

The Berea Baptist Banner

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

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Stewardship In Money Using

By Charles A. Cook
Bloomfield, New Jersey

"There is that withholdeth more than is meet but it tendeth to poverty" (Prov. 11:24).

"Honor the Lord with thy substance, and with the firstfruits of all thine increase, so shall thy barns be filled with plenty" (Prov. 3:9-10).

There are many ways of using or misusing money. Sometimes it is most misused when it is not used at all, but simply hoarded, withheld from those beneficial and God-honoring uses which the faithful steward recognizes as the high purpose for which it has been committed to him.

Young people are constantly exhorted to save money, and in many respects it is a very proper ex-



hortation, but the question arises as to what extent the true steward should lay up riches. Can a man be faithful as God's steward and at the same time accumulate vast amounts of money which he cannot well spend for himself or his family? Is it right for a Christian to be a millionaire? The question may be startling, but it is worth considering. Stewardship has to do not only with that which is gained by our efforts, and with that which is given or used, it has also to do with that which is held back and stored up. Can the holding back, the hoarding of large amounts of money by those who

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Are The Heathen Lost Without The Gospel?

By Arthur W. Pink
(1886 - 1952)

Has God more than one way of salvation? Are some saved by faith, and others by works? Will some enter Heaven on the ground of sovereign grace, and others because they lived up to the light that they had?

Perhaps these questions may seem needless to my readers. But in view of certain things which are frequently coming under the writer's notice, they are, in his judgment, timely. If a certain theory which receives wide credence today could be established, then would God have TWO ways of salvation: one, salvation by grace through faith, and the other, salvation by character through works. We refer to a view concerning THE STATE OF THOSE WHO DIE IN HEATHENDOM.



A. W. Pink

It is estimated that there are fifteen hundred million people on the earth at the present time, and that more than half of these are entirely

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Is Christmas Christian Or Pagan?

By Jarrel E. Huffman
Duncan, Oklahoma

(Continued from December issue)

III. THE ORIGIN OF DECEMBER 25

Scholars are certain that the birth

sometime in the spring. God did not see fit to give us the exact date, nor have secular historians like Josephus given it. God has seen fit, for good reason, not to give us the day or the month. Why not, someone asks?

(Continued on page two)

In Search Of An Old Landmark

By Milburn Cockrell

I feel that I must terminate this series in this issue, lest the readers of the BBB become weary with my much speaking. I have repeatedly shown from history that our Baptist

people believed that a church should baptize through its ordained pastor. This is the natural and normal way to baptize. This practice is one of the old landmarks of our Baptist Fathers, a landmark which needs to be rediscovered and reset in these times of doctrinal apostasy and new lightism.

It is the position of the Editor of this paper that the authority to baptize was given to the New Testament Baptist Church in this age, but in administering this ordinance the church is shut up to its ordained officials. A man should not be permitted to baptize himself, nor should a woman baptize a man, nor a child baptize any person. As a general rule the church administers the ordinance of baptism through its ordained pastor.

I wish to continue to examine the historical records of the American Baptists as to the use of an ordained minister in church baptism. In the last article I considered the Baptists of the North. Then I briefly discussed the Baptists in the South, namely North Carolina and South Carolina.

(Continued on page four)

The Moral Young Man

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast April 28, 1985)

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?" (Mark 10: 17).

This event happened during our Lord's journey from Peraea to Jerusalem, just after raising Lazarus and about two weeks before the crucifixion. It is recorded also in Matthew's Gospel (19:16-22) and in Luke's Gospel (18:18-23).

This was a very critical time in this

young man's life. He had the privilege of conversing face to face with the Lord from Heaven. By a flood of earnest emotions he was lifted to the very feet of the Savior. But this springtime of opportunity passed without receiving the seed of the Word, which would have sprung up into eternal life and fruitfulness, so he passed into the desolate winter of a hopeless future.

GENERAL FACTS ABOUT HIM

First, he was a "youngman" we

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Jarrel E. Huffman

of Christ did *not* occur on December 25. According to the gospel accounts, Christ must have been born

THE BERE A BAPTIST BANNER

Milburn Cockrell, Editor

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CHRISTMAS

(Continued from page one)

Mainly, because Christians are not to worship days, months, years, etc. They are to observe the *Lord's Day* (the first day of the week) by worshipping the Lord.

How, then, do we account for December 25 as the date for "Christmas"? In the whole heathen world, December 25 was recognized as the birthday of the "sun god." One writer says, "This was the date of a pagan festival in Rome, chosen in A.D. 274 by the emperor Aurelian as the birthday of the unconquered sun (*natalis solis invicti*), which at the winter solstice begins again to show an increase of light" (*Encyclopedia Britannica*, Vol. 5, p. 704). December 25, then, is reckoned as the date of the "winter solstice" in the Julian calendar. The fact that December 25 begins to lengthen the duration of the sun's light caused the pagans to feel that this was the "birthday of the sun god."

Sir James Frazer says that at the end of the 3rd century and the beginning of the 4th century, the Western Church (Catholicism) chose December 25 as the date of Christ's birth, but that the Eastern Church (Catholicism), which had held January 6 as the correct date, accepted December 25. Thus, the date of approximately 354 A.D. is when Catholicism chose the date of December 25 as the birthday of Christ (From the book *Golden Bough*, p. 358):

The ancient Babylonians called this time of the year the "worship of the sun god." The Roman counterpart to this worship was *Saturnalia* (the feast of the birth of *sol* or sun).

Thus, in the centuries following Christ's birth, the date of January 6 was set as the EPIPHANY—a feast commemorating the coming of the Magi. In time the dates of January 6 and December 25 came together. Now, almost universally, the so-called "Christian" world accepts December 25 as the date of Christ's birth.

It should be noted carefully that there is NO Biblical proof that December 25 is correct. In fact, circumstances seem to teach that Christ was born in the springtime. God has not seen fit to give this date in His Book. It behooves God's people to refrain from worshipping days, dates, and seasons.

IV. THE ORIGIN OF RELATED CUSTOMS

Certainly all of the myths, accessories, and customs did not begin at once. Rather, these have been brought into "Christmas" gradually and from different countries.

A. The Christmas Tree

The Norsemen, Celts, and Saxons used trees to ward off witches, evil spirits, and ghosts.

The evergreen tree, because of its ability to remain green throughout the winter season when most other trees appear to be "dead," has long been the symbol of fertility and immortality. For instance, the Egyptians believed the fir tree sprang from the grave of their god of the lower world, Osiris, who was murdered and then resurrected through the tree. The mother of Adonis (sun-god), and great mediatorial divinity, was mystically said to have been changed into a tree, and in that state brought forth her divine son (see Hislop, pp. 97,98).

Whatever may have been the pagan origin of the so-called "Christmas tree," it is certain that the Bible condemns such in no uncertain terms. Jeremiah the prophet states that such is the "way of the heathen." He says, "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not" (Jer. 10:2-4). This statement from God states without question that the tree as used in the "Christmas festival," is of pagan origin.

B. The Yule Log

One author said: "Burning the Yule log was adapted to English custom from the ancient Scandinavian practice of kindling huge bonfires in honor of the winter solstice. The idea of using evergreens at Christmas-time also came to England from pre-Christian northern European beliefs" (*Encyclopedia Americana*, Vol. 6, p. 666).

The word "yule" as used in modern times simply means the Christmas season. However, the word "yule" is Ancient Babylonian for "child." As these customs grew, it was thought that when the YULE LOG was put in the hearth on Christmas eve, that it gave birth to the CHRISTMAS TREE the next morning. Surely this has no Biblical basis.

C. The Mistletoe

John L. Kent says, "The custom of kissing under the mistletoe has its origins in Keltic tradition. This evergreen semi-parasite, which grows on the deciduous oak's mighty limbs, was regarded by the Druids as a sacred plant. It was the symbol of life and the sun, protecting disease and believed to be aphrodisiacal. Each year, at the winter solstice, the Keltic priests would perform elaborate rites, which revolved around the mistletoe. They would go into the woods and seek out the oak tree that grew the most mistletoe. The head priest would then climb the tree until he reached a bough laden with the semiparasitic plant. He cut the mistletoe with a golden sickle. With great celebration and prayer to the gods, the branch was divided among the Druids as a symbol of peace and prosperity. The people then took the mistletoe home to hang over their doors, as it was believed to ward off evil spirits and to ensure fertility" (*The Spotlight*, Dec. 27, 1982).

Surely, then, this is not an innocent custom which makes no difference to the people of God. Once we are made to see the error of such practices, we should turn from them in repugnance.

D. The Holly

The *Encyclopedia Americana* notes: "The evergreen holly was worshiped as a promise of the sun's return, and some say that Christ's crown of thorns was made of holly. Legend tells that the berries were once white, but when the crown was pressed upon Jesus' brow, the drops of blood turned the berries bright red. The Christmas wreath is thought by some to have originated from this legend" (Vol. 6, pp. 666,667).

E. The Carol

In the Middle ages the words "Carol" in continental French and Anglo-Norman, were used to mean "a popular dance song" with pagan association.

Says one author: "A well-loved Christmas custom is the singing of Christmas carols. The word 'carol' is thought to have originally denoted a dance accompanied by singing. Thirteenth century Italy is considered the birthplace of the real Christmas carol, and St. Francis of Assisi (Catholic saint), who led songs of praise to the Christ Child, is thought to be the father of this custom. St. Francis is also credited with first introducing the creche, or Nativity scene of the Baby Jesus in the manger" (*Encyclopedia Americana*, Vol. 6, p. 667).

F. The Mother and Child

Becker says. "Now nearly every

recorded form of pagan worship which has descended from the Babylonian 'mysteries' focuses the attention of its deluded worshippers on a mother god and the birth of her child. In Egypt the mother and child were Isis and Osiris. In India they were Isi and Iswara. In Asia the mother was Cybele and the son Deoious. In Greece we find Ceres and her son Plutus. Even in Tibet and China the mother was Shing Moo, and her son was devoutly worshipped with her. Lastly, we have many records of the mother Fortuna and her son Jupiter in pagan Rome. In the worship of all these false gods there has been more or less departure from the original Babylonish form. Only in the Roman Catholic Church can we find today the pure idolatry of the ancient Chaldean 'mysteries.' From that source has emanated the greatest 'mystery' idolatry of all ages. For Rome has given to the world this mother and child worship of wicked Babylon of old, concealed beneath the Satanic disguise of a commemoration of the birth of Jesus Christ" (*The Truth about Christmas*, pp. 8,9).

G. The Giving of Gifts

John Kent relates: "Among the Romans, it was a custom to give trinkets, candles, or statues of gods during the midwinter kalends. (The kalends were the first day of each month in the Roman calendar). This custom was transferred to December 25 by the Roman church, in keeping with the *Saturnalia*. The *Saturnalia* was a festival dedicated to Saturn, the Roman titan of agriculture. The word 'Saturn' may be derived from *satur* (stuffed or gorged) or from *sator* (plowman). The festival was celebrated after the winter grain was sown. It began on December 17 and lasted for several days. Presents were exchanged. Distinctions of rank were laid aside. Liberties were allowed even to the slaves. The festivities of *Saturnalia* were followed by 12 holy days, which ended on January 1" (*Spotlight*, Dec. 27, 1982).

Please read Revelation 11:10 in this connection.

V. THE CHRISTIAN ATTITUDE TOWARD CHRISTMAS

W. E. Best has said: "Professing Christendom consists of three categories: (1) Few will be valorous for truth. These diligent Christians often say, 'Previously I believed thus; but after additional study of the subject, I no longer hold that particular view.' (2) The majority are prejudiced and unwilling to investigate evidence contrary to their belief. The influence of preconceived opinion is so great that it brings darkness over the mind in the midst of clearest light. (3) Some are sincere but misguided. They hold to certain traditions, which they cannot prove; nevertheless, they sincerely desire to know the will of God" (*What Is Christmas?* p. 1).

It is hoped that the readers of this article fall into the third category ---misguided, perhaps, on issues such as "Christmas," but willing to do the

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CHRISTMAS

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will of God when it is known.

A. Early Attitude toward Christmas

It is a fact of history that "Christmas" did not even exist within Christendom for some 300 years. And when it did begin, it did so within Catholicism.

Two main fallacies exist respecting Christmas: (1) That it is the birthday of Christ; hence, all Christians should honor the day. We have shown previously in this article that this is not true; (2) That we should attempt to "put Christ back in Christmas." **THIS IS IMPOSSIBLE BECAUSE CHRIST NEVER WAS IN CHRISTMAS!**

Let us note some of the background to the observance of Christmas:

1. In A. D. 313-325 Constantine became the emperor of the Roman empire. He adopted Christianity as the state religion. This act opened the door to a breakdown in true religion. By this act of Constantine, the pagan feasts and practices were brought into the Christian religion (?) and "Christianized."

2. This act did not immediately bring the Christmas celebration to a world-wide practice, but it did set the precedent and did open the flood-gates.

It is important to note at this point that there was much opposition to the observance of Christmas. In Geneva, in Calvin's time, fines or imprisonments were handed out for celebrating Christmas. In the 17th century the English Parliament decreed that, "No observation shall be had on the five-and-twentieth of December, commonly known as Christmas Day" (*Duncan Banner*, December 17, 1982).

It is also a fact of history that the early American settlers did not observe Christmas. *The Encyclopedia Britannica* says, "In the United States traditional Christmas customs were at first suppressed (as in England under the Commonwealth), because of the Puritan objection to them as pagan in origin, but since the middle of the 19th century the celebrations have become increasingly popular and commercialized" (Vol. 5, p. 705).

Michael Schneider says, "When the Puritans came to America they passed similar laws. The early New Englanders worked steadily through December 25, 1620, in 'studied neglect' of the day. About 40 years later (1659) the General Court of Massachusetts decreed punishment for those who kept the season" (*Is Christmas Christian?* p. 6).

Christmas as a legal holiday did not come into effect until 1856.

B. What Saith The Scriptures?

For those pagan in thought and practice, the observance of Christmas is no problem whatever. The masses, including the majority of religionists, are just as pagan today as ever. Nothing has changed but the names.

True Baptists claim to be people of THE BOOK. That is, if the Bible commands a thing, it is to be obeyed and practiced; if the Bible forbids a thing, it is to be neglected. But someone says, "But the Bible doesn't forbid Christmas." And here is where the root of the problem lies.

The Bible does forbid any idolatrous practices by the people of God. God hates idolatry worse than any sin (Exodus 20). It was this sin that finally ruined the people of Israel, and led them into captivity.

Paganism is paganism by whatever name it is called. If customs originated in Babylon, were incorporated later into pagan Christianity by Rome, they remain pagan. And no amount of sentimentality, specious reasoning, or twisting the Scriptures will change the facts.

Let us note some Scriptures relative to the matter before us:

1. Exodus 23:2---"Thou shalt not follow a multitude to do evil." God's people should always put a question mark before any practice---IF EVERYBODY'S DOING IT!

2. Exodus 20:4,5---"Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Idolatry is a way of saying that "I hate God."

3. Jeremiah 10:3,4---"For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and gold; they fasten it with nails and with hammers, that it move not." Thus, heathenish customs do not change; they just take on different names, and the masses pronounce them "civilized."

4. Galatians 4:10,11---"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain." The sinful, fleshly nature of fallen man loves those things that is appealing and flattering.

5. Matthew 15:9---"But in vain they do worship me, teaching for doctrines the commandments of men." Christmas is a pagan custom and tradition begun in Babylon, and brought to America by Roman Catholicism. See Col. 2:8.

6. Ephesians 5:11---"And have no fellowship with the unfruitful works of darkness, but rather reprove them." Instead of going along with the customs of the world, the people of God should oppose them.

7. II Corinthians 6:17---"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

8. I John 5:21---"Little children, keep yourselves from idols."

9. James 4:4---"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity

with God? whosoever therefore will be a friend of the world is the enemy of God."

10. I Timothy 4:7---"But refuse profane and old wives' fables, and exercise thyself rather unto godliness."

11. John 4:23,24---"But the hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth."

12. Revelation 18:4---"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Note: Revelation chapters 17 and 18 reveal God's future judgment on BABYLON---political, economic, and religious. We should make sure that none of our practices will someday fall under God's judgment.

C. Concluding Thoughts

One writer who is now convinced of the pagan activities of Christmas said, "I was brought up on Christmas. It was the greatest holiday in the community when we were children, for Christian and non-Christian alike. I never heard a word spoken against it until I was over 40 years old! And we didn't drop it on the spur of the moment. We kind of 'backed out of it' over a 3 year period as we began to learn of its pagan origins and its non-Christian religious significance."

This is the usual testimony for those of us who were reared, nurtured, and trained in "Christmas" celebration. While the masses are ignorant of the facts, the people of God have a responsibility to TRY THE SPIRITS (I John 4:1). Ignorance is not bliss; neither is it condoned or overlooked by God. God judges after the facts and truth, not after our silly thoughts or superstitions.

Let me leave the reader with these suggestions regarding "Christmas":

1. Back off and take an honest look at the situation. Ask yourself, "Am I participating in a custom that honors or dishonors Christ?"

2. With the Bible open and a heart that desires to know the truth, ask yourself, "Are all of these practices innocent and harmless?" If so, the Bible should give its approval.

3. Consider the many parties, revelries, and debauched acts that surround the season. More liquor flows in this season than any other; more accidents in automobiles occur in this season than any other. Do you honestly believe that the modern practice of "Christmas" with its trappings---mistletoe, yule log, reindeer, Santa Claus, etc., has any Bible foundation?

4. Is it right to spend hundreds of dollars, go in debt, and make a hardship on the family for the entire year, just so we can "Spend money we don't have to buy gifts they don't need to impress people we don't like?"

5. Determine by the grace of God that you will do what is right---whether family or friends, or neighbors, or those with whom you work understand or not. Don't be different, just to be different; be different for Jesus' sake.

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ADDENDA

Have you ever wondered how it all came about? *The Encyclopedia Americana* gives us an insight: "The beloved image of Santa Claus as a fat, jolly, bearded old man derives from St. Nicholas, an austere-looking 4th century Christian bishop (Catholic) of Asia Minor, who was noted for his good works. The idea of gift giving associated with this saint spread from Asia Minor to Europe and was brought to the United States by early Dutch settlers. The American writer Washington Irving contributed to the concept of St. Nicholas as a laughing holiday figure, and in 1822, Clement Moore composed his *Visit from St. Nicholas* ('Twas the Night before Christmas') with its noted description. But the image of Santa in fur-trimmed dress that ultimately captured the imagination was drawn in the United States by the cartoonist Thomas Nast in 1863" (Vol. 6, p. 667).

