

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

The Three Sons of Noah

By William J. Stang
of Lexington, Kentucky

Brother Stang's article began in the December 2022 issue of the Berea Baptist Banner. This is also available as a book from the Berea Baptist Bookstore, see back page for details.

Every jot and every tittle, every word in the Word of God is there for a purpose. And so we see all three of the descendants of Noah there at the crucifixion. Today, the Catholics blame the Jews, and the Jews blame the Catholics as



the descendants of Rome. But listen! If you do not take the blame, own the part that He died for you, for your sins! Then are ye yet in your sins?

We are getting ahead of ourselves here: but you might notice a center reference on "Rufus" in verse 21. Why are Alexander and Rufus even mentioned? The children of this "Simon the Cyrenian?" As I

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Forsaking God

By Jonathan Bailess
of Edmond, West Virginia

"For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13).

In our text, we find that God has charged His people with two evils: First, they have forsaken



Him, and then they put their trust in another that was entirely unable to do anything and was by nature useless. Idolatry is a terrible sin that is rooted in rebellion, selfishness, and covetousness. When we lend ourselves to it we are rebelling against God and, in effect, are saying we will not have God to

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An Essay on the Importance of Baptist History

By J. R. Graves
(1820 - 1892)

Brother Graves article began in the December 2022 issue of the Berea Baptist Banner. This essay can also be found as the introduction to G. H. Orchard's book "A Concise History of Baptists: From the Time of Christ Their founder to the 18th Century."

In the standard denominational publications issuing from their "Book Concerns" and Publication Societies, they teach the world that Baptists originated about the



time of the Munster rebellion, and were the ringleaders and chief actors in it! It is time for the public to be so well informed, as to be able to give

the retailers of such scandal the rebuke they deserve.

The reasons that induced the author to prepare this work the sources from which he drew his facts the directions in which he looked for the communities of Christians whose history he has compiled the principles by which

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Goats, Wolves and Sheep

By Glenn Gilbreath
of Decatur, Alabama

When we study these three animals that God created for His purpose, we see each one has characteristics and qualities that differ from the others. The goat is a much more independent type of creature, with strong-mindedness and singleness of purpose. The goat would rather lead than to follow. The wolf tends to run in packs. They are stronger in number and will unite together to accomplish their defeat of their prey. The sheep are very timid creatures. They need to



be watched over most all of the time. They need a shepherd or guard dog to keep them from danger. Sheep will respond to leadership

where the other two usually do not.

Now let us look at these three creatures in a Biblical aspect. We find in Matthew 25:31-33, the goats are separated from the sheep in that they represent the lost of this world. The lost will not have a part in the kingdom

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The purpose of the Berea Baptist Banner is as follows:

1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

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KARI, Blaine, WA.....	Saturday 10:30 - 11:00 a.m.	550	5,000	A M

Three Sons of Noah

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say, I do not believe that there is anything in the Word of God that is not there on purpose. Many believe this is the same "Rufus" that is mentioned in Romans 16:13, "...Rufus chosen in the Lord..." I do not know that for certain. But why does God tell us this here otherwise? Rome was a multicultural civilization as well. And those Roman roads were as much an innovation and encouragement to travel in that day as the automobile has been in ours. And all roads lead to Rome.

But here, the inerrant and inspired account does tell us that all three of the families of man were involved in the crucifixion and all three had a hand at Calvary. All three were guilty of the shed blood of the Lord Jesus Christ. Not a one abstained. Each was of service and each served each other. Each one was aiding and abetting in this atrocity of the murder of the Son of Man. In this picture, not a one of them would have this man, Jesus, to rule and to reign over them.

Let every reader who might question the Word of God seriously ask themselves the question: "In Whose plan and purpose, and under Whose hand, was painted the picture we are about to see?"

I wish I had time to develop this as well: 1. The Jews - the Semites - represented orthodox religion. 2. Simon the Cyrenian represented paganism - heathenism, in all its forms. 3. Pilate represented the religion of man - humanism, liberalism, and intellectualism: he who said: "Truth, what is truth?" looked Truth in the face - and did not recognize it - did not believe in any absolute truths - did not believe you could know anything

of eternal value - a liberal before his time. Pilate burns in hell today, without the slightest sliver of comfort to be found anywhere in any dark corner of all his power to reason. What sincere reader would honestly like to be in his shoes at this moment? All are in rebellion against God - you see - naturally speaking.

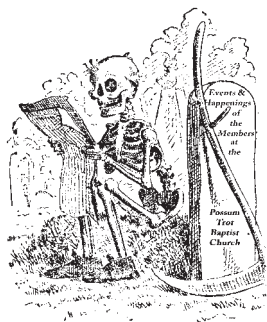
Then now, think with me and to save time: Acts Chapters 8, 9, & 10 (and it is my hope that you will study each thoroughly, but I will try to condense):

Acts 8:26-40 - God saves the Ethiopian Eunuch (a black man - a Hamite). I believe that this was the seed of the Donatist Revival throughout North Africa. "They of the black tents," as they were called in Benedict's History of the Donatists. For those of you who are familiar with the chart at the end of The Trail of Blood, Brother J. M. Carroll speaks of the Donatists as the first stronghold of the Anabaptists. In Benedict's History of the Donatists (1875), Brother David Benedict goes into great depth about them. When the Roman Catholic Church was just coming into existence 300 years after Christ, these were the first that this new church-state-religion wielded the sword of the state to try to eliminate during the fourth century. Emperor Constantine tried to force everyone who named the name of Christ to join his new abomination. He sent so-called "saint" Augustine of Roman Catholic fame to Carthage to interrogate them as to why they would not join in: "why would you remain separate from us, why would you shun the spoils of church-state religion?"

Some of them walked as much as one thousand miles across North Africa, "...ready always to

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Baptist History

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he has determined their religious character, and the unshaken confidence he has in his authorities, and the conclusions to which he has arrived, he has briefly set forth in an "advertisement," from which we make the following extracts:

"While on a visit to a friend in Somersetshire, in 1823, a minister of the Independent persuasion panegyricized Dr. Carey to me and others, as the individual who raised the Baptists out of obscurity; and further remarked, that 'they had no existence before the days of the Commonwealth.' The respectability and age of the minister did not allow me, a young man, and unacquainted as I was with our history, to negative his assertion, only by a relieving hint, 'that from the days of John the Baptist, until now,' I believed our denomination had had an existence. I was resolved to be satisfied on this subject, particularly since this assertion has appeared in print; but there was no volume to which I could be directed, that would meet the inquiries and solicitude of my mind. Mr. Ivimey's work was of the English Baptists; Mr. Crosby's was of the same character; Mr. Danvers enters into the question, but gives no historic connection. I wrote to Mr. Jones, author of the History of the Christian Church, and his work (on his recommendation) I procured; and this valuable history gave me the clue to the church of God. I had now to ascertain the views the different parties advocated, which cost me very considerable application, and the result fully satisfied my inquiries. After some years' reading, and making extracts from authors, on the subject of my investigation, I resolved on throwing my materials into

chronological order, to exhibit the feature of a connected history. This done, I became fully satisfied; and established the proof of what Robinson conjectured, that 'the English Baptists, contending for the sufficiency of Scripture, and for Christian liberty to judge of its meaning, can be traced back, in authentic documents, to the first Nonconformists and to the Apostles.'

"In the course of my reading, materials so accumulated on my hands as to enable me to furnish facts sufficient to make a compendious history of the Baptists in various provinces; from their rise to their being scattered or extinguished; and which facts are submitted in the following pages. Nor do I fear contradiction, since I have taken the most accredited historians, and have preferred, in most instances, the testimonies of men hostile to our communion. (Free admission to the extensive libraries of Earl Spenser and the Duke of Bedford is gratefully acknowledged; --- from which sources the writer has drawn some portion of the denominational materials now submitted.)

"The ensuing facts, with many more, were selected to satisfy my own inquiries; but when I had placed them in a connective form, I thought they might be useful to others similarly circumstanced, conducing, perhaps, to the removal of a portion of that visible ignorance, as to the early features of our denomination; particularly, since it has been said, that 'the Baptists may be considered as the only Christian community which has stood since the times of the Apostles; and as a Christian society which has preserved pure the doctrines of the gospel through all ages.' This statement we consider to be proved in the

following pages, where authors are quoted, supporting these facts.

"It is stated in the most satisfactory manner, that all Christian communities during the first three centuries were of the Baptist denomination, in constitution and practice. In the middle of the third century, the Novatian Baptists established separate and independent societies, which continued till the end of the sixth age; when these communities were succeeded by the Paterines, which continued till the Reformation. The oriental Baptist Churches, with their successors, the Paulicians, continued in their purity until the tenth century, when these people visited France, resuscitating and extending the Christian profession in Languedoc, where they flourished till the crusading army scattered, or drowned in blood, one million of unoffending professors.

"The Baptists in Piedmont and Germany are exhibited as existing under different names, down to the Reformation; these churches, with their genuine successors, the Mennonites in Holland, are connectedly and chronologically detailed to the present period, for proof of which, see the body of the work.

"The ground of unity and denominational claim to the people whose Christian characters are detailed, is not the harmony of their creeds or views; this was not visible or essential in the first age: but THE BOND OF UNION, among our denomination in all ages, has been FAITH IN CHRIST; and that faith PUBLICLY EXPRESSED, by a voluntary submission to his authority and doctrine in baptism. Wherever this conduct is evident, we claim the disciple as belonging to our communion

and of primitive character, at the same time leaving his mind in the full enjoyment of his native and purchased freedom; and in establishing this association, we feel no difficulty or dishonor, since almost every denomination has, from their honorable and holy characters, claimed affinity to them in faith and practice, though such claims are not supported by family likeness.

"Most modern historians have been of the Paedobaptist persuasion. These writers have, in a general way, suppressed in their details those evidences of believers' baptism, which abound in early writers. This omission in their histories was intended, that the modern practice may not be disturbed, and themselves condemned as innovators, by the records and practice of early churches. These writers, from the pope to the peasant, have united in suppressing and extinguishing part of the truth; consequently, it was necessary to collate writings, histories, and documents, before the dawn of the German Reformation, in order to get at the whole truth; and strange to say, while ministers of religion, for party purposes, have suppressed certain denominational features, Voltaire, Hume, Gibbon, and other infidel with deistical writers, have in these respects faithfully and openly recorded events, and have been more impartial in their details than many modern divines.

"The author has found it necessary to use the specific names of the denomination more frequently in this history than might be agreeable to some readers. The reluctance of some moderns to allow of the early and reputable existence of this class of Christians, made it necessary that

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Baptist History

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the terms Baptist, Anabaptist, &c., should be often mentioned, to prevent misconstruction, and the more fully to establish the object the writer had in view.

"He has also kept unadorned facts prominently forward. These are the stubborn materials of history. In many instances, he has copied the language of able historians, and here he acknowledges his obligations to Mr. Jones's invaluable writings on the Church of Christ. On controverted points he feared to alter statements or clothe ideas in his own language, lest cavilling readers should doubt his veracity. If more verbosity had been given, the work would have been more agreeable to some, but the writer feared weakening the evidence of his work, and of making a large book; he has, therefore, preferred crowding the materials together, to make his compilation, a reference book in triumph, rather than its contents should be questioned from any accommodating aspects. In its character, it may be considered a rough rampart, planted round the visible camp of the saints, within which fortification they may feel safe, while at the same time, they are furnished with those means of repelling attacks, made with antiquated weapons.

"A refutation we do not fear; this would be a difficult task, since controverted facts are generally given in the words of the historian, and so far as the writer could, a Paedobaptist's testimony has had the preference. References could have been increased to a considerable extent, but the support of the statement by one respectable name was deemed sufficient.

