye are my witnesses, saith the LORD" (Isa. 43:10). We are to represent Christ before the scoffing world (Matt. 5:16; Phil. 2:15). "We are made a spectacle unto the world" (I Cor. 4:9) and "a gazingstock" (Heb. 10:33). Christians are living epistles read and known of all men, and in proportion that we allow sin in our lives we misrepresent Christ before the world. We must be careful not to dishonor Christ and put Him to open shame before the lost world. By unchristian conduct we can become false witnesses before God, savorless salt, "good for nothing" (Matt. 5:13).

The Christian, who like Lot, has lost his testimony before a wicked world is injurious to the cause of Christ. He is a cumberer of the ground, occupying a place in society and the church which might better be filled by others (Luke 13:6-9). He is giving a false representation of true religion and diffusing a savor of death among mankind. The unsaved look at such a backslider and say, "Here is a man who has tried both the world and the things of the world to come, and we have tried but one. After a deliberate trial of both, he has come back to this old world which we have always chosen. From an adequate knowledge of both, he has determined this world is the better portion. He talks a lot about religion, but his life proves there is nothing to it. In fact there is nothing in religion but outside appearance, and religious people are the same as other people."

The backslider is misrepresenting the gospel of Jesus Christ. He is a false witness before God, a disgrace to his profession! Such conduct on the part of a professed Christian hardens the unsaved in their sins and weakens the hands of God's servants. The backslider is a stumbling block to sinners who inquire of the way to Zion! Such a person is doing the cause of Christ more harm than an atheist or an infidel!

LOSS OF REWARDS

We must all stand at the Judgment Seat of Christ and give an account of the life we live from conversion until our earthly pilgrimage is over. Romans 14:12 declares: "So then every one of us shall give account of himself to God." II Corinthians 5:10 reads: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

The Judgment Seat of Christ is for the expressed purpose of determining our degrees of blessedness in the Millennial Kingdom. The Scriptures disclose that backsliders will "suffer loss" of rewards (I Cor. 3:13-15). Some will have allowed the Devil and the allurements of the world to beguile them of their reward (Col. 2:18) and others shall not "receive a full reward" (II John 8). Others will be deprived of the crown they had hoped to receive on the great day (Rev. 3:11). Christ will be ashamed of the backslider (Mark 8:38), and the backslider will be ashamed of his conduct (I John 2:28). Such people shall be "least in the kingdom" (Matt. 5:19) and severely upbraided for being a "wicked and slothful servant" (Matt. 25:26).

CORRECTIVE CHASTENING

Backsliding always results in corrective chastening. God does not overlook or forget the sins of the saints. God will judge His people for wilful sin. He cannot condemn sin in the sinner and condone it in the life of a saint. No believer can indulge in sin and get away with it. Colossians

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25 declares: "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Verse 6 of our text said: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

I am not speaking of the matter of salvation, but of corrective chastening for those who are God's children. Corinthians 11:31 says: "For if we would judge ourselves, we should not be judged." Self-judgment will deliver us from divine judgment. If we confess our sins and repent of our backslidings, we will not be chastened of the Lord. But then I Corinthians 11:32 goes on to say: "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." A child of God will never be condemned with the world, though severely chastened of the Lord. Chastisement does not result in the loss of salvation as Arminians teach. Instead, it is God's way of restoring a backslider without having to condemn him to the fires of Hell. Those who are allowed to continue in their sins are bastards, not backsliders!

LOSS OF PHYSICAL LIFE

But suppose the rod of chastisement does not recover the backslider? Suppose one sin makes way for another and he becomes less and less able to resist temptation and to return to God by repentance? Suppose he refuses to confess his sins and deliberately choses to continue in them, hoping for grace to abound? What then? The answer of the Bible is clear: God will kill him and leave him to be corrected at the Judgment Seat of Christ.

In I Corinthians 5:5 Paul said the incestuous man who was a church member would be delivered "unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." How awful the thought to know that God has removed His protective hedge from around the backslider and permits Satan to murder him. I John 5:16 makes it clear that there is a sin a Christian brother can commit that carries with it the death penalty. The verse says: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Samson is a good example of this sin. He first yielded to his sensual desires. After this he gave in to the intreaties of Delilah, who continued to make him yield to her wishes. Finally, Samson lost his hair, his liberty, his eyes, and his life!

NO ASSURANCE OF SALVATION

When a person professes faith in Christ and lives like the world, how can we know whether he is a backslider or a bastard? We can only ascertain his standing before God by watching to see if God lets him alone

in his sins. God may tolerate sin in lost sinners, but He will not tolerate it in His own offspring! So long as sin lies unlamented upon the conscience, there is no scriptural foundation to conclude that such a person is a genuine Christian. He may be a Christian in a backslidden condition, or he may be a spiritual bastard. Only God knows for certain!

I am fully persuaded that most people in our churches who believe that they are backsliders are bastards after all! They are not regenerated believers but reprobated unbelievers! They do not need restoration to the favor of God; they need to experience the saving grace of God! They have churchanity, not Christianity! There is no such thing as a person being justified without being also sanctified. You cannot serve both God and the Devil (Matt. 6:24). "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils" (I Cor. 10:21). You cannot be the friend of the world and of God at the same time (Jas. 4:4). "If any man love the world, the love of the Father is not in him" (I John 2:15).

No small number of professed backsliders are deceived by the Devil. Thousands of such people never go to church, never give to God a portion of their income, never pray, never read the Bible, never witness for Christ, never observe the Lord's Day, yet they expect to go to Heaven as second-classed Christians! They have been told by some Baptist preacher that they are eternally secure in Christ no matter how they live in this world. They have gone years upon years in this dangerous and dreadful condition. God has not corrected them nor taken away their physical life. He has left them to their form of godliness and their following the Devil.

CONCLUSION

God's children do backslide, but not without chastisement. God will recover His children from their worldliness and wickedness. The Lord does not allow one of His children to just go on in sin week after week, year after year. He plainly tells us in the Hebrew epistle: "But if ye

be without chastisement, whereof all are partakers, then are ye bastards, and not sons." In the light of this Scripture, are you a backslider or a bastard?

If you have truly backslidden, you must realize your senseless departure from God (Rev. 2:5). You need to return to the God you have shamed and reproached. The prophet Hosea said: "O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity" (Hos. 14:1). You ought to repent of your sins and ungodliness (Rev. 3:19). Come and confess your sins to God, for He has promised: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). A returning backslider will discover that prayer is a privilege, Bible study is an unspeakable joy, church services are a sweet delight, and the Lord's yoke is easy and His burden light.

But I hear someone say, "I have been a backslider for over twenty years. Nothing has happened to me. God has blessed me in spite of my little sins and minor transgressions. I am enjoying the best of two worlds. God has never whipped me, nor has he taken away my physical life." You are lying in your teeth! You are in truth a "child of the devil," an "enemy of all righteousness," and a perverter of "the right ways of the Lord" (Acts 13:10). You are a wolf in sheep's clothing, a bastard and not a true son of God! No wonder God has left you alone! He does not bother Himself with a son of Belial! Your dwelling shall soon be with everlasting burning in the lowest dungeon of punishment. You cannot "escape the damnation of Hell" (Matt. 23:33).

WHAT HAPPENS TO

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happens to the soul of a dead infant. The utter silence of the Scripture is most appalling. The Bible is so silent that one may well wonder if we should inquire into the matter at all. Because of the limited information

in Scripture it is wisdom to respect the views of others who may differ with us. We must not be too dogmatic upon this point. One understanding as to the destiny of dying infants should never be made a test of fellowship.

THE DEATH OF AN INFANT

No intelligent person denies that infants do in some cases die. It is a very common event. Some die from natural causes while others end their days at the hands of a bloody abortionist. I believe that I could safely say that about one-third of the human race die in infancy. Few families escape the loss of infants. Death often takes away our dearest treasure; it disappoints the expectations of our hearts. How tragic to see a lovely child have all its beauty blighted by death, to see a little one, like a withered flower, return to its original dust.

Death always brings physical pain and suffering. It is peculiarly distressing to parents. Many a mother feels as if she had rather lie down in the place of her suffering child (Luke 2:35). She would gladly bear all its pain herself, if such were possible. The poor babe sobs, and struggles, and is convulsed, but it can utter no complaint and tell none of its sorrows.

The death of a child disappoints the hopes and blasts the prospects of its parents. From birth it is the offspring of conjugal love and endearments. The parents of Noah said: "This same shall comfort us concerning our work and toil of our hands" (Gen. 5:29). A father sees in his son the means of preserving his family name. He sees his prospective successor in his secular trade or office. The mother dreams of how her son will rise to honor and greatness. Both dream of how he will comfort them in their old age. But in death all these expectations are cut off. Jacob mourned for Joseph when he believed he had been eaten by a wild beast (Gen. 37:34). Rachel wept for her children and refused to be comforted (Matt. 2:18). And thousands of hearts have bled when summoned to deposit the remains of their darling offspring in the darksome grave.

The poet so well expressed it thusly:

But ah! my spirits fail,
I feel a pang untold,
Those ruby lips so pale!
That blushing cheek so cold!
And dim those eyes of "dewy light,"
That smiled and glanced so sweetly bright.

To lay that darling form
So lovely e'en in death,
Food for corruption's worm,
The mouldering earth beneath!
So, worse to me that twice to part,
Than second death-stroke to my heart.

I do not say that I can explain it as

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Tune In To The Berea Baptist Broadcast

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WHAT HAPPENS TO

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I should, but I know that the Bible teaches that some infants died because of the sins of the parents. God visits "the iniquities of the fathers upon the children unto the third and fourth generation" (Ex. 20:5). Because of the sins of Egyptian parents their firstborn son had to die (Ex. 12:29). The sons of Eli (I Sam. 3:13-14) and of Saul (I Sam. 28:18-19) died because of their father's sin. The child born to David and Bathsheba died because of the sins of its parents. Some sinful habits produce disease which is passed on to offsprings. How awful when a baby dies due to the sins of its parents! Think of a parent murdering his own child!

The death of a child is an act of sovereign mercy. The Lord of Heaven and earth has the right to do what seems good to Him. He can do what He will with His own. A dying infant is taken away from the evil to come. He is taken straight to Heaven without having to drag through this old wicked world. Infant mortality is a visitation of greater mercy than the bestowment of protracted life with a crown and a throne on earth. He lives where life is at its best. He might have lived to perish in adulthood; now he has died to live forever. The great King delighted to honor him, and therefore He has taken him from a distant province and placed him near His throne.

Longfellow wrote:

She is not dead, the child of our affection,
But gone unto that school
Where she no longer needs our poor
protection,
And Christ Himself doth rule.

Not as a child shall we again behold her;
For when, with raptures wild,
In our embraces we again enfold her,
She will not be a child.

God often takes a child when He wants the parent. It was when the nobleman's son was dying that the father came to Christ and got a blessing himself. A Scotch shepherd had folded a flock of ewes with the exception of one. The gate stood wide open, but all suitable means failed to entice the sheep to enter. Evening was coming on, and a storm was brewing—the flock must be housed and left in safety for the night. At last the shepherd sprang out, seized the little lamb belonging to the obstinate ewe, gently carried it into the fold, and then quickly, without more ado, the poor mother ran in too.

INFANTS ARE SINNERS

Back in the early part of the 5th century Pelagius taught that all infants by nature were pure and sinless, free from "original sin", and without a corrupt nature. He said that babies were destitute of that na-

tive depravity which gives a constitutional bias toward an evil career. The Ebionites, the Arians, and the Socinians taught the same in their day. This is the teaching of humanitarians, Unitarians, and Campbellites in our day. These people say that babies are saved because they are not sinners, but this is contrary to the teaching of the Scriptures.

The Word of God teaches that a child is born guilty of original sin and with a totally corrupt nature which it receives from its parents. It is possible for infants to die in infancy because they are sinners. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come") (Rom. 5:12-14).

Death comes through sin, and all who die are sinners, including infants. Death reigned from Adam to Moses over all the human race, even over infants who did not consciously and personally sin, yet they sinned in their public head. The reign of death proves the reign of sin in both adults and infants. If death does not prove sin in infants, it cannot prove sin in adults either. If infants die without being sinners so can adults.

The very nature received at birth contains in it a tendency to sin. In Psalm 51:5 it is written: "Behold, I was shapen in iniquity; and in sin did my mother conceive me." Here the psalmist does not cast reflections on the character of his mother as some foolishly suppose, for he elsewhere speaks of her piety (Ps. 116:16; 86:16). Instead he emphatically declares that his human life was cast in the mold of sin and that he was born a sinner. In his shaping he was put out of shape, and when he was conceived his nature conceived sin. He had from his birth the snare of sin in his body, the seeds of sin in his soul, and the stain of sin upon both. David did not speak in this verse of his sin and his iniquity, but of sin and iniquity which is common to all mankind when they are born.

Other verses teach the same truth. "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Ps. 58:3). Infants begin life with a propensity to evil, and all subsequent acts are but the development of the corruption with which they were born. As soon as they are born they go astray and speak lies; their first speaking is lying and their first going is straying. You don't have to teach children to lie; they do that na-

turally. But you do have to teach them to tell the truth. The wise man said: "Foolishness is bound in the heart of a child" (Prov. 22:15), and the Bible says: "The thought of foolishness is sin" (Prov. 24:9).

In Isaiah 48:8 the prophet said of the whole house of Israel what David said of himself and all other children: "Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb." Mark the words "a transgressor from the womb." It does not say that they begin to transgress at the age of accountability. This verse proves that there was something in the people of Israel which caused them to be "transgressors from the womb".