One other book should be mentioned in a special sense in the study of "Christmas" and its related teachings. For a thorough, detailed, and rewarding study of "Mystery Babylon," one should acquire the book: *The Two Babylons* by Alexander Hislop. (Ed. This book can be purchased from our bookstore for \$8.95 plus \$1.00 for postage and handling.)



IN SEARCH

(Continued from page one)

VIRGINIA

The early Baptists of Virginia stood by the old landmark. In his history, Robert Semple gives us this information: "Some time in the year 1766, and a short time after Mr. Thomas's preaching, three of the parties, viz., Elijah Craig and two others, traveled to Mr. Harris's house, in order to procure his services in Orange and the adjacent parts to preach and baptize new converts. They found to their surprise that he had not been ordained to the administration of the ordinances. To remedy this inconvenience he carried them about sixty miles into North Carolina to get James Read, who was ordained."¹

The First Separate Baptist Association, Orange County, Virginia, in May 1771 said: "Every ordained minister of the same faith, etc., being legally called upon by any church, may administer the sacraments among them, and with the help of their church, ordain their elders or deacons if found qualified; and in case they have made choice of a minister whom they desire to be examined and ordained, they may petition neighboring ministers to proceed in the said work, and on special occasions any of them failing to come, one ordained minister with an ordained elder or elders may proceed in the ordination."²

In 1777 this occurred in the Culpepper Baptist Association: "When the Rev. John Leland, from New England, came preaching among them, and became a member of Moutponey church, the church unanimously called him to administration of the Word and ordinances without ordination by the imposition of hands. This being contrary to the established rule of the Ketocton Association, and indeed of the Baptists of Virginia generally, when the church sent her delegates to the next Association they were rejected."³ Semple goes on to tell us that this resulted in Elder Leland submitting to ordination by the imposition of the hands of a presbytery.

Jeremiah Bell Jeters (1802-1880), editor of the *Religious Herald*, wrote: "The administrator should be pious--baptized--a church member, called to the ministry, and authorized by the church to engage in the ministry--duly ordained to the work. While there may be some question as to what constitutes valid ordination, there is almost universal agreement in our churches as to its necessity, in some form, in order to the administration of baptism."⁴

John L. Dagg (1794-1884) was an eminent theologian born in the State of Virginia. He wrote: "We have seen that baptism ought to be administered by an ordained minister of the word. . . ."⁵ "Admission to membership belongs to churches; but admission to baptism belongs properly to the ministry."⁶

TENNESSEE

The Red River Baptist Association of Middle Tennessee was constituted from the Cumberland in 1806. Article 12 of their Confession said: "We believe that no ministers have a right to the administration of the ordinances only such as are regularly baptized, called, and come under the imposition of hands by the presbytery."⁷

The Concord Baptist Association, the oldest missionary association in Middle Tennessee, was constituted in 1810. Article 10 of their Confession reads: "We believe that ministers have no right to administer the ordinances, only such as are regularly baptized and come under the imposition of hands by the presbytery."⁸

The Salem Baptist Association was constituted in 1822. Here is what their Confession of Faith says in Article 10: "We believe that no minister has a right to administer the ordinance only such as are regularly baptized and come under the imposition of hands by a presbytery."⁹ These confessions were all written before J. R. Graves came to Tennessee.

The Enon Association, constituted in 1850, adopted the same confession, and, in fact, practically all the old churches and associations of Middle Tennessee adopted this or a similar confession of faith.

GEORGIA

The Yellow River Baptist Association is one of the oldest in the State of Georgia, being organized in 1824. One of the articles in their confession says: "That water baptism and the Lord's Supper are ordinances of the gospel, to be continued until the Lord's second coming, and to be administered only by orderly Baptist ministers regularly ordained."¹⁰

MISSISSIPPI

The Luscoona Regular Baptist Association was organized in 1840. In 1844 they received this query: "What is a legal and valid Baptism?" They answered: "We believe that Baptism administered by a legal and regular ordained preacher of the gospel--baptizing by immersion a proper candidate, after hearing a declaration of his faith in Christ--to be a legal and valid Baptism."¹¹

The Lowndes County Baptist Association was organized in Lowndes County in 1834. Article 8 of the Articles of Faith says: "We believe that baptism and the Lord's Supper are ordinances of the church of perpetual obligation, and that Gospel Baptism includes four things: First, a credible profession of faith in Christ, voluntarily made by the subject. Second, immersion in water in the name of the Father, Son, and Holy Ghost. Third, that it be administered by a man possessing the ordinary qualifications of those on whom the work of baptizing was originally enjoined. Fourth, by authority of a New Testament church."¹²

The Judson Baptist Association of Northeast Mississippi was organized in 1856. It was named after the famous Baptist missionary,

Adoniram Judson. To my knowledge, this association has never changed its Abstract of Principles since its birth. Article 11 says: "We believe that Jesus Christ has appointed two positive institutions or ordinances to be observed in His churches, viz: Baptism and the Lord's Supper. That Baptism is immersion in water, in the name of the Father, Son and Holy Ghost, and that believers alone are capable of rightly receiving this ordinance; that baptism precedes the Lord's Supper and that none but regular ordained ministers have the right to administer them."¹³

The Editor grew up in the area where these churches were. In 1956, he was baptized by the authority of the New Hope Baptist Church, Dorsey, Miss., at the hands of Elder G. S. Raburn of Guntown, Miss. So far as I know, these churches still stand upon these same principles as they have since 1856. The Editor of the BBB stands with them upon their Abstract of Principles. I guess you might say that "I ain't got above my raising."

LOUISIANA

The Concord Baptist Association was constituted in 1832. In Article 4 of their Confession of Faith they make this statement: "We believe that believers are the only proper subjects; and immersion the only Scriptural action of baptism; and the only legal administrators of the ordinance are the regularly ordained ministers of the gospel in full fellowship with the United Baptists."¹⁴

KENTUCKY

The Little River Baptist Association was constituted in 1813. It adopted a confession of faith containing this article: "We believe that no ministers have a right to the administration of the ordinances, only such as are regularly baptized, called, and come under the imposition of hands by the presbytery."¹⁵

The Obion Baptist Association (Tennessee and Kentucky) was constituted in 1828. In Article XI they say: "We believe that no minister has a right to the administration of ordinances, only such as are regenerated and born again, regularly baptized, specially called of God to the Work of the ministry, and come under the imposition of the hands of a presbytery."¹⁶

Elkhorn is the oldest Baptist Association in the State, being constituted in 1785. In 1802, the question as to what constitutes valid baptism, which had been evaded in 1793, was brought before the Association in a different form and answered as follows: "Query from South Elkhorn. --What constitutes valid Baptism? Answer. --The administrator ought to have been baptized himself by immersion, legally called to preach the gospel, and ordained as the Scriptures dictate; and the candidate for baptism should make a profession of faith in Jesus Christ, and be baptized in the name of the Father, of the Son and of the Holy Ghost, by dipping the whole

body in water."¹⁷ This was reaffirmed in 1822.

The same association in answer to a query from Little Union said: "Doubts have arisen in our Baptist society, whether persons baptize (immersed) by a Baptist preacher not ordained, should be rebaptized before they are received into our churches? Answer: We believe each church is the most proper tribunal to determine the qualifications of its members, and that baptism is not rightly administered by any one except a regularly ordained minister."¹⁸ It is very plain from this statement that the early Kentucky Baptists would not have received baptism administered by some member appointed by the church. Brethren, please consider these words, and then see how far some are now removed from the old path of our Baptist fathers.

The North District Baptist Association was constituted in 1802. In 1830 she put forth the following declaration: "Mode of Baptism: The administrator, an ordained preacher, and the person to be baptized, standing in water of suitable depth, the minister, in an audible voice, pronounces the baptismal words; then lays the person to be baptized, backwards into the water until the body is covered, or overwhelmed with water; then raising the person to his or her feet."¹⁹

The Union Association of Old Regular Baptists was constituted in 1859. Article 9 of their Articles of Faith reads: "We believe no minister has a right to administer the ordinances of the Gospel, except such as are regularly called, and come under the imposition of hands by a presbytery of the church."²⁰

The Three Forks Baptist Association was organized in 1921. Article 14 of their Articles of Faith says: "We believe that Christian baptism is the immersion of a believer in water by a properly qualified administrator, into the name of the Father, Son and Holy Ghost."²¹

Professor N. K. Davis wrote his views as follows in a Kentucky Baptist paper: "It seems to me that the only essential qualification of a baptizer is the authority from a church but that in conferring this authority the church is subject to limitations which restrict its action to recognized and approved gospel ministers in full fellowship, teaching its doctrines and practicing its faith."²²

MISSOURI

In the neighborhood of the Two-mile Prairie, Howard County, Missouri Territory, a Baptist church was constituted in 1819. Article 10 of its Confession of Faith said: "We believe that ministers have no right to the administration of the ordinances, only such as are regularly baptized, ordained and set forward to the work of the ministry."²³

The Dixon Association in Southwest Missouri was constituted in 1874. On the subject of baptism they said: "Believers in Christ are the only proper subjects of baptism, and

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IN SEARCH

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the immersion of a proper subject in water, in the name of the Father, the Son and the Holy Spirit, by a regularly baptized Baptist minister, is the only scriptural baptism."24

I could go on citing such material, but I will not lest I weary the readers. These quotes prove that the old American Baptists did not consider baptism to be valid unless it was performed by an ordained Baptist minister. They would not have accepted the baptism administered by a woman, or a child, or some male member of the church. To them such baptism was invalid. If they were wrong in this contention, then where does that put our modern Baptist churches who descended through them? If the old American Baptists denied the one baptism of the New Testament, as some now claim, then we are all unbaptized heretics! I believe that the old American Baptists were right, and, therefore, our baptisms are valid today, if performed in the New Testament and historic manner.

GRAVES AND PENDLETON

It has been charged that the Editor of the BBB believes more about baptism than did J. R. Graves and J. M. Pendleton. It is said that I am some sort of a hyper-Landmarker. But where did Graves and Pendleton stand on an ordained minister in church baptism? A few isolated quotes, now being used by some, taken out of context proves nothing.

J. R. Graves (1820-1893) stood by the old landmark as did the Baptists before him. He wrote: "Paul distinctly declares that he was specially called, ordained, and put into the ministry' (I Tim. 1:11-12 and 2:7). He reminds both Timothy and Archippus that they were specially designated for this office (I Tim. 4:14 and Col. 4:17). He also declares that evangelists, pastors, and teachers, are special gifts to the churches. He commanded Titus to ordain elders in every city, and left Timothy in Crete for this purpose. Why ordain men to do a specific work--as preaching and administering the ordinances--if all Christians are equally obligated to do it?"25

"If 'it is as much the duty of one Christian as another to preach the gospel,' then the doctrine of a special call and the duty of ordination should both be repudiated, and all men, women, and children, if only church members, should proceed to preach and baptize *when, where, and whomsoever* they please! The preaching of the gospel, and administering the ordinances, belong strictly to a *specific* officer of a local church--can only be done by its authority and under its guardianship. The minister is then a church officer, and his work is official work."26 . . . Despite all their sophistries, it is as certain as the teachings of the Scriptures are true, that the preaching of the gospel and ministering its ordinances, is *official*

work; and that no one may take this office or work unto himself but 'he that is called of God, as was Aaron' (Heb. 5:4)."27

"But every sound Baptist on earth, and every intelligent Bible reader of every denomination admits that a scriptural church of Christ alone can ordain--i.e., commission--a man to preach the gospel and administer church ordinances."28

"The polity set forth in this book is that the churches of Christ are absolutely independent bodies; and that to them Christ committed *all* the ordinances, and constituted them the sole guardians and administrators of them; and that *his* ministers are the servants, not the masters, of the churches, to administer the ordinances to those whom the churches deem qualified. . ."29

Surely these quotes are enough to convince honest men that J. R. Graves stood by the old Landmark. Oh, that this could be said of all who claim to be Landmark Baptists today! But, alas, I fear that in many places the old landmark of our fathers has fallen down, and it needs to be reset.

What were the views of J. M. Pendleton? Did he stand by the landmark? I shall let him speak for himself. He wrote an article in S. H. Ford's paper on "Who Should Baptize?" In this article he said: "Hence, Baptist churches, as a rule, have ever exercised their authority in recognizing God's call to any of the members to preach and to administer the ordinances. This has been their plan, and I know of no better plan."30

Hear him still again: "Our fathers believed that the officers of the churches, chosen by the suffrages of the churches, and set apart by ordination, were the men to administer the ordinances of the Gospel. This was the old doctrine. . ."31 Still again: "The churches, therefore, appoint elders to preach and administer the ordinances. . ."32

In his church manual he says: "The administration of ordinances as well as the preaching of the Word is the proper business of the pastor."33 Still again he says: ". . . that is to say, it is administered by ministers of the gospel. But ministers derive their authority to preach and all minister the ordinances from Christ, through his churches."34

Yes, Bro. J. M. Pendleton stood by the old landmark. After all, he was an Old Landmark Baptist.

THE BAPTIST EXAMINER ON THIS QUESTION

I feel sure that all are willing to concede that there have been examples of what some now call "dual authority in baptism" published in *The Baptist Examiner* over the years. I feel also that they are ready to concede that for the five years that I was editor I advocated the view I now hold. Hence I shall waste no time trying to prove these things. But did TBE advocate my position at all in the past? Let us look and see.

In TBE for January 16, 1965, this question was submitted to the

Forum: "We know it is right for all baptism to be under the authority of a church. When the pastor is unable physically to administer the ordinance of baptism, is it Scriptural for the church to vote for some other preacher to administer the ordinance in their behalf?"

In reply to this question Elder Roy Mason said: "I know of no Scripture that would be violated if this were done."

Elder James Hobbs said: "Absolutely. . . ."

"Now my friends, our churches authorize an evangelist to hold a revival or help support a missionary as part of the fulfillment of the first commission. Our churches oftentimes authorize some preacher to teach the church some particular portion of God's Word or some particular doctrine as part of the fulfillment of the third commission.

"Why would it be wrong for our churches to authorize some other preacher to administer their ordinances for them?"

Elder E. G. Cook said: "Since baptism is a church ordinance, and very definitely so, I see no reason why she should not authorize another preacher, or even a deacon if she feels led to do so to administer the ordinance."

Elder Fields took the position that the church should appoint someone other than the pastor in the membership of the church.

J. G. Bow wrote an article in 1964 on "A True Baptist Church Is The Only Administrator Of Baptism." He said in this article: "As 'Jesus made

and baptized more disciples than John (though Jesus Himself baptized not but His disciples--John 4:1-2), so a church in obedience to the commission (Matt. 28:19) makes and baptizes disciples, though the church baptizes not but her selected and duly appointed ministry."35

In 1965 Harley Chiles wrote: "Just as Christ baptized believers through His agents or disciples, so a New Testament church administers baptism by its duly authorized agent, usually the pastor."36

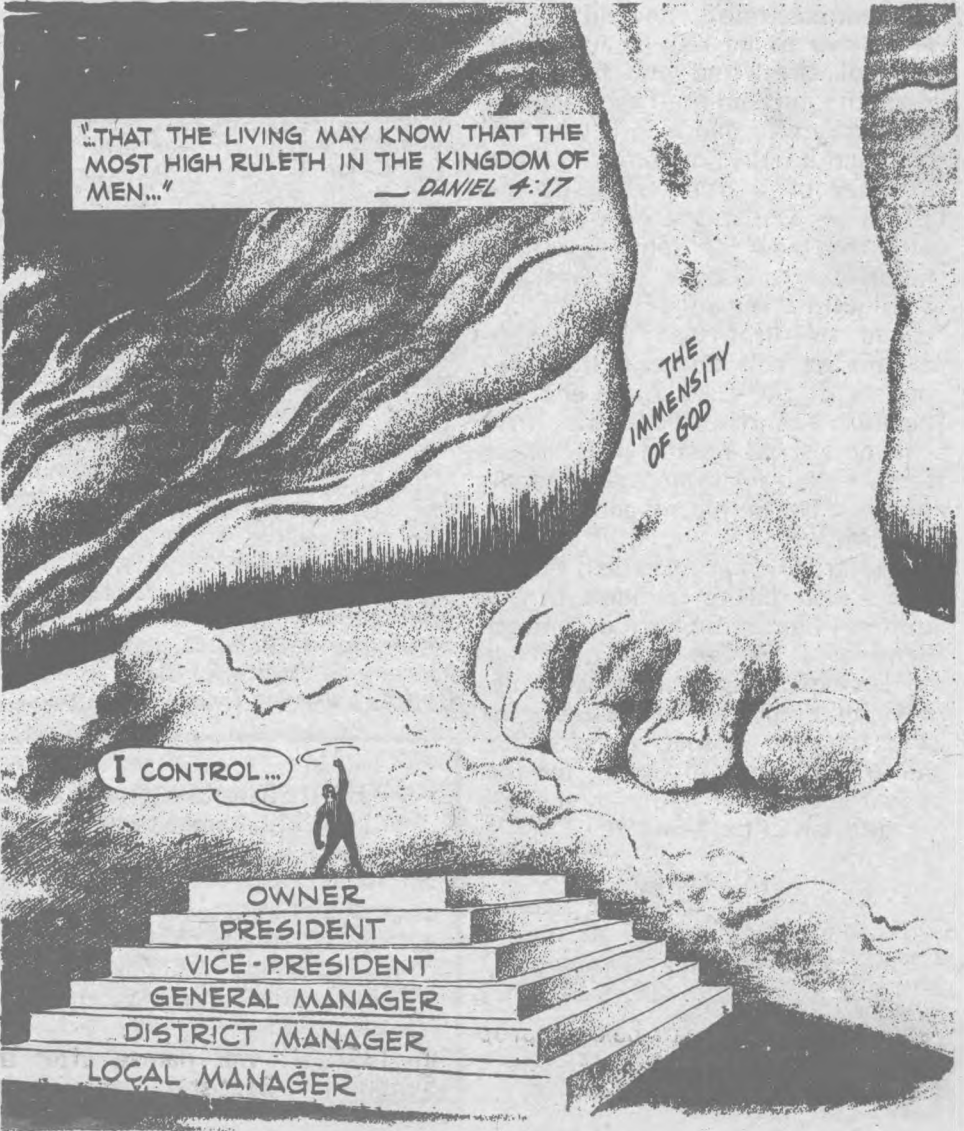
In 1971 on the subject of "The Ordinances" Elder Roy Mitchell said: "The proper authority for baptism is a local Baptist Church. . . . A proper administrator is an ordained minister of that church. A lot of people believe that anyone can do that, but I don't think so."37

The reader is asked to recall the statements made by T. P. Simmons earlier in this series which appeared in TBE. Also recall that Elder Simmons was the first editor of TBE, Elder J. R. Gilpin the second, and Milburn Cockrell the third. My views on the administrator of church baptism were stated in 1979 when I wrote an article on "The Bible Authority For Baptism." In this article I said: "Thus in our generation water baptism is to be administered by the Divine authority given to New Testament Baptist churches who act through their ordained officials. This is the only valid baptism."38

It is extremely strange to me that in TBE there were articles before my

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A COMPARISON



IN SEARCH

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time advocating my position on baptism, but no one charged any of these men with "heresy." Even I was not charged with "heresy" while I was editor of TBE. But on February 14, 1982, when I baptized Bro. Richard S. Cornett for the Living Stone Baptist Church, it was charged that "dual authority in baptism" was a great evil. Not evil for others to perform, but evil for Milburn Cockrell to perform.