"Whatever inadvertence or errors there might be, the writer's best efforts are here offered to the society of which he stands an unworthy member, and if he realizes their approbation, he shall consider it next to the smiles of his Master, and feel remunerated for fifteen years' labor; at the same time, his desire, prayer, and efforts, are for the promotion of the truth, the whole truth, and nothing but the truth; and his hope is, that this heavenly principle will soon universally prevail: then the precepts of men, traditionary services, and compulsory religion shall be swept away; truth then, in all its legitimate and unrestrained influence, shall have free course, unadorned by human fancy, unchecked by human laws, unaided by human device; then, reinstated in its native dignity, truth shall be found like the beams of the sun alighting and regulating the inhabitants of the world, dispelling darkness and ignorance, conferring on the benighted the blessings of a gospel day, exhibiting their moral condition, awakening new sensations, requiring the north to give up, the south to keep not back; bring my sons from far, and my daughters from the ends of the earth; then shall we see eye to eye, Jerusalem shall be the joy of the whole earth, and our God shall bless us."

For more than one century our enemies, conjointly, have made one continuous effort to depreciate the claims of Baptists to an ancient origin. Like the animal in the manger, that, not being able to eat the hay himself, was determined the oxen should not; so they, satisfied that they cannot claim an origin prior to the days of Luther, they seem determined that no one shall believe that Baptists have a valid claim to a more ancient origin.

They allege that the madmen of Munster were Baptists; and that Baptists as such, were the authors of the rebellion and all the excesses of that period; and they point us to Munster, when we speak of our origin and history, and sneeringly say: - "That was your origin and that your early history."

In vindication, we point them to the pages of Mule. D'Aubigne: "One point it seems necessary to guard against misapprehension. Some persons imagine that the Anabaptists of the times of the Reformation, and the Baptists of our day are the same. But they are as different as possible." Fessenden's Encyclopedia (quoted with approbation by D'Aubigne) says:

"ANABAPTIST. The English and Dutch Baptists do not consider the word as at all applicable to their sect." "It is but justice to observe that the Baptists of Holland, England and United States, are to be essentially distinct from those seditious and fanatical individuals above mentioned; as they profess an equal aversion to all principles of rebellion, or the one for the enthusiasm of the other" (Pref. to His. Ref. p. 10).

We point them to Mosheim, himself a Lutheran, who lived upon the soil, though a bitter enemy to Baptists: he was conversant with all the facts. Does he say that the Baptists had their origin at Munster? Hear him: "The true origin of that sect which acquired the name of Anabaptists, by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from that famous man, to whom they owe the greatest part of their present felicity, is HID IN THE REMOTE DEPTHS OF ANTIQUITY, and is consequently extremely difficult

to be ascertained" (Vol. iv. p. 427) (This is from the Edition of 1811).

We ask Zuingulius, the celebrated Swiss Reformer, who was cotemporary with Luther, Muncer, and Stork, "Is anabaptism a novelty; did it spring up in your day?"

"The institution of anabaptism is no novelty, but for 300 years has caused great disturbance in the Church, and has acquired such a strength that the attempt in this age to contend with it appeared futile for a time." This carries our history back to A.D. 2251

But have we not been persecuted and worn down for lo! these twelve hundred years, - has not the Apocalyptic "WOMAN" during all this time, been drunk with our blood and heaven filling with our martyred brethren? We appeal to Cardinal Hosius, President of the Council of Trent, (A.D. 1560) the most learned and powerful Catholic of his day. Hear him testify;

"If the truth of religion were to be judged of by the readiness and cheerfulness of which a man of any sect shows in suffering, then the opinion and persuasion of no sect can be truer and surer than that of Anabaptists [Baptists] since there have none for these twelve hundred years past, that have been more generally punished, or that have more cheerfully and steadfastly undergone and even offered themselves to the most cruel sorts of punishment than these people." This carries our history back to the fourth century.

We appeal to the most eminent scholars and historians of Europe, to the matured verdict rendered by Dr. J. J. Durmont. Chaplain to the King of Holland, and to Dr. Ypeig, professor of Theology in the university of Groningen who were especially appointed

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Goats, Wolves, Sheep

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of God. Jesus Christ told the lost to **“Depart from me”** into everlasting fire. There is only one place for the “goats” and that is total separation from God. The question we must ask is, on what basis was this judgment administered? The basis is how they treated Christ. Matthew 25:41-45 **“Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.”** Their treatment of Christ manifests itself in how they treated those in whom Christ lived. The reaction of the goats is quite different. They have little sympathy for God’s ways and remain uncaring of others. The goats are condemned because of their sin of omission. The goats of the Bible also represent those who are carnally minded or have a human nature. That is, they are at enmity with God or in total opposition toward the things of God. Romans 8:7-8: **“Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.”** We must acknowledge that there are

no “lost goats” spoken of in the Bible, but there are “lost sheep.” Matthew 10:6: **“But go rather to the lost sheep of the house of Israel.”** A lost goat will always be a lost goat, but a lost sheep will one day become a born again sheep. We must believe this to be true if we believe in election. God is the only One Who knows the goats from the sheep. As we witness to those with whom we come in contact, we do not know who is a goat or a sheep. We are to witness to everyone. God will reveal the sheep.

Let us also look at the word “heathen” in the word of God. Webster’s Dictionary gives the definition as: “of or relating to people or nations that do not acknowledge the God of the Bible” as an adjective, and “an unconverted member of a people or nation who does not acknowledge the God of the Bible” as a noun. In modern use, a heathen is considered the same as a pagan or atheist. The word “heathen” in the Bible has a definition of: OT foreign nation (Gentile), nation or people. NT meaning: a race, a tribe, a foreign non-Jewish nation or people. The Gentile nation was considered a heathen nation, but even Israel from time to time followed heathen tendencies. II Kings 17:8-9: **“And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city.”** People in this day and time very seldom refer to a lost person as “heathen.” It seems a strong word to call someone. Even if we refer them as “goats,” it

tends to offend even though most would not understand what is meant by that terminology. Most Christians prefer to call them “lost or unsaved.”

The wolves on the other hand are seen Biblically as being “ravening,” referring to: destructive, dangerous, and voracious. They will do what they can to disrupt and inflict discontent among God’s churches and God’s elect. They will come into churches with the appearance of being sheep, but they are not. Their doctrine may sound like truth – it may be close to what the Word says – but in reality is false heresy. Matthew 7:15: **“Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.”** We are to know them by their “fruits” or their actions. Jesus Christ tells us that good fruit comes from good trees and corrupt fruit comes from corrupt trees. Matthew 7:20: **“Wherefore by their fruits ye shall know them.”**

The first fruit of falsehood is strife. The old saying “divide and conquer” is the fundamental precept of those “ravening wolves.” Teachers who depart from sound doctrine engage in hearsay and debate which results in strife and friction. If anyone encourages a different doctrine that does not agree with the truth of God’s Word, he is vain and understands nothing. I Timothy 6:3-5: **“If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and**

destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” What about other Bible translations that men bring into the pulpits of God’s churches? There are so many translations in this day and time, that many of God’s people read and study that are not God’s true Word. They change or leave out many words or verses all together. Is this not also the work of wolves bringing in heresy? II Peter 2:1: **“But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.”** I stand by the King James Version of the Bible to be read and taught in God’s true New Testament churches. Many may disagree with me, but we need good sound Bible teaching and the KJV is the best translation in the English language that we have. If there are multiple translations being used in a church by its members, how then can there possibly be unity? Using multiple translations can only bring about confusion. The second fruit of falsehood is stumbling. Jesus Christ had severe words for anyone who would be the cause of the stumbling of another. We should pursue the things that make for peace and build up one another. Romans 15:1-2: **“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification.”** The third fruit of falsehood is the attack against Biblical teaching. The Scriptures are the standard by which all teaching must be evaluated. Consider this quote from an

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unknown person; "Every cult is either the Bible plus something or the Bible minus something." False teaching either seeks to add to or subtract from the Bible. The wolves of whom Paul warns are like drug dealers; they are hooked on the same stuff they peddle to others. Wolves seek to turn Christians from self-sacrifice to self-service. Romans 6:16: **"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"** Wolves are very dangerous creatures – those that are in the wild and those that infiltrate God's churches. Beware always of your surroundings.

Now let us look at the sheep spoken of in the Bible. We are shown of "lost sheep," "scattered sheep," "other sheep," "sheep having no shepherd," and just plain "sheep." The Greek word for "sheep" in the New Testament means: something that walks forward; sheep literally or figuratively; sheepfold. Jesus Christ speaks of His sheep being set on His right hand. Matthew 25:33: **"And he shall set the sheep on his right hand, but the goats on the left."** He is referencing His chosen people, His elect of God. The sheep are set apart from the goats for a reason. Sheep always need a shepherd to protect them. For the elect sheep, that Shepherd is Jesus Christ. John 10:11,14: **"I am the good shepherd: the good shepherd giveth his life for the sheep. I am the good shepherd, and know my sheep, and am known of mine."** The sheep know the voice of the Shepherd and trust Him. They trust His voice, in that they hear safety, security, sustenance, joy, hope,

encouragement, love, warmth, and correction that does not turn them aside. In John 10:1-5 there is an illustration of a sheepfold where multiple flocks of sheep were kept. When the porter opened the gate, the shepherd would speak and HIS flock heard his voice and only his flock followed his call because they knew his voice. God's people know His voice and follow His Word. John 10:27-30: **"My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one."** The Shepherd will never leave the sheep helpless. The security of the sheep will never be taken away.

We all understand that sheep have a strong tendency to follow, to go along with what other sheep in the flock are doing. I once read that, if a shepherd is herding his flock into a pen, and he places a bar a foot or so off the ground across the gate so that the first sheep has to jump over it to get in; then he removes the bar, and the following sheep will continue jumping as they pass through the gate based on what the leading sheep did! Human beings prone to share this tendency. This inclination works against us as Christians because it can easily influence us into going the way of the world. It takes a strong willingness not to conform to what everybody around us is doing. Romans 12:2: **"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."** The Apostle Peter called Jesus Christ "the Chief

Shepherd" in I Peter 5:4. But Peter also admonished the elders of the church to be shepherds to the church of Jesus Christ. Read I Peter 5:1-3. He was exhorting them to be good examples to the flock. In Jeremiah 23:1-4: **"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the LORD. Therefore thus saith the LORD God of Israel against the pastors that feed my people; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking saith the LORD."**

The animal kingdom teaches us that predators like lions or wolves look for and attack the animals that are alone and have wandered away from the flock. The stray is exposed because they lack the protection provided by the large numbers of the flock. Our adversary, the devil, likes nothing better than attacking sheep who try to "go it alone." I Peter 5:8: **"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour"** God's people do not have to be so vulnerable. The protection of the flock is available. Our place and our protection are found in worshipping and fellowshiping with the people of God in **"the house of God, which is the church of the living God, the pillar and ground of the truth."** I Timothy 3:15. God's chosen

sheep have the "Chief Shepherd" to watch over them, and that Shepherd is Jesus Christ our Lord and Saviour. The sheep cannot go wrong in following the One and Only True Shepherd, because He laid down His life for HIS sheep. Hebrews 13:20-21: **"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."**

The question each one of us must ask ourselves is, am I a goat, a wolf or a sheep? If you do not know Jesus Christ as your Lord and Saviour, I pray the Holy Spirit will touch your heart of stone and give you a heart of flesh. If you are one who spreads your false teachings in one of the Lord's churches, I pray the Lord will reveal the truth of His teachings to you and you repent of those sins. If you are one of God's chosen sheep, Praise the Lord! Look to Jesus Christ daily in prayer that He will supply your need and instruct you through His word. II Peter 3:18: **"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen."**



Forsaking God

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rule over us.

For my people have committed two evils

This is not to say that these are the only two evils they had committed, but rather that the evils they had committed could

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be summed up in these two. In their forsaking God, they had turned to idols, sacrificed to idols, desecrated God's house and name, I fear we are in the same position in America today, we have little to no concern over what the Word of God says, little to no concept of what sin is, little to no concern about righteousness, and little to no concern about God's House. John Gill wrote on this subject: **"For my people have committed two evils**, not but that they had committed more, but there were two principal ones they were guilty of, hereafter mentioned; and it was an aggravation of these crimes, that they were the professing people of God who had committed them: and it may be observed, that such sin; they are not without it, nor the commission of it; and may be left to fall into great sins, and yet remain His people; covenant interest cannot be dissolved; this should be considered not as an encouragement to sin, but as a relief under a sense of sin."