A RELATIVE INNOCENCY

While infants are born with a corrupt nature and have a natural bias toward evil, it must also be said that they are not conscious sinners. They do not commit any personal, overt and voluntary transgressions. They are incapable of personal transgressions like murder, drunkenness, cursing, adultery, stealing, etc. As compared with those who have personally transgressed, they possess a relative innocence. Deuteronomy 1:39 says: "Moreover your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." The words of Jonah 4:11 should also be considered: "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 hand; and also much cattle?"

Infants are free from actual sin, but they are not free from original sin. They do possess a corrupt nature which descends to them from their parents by ordinary generation, although at first they are not conscious of this evil nature. Though guiltless in themselves they sinned in Adam. The sin of Adam affected not only himself, but his entire posterity. Whatever he did had the same effect upon the Divine law, and bore the same relation to the Divine government, as if done by all his offspring. His fall was not the fall of Adam, but the fall of man.

CAN BE SAVED ONLY BY CHRIST

Every child born into the world is guilty of original sin and possesses an evil nature which he inherited from Adam. By nature, and unless the grace of God is pleased to set aside the decree of nature, transgression must ultimately result in actual damnation. If an adult or infant is rescued from the doom of nature

(Eph. 2:1-8), God must decree to set aside the decree of nature! Sovereign gracers believe in election and predestination; we believe that a counter-decree of God reverses destiny and turns death into life, darkness into dawn, hopelessness into hope, Hell into Heaven.

If election is conditioned upon Divine foresight of repentance and faith as some teach, then infants cannot be the objects of sovereign election, because they are mentally and physically incapable of complying with these conditions. In my opinion this view of election puts little babies in Hell not a span long. But if election is unconditional as I believe, then infants are electable. He who denies that infants can be the subjects of election denies unconditional election. The election of infants is the strongest proof in all the Bible that election is unconditional.

Arminians charge that sovereign gracers teach that some non-elect infants die in their infancy and go to burn in the fires of Hell. This charge is completely false, for we believe infants are electable. We believe that all the elect, whether adults or infants, were chosen of God, redeemed by the Son, and shall be regenerated by the Holy Spirit. We further affirm that if non-elect infants did die as infants they would be justly damnable because of their guilt of original sin and their possession of a corrupt nature. But I emphatically deny that such is possible, for no reprobate infant can, or does, die in infancy. All those who die in infancy are elect infants. Of elect infants some dies in infancy and some grow up to maturity. Of the non-elect infants all come to maturity and become conscious sinners. This is what I believe the Bible teaches.

THIS VIEW IS LOGICAL

Please do not misunderstand me. I am not saying that dying infants are saved by death. Physical death no more saves an infant than it does an adult. But I believe that when an infant dies we have evidence that he or she is one of God's elect. Their departure has been arranged and superintended by the God of all grace. We must believe that He does all things well.

For punishment to be effective, the subject punished must be fully conscious of why he suffers. If he is unconscious, then the very end of punishment is defeated and justice is mocked. An infant is capable of suffering, but he is an unconscious sinner and incapable of understanding the reason for his suffering. If he goes to burn in the fires of Hell he would suffer but be ignorant of the reason for his sufferings. God would know that the infant suffers in Hell unacquainted with the reason

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WHAT HAPPENS TO

(Continued from page four)

its suffering. This would leave vine justice unsatisfied and defeat the very purpose God has in sending persons to Hell. Consequently, a reprobate infant cannot die in infancy for such would defeat the ends of Divine justice.

Those who teach the reprobation of infants have no higher notion of God than to believe that He will punish eternally little infants whose very condition entirely depended on Him. This would make our God no better than Moloch! You will remember that Moloch was that detestable Semitic deity honored by the sacrifice of children burnt in the fire. It would be strange indeed for God to condemn the children of Israel for casting their children into the fire (Lev. 18:21; 20:1-5) if He practices the same thing Himself.

We learn from Revelation 7:9 that the elect of God includes some out of all nations. How can this be being that the gospel has not been reached to all nations? Furthermore, how could infants believe it if reached unto them by men? If the dying infants of such nations are the elect of God, then truly God will save some out of all nations, a great multitude which no man can number.

Let me state my case clearly for all to understand. I believe that infants are both guilty and condemned, but that the dying infants are elected by the love of the Father, redeemed by the blood of Christ, and regenerated by the power of the Holy Spirit. The actual cause of salvation is not man's faith or repentance, but God's election. Men believe because they are the elect.

Campbellites say the infant is saved because he is sinless; the Unitarian because he is a child of the Creator; the Arminian because the atonement cancelled his sins; the sacramentarian because he was sprinkled with water in infancy; the sovereign gracers because he was the subject of electing love, redeeming blood, and regenerating grace.

No! No! I do not teach infant damnation. Rather, I believe all that the Scriptures say about man's need of redemption because of his depraved condition. Nevertheless, I teach that unconditional election by the Father conveys the infant the right to eternal life. The atonement of Christ took away the guilt of original sin. Regeneration by the Spirit changes the infant's nature to enjoy the eternal life to which he was chosen. Since infants are saved as all others, they can ascribe praise for their salvation to the adorable Trinity in the heavenly place.

I know of no better way to con-

clude this discourse than to cite the words of Bro. Alvah Hovey:

"Moreover, though the sacred writers say nothing in respect to the future condition of those who die in infancy, one can scarcely err in deriving from this silence a favorable conclusion. That no prophet or apostle, that no devout father or mother, should have expressed any solicitude as to those who die before they are able to discern good from evil, is exceedingly surprising, unless such solicitude was prevented by the Spirit of God. There are no instances of prayer for children taken away in infancy. The Savior nowhere teaches that they are in danger of being lost. We therefore heartily and confidently believe that they are redeemed by the blood of Christ and sanctified by His Spirit, so that when they enter the unseen world they will be found with the saints. Thus almost half of the human race is rescued from the ruin of the fall by the Saviour's grace. And to these must naturally be added all others who have been incapable of moral action in this life. As to religion, the idiot has no knowledge and no accountability more than the infant" (*Biblical Eschatology*, pp. 170-171, 1888 edition).

(Continued in the February issue)

CREATION

(Continued from page one)

tance of acquired characteristics or use inheritance, has been disproved by modern scientific experimentation. For example, at the turn of the century August Weismann tested Lamarck's beliefs by cutting off the tails of white mice when they were one day old. He did this for 57 generations and the 58th generation still had tails of normal length. In other words, Lamarck's idea was shown to be totally wrong. Nevertheless, Lamarck's principles continue to be accepted by modern evolutionists who believe that the giraffe's long neck evolved due to mutations influenced by the environment.

Scientific creationists propose a better explanation which is in total harmony with all the thousands of breeding experiments that have been performed. These experiments all support the belief that giraffes were created with long necks, and that living organisms only reproduce after their own kind. Genesis 1:24 demonstrates this harmony between the Bible and modern science: "And God said, Let the earth bring forth the living creature after his kind; cattle and creeping thing, and the beast of the earth after his kind: and it was so."

NAVAL ORANGES VERSES EVOLUTION

The naval orange is a mutation that shows evolution to be a hoax.

Since the normal function of the genes and reproductive processes op-

pose the view of evolution, the evolutionist is grasping at straws to save his sinking ship. The evolutionist of today proclaims that favorable mutations are responsible for the progressive stages of evolution. A mutation is a change in genetic make-up causing a new characteristic to appear which is outside the scope of the organism's usual variation, and which may be passed on to the next generation.

Evolutionists make much of their belief that under unusual new environmental conditions some mutations are advantageous. For example, the navel orange is a familiar muted variety of the orange that possesses no seeds. It makes for great eating pleasure because you do not have to worry about swallowing seeds. However, the navel orange, since it produces no seeds, is unable to reproduce.

Such catastrophic processes are certainly no evidence that existing forms of life evolved from lower forms of life because they were better able to survive. The navel orange mutation is advantageous to man but this orange variety definitely is lacking in its ability to survive. From the standpoint of man's appetite, this mutation in the orange is good, but from the orange's standpoint this mutation is bad because it cannot reproduce. In other words, this orange mutation does not make the organism better able to survive.

Other mutation studies conclude in a similar fashion. The navel orange and other muted forms show that evolution is a hoax.

MUTATIONS VERSES EVOLUTION

How would you like to be shot with 1000 bullets? Mutations are like bullets from a gun, and have harmful effects upon living organisms. The heredity factors in an organism are so finely balanced by the Creator that any change in the gene results in degenerative characteristics of already existing traits.

Radiation, such as X-rays, causes harmful effects upon the delicately balanced reproductive genes. For example, mutations formed as a result of World War II atomic bomb blasts show pitiful deformities but no beneficial change. Basic biology texts indicate that mutations remain highly undesirable since for 999 harmful mutations there may be only one that might not be harmful.

Evolution based on mutation theory is similar to a frog trying to hop to a rock and for each hop forward, the frog makes 999 hops backward—the frog never gets there! Mutations are random changes in highly organized systems and primarily result in degenerative characteristics. No verifiable scientific evidence exists to support the belief that evolution occurs through mutations.

Mutations may also be likened to the results of a bullet hitting an individual. The gun is shot 999 times and each time hits a man producing a harmful effect. The 1000th shot

skims across the tip of his finger and removes part of his fingernail. This last shot is beneficial because now the man does not have to clip the fingernail—the bullet did it for him! Unfortunately, he died from the other 999 harmful bullets and the only beneficial change therefore did him no good.

This example may seem trite; however, it is exactly what the evolutionists would have us swallow. Evolutionists seem to come to the conclusion that the last bullet was so beneficial that it resulted in a man better able to survive. Evolutionists forget that the other 999 bullets killed the man.

No, evolution cannot occur through mutations. Living organisms exist today because they were created by God.

VESTIGIAL ORGANS

Your tonsils were created to serve a function. However, evolutionists have claimed that the tonsils are useless remnants of some past animal stage in the evolution of man.

Most evolutionists assume that your body contains vestigial organs which are remnants of structures that deteriorated through disuse as man evolved from "lower" states. Historical evidence gives clear indication that many biologists use the term "vestigial organ" to avoid admitting their own ignorance regarding the function of organs.

Past evolutionists have gone so far as to list many organs as vestigial, i. e., without function, including the endocrine glands, thymus, thyroid, etc. We now know that the endocrine glands are important producers of hormones which are secreted directly into the blood; the thymus plays a part in protecting the body from disease; and the thyroid gland regulates metabolism. These examples should serve as warnings for all evolutionary speculations about so-called vestigial organs. It should be obvious that just because a function for an organ is unknown, we cannot conclude that the organ lacks a function.

About fifty years ago a doctor came to the small town of Springfield, Kentucky, with the announcement that he would remove tonsils at low cost for all desiring this service. At this time in history, it was thought that tonsils were vestigial organs. The local town's-people flocked to have their tonsils removed. My mother recalls that she had her tonsils removed at this time. Today we realize that the tonsils are a first line body defense against disease and should be removed only when the health of the individual is endangered.

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

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CREATION

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CREATIONISM AND YOUR TAIL-BONE

Does man really have a tail-bone? Modern evolutionists list the coccyx as the remnant of a tail that man supposedly dropped off as he evolved from ape-like ancestors. Charles Darwin considered man's tail-bone to demonstrate the supposed evolution of man from ape.

The coccyx is the fused bone at the end of the spine, and is often referred to as the "tail-bone." It is true that the coccyx does protrude in the human embryo and looks something like a tail. However, instead of being the remains of an evolutionary stage, the coccyx is the place of attachment for specific muscles. The coccyx and attached muscles permit us to sit in comfort. A deformed coccyx generally results in back trouble. Structural analysis of the coccyx reveals its function as the point of origin of some of the smaller muscles in the pelvic floor.

Sometimes, injuries have occurred in the development of a human embryo which have caused the coccyx to be abnormally developed giving the suggestion of a tail. This does not imply that men had tailed ancestors any more than two-headed calves imply that modern cattle are descended from two-headed cattle.

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

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

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ACCOUNTABILITY

(Continued from page one)

well in Deuteronomy 1:39; John 9:39,41, properly interpreted, address this kind of mental blindness. This principle would apply as well to the native imbecile. The point at which each child reaches a level of moral awareness varies.

This description has long been used to explain a major Baptist tenet refuting infant baptism:

1. Alanus, who died in 1203 A. D. denounced the Waldensians for believing: "baptism avails nothing before years of discretion are reached."

2. Moneta, writing before 1240 A. D. charged that the Waldensians: "maintained the nullity of the baptism, and affirm that no one can be saved before attaining the age of reason."

3. The Formula of Concord, dated 1576 A. D. in identifying "Anabaptist articles which can not be endured" stated in Article IV: "That infants not baptized are not sinners before God, but just and innocent, and

in this innocence, when they have not as yet the use of reason, may, without baptism (of which, to wit, in the opinion of the Anabaptists, they have no need), attain unto salvation." And in Article V: "That infants ought not to be baptized until they attain the use of reason, and are themselves to profess their faith."

Misconceptions surrounding the "age of accountability" ought to be denied. Properly understood, it does not deny total depravity or any of the doctrines of grace. No one apart from the gracious, regenerative work of the Holy Spirit is "able" to repent and believe. The issue is moral awareness, not moral ability.

This status has been described by J. R. Graves.: Writing in *Old Landmarkism*, page 46, he notes, "Baptism was designed to be a profession of our faith; but infants are unable to exercise or profess faith, and unregenerate persons do not. Baptism is designed to be the answer of a good conscience toward God, but an infant has no conscience."

