

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).

ime VII, Number 7

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Whole Number 91

How To Be Salty In A Salt-Free World

By Dan Hillard
Wellington, Kansas



Dan Hillard

of his family, five of six sons became preachers; four of his daughters married preachers; ten grandsons became ministers; and 13 grandchildren became missionaries. This is what we

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Abiding In Christ

By I. M. Haldeman
(1845-1933)

The key words of John 15:1-10 are:

"I am the true vine, and my Father is the husbandman."

"I am the vine, ye are the branches."

"Abide in me."

"The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

"Without me ye can do nothing."

In Galatians 2:20, and Colossians 1:21-29, we have the dwelling of Christ in the Christian.

In the above passage we have the dwelling of the Christian in Christ.

In the former, it was the union of Christ with the believer. Now, it is the union of the believer with Christ.

The vine and the branches are used to set forth this union.

Nothing could be more familiar to the disciples than the vine and the branches considered as a fact; noth-



Isaac Massey Haldeman

ing could have been more suggestive to them considered as a figure.

Every day they saw the vine clambering on the hillsides and spreading its branches. In the Temple where they had gone from childhood, and where they had recently been with

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Qualities Of The Leaders Of God's People

By Philip C. Parks
Bitburg, Germany

qualities. If you are not an active leader at the present time, you must still practice certain qualities to help prepare yourself for the occasion when your leadership must be put to use.

(Continued on page four)

FLESH & BONES

By Rosco Brong
(1908 - 1985)

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

The words of this text were spoken

by our Lord to His disciples after His resurrection, when they "supposed that they had seen a spirit." Surely His words are plain enough for anyone to understand. For more



Rosco Brong

than 19 centuries the bodily resurrection of Christ has been a central truth of revealed Christianity--the great historic fact that provides the only reasonable explanation and ground of Christian faith. No won-

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An Old Disciple

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast March 9, 1986)

"There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge" (Acts 21:16).

We know nothing of Mnason save what can be gleaned from this single verse of Scripture. Mnason is a Greek name. This suggests that he was a Hellenist like Paul, a Jew born on Gentile soil and who spoke the Greek tongue. He had been born at Cyprus, the native island of Barnabas

(Acts 4:36), who may have been a friend of his. For reasons unknown to us, he has moved to Jerusalem and is well known to the disciples at Caesarea. These disciples introduced Paul to this old disciple.

The expression, "an old disciple," has been given various interpretations. Some suppose that he was converted by Paul and Barnabas on their visit to Cyprus (Acts 13:4). This is an improbable supposition,

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Philip C. Parks

course of a group by going before them". (Webster's definition) He must lead by example. All of God's people should possess leadership

THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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ABIDING

(Continued from page one)

Jesus in all His Passover discourses, they saw a golden vine with golden branches, golden leaves, and great clusters of golden grapes, hanging over its portal, set there as the symbol of that Israel whom God had planted among the nations of the earth. They knew that the Psalmist testified that Israel was a "Vine out of Egypt," and that speaking to Israel by the mouth of the prophet Jeremiah, Jehovah had said: "I planted thee a noble vine," and then declared that this same favored Israel had become unto him "the degenerate plant of a strange vine."

When therefore in the last supper hour the Master turned to them and said: "I am the true vine," they knew, even though they knew it dimly, that He had reference not merely to the vine that grew each day before their faces, but to that golden symbol above the Temple door; and that by this He would declare that so far from being a branch, an individual member of Israel, He was Himself the true vine, the very source of Israel's hope and spiritual life; that He was the true plant which God had now set in the earth to bring forth the fruit which Israel had failed to give. When again therefore, He turned to His disciples and said: "Ye are the branches," they saw that Israel as a nation had been put aside, and that in Israel's place they were to be brought into

union with Him to form that new and vital planting, that new and mysterious system which should bring forth fruit to God, to the glory of His name, even that mystery, the Church of Christ.

Simple as the figure is, nothing could more fitly set forth the truth.

At the beginning, it is the definite declaration that the relation between Christ and those who are His is real and vital. Just as the life of the vine pours into each branch and manifests its identity in each, so the life of Christ by the communication of His nature and Spirit pours into each believer, and stamps itself as the same in each. Just as the branch is the duplicate and multiplication of the vine, so each believer is the duplicate and multiplication of Christ, His very expression; so much so, that each true Christian is in measure the Christ of God abroad in earth again. Just as the branch originates in the vine, draws all its life and substance from the vine, so the Christian originates in Christ, draws all his life from Christ, and in Him as his environment, finds all the substance and the sustenance of his spiritual life.

The object of the vine in creating the branch, the purpose of the union between them, is not for a moment to make a passing show of summer beauty, filling the branches with wealth of foliage and fragrant flower; it is true you get wide and verdant leaves, but while these express in all their profusion the surplus vigor of the vine, they do not stand for its beauty, nor proclaim its intent, and if there was nothing more than leaves, wonderful as they are when well examined, no passer-by would stop to note the vine.

Nay, the beauty and the glory of the vine is fruit; purple clusters of gleaming grapes hanging in the sun, each several grape a purple vase filled with the essence of the vine, that distillation of the juice of its root intended of God to fill the heart of man with joy, and make his face to shine.

Nor is the relation between Christ and the Christian intended for mere profession, theologic terms, or homiletic discussion, but for the bringing forth of fruit, royal clustered fruit, each several element of that fruit like each several grape, filled with the essence of Christ, the distillation of His strength, that strength which alone can fill the heart of man with joy, and make his face to shine. Fruit whose every part is named, as the Apostle names them when he writes: "The fruit of the Spirit," and mark you, it is not "fruits," but "fruit," each several part being required to make the whole, to make the perfect fruit; the "fruit of the Spirit" (and therefore the fruit of Christ in us) "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

The branches bringing forth abundant fruit glorified the husbandman, in that they responded to his desires, and were a compensation for all the

watch-care and labor he had bestowed upon them. The Christian bringing forth abundant fruit in character and service glorifies the Father, in that he thus responds to the Father's desire for fruitful children, and compensates Him as the heavenly husbandman for all the labor, grace, and providence He has bestowed upon them.

The branch as it put forth its characteristic fruit bore witness not only to the vitality of the vine, but that it was following and fulfilling the law of that vine, meeting its every demand. The Christian who brings forth the fruit of Christ in his daily life, proves not only that he is a Christian, but a disciple of Christ, one who owns the law of the indwelling Christ, who seeks to follow him in all His ways and will; and thus fruitfulness both glorifies God, the Father, and demonstrates the discipleship of those who make the claim of Christian.

The husbandman who seeks the fruit from off the vine is not content with little; on the contrary he not only wants fruit, but much. To that end he seeks to keep the branches clean, drive away the little foxes that spoil the tender shoots, remove the insects that endeavor to find a lodgment there, cut all excrescences and prune to suit his will; and does all this that each year he may have fruit, and have it more abundantly.

No less does God demand fruit from those who profess to be His children in union with His risen Son.

He wants fruit, not less and less as the days go on, but more and more.

As years add to the fruitfulness of the vine, so each succeeding year should add to the fruitfulness of Christ in Christians, not only in the display of the subjective characteristics of Christ, but in the objective value of His life in us as manifested in work and service in His name. To bring about this multiplied abundant fruitfulness He will use every means endeavor to cleanse us and cast out the sins that seek to find a lodgment in our lives. He will not hesitate to break off a leaf here, a twig there, or cut away what we may deem of vital importance to ourselves, but what He sees to be an excrescence upon, and a hindrance to, our spiritual development. He will not hesitate to purge us, make us suffer loss or pain, if, thereby hapily, He may free us from every obstacle to our spiritual growth; He will do anything if, by this, He may bring forth the fruit for which He so manifestly yearns.

It is clear enough that without the vine, the branch can do nothing. Take the branch away from the vine, it is utterly helpless and undone. Nor is the helplessness of the Christian apart from Christ less manifest. Without Christ, without conscious vital union with Christ, the Christian can do nothing either in bringing forth the fruit of the Spirit in his life, or the works and service which his profession demands.

(Continued on page three)

PARTNERSHIP

"COMMIT YOUR BUSINESS TO THE LORD; AND YOUR PLANS WILL PROSPER"
PROVERBS 16:3
(GOODSPEED TRS.)



ABIDING

(Continued from page two)

In order that the branch may bring forth fruit it must abide in the vine. But it must be evident that in relation to the vine the branch has no volition either about its origin or continuance. It is the vine that creates it. It is the vine that holds it, and there is no power in itself considered, by which it may reject the vine or separate itself therefrom. If, however, there should any uncleanness come upon the branch, that uncleanness would act as an obstacle to the life in the vine. The vine is sensitive. It will not flow into or over that which is unclean, it will withhold itself. As a consequence, the branch withers, shrivels, becomes dry, and although it may remain outwardly in the vine, will show no vitality and bring forth no fruit in evidence of its claimed relation.

No more than the branch in the vine is the Christian his own creation; of God in Christ of whom that vine is the symbol, as it is written: "If any man be in Christ he is a new creation;" and again: "We are his workmanship, created in Christ Jesus." It is equally true that as the branch cannot separate itself from the vine, neither can the Christian cut himself off from vital relation to Christ; nor yet, and let it be said with reverence but firmness absolute, can God himself so separate him as to vital union, inasmuch as it is written: "He that is joined unto the Lord is one Spirit;" and it is evident that in such a relation there can be no final cleavage; for there could be no point of incision where the knife would not touch the very existence of God himself.

In order then to get the full application of the truth, and not fall into error through a false apprehension of the figure, it must be recognized that the actual relation between Christ and those who are His stands higher than the one which the vine and the branches show; that the vine and branches show only the relation between Christ and those who are His while on the earth; that the essential relation lies higher than any figure or symbol of nature can represent, a relation in which the believer is seen risen, ascended, and seated with Christ in heavenly places in Him, on the very throne of God; planted not in earth as the vine is planted, but in Heaven itself, rooted in the throne and purpose of God, above the vacillation of earth and time. Recognizing all this, recognizing that there is a side in which it is impossible for one who has ever really been joined to Christ to be separated from Him as to eternity and the world to come, either by his own volition or the will of God, yet it must be just as clearly recognized that there is also a side, the side of the earthly, outward walk, in which the believer may so separate himself from the vital power of Christ, that he shall bring forth no fruit, and his life as a professed

Christian, be withered, shriveled, dead; an outward profession in which he shall have no more consciousness of Christ, and, in the eyes of the world, no more life than the withered juiceless, fruitless branches which the husbandman takes away and men gather up and burn in fire; a profession in which it will be found that God had just as much cut him off and separated him from this actual consciousness, as when the husbandman takes away each branch that beareth not fruit; taking him away and separating him from the fellowship and power of Christ because he brought forth no fruit in His name.

And this condition arises because of some uncleanness of sin. It may be but a very small uncleanness, a deed, a word, a habit, a thought. These are sufficient to grieve the Spirit, and hinder His inflow through the Christian life.

Abiding in Christ then means dwelling in Christ, resting in Christ, making him the source and the environment of our daily lives. And the method for this abiding requires for its complement that the words of Christ shall dwell in us. That is to say, all that the words of Christ express, His mind, His thoughts, His desires, His will; that we shall make these words of Christ, all he says to us, the supreme, the final authority in our lives; making them the rule of our faith and conduct, guiding ourselves, justifying ourselves, and therefore illuminating ourselves always, with a "thus saith the Lord."

And as we thus abide in Him and His words abide in us, we shall bring forth fruit, bring it forth abundantly to the demonstration of the indwelling Christ, and the glory of God, the Father.

In the nature of the case withered branches, fruitless branches, are an encumbrance to the vine, a scandal to it, and in the eyes of men fit only for the fire. Nor can it be doubted that the Christian whose profession is a withered, shriveled profession, a profession that is conspicuous by the absence of all that should characterize a Christian, is a scandal to Christ, to the church, to God, and, in the eyes of men, is as fully fit for the fire as the ungodly and the sinner; and if "men," as suggested in the text, were made the judges, they would, no doubt, gather them as withered branches, and cast therein.

In view of all this there are some soul searching questions which we may each of us well ask ourselves:

Am I abiding in Christ? Am I dwelling in Him by faith? Am I resting in Him as my life, my motive and my strength? Am I keeping myself in the sphere of His influence and love? Am I depending wholly on Him for all I have and am? Are His words abiding in me as the law of my life, the rule of my conduct, the definition of my duty, and the regulation of my desires? Am I showing forth the fruit of the Spirit? Am I making the hearts of men to rejoice and their faces to shine be-

cause of the union between Christ and myself? Am I demonstrating without controversy that I am a true disciple of Christ, and thus each day glorifying God; or, am I a dry,

Ingersoll And His Infidelity

By J. B. Hawthorne
(1837 - 1910)

(Continued from June issue)

In these passages we have an epitome of biblical morality. Is there anything here that will warrant this man in calling the Bible "the most infamous book in the universe"? What manner of man would Mr. Ingersoll become if he should obey all of these righteous precepts? A good man? Or the bad man that he is?

Jesus Christ, in His incarnate life, was the perfect embodiment and illustration of the ethics of the gospel which He preached. What was there in His life that deserved condemnation from any man? Set over against Mr. Ingersoll's reprobation of the morals of the New Testament the words of Mr. Lecky, one of the most intellectual and learned men of modern times. In his history of *European Morals* he says:

"It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with impassioned love; which has shown itself capable of acting on all nations, ages, temperaments, and conditions; which has not only been the highest pattern of virtue, but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of his three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists." This is the testimony of a great scholar and critic, a man whose

withered, fruitless branch, bearing witness of nothing so much as that I am not abiding in Christ, nor His words abiding in me?

learning is as much deeper than Mr. Ingersoll's as mid-ocean is deeper than the little artificial lake on the grounds of our late Tennessee Centennial Exposition.

An infallible and universal standard of right and wrong is an absolute necessity to mankind. There must be such a standard somewhere. But where is it? It is not in ourselves. It is not what we feel, or think. That would make as many standards as there are individuals in the world, because no two human beings feel and think exactly alike.