They have forsaken me the fountain of living waters

We find the first charge here. In John 4:10 Christ refers to Himself as the water of life. He is the true living water. In addition, the same thought is provided in the following scriptures: **"For with thee is the fountain of life: in thy light shall we see light"** (Psa. 36:9).

"The law of the wise is a fountain of life, to depart from the snares of death" (Prov. 13:14).

"The fear of the LORD is a fountain of life, to depart from the snares of death" (Prov. 14:27).

"Jesus answered and said

unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10).

The following readings provide us with examples of or warning against forsaking God. Notice the degree of cursing God, decrees upon those that forsake Him in Deuteronomy 28:15-20 **"But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me."**

As we continue in God's Word we find another example to us of what can happen if we forsake God. Notice with me Judges 10:10-18 **"And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim. And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and**

from the Amorites, from the children of Ammon, and from the Philistines? The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand. Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more. Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation. And the children of Israel said unto the LORD, We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day. And they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel. Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh. And the people and princes of Gilead said one to another, What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead." Sadly, I fear many will miss verse 10 in which Israel acknowledged that they had forsaken God and turned to Baalim. Many also gloss over the fact that God said due to this He would deliver them no more in verse 13. In addition to these I would point out the fact that in verse 16 they put away the strange gods from among them. Folks, if we desire the true leadership, blessings, and deliverance of God we must follow this example and remove any strange gods from amongst us.

I would offer a few more readings on this thought that

include: **"According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee"** (I Sam. 8:8).

In context these verses are spoken about the king of Israel: **"Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father"** (I Kings 11:33). **"And it came to pass, when Rehoboam had established the kingdom, and had strengthened himself, he forsook the law of the LORD, and all Israel with him"** (II Chron. 12:1).

Lastly, on this point: **"O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters"** (Jer. 17:13). It is a shameful thing to forsake the God that has made us, redeemed us, and protects us. **"And hewed them out cisterns, broken cisterns, that can hold no water."**

These are just as useless as they sound. More importantly so is what they represent. These broken cisterns represent all the false gods, false religions, false gospels, and self-righteousness that mankind has chosen to trust in. Just as these broken cisterns can hold no water, the efforts

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of man to reconcile himself to God without submitting to God's righteousness is of no use.

“Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them. O Israel, trust thou in the LORD: he is their help and their shield. O house of Aaron, trust in the LORD: he is their help and their shield. Ye that fear the LORD, trust in the LORD: he is their help and their shield. The LORD hath been mindful of us: he will bless us; he will bless the house of Israel; he will bless the house of Aaron. He will bless them that fear the LORD, both small and great. The LORD shall increase you more and more, you and your children. Ye are blessed of the LORD which made heaven and earth. The heaven, even the heavens, are the LORD'S: but the earth hath he given to the children of men. The dead praise not the LORD, neither any that go down into silence. But we will bless the LORD from this time forth and for evermore. Praise

the LORD” (Psa. 115:1-18).

In this passage and the one to follow we find that unlike our God, these dead idols are not self-existent, they rely on man to make them, they are not omnipotent, in fact they can do nothing, they are not omniscient, they know nothing, they are not capable of creating by the word of their mouths as they can not speak, they are in reality as useless as the cisterns that are broken and hold no water! One may say: “We have no false gods today.”, while this is true to an extent, meaning Balaam, Ashtoreth, Zeus, Muhammad, Buddha, or some other man made false god may not reside in our minds, homes, or worship, there are many other idols in this world. Anything that comes between us and our service to God is in fact an idol. Therefore, TV, cellular phones, game systems, computers, books, jobs, entertainment, recreation, or just about anything can become a false god to us. If we say I need to be reading the Bible but I want to catch my favorite show and will be too tired after, that show is our god at that time.

“The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; They have ears, but they hear not; neither is there any breath in their mouths. They that make them are like unto them: so is every one that trusteth in them” (Psa. 135:15-18).

We must not become as Israel of old as found in Romans 10:1-3 which states **“Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but**

not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” There is no righteousness or salvation outside of what God has decreed. There can be no service to another god or gospel without first forsaking the True and Living God! To alter our service in any way that changes our God into something other than what He is, is in reality our turning to a false god.

What are we to do?

The Children of Israel had forsaken God and gone about to establish their own righteousness during the time of Jeremiah. This is something we all must guard against. It is easy to forsake God, or at least leave off serving Him. However, it takes a constant, conscious effort to serve God in sincerity and truth.

“Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. And the people answered and said, God forbid that we should forsake the LORD, to serve other gods; For the LORD our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight,

and preserved us in all the way wherein we went, and among all the people through whom we passed: And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: therefore will we also serve the LORD; for he is our God. And Joshua said unto the people, Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your transgressions nor your sins. If ye forsake the LORD, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good. And the people said unto Joshua, Nay; but we will serve the LORD. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you the LORD, to serve him. And they said, We are witnesses. Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the LORD God of Israel. And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey. So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under an oak, that was by the sanctuary of the LORD. And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart, every man unto his inheritance. And it came

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Forsaking God

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to pass after these things, that Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash. And Israel served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the LORD, that he had done for Israel. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver: and it became the inheritance of the children of Joseph. And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim" (Josh. 24:14-33).



Baptist History

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by the king to ascertain if the claims of the Dutch Baptists had any foundation in the facts of history. These distinguished men did go into the investigation; and what did they report to the king? That Baptists originated at Munster as we are charged by authors, whose works are now published and sent broad cast over this land by the "Methodist Book Concern?" This is what they reported, which has never been disproved, or attempted to be disproved: "The Mennonites

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Heavenly Hymns

"...Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Ephesians 5:18-20). [This hymn was printed with permission from the Olmstead Baptist Church and written by Fanny J. Crosby. You may access their free-domain hymnal by going to www.olmsteadbaptistchurch.org/hymnal.pdf]

ALL THE WAY MY SAVIOR LEADS ME

7

1. All the way my Sav - ior leads me; What have I to ask be - side?
 2. All the way my Sav - ior leads me; Cheers each wind - ing path I tread;
 3. All the way my Sav - ior leads me; O the full - ness of His love!

Can I doubt His ten - der mer - cy, Who thru life has been my guide?
 Gives me grace for ev - ery tri - al, Feeds me with the liv - ing bread;
 Per - fect rest to me is prom - ised In my Fa - ther's house a - bove;

Heav'n - ly peace, di - vin - est com - fort, Here by faith in Him to dwell!
 Though my wea - ry steps may fal - ter, And my soul a - thirst may be,
 When my spir - it, clothed im - mor - tal, Wings its flight to realms of day,

For I know, what - e'er be - fall me, Je - sus do - eth all things well; well.
 Gush - ing from the rock be - fore me, Lo! a spring of joy I see, see.
 This my song thru end - less a - ges, Je - sus led me all the way. way.

Three Sons of Noah

(Continued from page 2) ♦

give an answer to every man that asketh you a reason of the hope that is in you,..." as I Peter 3:15 says. And we have that famous Donatist quote in which they asked back: "What place hath the prelate in the palace, and what place hath the prince in the pulpit?" What were they saying? But "Render to Caesar the things that are Caesar's, and to God the things that are God's." They plainly said that Caesar had no place in the pulpit, nor any place in dictating what men were to believe.

Today, there is a faction (Farrakhan, Mohammed Ali, and the like) that would lead black people into becoming black Muslims. They would have them to think of that as their "roots"! And would lead them to trust in a religion that has only and ever tried to sell them into slavery. Why would anyone want to trace their roots to some twelve thousand years later when the Arabian Muslims marched into Africa...bought out whole tribes...pitted tribe against tribe to enslave tribes...that they could then march them out to the gold coast and sell them to some Portuguese or Spanish slaver... Why would you want to do that? Where are there any desirable "roots" in that? These people were not Muslim before or after that, until they were forced into it.

I could go back and identify with my ancestors, and stain my skin blue, and coat my hair with lye, and make it to stand straight up and back: running around worshipping Woden and Frigg and Baldr - and the spirit of every hill and dale. But by the grace of God we could identify with the Donatists, and the Bogomils, the

Paulicians, the Waldenses and Albigenses; the Apostle Paul, and the Lord Jesus Christ Himself. These are worthy examples to follow after.

Well, did you ever wonder why God saved first a Hamite, in Acts chapter 8? And why in this order?

First the Ethiopian Eunuch in chapter 8. Then, Saul of Tarsus - a Semite, in Acts chapter 9: renaming him the Apostle Paul. And then finally back to back, in Acts chapter 10, Cornelius, that Roman Centurion - a Japhethite, and all his household, as these sons of Japheth would "dwell in the tents of Shem." These three, in the exact same order as Noah's prophecy upon his three sons there in Genesis chapter 9: Ham, Shem & Japheth; just in that order.

You see, God never forgot about the three families of man. He shows that they are all guilty of the blood of Christ at the crucifixion; but then, He shows that He applies the benefits of that sacrifice to some from all three families as well (whosoever will repent and believe the Gospel: for them Christ has paid it all).

And these men become one in Christ (the only way men will ever be one!). When the Pope came to Denver in 1993 (at the time I was living in Denver), they had their world youth day, and they had this little emblem: a row of stick figure people joined all in a row, joined hand to hand, hand in hand, on and on across the page. They are trying to get everyone to join hand in hand in their unholy cause, but God long ago foretold it. For Proverbs 11:21 warns of it, "Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered." And Proverbs 16:5 perfectly describes their modern attempts to ensnare men's souls,

"Every one that is proud in heart is an abomination to the LORD: though hand join in hand, he shall not be unpunished." I believe that this verse depicts the spirit of antichrist that is behind this ecumenicalism, while the previous verse depicts the people that are joining hands versus the Lord's people who remain separate. But they are the ones who are choosing those symbols as trademarks of their unscriptural ecumenicalism. Where in the Word of God does it say that the Lord's churches are to join with the world's churches? Nowhere! "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17-18). And the verses that go before perfectly describe their cathedrals and churches that are filled with idols! An idol is an idol is an idol.

You know, our Acts chapter 10 here is where the Catholics and the Protestants try to get their "household salvation." They try to say that if you saved (and by that, they mean "baptized" or part of some church-state covenant, or church covenant as a church member; they have never understood true scriptural salvation); but if you are "saved" your children will be saved. But that is not what Acts chapter 10 is teaching at all. In Acts 10 they were all evidently old enough to believe, and all that believed and were thus saved already, were baptized (10:43). And God gave visible manifestation, affirming, that the Gospel was now gone out unto the Gentiles (unto Japheth here in large measure). But this "household" bunch come up with "godmothers" and "godfathers," totally unscriptural terms: people

who are supposed to see to it that these "children" that they have imagined into this context, will be brought up in that vain faith (something that they are in no way able to assure; seeing: "salvation is of the Lord"). But they would enlist one generation to enslave the next if you will let them. Dealing in the souls of men.

If they would just preach, "Except ye repent and believe the Gospel, you will perish in the eternal flames of hell!" If they would just do that and believe that, they would quit trying to import the pagan beat of the music of Africa into our music, that is destroying our young people. They would quit trying to import the paganism of my forefathers into the environmental political agenda that is trying to get people to hug trees and worship mother earth and the like. And they would stop creating the racial class warfare that they themselves are the authors of. They are trying to create a common cause upon which to build a new world order, and all they are doing is creating hyphenated-Americans. Afro-Americans; Anglo-Americans; Spanish-Americans; Latin-Americans: they are "celebrating" diversity and causing division. Their own leaders empower themselves, keeping their own people in poverty, dependent upon government. And their message is: "you have all been done wrong: the black man has been wronged, the red man has been wronged; everyone has been done wrong; and by God, we ought to be indignant about it!"

Let me tell you, God's Kingdom is built upon another message entirely. "We have all done wrong, and we ought to be ashamed and repent of it."

In Acts 8, 9, & 10, God saves

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Three Sons of Noah

(Continued from page 10) ♦

individuals from each and every one of the three families of man. Saves them for time and eternity. And there they are but a sample, of the fullness of that which they represent: the fullness of the family of God.