Criticism of the words used by others is easy enough. Finding other words to describe the issue may prove more difficult. Whatever, it does no good to deny the issue exists.

The second, but related, issue is that of infant salvation. John Bunyan's editor, in Volume 2, page 710, correctly reads Bunyan to agree with: "Nearly all Protestants (who) agree as to the salvation of infants dying in their infancy - Toplady and the Calvinists on the ground of their being in the covenant of grace; . . . Holy Scripture appears to settle this question very satisfactorily by requiring childlike docility as a preparation for the Spirit's working. The language of the Saviour is, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God,' Luke XVIII:16 . . . 'it is not the will of your Father which is in heaven that one of these little ones should perish,' Mat. XVIII:14."

W. A. Jarrell in *Baptist Church Perpetuity*, page 193 emphasized that: "The Anabaptists had no sympathy with the doctrine of infant damnation. They denied that baptism is necessary for salvation and maintained that infants are saved without baptism and by the blood of Christ." (*Schaff's Teaching of the Twelve Apostles*, page 56) As infants thus appear to need the 'blood of Christ' it thus appears that these Anabaptists believe that infants are depraved, a belief clearly demanded by the Scriptures and maintained by all well instructed Baptists."

D. B. Ray in *Baptist Succession*, page 22: "Bible Baptists believe and hold that all unconscious babes, dying in infancy, are saved through the atonement provided in the death of Christ. Unconscious infants are not subjects of gospel address."

In Volume 7, Sermon number 411 of the *Metropolitan Tabernacle Pulpit*, Charles Spurgeon masterfully

states his position that all infants who die in infancy are elect. He even interprets Gill and Calvin to agree with that position.

A. H. Strong on page 661 of his *Systematic Theology*, remarks that "(infants) are the objects of special divine compassion and care, and through the grace of Christ are certain of salvation."

Thomas Armitage in his history on page 69, concluding from his study of Scripture and Baptist History says, "With this display of Christ's love to little children, it is simply heathenish and horrible to suppose that deceased babies miss heaven under any circumstances."

A more contemporary Baptist, T. P. Simmons in his systematic theology argues: "The fact that human responsibility is dependent on knowledge explains why dying infants and native imbeciles will be saved. They are mentally blind to the principles of righteousness, and therefore are not responsible." (page 178)

Other scholars could be listed, some Baptists, some that are not. Nevertheless the point is made that reputable Baptists have always held to the doctrine of infant salvation: Infant Salvation based of course on the elective purposes of God and the redemptive work of the Lord Jesus Christ.

To speculate about the status of infants beyond the "age of accountability" is simply begging the question. Once a child is morally aware, he is no longer an element in this part of God's economy. To stretch this label and somehow apply it to the heathen in other lands obviously misses the clear teaching of Romans 1, 2, and 3. The heathen are guilty of rejecting the witness of conscience and creation.

The issue of infants dying in infancy is without doubt a very emotional one. An emotional appeal has here been avoided. The Scriptural and historical indications are that it is credible to expect the salvation of all those who die in infancy. Therefore, it is reasonable to use such a term as "age of accountability" to describe the relationship of children as they approach the point of moral awareness in our evangelism toward them.

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INFANT SALVATION

(Continued from page one)

Then came the question about her child, it was dead at home, and the enquiry would renew her griefs, "Is it well with the child?" Yet she said, "It is well." perhaps so answering because she had a faith that soon it should be restored to her, and that its temporary absence was well; or I think rather because she was persuaded that whatever might have become of its spirit, it was safe in the keeping of God, happy beneath the shadow of His wings. Therefore, not fearing that it was lost, having no suspicion whatever

that it was cast away from the place of bliss--for that suspicion would have quite prevented her giving such answer--she said "Yes, the child is dead, but 'it is well'."

Now, let every mother and father here present know assuredly that it is well with the child, if God hath taken it away from you in its infant days. You never heard its declaration of faith--it was not capable of such a thing--it was not baptized in to the Lord Jesus Christ, not buried with Him in baptism; it was not capable of giving that "answer of a good conscience towards God;" nevertheless, you may rest assured that it is well with the child, well in a higher and a better sense than it is well with yourselves; well without limitation, well without exception, well infinitely, "well" eternally.

Perhaps you will say, "What reasons have we for believing that it is well with the child?" Before I enter upon that I would make one observation. It has been wickedly, lyingly, and slanderously said of Calvinists, that we believe that some little children perish. Those who make the accusation know that their charge is false. I cannot even dare to hope, though I would wish to do so that they ignorantly misrepresent us. They wickedly repeat what has been denied a thousand times, what they know is not true. In Calvin's advice to Knox, he interprets the second commandment, "showing mercy unto thousands of them that love me," as referring to generations, and hence he seems to teach that infants who have had pious ancestors, no matter how remotely, dying as infants are saved. This would certainly take in the whole race.

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INFANT SALVATION

(Continued from page six)

As for modern Calvinists, I know of no exception, but we all hope and believe that all persons dying in infancy are elect. Dr. Gill, who has been looked upon in late times as being a very standard of Calvinism, not to say of ultra-Calvinism, himself never hints for a moment the supposition that any infant has perished, but affirms of it that it is a dark and mysterious subject, but that it is his belief, and he thinks he has Scripture to warrant it, that they who have fallen asleep in infancy have not perished, but have been numbered with the chosen of God, and so have entered into eternal rest. We have never taught the contrary, and when the charge is brought, I repudiate it and say, "You may have said so, we never did, and you know we never did. If you dare to repeat the slander again, let the lie stand in scarlet on your very cheek if you be capable of a blush." We have never dreamed of such a thing. With very few and rare exceptions, so rare that I never heard of them except from the lips of slanderers, we have never imagined that infants dying as infants have perished, but we have believed that they enter into the paradise of God.

First, then, this morning, I shall endeavour to explain the way in which we believe infants are saved; secondly, give reasons for so believing; and then, thirdly, seek to bring out a practical use of the subject.

First of all, the way in which we believe infants to be saved.

Some ground the idea of the eternal blessedness of the infant upon its innocence. We do no such thing; we believe that the infant fell in the first Adam, "for in Adam all died." All Adam's posterity, whether infant or adult, were represented by him---he stood for them all, and when he fell, he fell for them all. There was no exception made at all in the covenant of works made with Adam as to infants dying; and inasmuch as they were included in Adam, though they have not sinned after the similitude of Adam's transgression, they have original guilt. They are "born in sin and shapen in iniquity; in sin do their mothers conceive them;" so saith David of himself, and (by inference) of the whole human race.

If they be saved, we believe it is not because of any natural innocence. They enter Heaven by the very same way that we do; they are received in the name of Christ. "Other foundation can no man lay than that which is laid," and I do not think nor dream that there is a different foundation for the infant than that which is laid for the adult.

And equally is it far from our minds to believe that infants go to Heaven through baptism---not to say, in the first place, that we believe infant sprinkling to be a human and carnal invention, an addition to the Word of God, and therefore wicked

and injurious. When we reflect that it is rendered into something worse than superstition by being accompanied with falsehood, when children are taught that in their baptism they are made the children of God, and inheritors of the kingdom of Heaven, which is as base a lie as ever was forged in Hell, or uttered beneath the copes of Heaven; our spirit sinks at the fearful errors which have crept into the Church, through the one little door of infant sprinkling. No; children are not saved because they are baptized, for if so, the Puseyite is quite right in refusing to bury our little children if they die unbaptized.

Yes, the barbarian is quite right in driving the parent, as he does to this day, from the churchyard of his own national Church, and telling him that his child may rot above-ground, and that it shall not be buried except it be at the dead of night, because the superstitious drops have never fallen on its brow. He is right enough if that baptism made the child a Christian, and if that child could not be saved without it. But a thing so revolting to feeling, is at once to be eschewed by Christian men. The child is saved, if snatched away by death as we are, on another ground than that of rites and ceremonies, and the will of man.

On what ground, then, do we believe the child to be saved? We believe it to be as lost as the rest of mankind, and as truly condemned by the sentence which said, "In the day that thou eatest thereof thou shalt surely die."

It is saved because it is elect. In the compass of election, in the Lamb's Book of Life, we believe there shall be found written millions of souls who are only shown on earth, and then stretch their wings for Heaven.

They are saved, too, because they were redeemed by the precious blood of Jesus Christ. He who shed His blood for all His people, bought them with the same price with which He redeemed their parents, and therefore are saved because Christ was sponsor for them, and suffered in their room and stead.

They are saved, again, not without regeneration, for "except a man"---the text does not mean an adult man, but a person, a being of the human race---"except a man be born again, he cannot see the kingdom of God." No doubt, in some mysterious manner the Spirit of God regenerates the infant soul, and it enters into glory made meet to be a partaker of the inheritance of the saints in light. That this is possible is proved from Scripture instances. John the Baptist was filled with the Holy Ghost from his mother's womb. We read of Jeremiah also, that the same had occurred to him; and of Samuel we find that while yet a babe the Lord called him.

We believe, therefore, that even before the intellect can work, God, who worketh not by the will of man, nor by blood, but by the mys-

terious agency of his Holy Spirit, creates the infant soul a new creature in Christ Jesus, and then it enters into the "rest which remaineth for the people of God." By election, by redemption, by regeneration, the child enters into glory, by the self-same door by which every believer in Christ Jesus hopes to enter, and in no other way. If we could not suppose that children could be saved in the same way as adults, if it would be necessary to suppose that God's justice must be infringed, or that his plan of salvation must be altered to suit their cases, then we should be in doubt; but we can see that with the same appliances, by the same plan, on precisely the same grounds, and through the same agencies, the infant soul can behold the Saviour's face in glory everlasting, and therefore we are at ease upon the matter.

II

This brings me now to note the reasons why we thus think infants are saved.

First, we ground our conviction very much upon the goodness of the nature of God. We say that the opposite doctrine that some infants perish and are lost, is altogether repugnant to the idea which we have of Him whose name is love. If we had a God whose name was Moloch, if God were an arbitrary tyrant, without benevolence or grace, we could suppose some infants being cast into Hell; but our God who heareth the young ravens when they cry, certainly will find no delight in the shrieks and cries of infants cast away from His presence. We read of Him that He is so tender, that He careth for oxen, that He would not have the mouth of the ox muzzled, that treadeth out the corn. Nay, He careth for the bird upon the nest, and would not have the mother bird killed while sitting upon its nest with its little ones. He made ordinances and commands even for irrational creatures. He finds food for the most loathsome animal, nor does He neglect the worm any more than the angel, and shall we believe with such universal goodness as this, that He would cast away the infant soul?

I say it would be clean contrary to all that we have ever read or ever believed of Him, that our faith would stagger before a revelation which should display a fact so singularly exceptional to the tenor of His other deeds. We have learned humbly to submit our judgments to His will, and we dare not criticise or accuse the Lord of All; we believe Him to be just, let Him do as He may, and therefore, whatever He might reveal we would accept; but He never has, and I think He never will require of us so desperate a stretch of faith as to see goodness in the eternal misery of an infant cast into Hell.

You remember when Jonah---petulant, quick-tempered Jonah---would have Nineveh perish, God gave it as the reason why Nineveh should not be destroyed, that there were in it more than six score thousand in-

fants,---persons, he said, who knew not their right hand from their left. If he spared Nineveh that their mortal life might be spared, think you that their immortal souls shall be needlessly cast away? I only put it to your own reason. It is not a case where we need much argument. Would your God cast away an infant? If yours could, I am happy to say He is not the God that I adore.

Again, we think it would be inconsistent utterly with the known character of our Lord Jesus Christ. When His disciples put away the little children whom their anxious mothers brought to Him, Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven," by which He taught, as John Newton very properly says, that such as these made up a very great part of the kingdom of Heaven. And when we consider that upon the best statistics it is calculated that more than one third of the human race die in infancy, and probably if we take into calculation those districts where infanticide prevails, as in heathen countries, such as China and the like, perhaps one half of the population of the world die before they reach adult years,---the saying of the Saviour derives great force indeed, "Of such is the kingdom of heaven."

BIBLE COMMENTARY

By John Gill

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If some remind me that the kingdom of Heaven means the dispensation of grace on earth, I answer, yes, it does, and it means the same dispensation in Heaven too; for while part of the kingdom of Heaven is on earth in the church, since the Church is always one, that other part of the Church which is above is also the kingdom of Heaven. We know this text is constantly used as a proof of baptism, but in the first place, Christ did not baptize them, for "Jesus Christ baptized not;" in the second place, His disciples did not baptize them, for they withstood their coming and would have driven them away. Then if Jesus did not, and His disciples did not, who did? It has no more to do with baptism than with circumcision. There is not the slightest allusion to baptism in the text, or in the context; and I can prove the circumcision of infants from it with quite as fair logic as others attempt to prove infant baptism.

However, it does prove this, that infants compose a great part of the family of Christ, and that Jesus Christ is known to have had a love and amiableness towards the little

(Continued on page ten)

The Berea Baptist Banner Forum

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South Point, Ohio 45680

What should Christians try to do about secular humanism in our public schools? Should we work to establish Christian schools, or send our children to Christian schools? ---Ohio



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From these questions, I assume the questioner understands the vast differences between the philosophies underlying Christian schools and the humanistic approach to the education of the pupil. For the benefit of some who may need to know more, I think it can be stated simply:

The ideal, in Christian education, is to make all learning God-centered. The humanistic approach is to make all learning man-centered or human-being centered. In one, God is paramount; in the other, the pupil is paramount. In Christian education, whether God is directly addressed or not, yet the Supreme Being is recognized and the learner is taught to be a responsible creature.