Another historic date was September 15, 1983, when the BBB published an article by J. M. C. Breaker of Beaufort, S. C., on "The Administrator Of Baptism." This article has been published in its entirety by Elder R. E. Pound in *The Baptist*, but no one charged Elder Pound with "heresy." Although I published it, leaving out some sections not quite to my satisfaction, I was immediately charged by a few brethren with believing in "preacher authority in baptism." They knew that this charge was false when they made it, but they still to this day continue to propagate this idea. All of this makes me ask one simple question: Is the issue who or what? I shall leave the answer to the readers.

I wish to conclude this series with a quote from the writings of a man who meant much to me as a young preacher, Elder J. E. Cobb. He used to list six things essential to scriptural baptism: A scriptural act, a scriptural subject, a scriptural authority, a scriptural administrator, a scriptural design, and a scriptural element. On the subject of "a scriptural administrator" he said: "This we believe to be, as our Article of Faith declares, one who has come under the imposition of the hands of the presbytery, that is, one who has been scripturally ordained by the authority of a true church of the Lord Jesus Christ. We do not agree with the view of some that the church may authorize any member to administer the act of baptism." 39 I stand with Bro. Cobb, the Baptists of America and England, the Anabaptists of the Dark Ages, and the apostolic churches of the first century. I stand where I have always stood. I will remain here until someone can by Scripture and history prove me wrong.

Robert Boyte C. Howell (1801-1868), one of the founders of the Southern Baptist Convention and no friend of J. R. Graves, said: "That the eucharist ought to be administered by a regularly authorized minister of the Gospel, I take for granted, is admitted by all, for the same reasons that apply in the administration of baptism." 40

FOOTNOTES

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18. Spencer, J. H., *op. cit.*, p. 53.

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21. *Minutes of the Three Forks Association of Baptists*, 1921, p. 3.

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HEATHEN

(Continued from page one)

in the dark concerning the true Way of Life. Probably seven hundred million heathen, at least, now alive on earth today, will die in utter ignorance of the "only true God, and Jesus Christ whom He has sent." And this, in the face of the authoritative command of our Saviour and Lord who said of old and who says to us TODAY, "Go ye into all the world, and preach the gospel to EVERY creature" (Mark 16:15)? O, dear Christian Reader, are we not PLAYING at missions? No, that is the wrong way to put it; Have we not BETRAYED our trust? "We were allowed of God to be PUT IN TRUST WITH THE GOSPEL" (I Thess. 2:4). God has not permitted the angels to be "put in trust with the gospel," but He has ENTRUSTED it to US, and we have basely BETRAYED our "trust." We heartily sing, "Amazing Grace, how sweet the sound that saved a wretch like ME." And we continue singing it, seeming to care little or nothing whether our fellow in heathen lands hears the "sweet sound" of saving grace, or not. O what abominable selfishness! God have mercy on our brutal callousness and indifference to the eternal destiny of the poor heathen.

But the point of this appeal is blunted for many, for they do not really believe the heathen ARE lost without the gospel. They prefer to listen to the sentiments of their own hearts, rather than to the pointed declarations of Holy Scripture. The belief that seven hundred millions of our fellow men, now on earth, will be tormented in the Lake of Fire FOREVER AND FOREVER, is too dreadful to be entertained. People will say, and people who are considered as sound in the faith, that, if the heathen who have never heard of Christ do the best that they can, if they will live up to the light they have through nature, and conscience, they shall be saved. But this, dear friends, is a lie of the devil. For it, there is not a single plain passage of Scripture. Against it stands every passage in the Bible which defines God's way of salvation.

What saith the Scriptures? Hear them: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). If then, there is "NONE other name" through which salvation comes, it follows with absolute certainty, that for all in heathendom who know nothing of that Name which is above every name, THERE IS NO SALVATION.

But, says an objector, "Some of the heathen are very religious; they worship their own gods. It is true that they are woefully ignorant; but will not the One who looks not on the outward appearance but on the heart, accept the sacrifices they make unto their idols?" Again, we ask, What saith the Scriptures? Hear

them: "The things which the Gentiles sacrifice, they sacrifice to demons, AND NOT TO GOD" (I Cor. 10:20).

Listen again: "As many as have sinned without law," shall what? Be saved if they have lived up to the light they had by nature, and have followed the dictates of their conscience? No, "as many as have sinned without law, SHALL PERISH without law" (Rom. 2:12). Once more: "It is written, There is none righteous, no not one" (Rom. 3:10). The word "righteous" means "up to the required standard." And the Holy Spirit says, "There is NONE righteous." This means that no heathen measures up to the required standard. As the next verse but one goes on to say, "They are ALL gone out of the way."

Let each reader settle it in his or her mind once for all, that EVERY soul out of Christ IS LOST NOW, and will remain lost for all eternity, if they believe not on the Name of the only begotten Son of God. And, asks the Holy Spirit, "How shall they believe in Him of WHOM THEY HAVE NOT HEARD? And how shall they hear without a preacher" (Rom. 10:14).

And WHAT will be the fate of all in heathendom who die without Christ? They shall be cast "into a furnace of fire, where there shall be wailing and gnashing of teeth" (Matt. 13:42). They shall be consigned to that fearful place "where the worm dieth not, and the fire is not quenched" (Mark 9:44). They shall be "punished with everlasting destruction from the presence of the Lord" (II Thess. 1:9). Nor is this the worst: "The smoke of their TORMENT ascendeth up FOREVER AND FOREVER: and they have NO REST day nor night" (Rev. 14:11). What think ye, dear reader, of these awful passages, which describe the eternal doom of those who die out of Christ? Can you read them unmoved? Can you read them without your heart being deeply stirred and moved to pity? If so, there is grave reason to believe that you yourself are a STRANGER to the saving grace of God.

And now, Christian reader, what will be your response to this message? You are one of those who have been "put in trust with the gospel." Have you been TRUE to your "trust"? Will you, right now, look to God earnestly seeking His will, and ask Him what He would have you do, in the matter of carrying or sending the gospel to the heathen? May the Lord enlarge your narrow hearts, and fill them with the COMPASSION of Christ towards a lost world.

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THE MORAL

(Continued from page one)

learn from Matthew's account (19:20). To the best of my knowledge, this is the only interview that Christ ever had with a young man during His earthly ministry. Of this young man's birth and name we know nothing. Some have conjectured that he was Lazarus of Bethany, but I doubt this was the case. I feel sure that he was a handsome boy with red cheeks, bright eyes, physical fitness, a promising future, and the freshness of young life. Here is a man in the bloom of youth not hopelessly chained by long-cherished habits of sin.

Second, he was a young man occupying a high position in society. Luke tells us he was "certain ruler" (18:18). Just what is meant by this statement is not certain. It may mean he was the head of a synagogue, or maybe that he was a civil magistrate of some city. Others hold it means he was a member of the great national council, the Sanhedrin. We can be sure from this statement that he had an unblemished character and promising talents, for the Jews would allow no one such a position without these qualifications.

Third, he was rich. Verse 22 of Mark 10 says: "...he had great possessions." Being a young man the various kinds of wealth may have come by inheritance. This boy had been bred in the lap of luxury. Wealth often pampers pride and makes fools of the best of men, causing them to consider themselves superior to common humanity. But let it be remembered that it is important that rich men seek eternal life as much as a poor man.

Fourth, he came running to Christ: "...there came one running..." (Mark 10:17). This running was a sign of eagerness and haste to overtake Christ as he was leaving the city and to converse with Him. From his question, it appears he was running to Christ to know the way to obtain eternal life. This was done without concern about what the people might say. He did not ask for a private conference like Nicodemus, but he came to Christ "in the way," in the midst of a company of people on a public road. He had an honest desire for eternal life. Nothing is so important, and nothing demands so much effort and haste on his part.

Fifth, this nameless man not only came running to Christ, but he also "kneeled to him" (Mark 10:17). This was a token of profound respect and earnest supplication—a rich man bowing before a poor and despised man! His actions are sincere and honest, as he is not accused of tempting Christ like the Pharisees (Mark 10:2). He bowed the knee as if he intended to bow the soul to Him. He kneels where men ought to kneel, at the feet of the incarnate God. Noble young man! How many excellent things he did!

Sixth, he speaks respectfully to

Christ: "Good Master," meaning "most excellent teacher." Like Nicodemus, he believed Christ was "a teacher come from God" (John 3:2). He could say as did another: "Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly" (Luke 20:21).

Seventh, he was by nature an Arminian as are all men: "Good Master, what shall I do that I may inherit eternal life?" He had been taught that he could be saved by doing good by his former religious teachers. The question is that of Pharisaism. It does not confess any inability or weakness with respect to good, but it rather assumes full power and seeks guidance only in the selection of a course of conduct. The idea of doing something in order to gain eternal life had full possession of the young man's mind. He seeks not grace, but reward for his own virtue. But to arrogate to himself the ability to win eternal life by his good works was sacrilege, to defile the gift with polluted hands, to do despite to the Spirit of grace!

Here is an honest, though erroneous, and self-righteous seeker after eternal life. I can see in him a mixture of sincerity and self-deception. He was no Sadducee—no liberal. He believed there was a hereafter—eternal life in another world. The immortality of the soul was an article of his creed. He is to be commended for his concern for eternal life. He felt he lacked something, but he knew not what. So he went to the right Person for help. If we would learn how to be saved we must ask the Great Teacher; we must inquire in the school of Christ.

JESUS SPEAKS TO HIM

"Why callest thou me good? there is none good but one, that is, God" (Mark 10:18). Christ takes care not to say, "I am not good." At other times He calls Himself the "good shepherd" (John 10:11). Our Lord declines being classed with other "good masters." In a manner of speaking Christ said, "You call me a good teacher and ask me what good you can do. Do you understand the word good? Do you know where you must look for a true idea of goodness? Why do you give Me a title not due to any mere man? Why do you call Me good, unless you own Me to be God, for God alone is absolutely good. Why call Me good unless you own Me to be God?" Christ by these words attests His own divinity. He is seeking to cause this young man to lift his eyes to Perfect Goodness. In directing him to God, Christ is directing him to Himself.

Jesus Christ was no antinomian. He was not afraid to use the moral law of God to show this young man the impossibility of obtaining eternal life by law-keeping. "Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother" (Mark 10:19).

Christ does not recite the com-

mandments in the exact order in which they are found in Exodus chapter 20, nor does He recite all ten of them. The ones recited concern the second table and prescribe the duty of man to man. Those of the first table are omitted because they would not furnish so decisive a test for self-examination. A man may imagine he loves God, but he cannot imagine he loves his neighbor if he defraud him or bears false witness against him.

THE YOUNG MAN'S BOLD ANSWER

"And he answered and said unto him, Master, all these have I observed from my youth" (Mark 10:20). This is not a hypocritical profession, but an honest expression of the young man's belief that he had actually kept the law. He was sadly mistaken on this point. He had an extremely superficial and inadequate conception of the meaning and extent of the law. The law requires perfect and perpetual obedience, and it extends to the thoughts, affections, and disposition, as well as outward obedience. Ignorance of the extent and spirituality of the Divine law caused him to think himself in a better condition than he really was (Rom 7:9,14). He had not observed the commandments with full conviction that God alone is good.

According to Matthew's account, the ruler added: "What lack I yet?" (Matt. 19:20). This young man knew there was something missing in his life. His conscience required something more to pacify it. If he were deficient on any point he wanted Christ to point it out, and point it out Jesus Christ certainly did!

ONE WANTING THING

Christ realized this man had never seen himself as a lost sinner before God. He never intended to teach this young man that he could be saved by keeping the commandments. No one was ever saved in that manner, not in the Old Testament or in the New Testament. Christ meant to convict him of guilt which he did not feel, to use the law to show him he was a law-breaker and bound for Hell. Looking with calm, earnest, loving eyes into His listener's face, He adds: "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me" (Mark 10:21).

No modern soul winner would tell a sinner what Jesus did, for if he did he would have very few converts. There is no easy believism in these words. There is no Roman Road stuff so common in modern evangelism. Most personal workers of today see no need of using the moral law of God to convict the sinner as Jesus Christ did here. The Lord told this young man about the moral law of God and its requirement, but he did not tell him about God's four spiritual laws to salvation. Christ did not hand this boy a decision card and tell him to join the church of his choice. In fact Jesus Christ allowed

this man to go away unsaved before He would lower the moral law or compromise the gospel of grace.

Christ told this ruler that he must be in complete subjection to God's law. He must prefer heavenly treasures to earthly riches. He must dispose of what he had in this world for the honor of God and the good of his fellowman. Our Savior by these words put His finger upon the idol of this young man's heart. This boy was guilty of "covetousness, which is idolatry" (Col. 3:5). Christ required him to abandon what He knew to be his idol—to give up what was keeping him out of the kingdom of God.

This ruler loved his riches more than the good God! The boast of keeping all the commandments was idle chatter. In fact, he had not even kept the first two commandments of the ten. He was not willing to lay all he had at the feet of Him who was the Author of the commandments. His money was his god and he was an idolater! The thing lacking was the love of God which constrains to self-sacrifice. His outward obedience to the letter of the law was utterly worthless. How tragic to trade gold for God and mammon for the Master! A golden coffin is a poor compensation for a damned soul!

Hope dies away on the face of this young man, his countenance falls, pale dejection is visible on his brow. He could not bear to give up his riches with no hope of compensation in this present life, save in Heaven to come. He had no desire to sacrifice self-will and to become a close and constant follower of Christ. Pride dreaded the wound and covetousness dreaded poverty. His actions now declare to all his own heart is incapable of obedience.

"And he was sad at the saying, and went away grieved: for he had great possessions" (Mark 10:22). His mind is made up. He rises from his knees, uttering no word, and turns his back upon Christ. Sorrow is depicted on his face and he departs "grieved." His jewelled robe seems too precious to scatter to the poor. Drawing it around him, he "went away." I see him as he begins to walk faster and faster as the crowd gazes upon him. He goes away from Christ and never came back again so far as we know. This was the saddest journey he ever took, for he retained mammon and forsook the Master! His hope of eternal life was crushed by what he thought was an impossible condition of obtaining it. He refused to meet the conditions—he could not stand the test!

"And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God"

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THE MORAL

(Continued from page seven)

(Mark 10:23-25).

SOME GENERAL OBSERVATIONS UPON THIS MAN

1. This young man was better informed than some in his day and our day. He believed in the hereafter. He believed he possessed a nature which would survive the wreck of the body. He believed his mortal body would soon pass away, and that his immortal soul was rapidly passing from time to eternity. How this shames modern soul-sleepers! He was a better theologian than the cultists of today!

2. This ruler did not believe in universal salvation. He saw a connection between conduct and consequence, character and destiny. If we deny this connection, we admit not only that there are no rewards for virtue, but that Christ was a false witness before God. This boy felt he could never get eternal life by adopting a certain creed or cherishing certain sentimental feelings. He believed he needed to do something more. We may well learn a lesson here. Unless our faith and feelings are made into acts and habits they are worthless. **"If ye know that he is righteous, ye know that every one that doeth righteousness is born of him"** (1 John 2:29).

3. This man was truly anxious about his soul, an honest inquirer, a promising case. He would give up much, but not all. His heavenly desire was a mere breathing of earthly selfishness. He was convicted, but not converted. He was not far from the kingdom of God, then he stepped back into the darkness of a selfish life, preferring the things which are seen to the things which are unseen. He turned away from the demands of Christ into the path of sin and death. Beware sinner! One idol cherished in the heart may ruin a man's soul.

It is said that Jesus never fails to save a person who wants to be saved, but here is a case where He did not save a person anxious about his soul. Our Lord did not believe that you could lead any sinner to repentance and faith in five minutes. Men must not only be anxious about their soul; they must be willing to be saved in the good-old-gospel way. Some are not willing to come God's way. They reject God's message and go their way to Hell. Their blood is upon their own head that do so.

4. Here was a person who was terribly rich in possessions, virtue, and earnest enquiry. At the same time he was terribly poor in self-knowledge, in love for God, and in heavenly treasures. **"There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches"** (Prov. 13:7). This poor boy was weighed in the balances and found wanting!

5. Many who call Jesus "good Master," seem to have serious thoughts about eternal life, and profess obedience to Him, but they do not understand the holiness of the

Divine character, the spirituality and extent of the law, the evil of sin, and their need of the Redeemer's blood, righteousness, and regenerating Spirit. Multitudes are in the world today in this condition. They are just like this rich young ruler.

6. This boy would have been better off had he obeyed Christ (Acts 4:34-35). The Lord became poor for our sakes (11 Cor. 8:9). Had he sold his possessions and used them for God's glory, he could have filled houses with comfort, made a thousand widows to sing and little orphans to shout, clothed thousands who had naked bodies, and sent the gospel throughout the land. Then he could have followed Jesus without any distractions. Then he could have treasures in Heaven. He would have been loved and blessed by thousands until this day. In all probability the Roman invaders took away his wealth and his life in a few years from this time!