I would like to direct your attention now to Acts chapters 24, 25, & 26; where the Apostle Paul stands before three other men, to witness and to testify before them. Think with me for a moment on these three men in Acts 24, 25, & 26. Now, working backwards: I have known for a long time that Herod Agrippa the II, in Acts 26 was a Semite: an Edomite, a descendent of Esau, son of Isaac, son of Abraham. A Semite more closely related to the Jews than most of the sons of Shem. And I have known that Porcius Festus in Acts 25, as the Roman Governor, was a Japhethite, a Roman. I suspected for a long time that the preceding Roman Governor: Felix in Acts chapter 24, was a Hamite; but it took some time before I had proof.

I read in Josephus (Josephus, the 1st Century Jewish historian). He wrote and spoke of Felix, the brother of Pallas. Of how that they were both ex-slaves, and that Felix had become the Procurator of Judea through the influence of his brother Pallas. Josephus tells how Felix ruled with the appetite of a slave, but the authority of a king. He considered himself licensed to commit any crime or cruelty. I eventually learned that his brother Pallas had gained for himself a position of prominence as one of the three highest Civil Servants at Rome. It turns out: Emperor Claudius had appointed ex-slaves to administer the government of Rome. He figured

that they would so owe him their allegiance that he could safely wine and dine himself to death without the worry of adversaries. And it worked, he did. But Pallas had finagled himself into being in charge of the bread supply. He determined who ate or not. And by clever manipulation of this power, he was able to secure the popularity of the masses. Not only so, but he became filthy rich. Yet, in all my study I could nowhere find the ancestry of these two brothers.

Josephus, now and again, mentions one Tacitus, another 1st Century historian: a Roman historian. So it came to pass one Saturday afternoon, my daughter and I spent the whole day down at the Main Denver Public Library. Our nation's public libraries have long been in the process of relegating serious study materials into storage and onto electronic storage files; that, unless you know about them, nobody will ever even see them anymore. They are not physically there, to be seen, and to spark a young mind's curiosity. Even the new architecture of our modern libraries is an architecture of open and empty space: large voids of airy nothingness. But this was back in the day when all this was in the process of coming to pass. And that day I kept finding books in the card catalogs that were not to be found on the shelves. I would make inquiry and the librarian would have to unlock the basement and run down and rescue some book that was being readied to be discarded or sold off, find whichever book I had requested, and bring it back up that it might be perused one last time. After quite a number of trips up and down those stairs the librarian finally got tired of all that and just gave me the key

and told me to lock up when I was done. Oh, what a sight to behold! It was like some futuristic movie where the lead actor just finds out that there once happened to be such a thing as a real library with real books, serious, sincere books! We spent the whole day down there.

Turns out, Tacitus wrote 16 annals of the history of Rome. Sixteen books (7, 8, 9, & 10 are missing. Nobody has them today). He wrote 5 histories of the wars of Rome, a biography on Julius Agricola (a Roman General), a book on Germany and its tribes, and a dialogue on oratory. Remember, he is a 1st Century historian; contemporary of the time we are speaking about in the Book of Acts. He was alive at the time that Luke was writing the Book of Acts.

In the 12th Annul of Tacitus (translated by Alfred John Church & William Jackson Broadbire), in section 53 it says: "Among the various items taken care of during the proceedings of a session of the Senate, in one item was offered "to Pallas" "on the motion of Barea Soranus, counsul-elect, the decorations of the praetorship and fifteen million sesterces. Cornelius Scipio added that he deserved public thanks! For thinkingless of his ancient nobility as a descendant from the kings of Arcadia than of the welfare of the state, and allowing himself to be numbered among the emperor's ministers. Then his representative Claudius assured them that Pallas was content with the honor, and that he limited himself to his former poverty. A decree of the Senate was publicly inscribed on a bronze tablet, heaping the praises of "Primitive frugality on a freedman, the possessor of three hundred million sesterces."

That last, was a little bit of

Tacitus's ridicule - in a sardonic comment about: "heaping the praises of primitive frugality on a freedman, the possessor of 300 million sesterces." Because, you see, for example: in Donald Dudley's commentary upon Tacitus on this very passage, he says: "Thus - an ex-slave worth 300 million sesterces was thanked for showing old-world frugality..."willingly" limiting himself to 300 million sesterces! (He had plundered that amount, from the treasury, and here - they have to buy him off and bribe him to step down - with 15 million more!)

A sesterce was the worth of a denarius. It is easy to compute: 300 million sesterces = 781,250 lbs. of silver. At today's rates he was worth billions and billions of dollars!

It was what? It was politics as usual, was it not? But when Emperor Claudius died, Nero came in, and he wanted him to step down: Nero feared Pallas! Apparently, that was what the bribe was all about: to get him to step down. Nero hoped that he would die, and that all that wealth would revert to the state. I do not know how long he lived, but he apparently lived in luxury till the day he died.

But I have started all of that because, listen, Acts 24, Felix was Pallas's brother. In fact, Felix evidently acquired his position as procurator of Judea with Pallas's influence. Felix was a cruel and wicked man. Felix crucified 1,000's of Jews. He had enticed this "Drusilla" in verse 24, at sixteen, to leave the king of Odessa and come and become his 3rd wife. The Jewish nation was in turmoil because of Felix. He was eventually called home in disgrace.

♦ (Continued on page 15)

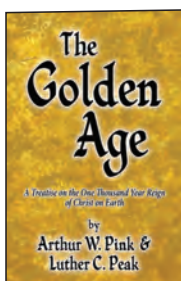


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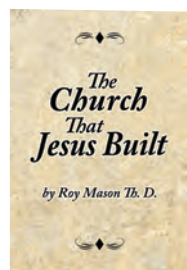


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Baptist History

(Continued from page 9) ♦

are descended from the tolerably pure evangelical Waldenses, who were driven by persecution into various countries; and who during the latter part of the twelfth century, fled into Flanders and into the provinces of Holland and Zealand, where they lived simple and exemplary lives - in the villages as farmers, in the towns by trades, free from the charge of any gross immoralities, and professing the most pure and simple principles, which they exemplified in a holy conversation. They were, therefore, in existence long before the Reformed Church of the Netherlands."

Again, "We have now seen that the Baptists, who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the Church, received the honor of that origin. ON THIS ACCOUNT THE BAPTISTS MAY BE CONSIDERED THE ONLY CHRISTIAN COMMUNITY WHICH HAS STOOD SINCE THE APOSTLES; AND AS A CHRISTIAN SOCIETY WHICH HAS PRESERVED PURE THE DOCTRINE OF THE GOSPEL THROUGH ALL AGES. The perfectly correct external economy of the Baptist denomination tends to confirm the truth disputed by the Romish Church, that the Reformation brought about in the sixteenth century was in the highest degree necessary; and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient" (Encyclopedia Rel. Knowl).

It is an interesting fact that as a consequence of this, the government of Holland offered

to the Mennonite churches the support of the State. It was politely but firmly declined, as inconsistent with their fundamental principles.

Finally, and with still greater triumph, we now appeal to the pages of this history, upon which, not our enemies only, but the credulous and fearful of our own brethren may see the clearest and most satisfactory proof, that not in one country alone, but in many kingdoms, successions of Baptist communities have come down to us from the apostles, all striped and scarred and blood covered a line of martyrs slain by prisons, by fire, and by sword we hail these as the faithful and true witnesses of Jesus during those fearful ages, when the Man of Sin

Sat upon the Seven Hills,
And from his throne of
darkness ruled the world;

And we may well be proud to be able to claim these as our brethren; would that we were worthier to bear their name.

Our history is now redeemed from reproach; but are Baptist principles obnoxious to the censure of Americans or of republican Christians anywhere? Through the influence of our religious principles, and the example of our form of Church government. Republicanism and republican institutions have already been bequeathed to half the world, and are now rocking the other half to its centre, crumbling the thrones of its tyrants, and arousing and energizing oppressed humanity, to assert its rights, and overthrow its oppressors.

We appeal to the opinion of Jefferson, the most eminent of American statesmen, touching Baptist church government. The following facts were communicated to the Christian Watchman, several years ago,

by the Rev. Dr. Fishback, of Lexington, Kentucky.

"Mr. Editor - The following circumstance, which occurred in the State of Virginia, relative to Mr. Jefferson, was detailed to me by Eld. Andrew Tribble, about six years ago, who since died when ninety-two or three years old. The facts may interest some of your readers.

Andrew Tribble was the pastor of a small Baptist Church which held monthly meetings at a short distance from Mr. Jefferson's house, eight or ten years before the American Revolution. Mr. Jefferson attended the meetings of the church several months in succession, and after one of them he asked Elder Tribble to go home and dine with him, with which he complied.

Mr. Tribble asked Mr. Jefferson how he was pleased with their church government? Mr. Jefferson replied that it had struck him with great force, and had interested him much, that he considered it the only form of pure democracy that then existed in the world, and had concluded that it would be the best plan of government for the American colonies. This was several years before the Declaration of Independence."

We appeal to Judge Story, the most eminent of American jurists:

"To Roger Williams belongs the renown of establishing in this country, in 1636, a code of laws, in which, 'we read for the first time, since Christianity ascended the throne of the Caesars, the declaration that 'conscience should be free, and man should not be punished for worshipping God in any way they were persuaded He required.'"

We appeal to Bancroft, the most eminent of American historians:

♦ (Continued on page 13)

Baptist History

(Continued from page 12) ♦

"Roger Williams was then but little more than thirty years of age; but his mind had already matured a doctrine, which secures him immortality of fame, as its application has given religious peace to the American world."

We turn to the old world - to Germany, the land of scholars and historians - and ask if the character of Baptist principles and their influence upon the world, have not been seen and felt?

Gervinus, the most astute and philosophic historian of this age, in his work entitled, An Introduction to the History of the Nineteenth Century, says:

"In accordance with these principles, Roger Williams insisted in Massachusetts upon allowing entire freedom of conscience, and upon entire separation of the Church and the State. But he was obliged to flee, and in 1636 he formed in Rhode Island a small and new society, in which perfect freedom in matters of faith was allowed, and in which the majority ruled in all civil affairs. Here in a little State, the fundamental principles of political and ecclesiastical liberty practically prevailed, before they were even taught in any of the schools of philosophy in Europe. At that time people predicted only a short existence for these democratical experiments - universal suffrage, universal eligibility to office, the annual change of rulers, perfect religious freedom - the Miltonian doctrines of schisms. But not only have these ideas and these forms of government maintained themselves here, but precisely from this little State have they extended themselves throughout the United States. They have

conquered the aristocratic tendencies in Carolina and New York, the High Church in Virginia, the Theocracy in Massachusetts, and the monarchy in all America. They have given laws to a continent and formidable through their moral influence, they lie at the bottom of all the democratic movements which are now shaking the nations of Europe."

Here we might be satisfied to rest, was it not to do justice to the memory of the pastor of the first Baptist Church in America, - Dr. John Clarke. The fame that justly belongs to, or at least should be divided with him, has been bestowed upon Roger Williams, whose name has been sounded round the whole world as the first great champion of civil and religious freedom. He was indeed a brilliant light in thick darkness; but his was only borrowed light, and he himself but a reflector. The Baptists of England and of the Continent advocated the glorious principles of soul liberty, centuries before R. Williams was born; as they did during the reigns of James I, And Charles I, when he was in his boyhood.

"That Roger Williams cannot be said - in the language of Bancroft - to have been 'first in modern Christendom to assert in its plenitude the doctrine of freedom of conscience,' would seem to be evident from the very fact that the arguments against persecution, prefixed to Roger Williams' 'Bloody Tenet' which called forth an answer to them from Mr. Cotton, are entitled by Mr. Williams, 'Scriptures and Reasons written long since by a witness of Jesus Christ, close prisoner in Newgate, against persecution in cause of conscience.' It was added that this prisoner in Newgate was a Baptist;

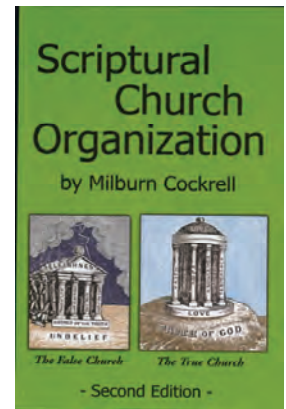
and that the 'humble supplication' which he drew up in 1620, and addressed to King James, from which the arguments prefixed to Roger Williams' book are taken, was subscribed 'your Majesty's loyal subject, not for fear only; but for conscience's sake, falsely called Anabaptist.'" (J. Dowling, Author of His. Romanism.)