Humanistic education has no place for a God as Creator. Man is the important concept. The philosophy infers that man is his own creator, and he can be whatever he wants to be, if willing to pay the right price as a learner.

The military slogan: "Be all you can be" may be interpreted two ways philosophically.

The secular humanists would say, "Be all you can be" with human strength alone, for there is no divine help, since there is no God.

The Christian educator would say, "Be all you can be" with human strength authorized and enabled by divine assistance.

Christian education is Theistic. Secular humanism is Atheistic.

In the field of creativity, the verbal battle rages between those who hold to the theory of evolution and those who hold to the Genesis account of creation.

Some oppose the Bible account of creation having a place in the secular schools on religious grounds. On the same ground, the humanistic view of evolution as the cause of the existence of all things, including man, would also have to be excluded. The courts have ruled that "secular humanism" is a religion. Therefore, teaching of the two concepts should stand or fall together in the public schools of America. Both are legally ruled religious beliefs.

Though I have taught in the public schools for over twenty years, yet, I still like the existence of Christian schools. Humanism, more and more,

dominates our public schools. May schools continue to be organized and supported who teach students, based upon the philosophy of Christian education.

Many Christian educators, both men and women, still teach in our public schools. They need our prayers and support as parents and friends.

E. D. STRICKLAND



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Public schools have undergone a multiplicity of change since I was a student in the public school system. Secular humanism has invaded all of our institutions of higher learning, it would seem, and becomes stronger with each new generation. When the biblical account of creation is rejected and replaced with human theories; the result is humanism. When God's sovereignty is denied and human will put to the place of pre-eminence; we can expect secular humanism. Humanism grows in strength when God's Word is not given its rightful place in private and public life.

I don't know whether we will ever be able to stem the rising tide of secular humanism in our public schools. So long as the governmental structure and our educators fail to take positive steps to remove the obstacles to Christian teaching in the public school system; secular humanism will continue to flourish. The only thing I know to do is for every Christian to actively participate in letting our views be constantly kept before those in authority, and pray that God would enable them to see the truth. We should also ask God to forgive us, for by forsaking much of what God has commanded, we have made a contribution to this awful monster called "humanism."

I believe there will always be a need for a public school system in our country, and I could cite several reasons why I believe this to be true, which I will not go into at this time. However I believe that Christians could do a much more effective job through involvement in their local school systems about what is being taught, and through a diligent teaching of God's Word in our homes and churches.

Christian schools are becoming

more numerous throughout the land, and a real Christian school offers advantages taken away in public schools. However I don't believe that a Christian school should be satisfied to be substandard. To be a real Christian school certain requirements must be met. Are the instructors true Bible believers? Does the school offer the kinds of courses which the students need to receive a good education? Does the school prepare the students to be competitive in the job market? Are the teachers qualified to offer proper instruction? There is no doubt that some of those in the public school system are not qualified to fill their position, but no Christian school should be satisfied to offer anything but the very best in education. Christian teaching is the major concern, but other aspects of an education must also be considered.

It must be the decision of each individual Christian as to the type of school that their children are enrolled in. I have seen many fine Christian men and women who have never attended any school but one of the public school institutions. I have also met many fine Christians who attended what we call Christian schools. It is my conviction that God is the One who makes the difference in one's life. He alone can reveal spiritual truth to man, but He holds us responsible to make every effort to keep the truth before ourselves and our children.

JIMMIE B. DAVIS



JAMES GREEN
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We are very limited as to what we can do about humanism in our public schools. However, there are some things which we can do. First, you should become thoroughly familiar with what humanism is and the issues which are involved therein. Familiarize yourself with the textbooks used in your schools and be able to point out their blatant humanistic teaching that is destructive to morality and character building. Then, discuss these with friends and acquaintances. Bring up these issues, in a calm Christian manner, at P. T. A. Meetings, School Board meetings, etc.

Second, you can pray for those in authority. Pray that God will open

the eyes of those in government from the President and legislators all the way down to the local school board and school administrators. Pray for their salvation and that God would open their eyes to see the need for teaching strong moral principles.

Also, you can inform yourselves as to the position taken on these issues by candidates running for public office, from school board to president, and refuse to vote for those who hold and promote humanistic principles. One of the reasons we have this problem is that for too long we have gone into the voting booth more concerned with our Pocket-book than with vital moral principles. The result being the election of people to office who have sold us out morally. There is nothing wrong with God's people working to elect good men to public office, yea, it is our Christian responsibility to promote good government at all levels.

Now to deal with the question regarding Christian schools. I strongly favor the concept of Christian schools operated under the authority of local New Testament churches. This seems to me to be the best system of educating our youth. It provides two advantages over the public school system. First, Christian schools have been proven to provide a higher quality of education, and second, the Christian school provides additional Christian training needed by our children, which, because of their very nature the public schools cannot give.

JAMES GREEN



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"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

The problem in our public schools did not happen over night. Much of it started with Horace Mann, he introduced a system of education supported and controlled by the state. He was an avowed Unitarian and believed in the goodness of man. He denied the supernatural in Christianity and believed that man is capable of development morally and religiously through education.

No one could see the far-reaching effect of education under control of the state. The sad truth is many parents have never realized the condition of our present educational system. We have been brain washed by intellectual humanists. Some parents are not aware and could care less about the present condition in our public schools. One possible improvement would be to change textbooks.

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

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Could it be that Peter and the servant of the high priest, whose ear Peter cut off had warmed by the same fire together the night our Lord was tried? ---Alabama



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Since I know of no Scriptural or historical record that answers this question, any answer which I might give would be pure speculation. While I know of nothing which would have prevented the high priest's servant from warming by the same fire as did Peter, neither do I know of any evidence which indicates that he did so. Hence, I must admit that I can shed no light on this subject.

JAMES GREEN



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The record of where Peter cut off the ear of Malchus, the high priest's servant, is found in Matt. 26:51; Mark 14:47; Luke 22:50, and John 18:10.

So far as I know there is no Scripture which states specifically that Peter and Malchus warmed themselves together around the fire, but it is highly possible that they did. In John 18:18 we read: "And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself." The servants are not mentioned by name so there is no way to positively say Malchus was present. In verse 26 it is said: "One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?" This verse informs us that one related to Malchus was present around the fire; but no reference is made to the one whose ear had been cut off by Peter being there.

The wound Malchus received would not have prevented him from being present, for we read in Luke 22:51 that Jesus "touched his ear, and healed him." I believe the fact of his healing was such that he suffered no ill-effects, and could have

very well entered into the hall with the other servants. However I will not know for sure until I see Peter up there in Heaven and ask him about it.

JIMMIE B. DAVIS



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Here we have four different persons referred to in the question. Peter is the disciple who denied his Lord (John 18:17). The servant is Malchus (John 18:10). The high priest is Caiaphas (John 18:13). The Lord is Jesus of Nazareth (John 18:5).

Let the Scriptures in John, chapter 18, give the account.

"Jesus therefore knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he" (John 18:4-5).

"Then Simon Peter having a sword drew it and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus" (John 18:10).

"And Simon Peter followed Jesus, . . . But Peter stood at the door. . . Then saith the damsel that kept the door unto Peter, art not thou also one of this man's disciples? He saith, I am not. And the servants and officers stood there, who had made a fire of coals; for it was cold, and they warmed themselves; and Peter stood with them and warmed himself" (John 18:15-18).

"And Simon Peter stood and warmed himself. They said, therefore, unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again; and immediately the cock crew" (John 18:25-27).

We might refer back to two verses quoted here to find an answer to the question asked in the beginning. In verse 10, is the high priest's servant, Malchus, whose ear was severed by Peter. Verse 18, tells us there are servants and officers, along with Peter, warming at the fire. The reference to servants in this verse, does not name Malchus, nor does it give any per-

sonal names. If Malchus in verse 10 is one of the servant's mentioned in verse 18, then indeed, the question is answered positively.

E. D. STRICKLAND



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"And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself" (John 18:18).

The high priest was Caiaphas according to John 18:24. One of his servants was named Malchus for John said, "Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus" (John 18:10). Jesus healed the ear of Malchus and rebuked Peter for using the sword.

When the officers took Jesus to the high priest for questioning, John went into the palace of the high priest. The Apostle Peter remained without until John asked the damsel that kept the door to let him enter. The servants and officers made a fire of coals and warmed themselves. Peter warmed himself by the same fire. He denied the Lord when the damsel said, "Art not thou also one of this man's disciples" (John 18:17). The answer to the question is found in verse 25 and 26, "And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him."

It is evident from these verses that Peter and Malchus warmed at the same fire.

HAROLD J. HARVEY

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Forum

(Continued from page eight)

I am impressed by the Institute for Creation Research providing textbooks teaching the biblical creation. Not all parents would be in favor of

a change of textbooks. Even many Baptist people are very hostile to any type of religious education. I doubt if much would be accomplished with new textbooks in the hands of humanistic teachers. We have been fortunate to have had a generation of older teachers that feared God. We now have a younger generation of teachers that give allegiance to their humanistic peers. By Christian standards, the public school system is a complete failure. It will continue to be disgusting to the born-again believer.

The Christian Day School is the only answer to the problem for Christian people. Baptists in the main have been very belligerent concerning Christian education for our children. We have sacrificed our children because of ignorance and the almighty dollar. We fully recognize that God is sovereign, but we must also acknowledge that we are responsible for our children, both the temporal and spiritual. We have failed to acknowledge our failure and continue to procrastinate. Independent Baptists have failed and we continue to see the results of our neglect. Our forefathers knew the importance of educating their children. We have criticized other denominational schools. They are in error doctrinally, but they have been concerned enough to train their children. We have failed in this respect and wonder what is wrong with our children that go the way of the world.

I fully understand that Christianity cannot be legislated. We must realize that the public school system has drastically changed in the last fifty years. The public school is serving as an outlet for winning converts to humanism. The best policy for parents of public school children is to learn firsthand what is happening to public education, then make an exodus. One example of Christian schools is the Mennonites. They are under the direct control of the various congregations and are financed by freewill offerings and tuition from the members of their various churches. They are not concerned about the financial burden because they realize the true value of their children. How much do you value the life of your children and grandchildren?

HAROLD J. HARVEY

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INFANT SALVATION

(Continued from page seven)

ones. When they shouted in the temple, "Hosanna!" did He rebuke them? No; but rejoiced in their boyish shouts. "Out of the mouths of babes and sucklings hath God ordained strength," and does not that text seem to say that in Heaven there shall be "Perfect praise" rendered to God by multitudes of cherubs who were here on earth—your little ones fondled in your bosom—and then suddenly snatched away to Heaven.

I could not believe it of Jesus, that He would say to little children, "Depart, ye accursed, into everlasting fire in Hell!" I cannot conceive it possible of Him as the loving and tender one, that when He shall sit to judge all nations, He should put the little ones on the left hand, and should banish them forever from His presence. Could He address them, and say to them, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; sick, and in prison, and ye visited me not?" How could they do it? And if the main reason of damnation lie in sins of omission like these, which it was not possible for them to commit, for want of power to perform the duty, how, then, shall he condemn and cast them away?

Furthermore, we think that the ways of grace, if we consider them, render it highly improbable, not to say impossible, that an infant soul should be destroyed. What saith Scripture? "Where sin abounded, grace did much more abound." Such a thing as this could not be said of an infant cast away. We know that God is so abundantly gracious that such expressions as the "unsearchable riches of Christ," "God who is rich in mercy," "A God full of compassion," "The exceeding riches of his grace," and the like, are truly applicable without exaggeration or hyperbole. We know that He is good to all, and His tender mercies are over all His works, and that in grace He is able to do "exceeding abundantly above what we can ask or even think."

The grace of God has sought out in the world the greatest sinners. It has not passed by the vilest of the vile. He who called himself the chief of sinners was a partaker of the love of Christ. All manner of sin and of blasphemy have been forgiven unto man. He has been able to save unto the uttermost them that come unto God by Christ, and does it seem consistent with such grace as this that it should pass by the myriads upon myriads of little ones, who wear the image of the earthly Adam, and never stamp upon them the image of the heavenly? I cannot conceive such a thing. He that has tasted, and felt, and handled the grace of God, will, I think, shrink instinctively from any other doctrine than this, that infants dying such, are most assuredly saved.

Once again, one of the strongest in-

ferential arguments is to be found in the fact that Scripture positively states that *the number of saved souls at the last will be very great*. In the Revelation we read of a number that no man can number. The Psalmist speaks of them as numerous as dew drops from the womb of the morning. Many passages give to Abraham, as the father of the faithful, a seed as many as the stars of Heaven, or as the sand on the sea shore. Christ is to see of the travail of His soul and be satisfied; surely it is not a little that will satisfy Him. The virtue of the precious redemption involves a great host who were redeemed. All Scripture seems to teach that Heaven will not be a narrow world, that its population will not be like a handful gleaned out of a vintage, but that Christ shall be glorified by ten thousand times ten thousand, whom He hath redeemed with His blood.

Now where are they to come from? How small a part of the map could be called Christian! Look at it. Out of that part which could be called Christian, how small a portion of them would bear the name of believer! How few could be said to have even a nominal attachment to the Church of Christ? Out of this, how many are hypocrites, and know not the truth! I do not see it possible, unless the millenium age should soon come, and then far exceed a thousand years; I do not see how it is possible that so vast a number should enter Heaven, unless it be on the supposition that infant souls constitute the great majority. It is a sweet belief to my own mind that there will be more saved than lost, for in all things Christ is to have the pre-eminence, and why not in this? It was the thought of a great divine that perhaps at the last the number of the lost would not bear a greater proportion to the number of the saved, than do the number of criminals in gaols to those who are abroad in a properly-conducted state. I hope it may be found to be so.