If every man were a law unto himself, there would be nothing but social chaos on the earth. The infallible and universal standard is the morality of the Bible, the essence of which is expressed in the Golden Rule, "As ye would that men should do unto you, do ye even so unto them." Neither man nor angel can conceive of anything higher and better than that.

As Mr. Ingersoll does not admit the existence of God he does not believe in any universal law of human rectitude. If there is no God, every man must decide for himself what is right and what is wrong. This is Mr. Ingersoll's doctrine. He claims to be the ultimate judge for himself as to what is good and what is evil. What he commends is right, and what he condemns is wrong.

This infidel is perfectly consistent with himself when he says, "I do not believe in the New Testament doctrine of non-resistance." He believes that a man ought to resist anything that infringes on his natural liberty, the liberty to do whatever he desires to do.

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Berea Baptist Broadcast

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WFTA, Fulton, MS	Sunday 9:30-10:00 a.m.	101.7	3,000 FM
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WDZ, Decatur, IL	Sunday 8:30-9:00 a.m.	1050	1,000 AM
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GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)			
GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)			

INGERSOLL

(Continued from page three)

Society, in its organized capacity, is ever infringing upon man's natural liberties. It demands, as a consideration for the protection which it gives an individual, that he surrender his right to do anything that he wishes to do. Theoretically, at least, Ingersoll is an anarchist. He is against all external government, human or divine.

He is consistent with this doctrine when he defends suicide. He believes that any man who is tired of life has the right to blow his brains out, and leave his dependent wife and children to endure the woes of poverty. Some years ago one of his disciples poisoned himself, and beside his dead body was one of Ingersoll's books containing his damnable defense of suicide.

But Mr. Ingersoll was strangely inconsistent with himself when he said, "Slavery is a crime that includes all other crimes; it is the joint product of the kidnapper, pirate, thief, murderer and hypocrite."

I suppose there is not a man among us who does not rejoice at the downfall of slavery in this country, though he may deprecate the methods by which its overthrow was accomplished. But we are not prepared to believe that every man in this republic who owned a slave was a pirate, or a thief, or a murderer, or a hypocrite. We do not believe that Patrick Henry, James Madison, Thomas Jefferson, and George Washington, were pirates, thieves, murderers, and hypocrites. We do not believe that even Mr. Ingersoll's New England ancestors, the first slaveholders on American soil, were a combination of pirates, thieves, murderers, and hypocrites.

"There is no God, or if there be one, we cannot know it. The Bible is a lie; Jesus Christ was a sleight-of-hand man; whatever a man believes to be right is right; death is an eternal sleep; or, if there be another life, we cannot know it."

This is Mr. Ingersoll's creed. Does any man in his right mind believe it is better than Christianity? Mr. Ingersoll said here: "I hate your religion; I hate your God; while I live I am going to try to civilize Christians; I always hated Jehovah, and used to wish that somebody would kill him."

Does any man, who is not bereft of reason, believe that the universal adoption of such blasphemous sentiments would advance the world in virtue, happiness, and prosperity? Would it reform the drunkard? Would it make virtuous and useful men of thieves, bandits, and murderers? Would it elevate our characters, dignify the objects of our pursuit, and render us patient and cheerful in adversity?

Would it improve our social condition? Would it subdue wrong and establish justice? Would it enlarge our sympathies, harmonize discordant elements, and bind together

the dissevered races of mankind in the bonds of a great, virtuous, loving, and happy brotherhood?

No man, who has mind enough to understand the influence of principles upon conduct, believes that the prevalence of Ingersollism would accomplish these results.

Mr. Ingersoll himself sees in this proposed substitute for Christianity no real benefit to the world. The only tangible blessing to any one which comes within the range of his agnostic vision, when he discusses these questions, is the five hundred dollars which he is to receive for his blasphemous work.

I make no hasty and reckless assertion when I say that the desire on the part of thousands and hundreds of thousands of men and women to re-organize society on the basis of Ingersoll's infidelity, is at the bottom of the evils which now threaten the existence of this government.

All this unjust legislation in the interest of monopoly had its origin in the hearts of men who repudiate moral government and the doctrine of retribution after death. All these wild anarchistic methods, which certain elements of the oppressed classes are adopting for the redress of their grievances, are inspired by a belief in the utterances of Mr. Ingersoll.

Ingersoll may harbor in his breast no revolutionary purpose. I am inclined to believe that he has nothing in view beyond the accumulation of money and the gratification of his mad passion for vulgar notoriety. But the doctrine which he teaches, falling as it does upon the ears of millions of ignorant and already dissatisfied people, if not counteracted, is destined to bring forth an unprecedented harvest of debauchery, lawlessness, and crime.

Christianity is not an experiment. It has been tried, and it has not failed. Wherever it has been taught in its original simplicity and purity, it has made men better and advanced every interest of society.

As authority upon this subject, every intelligent person would put James Anthony Froude immeasurably above Robert G. Ingersoll. In a recent work he says, "All that we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the gospel."

Gladstone, the most colossal man of modern England, was persistent in declaring that all that is best in the civilization of this century is traceable directly or indirectly to the gospel of the Man of Galilee.

Bismark, who was a diligent and devout reader of the Bible, said that he could not understand how any one could endure existence unsustained by a belief in its teachings.

How foolish to turn away from the mature wisdom of these majestic men to listen to the rhetorical vapors and silly ribaldry of an infidel hireling.

"The law of the Lord is perfect,

converting the soul." It puts into earthy, corrupt, groveling human nature a new principle of life. It quickens and unfetters all the higher and finer faculties of the human soul, starts it on a career of noblest service here, and fits it for an immortality of honor and blessedness in a life to come. A religion that does this is surely not "the most infamous thing in the universe." A God who has given us such a religion does not deserve to be "hated and killed."

Run a parallel between the life of Robert Ingersoll, a hired defamer of the Christian's God and Saviour, and the life of Florence Nightingale, who, animated by the spirit of Him who "went about doing good," devoted every capacity and energy of her existence to the relief of human suffering, and went to her grave laden with the benedictions of a grateful world. Make the comparison and you will see something of the infinite superiority of the gospel of love and immortality over the gospel of dirt and suicide.

(An Unshaken Trust And Other Sermons, pp. 136-151, 1899 edition).



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QUALITIES OF

(Continued from page one)

It would be an impossible task to expound Christian leadership qualities to the fullest, so I will limit this writing to a few important leadership qualities our Lord Jesus Christ exhibited in our text.

QUALITY NUMBER ONE: AS LEADERS OF GOD'S PEOPLE, YOU MUST BE ABOVE REPROACH.

(A) In order to live above reproach and obtain Christian leadership credibility, you must live Godly, be Christlike. Don't be afraid to ask God to make you Christlike. To illustrate this, I'll tell a story that was told to me. A preacher once prayed that God would make him Christ like. But when he thought about the type of life that Christ lived, that prayer scared him half to death. One day while talking to his son, the preacher told his son about his prayer and the fear that prayer brought to him. The preacher was blessed with a son that was very wise, for his reply was, "Dad, don't be afraid to pray such prayers, for God knows just how much of our rough edges we can stand to have knocked off at one time".

Remember, Christian leadership credibility doesn't come overnight. A marble statue isn't made

with a single blow of the hammer and chisel. It takes much time and a thousand blows to chip away the unwanted edges. Let Christ live in you and through you, and by and by, your credibility will come.

(B) In order to live above reproach, you must be a prayerful leader. In verse 11, Jesus prayed a public prayer. Don't be ashamed to pray in public. It helps your younger, inexperienced Christians to have the Godly confidence to do the same. But don't be like some folks. They make up for their lack of private praying during their public praying. I believe our public prayers should be our shortest prayers.

As leaders of God's people, you must pray for your followers. Samuel's words are an excellent example when he said: "Moreover, as for me, God forbid that I should sin against the Lord in ceasing to pray for you" (1 Sam. 12:23). Pastors, pray for your congregations before you preach to them. Teachers, pray for those you are about to teach. Deacons, pray for those under your guidance. Call out their names before God.

Please permit me to include parents here. Many children grow up without ever hearing their parents call their names out to God. The souls of your children are much too precious to neglect praying for them.

(C) In order to live above reproach, you must not be ashamed of doing menial tasks. Too many spiritual leaders today think leadership relieves them of the small insignificant duties. They overuse one word in their vocabularies when communicating to their followers. . . Do! Do! Do! But Christ, the Son of God, washed the disciples feet. The leaders of God's people should follow this example by adding and experiencing another word in their vocabularies and lives: Serve!

(D) In order to live above reproach, you must not be afraid of others taking your leadership position. Many leaders use extreme job security practices because the enthusiasm of their followers scares them. It is your responsibility as leaders to motivate the initiative of the followers to develop their spiritual calling. As a spiritual leader you must never forget that you were placed in your leadership position by an almighty God. Therefore, that position is yours until God calls you elsewhere. But in the meantime, you must encourage the spiritual work of your followers. One of Christ's techniques to bring out the initiative of Philip was to question him. In verse five Jesus said, "Whence shall we buy bread, that these may eat?" Jesus had no intentions of buying bread as verse six tells us. He was trying to promote action on Philip's part. In the final analysis of this story, Philip along with the other disciples were very involved in the Godly work of distributing to the multitude "as much as they would."

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QUALITIES OF

(Continued from page four)

So the leader isn't to suppress the work of the followers because of his own lack of selfish security, but to promote Godly accomplishment in the followers.

If you are a pastor that does all the preaching, all the teaching, etc., take note. You won't have to look too long before you find an eager person that you can trust to rightly divide the Word of God to help you lead the people of God.

(E) In order to live above reproach, you must not be afraid to take a stand for the Word of God. One of the greatest sins of this day is that spiritual leaders are preaching what is popular instead of the Word of God. They are bent on pleasing their people instead of the Lord. They think "people might leave and go elsewhere if I preach the unadulterated truth." So they take the greatest pains to make sure their sermons don't offend anyone. But by doing so, they send their folks off to Hell with a pat on the back and God-speed.

Take a stand for the Word of God. Those that do leave wouldn't have supported you for long anyhow. Jesus took a stand and people left. In verse two "a great multitude followed him." But it didn't take long for them to get their fill of truth. Verse 66 of this same chapter says "From that time, many of his disciples went back, and walked no more with him." But, thank God for those who stay because they've been grounded in the faith. They will answer as Peter did when he said, "Lord, to whom shall we go? Thou hast the words of life!" When the entire church stands on biblical solid ground because its leaders do, that church will accomplish things for God.

QUALITY NUMBER TWO: AS LEADERS OF GOD'S PEOPLE, YOU SHOULD DEVELOP YOUR FOLLOWERS AND USE THEM.

(A) One way to develop and use your followers is to delegate authority and responsibility to them. Jesus gave the disciples authority in verse 10 by telling the disciples to "make the men sit down." He gave them responsibility in verse 11 when he "distributed to the disciples, and the disciples to them that were set down." On the surface this might seem like petty authority and responsibility but we must realize there were at least 5,000 people present.

As a leader, you must realize you can't do it all. Jesus could but He still delegated authority and responsibility to His disciples in order to prepare them for future leadership positions.

(B) Another way to develop and use your followers is to recognize their capabilities.

All Christian followers have capabilities. To help you realize what they are, give them something to do. Watch their behavior and the end results. Don't overlook the capabilities

of the insignificant. If any in that throng of 5,000 folks would have been overlooked it would have probably been the lad of verse nine.

But that seemingly insignificant little boy had a capability, that when used, resulted in him being forever recorded in the pages of God's precious Word. The capabilities of all of your followers, however insignificant, can be used to edify the church. Those you think to be insignificant may have the capabilities to do far more than you imagine. Why? Because it's God that giveth the increase.

(C) The third way to develop your followers and use them is to put them in situations that will give them the same spiritual experiences you have.

One of the best ways to give them an appreciation for the work of God is through experience such as teaching, lay preaching, taking up the collection of money, etc.

They need to experience the taste of successes, setbacks, toils, labors, frustrations, joys, happiness, and the spiritual valleys and mountain tops. I, personally, never realized how much my pastor needed my prayers until I became an interim pastor some time ago.

QUALITY NUMBER THREE: AS LEADERS OF GOD'S PEOPLE, YOU SHOULD FEED YOUR PEOPLE.

(A) A most important obligation you have as a leader, is to anchor new converts. I believe that is what Jesus was doing in verse three. He took every opportunity to teach His followers Christian precepts and Godly living. Luke 11:1 records an instance when the disciples desired to be taught and Jesus took that opportunity to do so.

A pastor's desire to have folks saved is a very admirable quality, but it must not stop there. Too many new converts are downright ignored because the pastor has left the new convert to seek the salvation of others. New converts should always be taught the fundamental doctrines of the Bible until they are fully grounded and not "carried about with every wind of doctrine."

Good parents don't give birth to an infant without intentions of raising and training that child. Christian leaders must adopt the same practice.

(B) Another way you can feed the people of God properly is to know your limitations. A spiritual leader is a very important person. But be careful you don't exalt yourself. You are a human being carrying out the task God gave you. Therefore, you can't mediate between God and man. You don't have the power to put away sin. You can't impart saving grace.

(C) A third way to feed the people of God properly is to receive and preach/teach the Word which the Master gives. Fear no man. Feel no embarrassment over the message which your Godly convictions prompts you to speak. Remember the promise of God in Isaiah 55:11,

"It shall not return unto me void."