The History of the Life and times of Dr. J. Clarke, and of the organization and rise of the first Baptist Church in America, is now in course of preparation, when the proper distinction will be made between the labors and merits of R. Williams and Dr. J. Clarke. (This History is now being prepared by Eld. S. Adlam, Pastor to the Newport Baptist Church, R. I., which is the first Baptist Church in America.)

But we are not limited in looking for our brethren to those countries, alone, which Mr. Orchard has explored with such rich results. Could not a Baptist be heard of in Africa, in Spain, in Italy, in Piedmont, Bohemia, or Holland; yet it can be shown upon the most unquestionable authorities, that there has been a succession of Baptist churches in England and Wales, from the days of Paul until now, and it is an established fact that a majority of the churches planted in America, from the year 1645-1730, were organized by Welsh Baptists, and constituted upon articles of faith, brought over with them from the mother churches. Mr. Orchard informs us in an advertisement at the end of his book, that he is preparing for the press a history of the Baptists of England, Wales, Ireland, Scotland, and America, which will be immediately reprinted so soon as it can be obtained. In the meantime we submit the following facts:

♦ (Continued on page 14)

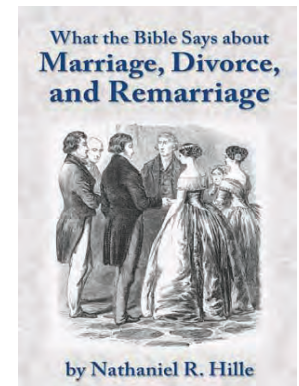
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Baptist History

(Continued from page 13) ♦

A.D. 63 - 180 About fifty years before the birth of our Saviour, 63 the Romans invaded the British Isle, in the reign of 180 the Welsh king, Cassibellanus; but having failed, in consequence of other and more important wars, to conquer the Welsh nation, made peace with them and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army, and many families from Wales visited Rome; among whom there was a certain woman of the name of Claudia, who was married to a man named Pudens. At the same time Paul was sent a prisoner to Rome, and preached there in his own hired house, for the space of two years, about the year of our Lord 63. (See Acts of the Apostles, 28:30). Pudens and Claudia his wife, who belonged to Caesar's household, under the blessing of God on Paul's preaching, were brought to the knowledge of the truth as it is in Jesus, and made a profession of the Christian religion. (II Tim. 4:21 Fox's Acts and Monuments, p. 137. See also Dr. Gill and Matthew Henry, on II Tim. 4:21. Godwin's Catalogue. Crosby's History of the English Baptists, preface to vol. 2. Drych y prif oesoedd, p. 179.) These, together with other Welshmen, among the Roman soldiers, who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who were at that time vile idolaters.

That the gospel was extensively spread in Britain during this period, we learn from Tertullian and Origin. In the year 130 there were two ministers by the names of Faganus and Damianus, who were born in Wales, but were

born again in Rome, and there becoming eminent ministers of the gospel, were sent from Rome to assist their brethren in Wales. (Dr. Haylin's Cosmography, lib. pp. 257, Crosby vol. ii, p. 13, Welch Bap. by Davis.)

300 - 469 During this year, Lucius the Welsh king was baptized, and the first king in the world who embraced the Christian religion. During the next century Christianity made rapid progress in the island, as is evident from the testimony of Tertullian, and from the multitudes of martyrs who suffered in the tenth pagan persecution under Dioclesian, which took place about the year three hundred. The Saxons in 469 invaded England, 469 overthrew Christianity, and burnt the meeting houses, and drove all who would not submit to them into Cambria, which is now called Wales. During this century the British Christians suffered greatly at the hands of their Saxon foes. Yet we find there were several eminent and faithful ministers among the Welsh Baptists at this period; among whom were, Gildas, who was a man of learning, Dyfrig, Dynawt, Teilo, Padarn, Pawlin, and Daniel.

600 Infant Baptism was not known to the Welsh Christians until A.D. 596 or 600, when Austin was sent by Gregory, Bishop of Rome, to convert the Saxons. In this he was successful, and according to Fox, he baptized ten thousand in the River Swale. He sought and obtained a conference with the Welsh Baptists, near the border of Wales. The main point was that these primitive Christians should acknowledge the usurped authority of the Church of Rome. Fabian, an ancient historian, relates the final demand of Austin in these words, "Sins ye wol not assent to my hests

generally, assent to me specially in III. things: the first is, that ye keep Ester day in due forme and tyme as it is ordayned. The Second, that ye give christendome to children; and the thirde is that ye preache unto the anglis the word of God as aforesaid I have exhorted you, and all the other deale, I shall suffer you to amende and reforme within yourselves." But these Baptists utterly refused to practice the traditions of Rome for the commands of Christ, when this emissary of Rome threatened them in this wise, "sins ye wol not recave peace of your brethren, ye shall of other receive warre and wretche." The Saxons shortly after invaded Wales, it is thought through the influence of Austin, and slaughtered incredible numbers. While infant baptism and the traditions of the son of perdition were enforced by the sword upon the low country, and the rich and more fertile portion of the island, Welsh Baptists contend that the principles of the gospel were maintained pure and unalloyed in the recesses of their mountainous principality, all through the dark reign of popery.

"God had a regular chain of true and faithful witnesses in this country, in every age, from the first introduction of Christianity to the present time, who never received nor acknowledged the pope's supremacy: like the thousands and millions of the inhabitants of the vale of Piedmont, residing on green and fruitful meadows, surrounded by high and lofty mountains, separated from other nations, as if the all-wise Creator had made them on purpose, as places of safety for his jewels that would not bow the knee to Baal." (See doctrine of Baptism, by Benjamin Jones; P. A. Mon. p. 149; and Sir Samuel Moreland.)

"Dr. Richard Davis, Bishop

of Monmouth, said 'there was a vast difference between the Christianity of the Ancient Britons, and that mock Christianity introduced by Austin into England, in 596; for the Ancient Britons kept their Christianity pure, without any mixture of human traditions, as they received it from the disciples of Christ, and from the church of Rome when she was pure, adhering strictly to the rules of the word of God.'

"President Edwards of America, said: 'In every age of this dark time, (of popery,) there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of Antichrist, even in the darkest times, but ecclesiastical historians mention by name, those who manifested an abhorrence of the pope and his idolatrous worship, and pleaded for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of many witnesses through the whole time, in Britain, as well as in Germany and France; private persons and ministers; some magistrates and persons of great distinction. And there were numbers, in every age, who were persecuted and put to death for this testimony.' (Edward's History of Redemption, p. 205.)

"The faith and discipline of the Scottish churches in Ireland, were the same with the British churches, and their friendship and communion reciprocal. The ordinances of the gospel in both islands, at this time, were administered in their primitive mode. The venerable Bede says, that the supremacy of Rome was unknown to the ancient Irish.

♦ (Continued on page 16)

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Points to Ponder

By Elder Perry Ames

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day" (Gen. 1:11-13). "And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good" (Gen. 1:21-25).

Genesis chapter one declares 10 times "after his kind" in the verses we have quoted above. Now the question is, do living things bring forth after their own

kind like God said, or not? Has anyone ever seen anything not bring forth after their own kind? "No"! Is there any empirical evidence that anything has not brought forth after their own kind? No!

Luther Burbank, influenced by Charles Darwin, thought if he worked hard and long enough, he could create a new kind of plant, i.e., a plant that did not bring forth after its own kind. To pursue his goal Luther moved from Lancaster, Massachusetts to Santa Rosa, California because the California climate would allow him to conduct plant experiments year-round. And conduct experiments he did. For almost 50 years Luther Burbank had 3,000 different experiments going year-round. That is a lot of intelligence trying to cause a plant to bring forth something other than its kind. Luther never created a new kind of plant, but he did develop new varieties.

Millions of fossils have been found all around the world, but there is never been one fossil found that was changing from one kind of plant or animal into another kind. That is a lot of fossils to find not to have a single one showing evidence of changing into a different kind. Real scientific evidence (the fossil record, DNA, etc.) indicates evolution is false, but God's Word to be true.

If evolution were true, there would not be the order that we observe all around us. For example, evolutionists tell us that evolution is still happening, but it happens so slow you cannot see it happening. Do not fall for that lie! If evolution was happening so slowly it cannot be seen, that is the very reason why you would be able to see it, as there would be no order in the world around us.

To put it differently, when a

farmer plants wheat he does not wonder if he is going to have a crop of wheat. He knows he is going to grow wheat. Or think of it this way, dogs have dogs, cats have cats, people have people, cows have cows, etc., etc. All animals and plants reproduce after their kind just like God said. Furthermore, it is no more ridiculous to think a woman is going to give birth to a cat than to believe that an ape or monkey gave birth to a human.

Ponder this: the only hard evidence for evolution seems to be found in the hard-headed evolutionist's imagination.



Three Sons of Noah

(Continued from page 11) ♦

But when Tacitus tells us of that bronze inscription in which Pallas was the descendant of ancient Arcadian kings, he thus tells us Felix's ancestry as well, because they were brothers.

Arcadia, was a highland on the Greek Peloponnesus just north of Sparta. It was a holdover, or a remnant district of that old

Mycenaean civilization that was on the Greek mainland (a protected mountain stronghold area); and they were left there from before the sons of Javan, before the Hellenistic Greeks ever showed up, there was this enclave of the descendants of Caphtorim (remember: "Caphtorim?" In Genesis 10:14, of the sons of Ham). That is where the Mycenaean civilization came from, through King Minos on the Island of Crete; and then in their next stage of growth as a civilization they were settling on the Greek mainland. They were descendants of the sons of Ham.

By the way, when they were being pushed out of the Greek Peloponnesus, they fled south, into the land of Canaan. This is where all the Philistines came from in abundance in the days of King Saul and King David. Were they coming out of the woodwork? No! They were coming by sea out of Mycenaea, which was being overrun by the sons of Javan. Amos 9:7 says: God

♦ (Continued on page 17)

"MONEY TALKS"
Hear what it says

Mount of Carnage

Use me on your selfish pleasures--and

I will make a slave of you. I will wither your soul like a blasting heat. I will create in you soul-thirsts which nothing can slake. I will rend your house with discords. In the end I will leave you utterly forsaken and desolate!

Mount of Deliverance

Use me wisely for God and your fellows--and

I will be your willing slave. I will transmute your love into multiplied blessing. I will feed the hungry, clothe the naked, relieve the sick, and publish abroad the saving grace of God. Then I will come back again to bless you with interest compounded. You are the Lord's creditor!

Baptist History



Taken from *This Day in Baptist History*
Written by E. Wayne
Thompson and
David L Cummins

TEN SHILLINGS OR TEN LASHES

Scripture: Psalm 91

Joshua's Morse's father was not a professing believer, but his grandfather, who came from the west of England to Rhode Island in the early days of the settlement of that colony, was a Baptist. The grandfather served as a chaplain in the first war between the English colonies and the French.

Young Joshua at the age of sixteen was attracted by the "New Light Stir," and motivated by curiosity and a desire to mock and reproach those who were involved, he attended their meetings. He did not hesitate to conclude that they all were deluded, but he came away from the first meeting under fearful apprehensions of being made miserable forever. It was not long until he surrendered to God's truth and became a zealous exhorter.

When Morse was eighteen, he began his ministerial labors at a time when every man who opened his door for a dissenter to preach was fined five pounds, the preacher ten shillings, and the hearer five shillings. The very first time that Morse preached at Stoningham, he was apprehended, and the magistrate sentenced him to be fined ten shillings or to receive ten lashes at the whipping post. The fine he could not pay, and the lashes he was

prepared to receive. It is recorded in the *Biographical Sketches of the Standard Baptist Works* that, "he was taken to the post by the order of the magistrate, but the constable instead of inflicting the lashes, pled the cause of the innocent sufferer, remonstrated against the wickedness of the law, the cruelty of the court, and utterly refused performing the barbarous duty which had been assigned him. After spending sometime in this awkward position, the constable rendered the magistrate from his own pocket the fine which had been exacted. The magistrate probably ashamed of his conduct, offered it to Mr. Morse, and bid him receive it and peaceably go on his way. But as he would pay no money, so he would receive none, and his persecutors finding him rather unmanageable, went off and left him to take his own course. For a number of years after this he was often opposed, sometimes by law, but more frequently by mobs.