At any rate, it is not my business to be asking, "Lord, are there few that shall be saved?" The gate is strait, but the Lord knows how to bring thousands through it without making it any wider, and we ought not to seek to shut any out by seeking to make it narrower. Oh! I do know that Christ will have the victory, and that as He is followed by streaming hosts, the black prince of Hell will never be able to count so many followers in his dreary train as Christ in His resplendent triumph. And if so, we *must* have the children saved; yea, brethren, if not so, we *must have them*, because we feel anyhow they must be numbered with the blessed, and dwell with Christ hereafter.

Now for one or two *incidental matters which occur in Scripture*, which seem to throw a little light also on the subject. You have not forgotten the case of David. His child by Bathsheba was to die as a punishment for the father's offence. David

prayed, and fasted, and vexed his soul; at last they tell him the child is dead. He fasted no more, but he said, "I shall go to him, he shall not return to me."

Now, where did David expect to go to? Why, to Heaven surely. Then his child must have been there, for he said, "I shall go to him." I do not hear him say the same of Absalom. He did not stand over his corpse, and say, "I shall go to him;" he had no hope for that rebellious son. Over this child it was not—"O my son! would to God I had died for thee!" No, he could let this babe go with perfect confidence, for he said, "I shall go to him." "I know," he might have said, "that He hath made with me an everlasting covenant, ordered in all things and sure, and when I walk through the valley of the shadow of death I shall fear no evil, for He is with me; I shall go to my child, and in Heaven we shall be re-united with each other."

You remember, too, those instances which I have already quoted, where children are said to have been sanctified from the womb. It casts this light upon the subject, it shows it not to be impossible that a child should be a partaker of grace while yet a babe. Then you have the passage, "Out of the mouths of babes and sucklings he hath perfected praise." The coming out of Egypt was a type of the redemption of the chosen seed, and you know that in that case the little ones were to go forth; nay, not even a hoof was to be left behind. Why not children in the greater deliverance to join in the song of Moses and of the Lamb?

And there is a passage in Ezekiel, for where we have but little, we must pick up even the crumbs, and do as our Master did—gather up the fragments that nothing be lost—there is a passage in Ezekiel, sixteenth chapter, twenty-first verse, where God is censuring His people for having given up their little infants to Moloch, having caused them to pass through the fire, and He says of these little ones, "Thou hast slain my children, and delivered them to cause them to pass through the fire;" so, then, they were God's children; those little ones who died in the red-hot arms of Moloch while babes, God calls "my children." We may, therefore, believe concerning all those who have fallen asleep in these early days of life, that Jesus said of them, "These are my children," and that He now today, while He leads His sheep unto living fountains of water, does not forget still to carry out His own injunction, "Feed my lambs." Yea, today even He carrieth "the lambs in his bosom," and even before the eternal throne He is not ashamed to say, "Behold I and the children whom thou hast given me."

There is another passage in Scripture which I think may be used. In the first chapter of Deuteronomy there had been a threatening pronounced upon the children of Israel in the wilderness, that, with the exception of Caleb and Joshua, they

should never see the promised land; nevertheless, it is added, "Your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it."

To you, fathers and mothers, who fear not God, who live and die unbelieving, I would say, your unbelief cannot shut your children out of Heaven, and I bless God for that. While you cannot lay hold on that text which says, "The promise is unto us and our children, even to as many as the Lord our God shall call," yet inasmuch as the sin of the generation in the wilderness did not shut the next generation out of Canaan, but they did surely enter in, so the sin of unbelieving parents shall not necessarily be the ruin of their children, but they shall still, through God's sovereign grace, and His overflowing mercy, be made partakers of the rest which He hath reserved for His people.

Understand that this morning I have not made a distinction between the children of godly and ungodly parents. If they die in infancy, I do not mind who is their father nor who their mother is, they are saved; I do not even endorse the theory of a good Presbyterian minister who supposes that the children of godly parents will have a better place in Heaven than those who happen to be sprung from ungodly ones. I do not believe in any such thing. I am not certain that there are any degrees in Heaven at all; and even if there were, I am not clear that even that would prove our children to have any higher rights than others. All of them without exception, from whose-soever loins they may have sprung, will, we believe, not by baptism, not by their parents' faith, but simply as we are all saved through the election of God, through the precious blood of Christ, through the regenerating influence of the Holy Spirit, attain to glory and immortality, and wear the image of the heavenly as they have worn the image of the earthy.

(Continued in the February issue)

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Missionary News

Dear Pastor and Church,

In June of 1983 we felt the need to do mission work in Effingham, Illinois, which is about forty miles from here. We called Brother Irving Cummins, who at that time was a member of the Home Baptist Church, Mt. Morris, Michigan, to be our missionary. By the Lord's leadership he accepted the call and moved with his family on the field in August of 1983.

On September 1st of 1983 the Salem Baptist Mission was started in the home of Ken and Joyce Gullett, members of the mission. The mission now has an old church building in the city of Effingham to meet in.

During the past fourteen months Brother Cummins has been a very dedicated missionary. He and his wife do weekly door to door visiting in the city and are beginning to see some results with visitors each Sunday of the past five weeks. The mission has a lady who has come regular since January and her husband since July.

We are sending this letter to see if any church would be led of the Lord to help support Brother Cummins. We do as much as possible to help support him, and he receives regular support from ten other churches averaging \$526.00 a month falling far short of meeting his needs. Brother Cummins has tried desperately during the past fourteen months to get employment with three short periods of employment totaling thirteen weeks, the longest being six weeks. We feel Brother Cummins could be a much more effective missionary if he received enough support to do mission work full time and not have to spend the biggest part of each week looking for employment.

Some of the Cummins' special needs are a balance of about \$3,000 in hospital and doctor bills from when their daughter was born a year ago. They also have a propane gas bill of \$109.00 that must be paid before they can buy more fuel for this winter.

If any church would want Brother Cummins to come and present the Mission work to their church his address is RR 1, Box 58, Effingham, Illinois 62401, phone (217) 536-6792. We are sure the Lord would richly bless you if you are led to help in this mission work.

In His marvelous grace,
Mike Swisher
Church Clerk

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Dear Supporters,

Greetings in the name of our Lord and Savior, Jesus! Grace and peace be unto you.

You have just received a report from the Lord's field of labor in St.

Louis, Missouri -- Landmark Baptist Church, Victor L. Brooks, pastor. This dear brother in Christ and his precious family are laboring together mightily in the Lord to build up His church in St. Louis. Jesus said: "Upon this Rock I will build my church" and Paul said: "but let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

Just as Paul was very conscientious about the manner in which he built a church because of the Holy Foundation upon which he built, so Bro. Brooks fashions his conscience around this Holy truth. He is truly one of the most conscientious missionaries on the field. Upon meeting Bro. Brooks and allowing him to share his work with you, you will go away praising the Lord for His work of grace in the lives of Bro. Brooks and his family.

Thank you for your support of the work in St. Louis, Missouri and their pastor, missionary Victor L. Brooks. We at Sovereign Grace Baptist Church of East Moline, Illinois are always excited about one of our Lord's missionaries, especially Victor Brooks, whom the Lord has privileged us to endorse and send to Missouri.

We pray that God's work goes well where you labor for Him. Stay missionary-minded and supportive of them and God in His time will bless richly, as you well know.

By His Grace,
Sovereign Grace Baptist Church
of East Moline, Illinois
Charles L. Empey, pastor

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MISSIONARY
GARY O. HOWARD

November Report

Dear Brethren:

In the endearment of Christ our Lord and Master I pray this note will find you and His congregation at South Point enjoying good services and fulfillment of God's blessing. Our Father's grace, matchless and abounding, has born us a little farther in our journey, and we could be discouraged if eyesight were our confidence. I am thankful for all the Lord God leads us in especially, to be in the midst of so many needy and to learn better the sufficiency of His sovereign grace and dependance upon Him - The Word of Truth.

In praying about our work here and making a BBB report, of the mission here in Eagle, I have discarded a couple of activity reports, because they have so much of us and so little we can describe of the unseen struggles in men's hearts and in principalities above, etc. Some very little progress seems to melt and disappear like manna, and then we look to our

spiritual Rock and labour on in good hope. I will send a short note of love to all who have a love of the Truth, and they will know our afflictions and blessings.

Please be informed of continuing mission labor now 1½ years old in Eagle, Alaska. I trust in our Sovereign's gracious calling. Trinity Baptist Church of Fairbanks, Alaska has obediently and prayerfully answered her commission and sends this ambassador to the Upper Yukon town of 150+ souls. Attendance and liberty are very low, and we are treated with much scorn by traditionalists, cults, and the ungodly mass. But God's favor and good pleasure is ours in Christ's victory. I trust the Lord God has much people here and ask your prayers in devotion to be joined with Trinity and supporting churches for the elect's sake and for me, that utterance be given according to purpose and grace.

All inquiries and exhortations thankfully received and answered by a debtor of the gospel to all men.

By His grace,
Gary O. Howard

Sponsoring Church:
Trinity Baptist Church
5 Mile Steese Box 10076
Fairbanks, AK 99701

Field Address:
Gary O. Howard
Box 147
Eagle, AK 99738

October Report

RECEIPTS:	
Trinity B. C., Fairbanks, AK	500.00
Central Ave. B. C., Tampa, FL	25.00
Pathway B. C., Troy, MI	32.30
South Park B. C., Seattle, WA	25.00
Love gifts & offerings	50.00
TOTAL	632.30

EXPENSES:	
Utilities	200.00
Transportation Expenses	150.00
Bulk fuel delivery	337.98
Mis. household expenses & groc.	110.05
TOTAL	798.03
Balance 10-31-84	49.67

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Dear Brethren:

Greetings in the Name that is above all names, Jesus Christ our great God and Savior. We pray that this letter finds you enjoying the blessings of the Lord as never before. We at the Grace Baptist Church thank God for all His blessings upon us.

Brethren: We are also grateful to the Lord to be able to announce that Bro. Robert Myers has been authorized by this Church to go to the state of Washington to do mission work. Bro. Myers believes this is where the Lord would have him to labor for Him. We recommend this man and his family to all the Churches of the Lord that may be looking for good missionaries to help support in their works. He is a faithful worker and sound in the faith. He is not afraid to go into the streets or knock on doors in order that people may hear the blessed story of Jesus Christ. He and his family have been a great help to me in the work at Cape

Girardeau, Mo. and Cairo, Illinois. We will miss them greatly when they leave us. Pray for us that God will raise up another to help us here.

Bro. Myers will be working in or near Eatonville, Washington by which there are several other small towns very near. He is determined to go by the end of February, the Lord willing with or without financial support of others. We will do all we can to help as the Lord leads. Anyone that is interested can contact Bro. Myers at (Box 467, Cunningham, Ky. 42035) or by telephone (502) 642-2744. He will be glad to come and visit and tell of his plans to anyone who is interested. Listed below are some of the needs that Bro. Myers has of now.

1. A bus for transportation, cargo carrying and shelter.

2. About \$900.00 for expense money for gas, food and necessities for the trip to Washington.

3. Prayers of all the Churches.

May God bless you is our prayer for all of you.

In His service,
Bro. Parvin Hall
Grace Baptist Church
1902 Poplar Street
Cairo, Illinois 62914



Robert Myers

Dear Brethren:

Greetings in the name of our Lord Jesus Christ, the "I AM" of our faith.

We rejoice to write to you of the great things our Lord has done for us this month. It has been a great time at our Church. The Lord has blessed with great fellowship and good prayer meetings and our Lord has been magnified. We also baptized one lady into the church this past month. We praise the Lord for this addition.

On the 18th of this past month I asked the church to give us authority to go to Washington to do mission work as I felt the Lord had called me to labor there. We hope to be on the way by the last of February if the Lord wills. My desire is great to be on the field and about the Lord's business there. We are already making arrangements and wrapping up business here. Brethren, we earnestly covet your prayers as we endeavor to go. Please don't forget us in your prayer meetings and private devo-

(Continued on page twelve)

Missionary News

(Continued from page eleven)

tions. Ask the Lord to provide us transportation and ask Him to begin to move upon the field where we are going. Jehovah-Jireh is His name brethren!

Here at home my family has graciously submitted to the move. We were all raised here in West Kentucky and roots are deep, but we are "strangers and pilgrims on the earth" and if our Savior had no place to lay His head while He sojourned here on earth surely we are not greater than our Master.

In closing let me thank each of you for your wonderful support of our work. Because you have been so used of God we have been able to continue to do the work of the Lord until now. May He reward you so greatly for your faithfulness.

Last of all, let me ask all of you to be in prayer for Bro. Grady Baker of Pilgrims' Hope Baptist Church, Memphis. He has very serious problems with his heart. Pray earnestly that God might heal and sustain him for Jesus sake. He has been a great encouragement and help to us in the work.

May the God of all grace fill you with hope and joy and peace abundantly in Jesus Christ.

Yours in Christ,
Bob Myers and Family
Missionary to Washington

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

Home Address:
Robert Myers
Box 467
Cunningham, KY 42035

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**MISSIONARY
DEMPSEY HENDERSON**
November Report

Dear friends in Christ,

Greetings in the wonderful name of Jesus our Lord, who is the blessed and only Potentate, the King of Kings, and Lord of Lords and the one who shall soon reign on this

earth in perfect peace and righteousness with His people for one thousand glorious years. He is the one who has blessed us far beyond all that we ever asked or thought. To Him be praise and glory forever and ever.