7. The demands of Christian discipleship are very severe. You must sacrifice selfishness for God's glory and man's good, for not until self-will is sacrificed can Christ be followed. You must prefer heavenly treasures to riches in this world. You must love God supremely and daily bear your cross—live for His glory—give up all for Christ (Phil. 3:8)! You must have a holy contempt for every thing in comparison to Him, much more what is in competition with Him. You must observe His statutes and keep His laws. Without sharing Christ's lot, we cannot share his inheritance. **"...if so be that we suffer with him, that we may be also glorified together"** (Rom. 8:17). **"If we suffer, we shall also reign with him"** (11 Tim. 2:12).

8. If you get nothing else out of this discourse, please remember that you must love God supremely. This is the whole duty of man; this is the important thing. It is more important than external religious observances and moral goodness. Without supreme love for God your religion and morality is worthless and wretched, a cloud without water, a star wandering from its orbit without light, law, and liberty, rushing boundlessly to ruin and everlasting torment.

"One thing thou lackest." Do you lack supreme love for God? You may not have been outwardly wicked, but deep down you have not loved God with all your heart, mind, and strength. You have not served Him or lived for His glory as you should. You have lived for yourself, your own gratification. The **"God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified"** (Dan. 5:23). You have not repented of secret sins. You have not received Christ as your Savior. You have not taken up your cross and followed Him. You have made yourself your own savior and turned your back upon the real Savior! In truth you must cry: **"God, help me! It is so with me."**

If you would have eternal life you must be willing to do with yourself

and your possessions whatever God requires. Resign absolute ownership to Him and see your self a steward of the Lord's property. Deny yourself of whatever is inconsistent with duty to God and His people. Have such a supreme regard for the character of God and the interest of others that your private interests are kept in the background. You say, **"I can't do this? I have no desire to do this?"** This is true. You can never do it, or even desire to do it, until you are born again. Apart from regeneration by the Holy Spirit and the reception of a new nature, no man can be saved or possess eternal life.

One time a white slave owner asked a black slave on his farm how to be saved. The old Negro replied, **"Master, you have to get in the pigpen."** This angered the slave owner and he went his way. However, the convicting power of the Holy Spirit would not allow him to have any peace. Finally, the owner returned to the old black man and said, **"I am ready to get in the pigpen."** The old black man said, **"You don't really have to get in the pigpen, Master. You just have to be willing."** To be saved one must be willing to be anything or to give up anything that he may win Christ. The apostle wrote: **"Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ"** (Phil. 3:8).

STEWARDSHIP

(Continued from page one)

profess to be the disciples of Christ be justified?

We must not, of course, forget that the large offerings, which have of recent years been made to different departments of benevolent and religious work, could not have been made unless men had accumulated large amounts of money. Much of the benevolent and humanitarian and higher educational work of the present time would never have been founded, and could not now be carried on, were it not for the munificent gifts of the wealthy. Many of our hospitals and colleges and universities, industrial and art institutions, owe their existence to men of wealth. The large gifts of these men to various objects would have been impossible without great accumulations. If men do not possess millions they cannot give millions, and hence many of the institutions which are a blessing to thousands, and which will continue to do good for generations to come, would never have had an existence had not the men who founded them become wealthy.

Admitting now that great benefits have come to the church, and to humanity generally through the large benefactions of the wealthy, and that the amassing of large amounts of money is necessary in order to make such gifts possible, the ques-

tion still confronts us: Is the acquisition of money until a man possesses millions of dollars justifiable in the light of the principles of Christian stewardship? What will the man whose riches are rapidly increasing do if he regards himself as a steward and all the riches that come into his hand as a trust from God? Will he allow himself to become immensely wealthy, or will he put a limit on his accumulations, and apply and use the increase beyond that limit in connection with God's kingdom, and for the highest welfare of his fellow-man?

These are questions which at least demand consideration. The acquiring and hoarding of large sums of money is a most serious business, and men need to guard themselves against the sin of robbing God. A man should deal with his increase as God's steward, and if he stores it, it should be in order that he may have a large amount to give to some worthy object for God's glory. The true steward will not hoard for himself. There will be a steady output from his income for Christian and benevolent work, and if all stewards were faithfully to increase their giving with the increase of their income, the necessity for large gifts of millions for any specific objects would be obviated. We must act as God would have us act. His will must decide. We are accountable to Him as stewards, and our chief concern, either in allowing riches in our possession to increase to millions, or in limiting the amount of money we shall hold at any time and faithfully disbursing all the increase, should be that we are doing what our Lord and Master wants us to do. We cannot escape the responsibility involved in either case.

The only storing of money approved of and enjoined in the Scriptures is storing for God. **"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come"** (1 Cor. 16:2). Laying by according to this teaching is not a laying by for self, nor for the purpose of leaving a fortune to one's children. It is the setting apart of a percentage of all that God prospers us with as stewards, to be used solely in His work. It is laying by for God. All other laying by is discountenanced, forbidden, and condemned in the Word of God.

"LAY NOT UP FOR YOURSELVES TREASURES ON THE EARTH, where moth and rust consume, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break through nor steal. For where thy treasure is, there will thy heart be also" (Matt. 6:19-21).

"LABOR NOT TO BE RICH: cease from thine own wisdom...for riches certainly make themselves wings; they fly away as an eagle toward heaven" (Prov. 23:4-5).

"Woe unto them that join house to

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STEWARDSHIP

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house, that lay field to field, till there be no room, and ye be made to dwell alone in the midst of the land" (Isa. 5:8, R. V.).

"They who desire to be rich fall into temptation and a snare, and into many foolish and hurtful desires, which sink men into destruction and perdition. For the love of money is a root of all evil; which some longing for wandered away from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9-10).

"Charge those who are rich in this age not to be high-minded, not to place their hope on the uncertainty of riches, but on God, who gives us all things richly for enjoyment; to do good, to be rich in good works, to be free in imparting, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life" (1 Tim. 6:17-19).

"For what doth it profit a man to gain the whole world and to forfeit his soul? or what is a man to give in exchange for his soul?" (Mark 8:36-37).

"And he spake a parable to them saying, The ground of a certain rich man brought forth plentifully: And he reasoned within himself, saying, What shall I do because I have not where to store my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there I will store all my grain and my goods. And I will say to my soul, Soul, thou hast many goods laid up for many years; take thine ease, eat, drink, be merry. But God said to him, Fool! this night thy soul is required of thee; and the things which thou hast prepared, whose will they be? **SO IS HE THAT LAYS UP TREASURE FOR HIMSELF, and is not rich toward God**" (Luke 12:16-21).

Storing, or hoarding, simply that one may be rich is contrary to these teachings of God's Word. Such storing of riches is pure selfishness, and selfishness is sin. "Hoarding is one form of stealing, but for which we build no prisons."

And even when men have gathered vast amounts of money and are counted rich they are not satisfied. The more men have the more they want, until the amassing of riches becomes an overmastering passion with them. Their increase of wealth begets covetousness, and covetousness like a consuming fever burns out of the heart all love for God, and all sympathy for a needy and perishing humanity. The fever is only fostered, not expelled, by additional possessions. "He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase" (Eccl. 5:10). Men derive true satisfaction not from *getting* so much as from *giving*. There is no joy in withholding from God; there is in fully and freely yielding up to Him. "It is more blessed to give than to receive."

Men desire large increase in their possessions sometimes in order that they may leave fortunes to their children, supposing that the interests of their children will be promoted by their being left rich. But in numberless instances the very reverse of this has been true. Luxurious idleness, fostered by abundance of riches which cost no effort to obtain, is the highway to ruin. Many rich men's sons have entered that highway and followed it to its fearful end.

Storing for self, or for sons, involves withholding from God. "Will a man rob God?" Will a steward take his lord's money and spend it upon himself, or transfer it from his lord's bank account to his own, and not be guilty of robbery? And yet what countless millions which have accumulated in the hands of the professed disciples of Christ, who have been called to be His stewards, and which might have given wings to God's messages of love and salvation to a lost world, have been held back, and locked up, and have not been permitted to do any service for God, nor bring any blessing to men. Money getting is not in itself a sin, nor is it a sin to be rich; but it is a sin to love money more than one loves God. It is a sin to become a Mammon worshiper. It is a sin for God's stewards to withhold from Him what He has committed to them as a trust. It is a sin to allow money, and the devotion of time and energy to the getting of money, to crowd God out of the heart and life. This is the sure result however, when, like the rich man in the parable, men lay up treasures for themselves and are not rich toward God as His stewards.

There was a time once with the people of Israel when they did just as hundreds are doing now, when they withheld their substance from God, and began spending it upon themselves. It was in the days of the prophet Haggai. God's house was lying waste, and the people said to each other, "The time is not come, the time that the Lord's house should be built," and then turning their backs upon God's house and its needs they began spending their money in beautifying their own homes. But they were the losers in the long run, for presently their harvests failed, they sowed much and brought in little, and even what they did gather God blew upon and it was gone, and they who earned wages, earned wages to put in a bag with holes (Hag. 1:1-11).

Men make a most tremendous mistake when they suppose that the way to get rich is to hold back, and hoard up, and stow away. God's Word says: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." God's Word says: "Honor the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

But while some fail in their stewardship by hoarding, a larger number fail by spending. As wealth

increases a man's wants increase. Wants and needs are not the same. "Man needs but little here below," but what shall be said of his wants? Who shall enumerate them, who shall begin to count up all the longings which fill men's hearts after that which they do not possess, but which, as a rule, they obtain when they have plenty of money to spend in gratifying their desires? Money, after all, is as much the creator of wants as it is the dispeller of them. Men without money live in the realm of actual want, while those with abundance of riches too often live in the realm of artificial want, and the latter are often worse off than the former. This realm of artificial want is a realm of luxuriousness, extravagance, and money wasting.

"There was a certain rich man which had a steward, and the same was accused unto him that he was WASTING his goods." So might the accusation be justly made against many who have been called to be stewards for God. Indeed, the immense waste of the money which God has committed to His people as a sacred trust is one of the saddest things that can be contemplated in connection with this whole subject of stewardship. It is a lamentable fact that a large proportion of the money that comes into the hands of professed Christians is worse than thrown away. It is not only that it is wasted in extravagant expenditures for personal pleasure, but alas, even in such expenditures no small portion goes to further the interests of the kingdom of darkness. The world, the unbelieving, irreligious, scoffing, Christ-hating and Christ-opposing world is largely supported in its customs and ways and in its opposition to Christianity by the resources it draws from the church members whom it deludes into conformity to it. Misused wealth is doing much in these days to increase the difficulties which confront Christianity; but in no way are these difficulties made greater than by the actual assistance which the forces of evil receive from the manner in which many spend their money, and unless there is a turning from folly and sin in fostering worldliness, both in the church and out of it, there will be some startling surprises and much confusion of face when before God an account of stewardship is demanded.

That there is a most appalling amount of inexcusable extravagance in society is only too apparent. It is one of the sins of the times, and by it not only is God being robbed of money that should go into His work, but men and women are by the way they spend money fostering selfishness and pride in their own hearts and ministering to the lowest instincts and appetites of their natures. Even those who have comparatively little of this world's goods often spend money foolishly and wastefully.

The channels through which this river of extravagance flows are very numerous. We cannot trace all of

them in a single paragraph of these pages. A whole book might be written on this one point, filled with facts from the customs and doings of modern society, which would startle our readers. We can only say enough here to indicate the lines along which the investigation might be made. There is extravagance in costly apparel and jewelry. There are ladies who spend more on personal adornment in these ways every year than would support many a missionary on the foreign field. A missionary from the West, attending the meetings of the American Home Mission Society at Saratoga, wrote to his wife that he saw among the fashionable crowd there one young lady "whose costume was worth one meeting-house, twenty-three

Sabbath-school libraries and four cottage organs." A gentleman recently paid three thousand dollars duty on dresses which his wife brought with her from Paris. Among the wedding presents given a bride of fashionable society was a necklace worth one hundred and twenty-five thousand dollars. A Christian lady pays five hundred dollars for a shawl, while a gentleman pays two hundred for a fur coat. And so on the list might be extended.

With the increased wealth of the last few years there has been a marked increase in expenditures for costly wearing apparel and jewelry. In the ten years from 1896 to 1906 the imports of diamonds, other precious stones and jewelry increased from \$7,944,032 to \$42,120,715; laces and embroideries, etc., from \$10,878,954 to \$34,022,469, and in other items a like increase.

There is surely need in the midst of this growing tendency to luxuriousness for a loud and urgent call to men and women who call themselves God's children to live simpler lives. There is certainly room and need for a greater manifestation of that spirit of humility and simplicity that characterized the life of our Lord and Master Jesus Christ.

Dr. A. E. Waffle, in *Christianity and Property*, asks this timely question:

"Is it the will of Christ that His followers should live in fine houses, fill them with elegant and luxurious furniture, adorn them with costly works of art, and keep a retinue of servants to care for them, that they should wear fashionable and expensive clothing, and bedeck themselves with jewels; that they should keep horses and carriages, give costly parties, fare sumptuously every day at their tables, and that they should indulge in travel for mere sightseeing, and in other pleasures which the world calls innocent? It is not a question of what kind of a life is considered desirable from a worldly or social point of view; we are seeking to know the will of our Lord."

(Continued in February issue)

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? What does a Christian miss? ?
? Hell. ?
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The Berea Baptist Banner Forum

Submit questions on any Bible topic

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Why do men quit the ministry? Were such men truly called of God to preach His gospel? ---Ohio



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Not knowing the hearts of other men we can not give a detailed answer to this question. And I'm not going to try to pass judgment as to their being called of God to preach the gospel. It is my personal belief that those who are called of God preach His gospel as long as they have the ability to do so, but it might be that God would put some "on the shelf" for reasons unknown to me or anyone else. I believe that God is sovereign in this matter, and if He has purposed it His preachers will continue in the ministry until their dying day. However, it could be His purpose to use some for shorter durations; if so, I would want to be content for Him to do so.

I do know that there are tremendous pressures upon those who are engaged in the preaching of the gospel. The ordinary church-member does not realize what burdens ministers carry, what demands are made upon them, what some who should know better expect of them. Thank God, there are many who recognize that the preacher has been called to preach the gospel and do not try to burden him down with a thousand and one things that are not remotely related to His work, but at the same time there are some who think their only job is finding something for the preacher to do.

There are some who quit the ministry because they have not been called of God; and it would be a blessing if all "self-called" and all "Satan-called" preachers would quit, but we labour under no illusion that they will.

While most true preachers might have entertained the idea of getting out of the ministry at some time in their life; I do not believe it is possible for them to do so as long as God continues to use them. As Jeremiah said, "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. For I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting..." (Jer. 20:9-10a). The Word of God continues to burn as a fire in the ones who are truly called of God.

The record given in the Bible of

those who were called to preach the Gospel of Christ shows that they were faithful until death. There were some, like John Mark, who may have become inactive for a time but they always came back to the work to which they had been called. I can see no place for God's man to quit. Should God remove one from the work of the ministry, this would be an entirely different matter.

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We have record in the Scriptures of men whom God placed in the ministry.

"And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it" (Col. 4:17).

"God ordained you to your work - see that you don't fail him!" (Phillips trans.).

Observe this: Archippus was called of the Lord and placed in the ministry. He is urged by Paul not to fail but to fulfill his calling. There seems to be the possibility of failure or fulfillment, else why would he have been urged to fulfillment rather than failure.

I think a God-called man can fail to fulfill his ministry. He can fail to the quitting point at least temporarily if not permanently. God calls and places in His Churches men to serve Him. "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11-12).

But sometimes men fail to live up to their calling to fulfill it. However, the failure of man in no way can frustrate the plan and purpose of God. "If we believe not, yet he abideth faithful; he cannot deny himself" (II Tim. 2:13).

We read of Paul's first missionary journey: "They came to Perga in Pamphylia; and John (Mark) departing from them returned to Jerusalem" (Acts 13:13).

Here Mark was a temporary quitter in the missionary party. On another journey Paul and Barnabas came to contention over whether to take (John) Mark since he had failed them on their first voyage. "And the contention was so sharp between them that they departed asunder one from

the other; and so Barnabas took Mark, and sailed unto Cyprus" (Acts 15:39).

Later from prison Paul wrote Timothy: "Take Mark and bring him with thee, for he is profitable to me for the ministry" (II Tim. 4:11). From this case it could be concluded that certain failures in the ministry do not negate the entire calling.

There are preachers who are not called of God but yet put themselves into the ministry. This is not the assumption of human judgment; it is by divine revelation. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ" (II Cor. 11:13).

They are "God's messengers, only by their own appointment" (Phillips trans.).

Ministers are to be judged primarily by their message to determine their calling. "For he whom God hath sent, speaketh the words of God..." (John 3:34). This has reference directly to Jesus Christ. Yet why would God send any messenger who would not preach and teach His Word?

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There are numerous reasons why preachers quit. For instance, Jeremiah, one of God's great prophets tried to quit the ministry and states his reasons thusly: "O Lord, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay" (Jer. 20:7-9).

The verse quoted above tells why one of God's men quit the ministry, although he did not stay quit. The reasons he stated may be the same that cause many to want to quit the ministry today. He gives three reasons: First, he felt God had misled him: "Thou hast deceived me." This was untrue but he felt that way none-the-less. Second, he was derided and mocked by those to

whom he ministered. Thirdly, because of those who mocked him, he came to feel that God's Word was made a reproach unto him. Many preachers today are being made to feel a close kinship with Jeremiah because of the manner in which their preaching is received. This creates a strong desire to quit and to find an easier job with less work. The tremendous burdens and pressures of this work simply become too much for some men to carry, especially when the people in the churches to whom they minister are rapidly becoming less willing to assume their responsibilities and thus relieve some of the load from the pastor.

Some ministers quit for the same reason Demas did. Paul said of him: "Demas hath forsaken me, having loved this present world." The appeal and pull of the world is still as strong, or maybe stronger today as it was then. Most men who pastor could make more money, have more leisure time with their families, more of the comforts of life, with a great deal less pressure and criticism. Needless to say, many ministers today are doing as Demas did---they are taking the easy route of the world.

Some ministers leave the ministry because the Lord puts them "on the shelf" so to speak. In the words of Paul, they become "a castaway" (I Cor. 9:27). This happens because of failure to "keep under their bodies, and bring them under subjection," the result of which is that they fall into some grievous sin which disqualifies them from the ministry.