(D) One more way to feed the people of God properly is to be faithful. In our text, there isn't any record of the disciples complaining of their duty of distribution. They instantly carried out the business of God. We are exhorted to do the same. "Preach the Word; be instant in season, out of season; reprove, re-

Praying In The Spirit

By John Bunyan
(1628 - 1688)

(Continued from June issue)

This Christ, none but the Father can reveal (Matt. 11:27). And to come through Christ, is for the soul to be enabled of God to shroud itself under the shadow of the Lord Jesus, as a man shroudeth himself under a thing for safeguard (Matt. 16:16). Hence it is that David so often terms Christ his shield, buckler, tower, fortress, rock of defence (Ps. 18:2; 27:1; 28:1). Not only because by him he overcame his enemies, but because through him he found favour with God the Father. And so he saith to Abraham, "Fear not, I am thy shield" (Gen. 15:1). The man then that comes to God through Christ, must have faith, by which he puts on Christ, and in Him appears before God. Now he that hath faith is born of God, born again, and so becomes one of the sons of God; by virtue of which he is joined to Christ, and made a member of Him (John 3:5,7; 1:12). And therefore, secondly, He, as a member of Christ, comes to God; I say, as a member of Him, so that God looks on that man as a part of Christ, part of His body, flesh, and bones, united to Him by election, conversion, illumination, the Spirit being conveyed into the heart of that poor man by God (Eph. 5:30). So that now he comes to God in Christ's merits, in His blood, righteousness, victory, intercession, and so stands before him, being "accepted in his Beloved" (Eph. 1:6). And because this poor creature is thus a member of the Lord Jesus, and under this consideration hath admittance to come to God; therefore, by virtue of this union also, is the Holy Spirit conveyed into him, whereby he is able to pour out himself, to wit, his soul, before God, with his audience. And this leads me to the next, or fourth particular.

Fourth. Prayer is a sincere, sensible, affectionate, pouring out of the heart or soul to God through Christ, by the strength or ASSISTANCE OF THE SPIRIT. For these things do so depend one upon another, that it is impossible that it should be prayer, without there be a joint concurrence of them; for though it be never so famous, yet without these things, it is only such prayer as is rejected of God. For without a sincere, sensible, affectionate, pouring out of the heart to God, it is but lip-labour; and if it be not through Christ, it falleth far short of ever sounding well in the

buke, exhort with all longsuffering and doctrine" (II Tim. 4:2).

Conclusion: The greatest position in life is to be a leader of God's people. If you are, you have been personally chosen of God to do so. Do it with all your might. (Ps. 78:70-72)

ears of God. So also, if it be not in the strength and assistance of the Spirit, it is but like the sons of Aaron, offering with strange fire (Lev. 10:1-2). But I shall speak more to this under the second head; and therefore in the meantime, that which is not petitioned through the teaching and assistance of the Spirit, it is not possible that it should be "according to the will of God" (Rom. 8:26,27).

Fifth. Prayer is a sincere, sensible, affectionate pouring out of the heart, or soul, to God, through Christ, in the strength and assistance of the Spirit, FOR SUCH THINGS AS GOD HATH PROMISED (Matt. 6:6-8). Prayer it is, when it is within the compass of God's Word; and it is blasphemy, or at best vain babbling, when the petition is beside the book. David therefore still in his prayer kept his eye on the Word of God. "My soul," saith he, "cleaveth to the dust; quicken me according to thy word." And again, "My soul melteth for heaviness, strengthen thou me according unto thy word" (Ps. 119:25-38). See also 41, 42, 58, 73, 74, 81, 82, 107, 147, 154, 169, 170. And, "remember thy word unto thy servant, upon which thou hast caused me to hope" (v. 49). And indeed the Holy Ghost doth not immediately quicken and stir up the heart of the Christian without, but by, with, and through the Word, by bringing that the heart, and by opening of that, whereby the man is provoked to go to the Lord, and to tell Him how it is with him; and also to argue, and supplicate, according to the Word; thus it was with Daniel, that mighty prophet of the Lord. He understanding by books that the captivity of the children of Israel was hard at an end; then, according unto that word, he maketh his prayer to God. "I Daniel," saith he, "understood by books," viz., the writings of Jeremiah, "the number of the years whereof the word of the Lord came to Jeremiah, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face to the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:2-3). So that I say, as the Spirit is the helper and the governor of the soul, when it prayeth according to the will of God; so it guideth by and according to, the Word of God and His promise. Hence it is that our Lord Jesus Christ himself did make a stop, although His life lay at stake

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PRAYING

(Continued from page five)

for it. I could now pray to my Father, and He should give me more than twelve legions of angels; but how then must the Scripture be fulfilled that thus it must be? (Matt. 26:53,54). As who should say, Were there but a word for it in the Scripture, I should be helped by angels; but the Scripture will not warrant this kind of praying, for that saith otherwise. It is a praying then according to the Word and promise. The Spirit by the Word must direct, as well in the manner, as in the matter of prayer. "I will pray with the Spirit, and I will pray with the understanding also" (I Cor. 14:15). But there is no understanding without the Word. For if they reject the Word of the Lord, "what wisdom is in them?" (Jer. 8:9).

Sixth. For THE GOOD OF THE CHURCH. This clause reacheth in whatsoever tendeth either to the honour of God, Christ's advancement, or His people's benefit. For God, and Christ, and His people, are so linked together, that if the good of the one be prayed for, to wit, the church, the glory of God, and advancement of Christ, must needs be included. For as Christ is in the Father, so the saints are in Christ; and he that toucheth the saints, toucheth the apple of God's eye; and therefore pray for the peace of Jerusalem, and you pray for all that is required of you. For Jerusalem will never be in perfect peace until she be in Heaven; and there is nothing that Christ doth more desire than to have her there. That also is the place that God through Christ hath given to her. He then that prayeth for the peace and good of Zion, or the church, doth ask that in prayer which Christ hath purchased with His blood; and also that which the Father hath given to Him as the price thereof. Now he that prayeth for this, must pray for abundance of grace for the church, for help against all its temptations; that God would let nothing be too hard for it; and that all things might work together for its good; that God would keep them blameless and harmless, the sons of God, to His glory, in the midst of a crooked and perverse nation. And this is the substance of Christ's own prayer in John 17. And all Paul's prayers did run that way, as one of his prayers doth eminently show. "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye may be sincere, and without offence, till the day of Christ. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God" (Phil. 1:9-11). But a short prayer, you see, and yet full of good desires for the church, from the beginning to the end; that it may stand and go on, and that in the most excellent frame of spirit, even without

blame, sincere, and without offence, until the day of Christ, let its temptations or persecutions be what they will (Eph. 1:16-21; 3:14-19; Col. 1:9-13).

Seventh. And because, as I said, prayer doth SUBMIT TO THE WILL OF GOD, and say, Thy will be done, as Christ hath taught us (Matt. 6:10); therefore the people of the Lord in humility are to lay themselves and their prayers, and all that they have, at the foot of their God, to be disposed of by Him as He in His heavenly wisdom seeth best. Yet not doubting but God will answer the desire of His people that way that shall be most for their advantage and His glory. When the saints therefore do pray with submission to the will of God, it doth not argue that they are to doubt or question God's love and kindness to them. But because they at all times are not so wise, but that sometimes Satan may get that advantage of them, as to tempt them to pray for that which, if they had it, would neither prove to God's glory nor His people's good. "Yet this is the confidence that we have in him, that if we ask anything according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him," that is, we asking in the Spirit of grace and supplication (I John 5:14-15). For, as I said before, that petition that is not put up in and through the Spirit, it is not to be answered, because it is beside the will of God. For the Spirit only knoweth that, and so consequently knoweth how to pray according to that will of God. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man but the Spirit of God" (I Cor. 2:11).

BONES

(Continued from page one)

der that Satan has from the beginning made this great doctrine one of his chief points of attack.

A VITAL DOCTRINE

The doctrine of the resurrection is not a minor or incidental teaching or theory that may be believed or disbelieved as a mere whim or fancy. To deny the resurrection of Christ is to deny His essential deity, for He

was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

Jesus Himself staked the truth of His Messianic claims on the one sign of His bodily resurrection:

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:39,40).

Early in His public ministry, Jesus asserted His authority by forcibly driving the money changers from the temple:

"Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. . . But he spake of the temple of his body" (John 2:18-21).

In I Corinthians 15, the great "resurrection chapter," Paul, with his usual clarity and logic, shows under divine inspiration how indispensable is the truth of the resurrection to true Christian faith. Read again verses 12 to 20. Let fools who will call the apostles false witnesses of God: we shall see in the end whose word shall stand.

RESURRECTION DENIED

That old liar and deceiver, the Devil, began fighting the doctrine of the resurrection long before the event. He had already persuaded the Sadducees to "say that there is no resurrection" (Matt. 22:23). Now, following the burial of the body of Jesus,

"The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch" (Matt. 27:62-66).

But Satan outsmarted himself, as

usual. We often marvel at the Devil's cunning, but we may well marvel more at how foolish that low slyness appears in the light of the simple truth of God's Word. If that twisted infernal mind had been able to believe God's simple truth, he would surely not have gone to such pains to discredit in advance the lies that the soldiers were later paid to tell.

Read in Matthew 28:11-15 the original of all the Devil's attempts to give the lie to the historical fact of the resurrection. Later attempts of more modern infidels offer some variation but no improvement on this clumsy effort to conceal the truth.

A FAKE "RESURRECTION"

But Satan is never so cunning as when, instead of openly denying a truth of God's word, he pretends to accept it, but with some perverted "explanation" which has the effect of destroying it.

So he has taught "Jehovah's Witnesses" (falsely so-called) and other modern infidels to speak of a "spiritual" resurrection not taught in the Bible as a fake substitute for the bodily resurrection that is taught in the Bible.

Poor, lost, sin-blinded dupes of the Devil may like the idea of a bogus resurrection to float around through space as a bunch of ghosts without form or substance, but believers in Him Who is the resurrection and the life have a better hope.

Writers of "Jehovah's (false) Witnesses" have gone so far as to suggest that the body in which Jesus appeared to His disciples was miraculously created for the occasion and then as miraculously disintegrated. They do not hesitate to charge the Son of God with deception and fraud if they may but establish their own lies.

"THIS IS . . . ANTICHRIST"

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist" (I John 4:1-3).

We may know little yet as to the identity of the great personal antichrist to come, but we can be sure that "even now are there many antichrists" (I John 2:18).

We can be sure that every religious teaching against the person and character of the Jesus Christ revealed in the Bible is a religious teaching of antichrist.

We can be sure that every spirit that does not agree that the Jesus Christ of the Bible has come and still exists in flesh is not of God: and this is that spirit of antichrist (I John 4:3).

A GLORIOUS TRUTH

It was His body that Jesus pro-
(Continued on page seven)

GOOD BOOKS FOR YOUTH

David Brainerd's Personal Testimony	\$2.45
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These are good for both young and old to read. Be sure to include \$1 for the first book and \$.50 for each additional book ordered but no more than \$2.50 even if all are ordered.

BONES

(Continued from page one)

promised to raise from the dead: He spake of the temple of his body. When therefore he was risen from the dead, His disciples remembered. . ." (John 2:18-22).

It was His flesh that did not see corruption, but was raised up to sit on David's throne. (Acts. 2:25-32).

It was "many bodies" of the saints that slept of whom the graves were opened, so that they "came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:51-53).

It was His body that He showed to doubting Thomas, saying, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20:27).

And it was He Himself Who said, "A spirit hath not flesh and bones, as ye see me have."

WE SHALL BE—LIKE HIM

The Bible reveals little about the resurrection of the lost, but it will be a resurrection of judgment, to shame and everlasting contempt. We are more interested in the resurrection of the just, who believe that He "was raised again for our justification" (Rom. 4:25).

In His risen body Jesus ascended to Heaven in plain sight of His disciples; in that same body He will come again, and every eye shall see Him (Acts 1:9-11; Rev. 1:7).

Meanwhile, our citizenship is in Heaven; "from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Philip. 3:20, 21).

"Christ the firstfruits; afterward they that are Christ's at his coming." "One star differeth from another star in glory" (I Cor. 15:20-49). That is, all the redeemed will share in the glory of Christ, but in different degrees.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

BE SALTY

(Continued from page one)

mean by being the "salt of the earth" in your family.

There is one last thing to note by way of introduction. In the Greek text the pronoun "you" is added for emphasis. Jesus is saying, "You are the salt of the earth." The "you" refers to "the poor in spirit", "the meek", "the merciful", "the pure in heart" and all those mentioned in verses 3-12 of Matthew 5. Jesus wants us to understand that we are indispensable to this world.

We will notice that salt is Preserving; there must be a Permanence to

it; salt is Penetrating; and that to be salt there must be Perseverance.

I. PRESERVING—"SALT OF THE EARTH"

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The world is sinful! Our society has not yet reached the depths of depravity as described in these words, as hard as that may be to fathom. Nor has one city, not even San Francisco, reached the limits of Sodom. As Abraham prayed in Genesis 18:32, "Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake." Abraham was praying for ten grains of salt to be found in Sodom. He knew the principle of Matthew 5:13. Ten grains of salt would preserve Sodom from destruction.

Jesus said, "You are," not "you have," the salt of the earth. What we are as Christians is our preserving influence. We are different as God's children and we should glory in that difference. Salt is essentially different from the medium in which it is placed and works by being different. Jesus was clearly different. This then gives us a special distinction. It gives us the responsibility to be who we are—children of God.

II. PERMANENCE—"SALT HAVE LOST ITS SAVOUR"

The word "savour" comes from the Greek word *moros*, which means "dull, stupid or foolish." Our English word moron comes from this Greek word. Romans 1:22 helps us to understand this word. Paul says of those who would not glorify God, "Professing themselves to be wise they became fools." When Paul wants to contrast the preaching of the Gospel to the wisdom of the world he says, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (I Cor. 1:20). When talking about salt, dull, tasteless, insipid and "lost its savour" as in the King James Version are excellent translations of the word *moros*. But what about when it is applied to individuals? This phrase, this word is telling us that the Christian who is not the salt of the earth has become dull, stupid or foolish as those who would not give God the glory or who would mock at the preaching of the Gospel.

III. PENETRATING—"SHALL IT (THE EARTH) BE SALTED?"

I do not think this refers to salt regaining its saltiness, because in the next phrase Jesus says, ". . . it (the salt) is good for nothing." Our Lord wants us to be assured that if we do not do it no one else will. I mean local independent New Testament Baptist churches.

We must penetrate, infiltrate and saturate our communities. We cannot remain in our ecclesiastical salt shakers. Salt must be rubbed into meat to keep it from going bad.