Morse was knocked down often by blows while praying and preaching as well as being dragged around by the hair of his head. He carried some of his scars on his head and face to his grave. On one occasion a man struck Morse in his temple with such violence that it brought him to the floor from which he arose with emotion and pity and said, "If you die a natural death, the Lord hath not spoken by me." This man, not long after,

went to sea, fell from the ship, and was drowned.

In the midst of all these persecutions, Morse's labors were attended with great success. Many were quickened to salvation under his preaching, and churches were planted through his efforts. He was early acquainted with George Whitefield and caught much of his zeal.

Having been born April 10, 1726, Morse's life spanned many eventful years during the establishment of our nation. About a month before his death in July of 1795, after a long ministry, he called his church together and gave them his last advice and benediction. He had composed a hymn to be sung at his funeral and chose a passage to be preached from, which was **"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."**

May we, who have been fellow-partakers of God's grace, acknowledge that we also are the chief of sinners saved by a wonderful Savior.

Charles G. Sommers, William R. Williams, and Levi L. Hill, eds., *The Baptist Library* (New York: Lewis Colby and Co., n.d.), 1:312-14.



Baptist History

(Continued from page 14) ♦

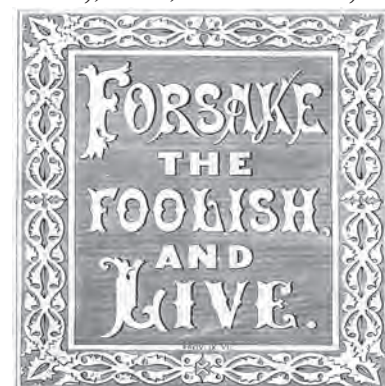
The worship of saints and images was held in abhorrence, and no ceremonies used which were not strictly warranted by Scripture. All descriptions of people were not only allowed but desired to consult the sacred writings as their only rule of conduct."

"In short, from what we have

stated, and the evidence produced by the learned archbishop Usher, quoted by the Rev. William Hamilton, 'we have the strongest reason to conclude that these islands enjoyed the blessings of a pure enlightened piety, such as our Saviour himself taught, unembarrassed by any of the idle tenets of the Romish Church.'

"When we cast our eyes on King Henry the second, advancing towards this devoted nation, bearing the bloody sword of war in one hand, and the iniquitous bull of Pope Adrian in the other, we have one of the strongest arguments to prove that this was not originally an island of popish saints, and that the jurisdiction of Rome unquestionably was not established here." (Bede, Vita S. Columbi. Bede, Hist. Gent. Angl. lib. 3, c. 27. Brit. de Hiberni, p. 703. Vide a curious treatise of Archbishop Usher on the religion of the Ancient Irish. Vide Harding's Chron. c. 241. Also Hamilton's Letter, p. 38 and 43. Also Bishop Lloyd's Historical Account.)

With the above authorities I submit with confidence the subject of Primitive Church Constitution to all candid men. (This was originally printed in G. H. Orchard's, A Concise History of Baptists: From the Time of Christ Their Founder to the 18th Century, 1838; "Introductory Essay," by J. R. Graves, (American Edition), 1855; 1956 edition.)





Narrow Paths

By Doug Newell IV of
Clendenin, West Virginia

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7:14).

Good News for the Guilty

God tells us the truth about ourselves. Why would He do otherwise? There is no reason for God, Who is truth and loves truth, to do anything else but tell us the truth about ourselves. The testimony of God is we are guilty of breaking His commands, and not just a little bit, but in total. Not just a few bad things here and there, but we are not what we ought to be, from the inside out. We do not love our neighbor as we ought. We do not love God with all our heart and strength. In truth, we do not love Him at all. That is God's testimony about us in the Bible. Horatius Bonar wrote, "Conviction of sin is just the sinner seeing himself as he is, and as God has all along seen him."

What are we to do? You cannot come to God on the grounds of what He has already condemned. The Lord has judged us guilty, and our hearts set at enmity against us. We cannot very well come to God and offer Him our hearts. The only way we can come to God is by a way that He has accepted, the way God Himself has given. It is a way outside of ourselves. Our only hope is Christ. We cannot come to God to offer something to gain His forgiveness, nor can we come to God to do something to earn peace because we are sinners.

The Pharisees tried to clean up the outside of the cup, but that did not do them any good because they were filthy on the inside. They tried every way possible to avoid

touching, eating, tasting, to stay clean, but it was not that which went in that was the problem, but that which came out of the heart. If anyone could have come to God by their outward works and found peace with God through praying, fasting, working, zeal, and personal righteousness, it would have been Paul. No one had a pedigree like him. But he said all his righteousness was like dung (Philippians 3:8). His only hope was outside of himself because he was the problem. Jesus Christ came to save sinners. He came to clean them of their sins and also justify us. God imputed to us Christ's perfect righteousness. There is forgiveness of sins, and there is perfect righteousness and perfect obedience given to us by faith. Christ kept the law for us. Paul would happily give up his righteousness for what Christ had done for him.

You cannot get yourself right to come to Christ. You cannot pray yourself right to come to Christ. You can come as you are, or you cannot come at all. Christ came to save sinners. Not decent people. Not people who try hard and are doing better. Christ came to save sinners. As the hymn says,

"Come, ye weary, heavy laden,
lost and ruined by the fall;
if you tarry till you're better,
you will never come at all."

Come to the Saviour and find peace with God.

(Doug Newell IV is pastor of the Buffalo Valley Baptist Church of Clay, West Virginia.)



Three Sons of Noah

(Continued from page 15) ♦

brought the Philistines out of Caphtor, this is where they came from. Jeremiah 47:4 speaks of the Philistines, the remnant of the country of Caphtor. About 1100 B.C. the Dorians, the Ionians, and the Achaeans (sons of Javan, son of Japheth, came down from the north after having migrated north of the Caspian Sea, around the Black Sea, and through Europe; they came down and sacked the Mycenaean civilization in the first barbarian invasion from the north. Even as other Germanic tribes will do later: the Gauls, the Lombards, the Goths, the Huns, and the Vandals will later sack Rome. But these sons of Javan, even in their time, created their own civilization: that of classical Greek fame. Conditions were right for it, and they were subsequently able to send forth Alexander the Great, who conquered all the then known world. But there was a whole lot of the world that was not known. Listen, the sons of Noah were migrating to India and China, across the Bering Strait, and throughout the New World long before Columbus, even long before the Vikings.

But the sons of Ham had left a pocket there: in Arcadia: Hamites! And in the providence of God there was left a record of them there in the writings of Tacitus, that I might prove whereof I speak: And it is amazing what we can prove in ancient history if we will just believe the Bible. For example, I could prove where all that cocaine that is being found in the bones and hair of all those Egyptian Pharaoh's mummies came from, a product of Mesoamerica in the bones of Pharaohs! All that trace cocaine that is driving the archeologists

crazy. It would be easy to prove and understand to anyone who believes the Bible and knows the history of the Phoenicians. But that is for another time.

Anyway, now we have a handle on it. Take the time to meditate upon it, and put the picture together.

Ask yourself, Who painted this picture that we are now able to behold? And Who providentially saw to it that the 12th annual of Tacitus's "History of Rome" was preserved? Who led me to find it? Would you have us to believe that Luke, the writer of the Book of Acts, would so conspire with all the other Gospel writers to contrive that all these pieces and pictures would so fit? Or did they together conspire with Moses, who wrote the Book of Genesis, but was now long with the Lord for 1,500 years when the New Testament was written? In fact, I do not know that anyone else before has ever even realized that these families are here so represented these four times, so exactly, so precisely and so meaningfully here in the Word of God!

I believe that all these scriptural writers were inspired; but did they even know what they were writing here? Did they understand at the time just how well this internal evidence bears testimony that this is the hand of God, the mark of God, the signature of God upon His Word! Note well, these three families so represented, these four times, and the consistency of the teaching that is hereby expressed. These are jewels, to be dug out of God's Word!

Mankind splits into three different families, and the history of each family proves in itself that man is born altogether in sin, and in need of a Savior. Almost 2,500 years after the fact, God

♦ (Continued on page 19)

The Kentucky Baptist and the Burning Coals of Truth



C. D. Cole
(1885 - 1968)

*Faith - Hope -
Charity*



"And now abideth faith, hope, charity, these three;..." (I Cor. 13:13).

Hope is one of the three cardinal Christian graces. The hope of the Christian differs radically and in many respects from any and every hope the man of the world may have. In defining the word hope we have said it was the expectation of future good. But the Christian hope is more than mere expectation; it is the well-founded expectation of future, even eternal good. What hope the Christ rejecter may have of eternal good is ill-funded, and is sure to end in disappointment. Moreover, the hope of the unbeliever is at the best vague and uncertain. But the hope of the Christian is both sure and steadfast, and it goes with him all the way to glory (Heb. 6:19).

There are three chief things which the Lord Jesus Christ is said to be unto believers: 1) He is our life (Col. 3:4); 2) He is our peace (Eph. 2:14); 3) He is our hope (I Tim. 1:1).

We trust the Lord Jesus for life, and the life we have in Him is everlasting life (John 3:36). We look to Him for our peace with God (Rom. 5:1). And this peace was made by the blood of His cross (Col. 1:20). And our hope for heaven, with all its glories, is based upon our faith in Him (Heb. 11:1).

In this chapter we shall deal with three things: 1) The author of our hope, or who produces it; 2) The object of our hope, or what we hope for; 3) The ground or foundation of our hope.

1. The author of our hope is God. Hope is a Christian grace produced in us by the Spirit of God. **"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace"** (II Thess. 2:16). The love of God is shed abroad in our hearts by the Holy Spirit, so that our hope maketh not ashamed (Rom. 5:5). Furthermore, in Romans 15:13 we read, **"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost."** God is here called the God of hope because He is the Author of our hope. And Peter assures us that we have been begotten again unto a lively hope (I Peter 1:3). Hope like all the other Christian graces, is born of God and not of the flesh, nor of the will of man. And the faithful God, Who causes us to hope in His Son, will not disappoint that hope.

2. The object of our hope is heaven with all its blessings. The things the Christian hopes for are all the heavenly blessings promised

in Christ Jesus. This is a good place to be reminded that the word hope is used in a two-fold way in the New Testament. The word is used both subjectively as an inner grace in the soul, and it is also used objectively in the sense of what is hoped for. In Colossians 1:5 we are told about the hope laid up for us in heaven, which has reference to the glories of heaven—all the things that will make heaven such a grand place. It is also a good time to be told that we cannot have heaven until we get to heaven. The blessed things we hope for are in heaven. Our heavenly inheritance is now a matter of hope. And in the other world we will possess this inheritance. Peter describes this inheritance as being incorruptible, undefiled, and unfading (I Pet. 1:4). There is nothing in the nature of this inheritance that will be subject to corruption: it cannot be defiled by anything from the outside; and its joy will be everlasting. Heaven will be no disappointment to the child of God. As to its beauty, it is represented by the most precious things of earth—the most precious things the human mind can conceive of: gold, pearls and precious stones.

1. There will be freedom from bodily pain. In Revelation 21:4 we are told that **"...God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away."** These former things are the very things which we are all most familiar. Everybody knows the language of tears. We are all familiar with pain and disease and death. But all these enemies of human life will be forever outlawed from the heavenly precincts.

2. There will be freedom from

poverty. Heaven will be a place of plenty. We cannot but think of the large areas of earth where poverty is indescribable. And even in this land of plenty, the poor can be found in large numbers. But there will be no meat and bread problem in the Father's house; no housing problem in the new earth; no tumbledown shacks over there; no health problem, where there is no more pain.