Of course, some leave the active ministry because of health problems. They become physically unable to continue to be actively engaged in the work of the ministry.

These are a few of the reasons, which come to mind, for which men quit the ministry. No doubt many others could be enumerated. I, as a pastor of more than thirty years, can understand the feelings of those who want to quit. Many are the times I have felt the same way. However, I have always been somewhat like Jeremiah, finding in me a burning which pressed me onward, so that I could find no place to quit.

Were those who quit truly called of God to preach His gospel? I cannot say, as I am not God. Possibly many were not, but simply took up the ministry as a profession. If so, they should quit, for such should never have entered the ministry at all. It may be that some who quit were truly called. If so, the judgment seat of Christ will be a sad occasion for them. Finally, those God-called ministers who persevere and do not quit are able to do so only by the sovereign grace of God, so we have nothing whereof to boast.

JAMES GREEN

(Continued on page twelve)



The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

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What would you say that the ten most important books are for a Christian to have in his library in addition to the Bible? --Kentucky



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There are so many helpful books on the subject of Christianity available that it is rather hard to confine our thinking to just ten. Also, a book which might be proved most helpful to one might not be as profitable to another.

After several decades I have spent in the ministry, I will mention several books which I would have hated to have been without. These I would recommend to any Christian student of the Word of God.

A good dictionary should be available. I like *The American College Dictionary* by Random House, N.Y. Other good dictionaries are available.

I also get "rare" helps from my *Webster's Unabridged Dictionary* which are not found in shorter works.

Surely every Bible student would want a Bible Concordance.

Among others are *Stong's Exhaustive Concordance of the Bible* and *Young's Analytical Concordance of the Bible*.

Some will be helped with *Nave's Topical Bible*, Moody Press, Chicago.

I would hate to be without *A Systematic Study of Bible Doctrine* by T. P. Simmons.

Expository Dictionary of New Testament Words, W. E. Vine is priceless.

A friend recommended to me *The New Testament From 26 Translations*, Zondervan. It has proven most helpful.

If a person is versed enough in the Greek or Hebrew language, then he should have a Bible in these languages.

There are many good Bible dictionaries to aid in the study of Bible places, customs, persons, events, etc. The Bible student should have one at hand.

There are many sets of commentaries on the books of the Bible. These should be selected with care and caution. Some prove very beneficial. But it is easy to invest big money in useless material.

I have been asked many times what to study in Bible teaching. My favorite advice is--"Read all you can find on the subject at hand and then teach what the Word says." The Word of God sheds glorious light on man-produced material!

E. D. STRICKLAND

I am glad that the person sending in this question understands the importance of the Bible by making it the first Book on any list. No matter how good the writings of men may be the Bible must always be received as the only Book given by inspiration of God. There are some who write and foolishly suppose that what they write is on equal footing with the Bible, but such are deceived, and so are they who would listen to them. All books must be measured by the Word of God; and none should be placed before or even equated with the Bible. The Bible is the only Book of which it can be said, "All scripture is given by inspiration of God" (II Tim. 3:16).

It would be most difficult to list ten books which would be suitable to all of the readers of BBB, due to the varied study habits and doctrinal interests of different individuals. Therefore, I can only offer a list which has proven to be helpful to me, and which I believe would be profitable to others. A concordance of the Bible has been a tremendous asset to me in my Bible study, so I would suggest that any Christian needs a good analytical concordance. A good Bible dictionary would be a must on my list. Other books which I would recommend would be my own personal preference, and are as follows: *The Sovereignty of God* by A. W. Pink, *The Work Of Christ Summated In Seven Dispensations* by J. R. Graves, *A Systematic Study Of Bible Doctrine* by Thomas Paul Simmons, *Baptist Church Perpetuity* by W. A. Jarrel, *Spurgeon's Lectures To My Students*, *Word Pictures In The New Testament* by A. T. Robertson, *Exposition Of The Gospel Of John* by A. W. Pink and *The Tabernacle, Priesthood And Offerings* by I. M. Haldeman.

I would point out that while I do not agree with everything that is stated in these books I do believe that they closely follow scriptural truth.

JIMMIE B. DAVIS



This is a very difficult question due to the fact that there are so many excellent books that would be of benefit to the Christian reader. I am sure the choice will vary even among the forum writers. I will gladly give my choices with the prayer that the readers will be benefited thereby.

First, a good Bible Dictionary is essential to every student of God's Word. *Unger's* and *Zondervan's Pictorial* are good.

Second, a good exhaustive concordance of the Bible is essential. I personally recommend *Strong's*.

Third, *Nave's Topical Bible* is an indispensable tool for every Christian student. This excellent work groups all the Scriptures together by subjects or topics.

Fourth, a Bible Encyclopedia will be of great help in Bible study. *Wycliffe's Bible Encyclopedia* is a good two-volume set.

Fifth, *An Expository Dictionary of Biblical Words*, by W. E. Vine, Merrill F. Unger, and William White, Jr. This volume combines the contents of *Vines Expository Dictionary of N. T. Words* and the *Expository Dictionary of O. T. Words* by Unger and White. This is an excellent help for Old and New Testament word studies.

Sixth, a good one-volume commentary. Either *Jamieson-Fausset-Brown* or *Matthew Henry's Concise Commentary* would probably be as good as you could find in a one-volume commentary.

Seventh, every Christian should own a copy of *Pilgrim's Progress* by John Bunyan, and read it through periodically.

Eighth, every Christian should have and read a good work on Bible Doctrine or Studies in Theology. The following are good: *A Systematic Study of Bible Doctrine* by T. P. Simmons; *Brief Studies in Christian Doctrines* by J. E. Cobb; *Christian Doctrine - A Compendium of Theology* by J. M. Pendleton; and *A Body of Divinity* by John Gill.

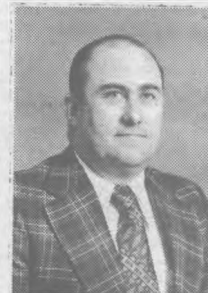
Ninth, I recommend that every Christian have and read a copy of *Baptist Church Perpetuity*, a brief, but very good work on Baptist history by W. A. Jarrel.

Tenth, a good book for devotional reading and meditation such as C. H. Spurgeon's *Morning and Evening*.

I have given the above choices with

mixed emotions because there are so many other books which would be equally helpful to the Christian. I must, in closing, mention a few of these. They are: *Holiness, Its Nature, Hinderances, Difficulties and Roots* by J. C. Ryle; *The Reign of Grace* by Abraham Booth; *The Mercies of a Covenant God* by John Warburton; *Practical Religion* by J. C. Ryle; *The Holy War* by John Bunyan; and *The Sovereignty of God* by A. W. Pink. I guess what I am trying to say is that, as a Christian, I would hate to be limited to only ten books, but if I were, I think the most important would be those which help me in the study of God's Word, those that help me organize and better understand Bible doctrine, those that help in my devotional and practical life, and that help me to understand and appreciate the truth about Christ's Church and her great heritage, that I may better serve my Lord therein.

JAMES GREEN



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"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

From the question, it is understood that the Bible is the book of books. Many books are helpful but not necessary to understand the Word of God. Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). It is hard for me to believe that the Lord would give us a Bible that could not be understood without the helps of man. All the books available cannot add anything to or compare with the Word of God.

What is the best commentary? This question is asked by many Christians? The best commentary on the Bible is the Bible. Most commentaries are either confusing or silent concerning many verses of the Bible. A commentary that many swear and live by is Gill's. There is a problem with Mr. Gill's commentary, he was a man that had many talents, gifts and abilities. He had the ability to expound one verse into many pages, but didn't know the difference between the family of God and the Church of the Lord Jesus Christ. Many new converts both laymen and preachers have followed the same path, because of John Gill's teaching about great grace they accept all he said.

You may get the impression or form the opinion that I am against biblical helps. I would become a fool if I made such a declaration. I have many volumes in my library, which I have purchased because of the recommendation of others. Some have proven to be totally scriptural

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Forum

(Continued from page ten)



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"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power" (Eph. 3:7).

The call to the ministry is of the Lord. Some enter the ministry without this call. They are easily discouraged and fall by the wayside. Some of these remain in the ministry and teach and practice error all of their ministry. Some are deceived, for they have been called by some person instead of the Lord. There are many false preachers and it would be a blessing if they would quit. The problem, we are facing today: Many have volunteered for the ministry rather than being drafted. They are religious leaders rather than God-called preachers. Some churches have caused the role of the pastor to change. They are looking for a pastor that is an administrator, one that has a keen business mind. They become more concerned about his degrees than the God given gift to preach and teach the Word of God. Many churches operate like the business world and require that kind of a pastor.

The life of the God-called preacher is filled with many trials and heartaches. There are also many times of joy. His life is filled with mountain top experiences and valleys. He has many disappointments and needs much encouragement from the people of God, especially his church. I am thankful for God's grace, which is sufficient for every occasion. Every man of God has times that he thinks about quitting. He cannot because there is a burning in his bones. Jeremiah said, "Then I said, I will not make mentions of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay" (Jer. 20:9). The man of God can rebel against the God of Heaven, but he will never be able to escape the call to preach. He may feel alone like Elijah and make excuses like Moses, but will respond to God's call and perform his divinely appointed task (Phil. 1:16).

HAROLD J. HARVEY



By the Editor

We learn from Luke 11:30 that "Jonah was a sign unto the Ninevites." How could he have been a sign to them if they did not know of his miraculous deliverance from the fish's belly? Evidently, they somehow received the knowledge of his deliverance. They saw in Jonah the proof of God's power to judge and to rescue from the jaws of death. The prophet performed no miracles, but he himself was a miracle. This sign to them was a part of the instrumental means of their repentance and recovery.

I concluded the last study with verse 10, of chapter 3, which told us how Nineveh repented at the preaching of Jonah. The prophet had not gone to Nineveh to meet with the local ministerial alliance, or to see the city fathers. He did not go to preach the social gospel and to hobnob with the "higher critics." Had he done some of these things he might have gotten on for chaplain to the king, but Nineveh would have never repented. The Ninevites would have never come face to face with their sins. Jonah preached a short and simple sermon, and the whole city repented. No one slept during his message.

A DISPLEASED PROPHET

Jonah had preached to Nineveh and God had used his message of judgment to arouse it to a state of penitent reflection. The whole city had repented and was no longer encircled by the fires of Divine wrath. We might have expected to see Jonah in great ecstasy of spirit, shouting praises to Jehovah. But, no, he was not pleased with the Ninevites entering into the rich experience of the Divine compassion. Instead, he was displeased; he had sorrow instead of joy. Chapter 4, verse 1, says: "But it displeased Jonah exceedingly, and he was very angry." This might be rendered: "He was very hot, greatly perplexed and excited" (James Smith's translation).

Was this a displeasure of anger or grief? Our version says: "...he was very angry." Do not the words "very angry" settle the matter? I answer, no. The word in the original may mean either anger or grief. I personally believe in view of the context it means grief in this verse. Jonah was very upset rather than very angry. It is said in verse 2 that God is "slow to anger," but the word rendered "anger" is a different Hebrew word from the one rendered "anger" in verse 1.

Jonah's grief at Nineveh's repentance is extremely odd and contrary to the general rule among ministers. Most of the time they are grieved more over men's impenitence and their hardness of heart than their repentance. They grieve at their lack of success in the conversion of sinners. They rejoice greatly when sinners are converted under their preaching.

The Petulant Preacher

Jonah was of another mind. The Trinity rejoiced in Heaven over Nineveh's conversion, and so did the departed saints in Paradise. The demons of Hell and Satan were grieved over Nineveh's repentance and so was Jonah! How un-prophet like was such conduct!

Had Jonah so soon forgotten how God had been merciful to him? Had not the prophet a short time ago been in the same position as the Ninevites are now? Had not the punishment of disobedience overcome him? Had the sailors not cast him into the sea? Had God not imprisoned him in the fish's belly? When Jonah repented of his disobedience and cried to God, the Lord had miraculously delivered him from the fish's belly. A remembrance of his own past experience ought to have inspired him with sympathy toward the penitent Ninevites. But it appears he is insensible to the instructions of his recent experience.

Why was Jonah displeased because the Ninevites were spared? It would seem he was so obsessed with his own reputation as a prophet that he wanted personal vindication of his prophecy more than he wanted to see Nineveh spared. In other words, he wanted to see the city overthrown like he had preached. He desired to hear men say to him, "Well, you were right. Nineveh is now in ruin." Then he could say to people, "See, I told you this was going to happen." He felt his own honor was at stake. He had preached: "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4), yet the city was still standing. What would people think of him as a prophet? They might upbraid him as a false prophet. But this was wrong and inexcusable. The people had treated him kindly and had believed his threatened destruction was conditional.

Jonah was given over to narrow, rabid nationalism. He was a very patriotic person and wanted his country to prosper (II Kings 14:25). Assyria was the enemy of Israel. Surely there was no place for the archenemy of Israel in the mercy of God. Seeing God had spared this great military and political state, Jonah foresaw and feared the movement of cruel Assyrian soldiers into Israel in the near future. If Nineveh had been destroyed, Israel would have had no cause to fear an Assyrian invasion. He knew his own country needed to repent and would not. God would, therefore, have no alternative but to destroy Israel for her impenitence. No doubt, the Assyrians would be the chosen instrument to crush the commonwealth of Israel for her rebellion against God.

He believed the cause of Israel was the cause of God. These heathens deserved to die for the good of Israel. Surely these Gentile dogs could not be God's elect. Jonah would have rejoiced over their

destruction. In his mind, Assyria had no concern for God's cause and covenant as did Israel. If Israel were destroyed, how could the cause be carried on, and how could the covenant be confirmed? Jonah is short-sighted and presumptuous. He feels he could govern the world better than God. He was a wilful, strong, impulsive prophet who could not let God make a serious mistake!

It seems the prophet had become a Hardshell; he did not believe in foreign missions. Jonah did not want to see the heathens converted unto God. He was like the unbelieving Jews in the New Testament who prohibited the apostles from preaching to the Gentiles lest they be saved. He thought more of his popularity and his country than the eternal welfare of those around him. He did not want to see Nineveh in sackcloth and prayer to Jehovah. He wanted to see Nineveh completely overthrown. The prophet had set up his own plan for Nineveh and thought that God was bound by His honor to conform to his plan!

Jonah's conduct was typical of the conduct of Israel toward the Gentiles in the Old Testament. The Israelites had a most difficult time grasping their mission to the peoples of the world. They were to be a blessing to the Gentiles (Gen. 12:2-3) by sharing with them the knowledge of the true God (Isa. 43:10). Israelites were unto Jehovah "a kingdom of priests" (Ex. 19:6), who were responsible to spread the superior moral and religious meaning of their ethical monotheism. Israel was divinely chosen to be a missionary body to the nations, but they refused in the main to discharge their missionary service to others. The Israelites were traditionally characterized by spiritual exclusiveness and self-containedness.

JONAH'S BODY OF DIVINITY

Sorely vexed at the manifestation of God's mercy to Nineveh, he prayed to God: "And he prayed unto the LORD, and said, I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarsish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil" (Jonah 4:2).

I am not sure Jonah was in a condition to pray properly to God, but he prayed nevertheless. From the time he was first called to Nineveh, Jonah had feared if he preached to them they would repent. He now is telling God, "I knew, God, although I preached destruction to them, you would forgive them. I knew my preaching would be in vain, and I would be mocked for my trouble. Lord, I told you so." He softens it, as well as he can, by his words, "I pray thee."

There was nothing wrong with
(Continued on page thirteen)

THE PETULANT

(Continued from page twelve)

Jonah's body of divinity as given in verse 2. He had a good understanding of God; he was a great theologian. He was grieved because he did not put his theology into practice. He knew that his gracious God always would forgive the penitent. Therefore, he should have expected Nineveh to repent and to recover. There was no cause for grief for his God had acted according to His true nature as Jonah well knew. Here Jonah tries to make his new circumstance justify his old sin.

Was this really a prayer? Strictly speaking, I answer, no. This was not a true prayer. There was no confession of sin in it, no petition for Divine blessing. It contained only one very unwise request. It was a complaint to God, a wrangling, contending, and quarrelling with the Almighty! Jonah was attempting to make God accountable to man.

Jonah speaks reproachfully to God, he reflects upon Jehovah. He makes the greatest glory of the Divine nature into an imperfection! He implies he had a greater and better foresight of things than God Himself. Jonah is charging God with foolishness. He intimates that God was so merciful that He was not just in punishing sinners. This language is expressive of a weakness in the Divine character. He implies God made a mistake in sending him to Nineveh to preach repentance! Although a prophet of God, Jonah spoke like one of the foolish men upon earth!

THE PRAYER FOR DEATH

The prophet from Israel was grieved to the point he prayed to die: **"Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live"** (Jonah 4:3). This was an unbecoming, as well as an unusual, request which he presented to God. It was like the request of Elijah (I Kings 19:4), Job (Job 6:1-3, 8-9), and Moses (Ex. 15:24-25).

He was grieved, not so much at Nineveh's repentance, as he was at the thought of Israel's coming ruin because of her impenitence. He is in a sense saying, "I have done my duty. God, you have done with me what you will. But I know if Nineveh must live, let me die. I prefer to lose my life than my reputation as a prophet in Israel. Hide me in the grave so I will not have to face the satire of the people of my homeland." This was pure presumption upon Jonah's part.

Jonah had been bent on getting himself killed ever since the first call to Nineveh. He took his flight, hoping to be slain for disobedience to the Divine command. When the storm came upon the ship to Tarshish in which he was asleep, he asked to be cast overboard, expecting to drown in the sea. He preferred to drown to death than to preach to the Gentiles. Accordingly, when he effected their deliverance,



Jonah under the gourd vine

he said it would have been better for him to die than to live any longer. Men generally pray like Hezekiah to live longer, but Jonah prayed: "Let me die." How strange that a man who prayed for life in the fish's belly should now pray for death on land!

The prophet will not commit suicide. He knew that God was the Giver of life and breath to all. He knew Jehovah was the sole Disposer of life and death. He believed the God Who gave life only had the right to take it away. No one had ever told him about the right to suicide. Jonah is to be commended for not taking his life in his fit of passion.

Not all desires for death are wrong. A person may lawfully desire to die in submission to God's will and to end the Christian warfare (Luke 2:26-29). The Apostle Paul longed to be free from sin and in the Divine presence. To the Corinthians he wrote: **"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. . . . We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord"** (II Cor. 5:6,8). Again he wrote to the Philippians: **"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better"** (Phil. 1:23). Such words as these are the language of grace, not of grief. Jonah's request was the language of folly and extreme passion.