We arrived in the States, in Nashville, Tenn., on Sunday afternoon November 4, where Bro. Garner Smith and family met us and took us to Julien where I preached in the evening service at Julien Baptist Church, and had a good time of fellowship with our friends there. I then left on Monday morning with Bro. Wilbur Johnson for Lexington, Ky., to attend the Mission Conference at the Bryan Station Baptist Church, where we had a glorious time of fellowship with Bro. Gormley and the wonderful saints of the church. I had the privilege to preach on Tuesday night. I want to thank Bro. Ernie Brown and his wonderful family for their goodness to keep me in their home during the conference, and for their wonderful hospitality. On Sunday morning Nov. 11, I preached for the North Ballard Baptist Church, Bro. Wilbur Johnson pastor. That night I went to the Northside Baptist Church, Mayfield, Ky., where I was given some time to tell a little about our work. The following Wednesday night I visited Faith Missionary Baptist Church, Paducah, Ky., Eugene Clark pastor. On Sunday, Nov. 18, I was with the same church and pastor for both services, where I told about the work in Brazil and preached. On the 19-22, I was with the same church and pastor in their annual Thanksgiving Mission Conference, where I preached Tuesday night. The following Sunday I was with the Hopewell Baptist Church of Mayfield, Ky., George Kelly, pastor. It was so wonderful to be with these wonderful churches and their pastors. May the Lord bless you all for your wonderful kindness and support and prayers.

We left Sao Luis on Oct. 25 for Sao Paulo in southern Brazil, where Dorothy had a check-up with her doctor. After 2 days of running tests, her doctor told us that everything was normal and that Dorothy is doing fine, as far as the cancer is concerned. She has a lot of pain due to adhesions and the radium treatments. Please pray for her. I preached in various churches while I was in Sao Paulo, and there were 2 professions of faith and one deaf and dumb boy came for baptism. We enjoyed being with the brethren there and we wish to thank Bro. Don Rose and family for their kindness and hospitality in keeping us in their home and in doing so many wonderful things for us while we were there.

I haven't received any news about the work in Sao Luis, since we got to the States but I left the work in good shape, thanks to the Lord, and in good hands, the Lord's hands, under the direction of a young preacher of our church. We organized another church just before we came home and ordained the evangelist there as the pastor. The church was organized with 27 members, and since then they have had a number of people saved. The name of the church is The Second Faith Baptist Church, and they are now averaging about 40 in Sunday School.

I will close for now and will write more about the work next time. We thank you all for your support in every way, and we would like to visit you all while we are in the States. Any church and pastor who would like to have us visit you please let us know soon, as I need to plan my traveling so that I can visit all of the churches in one area on the same trip and that way save time and visit more churches. God bless you all and please pray for our work in Brazil.

In Him,
Dempsey Henderson

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

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

Stephens Branch - Manton, KY	50.00
North Ballard - Wickliffe, KY	223.24
Hopewell - Mayfield, KY	50.00
Central Avenue - Tampa, FL	50.00
Zoar - Cunningham, KY	20.00
Richland - Livermore, KY	60.60
Calvary - Cannel City, KY	12.00
Calvary - Ashland, KY	30.00
Berea - Clarksville, TN	10.00
Fellowship - Mt. Sterling, KY	20.00
Beech Grove - Bardwell, KY	44.85
Bryan Station - Lexington, KY	200.00
Fellowship - Lexington, KY	28.00
Citrus Missionary - Inverness, FL	10.00
Grace Missionary - Ontario, CA	25.00
Olmstead - Olmstead, KY	30.00
Faith Missionary - Paducah, KY	150.00
Big Creek - Wayne, WV	100.00
Northside - Elkton, KY	10.00
Sunnyview - Clarksville, TN	15.00
Berea - South Point, OH	10.00
Edgelawn - Lexington, KY	10.00
Calvary - Logansport, LA	25.00
Southside - Fulton, MS	20.00
Bible - Harrisburg, IL	45.65
East Corbin - Corbin, KY	190.00
Grace Missionary - Kirksville, MO	100.00
Faith Missionary - Streamwood, IL	35.00
Liberty Missionary - Burton, MI	107.57
Sovereign Grace - Mansfield, OH	25.00
Calvary - Arlington, KY	15.22
Bryantville Missionary - Lancaster, KY	25.00
Faith - Sacramento, KY	20.00
Maranatha Missionary - Louisville, OH	37.59
First - Alexandria, KY	25.00
Meadowthorpe - Lexington, KY	109.38
Muddy Ford - Georgetown, KY	5.00
Covenant - Rome, MI	25.00
Morris Street - Hobbs, NM	150.00
Grace Missionary - Wyandotte, MI	30.00
Ashland Avenue - Lexington, KY	50.00
Independence - Foristell, MO	161.75
Central - Marion, KY	50.00
Immanuel - Monticello, KY	25.00
Julien - Gracey, KY	110.00
Edmond E. Jones - Noblesville, IN	120.00
John A. Whitaker - Richmond, KY	10.00
Ruth Shores - Cannelton, IN	5.00
Ernest & Effie Harper - Berea, KY	75.00
James H. Sims - Hattisburg, MS	40.00
TOTAL	2,794.38
Beginning Balance	1,169.99
Expenses	6,171.65
Deficit	-2,197.28

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BEREA BAPTIST BANNER Financial Report November - 1984

Beginning Balance	480.81
Receipts	2,644.61
Bethel B. C. - Pasadena, TX	24.00
Calvary B. C. - McLeansboro, IL	20.00
Mildred Y. Logan - Avon Park, FL	90.00
East Corbin B. C. - Corbin, KY	75.00
Southside B. C. - Fulton, MS	40.00
Mt. Pleasant B. C. - Chesapeake, OH	600.00
Landmark B. C. - Elida, OH	100.00
James Curnutte - Huntington, WV	20.00
South Park M. B. C. - Seattle, WA	25.00
John B. Wild - Sebring, FL	10.00
Johnstown B. C. - Rock Camp, OH	20.00
Briar Creek B. C. - Williamsburg, KY	150.00
Big Creek B. C. - Wayne, WV	100.00
Faith B. C. - Lawtey, FL	25.00
Nellie Creech - New Port Richey, FL	10.00
A. D. Spearman - Red Bay, AL	10.00
Hillcrest B. C. - Winston-Salem, NC	30.00
Grace B. C. - Orange, TX	50.00
Meadow Creek B. C. - Meadow Creek, WV	50.00
The Lord's C. - Goose Creek, SC	100.00
Clearview M. B. C. - Maceo, KY	20.00
New Testament B. C. - Birmingham, AL	19.31
Berea B. C. - Bloomfield, NM	50.00
Rollynsburg B. C. - Talcott, WV	50.00
Philadelphia B. C. - Birmingham, AL	100.00
Sovereign Grace B. C. - Fulton, MS	50.00
George Crawford - Summerlee, WV	10.00
W. E. Bruton - Austin, TX	10.34
Julien B. C. - Gracey, KY	25.00
Mrs. O. C. Whitaker - Cushing, TX	15.00
Central Avenue B. C. - Tampa, FL	25.00
Sovereign Grace B. C. - Mansfield, OH	25.00
Elmo Woodson - Sheridan, AR	10.00
Sovereign Grace B. C. - Raleigh, NC	20.00
Robert Van Hoose - Mansfield, OH	25.00
Sovereign Grace B. C. - Birmingham, AL	50.00
Morris Street B. C. - Hobbs, NM	50.00
Calvary B. C. - McLeansboro, IL	20.00
Leroy Bullard - Albuquerque, NM	100.00
Philadelphia B. C. - Decatur, AL	25.00
Anonymous	200.00
Subscriptions	196.00
TOTAL	3,125.50

EXPENDITURES:	
Printing	449.60
Postage	400.00
Supplies	156.79
Wages	1407.00
IBM	322.00
TOTAL	2,735.39
BALANCE 11-30-84	390.11

BEREA BAPTIST BROADCAST Financial Report November - 1984

Beginning Balance	1,796.78
Receipts	1,426.65
Sovereign Grace B. C. - Rome, NY	100.00
Berea Baptist C. - South Point, OH	188.85
Grace B. C. - Orange, TX	50.00
Estill Frazier, Colfax, NC	200.00
Meadow Creek B. C. - M. C., WV	100.00
Jack Henry Ray - Memphis, TN	75.00
Rollynsburg B. C. - Talcott, WV	50.00
Living Stone B. C. - Barboursville, WV	162.80
East Corbin B.C. - Corbin, KY	500.00
TOTAL	3,223.43

EXPENDITURES:	
WFTO - MS	100.00
WYWY - KY	100.00
WANO - KY	76.00
WKAL - NY	140.00
WGNT - WV	320.00
Pierce Comm.	
WRNO - Overseas	550.00
NEBBS - labels	37.95
TOTAL	1,323.95

Bank service charge	3.00
BALANCE 11-30-84	1,896.48

CORBIN, KENTUCKY REPORT

Beginning Balance	860.31
Receipts	100.00
Total	960.31

EXPENDITURES:	
WYWY - Nov.	100.00
WANO - Nov.	76.00
TOTAL	176.00
BALANCE 11-30-84	784.31



Missionary News



**MISSIONARY
ROBERT FISHER**
Mission Report

November 16 - December 15, 1984

Dear Brothers and Sisters in Christ,

Greetings to you from Oregon in the name of Him who loved us and washed us from our sins in His own blood. In the midst of a world of darkness, we trust this letter finds you walking in the marvellous light of our blessed Lord.

This month has been one in which we enjoyed many blessings from our gracious God. The Lord has added another member to our family. At our home, on December 12th at 6:53 P. M., our daughter, Siobhan Aislinn, was born. She was 21 inches long and weighed 10 pounds. Mother and daughter are both doing well. We are greatly enjoying this precious gift from the Lord. We pray that God may enable us to properly bring up our children in "...the nurture and admonition of the Lord" (Eph. 6:4).

The Lord has also been blessing the mission work. I have been spending a great deal of time passing out tracts and visiting in homes. Though sometimes discouraging, it is a great blessing to be able to present the truth to people in this manner. I continue to plant and water the Word and look forward to the Lord giving the increase as He is pleased. Most of the people I talk with have never heard of salvation by free-grace or the Landmark view of the N. T. church. Please continue to pray for the Lord's work here in Eugene, Oregon and throughout the Pacific Northwest. It was an encouragement to us to see the Lord bring visitors to our preaching services as the month drew to a close.

We have now had the radio program on the air for over a month. Response so far has been good. After the first of the year, I plan to air some programs dealing with church truth and the doctrines of grace. Many will hear these truths as they are broadcast. Pray that many will glorify God and acknowledge what

the Bible truly teaches.

We enjoyed the many personal letters that we received last month. It is an encouragement to know that many are concerned about this ministry and are remembering to pray for us.

As always, we are grateful for the prayers and financial support we receive from God's people. This is the Biblical method of doing mission work. God blesses those who do His work in the Biblically prescribed manner. A special thank-you to the churches that were enabled of the Lord to send us a special Thanksgiving offering. The Lord does truly bless His people exceeding abundantly above all that we ask or think! Pray for the salvation of the lost, the edification of the elect, and the establishment of New Testament churches in the Pacific Northwest.

Abounding in His Grace,
The Fisher Family

FINANCIAL REPORT 11-16-84 to 12-15-84

Beginning Balance	328.75
RECEIPTS:	
Regular Support:	2764.59
Calvary Mis. B. C., Springfield, OR	100.00
Grace Mis. B. C., Holly, MI	30.00
Alton Crapps, Batesburg, SC	5.00
Central Avenue B. C., Tampa, FL	25.00
New Hope B. C., Mt. Morris, MI	50.00
Independence B. C., Foristell, MO	20.00
Sovereign Grace B. C., Crestline, OH	25.00
Covenant B. C., Romeo, MI	20.00
Philadelphia B. C., Decatur, AL	100.00
East Corbin B. C., Corbin, KY	100.00
Gaylor L. Brown, Battle Creek, MI	20.00
Midland B. C., Franklin Furnace, OH	15.00
Morris Street B. C., Hobbs, NM	200.00
Heritage B. C., Salem, OH	75.00
Beverly Manor B. C., Washington, IL	25.00
Craigsville, Reg. B. C., Craigsville, WV	25.00
Central B. C., Marion, KY	50.00
The Bible Baptist C., Plant City, FL	50.00
West Milton B. C., W. Milton, OH	30.00
Zoar B. C., Bardwell, KY	23.25
Temple B. C., Ocala, FL	50.00
Memorial Heights B. C., Perry, GA	100.00
Grinter Heights B. C., Kansas City, KS	36.34
Mt. Pleasant B. C., Chesapeake, OH	50.00
Faith B. C., Sacramento, KY	20.00
Bryan Station B. C., Lexington, KY	70.00
Berea B. C., South Point, OH	200.00
Ahava B. C., Plant City, FL	50.00
Pathway B. C., Troy, MI	32.00
Faith B. C., Seffner, FL	25.00
Grace Mem. B. C., Memphis, TN	200.00
The Lord's Church, Goose Creek, SC	25.00
Concord B. C., Leesville, SC	25.00
Nellie Creech, New Port Richey, FL	10.00
Claude Creech, New Port Richey, FL	10.00
Big Creek B. C., Wayne, WV	100.00
Faith B. C., Madison Heights, MI	100.00
Covenant B. C., Romeo, MI	20.00
Central Avenue B. C., Tampa, FL	25.00
Lord's Church, Puyallup, WA	25.00
Grace B. C., Denham Springs, LA	50.00
I-20 B. C., Darlington, SC	25.00
First B. C. of Ojus, N. Miami Bch., FL	43.00
Central B. C., Marion, KY	50.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Sovereign G. B. C., Crestline, OH	25.00
East Corbin B. C., Corbin, KY	100.00
South Park B. C., Seattle, WA	50.00
Roy Mitchell, Corbin, KY	100.00
Willard Mitchell, Corbin, KY	100.00
Julien B. C., Gracey, KY	50.00
Special Offerings:	
Mt. Pleasant B. C., Chesapeake, OH	500.00
Bible B. C., Plant City, FL	300.00
Concord B. C., Leesville, SC	212.00
Subtotal	3776.59
TOTAL	4105.34
EXPENDITURES:	
Salary	900.00
Housing Allowance:	
Rent	260.00