When the world goes bad, we cannot blame them. They can do nothing else because of depravity.

No, the question must be asked, "Where is the salt?" When things go bad in your town do not blame the politicians, the liberals, or the media. But ask, where were you? Were you out there trying to stop the corruption? Were you trying to halt the decay? Finally, ask, Where is, or where was the salt?

IV. PERSEVERANCE—"GOOD FOR NOTHING"

Literally, the phrase reads, "it is strong unto not one thing." Have you ever said, or heard said, "that man is not worth his salt." That is exactly what Jesus was talking about. The entire time we are thinking that man is good for nothing. It has been said before and will be said many times over about influence, that if you lose it you cannot get it back. When salt has become "good for nothing" it has lost its effectiveness.

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works. . . And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God" (Rev. 2:4-5a; 3:1-2). It would seem that Ephesus and Sardis, respectively, had lost their effectiveness, but it was not too late to repent or to be revived.

There are some things to notice in closing. Jonah sat outside the city of Nineveh and hoped judgment would fall. Jesus looked upon the city of Jerusalem and wept because judgment was inevitable. Sometimes we forget and hate the sin and the sinner. Abraham knew the sinfulness of Sodom, but prayed for the city. Paul knew how blind Israel was but wished himself accused for their sakes. Joseph was salt in Egypt. Now there arose up a new king over Egypt, which knew not Joseph (Ex. 1:8). His influence lasted even after his death. We must be faithful. We must be "salt-ful."

There are some final questions to ask. Am I salty? Am I different? Am I seasoning those around me? Do I change the flavor of the world around me? Look at the last phrase of verse 13, ". . . to be cast out, and to be trodden under the foot of men." Considering those words, am I leading men to Christ or am I being walked over?

DISCIPLE

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for he is here represented as unacquainted with Paul. Also the visit of Paul and Barnabas to Cyprus had been only fifteen years earlier, scarcely long enough to constitute Mnason "an old disciple." Others say

he was converted on the Day of Pentecost when the church was baptized in the element of the Holy Spirit. This could be so, but I doubt it. It is best to make him either one of the seventy missionaries chosen by Christ (Luke 10:1-16), or a personal follower of Christ. It would seem to me that in order for him to be an old disciple he would have had to be one of the early disciples of Christ, a disciple from the beginning, one of the original group of believers at the beginning of the Christian Era. He had long been a Christian and is now old and full of years.

HE HAD PERSEVERED IN THE FAITH

Mnason was a relic of the original disciples, a survivor of the primitive band, one of the rapidly diminishing persons who had seen Christ in the flesh and been drawn to Him by His own words. He is now privileged to meet and converse with some of the second generation of the church. Mnason had held fast to his early faith and to the Christ he had known from the beginning. He had seen much happen since he first became a disciple—Calvary, Christ's resurrection, Pentecost, and the beginning of world missions. His body had passed from youth to old age. Most of his friends were gone. James, John, and Peter remained. His feelings have changed, but not his faith in Christ. He realized that one generation comes and goes (Eccl. 1:4), but that Christ abides forever.

Perseverance is found only in the regenerate. Superficial professors fall by the wayside; they do not endure to the end. There must be an inward change in the soul of a man, if he is to continue in his profession of faith. A house built on loose earth will not stand the storm of time long. Even so, if the principle of grace is not firmly established in the soul, one's service to Christ will not be firm and constant. Mnason was a man who had been seasoned by grace. His being "an old disciple," proved he was truly a righteous man. In Job 17:9 it is written: "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Mnason was no stony-ground hearer (Matt. 13:20-21). Tribulation and persecution because of the Word had not caused him to be offended, for his heart was deeply rooted in the grace of God.

This old gentleman had seen many be persecuted and put to death for their faith, and he had resolved to be faithful unto death. He remembered the words of Christ: "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved" (Matt. 10:22). Perhaps he also remembered hearing James declare: "We count them happy which endure" (James 5:11). During his many years as a disciple he had endured chastisement for his sins even from his Lord. But this had only made him to be in subjection to the Father of spirits and to be made

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DISCIPLE

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a partaker of His holiness (Heb. 12:5-13). Mnason knew only hypocrites fail to endure the tears, turmoils, trials, and tribulations of the Christian life (1 John 2:19).

This dear old disciple had made all his days as one. His love, his hopes, his treasures, his aims, and his joys, had all centered on Christ. He lived to abide in Christ and, in the main, throughout his life he had been in fellowship with Christ. No doubt Mnason had learned much more about Christ as the years had passed. Surely he had grown much in the grace and knowledge of Christ his Lord. He had not grown away from Jesus; he had grown up in Him. This old disciple had not left behind his first convictions of the Savior. Through much experience he had verified his faith and deepened and perfected his convictions of things. His faith had grown and brightened because his was the path of the just (Prov. 4:18). Health is gone and time is crumbling away, yet he holds firmly to the Lord he loved and served all his days.

What a lesson to all of us this old disciple is! Whether you be near the starting point, or near the finish line of your Christian course, don't cast away your confidence. The Book of Hebrews often stresses the need of endurance in the Christian life. **"Cast not away therefore your confidence, which hath great recompense of reward"** (Heb. 10:35). **"But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end"** (Heb. 3:6). **"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end"** (Heb. 3:14). **"And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end"** (Heb. 6:11). Like Mnason, let us **"continue in the faith grounded and settled, and be not moved away from the hope of the gospel"** (Col. 1:23). The example of Mnason exhorts us all that with purpose of heart we should cleave unto the Lord.

HE HAD LEARNED TO SHOW HOSPITALITY

This old disciple received Paul and his companions into his home in Jerusalem. Without a doubt, he heard of the trouble that Paul was likely to come into, which might endanger his own life and household. Nevertheless, he welcomes these missionaries into his home, regardless of the consequence. Here was not only a man **"given to hospitality"** (Rom. 12:13), but also a man who would endanger his own life in order to show kindness to God's ministers. He gladly received the missionary team that he might be a fellow-helper of the truth they taught. Perhaps he remembered the words of his Lord: **"He that receiveth a prophet in the name of a prophet shall receive a**

prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward" (Matt. 10:41).

Here was a man who felt it was an honor to be able to have missionaries to visit in his home. He was not mad because they dropped by to see him. He was not silently praying that they might depart at a very early date to go to some other place. The rite of hospitality was shown in a distinguished manner by this old disciple to God's men. The example of this old brother should cause us to be **"given to hospitality"** (1 Tim. 3:2) and to **"use hospitality one to another without grudging."**

HE WAS NOT A NEW LIGHTER

This man had continued in the faith of Christ. No false teacher had been able to lead him astray; his faith had not been shipwrecked by some new theory. While he had obtained much more light on old truths as the years went by, he was no new lighter. No one had deceived him and caused him to embrace another gospel. He was not tossed to and fro of every wind of doctrine. There were many false apostles in the land in his day, but none of them had moved him one inch from the truth as it is in Christ Jesus. In his latter days he had not succumbed to any new-fangled ways. He was acquainted with the old paths and was too old to change; yea, he had no desire to change.

This wishy-washy generation could learn a great lesson here! It is the characteristic of this age that both pastor and people seem to be going after some new doctrine. Our generation is disposed to rend apart what ought never to be separated. There is little faithfulness to the truth. Anything goes if money can be had by believing it and if it makes it possible to get large numbers into the church. God help us! The man who welcomes new light holds to no settled truths and has no root of conviction. He is like a leaf in the wind, a lost traveler without a roadmap, a ship without a rudder. May the Lord give us some old men who have not forsaken the old paths and the good old way. May He raise up some young men who will live to be old men and who will hold a firm grip on the old truths!

I have been in the ministry for twenty-nine years. At the beginning of my ministry I believed in sovereign grace. As the years have passed, my knowledge has increased in this area a hundredfold, and I trust it shall increase more. But my studies have never made me an Arminian! All of my ministerial life I have believed in the local church to the exclusion of the universal, invisible church. Having heard and read much to the contrary in twenty-nine years, having seen many desert this worthy fortress, I still believe in church truth. I still don't believe in the spooky church. I believe in a local body of baptized believers! In-

stead of obtaining new light on the subject I have become more and more convinced of a Baptist bride. Throughout my ministry I have believed in the pretrib, premillennial coming of Christ. Having heard much to the contrary, seeing many go from premillennialism to amillennialism, I still remain pre all the way. I started out over twenty-nine years ago a Missionary Baptist Preacher, and I am still one.

On the doctrine of sovereign grace, on church truths, on premillennialism, and the need of missions, I have learned many things over the years. I have obtained much more light than I originally had at the beginning of my ministry, but I have obtained no **"new light"** in the sense that I have repudiated my former positions. I am not now an Arminian. I am no universal, invisible church man. I am no amillennialist. I am no Hardshell Baptist. I can not speak for others. I know not what course of action they may choose to take. But I can speak for myself. I have no desire to be a new lighter! I seek only to live and die **"an old disciple,"** a Sovereign Grace, Landmark, Premillennial, Missionary Baptist!

I will gladly give up error for truth, if one can demonstrate to me that what I hold is error. But no new book or silver-tongued preacher will move me from the truth as it is in Christ. To give up the old paths of Divine truth for the new paths of error is no spiritual growth; it is to become a heretic and a traitor to the truth. Please spare me the new light teaching. I care not for it. I prefer the good old way. I prefer to be a defender of the faith, not a denier of it.

NOTHING BUT A DISCIPLE

As I look at the obscure life of Mnason, I see another precious truth. The stress in my text is not so much on his being an old man as it is upon his being an old disciple. We are not told of the great things that he did, if there were any more than what is in my text. He may not have been a teacher or a preacher. He had no eloquence or genius. He had performed no heroic deed. No saintly thing is recorded of him in the Bible. We know only that he loved and followed Christ. Is that not all we need recorded? Is it not enough to know that he served the Lord in holiness and righteousness all the days of his life? The world will forever remember him with one word attached to his name—a disciple.

This old world will in general remember very little of us when we are gone. The histories of men may not even mention our names. The world of tomorrow may never know that we existed. We may only for a time be remembered in some narrow circle of loving friends and family. But what difference does it make? If our names are in the Lamb's book of life, that is all that is important. If we are owned by Christ before the Father in Heaven, that is all that

really counts. Let our epitaph read merely that we were **"an old disciple."** A hero? a millionaire? a great man? No! **"An old disciple."** That says all that needs to be said. May it be your epitaph and mine!

WHAT A BLESSING!

How blessed was this old disciple! Like Caleb, he had fully followed the Lord. He had not disgraced his profession of faith by drunkenness like Noah. He had not ruined his testimony by disobedience like Moses. He had not shamed his Lord by the sin of adultery like David. He had not dishonored his God by cursing like Simon Peter. Few men end their life in this wonderful fashion. Mnason is the exception, not the general rule. But by God's grace we all could be like Him! We don't have to be backsliders!

How tragic to see so many young people today ruin their testimony for Christ so early in life. Fornication, shot-gun weddings, and divorce are doing it. Drunkenness and drugs are doing it. How sad to see a blot on the character of some who are just beginning in the Christian life, a blot that will follow them throughout their journey in this world to their grave and to the Judgment Seat of Christ. A bad start generally means a bad ending. Oh, be sure to remember your Creator in your youth. Give Him the best years of your life.

Youths are not the only ones who disgrace their profession. It also happens to people in the middle years of life. How often after many years of a happy married life divorce comes to hurt the testimony for Christ of married Christians. The husband and wife get so involved in making ends meet that they turn their backs on the Bible, on prayer, on the church, and the cause of Christ in general. The desire for worldly things causes them to rob God of His tithes and offerings. They waver in their profession; they fall in the day of adversity because their strength is small. Failure in the middle of the race also means a bad finish.

But the greatest horror of all is to see **"an old disciple"** disgrace his testimony in his latter years. How often I have seen some bravely fight the good fight of faith for many years, then drop their shield, and be pierced with one of the fiery darts of Satan. How tragic to see an old soldier finally defeated, a mighty man now become weak, a brave man now given to cowardliness! How it hurts the cause of Christ! How it discourages the young and those in middle life to see one forsake the faith of his youth in his latter years. Be strong in the Lord for the race is not finished, dear old disciple! **"The hoary head is a crown of glory, if it be found in the way of righteousness"** (Prov. 16:31).

LODGE WITH AN OLD DISCIPLE

What an encouragement Mnason must have been to Paul and his companions! How privileged they were to be in the presence of a tried and

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The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Why does God bless the efforts of non-Baptists? Why are people saved under their preaching? Why do we sing their hymns in our churches? Are not the Baptist churches the true witnesses of Jesus Christ? ---Ohio



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I will begin by answering your last question first. Indeed, true New Testament Baptist Churches are the true witnesses of Jesus Christ. It was to this kind of church that Jesus gave the commission to evangelize, baptize, and teach all things commanded. This is the only kind of churches which have Heaven's authority to carry out the commission, and all others run without being sent. Yet it seems evident that God does bless the efforts of non-Baptists, even to the saving of souls under their preaching.

Why does God bless and save through the ministry of non-Baptists? I do not know that I can fully answer this, but maybe I can give one or two reasons. It seems to me this question is dealt with in the following Scripture: "And John answered him and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us" (Luke 9:49-50).

God has promised to bless and honor His Word when it is preached. He has said that His Word is like the rain which comes down to water the earth and give seed to the sower, "it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:10-11). God blesses His Word for His own name's sake, not for the sake of those who preach it. Hence when non-Baptists preach God's Word, He blesses the Word because it is His Word. We learn from the Scriptures that God can bless His message even when it comes from the mouth of a donkey (Num. 22:29-31), hence what would keep Him from blessing His Word when proclaimed by a saved person who is not a Baptist?

God blesses the efforts of non-Baptists and uses the message preached by them to bring about the salvation of sinners because the gospel is the gospel regardless of who preaches it. For this reason Paul rejoiced that Christ was preached even though it was done by some "of envy and strife" for the purpose of

adding to Paul's afflictions. "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1:15-18). Again I would emphasize that the gospel of Christ is the gospel regardless of who preaches it. It does not suddenly become the gospel when placed in the hands of Baptists. The truth that is preached by non-Baptists is as much the truth as when that same truth is preached by Baptists, and it is His gospel and His truth which God blesses.