Mark carefully the words: **"... it is better for me to die than live."** Was this really so? Was Jonah a competent judge in this matter? No, he was not. What a manifestation of selfishness was in this request: **"... better for me. . ."** Death would not have given Jonah the relief he wanted. It would have removed him from Israel and the dread of being called a false prophet, but it would have brought him into the presence of Him with whose Providence he was in conflict. Death would have been no advantage. It would have shielded him from the reproach of

men, yet it would have opened him to the judgment of God. Jonah's business was to get ready for death by doing the work of God. It was not his business to tell God when he had finished his work.

Jonah's prayer in the fish's belly for life was heard, but now his prayer for death is refused. Heaven be praised that God mercifully disregards some of our prayers before Him. What a mess we would experience if God answered all our prayers! I rejoice to know the Divine Being is discreet in answering our prayers. God knew Jonah was under the influence of a petulant temper.

THE LORD'S QUESTION

The Lord might justly have struck Jonah dead for his grief over Nineveh's conversion as He did Ananias and Sapphira. Instead, He endeavors to reason the prophet out of his petulant temper. God only gave him a mild rebuke and a gentle reproof, which showed Him to be a gracious and merciful God. **"Doest thou well to be grieved?"** (Jonah 4:4 improved translation). Jonah returned no reply to this question. He would consider it and then answer. When his passion cooled and subsided, he would be self-condemned and self-convicted by this question.

There seems to be special emphasis upon the word **"thou"**. **"doest thou well to be grieved?"** **"Thou"** a creature of the Creator? a worm of the dust at the mighty Jehovah? How can you who have received my mercy be grieved because I have shown mercy to others? **"Thou"** a prophet of God displeased at the conversion of immortal souls? Is there just cause for your distress of spirit? God's question was designed to cause Jonah to right reason. If God can get the prophet to view his sin in the light of reason, it will be his first step toward a new life. Oh, I marvel that God should thus condescend to reason with men under the moral conditions of life!

It is generally true that a distressed soul cannot change the circum-

stances that have aroused it. Jonah could not make God destroy the penitent and prayerful Ninevites. The Almighty had no intention of yielding the eternal welfare of the great city of Assyria to the peevish cry of a disappointed prophet. Poor old Jonah! He was far more calm in the storm and in the fish's belly than at the repentance of Nineveh! He is acting more like a child than a man, a weak believer than a stalwart prophet!

PRACTICAL POINTS

1. Let us never be given to anti-missionary ideas. Let us not play the Hardshell and despise the conversion of the heathens. Let us be concerned with the welfare of lost souls. May we never be grieved over sinners repenting and being converted unto God. If there is rejoicing in Heaven in the presence of the angels of God over one repenting sinner, let it be an occasion of joy for us on the earth. Let us never fear that the Lord may call too many sinners, or that He might make a mistake and call a non-elect soul.

2. Jonah had a good body of divinity, but it had little practical influence upon his life. He had a correct creed, but his conduct belied his creed. Jonah tried to repress his own theological understanding of God. Do we suffer today from the Jonah complex? Yes, we do. We claim to believe that God is almighty, yet we act like He is an effeminate weakling! We claim to believe He is sovereign, but we run our lives like we are our own sovereigns! We say nothing is too hard for the Lord, but then write off certain sinners as "lost causes." We say God cares for all His people, and then worry about where the next meal will come from.

3. The immortality of the soul is taught in Jonah 4:3. The prophet prayed: **"Therefore now, take, I beseech thee, my life from me; for it is better for me to die than to live."** The word **"life"** is the Hebrew word (*Nephesh*) which is often times translated **"soul"**. From this text it is seen that the soul can be taken from the body, and that it exists separate from the body. The body dies when the soul is removed (Job 27:8; Acts 8:33; Jas. 2:26). The soul does not die with the body, but it exists separate from it. The state of the soul when separated from the body is said to be **"better"** than its life in the body by Jonah (Phil. 1:23).

4. The description of God by Jonah is absolutely correct. God is **"a gracious God, and merciful, slow to anger, and of great kindness"** (Jonah 4:2). How could any man be grieved at such a God as this? God is gracious to consider the sinner's needs and merciful to forgive his iniquities. He is slow to anger, but quick to forgive. Can you like Jonah say: **"I know him"** (v. 3)? Do not slight the long-suffering of the Most High. He is slow to anger, but there is such a thing as the wrath of God. There is such a thing as the wrath of the Lamb. There is such a thing as the wrath to come. □■□■□■□

Betraying The Freedom Fighters

By G. Russell Evans
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In Biblical days, when the great Jewish patriot Nehemiah sought to preserve freedom for his countrymen, and had almost finished rebuilding the walls of Jerusalem in September 445 B. C., Sanballat, Tobias, and other enemies of the Israelites tried to demoralize the defense workers, and, failing this, wanted compromise, saying, "Come, let us meet together. . . let us take counsel together" (Neh. 6:2,7).

Twenty-four centuries later, Ronald Reagan has a similar mission for freedom: support for the freedom fighters of the world--while the Chris Dobbs, Michael Barneses, and Sam Gejdensons of a self-righteous Congress would shackle today's freedom fighters and seek compromise, coalition, and detente with communists Hell-bent for world domination. Nehemiah was not detracted; he completed the fortifications, and assigned security forces under a faithful government (Neh. 7:1-4). What will President Reagan do?

The rhetoric is superb. In January 1985, he reminded Congress of the urgency for supporting the anti-communist liberation movements throughout the world in seeking "rights which have been ours from birth." After the Geneva summit with Soviet dictator Mikhail Gorbachev, he told Congress, "... we will continue to support the heroic efforts of those who fight for freedom." Secretary of State George Shultz has matching rhetoric, asserting many times that the United States rejects the Brezhnev Doctrine of once communist, always communist.

In assessing his meeting with Gorbachev, the President said, "... hopes do not always yield lasting results" and "this will take deeds, not words alone." The very same truisms apply to promises for aiding freedom fighters. Rhetoric alone is insufficient. Take note:

President Reagan recently declined to appear on television in support of aid to Nicaragua's freedom fighters. Subsequently, the \$14 million aid bill lost on 24 April by two votes, 215 to 213. Ironically, Nicaragua's dictator, Daniel Ortega, saved the day. His quick trip to Moscow for \$200 million caused the House of Representatives to reverse itself pronto.

Reagan and his State Department, fearing loss of prestige if they failed, declined to back repeal of the Clark Amendment, passed in 1976 to prohibit aid to anti-communist groups. This shameful measure was scrapped by Congress eight years later, but only after communist successes had become so frightening.

The Reagan policy toward communist Angola is also frightening:



Capt. G. Russell Evans, USCG (Ret.)

U. S. credits for \$14 million in 1982; \$83 million in 1983; \$93 million in 1984; no aid to Angolan freedom fighters (FNLA and UNITA), and pressure on South Africa to end its humanitarian and military assistance to these anti-communist forces.

The Reagan sellout of Mozambiquan freedom fighters (RENAMO), under the auspices of Assistant Secretary of State Chester Crocker, was ostensibly for "weaning" the communist regime of Samora Machel away from the USSR. Even the official description of Machel's dictatorship was changed. Instead of "Marxist-Leninist," it became "socialism tempered by nationalism" --obviously a page straight from the communist lexicon of semantics.

Secretary Shultz continued the facade of strong support for all freedom fighters in his speeches, but in practice, he equivocated. For example, in July 1985, he opposed a \$5 million military aid bill to benefit Cambodian anti-communist forces. Said Shultz, "Congress is unlikely to sustain such help."

Next, the Reagan State Department lobbied against the \$15 million humanitarian aid bill for the Afghans, tortured and tormented by mutilation, rape, and starvation since the 1979 Soviet invasion. The late Yuri Andropov called the rape of Afghanistan "a lofty act of loyalty to the principle of proletarian internationalism," adding, we had a "right to go in without interference." As a bonus to this primordial insult to elementary intelligence, President Reagan granted most-favored nation status to the Kabul puppet government. (Sources: *Congressional Record*, Council for Inter-American Security's *West Watch*, and Associated Press).

President Reagan and his State Department are disappointing the freedom fighters of the world, and hindering the overthrow of Soviet imperialism. He should be asked to explain why!

Meanwhile, freedom fighters are on the march: in the steamy jungles

of Nicaragua, in the mud bogs of Cambodia, and in the freezing mountains of Afghanistan. They have demonstrated great courage in fighting for freedom, a fight that is truly America's as well. Private groups are helping in Nicaragua: U. S. Council for World Freedom, Box 9399, Phoenix, AZ 85068; in Cambodia, Freedom Research, Box 4174, Malibu, CA 90265; and in Afghanistan, International Medical Corps, Box 49525, Los Angeles, CA 90049.

Christians should know these developments in the fight for freedom around the world. Indeed, Paul told the Corinthians in 57 A. D. to "use great plainness of speech" in understanding the Scriptures and the Spirit, saying, "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (II Cor. 3: 17). Earlier, he had told the Galatians, "Stand fast, therefore, in the liberty with which Christ hath made us free, and be not entangled with the yoke of bondage" (Gal. 5:1). Five hundred years earlier, Nehemiah was also defending freedom in exhorting the Israelites to "fight for your brethren. . . and your houses" (Neh. 4:14).

Freedom is non-negotiable. It is our God-given heritage, second only to salvation. Governments are to defend it.

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Forum

(Continued from page eleven)

others partly scriptural. Today there are many helps available to be purchased. It would be helpful to have a Bible dictionary and a concordance. The best source of scriptural sermons is the Baptist papers that have remained true to the Word of God concerning the doctrines of grace and the Lord's church. Jesus said, "Sanctify them through thy truth, thy word is truth" (John 17: 17). The Bible is truth.

HAROLD J. HARVEY

ANNOUNCEMENTS

As of the first of the new year we will remove all names of journals who do not exchange papers with us. We are happy to exchange papers with anyone regardless of size or the frequency of publication who would care to do so. However, we do not believe that we should send ours free to them if they refuse to do the same for us.

Also we have carried some for a year or more who are on the church plan who no longer support the BBB. These, too, are to be removed. If you are on such a plan from a non-supporting church and you wish to receive the BBB you must send in your subscription. Otherwise your name will be removed. This does not in any way affect those on the church plan who support the BBB. We sincerely wish that every church was on the church plan.

The Incomprehensible

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" (Job. 11:7).

"Behold God is great, and we know him not, neither can the number of his years be searched out" (Job 36:26).

"Great is the LORD, and greatly to be praised; and his greatness is unsearchable" (Ps. 145:3).

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).



In vain the sages, with their utmost skill,
Would find out God--he is mystery still!
In vain they search the page of ancient lore,
In vain the scrolls of centuries past explore.
The mystic circle and triangle see,
The types that shadow forth Infinity--
The circle, endless as eternity,
And the triangle showing one in three.
Without beginning, past their finding out;
In vain they seek to solve perplexing doubt:
Wearied with search, at last one looks above,
When lo! a ray of heavenly truth and love
Steals softly downward to his darkened mind,
Seeming to say, All earthly light is blind;
Leave, then, the paths of human search untrod,
Content to know and feel the love of God.

THE REVELATION RECORD By Henry M. Morris

\$16.95

Perhaps the greatest event in my lifetime is the publication of this book by the well-known and most able scholar. It is written from the strict pre-trib, pre-millennial view and is one of the most literal expositions of Revelation that you will ever read. Bro. Morris has applied a scientific approach to the Scripture. In a time when many do not know what they believe about prophecy this book is a most welcomed sight. Include \$1.50 for postage and handling and 5% for State sales tax if you live in Ohio.

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.

THE MOSCOW VATICAN ALLIANCE

The Catholic Church is no longer a militant foe of international Communism. This was certainly not the case in the early 1900s. There was a time when even Baptists could thank God for Catholicism's uncompromising anti-Communist stance. Pope Pius XI in 1936 labelled Communism "intrinsically wrong" and warned against any collaboration "whatsoever." Pope Pius XII reigned from 1939 until his death in 1958. He forbade any contact with Communist leaders.

The modern Catholic Church has been reduced from a militant foe of Communism to a condition of neutrality. Now a growing number of Marxist liberation theologians, pacifists, socialists and apologists for Communism dominate its ranks. In Latin America, where over one-third of all Roman Catholics live, bishops, priests, nuns and lay activists are collaborating with Marxist ideologues and Marxist guerrilla armies. They are doing their best to introduce Communist violent revolution in every country in Latin America. To justify their actions they say that the Second Vatican Council sanctioned their behavior.

In Nicaragua when Pope John Paul visited he found five priests—including two Jesuits and one Maryknoll priest—participating in Nicaragua's government at the cabinet level. He found scores of Jesuits, together with other priests and nuns, were actively collaborating with the Nicaraguan Communists throughout the country. These people are fomenting hatred for capitalism and hatred for the United States, and working to establish a Communist regime in Nicaragua whose overall aim is to spread Communism in Guatemala, in Costa Rica, in El Salvador, and in all countries of Central America.

A great number of Catholics in the U. S., Canada and Europe are busy demonstrating outside a missile silo or against the U. S. as the prime international warmonger and villain. In 1983 American Catholic bishops asserted that the defense strategy of the free world cannot be morally justified. Another pastoral letter in 1985 called for a redistribution of wealth to aid the poor. Liberal Catholics demonstrate outside the South African Embassy and get themselves arrested by the police, but they never demonstrate outside the Soviet Embassy. They never protest Soviet behavior in Afghanistan, or Fidel Castro's persecution of their Church in Cuba.

Why has Roman Catholicism suddenly become the friend of Marxism? Why the sudden change of face? Why are many Catholics suddenly anti-capitalist and anti-American?

When Pope Pius XII died in 1958 a change occurred in 1959 when Pope John XXIII announced his intention to "throw open the windows" of the Church. A Second Vatican Council was called for. In New Delhi, India in November 1961 Patriarch Nikodim of the Russian Orthodox Church laid down the Kremlin's conditions before the church over which he presided would send observers to the Council. Nikodim, known as an agent of the KGB, held his post as the leader of the Russian church at the pleasure of the Soviet officials. He stated that observers from his church would attend the Council on condition that "there be no declarations hostile to our beloved country."

While tens of millions of Catholics were suffering under brutal Communist repression, Rome agreed to Nikodim's condition. The Russian Orthodox delegation arrived in Rome during October 1962 as official Council observers. From that day until now, there has not been any condemnation of Communism from the seat of Roman Catholicism.

As the "spirit of Vatican II" began to dominate Catholicism, one of the earliest of the vast number of changes introduced into the Roman Catholic Church brought an end to the practice of praying for the conversion of Russia at Mass.

It is now twenty-three years since the Vatican-Moscow agreement. Today the Catholic Church seeks to co-exist with Communism in order to minimize possible oppression of Catholics. Most Catholics today know nothing of these events of the 1960s. They are unaware of the reason why their Church is no longer a militant foe of Communism.

I have preached for over twenty-eight years that Communism and Catholicism will combine their powers to control the world. The Bible pictures in the Book of Revelation a church which will control a one-world government for a time: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns" (Rev. 17:3).

JUVENILE CRIME

According to Alfred S. Regnery, administrator of the Justice and

Delinquency Prevention, children commit nearly one-third of all serious crimes in America. They commit crimes at a rate significantly higher than the rest of the population. In fact, 16-year-old boys commit crimes at a higher rate than any other single age group.

Regnery said that "there are currently about 15 million Americans between 14 and 17, or about seven percent of the entire U. S. population; but about 30 percent of all people arrested for serious crimes are juveniles—a total of some 1.5 million arrests per year." (Police estimate that there are at least five offenses for each arrest.) He declared that "the violence and intensity of these crimes is staggering. Of those arrests, 2,000 were for murder, 4,000 were for rape, and 34,000 were for aggravated assault."

The juvenile crime rate has tripped in the past 30 years. The reason for this is the rising number of jobless youngsters, the heavy use of drugs, a liberal juvenile justice system, humanism in our public schools, and an utter lack of moral teaching in the home by parents.

The solution to the problem is found in Ephesians 6:4: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

TENNESSEE CHURCHES WILL APPEAL 'PAC' RULING

JACKSON, Tenn. (EP)—Churches here have decided to appeal a ruling by the Madison County Chancery Court that certain churches should be classified as "political action committees" and should be subject to the Tennessee Campaign Financial Disclosure Act.

Churches involved in the battle made contributions to Citizens Against Drug Abuse, or purchased advertising to defeat a liquor-by-the-drink referendum held in 1984. After the referendum was defeated, Tennessee Attorney General Michael Cody issued an opinion that the churches were subject to the provisions of the state's campaign laws and had to file disclosure forms.

The 1980 campaign act declares that any organization which spends \$250 in support of a candidate of referendum issue will be classified as a political action committee, and must file financial disclosure forms within 48 hours of an election, listing revenue and expenses.

The churches refused to submit the forms and filed suit, declaring that the statute, as applied to churches, is a "serious violation of the First Amendment of the U. S. Constitution which guarantees religious liberty and the separation of church and state."

Chancellor Joe C. Morris ruled Oct. 30 in the class action suit brought by 13 churches. Morris ruled that the act "does not specifically mention churches or church groups, but neither exempts them." Morris said that the free speech clause of the First Amendment had not been

violated by the requirement of financial disclosure, and said that the law provided "equal and fair treatment to all groups and organizations participating in elections in this state."

Morris' ruling upheld the right of "churches and religious groups" to "state their positions publicly on moral, political and other issues they consider right and wrong," but said that the financial disclosure requirement did not infringe upon this right. The 13 churches appealing the ruling include nine Southern Baptist congregations.

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

STUDY FINDS TEXTBOOKS ARE BIASED AGAINST CHRISTIANITY

NEW YORK, N. Y. (EP)—Public school textbooks are biased against religion and traditional values, according to a study by Paul C. Vitz, a New York University psychology professor.

Vitz reviewed dozens of textbooks commonly used in public schools and found that "public school textbooks present a very biased representation of both religion and of many traditional values."

Among 40 social studies textbooks for grades 1-4, "not one... had one word of text that referred to any religious activity representative of contemporary American life," said the report. Vitz was joined on the project by other professors, including Donald Oppewal of Calvin College.