Utilities	108.31
Supplies	2.87
Auto Expenses	114.15
Insurance	219.49
Office Supply	38.37
Advertising	35.08
Radio Program	130.00
Maternity Expense	700.55
TOTAL	2508.82
Ending Balance 12-15-84	1596.52

Field Address:

Robert Fisher

45 E. Howard Ave.

Eugene, OR 97404

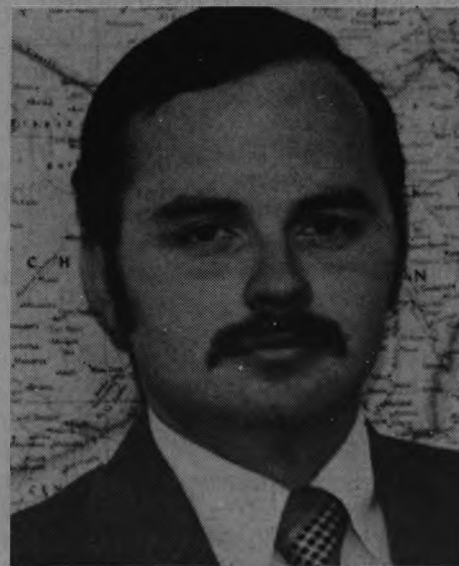
Sponsoring Church:

Berea Baptist Church

P. O. Box 552

South Point, Ohio 45680

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**MISSIONARY
KENNETH LONG**
December Report

To the Churches of our Lord,

Greetings in the name of our Lord Jesus Christ. Our prayer is that you are doing well.

It was a pleasure to preach and present the work to the Naborton Baptist Church of Mansfield, LA, the West Baptist Church of Oakdale, LA, and the Graphic Missionary Baptist Church of Mountainburg, AR.

We would also like to express our appreciation to two of the Lord's churches that have recently begun to support the work, the Naborton Baptist Church of Mansfield, LA, and the East Corbin Baptist Church of Corbin, KY.

We plan this month as we are visiting churches to stop in Atlanta, Georgia and visit with the Nigerian Consulate. There we hope to obtain more information on entering Nigeria. Pray with us concerning this obstacle. This coming January we hope to be able to set a departure date sometime in June.

We thank you for everything and ask you to speak to our Lord on our behalf.

Yours in Christ,
Kenneth Long

FINANCIAL REPORT 10-1-84 to 10-31-84

Monthly Support	
Beverly Manor B. C., Washington, IL	600.00
Grace B. C., Bradenton, FL	50.00
Memorial Heights B. C., Perry, GA	100.00
The Lord's Church, Goose Creek, SC	25.00
Portland Mis. B. C., Plumerville, AR	50.00
New Hope B. C., Oblong, IL	30.00
Vashti B. C., Taylorsville, NC	50.00
Sovereign Grace B. C., Mansfield, OH	25.00
Philadelphia B. C., Birmingham, AL	50.00
Sovereign Grace B. C., Battle Creek, MI	20.00
TOTAL	1,000.00

Love Offerings	
Mt. Pleasant B. C., Chesapeake, OH	135.00
Landmark B. C., Collinsville, IL	125.00
Sovereign G. B. C., Grand Rapids, MI	100.00
Sovereign G. B. C., Battle Creek, MI	37.67
Anonymous	600.00
TOTAL	997.67
Total Income for November	1,997.67
Balance Carried Forward	272.60
	2,270.27
Less Expenses	1,878.56
Balance 10-31-84	391.71
EXPENSES:	
Rent	180.00
Food & Household	252.00
Gas & Auto	162.18
Heating & Electric	77.66
Telephone	79.87
Auto Insurance	35.20
Medical	46.39
Postage	8.08
Travel Expense	332.32
Other	704.22
TOTAL	1,878.56
PASSAGE FUND:	
Balance Carried Forward	3,242.79
Portland Mis. B. C., Plumerville, AR	20.00
Little Harbor B. C., Garden, MI	20.00
Faith Mis. B. C., St. Joseph, IL	32.20
Baptist Ch. of Brimfield, Brimfield, IL	54.00
Baptist Ch. of Brimfield, Brimfield, IL	45.00
Interest Posted	40.93
TOTAL	3,454.92

Sponsoring Church:

Beverly Manor Baptist Church

209 Vohland

Washington, Illinois 61571

Field Address:

Kenneth Long

Rt. 1, Box 177

Deer Creek, Illinois 61733

*God's mercy
endureth forever.*



ELECTION

I used to think that the doctrine of election was a reason why we need not pray, and I fear there are many who split upon this rock, who think it is to no purpose to pray, as things will be as they will be. But I now see that the doctrine of election is the greatest encouragement instead of a discouragement to prayer. He that decreed that any one should be finally saved, decreed that it should be in the way of prayer; as much as He that has decreed what we shall possess of the things of this life, has decreed that it shall be in the way of industry; and as we never think of being idle in common business, because God has decreed what we shall possess of this world's good, so neither should we be slothful in the business of our souls, because our final state is decreed.

---Andrew Fuller, 1754-1815.

Church Music

H. C. McSwain
El Dorado, Arkansas

It seems fitting to ask, "What is the main purpose of the song services?" As I see it, the song service gives the entire audience a chance to play an active part in the church service. It gives the congregation an opportunity to express its praise to God in verse and music. It should also ready our hearts and minds for the sermon to follow.

One reason for a poor musical program may be the failure of the membership to realize the importance of the musical part of the services. Maybe the majority of the members have forgotten this. Maybe some never have been reminded of the importance of the song service. It seems in order for the pastor and the song leader to remind the membership, from time to time, of the importance of this part of the services.

The lack of a competent song leader will certainly contribute to a poor musical program. By competent, I mean someone who is able to set the rhythm and carry the audience; someone who acts like he knows what he is doing and is enjoying it. Oftentimes, it is not what we are that counts, but what people think we are. The song leader who gets up and apologizes for not knowing how to lead the singing, or apologizes for some other real or imaginary fault, then acts in such a manner as to make that apology seem in order, cannot get the job done, at least not in an acceptable manner.

Another reason that I have observed is the lack of cooperation on the part of the congregation to sing out. But how does the song leader get the majority to sing? Shoot off a gun. No, seriously, use a little humor (people smiling are on the road to singing), or use a little psychology. Have people stand. Have them sit. Above all, use a lot of enthusiasm. This is infectious (it is about time we caught something good). If people see the song leader is excited about this divine music, they just might slip up and do what he wants them to do. It is the song leaders job to get people to sing. However, it may not be easy.

See if you can imagine this scene. The morning service is about to begin. As we look out over the congregation (about 40 or more), we see one or two that are half depressed. Some are half mad at their wives or husbands. Some are half asleep. (Too much TV.) Some are half awake. Some are just half there (I don't know where the other half is). Now think of molding this mixed multitude into a heavenly choir in, say, thirty seconds. Sound impossible? It may be, but that is the song leader's duty and privilege.

One church member said to me (while complaining about the poor condition of our musical program),

"We don't have any talent in our church." What we usually mean by such statements is that we don't have any unusually great talent. I doubt there is any church that does not have some talent hidden back in some corner just awaiting to be "discovered." (We had to look far and wide, but we finally found some in ours.) Even though we may not have any great amount of talent, we can still upgrade our musical program some. Anyone, who is not tone deaf, can sing in the congregation. Perhaps tone deaf members can "make a joyful noise to the Lord." Of course, they might have to endure the "I wish you would shut up looks" of the nearby listeners. Tone deaf people can certainly encourage the more talented to do their best and complement the ones who are making an effort to serve the Lord in this capacity.

In regards to a lack of talent in our churches, we need to make good use of the talent we have. Sometimes talent is present but "hidden." People need to be encouraged to use what little talent they have. Probably none of us will ever win any awards, but that is not what we are after. We want to serve the Lord in any small way possible. Remember, He takes the weak things of the world and confound the mighty. He maximizes the minimum. Our church has certainly seen this divine rule in operation in the last few weeks.

Lack of a reasonably good pianist is definitely a hinderance to a good musical program. However, there are ways to overcome this difficulty. For example, there may be someone in the church that plays another instrument, other than the piano. Pianos and organs are not any more sacred than any other instrument, it is that we prefer the piano or organ. But I would rather have a horn accompany me than nothing. Any instrument can add color to the song service.

Oftentimes, what a musical program needs is a "catalyst," or you could say a leader. This is someone who seems to cause something that could happen, but is not happening, to happen. Sound confusing? I will give an example. We have some latent talent in our church. We have a brother who is a very good guitarist, yet, for some reason, had not played for the church. Due to the "catalyst effect," he has now played for a trio number and has promised to present an instrumental number sometime in the future.

What is the one thing that would do more than any other thing to upgrade the musical program? Obviously, a trained musician. However, this is not likely to happen in most of our churches. Then what is the second best thing? (God takes away the first and establishes the second.) A homegrown song leader. You may

say we have one and he can't do the job. Well, he can upgrade himself. He might be encouraged to practice with the pianist in a special practice session after the Wednesday night service. This would help. He might be encouraged to study some music theory. He might listen to himself on a tape recorder and see what improvements need to be made. If he were properly motivated, he would prepare at home, during the week, for the following Sunday. Many things can be done, but it depends on the amount of interest the song leader has.

What are some essential things for being a competent song leader? I can think of several. A good resonant voice, a good sense of rhythm, a love of sacred music, and a good sense of tone. Of course, a good amount of enthusiasm thrown into the musical pot will cover a multitude of musical shortcomings. If he had a little humor, and the leadership qualities that the job requires, it would help.

Another simple way to upgrade the congregational singing is for the song leader to pick well known and well liked songs. However, this is not to say that new songs should not be learned, but the Sunday morning service does not seem to be the best time to do so. On the other hand, one does not want to pick the same old songs out week after week. Most churches could buy a hymnal with just twenty-five songs in it and this would do for the rest of their lifetimes. If we were to cut out all the pages we don't use from the hymnal, the hymnal would shrink considerably. Variety is the spice of life. We do need to use variety in the selection of our hymns.

Picking the appropriate song for the occasion is important. Most people don't sing *The Fight Is On* at funeral services. Somehow that does not seem to fit the bill. On the other hand, it would be a very fitting song to open a revival meeting. For opening songs, I would suggest some up-tempo, spirited songs. Maybe *Jesus Saves* (I don't mean that maybe He saves, but I have heard it sung like they weren't sure), *Revive Us Again*, and *Onward Christian Soldiers*. The majestic hymns are also good for this occasion. Above all, the song service should not help put people to sleep. Let them do this just naturally.

Another not quite so simple, but important thing, that any interested song leader could do to help upgrade the musical program, is to learn a few of the fundamental things about music. Such as how to tell what key the piece is written in, how to read the notes on a staff and relate them to the piano keyboard, and to read musical signs and symbols. This is not too difficult and can be learned from a good book on the subject, purchased from the local music store and would be well worth the effort.

I have tried to list some things that seem to contribute to a poor musical program. I have made some suggestions that I hope will help to relieve the situation. However, the

last word on the subject is that whether it be to sing in the congregation, sing solos, sing in a group, lead singing or play an instrument, a certain amount of dedication to music is required. And as little as we might think about it, this principle is true with any thing in which we hope to be a success. To state it more directly, you get out about what you put into anything.

ANNOUNCEMENTS

Do we have any readers in the Middleburg, Orange Park, Jacksonville, FL area interested in starting a Landmark, Sovereign Grace Mission? If so, please contact Bro. Robert Whaley, 3336 Pine Oaks Lane, Middleburg, FL 32068. His phone is 282-9399.

The 1983-1984 bound volumes of the BBB are now being assembled. These are in a limited quantity as before. The binding is higher than before. This time they will sell for \$20 each postage paid to you. You may come by our bookstore and pick these up for \$17 each. We will bind just as many as we sell in advance. Hence if you want one of these or more please send us your \$20 for each bound volume. We will keep your money in reserve and send you your bound volume as they are ready for mailing. Act now for this is a limited offer. Make check payable to Berea Baptist Church Bookstore.

As of January 1985 we are publishing the names of all contributors to the Berea Baptist Broadcast and The Berea Baptist Banner each month. This is being done for the following reasons: (1) To let the people know who believes in this work enough to support it; (2) To let people know the whereabouts of sound churches; (3) To correct any mistake which we may make in our bookkeeping; (4) To prove that we have nothing to hide; (5) We believe that an informed people are a working people; (6) We have generally observed that those who do not give financial reports have something to hide.

Please remember that it takes your offering some days to arrive at our office, and, due to limited help, we do not record every offering the same day it comes in. Bank statements close at different times at different banks. Thus an offering you sent to us in December could be recorded in January in our books. Please keep these thoughts in mind, but do not hesitate to write us about any mistake which we may, or may not, have made.

The local Pastors' Fellowship in the tri-state area will convene with the Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack Jan. 5, 1985, at 8:30 a.m. The local Fellowship Meeting will be with the same church and pastor Jan. 26, 1985, at 7:00 p.m.