Why do we sing their hymns? I would answer this question with a question. Would *Amazing Grace*, written by John Newton, a minister of the Church of England, be any more Scriptural if written by a Baptist? We should sing songs for the same reason we preach—to proclaim truth. Hence, if a song written by a non-Baptist, such as John Newton or Augustus Toplady, declares truth unmixed with error, why not sing it in Baptist churches? After all, truth is from God not from men. So wherever we find truth, unmixed with error, in songs written by saved people who were not Baptists, be assured that such truth came from God, hence we may freely sing it.

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The first question in the series would indicate the questioner believes God does bless some work of some non-Baptists. The writer agrees with this premise. This is not to say that God blesses all religious efforts of all non-Baptists. I must conclude that God blesses all work He sovereignly chooses to bless whether Baptist or non-Baptist. The Baptist name does not always assure a blessing from God. Neither does a non-Baptist name assure a failure to be blessed of God.

I personally believe that faithful, sound Baptist churches today are true witnesses of Jesus Christ. To be "doers of the work," they must be "doers of the Word." Such will be blessed of God either openly or secretly or maybe both ways. See James 1:22,25. God reveals a great ideal in Ephesians 3:21: "Unto Him be glory in the church by Christ

Jesus throughout all ages, world without end."

God does not always depend upon perfect ideals to bless man and get glory to himself. But glory promised in the church does not absolutely prohibit God from attaining glory beyond His churches.

Does not God have the sovereign right to reach beyond His commissioned churches and glorify Himself in any way He desires? Will He not bless the work of unfallen angels who are not members of the Lord's Churches? Are there no saved people outside sound Baptist Churches? Will God not bless His saints outside a Baptist Church? If one is saved, he is already blessed to a great degree before he becomes a church member. He does not have to be maturely blessed to be some blessed.

God gets glory out of His creation and all creation is not in a church. Who would deny that God got glory in His work with Pharaoh? See Romans 9:17. Yet Pharaoh was not a church member nor even an Israelite.

God sets forth himself as an ideal for man to follow in holiness. Yet man falls miserably short in attaining practical holiness in this life. Paul had not attained this in his earthly pilgrimage, but he followed after. God blessed Paul this side of idealism.

An ideal place to serve God and receive the blessing of God for such service would be, I think, a sound Baptist church if such can be found. God gets glory through such.

But let us not attempt to restrict God's glory shining beyond the churches.

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"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

God the Father chose an elect people in Christ Jesus before the foundation of the world (Eph. 1:4). The surety of their redemption and all the blessings of grace are in Him. He came in the fulness of time to die for the sins of His people. It pleased Him to provide redemption through

His blood. By His grace He provide all blessings for the elect. The elect included the Old Testament saint and the New Testament saints, every person from the Garden of Eden to the eternal ages. He predestinated them unto the adoption of children by Jesus Christ. For a reason known only to Himself He selected some from among His elect people to place them in His church. They become a privileged group according to good pleasure and grace. All saints should rejoice because it pleased God to work all things after the counsel of His own will. We have New Testament example of a person rejoicing. John the Baptist said "He that hath the bride is the bridegroom: but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29).

It is hard for New Testament Baptists to acknowledge that the Lord blesses the saved that are not members of a New Testament Baptist Church. It must be fully understood that I am a saved Baptist and a member of a sound New Testament Baptist church. The kind that Jesus began during His personal ministry. And I will do everything within my power by the grace of God, to persuade every saved person to become a member of the same kind. But it pleases the Lord to add certain ones to His churches as it pleases Him so that there will be no schism in the body. He fitly frames and tempers the body together. Not every saved person will become a member of one of the Lord's churches. They will never know the blessing of being a member of the Lord's body which is the pillar and ground of the truth. It would be naive of us to say that God does not have certain blessings for the saved that are not Baptists.

We can have a limited amount of fellowship with any person that has been saved by the grace of God. We cannot have any part or fellowship with the man-made institutions of this world, such as Catholicism and Protestant. We must not be guilty of committing spiritual fornication. No one is ever saved among these false groups by their system of doctrine. The only reason for any of God's blessings such as salvation and the gift to write scriptural songs is grace.

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Knowing that God is not answerable to me, I would not presume to say why He blesses the efforts of non-Baptists. Baptists believe that God has many people who are not

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Forum

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Baptists, and that He uses all His people in the way that is pleasing to Him. We must remember that God is sovereign in all He does and He has not left it up to us to say what is right or even to question His determination in any matter.

To say that God does not save any under the preaching of non-Baptists would, in my thinking, be placing a limit upon Him. There is no doubt that God has saved, and continues to save, many of His people under their preaching. I have heard numerous testimonies from sovereign grace people as to their being saved under the preaching of non-Baptists or under the ministry of Arminian Baptists. We can thank God that He has led them to truth and into a true New Testament Baptist Church, but it is not for me to attempt to stand in the face of His sovereignty and ask, "Why?"

There have been some good hymns written by non-Baptists, and I would hope that we would not let precaution cause us to believe that every hymn we use must have been written by a Baptist. Some hymns written by non-Baptists are true to Scripture, while there are words in some which must be deleted and changed if we remain with the truth. This can be said of some Baptist hymn writers also.

I am firm in my conviction that New Testament Baptist churches are the true witnesses of Christ. But I would hope that this conviction would never lead me to believe in "church salvation" or that God would or could be limited to His true witnesses. I believe with all my heart that Christ established His church during His personal ministry, and that this church taught the same truth that sound Baptist churches are teaching today and that "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21). But may He deliver me from this idea that everyone from Adam on down who have been saved was a Baptist or that everyone that God has used had to be a Baptist. Why, God even uses unregenerate people when it pleases Him to bring about what He has purposed to do.

Many things performed by our sovereign Lord remains a mystery to me in my imperfect condition, yet I believe that He was absolutely right in all he did and in all He continues to do. One of my great expectations of eternity future is that God may be pleased to answer some of these "Whys."

Let us remember that any truth which non-Baptists hold was revealed by the Lord, and that whatever truth they hold today has been preached by the Lord's true churches.

JIMMIE B. DAVIS

The Berea Baptist Banner Forum

Submit questions on any Bible topic

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Name a few reasons for breaking fellowship with sister churches. ---Tennessee



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"To the law and the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

One of the great principles, the denial of which would be a course for breaking fellowship, is the plenary, verbal inspiration and infallibility of the Bible. One who denies or rejects this truth undermines and seeks to destroy the very foundation of the Christian faith. We should have no fellowship either with individuals or with a church which does not contend for this great foundational truth.

Again, when a church ceases to preach and teach salvation by grace through faith alone, there is cause to break fellowship. Paul taught the Ephesians that salvation is wholly of grace. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). To the Romans, he says: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works: otherwise grace is no more grace" (Romans 11:5-6). To the Galatians Paul writes: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). We can have no fellowship with any church which adds anything--baptism, good works, church membership, etc.--to grace for salvation.

If a church ceases to believe and teach either the real deity or humanity of Christ, we should break fellowship with them. "He is anti-christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (1 John 2:22-23). "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:3).

We have good reason to break fellowship with a church if it begins to corrupt the ordinances of baptism and the Lord's Supper. Baptism is corrupted when a church receives sprinkling or alien baptism, i.e. immersion by an unscriptural or unauthorized religious group. The Lord's Supper is corrupted when a

church begins to practice open communion, and permit unbaptized persons to partake thereof.

We have good reason to break fellowship with a church which begins to proclaim and practice the doctrine and principles of the universal invisible church. This view is totally contrary to the teachings of the New Testament.

Finally, we should seriously consider breaking fellowship with a church which does nothing to correct immorality within its membership. Many churches today never practice any sort of church discipline to correct or discourage immorality in the lives of her members, and hence have become filled with the corruptions of immorality. How can we fellowship with sister churches which permit and endorse the moral corruption for which we discipline our own members?

There are other areas which we could mention, but for lack of space, however, these are some of the more vital ones that come to mind.

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Broken fellowship is most often manifested or made known when one church will not grant letters of transfer to another church. Broken fellowship becomes apparent when churches do not receive members from or grant letters to other churches.

The Lord's Churches usually have lasting fellowship with other churches of like faith and order.

Surely one of the Lord's Churches has a right to withdraw fellowship from a sister church who has departed from the faith. For example, a Sovereign Grace Baptist Church would withdraw fellowship from a church who teaches Arminianism, though it may previously have preached sovereign grace.

I knew of one church who would not grant letters of transfer of some of its members. The pastor would not give a legitimate reason for its refusal. The church asking for letters of transfer withdrew fellowship from the said church in refusal.

I can think of at least three reasons for breaking church fellowship with sister churches.

There can be no fellowship when a church goes astray on the way of

salvation.

The same would hold true if a church begins to practice alien baptism.

Some churches would withdraw fellowship from a sister church who begins practicing open communion.

There are cases when churches sever fellowship from other churches who have received members who were under discipline.

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First, of all, I would say that this is not a matter to be taken lightly. I have seen churches who would break fellowship over trivial and very insignificant things. Sometimes the breaking of fellowship stems from some minor point of difference in the theology of pastors. Some preachers are very sensitive about any little difference in the way they see things and are insensitive to the views of others. Therefore, the breaking of fellowship can be the result of some minor point of view between preachers. Or it could result from personality conflicts among members of sister churches.

There are some real and definite reasons for breaking fellowship with other churches and a church should not hesitate to do so when these matters are involved.

If a sister church has become so lax in the moral standards of its members until almost any thing or any sin is overlooked and condoned. If the church puts forth no effort to practice discipline in such matters, I feel that a sister church would be correct in breaking fellowship until corrective action has been taken by the church which permits immoral acts among its members.

The practice of alien immersion (a church taking people into its membership with unauthorized immersion--baptism administered without authority) would very definitely be cause for the breaking of fellowship.

The practice of open communion would also be grounds for breaking fellowship. I believe the Scriptures are clear in teaching that the Lord's Supper is restricted to the members of a local church, and I could not fellowship a church which opens this great ordinance to other Baptists, or as some, even to Pedobaptists.

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MATTHEW 24

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also be imperiled if the rains of winter fill the streams with water. It will especially be embarrassing to Jews who believe in strict observance of the sabbath day, seeing their law prohibited a journey which exceeded a mile.

THE GREAT TRIBULATION

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (v. 21).

This Great Tribulation terminates with Christ's return to earth to reign (vv. 27-31). This did not happen in A. D. 70 when the Roman army came. It is not the siege of Jerusalem that is under consideration here, although that was an awful time (See *Wars Of The Jews*, pref., Sec. 4 and *Newton On The Prophecies*, p. 365). This Great Tribulation is not a new doctrine here introduced by Christ. Rather it is something often mentioned in the prophets. It is first referred to in Deuteronomy 4:30-31: "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."

Jeremiah wrote extensively of this time: "For, lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the LORD spake concerning Israel and concerning Judah. For thus saith the LORD: we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:3-7).

The Prophet Daniel mentioned this Great Tribulation: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

The Apostle John, writing after the fall of Jerusalem, deals with this topic: "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:14). Justin Smith (not a premillennialist) says: "Out of the great tribulation"

... we should read, rendering the article of the Greek" (*An American Commentary On The New Testament*, Vol. VII, p. 111).

In Revelation 12 John tells us that the Sun-Clothed Woman will flee from the Devil. This woman represents the nation of Israel (Gen. 37:9) who gave birth to Christ (Rev. 12:1-5; Rom. 9:5). In verse 6 she is seen in flight: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." Still again: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent" (Rev. 12:13-14). This is the same flight that Jesus spoke of concerning those in Judea in the Great Tribulation. The woman flees for 1260 days (Rev. 12:6, 14), the length of time of Daniel's abomination of desolation (Dan. 7:25; 9:24-27; 12:11) and of John's treading down of the holy city (Rev. 11:2).

Please compare the passages I have called attention to with Matthew 24:21. Moses spoke of "tribulation" (Deut. 4:30). Jeremiah wrote: "Alas! for that day is great, so that none is like it: it is the time of Jacob's trouble; but he shall be saved out of it" (Jer. 30:7). Daniel said: "... there shall be a time of trouble, such as never was since there was a nation even to this same time: and at that time thy people shall be delivered ..." (Dan. 12:1). Jesus said: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21). John wrote of "the great tribulation" (Rev. 7:14). Most of these passages, or their context, speak of Israel's deliverance at the end of these events.

NO FLESH SAVED

"And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened" (v. 22). Mark gives it this way: "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days" (Mark 13:20).

This is a time of unparalleled suffering, a time if permitted to continue without divine intervention which would exterminate all life from off this planet. It does not say "human flesh" or "Jewish flesh," but "no flesh," meaning no flesh of any kind. In the Book of Revelation John tells us that over half of the population of the earth shall perish before the middle of the seven-year tribulation period (Rev. 6:8; 9:15). The second coming of Christ is necessary to prevent man from destroying all flesh from off the earth!

The saving in this verse is of natural life. The elect are the Jewish remnant so often mentioned in the Old Testament. "Thus saith the LORD, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there" (Isa. 65:8-9; cf. Jer. 30:11; Amos 9:8; Rom. 11:5,7).

I do not believe that the words of Matthew 24:22 would fit well with the destruction of Jerusalem in A. D. 70. As I have already pointed out, the Christians fled the city before the siege and dwelt in a city of Perea named Pella. The elect in Matthew 24:22 are in the siege. Hence this cannot be the siege of A. D. 70, nor can it be demonstrated that those Jews who perished in the siege were elected by God to eternal salvation. In truth, those who perished in the siege were Christ-rejectors who had killed the Prince of life and said that His blood be on them. The siege in Matthew 24 is the same siege in Zechariah 14 which also results in the coming of Christ to earth to be king.