Oppewal contrasted the treatment of religion with information about sex in health books. He quoted one text which said, "Although homosexual acts have traditionally been categorized as deviant or unnatural, there is no evidence that they are any more or less so than heterosexual acts."

The report also said that in several sixth-grade world history or world culture texts, "Mohammed's life gets much more coverage than that of Jesus."

"He that is upright in the way is abomination to the wicked" (Prov. 29:27).

RELIGION PROFESSOR DESCRIBES "MILITANT INERRANCY" AS HERESY

RICHMOND, Va. (EP)—Robison B. James, a religion professor at the Baptist General Association-affiliated University of Richmond, says "militant inerrantists" in the Southern Baptist Convention are heretics.

In an article for SBC Today, an autonomous publication for Southern Baptists, James wrote that he does not doubt inerrantists' "sincerity and I in no way question their Christian commitment. I just believe they are wrong, very wrong. And very dangerous."

James explained that the belief he found heretical "is not the kind of spontaneous and unrestrained con-

(Continued on page sixteen)

News

(Continued from page fifteen)

fidence in the trustworthiness of Scripture which is to be found in so many of our Southern Baptist rank and file. By contrast, the kind of view which I see as a clear and present danger is inerrancy of a reactionary, systematic, exclusive and militant type."

James said that those who hold an absolute position on inerrancy "take the living, dynamic, self-adjusting interactions among several voices of the Bible and turn them into a kind of frozen gridlock."

"Woe to them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5:20-21).

BARINOV NOW SERVING SENTENCE IN SOVIET ISOLATION CELL

MOSCOW, USSR (EP)---Valeri Barinov, A Russian Christian musician, is now serving a two-and-a-half year prison sentence in the Soviet Union, according to a fact-finding team organized by Christian Response International. The CRI team visited the Soviet Union, and made contact with friends and relatives of Barinov, leader of an unofficial rock group called "Trumpet Call."

Barinov and fellow musician Sergei Timokhin were arrested March 4, 1984, and charged with trying to cross the Soviet border illegally. They were sentenced to labor camp; Timokhin received a two year sentence.

According to the new reports, Barinov was moved to an isolation cell on Sept. 29, 1985, and ordered to undergo six months of solitary confinement---apparently in response to Barinov's persistence in communicating his Christian faith with other inmates.

"They break in pieces thy people, O LORD, and afflict thine heritage" (Ps. 94:5).

OVERSEAS RADIO MINISTRY CONTINUES DESPITE TERRORIST BOMBING

BEIRUT, Lebanon (EP)---Communist terrorists recently bombed the Voice of Hope, a Christian radio ministry in Southern Lebanon, temporarily disabling the ministry's four radio stations (shortwave, FM, and two AM). But five-and-a-half hours later, Voice of Hope was back on the air.

"We're so grateful for what did survive," said Voice of Hope founder George Otis. "It's miraculous that we were able to be back on the air as quickly as we were, and that we didn't lose more people." Two Voice of Hope workers were killed during the attack: a guard and a broadcaster/engineer.

The attack began Oct. 18 at 12:08 a.m. Four terrorists with automatic

weapons killed the station's guard, cut the gate lock, and began throwing hand grenades at the station's steel door to gain access. Awakened by the shooting, an off-duty guard for the ministry fired on the terrorists. Otis suspects that the guard's shooting touched off plastique explosives, which the terrorists were carrying in backpacks. Three of the terrorists were killed; the fourth escaped to a Muslim village where he was later captured.

The body of one of the terrorists was thrown a quarter of a mile from the station, according to Otis. The broadcaster/engineer on duty died in the explosion, which also caused an estimated \$440,000 in damage to the building and equipment. By salvaging equipment from the blast, Voice of Hope staffers were able to resume gospel broadcasting in less than six hours.

Otis said the station's broadcasts reach into Israel, and also fall heavily into Russia. Statements from the terrorists, released after the bombing, identified them as members of the "Marxist Front," and included their greetings to the "Communist Party of Lebanon." Otis said, "There's evidence to indicate that the radio station troubled the Russians, and that this was a KGB-directed operation."

"They have cast fire into thy sanctuary, they have defiled by casting down the dwelling place of thy name to the ground" (Ps. 74:7).

THOUSANDS PROTEST OPENING OF MOVIE ABOUT MARY

NEW YORK, N. Y. (EP)---Thousands of protesters demonstrated at the U. S. premier of the film "Hail Mary." The movie, by French director Jean-Luc Godard, was greeted with similar protests when it opened in Europe earlier this year.

"Hail Mary" depicts Mary (played by Myriem Roussel) as a gasoline station attendant. She appears nude in several scenes. Joseph is portrayed as a cab driver. Pope John Paul II has criticized the film, saying it "deeply wounds the religious sentiments of believers."

Columbia Pictures' distribution arm dropped "Hail Mary" because of opposition to the film, but an independent distributor has picked up the movie.

"Do not they blaspheme that worthy name by the which ye are called?" (Jas. 2:7).

CHINESE CHRISTIAN LEADERS SENTENCED TO PRISON

GUANGZHOU, China (EP)---Three Christian leaders from Guangzhou have been sentenced to prison terms of two, seven, and ten years. The three were arrested in August 1983 with several other Christians who have been released.

According to the court sentencing record dated Oct. 25, the three men were charged with inciting counter-revolution. They were also charged with distributing Christian literature, presumably from foreign sources. Several items from their homes were

confiscated, including bicycles, fans, a tape recorder, and Bibles.

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

COMMITTEE OF CATHOLIC BISHOPS SAYS AIDS FEARS SHOULD NOT AFFECT COMMUNION

WASHINGTON, D. C. (EP)---The national liturgy committee of the Roman Catholic bishops issues a statement Dec. 6 saying that parishioners' fear of catching AIDS is not a valid reason for churches to stop using a shared cup for communion services.

The statement on communion practice followed more than 20 letters from diocesan liturgical directors expressing concern over the safety of a common cup. Some Catholics are refusing to drink from the common cup during the celebration of the eucharist because they fear contracting diseases.

Catholics can receive communion by intinction with the option of declining, and, according to Bishop Stanislaus J. Brzana of Ogdensburg, N. Y., about 95 percent receive in this way. "In these days of awareness of communicable diseases, fewer and fewer people drink from the cup," said Brzana.

"A man shall be commended according to his wisdom" (Prov. 12:8).

AIDS HAS COMPANY

"If every relationship was a purely monogamous relationship, we would not have any STD," says Dr. Ward Cates of the U. S. government's Center for Disease Control in Atlanta, Ga.

STD stands for sexually transmitted diseases, the new term for some 25 illnesses spread primarily by promiscuity.

The old venereal diseases (VD), primarily syphilis and gonorrhea, have been surpassed by far more deadly and virulent epidemics.

Beside the now famous pair, Acquired Immunity Deficiency Syndrome (AIDS) and Herpes II, there is Chlamydia, the No. 1 bacterial STD, two to three times more common than gonorrhea; and human papilloma virus (genital warts).

Although not all are as deadly as AIDS, all can lead to long-term consequences of pelvic infection, tubal pregnancy, infertility, and genital cancer.

Cates estimates that between 25 and 40 million Americans have genital warts with one million new cases each year. Fifteen to twenty million have herpes which causes congenital mental illness and blindness.

The most tragic victims of STD are the children. Genital herpes causes death or retardation in two-thirds of the newborns who contract it at birth. Genital warts are also spread to babies at birth and later show up in the throat and lungs. The only real solution, says doctors, is mono-

gamy....

"One of the devastating quality-of-life factors that goes along with any of these infections is confronting one's regular partner, because inevitably the only way you get STD is to go outside that relationship," says Dr. Cates (*Battle Cry*, Nov. - Dec., 1985).

"Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (1 Cor. 7:2).

ATROCITIES IN AFGHANISTAN

A report presented to the United Nations on December 2nd charged Soviet soldiers in Afghanistan with widespread violations of human rights, including mass bombings and killings of civilians, mutilations and routine torture, the forced evacuation of rural areas, the imprisonment without trial of tens of thousands of people, rape of women, forced conscription of children, and wholesale destruction of crops. Other violations mentioned in the report, which was prepared for the United Nations Commission on Human Rights by Austrian law professor Fleix Ermacora, include desecrating mosques, using religious books as toilet paper, withholding food and medicine, and maiming children by dropping bombs shaped like pens, birds, harmonicas, radios and matchboxes (*The New American*, Dec. 23, 1985, pp. 4-5).

Seeing that the Communists are committing such atrocities in Afghanistan, I wonder why the American press has ignored these things and focused all attention on South Africa? If the Communists ever takeover South Africa, then we will hear no more of the evils there. Isn't it strange that the American press can often go in and out of Communist countries, where there is no free press, without any problem? Could it be that they are reporting to the American people what the Communists want us to hear? Is the reason why the Communists no longer try to infiltrate the American press because they do not need to do so?

"Consider ye" (Jer. 9:17).

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"STEP IN ANYWHERE"

During one of the great battles of the Civil War, a recruit who had lost his company in the tumult of strife, approached General Sheridan, and timidly asked where he should "step in."

"Step in"? thundered Sheridan, in a voice that frightened the already terrified recruit almost as much as the roar of cannonading and musketry. "Step in anywhere; there's fighting all along the line."

Are you going to be with us in the battle line, or sitting at home, at the bowling alley or show? Let us lay down everything and do our best to reach the lost before it is too late. Fall in anywhere along the line.

Missionary News



**MISSIONARY
DEMPSEY HENDERSON
NOVEMBER - 1985**

Dear friends and fellowhelpers in Christ,

How wonderful and peaceful it is to have a sovereign God watching over us, His saints amid all the difficulties and opposing forces in this life. He certainly has watched over us and blessed us above all we can think or ask. It is in the midst of difficulties and heartaches that we see His marvelous grace so greatly manifested. Like the Apostle Paul said, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

At this time things are going very well for us, of course Dorothy is still very nervous and has some difficulties from her surgery but doing very well. I really don't have any complaints even though I do sometime. We still very much need your prayers. Our work is doing very well as the Lord seems to bless us more than we can possibly understand. We continue to see souls saved and added to His Churches.

At this time of year when it seems that so many even of the Lord's saints are caught up in the frivolities of the holidays we pray that you will remember the Lord and praise Him for His blessings in this life and most of all His redemption that He has given His dear people. May we look forward to the new year trying to think of more and better ways to serve and glorify Him.

For His Name Sake,
Dempsey Henderson

FINANCIAL REPORT November - 1985

| | |
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| Grinter Heights B. C., Kansas City, KS | 31.00 |
| Fellowship B. C., Lexington, KY | 40.10 |
| Richland B. C., Livermore, KY | 59.24 |
| North Ballard B. C., Wickliffe, KY | 183.59 |
| Grace B. C., New Port Richey, FL | 85.00 |
| Bible B. C., Clarksville, TN | 60.00 |
| Bryantville Mis. B. C., Lancaster, KY | 520.00 |
| Independence B. C., Foristell, MO | 221.56 |
| Grace B. C., Toledo, OH | 21.00 |
| Faith Mis. B. C., Streamwood, IL | 32.50 |
| Ruth Shores, Cannelton, IN | 5.00 |
| James H. Sims, Hattisburg, MS | 30.00 |
| Bryan Station B. C., Lexington, KY | 200.00 |

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| Beech Grove B. C., Bardwell, KY | 41.00 |
| Hopewell B. C., Mayfield, KY | 11.86 |
| Southside B. C., Fulton, MS | 21.67 |
| Berea B. C., Clarksville, TN | 10.00 |
| Citrus Mis. B. C., Inverness, FL | 10.00 |
| Morris Street B. C., Hobbs, NM | 150.00 |
| Faith Mis. B. C., Paducah, KY | 150.00 |
| Northside B. C., Elkton, KY | 10.00 |
| Edgelawn B. C., Lexington, KY | 10.00 |
| Calvary B. C., Ashland, KY | 30.00 |
| Central B. C., Marion, KY | 50.00 |
| Stephens Branch B. C., Manton, KY | 100.00 |
| Liberty Mis. B. C., Burton, MI | 147.82 |
| Julien B. C., Gracey, KY | 112.00 |
| Calvary B. C., Arlington, KY | 14.62 |
| Bible B. C., Harrisburg, IL | 48.07 |
| Covenant B. C., Troy, MI | 59.00 |
| Big Creek B. C., Wayne, WV | 100.00 |
| Faith B. C., Sacramento, KY | 35.00 |
| Fellowship B. C., Mt. Sterling, KY | 20.00 |
| Mem. East Corbin B. C., Corbin, KY | 134.58 |
| Trinity Mis. B. C., Richmond, KY | 50.00 |
| Berea B. C., South Point, OH | 10.00 |
| Ashland Avenue B. C., Lexington, KY | 55.00 |
| Sovereign Grace B. C., Mansfield, OH | 25.00 |
| Faith S. S. Class, Barboursville, KY | 65.63 |
| Muddy Ford B. C., Georgetown, KY | 10.00 |
| Grace Mis. B. C., Wyandotte, MI | 30.00 |
| Olmstead B. C., Olmstead, KY | 30.00 |
| Jordan B. C., Portage, IN | 200.00 |
| Calvary B. C., Logansport, LA | 225.00 |
| Shady Grove B. C., Wickliffe, KY | 138.66 |
| First B. C., Alexandria, KY | 25.00 |
| Immanuel B. C., Monticello, KY | 25.00 |
| Meadowthorpe B. C., Lexington, KY | 164.26 |
| Total Offerings | 3,856.03 |

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| EXPENSES: | |
| Salary | 1,200.00 |
| Insurance | 78.00 |
| Medical | 487.00 |
| Payment on truck | 500.00 |
| Utilities | 132.00 |
| Construction | 750.00 |
| Mission work | 600.00 |
| Total Expenses | 3,757.00 |
| Previous Balance | 4,385.85 |
| Offerings | 3,856.03 |
| New Balance | 4,484.88 |

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

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



MISSIONARY MIKE CHANNELL November - 1985

Dear Brethren,

Greetings in the name of our Lord from our mission point here in Mansfield, Tennessee. Our Lord has blessed us greatly this month in many ways. He has given us four visitors in our regular attendance. We also had a very good meeting with Bro. Hall on Nov. 14-16. We were richly blessed by heart stirring messages during these services. On the 16th we had a fellowship dinner here in which many of our members from our home church came. We all had a wonderful service in the Lord.

As we have been out visiting the area we have found many religious but lost people who are trusting in their good works and doing the best they can. While talking to a Baptist preacher here we were told that there are already enough Baptist churches in the area and that we should simply come over and attend church with him. His opinion of "go ye therefore" means just to invite

people to church, but not if they are attending somewhere else. This area truly needs the gospel.

It was a great blessing to be able to present our work in two different churches this month. The first being Sovereign Grace Baptist, Craigsville, West Virginia, Bro. Steve Trescott, Pastor, on Nov. 9-10. Also, on Nov. 24 at Faith Baptist Church in Sacramento, Kentucky, Bro. Roger Jones, Pastor. It was a privilege to present the work to both of these churches. We thank God for the opportunity.

While returning home from Sacramento, late the 24th, our Lord gave us the opportunity to awaken a woman and help her out of her burning home. We were able to tell her the gospel, the true way of escape from death and the true fire.

We want to thank all those who help support us here with their special offerings. We sincerely appreciate your love, prayers, and support.

By His Grace,
Bro. Mike Channell

FINANCIAL REPORT November - 1985

| | |
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| Personal Income: | |
| Harmony B. C., Alton, IL | 200.00 |
| Faith B. C., Sacramento, KY | 160.00 |
| Bryan Station B. C., Lexington, KY | |
| Conference Offering | 500.00 |
| Sovereign Grace B. C., Craigsville, WV | 101.00 |
| New Hope B. C., Mt. Morris, MI | 100.00 |
| Salem B. C., Willow Hill, IL | 50.00 |
| Zoar B. C., Cunningham, KY | 50.00 |
| Berea Baptist Mission | 96.25 |

| | |
|-----------------|--------|
| Mission Income | 195.01 |
| Mission Expense | 188.07 |

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



**MISSIONARY
ROBERT P. MYERS
November - 1985**

Dear Brethren,

"Blessed be the Lord who daily loadeth us with benefits, even the God of our salvation!" (Ps. 68:19). Great is the Lord who takes consideration for us unworthy creatures!

This has been a very busy and blessed month for us here. Since our last letter we have had two families from the Eatonville area join the work and we have moved the mission point and ourselves to Eatonville.

The lady who joined the work in Mckenna, said she was willing and glad to move closer to Eatonville and had been wanting to move from her present location, anyway. So we praise God for how everything has worked out. We are looking for a house for her now. Please pray about this. As for us, we were able to buy a nice large nearly new mobile home for zero down payment and \$196.21 per month. This again was the Lord's doing and we rejoice in it. This means a real break for us from the \$350.00 per month rent we were paying in Yelm. Also, the rent and utilities on the mission house here are approximately \$190.00 per month. The building is not as nice, but it is adequate and we are thankful.

This has been a real bad month here as far as the weather has been concerned. It has snowed a great deal and roads have been icy and dangerous for weeks. However, the Lord sent warmer temperatures and a long rain last night and a warm sunny day today and almost cleared the roads completely. This has been a real strange situation for this part of the country. We have seen many wrecks where cars have run off the road.

Our new telephone number here is: 206-832-3319.

Our new address is: Robert P. Myers, P. O. Box 86, Eatonville, Washington 98328.

We want to thank all of you supporting churches for your continued support of the work here. May the Lord doubly bless you for your love. Also, we want to thank those of you who pray for us so often. I personally request more prayer for myself as I am undergoing some personal difficulties in my spirit. I know that God is all-sufficient and I certainly need His grace and anointing in these troublesome times. We also request prayer for Bro. Mark Fenison and family who are seeking the Lord's will for their ministry. Bro. Mark has been a great encouragement and help to me here that will not be properly understood nor appreciated until the judgment seat (1 Cor. 4:5).

May God bless each one of you greatly as you seek to serve Him. May His peace rest upon you.