3. There will be freedom from fear. This would be a place of fear and more fear. As I write men's hearts are failing them for fear of the things coming on the earth. There is much here to make afraid. Wars and rumors of wars shall continue unabated to the very end. Diplomatic discussions in the interest of peace are warring words which make for deeper hatred and greater fear among the nations. The red horse of war, the black horse of famine, and the pale horse of death still ride furiously.

But in heaven there will be none to make afraid. The very word fear will be blotted forever from our hearts. The fearful words of earth will have no place in the dictionary of heaven.

4. There will be freedom from sin. Here is the word that pinpoints all that makes for pain, and poverty, and fear. Heaven will be a holy place filled with holy people.

3. The ground of our hope is Christ in His mediatorial work. We delight to sing: "On Christ the solid rock I stand, All other ground is sinking sand."

Without Christ every man is hopeless. Hope not founded upon Christ and Him crucified is only an idle dream. He who pleads anything before God except the Lord Jesus Christ will find no acceptance with Him. The only voice to which the God of justice

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Burning Coals...

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will listen is the voice of the blood of Christ, that blood which speaketh better things than the blood of Abel.

Consider the state of the fallen angels and we see what our condition would be without the redemptive death of Christ. The angels had nobody to stand between them and the God of justice and so are “reserved in everlasting chains under darkness unto the day of judgment” (II Pet. 2:4).

By way of warning, we shall now point out some of the shifting sands upon which many are building their house of hope.

(1) Many hope in the mere mercy of God apart from the mediation of Christ. This was the best hope of the writer before his conversion. He reasoned that, while he was a sinner, God was merciful, and that a merciful God would not punish him in hell. He failed to consider that God is just as well as merciful, and that God might give him justice instead of mercy. He failed to see what he now sees with sunlight clearness, that Christ is the one and only channel of mercy. Christ is the only mercy-seat to which the sinner may come and find mercy with God. God out of Christ is not merciful, but is a consuming fire. The word translated propitiation in Romans 3:25 is the same word which is translated mercy-seat in Hebrews 9:5. Let the sinner try ever so hard and live ever so good, he will not find mercy with God unless he trusts God's Son.

(2) Some hope for heaven in their common honesty and civility between man and man. They base their hope on their good citizenship. They pay their debts and try to be good neighbors, and

vainly hope they will come out all right in the end. These things are good in their place, but no good for salvation and a hope for heaven.

(3) Others hope in their descent from pious and godly parents. They forget that salvation is an individual blessing and does not run in the veins. They do not seem to realize that the family circle can be broken in eternity.

(4) And still others hope in the externals of religion. Their hope is in the church and its ordinances. It is surprising the number of people who have no other hope than that they are members of a church and have subjected themselves to the ordinances of religion. Now, the ordinances, baptism, and the Lord's Supper, are precious and should never be neglected. But they are not precious as the ground of hope. They are blessed symbols of the gospel of Christ, Who is our hope. They are preaching ordinances. They proclaim the death and burial and resurrection of Christ, Who was delivered for our offences and raised again for our justification (Rom. 4:25).

We cannot but believe that those who find Christ precious as Saviour will find delight in observing the ordinances of His church. But the ordinances must not be allowed to take the place of Christ in salvation.



Three Sons of Noah

(Continued from page 17) ♦

brings representatives of each family together at the cross and lets them demonstrate that not a one of them would have the Son of God to rule over them; and their universal expression is “away with Him” as it were. They each participate in murdering

the Savior. Yet God, in His grace, brings representatives of each one of these families to salvation through repentance and faith in Acts 8, 9, & 10. And even though Romans 11:5 is specifically said of the Jewish nation, it could as well have been said of each of the families of the three sons of Noah in those three chapters. “Even so then at this present time also there is a remnant according to the election of grace” (Rom. 11:5) Note well that in every case, it is a very small remnant. Relatively speaking, there are few that be saved throughout history. Yet over time, it will be a number that no man can number (Rev. 7:9).

And then, as per the picture, these three men at the end of the book of Acts (at the end of this age, as it were because that is what the book of Acts foreshadows the whole of the age of the Gentiles); that men from all three of these families of man (thus the fullness of mankind in general) rejects the Gospel message and dies lost and undone to suffer eternal damnation. We have the history of all three of these men, and not any one of them ever come to know Jesus Christ and the free pardon of sin. Festus considered himself too smart for the Gospel, and too sound a mind to ever see the need of a Savior. The Bible records in Acts 26:24, “And as he (Paul) thus spake...., Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.” And history records that he ended up going home to Rome, where he died lunatic insane.

King Agrippa, in chapter 26 was just too religious to ever see his need of Salvation. He, as all the Herods before him, was always seeking to meddle in Jewish religious affairs; always trying to woo them, desirous of

popularity with them in order to advance his political career. But this Herod Agrippa was even more unsuccessful at this than his ancestors, and in the end had to side with Rome in the final deportation of the Jewish nation in 70 AD, utterly alienated from God's people. In Acts 26:28 after listening to Paul's defense, we have his famous quote, “Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.” From which we have that famous hymn Almost Persuaded that adeptly expresses his end: “Almost” cannot avail; “Almost” is but to fail! Sad, sad that bitter wail—“Almost—but lost!”

History again records that he spent his remaining years at Rome pandering for the favor of Nero. Second fiddle to a mad man.

And then, finally, what needs to be said of Felix? The man who lived only to please his flesh. He made such a mess of things in Palestine with his bloodthirsty cruelty and his passion for sex and alcohol that he was called home to Rome in disgrace and probably only had his life spared by the wealth and influence of his brother Pallas. But when he was yet procurator of Palestine, he heard the appeal of the Apostle Paul. Well, we will let the Word of God speak for Itself here. “And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and

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From the Pen of a Country Preacher

By Joseph M. Sidders of
Guntown, Mississippi



The Harmony of Repentance and Faith

"Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:16-18).

WHAT IS REPENTANCE?

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 7:9-10). A man/woman must be made to experience godly sorrow in order to repent. "It is impossible to conceive properly of a man having godly sorrow without possessing also a changed mind or attitude towards sin," T. P. Simmons. We see what man has made out to be a paradox of sorts in that these two events, quickening and conversion (of which resides both repentance and faith) happen synchronously yet one must occur, logically before the other. A H. Strong gives an illustration concerning

the forming of a photograph: "At the same time that God makes the photographic plate sensitive, He pours in the light of truth whereby the image of Christ is formed in the soul. Without the sensitizing of the plate, it would never fix the rays of light so as to retain the image. In the process of sensitizing, the plate is passive; under the influence of light, it is active. In both the sensitizing and the taking of the picture, the real agent is not the plate nor the light, but the photographer. The photographer cannot perform both operations at the same moment. God can. He gives the new affection, and at the same instant He secures its exercise in view of the truth."

There are two types of repentance: evangelical repentance and legal. Legal repentance comes about wholly through fear of the consequences of sin: **"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that" (Matt. 27:3-4).** It is interesting that the chief priests and elders respond in this manner, as that is the extent of legal repentance; it does not go beyond the repenter.

Evangelical repentance is

accompanied by godly sorrow and is wrought in the heart by the regenerating Spirit of God **"...no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3).** It is a gift of God. **"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (II Tim. 2:24-25).** **"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).** **"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18).**

It is more than a mere acknowledgement of guilt. It is a point of recognition in the repenter that he is in full rebellion of God. This is conviction which leads to the admittance of sin on an intellectual level. One thing we should note here is the false assumption that repentance itself is an outward action. The outward display (or works) of repentance is manifested from what has taken place internally. Repentance and penance are not the same things, which many denominational institutions would have for us to believe. Holy living is the following of the law of God and it is a commandment for everyone, not just those who are repentant. Boyce wrote "True repentance consists of mental and spiritual emotions, and not of outward self-imposed chastisements. Even the pious life and devotion to God which follows are described not as repentance, but as fruits meet for repentance." Was the sacrifice of

Christ sufficient for our salvation, or was it not?

When the repenter sees himself as he appears before God, he not only regrets the sin, but abhors it at an emotional level. He sees the danger and helplessness of his past estate. **"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Psa. 1).** This is illustrated well by my personal relationship with pagan holidays. I am filled with intense contrition or remorse for having held those traditions in such high regard. It represents my ungodly past in which I was driven easily by the winds of tradition and the habits of the flesh. **"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner" (Luke 18:13).**

This brings us to the most crucial part of repentance which is the abandoning of this sin. Repentance is not complete until there is an inward abandonment... which leads naturally to an outward change of conduct. This part of repentance would be much

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easier for us if it were forced upon us or if we were simply just made to obey. Alas, however, this is the volitional or voluntary element of repentance. It is what the Holy Spirit would be leading us to do but we must put away our pride and actually do it! **"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord; O LORD, I beseech thee, deliver my soul. Gracious is the LORD, and righteous; yea, our God is merciful"** (Psa. 116:3-5).

WHAT IS FAITH?

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11:1). Faith is trust, and hope is an expectation; they are not the same thing. These two principles are forever connected but different. Faith has been bestowed by Christ as the ground of our faith so that we might hope for the future blessings in which we have been promised as objects of God's affections. **"For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel.**

For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:11-17).

What we speak of here is saving faith and T. P. Simmons defines this as "trust in and reliance on the Lord Jesus Christ as one's personal Saviour and sin-bearer. And, since salvation includes sanctification as well as justification, saving faith brings about a commitment of self to Christ." This is not a simple trusting in historical events; in other words, it is not simply believing what the Bible says happened actually happened. I could aim to teach you mere history, and it is likely that you could believe the history that I would teach you, but would acknowledging that history as truth make for you to have saving faith? Merely believing what has taken place is intellectual, but saving faith has an experiential or emotional side to it.

In the days of the Apostles it would have been a dangerous thing to confess that you believed Jesus to be the Messiah. You would have been risking your life and the lives of your loved ones. The number of false professors in those days were likely to be very low as a result. Not only was there the risk of persecution, but the very practice of Christianity was so different from Judaism and Paganism that again, a person was not very likely to confess they had saving faith unless they truly did. What sort of gift would saving faith be if received from a man? It would have been a cursed thing lest also protection and strength could be offered along with it. We can thus conclude that it, too, is a gift of God, for God does promise eternal security as one of the graces that follow salvation. **"But the fruit of the Spirit is**

love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:22-24). **"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out"** (John 6:37). **"The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all"** (Eph. 1:18-23). **"For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day"** (II Tim. 1:12).

Faith, being a gift of God, is one we are to actively engage in. It is a gift so we should remember that we are not actively engaging in it in order to earn it or keep it... "it is not the act of the full soul bestowing, but the act of the empty soul receiving" (Simmons). **"Now we know that what things soever the law saith, it saith to**

them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:19-28). **"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone"** (James 2:14-17). Faith is expressed in works. Our love for God grows as we exercise (or are exercised by) our faith. Without working our faith, relying upon

♦ (Continued on page 23)

BEREA BAPTIST BANNER	
Financial Report	
11-1-2022 to 11-30-2022	
Beginning Balance	\$7,296.45
RECEIPTS:	
Berea B. C., Mantachie, MS	750.00
The Willetts, Cottonwood Shores, TX	100.00
Citrus M. B. C., Inverness, FL	25.00
Grace B. C., Gladwin, MI	50.00
Grace B. C., Germanton, NC	50.00
The Lord's B. C., Goose Creek, SC	100.00
Michael Sherman, Ashland, KY	40.00
Mt. Pleasant B. C., Chesapeake, OH	400.00
Philadelphia B. C., Decatur, AL	100.00
Portland B. C., Plumerville, AR	50.00
Sovereign Grace B. C., Wellington, KS	100.00
Beauty Mtn. B. C., Edmond WV	50.00
Indore B.C., Indore, WV	300.00
Berea B.C., Stonington, IL	60.00
Big Creek B.C., Wayne, WV	200.00
Victory B. C., Courtland VA	25.00
Grace B. C., Corbin KY	100.00
Southside B.C., Fulton MS	25.00
New Testament B. C., Goshen IN	100.00
Briar Creek BC, Williamsburg KY	150.00
Faith B. C., Lynn AR	12.50
Parkway Landmark B.C., Springfield OR..	100.00
Donald Parker, Millport, AL	100.00
Bethel B. C., Pasadena, TX	100.00
West Jefferson B. C., West Jeff, OH	150.00
Subscriptions	25.00
Divided Checks	150.00
Anonymous	250.00
Sub Total	\$3,662.50
TOTAL	\$10,958.95
EXPENDITURES:	
Postage:	987.68
Printing (2 Mo)	918.20
Supplies	32.09
Wages	2000.00
FICA	153.00
Div Cks	150.00
Total Expenditures	\$4,240.97

ENDING BALANCE \$6,717.98



BEREA BAPTIST BROADCAST	
Financial Report	
11-1-2022 to 11-30-2022	
Beginning Balance	\$5,148.66
RECEIPTS:	
Berea B. C., Mantachie, MS	225.00
Briar Creek B. C., Williamsburg, KY	100.00
Grace B. C., Corbin, KY	100.00
Calvary B. C., Sumas, WA	200.00
.....	625.00
TOTAL	5,773.66
EXPENDITURES:	
Radio time	403.98
TOTAL EXPENDITURES	403.98
.....	
Interest	+0.21
ENDING BALANCE	\$5,369.89

Three Sons of Noah

(Continued from page 19) ♦

communed with him. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound" (Acts 24:24-27).