FALSE CHRISTS AND FALSE PROPHETS

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not" (Matt. 24:23-26; cf. Mark 13:21-23). Christ had already mentioned these earlier in the discourse (vv. 5,11). As I have already shown, there have been many of these across the centuries. Many more are to come.

In the time of the Great Tribulation there will arise the final Antichrist: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was with you, I told you these things? ... And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (II Thess. 2:3-5,8). His associate, the False Prophet, will also come on the scene: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the

first beast, whose deadly wound was healed" (Rev. 13:11-12).

The Antichrist and the False Prophet have power to work miracles from Satan. Paul said of the Antichrist: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders" (II Thess. 2:9). John tells us of Antichrist: "... the dragon gave him his power. ..." (Rev. 13:2). Of the False Prophet John relates: "And he exerciseth all the power of the first beast before him. ... And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live" (Rev. 13:12-14). These verses make it plain that miracles are not sufficient of themselves to prove a doctrine.

I believe that the words in verse 24 "insomuch that, if it were possible, they shall deceive the very elect" need special consideration. Arminians tell us this does not denote an absolute impossibility, but only a great difficulty in the performance of an act possible. They ignore the truth of the language of Christ, for it implies that it is not possible to deceive the elect. One of God's elect cannot be finally and totally deceived, although they can be deceived before conversion (Tit. 3:3) and, in some cases, even after conversion. The influence of saving grace and of firm perseverance to the end of life is sure and certain, notwithstanding signs and lying wonders of the Devil. Verily if the Antichrist

(Continued on page thirteen)

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MATTHEW 24

(Continued from page twelve)

and the False Prophet, with all the power of the Devil, cannot deceive one of God's elect, truly it is impossible that they ever could be finally and totally deceived!

THE SECOND COMING OF CHRIST

"For as the lightning cometh out of the east, shineth even unto the west; so shall also the coming of the Son of man be" (v. 27). This verse is probably as plain a reference to the second coming of Christ as any one in the whole Bible. The coming of the false christs and false prophets in verse 26 would be a real and actual coming. Likewise, the Messiah's second coming would be visible to all (Rev. 1:7), like a flash of lightning, and so there would be no occasion for some to tell others where He could be seen.

Numerous writers and commentators hold that Matthew 24 describes the siege of Jerusalem in A. D. 70 tend to cease their exposition at verse 26 as it is very difficult to reconcile with verse 27 which follows. Those who attempt to give an exposition deny this is a literal coming of Christ. They say this verse refers to the Roman army who entered Judea on the east and carried their conquests westward (See Newton, Coke, Clarke, Scott, Watson, Whitby, Barnes, and others for proof). This idea originated with Bishop Pearce and was picked up by Bishop Newton and others. Now it is the popular theory of the day.

The disciples had not asked when the Roman army would come. They had asked what would be the sign of Christ's second coming (v. 3)! Jesus did not say in verse 27: "For as the lightning cometh out of the east, shineth even unto the west; so shall also the coming of the Roman army be!" There is a vast difference between Jesus Christ and the bloodthirsty Roman army! Jesus did not say in verse 27: "You are mistaken in your impressions that I am to come personally. It is to be only a figurative or judicial coming, I mean simply that I am to come in judgment by means of the Roman army." No! No! He never said such a thing. Those who accuse Him of such should also spiritualize away all the other passages about His second coming, thus destroying this doctrine, if they were consistent with their views of Matthew 24:27.

Furthermore, there is no semblance of truth so far as the conquest of the Roman army in A. D. 70 from the east and marching westward. In fact this idea is diametrically opposite to the truth in every important particular as can be seen from reading *Josephus' History Of The Jewish Wars*. The whole idea is a mere fiction without sufficiency of foundation truth to be called a romance. What ever good may be said for the view in question is far surpassed by the bad about it. The

view which makes verse 27 the coming of the Roman army is an open and flagrant denial of the plain words of Christ Himself concerning His second coming.

Thank God that Jesus Christ is going to come and end the tribulation of those days. Thank God that human life and animal life will not be destroyed from this earth. Thank God that our Lord is coming back to earth to rule and reign in righteousness. All the doubts and theological misrepresentations of men cannot hinder this glorious event. Are you ready for the kingdom of God? Have you been born again?

Forum

(Continued from page eleven)

The departure of a church from the teaching that salvation is wholly of grace into rank Arminianism would certainly, in my judgment, be cause for breaking fellowship.

If a sister church decided to line up with the Charismatic Movement, or the Feminist Movement, or any other movement or cult which teaches contrary to the Word of God it would constitute grounds for the breaking of fellowship.

Should a sister church begin to teach that Christ will not return to the earth as He has promised we would be driven to break fellowship. There might be some differences on the subject of the Second Coming of Christ, but an outright denial of the fulfilling of His promise would be a damnable heresy.

Should a sister church begin to teach that one church is as good as another or that a church started by some man is as good as the one established by Christ during His personal ministry this would be a serious departure from the Scriptures on the matter of ecclesiology which would necessitate the breaking of fellowship by the Lord's true churches.

JIMMIE B. DAVIS



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Pastor
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"Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps. 133:1).

It is very important that we have fellowship among the true churches of the Lord Jesus Christ. There are many churches of like faith and order, but the number is less today than ten years ago. It is possible that the number will continue to dwindle as some become liberal and teach others their liberal theology.

True churches of the Lord Jesus Christ have only one standard for fellowship, the Word of God. We

should do our best to maintain fellowship with sister churches. There are several reasons for breaking fellowship with sister churches: we sometimes are prone to minimize certain truths. One is the doctrines of grace. Some pastors and churches have traded grace for gimmicks. They don't have to hire Ronald McDonald for they have a clown in in the pulpit. He leads the church into various humanistic practices and the whole thing becomes an abomination to God and His grace. This truth is as important as any other truth that we believe as New Testament churches.

Another is the truth of the Lord's church. It is popular today for some churches to have a well-known pastor and evangelist regardless what they believe about the church. Sometimes the main speakers at church schools and Bible conferences are dual in their belief of ecclesiology. Why do men that claim to be sound in church truth continue to attack this doctrine? They promote and knowingly have these men preach in their pulpits and then preach and write articles about the local church. Isn't this absurd?

Another truth that is being swept under the carpet by some Baptists is the church ordinances. The accepting of alien immersion is rampant by some churches. The practice of open communion is also flourishing among some Baptists. The mainspring for these unscriptural practices is the denial of church truth. Some Baptists by name only have infiltrated our churches. The results are evident.

Another truth that is minimized is church discipline. One Baptist church should honor the discipline

of another church. We would not be plagued with the many trouble makers in Baptist churches if our churches would honor the discipline of one another.

These are a few reasons for breaking fellowship with sister churches, the doctrines of grace, church truth and ordinances, and not honoring church discipline. When a pastor and church take a strong biblical stand for these truths, they will be accused of being bigots, narrow and hyper-something. It is a blessing to go to Bible conferences and hear speakers that believe the truth about grace and the Lord's church and ordinances and the second coming. These are the churches that we should fellowship with in the truth. Our church is privileged to have several sound churches within a hundred mile radius that we can and do fellowship with. If we have broken fellowship with a sister church because of one of these reasons, and they have repented of the error, then we should renew our fellowship.

HAROLD J. HARVEY

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THE BIBLE AND THE TV GUIDE

Author Unknown

On the table side by side
The Holy Bible and the TV Guide.
One is well worn but cherished with pride,
(Not the Bible, but the TV Guide)
One is used daily to help folk decide,
No! it isn't the Bible; it's the TV Guide.

As pages are turned, what shall they see?
Oh, what does it matter, turn on the TV.
The confusion reigns; they can't all agree
On Oh what they shall watch on the old TV.
So they open the book in which they confide
(No, not the Bible; it's the TV Guide).

The Word of God is seldom read,
Maybe a verse before they go to bed
Exhausted and sleepy and tired as can be,
Not from reading the Bible. . . from watching TV.
So, then back to the table, side by side,
Is the Holy Bible and the TV Guide.

No time for prayer, no time for the Word,
The plan of salvation is seldom heard.
Forgiveness of sin so full and free
Is found in the Bible, not on TV.

(Submitted by Mabel Grindstaff, Elizabethton, Tenn.)



Dear Sis. Pack

By Beverly Pack, Chesapeake, Ohio

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

QUESTION: I know that the Bible is the Christian's handbook. Would you give me, as a young Christian, some ideas for using it more effectively. Also, would you give some Scriptures that have been a special help to you in living the Christian life.

ANSWER: To continue our response to this question, let us begin with the third of seven Scripture portions (the first two having been touched upon in the May column) which the Lord has given for strength in some of my areas of weakness.

"Charity (love) seeketh not her own, nor is easily provoked. . ." (1 Cor. 13:5). The Amplified Bible refers to the charity spoken of in this chapter as God's love in us. Is God's love a selfish love? No, He so loved that He gave. Will His love in us, be selfish? Again, no. If we think primarily of ourselves and our own interests and comfort, God's love is not perfected in us (1 John 4:12). It is so easy to feel justified in selfishness in today's economy. Magazine articles, TV commercials, etc., are full of declarations concerning how much we deserve, when the truth is that we deserve nothing good (Luke 17:10; Isa. 1:5,6). Proverbs 30:15 says, "The horseleach hath two daughters, crying, Give, give. . ." What a strange statement! It was greatly clarified for me by one commentator who said that *self-love* is here represented, which, like the leach, is a sucking parasite; and her two daughters are self-pity and self-righteousness. In any way it can, often subtly, selfishness cries, "Give . . . give me pity. . . give me admiration." Conversely, God's love in us asks, "What can I give?"

Concerning the Lord's day in Isaiah 58:13, we are admonished to give. . . to willingly give the day to the Lord by using it in a special way for activities which will glorify Him. It belongs to Him and we are not to selfishly use it to "do our own ways." The following verse, Isaiah 58:14, contains a wonderful promise which we have no right to claim unless we are obedient to this. If our conversation, or even our thoughts, are dominated by the "I will" attitude, let us beware; we are imitating the enemy of our souls (Isa. 14:12-14).

Charity (God's love in us) is not easily provoked. Can it be said of you, "She carries her feelings around on her shoulder, just waiting for

someone to knock them off?" If you hope to be effective in the Lord's service, make it an aim of your life to be approachable. (See 1 Sam. 25:17b for the description of a man who was not. Read the entire chapter for an account of the problems he caused for everyone concerned, including himself.) Be sure folk can feel free to be honest with you and do not have to fear offending you (Psalms 119:165). You might like to jot this little verse of poetry down in the margin of your Bible. I did years ago and it has been a blessing many times.

I'll not easily offend
Nor be easily offended;
What's amiss I'll strive to mend
And endure what can't be mended.

Let us not be easily provoked to anger ('slow to wrath' - James 1:19) or, as Marabel Morgan puts it, quoting her husband in her book, *The Total Woman*, don't "come unglued" so easily.

The fourth and fifth verses on my list are found in the same chapter--Lamentations 3. For years I have loved the book of Lamentations. A little poetic book nestled between two of the major prophets, it breathes great depths of human emotion. One might easily mistake its passages for those from Job or the Psalms. Being a natural lover of music and poetry, my appreciation for it was increased when I learned that, in the original language, each of its five chapters is an acrostic. Did you ever notice that each chapter has twenty-two verses, except chapter three (which contains sixty-six verses)? There are twenty-two letters in the Hebrew alphabet. The first verse of each chapter begins with the Hebrew equivalent of our *a* and each verse thereafter begins with a successive letter, proceeding in order through the alphabet. The exception in chapter three is that there are three verses beginning with each letter. Isn't this a wonderful crutch in committing a chapter to memory? Little nuggets like this are beneficial in that they serve to increase our admiration for the Bible and its great Author.

Quoting, then, from Lamentations 3:22,23: "His compassions. . . are new every morning. . ." What hope and comfort has this thought afforded God's saints through the ages! Trials are no respecter of persons--or age. Young people have their share of difficulties and frustrations. My precious young reader, let me of-

fer here an exercise whereby you can stretch your spiritual muscles. It affords a very practical and effective use of the living Word of God. Try it the next time you experience an especially trying day. At the close of the day when you lie down upon your bed and before you close your eyes in sleep, meditate upon this verse. Your thoughts might run something like this: "Lord, you know this has been a rough day for me (and you might feel like telling Him all about it. He cares, you know --1 Pet. 5:7--and even though He already knows every detail, He loves to hear it from you--Prov. 15:8; Song of Solomon 2:14) but I know that when I awake in the morning, You will have a whole new 'set' of compassions waiting for me." And when the morning dawns, our waking thought may justly be, "With this new day You have given, I know You are also giving Your tender compassions, sufficient for anything I will be called upon to face today."

Our earthly friends may have compassion on us today, but tomorrow they may be preoccupied with their own affairs and hardly know we exist. Not so with our precious Lord. "Every morning" here, in the original language means, "every morning." You can count on it. God cannot lie (Titus 1:2).

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THE BIBLE NEWSPAPER

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

ISRAEL AGAINST THE BAPTISTS

Israel's highest court has asked a Baptist church to leave a heavily Jewish area of Jerusalem before it replaces its building, which was destroyed by arson over three years ago. The Narkis Street Baptist Church, a Southern Baptist Church, has been denied a building permit. The church has appealed to seek a reversal of that decision. The three-member court suggested that the congregation move to another part of the city.

The English-language congregation of 350 now meets under a temporary structure of roofing and a tarpaulin beside the chapel ruins in western Jerusalem. Even lawyers for the church are now urging them to move. The church is opposed by ultra-Orthodox Jews.

Here is clear-cut proof that the Jewish religion in its present form is the bitter enemy of the Baptists. This is because the orthodox Jews reject the deity of Jesus Christ and His Messiahship.

The Editor has a copy of a book called *The Gospel according to the Jews Called Toldoth Jesu, The Generations of Jesus*. It was translated

from the Hebrew into English in 1823 in London, England. This book reveals what some Jews believe about Jesus Christ.