THE BIBLE NEWSPAPER

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

BROOKLYN HEIGHTS, NY (EP)--A fringe group within the Watch Tower Bible and Tract Society (Jehovah's Witnesses) is hailing rock superstar Michael Jackson as the returned Christ.

Jackson poses a special problem for the Watch Tower leadership. As a rock star he represents a culture condemned by the sect, yet he reportedly leads an exemplary life, free of drugs, alcohol, and sexual immorality. Jackson has been known to disguise himself and distribute Watch Tower literature on street corners.

The "Michael Jackson Cult" starts with the accepted Watch Tower belief that Jesus Christ was Michael the Archangel, and goes on to say that Jackson is that same angel, returned to earth. Jackson was conceived in 1957, which Jehovah Witnesses believe is an important year in end-time prophecies; the Witnesses held their largest international assembly ever during the month in 1958 in which he was born.

A pamphlet by the Jackson cult says "If Michael is the Archangel, He's been here before. And His appearance on earth would have grave implications for Witness theology: it would mean that Armageddon has already come and gone, and that we are already living in a 'new world,' over which Michael, the returned Messiah, rules as the Prince of Peace."

"For there shall arise false Christs . . ." (Matt. 24:24).

MYRTLE BEACH, S. C. (EP)--Following lengthy debate, the South Carolina Baptist Convention voted to uphold an abortion policy which had been unanimously recommended by trustees of the Baptist Hospital.

The 1983 convention had instructed hospital trustees to implement a policy allowing abortion only in case of rape, incest, or in cases where the life of the mother is threatened. Rather than follow the instructions of the convention, hospital trustees adopted a more liberal policy, saying "abortions are performed only when, in the professional judgment of the attending physician, they are medically necessary and comply with the staff regulations of the hospitals."

"For which things' sake the wrath of God cometh on the children of disobedience" (Col. 3:6).

AUSTIN, Tex. (EP)--Texas Assistant State Attorney General Mary Keller has announced that the state of Texas has agreed to a request

made by Madalyn Murray O'Hair to eliminate from the Texas Constitution the requirements that all public officeholders must acknowledge the existence of a "supreme being." O'Hair claimed such a provision would prohibit atheists and agnostics from holding any office of public trust. According to the Freedom Council, many Texas residents are alarmed that the state's constitution is being altered without the consent of the state's citizenry.

"Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh. . ." (Ps. 2:3-4).

KARNATAKA, INDIA (EP)--Members of the militant Hindu party Rashtriya Swayam Sevadala (RSS) surrounded an Indian Baptist pastor and held him captive for several hours, releasing him only after he had written a statement vowing to leave the area.

The religious extremists held Pastor M. Ramaiah in a village hall, where they mocked and abused him for his church-starting efforts in the Indian state of Karnataka. Despite the harassment, Ramaiah has remained in the area. Believers at his church continued to meet after the attack, church membership classes have continued uninterrupted.

". . .the world hath hated them, because they are not of the world. . ." (John 17:14).

MOSCOW (EP)--"Atheist Discos" have been set up in various places in the Soviet Union, according to the Swiss Institute "Faith in the Second World." According to the institute, slides on the subject "Religion in Today's World" are shown in dancing bars, with atheist commentary and musical background.

The Institute also says "Weeks of the Young Atheist" are held at several schools as part of an intensified atheistic propaganda campaign. Students discuss questions of religion "in an atheistic spirit" and have contests to produce anti-religious idioms. Atheistic music, anti-religious cartoons and posters are also included in the program, sponsored by the Club of Young Marxists, a teacher organization. The Central Committee of the Soviet Communist Party recently decided to intensify atheistic education efforts.

". . .the song of fools" (Eccl. 7:5).

WASHINGTON, DC (EP)--Ordained ministers and churches will be

among those contributing more to the Social Security system next year, as the maximum wage base and tax rates for Social Security tax are increased.

The maximum self-employment tax for ordained ministers will increase by \$401.40 to \$4,672.80 in 1985, according to a report by the Bureau of National Affairs, Inc. This represents an increase in the effective tax rate from 11.3 percent to 11.8 percent, and an increase in the wage base.

All churches have been subject to Social Security taxes since Jan. 1 of 1984. This means that churches must pay the employer share of the tax and deduct the employee share from the wages of non-ordained staff members, unless the church has filed for an exemption.

Ordained ministers pay self-employment tax. A 1983 law raised the tax rate for self-employed persons to 14.1 percent; a 2.3 percent tax credit is allowed for 1985.

". . .robbers of churches. . ." (Acts 19:37).

VANCOUVER, WASH. (EP)--A woman accused of murdering her 6-year-old daughter was a high priestess in a satanic cult, according to witnesses in an on-going murder trial in Clark County Superior Court. According to these witnesses the defendant, Gail Lorraine Ray of Vancouver, predicted her daughter's death several days before it occurred, and told a teenage boy he would earn "celestial glory" if he helped her smother her daughter.

The youth, 13-year-old Jeffrey Becker, pleaded guilty to conspiracy to commit murder in the March 18 murder of young Gail Lorraine Vert. The mother, Gail Lorraine Ray, is said to have claimed that her daughter was "going to die and God was going to take her."

". . .the devil. . .a murder from the beginning" (John 8:44).

WASHINGTON, DC (EP)--The Reagan administration has urged the U. S. Supreme Court to reinstate a Connecticut state law which prohibited businesses from firing or demoting employees who refuse to work on their religious Sabbath. The administration argued last week that such statutes are necessary to protect constitutionally-guaranteed freedom of religion.

The case before the court involved the estate of Donald E. Thornton, who worked for Caldor Inc., a New England department store chain, until his death in 1982. The company refused to excuse Thornton, a Presbyterian, from working Sundays as a supervisor at one of its stores. The company offered to transfer him to a store that was closed on Sundays, and threatened to demote him and cut his pay from \$6.46 to \$3.50 per hour.

Thornton worked on Sundays for about eight months before learning that the store was in violation of a Connecticut law. He filed a grievance against Caldor with the state board

of mediation, which ruled in his favor. But the Connecticut Supreme Court overturned that decision, and declared the law allowing Sabbath observances unconstitutional. The dispute is now before the U. S. Supreme Court.

Connecticut's law declaring that employees may not be forced to work on their Sabbath was passed in 1975, when the Connecticut General Assembly repealed a law which had forbidden stores to open for business on Sundays.

"The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath" (Mark 2:27-28).

WHEELING (AP)--Roman Catholic and United Methodist bishops in West Virginia have signed two agreements on church practices that they describe as "unprecedented."

Bishop Joseph Hodges of the Roman Catholic Diocese of Wheeling-Charleston and Bishop William Boyd Grove of the West Virginia Area United Methodist Church agreed to recognize the validity of baptism by clergy of each other's denomination.

The bishops also set out joint guidelines for planning marriages between Methodists and Catholics. Hodges called the signing "a symbol of the unity that already exists between us" (*The Herald-Dispatch*, Huntington, W. Va., Sat., Dec. 8, 1984).

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" (Rev. 17:5).

Ordination of women is increasing in the American Baptist Convention. The Summary of the Sixth Biennial meeting of their churches in the U.S.A., June, 1983, states: "A statement of concern called 'Placement of Women in Pastoral Leadership,' which urges search committees of local churches 'intentionally to consider, interview, and call women clergy to positions of pastoral leadership,' passed by a vote of 860 yes, 210 no, and 48 abstentions."

According to an American Baptist News Service Press Release dated Dec. 3, 1982, there has been a 200 percent increase in ordained women within the American Baptist churches from only 72 in 1967 to 241 in 1981. Thirty percent of these women serve as pastors of churches.

"But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:12).

Since 1970, the suicide rate for youth age 15 to 19 has risen 44 percent, compared with a 2.6 percent increase for the nation as a whole. . . .

In that same period, suicide has gone from the fifth leading cause of death among people age 15 to 24 to

(Continued on page sixteen)

News

(Continued from page fifteen)

second leading cause, accounting for approximately 5,000 deaths a year trailing only automobile and other accidents (*U. S. News & World Report*, Nov. 12, 1984, p. 49).

(JERUSALEM) --- Reliable sources in Israel say numbers of Jews have been executed by the Ayatollah Khomeini since he came to power in 1979 in Iran. Between 300 and 400 Iranian Jews are now being held in prison accused of a variety of offenses. Once there were 85,000 Jews in Iran. Today, some 25,000 are left (*The Jewish Chronicle* via *The Everlasting Nation*, Nov.-Dec., 1984).

"And the LORD shall scatter thee among all people, from the one end of the earth even unto the other. . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. 28:64-66).

It is past time to wake up! The humanists have declared their intentions of using the public schools to convert our children to the religion of secular humanism. If you doubt this please read the following statement made by John Dunphy in the *Humanist Magazine* of Jan.-Feb., 1983:

"I am convinced that the battle for humankind's future must be waged and won in the public school classroom by teachers who correctly perceive their role as the proselytizers of a new faith: a religion of humanity that recognizes and respects what theologians call divinity in every human being. These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level--preschool day care center or large state university. The classroom must and will become an arena of conflict between the old and the new--the rotting corpse of Christianity, together with all its abmacent evils and misery, and the new faith of humanism. . . It will undoubtedly be a long, arduous, painful struggle replete with much sorrow and many tears, but humanism will emerge triumphant. It must if the family of humankind is to survive."

It is knowledge of such a plan that has increased the number of Christian schools from 1 in 1970 to 4,484 in 1981. Christian parents are alarmed over the teaching of evolution and immorality in the public schools of America. Most of the present mess began with Horace Mann and John Dewey. Dewey was an atheist and a

board member of the American Humanist Association in 1933, when it hammered out the first *Humanist Manifesto*. He was an evolutionist. He said, "There is no God and there is no soul."

"Come, ye children, hearken unto me: I will teach you the fear of the LORD" (Ps. 34:11).

□■□■□■□■□■□■□■□■



FROM THE MAILBOX

Dear Friends:

Kindly remove this name from your mailing list: Bible Tracts, Inc. % Paul J. Levin, Box 508, Waterloo, Iowa 50704.

Thank you,

Dear Radio Friend,

I am P. M., and live here in the U. K. As you probably know, very few of my countrymen go to church, and this is mostly because Christian broadcasts are not allowed on our radio and TV. Fortunately, like many English people, I have a short-wave radio, and can enjoy the fine Christian programmes of WRNO International Radio, from New Orleans, USA. I listen regularly to your broadcasts and have encouraged many of my friends to join me.

We pray that you can continue your beautiful programmes, as they mean so much to us here in this secular country. If you would be so kind as to forward by return mail some cassettes of your programme, or sermon copies that we can use for Bible Study, this would be most kind.

With warmest thanks for your kind reply, I remain,

Essex, U. K.

Do not send us this paper! Please remove from mailing list!

Gerald Goldsmith
Bronx, NY

The Berea Baptist Banner:

Please cancel my subscription. Thank you.

Ken Peterson
Cincinnati, OH

Dear Christian Friend,

I just picked up the tail-end of your broadcast on 6.185 in the 49 m. band. Your message was on glorifying God. This is the desire of my heart. You have cleared up some things for me pertaining that which is not specifically mentioned in the Bible. God bless you.

It is just after 3 a.m. Atlantic Standard Time. Didn't get the call letters of the station quite clearly - either WOR or WYOR. I hope I got your address right - took it down as fast as possible.

God bless you. Hope to hear from you.

Yours in Christ,
St. Kitts, East Caribbean

Dear Brother Cockrell,

Please send subscriptions to the following names and addresses. We are enclosing a check for \$18.00 to cover these subscriptions plus two others who may want to subscribe and have a limited budget. We used to subscribe to The Baptist Examiner when Brother Cockrell was there but we moved several times and only recently did we finally catch a copy of the Banner. We like it just fine and don't we all need "reading material" that is worth something. We are looking forward to our subscription too. The names and addresses are on the next page.

Sincerely,
Kansas

Dear Friend and Radio Pastor,

I am a recent immigrant from the West Indies and many times listen to shortwave. This is the best way for me and my family to here news of our island home. Yesterday I had the excitement of getting WRNO radio from New Orleans.

Praise the Lord!

I heard your beautiful ministry coming in clearly right here in Brooklyn, New York! I praise God that you are reaching so many people of the world and even here in Brooklyn. I would like to receive a cassette of last weeks program. Please write me soon.

Thank you for the cassette and your program on WRNO.

New York

Dear Friends,

I frequently listen to your broadcasts via WRNO - worldwide on shortwave. I usually find them very instructive. I would appreciate receiving a sample of your newspaper (letter?) and any other information about your ministry and Christ which you feel appropriate.

Canada

Dear Brother,

Would you please see to it that my address is correct in your mailing list?

With my appreciation - A fundamental separate Landmark Baptist Christian missionary - How's that for titles?

God bless you.

France

Dear Mr. Cockrell,

As we approach the end of another year, I felt tonight that I should

write and thank you for the copies of the Banner which I received. I am in the habit of passing them on to friends and relatives who find them uplifting.

I have not heard your radio programme for some time now, but the local station has some inspirational broadcasts from the Missionary Association and Pastor Rockwood, which are inspirational in our dark times.

I have been re-reading one of your letters of 1982, where you had to curtail your services in America because of lack of public reaction. Its sad that people would listen but would not take the time to let you know.

I know that I and many of my friends families miss hearing you on the air, as it was particularly educational for their children, who used to gather together after tea on Sundays to listen.

I would like to take the opportunity to wish you and yours a very peaceful and happy Christmas, and enclose a donation to your good works.

Ireland



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