Yours in Christ,
Bob Myers and Family

FINANCIAL REPORT

| | |
|--|--------|
| Faith B. C., Paducah, KY | 100.00 |
| Olmstead B. C., Olmstead, KY | 30.00 |
| Faith B. C., Streamwood, IL | 32.50 |
| Zoar B. C., Cunningham, KY | 57.98 |
| Bryan Station B. C., Lexington, KY | 50.00 |
| Northside B. C., Elkton, KY | 10.00 |
| Clearview B. C., Maceo, KY | 20.00 |
| Hopewell B. C., Mayfield, KY | 11.86 |
| Hopewell B. C., Mayfield, KY | 9.45 |
| Lord's B. C., Tacoma, WA (Oct. & Nov.) | 50.00 |
| Faith B. C., Sacramento, KY | 35.00 |
| Philadelphia B. C., Decatur, AL | 100.00 |
| Salem B. C., Willow Hill, IL | 35.00 |
| Bible B. C., Portland, OR | 58.00 |
| Sovereign Grace B. C., Craigsville, WV | 50.00 |
| Bro. & Sis. Anderson, Murray, KY | 25.00 |
| Olmstead B. C., Olmstead, KY | 30.00 |

(Continued on page eighteen)





Dear Sis. Pack

By Beverly Pack, Chesapeake, Ohio

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

How can a young Christian be sure that the examples they see in 'older Christians' are true?

How I appreciate and admire the open sincerity of this question! As a young Christian, you are seeking role models, which is natural and commendable and to which you have every right. Our circle of Christian friends are the ones to which we naturally look for our example of a godly and Biblical walk.

In a Word, our criterion for evaluating the lives of those to whom we would look for our example, is the Word of God, the Bible. This is one reason that it is of utmost importance for a young Christian to obtain a good working knowledge of God's Word as soon as possible. Means to this end are personal Bible study, prayer (Ps. 119:18), faithful attendance at God's house, and sharing what you learn with others as God opens doors of opportunity for you.

If there is something that you wonder about in the life of your would-be role model, find out what the Scripture has to say about it. If she conducts herself in conformity to this, she is worthy to be imitated; if not, no matter how much you admire her otherwise, you must conclude that, at least in this area, she is lacking in spiritual understanding (Isa. 8:20). There are no exceptions; God's Word is always the final rule of faith (what we believe) and practice (what we do). She may have an intellectual knowledge of what the Bible teaches on the subject in question, but unless it affects her actions, the Spirit of God has not applied effectually to her heart, its importance. "Sincerity cannot consist with the omission of any known duty or the indulgence of any known sin" (William Jay).

To look at the positive side, the apostle Paul, in instructing the saints at Phillipi, assured them that they would be safe in following his and Timothy's example (Phil. 1:1) as well as that of other Christians who were living after the pattern they (Paul and Timothy) had set (Phil. 3:17. See also 4:9).

Again, in II Corinthians 11:1, Paul invites the Christians at Corinth to follow his example, but only as he follows that of the Saviour. So we see that ultimately, Christ is our only worthy example. And in some mysterious and wonderful way, He is the Word (John 1:1,14) and while He walked upon earth, man had the opportunity to see the written Word

in action.

Now, to look at the negative side (for where there is a positive, there must of necessity be also a negative or, as a preacher friend so aptly puts it, "It all depends on how you look at a thing.").

A needful lesson for us all and one I hope I have learned through years of Christian experience, is that we do not well when we put too much confidence in any man (Ps. 118:8). They will disappoint us. Sometimes the Lord gives us a lesson in a manner which to us might seem extreme, in order to indelibly impress it upon our hearts; or, as Job put it (19:24) "...graven with an iron pen and lead in the rock forever." This is the manner in which He was pleased to teach us this lesson. Early in our Christian experience, He allowed us to see a pastor in whom we had the utmost confidence, fall into terrible sin.

Let us endeavor to look for awhile now, not from the viewpoint of the one seeking the example, but from that of the one who is the example. I deal with the question in this manner for two reasons: (1) Even though you are a young Christian, you are no doubt someone's example, and I trust the Lord will use these comments to challenge you to be a good one. (2) When Nancy wrote this column, even though I am not a young Christian, I read it faithfully...and loved it. Perhaps there are some 'older Christians' reading this who can benefit from what I am about to say.

I couldn't help being struck with the significance of the fact that my last column ended on a note concerning our influence, and now this question. It constrains me to admonish each reader to seriously consider and evaluate her own personal influence. It is frustrating to say the least, when people try to reconcile our lives with the Bible and see so many inconsistencies.

Titus 2:3 admonishes ladies who are older in the Lord to live pure and godly lives before the younger women, and verse 4 goes on to tell why...that they may teach them to do those things which Christian young women should do. In other words, they cannot effectually teach them unless they also set godly examples before them. "Five minutes of demonstration is better than an hour of talk."

Parents can tell, but never teach
Until they practice what they preach.
And is this not just as true of Christians? If you had a new ap-

pliance that you didn't know how to work, wouldn't you rather someone showed you how to work it than to have to figure it out for yourself from the instructions? I would. True teaching includes training.

This question has prompted me as an older Christian and a pastor's wife, to search my own heart. May God help me in the areas where my life may not be consistent with the Scripture, to see it and, by His grace, strive to correct it.

The importance of our influence was impressed upon me in a special manner during one of my husband's former pastorates. I share this personal experience with you, believing that one reason God allowed it in my life may be for your instruction regarding this question (Esther 4:14b). There were several women in the Church who were new converts and they were quite frank to tell me from time to time that they were looking to me for their example. I can tell you this made me tremble before the Lord lest I should lead them wrong (Matt. 5:19). Being painfully aware of my weakness and frailty as the Lord's servant (and how limited we are as long as we must 'drag' with us this body of death! Romans 7:24), I tried to warn them not to look for perfection in any person; but despite all my protests, if they noticed something different in my life (and we do put off some things and put on some things as we grow in God's grace. Col. 3: 8,12 and context), their eager inquiry was, "Why do you do this?" From time to time during those years, and even years later, they would remark, "I noticed what you said," or, "I noticed how you reacted." Many times in my heart I identified with the writer of old when he exclaimed, "Who is sufficient for these things?" (II Cor. 2:16). Please read the entire verse. A proper Christian walk condemns the lost and encourages the saved. The Amplified Bible has it, "Who is able for such a ministry? We?"

A proper realization of the extent of our influence will keep us keenly aware of our need of the Lord's strength.



Dear Sir,
I heard your program on WRNO Worldwide. Could you please send me further information on your ministry and free subscription.
Thank you in advance.

Sincerely,
France

Dear Sir:
In 1982 I got your paper for free for 1 year. I used to hear Bro. Cockrell preaching on radio station KAWS in Hemphill. I had wanted

to subscribe but kept neglecting it. I was in very poor health. I'm enclosing a check for \$3.00 for two years subscription. Please send it soon as possible for I know I have missed so much in the last 3 years. If I could afford it I'd order the back copies, but I can't as my income is so small. I will look forward to receiving it by return mail.

Thanks,
Texas

Dear Bro. Cockrell,
We read in the *Sword and Trumpet* that you had read the book, *Symbols of Divine Order in the Church*, and you liked it. You also said that you teach and practice the headcovering. We do too. We are Mennonites.
We read that you ordered some of these books for your bookstore, and also entered them in your sales catalog, and you also list the headcoverings in your catalog. We already have one of the books, but we would like to have one of your catalogs. We would appreciate it very much if you could send us one. Thank you and God bless you.

Yours friends in Christ
Arkansas

Dear Bro. Milburn,
My Berea Baptist Banner paper has expired. Please renew my subscription. The paper has helped me in my knowledge of the Word of God. Enclosed is \$10.00. Use the rest where ever it is needed.

Sincerely,
Kentucky

Dearest Bro. Cockrell,
We are a little late but we would like to thank you for the nice write up in the September 15th issue of the BBB of our annual Bible conference schedule.
We love and appreciate you for the great work you do for our Sovereign God. May the Lord bless and keep thee.

West Virginia

Dear Sir:
Would you be so kind as to remove my name from your mailing list.
Thank you!
George Starling, Pastor
Southside Baptist Church
Winter Haven, Florida

Berea Baptist Church,
Please send me the Berea Baptist Banner free 1 year subscription and catalog.

Thank you for the sermon on "Neutrality Impossible".

Thank you,
Alabama

Brother Cockrell:
Greetings--
I was very much impressed by your Nov. 15th BBB. It is the best. I am so impressed that I would like to send it (if you have extra copies) to some others, along with a years subscription.

Ohio

(Continued on page twenty)

From the Mailbox

(Continued from page nineteen)

Dear Sir:

I want to congratulate you on your last copy of the paper, "Special edition on The Restoration Of Israel." I enjoyed it so much until I would like to request if you have as many as six copies left, I would like to give one each to about that many of my preacher friends.

The Lord has blessed with an awakening in this area with much teaching on Israel, the Jews, the Rapture, the Great Tribulation, etc.

I was taught in my early Christian life 50 years ago, and up until just a few years ago, that He was through with the Jews forever, and it will be just the church from now on. And another that the church would go through 3½ years tribulation the first part of the seven years, but thank God the Lord has opened our eyes to His great mercy. Taking we who are saved out and up in the Rapture at the end of the Gentile dispensation, and before the seven years, the week of Jacob's trouble, then deliverance of the Jews and receiving them back as a nation at the Battle of Armageddon. I state these as I understand from much study of the Bible. If you don't have six to spare, one or two would help. Yours in the service of the Master.

Louisiana

Dear Sirs:

Recently I was given a few copies of your publication *The Berea Baptist Banner*. I am quite impressed with its contents and I would like to subscribe to your publication. Enclosed is a check for twelve dollars for a 5 year subscription.

Also I would be grateful if you would send me a catalog of the books that you offer. Thank you for your attention concerning these matters.

Sincerely,
Wisconsin

Brother Cockrell,

As I've said this before, I'm saying it again, that the BBB has been and still is a blessing to me. Your messages, as well as other messages contributed by others. Your messages on Jonah have been wonderful. It so happens to be that in our Sunday school we are making a study of the minor prophets. We have already made a study of Jonah and the lessons from our quarterly brought out some interesting and thoughtful truths. However, it did not go into the depths of it, as you did.

Florida

Dear Bro. & Sis. Cockrell,

Thank you for the excellent service you rendered from the book store. Once again we thank GOD for the BBB and all the work the dear LORD is doing through you all. The BBB is the very best of any and all the BAPTIST papers we have ever received or know any thing about. No wonder the devil fights you so! The BBB has been and is presently

a wonderful blessing to us personally. We look forward to each issue and read it through unless interrupted.

Tennessee

Dear Brother in Christ,
Would like to have a copy of your sermon of Oct 13 and 27.

I enjoy your program every Sunday morning over station WYWY, Barbourville, Kentucky.

Pray for me and my family.

Kentucky

Dear Brethren,

I believe it is blanted heresy, to use "grape juice" to represent the guiltless blood of our Lord Jesus Christ, as one remembers His sinless blood, and partakes of the two elements: bread, (no leaven) and fermented wine, (no leaven). What else could we be saying other than Christ's blood had leaven (a type of sin) in it? I have said from the pulpit of many a Church (Baptist) that if there were an hair in my head that wasn't a Baptist hair, and I knew it, I would pull it out, and throw it away.

Ohio

Dear Bro. Cockrell,

Please use the enclosed contribution to help with the publication of the *Banner*. We enjoy the messages on Election and look forward to each issue.

God bless and keep you all.

Sincerely,
Missouri

Dear Sir:

Am enclosing my check as I see my subscription has about run out. I eagerly await its arrival every month and when I finish it, share it with some of my friends.

Thank you for the knowledge and enlightenment you bring to me each month.

Oregon

Dear Bro. Cockrell,

Greetings to you in the name of Christ!

I have in my possession a January 25, 1982 issue of the *Berea Baptist Banner* and am blessed by its contents.

Philippines

Dear Brethren,

I thank you for your paper and printing the truth of God's Word. I wish to order the bound volume of editions for 83-84 and also subscribe for as long as \$10.00 will allow.

Enclosed is \$30, \$20 for the bound volumes and \$10 for a subscription. Keep any extra money.

I forgot to say that I have been recently saved and for some years I received your paper as a gift. It was part of the truth planted in my heart that the Lord used to bring me and my wife to repentance and faith.

Yours in Christ,
Alabama



BEREA BAPTIST BANNER Financial Report November - 1985

| | |
|-------------------------------------|----------|
| Beginning Balance | 14.79 |
| RECEIPTS: | |
| Noel Warren, Waldo, AR | 5.00 |
| Johnstown B. C., Rock Camp, OH | 10.00 |
| Mem. East Corbin B. C., Corbin, KY | 267.23 |
| Briar Creek B. C., Williamsburg, KY | 150.00 |
| Berea B. C., Bloomfield, NM | 50.00 |
| Hillcrest B. C., Winston-Salem, NC | 30.00 |
| Landmark B. C., Elida, OH | 100.00 |
| B. C. of Brimfield, Brimfield, IL | 33.60 |
| Sov. Grace B. C., Orange, TX | 50.00 |
| Berea B. C., South Point, OH | 175.00 |
| Morris Street B. C., Hobbs, NM | 50.00 |
| Lord's Church, Goose Creek, SC | 100.00 |
| Sov. Grace B. C., Fulton, MS | 21.60 |
| Big Creek B. C., Wayne, WV | 100.00 |
| South Park B. C., Seattle, WA | 50.00 |
| Faith B. C., Lawtey, FL | 25.00 |
| Mrs. O. C. Whitaker, Cushing, TX | 15.00 |
| Rollynsburg B. C., Talcott, WV | 50.00 |
| Clearview Mis. B. C., Maceo, KY | 20.00 |
| Sov. Grace B. C., Birmingham, AL | 50.00 |
| Sov. Grace B. C., Fulton, MS | 50.00 |
| W. E. Bruton, Austin, TX | 17.91 |
| George Crawford, Summerlee, WV | 10.00 |
| Dempsey Henderson, Brazil | 25.00 |
| Central Avenue B. C., Tampa, FL | 25.00 |
| Sov. Grace B. C., Raleigh, NC | 20.00 |
| Philadelphia B. C., Decatur, AL | 50.00 |
| Mildred Logan, Avon Park, FL | 70.00 |
| Matthew Stanley, Beckley, WV | 370.00 |
| J. E. Cooper, Columbus, MS | 35.00 |
| Marie Sutherland, Longwood, FL | 192.10 |
| Philadelphia B. C., Birmingham, AL | 100.00 |
| Sov. Grace B. C., Mansfield, OH | 25.00 |
| Nellie Creech, New Port Richey, FL | 10.00 |
| Calvary B. C., McLeansboro, IL | 20.00 |
| Leroy Bullard, Albuquerque, NM | 100.00 |
| IBM - Refund | 451.38 |
| Deposited to divide checks | 135.00 |
| Anonymous | 36.00 |
| Subscriptions | 91.00 |
| Subtotal | 3,185.89 |
| TOTAL | 3,200.68 |
| EXPENDITURES: | |
| Printing | 561.92 |
| Postage | 335.00 |
| Supplies | 171.00 |
| Dividing Checks | 135.00 |
| Wages | 1,340.00 |
| Composer payment | 216.58 |
| TOTAL | 2,759.50 |
| BALANCE 11-31-85 | 441.18 |

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ANNOUNCEMENTS

The Sovereign Grace Baptist Church, 9208 Falls of Neuse Road, Raleigh, N. C. 27609 is in need of a pastor. The church is small and needs a self-supporting man. There are plenty of jobs and houses available. For more information call Titus Dickerson (919) 876-0180 or write him at 5213 Dogwood Drive, Raleigh, N. C. 27604-2901.

Elder Herbert Cade has resigned as pastor of the Sovereign Grace Baptist Church, Raleigh, N. C., to accept the pastorate of the Meadow Creek Baptist Church, Meadow Creek, W. Va.

The Lord's Baptist Church, Tacoma, Wash., and Pastor Larry Killion will have special services Jan. 27 to Feb. 2. The speaker for these services is Elder Harold Harvey, Olmstead, Ky. A special day of services is planned for Saturday, Feb. 1, with various speakers from the great Northwest. For more information call Pastor Killion at 1 (206) 537-0129.

The local Fellowship Meeting of the tri-state will convene with the Berea Baptist Church, South Point, Ohio and Pastor Milburn Cockrell on Jan. 25, at 7:00 p.m. The local Pastors' Meeting will be with the same church on Jan. 3, at 7:00 p.m.

We are pleased to announce that we are working on a hymn book once again. We really never stopped ---just slowed down due to some other things.

BEREA BAPTIST BROADCAST Financial Report November - 1985

| | |
|---------------------------------------|----------|
| Beginning Balance | 185.64 |
| Receipts | 1,974.90 |
| Members East Corbin B. C., Corbin, KY | 419.16 |
| Sov. Grace B. C., Orange, TX | 50.00 |
| Rollynsburg B. C., Talcott, WV | 50.00 |
| Mrs. Stanley Miller, Barbourville, WV | 10.00 |
| Philadelphia B. C., Decatur, AL | 50.00 |
| Berea B. C., South Point, OH | 197.68 |
| Estill Frazier, Colfax, NC | 250.00 |
| Living Stone B. C., Barbourville, WV | 271.90 |
| Mrs. Christine Bonin, Macon, GA | 100.00 |
| Anonymous | 25.00 |
| Deposited to divide checks | 551.16 |
| TOTAL | 2,160.54 |

| | |
|------------------------|----------|
| EXPENDITURES: | |
| WYWY - KY | 100.00 |
| WANO - KY | 76.00 |
| WFTO - WFTA - MS | 100.00 |
| WKAL - NY | 140.00 |
| Pierce Communications | |
| WRNO - Foreign | 660.00 |
| WGNT - WV | 320.00 |
| Cash - Tape labels | 12.44 |
| Berea Baptist Banner | |
| Dividing checks | 134.58 |
| Robert Fisher Missions | |
| Dividing checks | 266.58 |
| TOTAL EXPENDITURES | 1,809.60 |
| Bank charge | 350.94 |
| BALANCE 11-31-85 | 6.00 |
| | 344.94 |

CORBIN, KENTUCKY REPORT

| | |
|---------------------------------------|----------|
| Beginning Balance | 951.95 |
| Receipts: | |
| Members East Corbin B. C., Corbin, KY | 134.58 |
| TOTAL | 1,086.53 |
| EXPENDITURES: | |
| WYWY - KY | 100.00 |
| WANO - KY | 76.00 |
| TOTAL | 176.00 |
| BALANCE 11-31-85 | 910.53 |