The aforementioned book sets forth the ignominious ancestry of Jesus Christ in chapter 1. Other chapters make Jesus a bastard, an imposter and a magician. They say that He was crucified on a cabbage stalk, that Judas used His body for irrigation, and that He was dragged by His hair from the tail of a horse. It is not difficult to see that those who have such opinions of Jesus Christ do not want His church in their city.

God will surely deal with Israel in the future, but let us always remember that Israel will receive their Messiah before the personal reign of Christ on earth. Israel in the millennium is a converted people.

"Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5:18).

(Continued on page fifteen)



THE BIBLE AND THE NEWSPAPER

(Continued from page fourteen)

U. S. DIVORCE RATE UP, MARRIAGE RATE DOWN

WASHINGTON, D. C. (EP)—New statistics compiled by the U. S. government show that the divorce rate is rising, and marriage is declining.

In 1985 there were 10.2 marriages per 1,000 people, down three percent from the previous year, and the lowest rate since 1977. The divorce rate climbed two percent last year, to five divorces per 1,000 people.

Also, the Census Bureau reports that the number of American households is up, but the size of the average household is down. Since 1980 the number of American households has climbed 8.8 percent. During the same time period the average household size dropped from 2.76 people to 2.69 people.

Analysts attribute the change in household size to postponed marriage and childbearing by baby-boomers, and to increased divorce.

"This know also, that in the last days perilous times shall come. . . Without natural affection. . ." (II Tim. 3:1,3).

EMPHASIS ON HELL DECLINING, NOTES CHURCH HISTORIAN

CHICAGO, Ill. (EP)—Contemporary Christians place less emphasis on Hell than Christians in past generations, according to Church historian Martin Marty.

"I have no doubt that the passing of hell from modern consciousness—compare the art of the Christian past with piety today—is one of the major if still largely undocumented modern trends," Marty notes in an article for the *Lutheran*, a publication of the Lutheran Church of America.

Marty says that while neither Catholics nor Protestants have totally discounted doctrines of Hell, both are "ceasing to make much of them."

The exceptions, he notes, are some fundamentalists, such as television preacher Jimmy Swaggert. Marty notes, however, that Swaggert's hell-fire and brimstone is reserved for "secular humanists and Soviet communists, not for the nice people in the congregation or on the other side of the tube."

A 1983 poll of U. S. Catholic readers showed that only one percent pictured Hell as a possibility for them, and only 22 percent believed Hitler would spend eternity in Hell. "If not he, who?" asks Marty.

Marty says the decline in emphasis on Hell may be a good thing for the church. "If faith has survived the decline in hell, then, it may be the result of an accent on the love of God for God's own sake," rather

than a "fire-escape" religion motivated by a fear of Hell. "If so," he concludes, "the new situation is an asset."

Editor's comments: The denial of Hell is one of the most attractive forms of infidelity. Doubters of Hell don't have long to doubt. Those who do not believe in Hell will when they wake up in that awful place.

Jesus Christ was a Hell-fire preacher. In Matthew 5:22 He warned men of the "danger of hell fire."

PORNOGRAPHY LINKED TO VIOLENCE ASSERTS ATTORNEY GENERAL PANEL

WASHINGTON, D. C. (EP)—Most pornography sold in the United States is potentially harmful and can lead to violence, according to a report by a Justice Department commission on pornography. The Attorney General's Commission on Pornography released a 211-page report urging action against the pornography industry, including stricter penalties for violations of obscenity laws.

The report, scheduled to be made public in July, says that exposure to most pornography "bears some causal relationship to the level of sexual violence, sexual coercion or unwanted sexual aggression."

The commission's report conflicts with the findings of a 1970 presidential commission on pornography which found no link between pornography and violence. Critics of the new report say it is not based on firm scientific evidence.

The commission acknowledges that its conclusions are based on "tentative" scientific evidence, but says that "substantial exposure to such material is likely to increase the extent to which those exposed will view rape or other forms of sexual violence as less serious than they otherwise would have."

The commission cautioned, that the danger of violent pornography "does not mean that we have concluded that the evidence is sufficient to justify government prohibition of materials that both meet that description and are not legally obscene."

Recommendations by the commission include: mandatory prison terms for anyone convicted a second time on federal obscenity charges; legislation to permit prosecutors to seize money and other assets gained through violation of obscenity laws; use of laws against pandering to prosecute distributors of obscene material; use of Federal Communications Commission powers against "dial-a-pron" services; rewriting labor law to make it an unfair business practice to hire people for

commercial sexual performances; creation of a Justice Department Obscenity Task Force to focus on prosecution; adoption of a federal law prohibiting the use of performers under age 21 in "certain sexually explicit visual depictions; and lifetime probation for convicted child pornographers.

The commission also found ties between pornography and organized crime. "There seems strong evidence that significant portions of the pornography magazine industry, the peep-show industry and the pornographic film industry are either directly operated or closely controlled by La Cosa Nostra members or very close associates," says the new report.

The commission's report relies on a year-long investigation of the pornography industry.

"I made a covenant with mine eyes: why then should I think upon a maid?" (Job 31:1).

DIG SHOWS HEROD LIKED ITALIAN WINE

HAIFA, Israel (EP)—The "wine list" of King Herod, nearly 2,000 centuries old, has been made public for the first time. Herod's stores of wine, found near two palaces in Masada, contain imported Italian wine, and shed light on Rome's trade with its provinces and the lifestyle of the aristocracy.

The find was made in the course of the late Yigael Yadin's excavation of Masada during 1963-65. Dr. Hannah Cotton and Prof. Joseph Geiger, of the Hebrew University's Faculty of Humanities, studied the wine stores and presented their findings at a recent conference on "The House of Herod," presented at Haifa University.

They said the dig had yielded several fragments of amphorae—Roman bottles—with nearly identical ink inscriptions in Latin. But unlike the thousands of bottles found throughout the ancient Roman empire, the amphorae from Masada contain a reference to the recipient: "To Herod the Jewish King."

The markings show the wine was made in Italy, and are the first evidence of wine being imported to Israel. The inscribed date corresponds to 19 B. C., but this may refer to either the vintage, bottling, or time of export.

The finds indicate that Herod favored foreign wines, and makes it clear that he had no hesitations about drinking the "wine of the Gentiles," even though this was prohibited by Jewish law. Cotton and Geiger said people did not expect Herod to keep kosher. "He abstained from pork and that satisfied them," they said. The find may also lend credence to the theory that the prohibition against Gentile wine was imposed in 60 A. D. during the revolt against Rome, as part of the efforts to rid Israel of foreign influences.

"Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king. . ." (Matt. 2:1).

SENATE TAX REFORM PROPOSAL HAS GOOD NEWS, BAD NEWS

WASHINGTON, D. C. (EP)—Christian organizations will see good news and bad news in the tax reform plan recently approved by the Senate Finance Committee. The good news is that church pension groups will retain their tax-exempt status under the proposed law; the bad news is that persons not itemizing on federal income tax returns will be prohibited from claiming deductions for charitable contributions.

The committee's proposal would retain tax-exemption for non-profit organizations providing commercial insurance, which may include retirement funds. A bill approved by the House of Representatives late last year would strip such groups of tax-exempt status.

The Senate plan also stops non-itemizing taxpayers from claiming charitable contributions as a tax deduction. The House version of the bill allows non-itemizers to deduct charitable contributions over \$100.

Church fundraising experts believe that restrictions on the deductibility of charitable contributions will reduce the amount of money donated to charitable organizations.

"Where no counsel is, the people fall. . ." (Prov. 11:14).

JUSTICE FELLOWSHIP CALLS FOR AN INCREASE IN ALTERNATIVE PUNISHMENTS

WASHINGTON, D. C. (EP)—A national criminal justice reform group has called for public officials to "punish offenders without punishing ourselves" by increasing the use of restitution and community service sentences for non-violent offenders.

Citing statistics released by the Department of Justice's Bureau of Justice Statistics, the head of Justice Fellowship—an affiliate of Chuck Colson's Prison Fellowship—said that nearly every state could significantly reduce the cost of public safety by using restitution and community service-based punishments for those convicted of non-violent offenses.

"Only one-third of the people sent to prison in 1983, the most current year studied by the bureau, were convicted of violent offenses," said Justice Fellowship President Daniel W. Van Ness. "And two-thirds of the inmates released that year were first-time prisoners. We could instead have punished these less serious offenders with measures that do not include a prison sentence, in which they can pay back their victims, save millions of tax dollars, and have a better chance of being rehabilitated."

Van Ness noted that while the median length of prison sentences is increasing across the country, the prison time served by the most violent offenders is surprisingly short. The national median time served for murder was less than seven years in 1983.

"Prisons are a scarce resource that

(Continued on page sixteen)

THE BIBLE AND THE NEWSPAPER

(Continued from page fifteen)

are needed to confine dangerous offenders and to safeguard the public. When we fill them with non-violent property offenders, we are bankrupting our states and putting more pressure on the system to prematurely release offenders who are still dangerous," said Van Ness.

Van Ness said that Florida has successfully implemented a program that saves prison space for serious offenders, and uses alternate punishment—such as restitution and community service—for less serious offenders.

"As a result, the prison population has stabilized, wholesale construction (of new prisons) has been averted, and the state has saved needed tax dollars," reported Van Ness. "One state senator recently commented that the program has saved the state the equivalent of 7.5 prisons—\$300 million in construction costs. And public safety has not been affected. The crime rate has dropped."

Justice Fellowship is a nonprofit affiliate of Prison Fellowship Ministries, a Christian outreach founded by former Nixon aide Charles Colson. Justice Fellowship works for reforms in the criminal justice system that are consistent with biblical teaching.

"...I was in prison, and ye came unto me..." (Matt. 25:36).

AIDS SCARE MAKES GAYS LESS PROMISCUOUS

LOS ANGELES, Calif. (EP)—Homosexual men are becoming less promiscuous because of their fear of AIDS, the immune system disorder that is being spread sexually through the homosexual community, according to a new study of gays in Los Angeles.

The survey examined 400 Los Angeles homosexuals and smaller groups from other cities, and discovered that 80 percent had become celibate or monogamous, or engaged only in "safe sex" (activity involving no exchange of body fluids).

Medical authorities concentrating on AIDS research expect to see a drop in the spread of AIDS as a result of this lifestyle change.

GEORGIA BAPTIST PASTOR TO JOIN EPISCOPAL PRIESTHOOD

Julian Cave, senior minister at St. John's Baptist Church in Charlotte and a former pastor of Athens First church, has resigned his congregation to become an Episcopal priest.

Cave, who has spent 30 years in the Baptist ministry, cited the need for a stronger sense of community with fellow believers and "an allowance for greater diversity" as reasons

for the switch.

From 1967 to 1975, Cave was pastor of Athens First Baptist Church. He held several positions in Georgia Baptist life, including moderator of Sarepta Association, membership on Georgia Baptist Convention executive committee and vice-president of GBC pastors' conference. He holds an honorary degree from Mercer University (Adapted from *The Christian Index*, May 15, 1986).

Here we see the fruits of liberalism and modernism in the Southern Baptist Convention. A man who professed to be a Baptist preacher for thirty years, who graduated from an SBC school, and who held positions in the Georgia Baptist Convention, has now joined with English Catholics in all good conscience!

"And they shall turn away their ears from the truth..." (II Tim. 4:4).

DOES AMERICA NEED A STRONG DEFENSE?

I shall let the reader answer this question by pointing out a few facts for his consideration:

When the Soviet Union was weaker than America, they invaded Korea.

When the Soviet Union was weaker than America, they crushed Hungary, Czechoslovakia and Poland.

When the Soviet Union was weaker than America, they took over Cuba.

Now the Soviet Union is stronger than America, and they are invading Central America.

"Only be thou strong and very courageous..." (Josh. 1:7).

GLEANINGS FROM HERE AND THERE

The designated official parliamentarians at the annual session of the Southern Baptist Convention, Atlanta, Ga., June 10-12 were Jimmy Draper, John Sullivan, and Barry McCarty, a professional parliamentarian and ordained Church of Christ minister.

LONDON, England (EP)—Despite support from Prime Minister Margaret Thatcher, a measure to repeal Britain's Sunday closing laws has failed in Parliament. By a vote of 296-282, the House of Commons voted down Thatcher's "Shops Bill" which would have removed all restrictions on Sunday commerce.

ATHENS, Greece (EP)—After two-and-a-half hours of deliberation by a three-man panel of judges, American Don Stephens and his two associates, Alan Williams and Costas Macris, were declared innocent May 27 in their appeal of a prior three-and-a-half year prison sentence on charges

of proselytism.

WASHINGTON, D. C. (EP)—Clergy and lay delegates representing the capital's Episcopal diocese chose Ronald Haines as assistant bishop May 31, rejecting another candidate who would have been the first woman promoted to the church hierarchy since its founding.

NEW DELHI, India (EP)—Catholic missionaries from Canada and Belgium have been ordered to leave India, and a German priest has been denied re-entry to the country, in the most recent developments in a government crackdown on Christians missionary work in India.

The Indian government has decided to expel all foreign missionaries, according to K. V. Thomas, a member of India's parliament. Thomas, a Catholic and member of India's ruling Congress party, said he does not expect to see the government distinguish between missionaries who work to proselytize Hindus and those who restrict their efforts to social work among the poor.

A former New Orleans (La.) Baptist Theological Seminary professor and mentor to leaders in the inerrancy movement in the Southern Baptist Convention has apologized for fueling the controversy over biblical inerrancy, a theological position he now claims is "not well supported" by the Bible.

Responding to an "SBC Today" review of his latest book, *The Scripture Principle*, Clark H. Pinnock, professor of systematic theology at McMaster Divinity College, Ontario, Canada, renounced his firm belief in the inerrancy of scripture and apologized "if I caused suffering in the SBC on account of my single-mindedness." (*Western Recorder*, May 13, 1986).

(Jerusalem)—330,000 Jews have emigrated from Israel since the establishment of the State, according to Absorption Minister Yaacov Tsur. The figures presented to the Cabinet also noted that another 120,000 non-Jews had left during that period. Some 170,000 "yordim" (or emigrants from Israel) now live in the United States, the report said. (*The Jewish Press*).