Here is a man who just refused to turn from his sin. And the Bible tells us that anyone who proceeds on that path is doomed to an eternal hell.

Felix obviously represents the flesh, does he not? Man given over to his fleshly lusts. Festus represents the intellect. He is just naturally too smart for these things, as many today vainly pride themselves into believing. And again, as Paul preached Christ and Him crucified for the sinners sin; and man's need of repentance and faith towards God, "...Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad" (Acts 26:24). To which Paul responded, "...I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner." And we might say that even today, these things are openly known.

And what does Herod Agrippa II represent? But the spiritual part of man. Man is body, soul, and spirit. And even when a man is dead spiritually; eating, drinking, and walking around physically: he yet has a spiritual nature. Only it will not seek after God. It is dead to God. If the lost get religious, it will always be a false religion that will not be according to the Bible. To be of God's Spirit "ye must be born again."

"To the law and to the testimony: if they speak not

according to this word, it is because there is no light in them" (Isaiah 8:20).

"But if a man walk in the night, he stumbleth, because there is no light in him" (John 11:10).

He needs to be "born again." Made alive towards God spiritually.

The family of Herod were always and anon fascinated with the Jewish religion, and they always had the Scriptures. If they would only read and believe what God had given them - any one of them could have been saved at any time. "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

But these were men who just wanted to be Jews outwardly "To be seen of men." And what does the Apostle Paul, that great theologian that he is, what does he do, what does he give them? He gives them the strongest thing that he has: he gives them his own testimony of salvation. You can read it there, as he recounts his own salvation on the road to Damascus in chapter 26. It is the story of a risen Christ Who will make Himself known to any who will turn to Him in spirit and in truth, seeking the mercy which only He gives.

But what a Book, what a Bible! In the histories of men you cannot find agreement. Just in the history of America, from just two hundred years ago till today, in the writings of men there is little agreement on anything. But here we have 66 Books, written over thousands of years and there is such harmony and perfect agreement in all. For thousands of years nations rose and fell in a time when we have no man made record of anything. The earliest secular narrative that we have comes from about the time of

Homer's Iliad and the Odyssey. And the copies we have of these are at best only a few hundred years B.C., copied from a source about 700B.C. or so. And nobody questions that! And it is just a silly rambling fairy tale at best.

But we have a sober, sincere record of the entire history of man that has never been disproved in the least. The Table of the Nations in Genesis chapter 10 tells us where all the families of man came from and went. This is the only source Book on man that is honest with man about man, and the only one that gives the solution. The only faith in all the world that offers a Redeemer. The only one that speaks of Salvation. None of the religions of man even see the need! None of them answers the question of sin. None of them tell where it came from and what it did when mankind fell in the Garden of Eden.

But God's Word consistently shows that it affected the whole family of man and every division thereof. And God alone points to the answer of Christ crucified, the free pardon of sin.

And then finally, in Revelation 22:4 God has brought all the saved of all three families before Him to "...see his face; and his name shall be in their foreheads." Signifying that in Him we are no longer of the families of men but of the family of God. He and He alone can make of three: one.

Is not that great? I do not know about you, but seeing all that just gives me all that much more confidence in the Word of God. It thrills my soul!

"And (God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds (or borders) of their habitation;

What Matters Most

By T. Matthew Stepp of
Wayne, West Virginia

"The steps of a good man are ordered by the LORD:
and he delighteth in his way." (Psalm 37:23).



"...and the man of God wept. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria" (II Kings 8:11-13).

It is the week after the 2022 election and the red tsunami turned out to be a pink ripple. It is not even been determined for sure yet that the Republicans will turn out Nancy Pelosi in the House, and the Senate is definitely blue for the rest of Biden's tenure. It is disappointing in the flesh to witness such ignorance and apathy by the American public. To see "red states" like Kansas and Kentucky turn down the opportunities to give their legislatures power to ban abortion ("rip up their women with child?"), just breaks my heart for the social and moral bankruptcy of this once-great nation. The country is certainly in dire straits! Selah! Think about it!

But, I almost expected it. In fact, I told several folks that I was apprehensive about what a red wave would do, if Republicans took over both branches of congress. Because what can they really do, if Biden-Harris will veto

everything that they try to do? I do not think they would be able to improve the economy or stop the moral descent of society very much, and then in two more years, the fickle public would say, "Well, we gave the Republicans a chance and they did not do anything, either!" Of course, they did not have a real chance, but that would probably ensure a Democrat president "again" in 2024. How awful that scenario would be for our "unborn" and our broken American families?

So, if the pink ripple does nothing else, it will cause the nation to continue to deteriorate under democratic leadership until we hit bottom. Boom! God knows how to do that! And hitting bottom is typically the most effective cure! Then, we might have "real" hope for a red tsunami in 2024, with a real chance to take all three branches of government and get some things truly fixed! Executive, legislative and judicial...! Maybe I am being too optimistic for a fallen nation? I do not know but Jeremiah never gave up hope for Judah, although it was increasingly in rewards of diminishing returns, if they did not repent at each interval (of elections!). Pretty soon, we are going to reach that point of "no return" where God tells Jeremiah to stop praying for America... I mean, Judah...! **"Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee" (Jer.**

7:16).

But I also fear how terrible "hitting bottom" will be in two more years, if the "powers that be" have messed it up so badly in just the first half of O'Brien's regime... What is our fell shipwreck going to look like, physically? (and spiritually!)? Buckle up, Baptists! We are in for a scary, horrible descent into a realm of persecution and intolerance for the truths of God's Word. People never want to hear about their sins and their responsibility to repent to a sovereign God, in any age or time, but when the government gives the ruling oligarchy the power to mandate obedience (and obsequiousness), then the Gospel becomes oppressive to the ungodly and they will retaliate with punitive force! **"Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men... and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:28-29, 40-42).**

Yeah, it is not going to get better. **"Evil men and seducers shall wax worse and worse..."** "Cold hearts...!" Maybe after we hit bottom, God will work a revival, but until then, let us expect the lost folk to act like lost

folk and pray that God will allow our lights to shine in this every darkening world of red, blue and pink waves of depravity... Get into the ark, Noah! Judgment is coming! Selah! Think about it!



Country Preacher...

(Continued from page 21) ♦

God and calling upon God, we grow weak and callous. Much like a surgically repaired joint, if it is never moved or used again it grows stiff and immovable.

REPENTANCE AND FAITH IN HARMONY

Repentance and faith are inseparable graces which are simultaneous in that man is quickened into life and there can be no lapse of time before he repents, nor can there be any before he believes. As we have seen both are gifts from God and they are given together through effectual work of the Holy Spirit. If they were not given together simultaneously then there would be a moment of time in which the new nature would be in rebellion against God in unbelief. Can you have faith but not be repentant? Can you repent if you have not the faith to do so? Who would you be repenting to if so?

There is only one conclusion that is brought about by both repentance and faith and that is our sinfulness apart from atonement will never be more than a foul stench in the nostrils of our Holy God. We, everyone of us, have need of a Saviour and there is only one who can atone, the Lord Jesus Christ.



Three Sons of Noah

(Continued from page 22) ♦

That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:26-27).

Brother Stang's article began in the December 2022 issue of the Berea Baptist Banner. This is also available as a book from the Berea Baptist Bookstore, see back page for details.



ANNOUNCEMENTS

Grace Baptist Church of Gladwin Michigan is seeking to start a mission work in Myrtle Beach, South Carolina. We are also seeking a sound preacher to go there. If you are interested and feel led of the Lord please contact Pastor Sam Wilson at 989-701-5564. You may also contact Brother Tom Coffee, who is currently working in the area at 843-254-3018.

This ministry currently has a blog written by Bro. Coffee that can be read online at <https://thefaithfulofgod.com/blog/>

The Maranatha Missionary Baptist Church located at 14460 Ravenna Avenue, Alliance, OH, 44601, is seeking a pastor. The church was organized in 1981 and currently has seven members that are grounded in sound Baptist doctrine. Any interested elder can contact Brother Denny Morgan at dennymatco@gmail.com or call (330) 324-3038.

The Grace Landmark Baptist Church of Buckhannon, WV, is seeking a pastor. The church is Sovereign Grace and Landmark in doctrine and practice. Any interested called pastor of like faith may contact Brother Brad Butcher at (304) 669-4738 or (304) 745-6226.

The Sovereign Grace Baptist Church of Caldwell, KS is in need of a pastor. For more information please contact the church in writing at SGBC, 400 N. Main St., Caldwell, KS 67022, or by phone Brother Darin Wiley 620-863-2431.

The Victory Baptist Church of Chehalis, Washington is in need of a pastor. Any interested brother may call Gerry Greisen at (360) 985-7975, or Mark Fenison at (360) 751-2929.

The Lord's Baptist Church in Tacoma, Washington is in need of a pastor. For more information please contact Gaylen Russell at 360-879-5565 (home) or 253-495-4567 (cell) or by Email: gaylenr@rainierconnect.com.

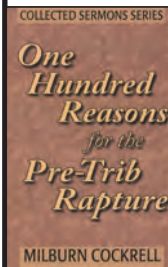
Bethel Baptist Church, which is located at 2603 Penfield, Pasadena TX 77506, is in need of a pastor. Any interested Elders should call Brother Risinger at 832-564-6350 which is his cell phone or you can call him at home at 281-476-5099.

Grace Missionary Baptist Church in Tulsa, Oklahoma is in need of a pastor. This calling has a parsonage located right next to the church building. Interested persons are to contact Brothers Charlie Hodges at 918-633-2713 or David Thorne at

918-373-6057.

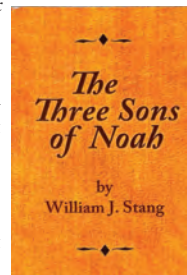
Bethel Baptist Church of Lawton, OK is looking for a pastor. They have been an independent, sovereign grace Baptist Church since the late 1950's and they are seeking to call a man of God to guide, lead, teach, and rebuild their modest congregation. If you are interested please contact Bennie Burnsed at 580-695-4473.

NOW AVAILABLE



We are pleased to announce that *One Hundred Reasons for the Pre-Trib Rapture* by Milburn Cockrell is now back in print! This book will be sent free to any prisoner that requests it. Retail price \$4.95. Paperback, 56 pages.

The Three Sons of Noah by William J. Stang is available. An excellent book dealing with what became of the lineage of Noah's sons. This book will be sent free to any prisoner that requests it.

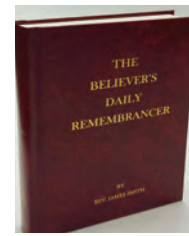


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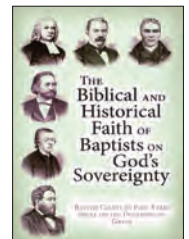
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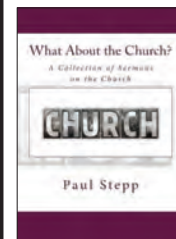
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