The Council of Bishops of the United Methodist Church sought last week to make the National Council of Churches look like a den of warmongers. The bishops, who claim to speak for 9.4 million Methodists, condemned any use of nuclear weapons, rejected the idea of nuclear deterrence and denounced the Strategic Defense Initiative (SDI) as well. (*Human Events*, May 10, 1986).

FIRST TEMPLE GATEWAY FOUND

JERUSALEM, Israel (EP)—A gateway to the first temple of Jerusalem

has been tentatively identified at the foot of the Temple Mount by an archaeological team led by Eilat Mazar, granddaughter of Prof. Binyamin Mazar, who conducted large-scale excavations on the site following the Six Day War.

The massive gateway had been exposed for some time, but had been identified as part of a massive public building. Mazar concluded that the remains her grandfather labeled Beit Milo were actually two structures—one a public building and one a gateway.

The gates are lined by three chambers on either side, similar to Solomonic gates uncovered at Megiddo and other sites. Pottery finds date the gates to the 8th or 7th century B. C., a century or more before the destruction of Jerusalem by Babylonians in 586 B. C. The fire-blackened walls of one of the chambers may be a sign of that destruction.

According to Scripture, the city of the First Temple period had 12 gates; it is not clear whether the newly-identified gateway led directly to the Temple Mount or to some intermediate area.

BMA BATTLES OVER CALVINISM

The Baptist Missionary Association of America, meeting in Arlington, Texas, April 22-24, had a heated battle over the doctrines of grace. On Tuesday a resolution from the Tombigbee Association in Mississippi was read against sovereign graces. It read: "Be it resolved that we, the Tombigbee Baptist Missionary Association of Mississippi, stand totally against Calvinistic limited atonement and its teachings. We therefore move that the Baptist Missionary Association not elect or hire any officer, department head, trustee, missionary, theological teacher or writer that adheres to or believes in Calvinistic limited atonement..." The resolution was tabled.

This resolution had been promoted by Kenny Digby, president of the BMA. Digby then read a letter of resignation as president of the BMA and as a messenger of the annual meeting. He stated that he would yield to the decision of the association to not make Calvinism an issue, but that he did not agree with it.

Digby, a professor of church ministries at BMA Theological Seminary, has been involved the past 14 months in a campaign to oust "Calvinism" from the BMA Seminary, especially Joe Pendleton, also a seminary professor. Prior to last year's associational meeting Pendleton was questioned at length by the seminary trustees and pronounced doctrinally sound. The trustees also officially reprimanded Digby for his handling of his objections to President Philip Bryan's recommendation of Pendleton as a faculty member.

Since last year's annual meeting President Digby participated in several meetings in Mississippi in an

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THE BIBLE NEWSPAPER

(Continued from page sixteen)

attempt to rally support for his position, but when the resolution from the Tombigbee Association was presented, it was met with the motion to table. The vote was 677 for tabling and 409 against. Then followed some 75 minutes with the motions to table and the recount. Finally the matter was tabled by a vote of 542 to 275.

A near unanimous adoption of a unity resolution did occur which dealt with the "Calvinism" issues. This resolution said:

"Be it resolved that we the messengers of the churches of the Baptist Missionary Association of America return to our respective churches in our belief in the absolute sovereignty of our great God and Father.

"Be it further resolved that we reaffirm our belief in the sufficiency of the sacrifice of Jesus Christ for every member of Adam's fallen race, but efficient only for those, who, after hearing the gospel, become convicted of their sins by the Holy Spirit, and then by, a free exercise of their wills, repent of their sins and place their trust in the Lord Jesus Christ for His salvation."

The unity resolution was submitted by Gerald D. Keller, M. E. Childers, D. C. Dunson, W. R. Speer and John W. Duggar (Adapted from the *Louisiana Baptist Builder*, May 1986).

"...truth is fallen in the street..." (Isa. 59:14).

godly men who write for BBB. May the Lord continue to bless this work in the manner that pleases Him.

Your brother,
-----Texas

Dear Brother in Christ Jesus,

My name is Bro. ----- a retired missionary to S. W. Virginia. Some time ago we were working in Toccoa, Georgia when one day your paper came to me. It has been a blessing to me ever since. Back in Virginia the paper came again. But I do not know who gave you my address but I am thankful for it.

Yours in Christ,
-----North Carolina

Mr. Cockrell,

My name is ----- My home is Girdler, Ky. I listen to your program every Sunday morning on WYWY, Barbourville, Ky.

I would like very much to have your news paper called *Berea Baptist Banner*. I understand the first year is free. I enjoy your talks very much. I belong to Jesus myself. I love Him dearly.

If you would be so kind to send me your newspaper.

Thank you,
-----Kentucky

Dear Bro. Cockrell,

I'm writing to let you know how much we appreciate and are blessed by the BBB. We're living in an area where we are not able to be in the Lord's church services. So your paper is the only outside source of scriptural truth that we can enjoy. Also, I need to inform you of our address change.

Thank you and may the Lord continue to provide and minister unto your needs as we look forward to our blessed hope.

In Christian love,
-----Washington

Dear Elder Milburn Cockrell,

Greetings in the name of our Lord Jesus Christ. I hope all is going well with you and yours. We thank God for the Banner and you. These truths need to be taught and spread. The Lord used this publication to teach me many of His doctrines. I was a Southern Baptist preacher and had not heard much truth. It pleased the Lord to use His Word and other writings, such as the Banner, to bring me to these truths. I am sure that it has pleased the Lord to use the Banner in others lives besides mine. It is an encouragement to now read of other men that God has revealed His Word to.

So it is with regret that we must at this time drop support for the Banner. This church from its start has supported the Banner but now because of financial difficulty, we have to stop our support. We feel that the churches first responsibility is to its pastor. We pray that God will continue to bless your efforts there.

Sincerely,
-----Kentucky

(Continued on page twenty)

BEREA BAPTIST BROADCAST FINANCIAL REPORT May - 1986

Beginning Balance	\$ 678.63
RECEIPTS:	
Berea B. C., South Point, OH	506.27
Sov. Grace B. C., Orange, TX	50.00
Philadelphia B. C., Decatur, AL	50.00
Mitchell Brothers, Corbin, KY	1,550.00
Subtotal	2,156.27
TOTAL	2,834.90

EXPENDITURES:	
WGNT - WV	332.00
WFTO-WFTA - MS	100.00
WYWY - KY	100.00
WANO - KY	76.00
Pierce Comm. WRNO	726.00
Cam Audio (tapes)	88.00
Pied Piper (supplies)	146.95
Dividing Checks	115.30
TOTAL	1,150.65
Bank Service Charge	4.00
BALANCE 5-31-86	\$1,146.65

CORBIN, KENTUCKY REPORT

Beginning Balance	\$ 1,000.36
RECEIPTS:	
Mitchell Brothers, Corbin, KY	1,550.00
TOTAL	2,550.36

EXPENDITURES:	
WYWY - May	100.00
WANO - May	76.00
Tapes	88.00
TOTAL	264.00
BALANCE 5-31-86	\$2,286.36

ANNOUNCEMENTS

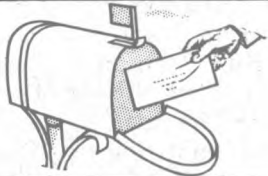
The Grace Baptist Church, Corbin, Ky., was organized on June 8, 1986, by the Briar Creek Baptist Church, Williamsburg, Ky., and Pastor Bill Mitchell. The new church has called Elder Roy Mitchell as pastor.

Landmark Baptist Church, Brandon, Fla., and Pastor Dan Allen have a new meeting place. They now meet on Sundays at 10:30 a.m. and 7:00 p.m. and on Thursdays at 7:30 p.m. at the Brandon Women's Club, 129 North Moon Avenue. For more information call Pastor Allen at (813) 685-4744.

The New Hope Baptist Church, 8126 Clid Road, Mt. Morris, Mich., and Pastor Luther Rogers will host their annual Bible Conference Aug. 11-13. Various speakers are on the program. A Monday night meal will be served at 5:00 p.m. for all out-of-town guest. For more information contact Pastor Rogers at (313) 686-0670.

The 36th Annual Mountain State Missionary Baptist Bible Conference will be held in Alderson, W. Va., June 30 to July 4. The tuition is \$32 for adults and \$20 for children over 2 years. Special speakers on the program are Elders R. L. Crawford, Leonard Buttram, Jack Hoad, W. E. Southern, and Elmer Cates. The song leaders are Jim Rader and John Burr. The Camp Director is Dana Stalnaker, the assistant is John Arthur, and the registrar is George Erdley.

The Big Creek Baptist Church, Wayne, W. Va., will conduct special services July 21-25. The speaker each night is Elder Steve Cornett, Barboursville, W. Va.



Letters to the Editor

Dear Radio Friend,

I send you Christian greetings for the New Year 1986! England is cold this winter, but then so is much of Europe. During this season when the days are short, we listen to the radio more than ever. WRNO Shortwave Radio comes in so clearly, I listen almost every day. Sometimes, for our Bible study group, we listen together to your programme.

How blessed it is that you have a worldwide teaching ministry to reach so many people. English radio and TV carry no Christian programmes, so we depend on broadcasts from WRNO Shortwave. Anything you could do to help in our Bible study would be thankfully received. As we have no Christian bookstore nearby, some Gospel tracts or cassettes would be wonderful. We will share them at our regular meetings.

Thank you again for your programme on WRNO Worldwide Shortwave Radio, and support of English Christians.

-----England

Greetings to all at your ministry! My husband and I wanted to say what a blessing it is to regularly receive your broadcast on WRNO Worldwide Radio. It comes in very clearly here. Praise God that your radio ministry reaches throughout the USA and Canada, and even into the communist nations!

So beautiful are your messages, that we have written to our friends in Europe, asking them to listen too. We are very excited that radio reaches so far as WRNO worldwide.

May this year bring great success in your ministry and the message of

our Saviour to the thousands of your listeners.

With our prayers,
-----Rhode Island

Dear Mr. Cockrell,

WRNO Worldwide Radio has now been on the air for four years. We are extremely pleased with its worldwide recognition as one of the leading international radio stations in the world. Listenership has grown substantially. Recent figures by leading shortwave radio listener's magazines put WRNO Worldwide Radio among the top 6 international shortwave stations in the world.

Unlike the other popular shortwave stations of the world such as the BBC, Voice of America, Radio France, etc. WRNO Worldwide Radio is a private commercial station. It remains on the air beaming to the world through the support of advertisers and its religious broadcasters. While all its expenses have increased over the past year, especially its power bill, we are pleased that while we must have a rate increase, it will be a very modest one. Effective 1 June 1986, your new rate will increase only \$13.20 per broadcast.

As always, it is a pleasure to be of service to you and your ministry.

Very truly yours,
Pierce International
Communications, Inc.

Dear Bro. Cockrell,

Greetings in the name of Him who works all things after the counsel of His own sovereign will.

I want to thank you for the many blessings received from the preaching, teaching, and instructions of the

Missionary News



MISSIONARY
ROBERT FISHER
May - 1986

Dear Brethren in Christ,

Greetings in the name of the Lord Jesus Christ, our sovereign Lord and head of His church, "Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence" (Col. 1:15-19). We pray this letter finds you abounding in the Lord's blessings as you serve Him in the truth.

It seems like I just finished last month's report and now it's time for another one--time does pass quickly! We have been very busy this month doing the work of the Lord and preparing to go to Aztec, New Mexico to preach a meeting with the Philadelphia Baptist Church and Elder Frank James. We are looking forward to this opportunity to share God's Word and fellowship with this church.

The Lord blessed us again with several open doors to preach the gospel and share the truth about the faith that has been delivered unto the saints. What a blessing it is to know that the church is "...the house of God, which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). It is truly a shame that so many have such little regard for the Lord's true assemblies. We had good services last month and are looking forward to the Lord bringing forth fruit from His Word as we continue to sow this precious seed.

In last month's report I mentioned

that I was to be on a call-in radio talk show. The topic was "Landmarkism" and I was able to share the New Testament view of the church and some about its history for one hour and fifteen minutes. I thought that it went pretty well and hope that the Lord used it as a witness in the hearts of many people. I will be returning to this program again on June 12th to continue this discussion.

Again let me thank you for your support both financially and at the throne of grace in prayer. Our desire is to see sound churches established in this area and we are thankful that many of the Lord's churches share this same missionary burden. Please continue to pray for us, our mission field here in Oregon, and the condition of our nation.

Oregon held its primary election on May 20th. It was our hope that Republican Senator Bob Packwood would be defeated in this election. His opponent was Joe Lutz, a conservative man with moral and proper stands on the issues that concern us. The liberal media gave Lutz no hope of winning and took every opportunity to misrepresent his position to the people. Joe Lutz was defeated, but ran a very good grass roots campaign and had a strong showing on election day gathering approximately 43-44% of the total vote. Packwood had the advantage of President Reagan's endorsement, several million dollars in campaign money (98% of it from outside the state of Oregon), and the advantage of being a well-known incumbent senator and still he won by this narrow margin. So instead of Oregon shedding its liberal image, we will return to the United States Senate a man who approves of federal funding of abortions in our country, giving 50 million of our tax dollars to fund forced abortion and infanticide in China, and who co-sponsored a bill in the Senate to give the homosexual preferential treatment in hiring, housing, and education, to name a few. This bill would mandate that state/public schools and other institutions receiving federal funds not only hire but *actively recruit homosexuals*. His Democratic challenger for the general election is also a liberal who holds to many of these same positions. It is the same with our choices for Governor. How are things going in your state government? Pray for us and especially for the preaching of the gospel of the grace of God.

By His Grace,
Robert Fisher

FINANCIAL REPORT
4-16-86 to 5-15-86

Beginning Balance \$ 3,146.64

RECEIPTS:

Dean Road B. C., Union Park, FL	25.00
Grace Mis. B. C., Holly, MI	30.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Bethel B. C., Phillipsburg, KS	330.00
Central B. C., Marion, KY	50.00
Trust Fund, Corbin, KY	59.58
Pinehill Mis. B. C., Summerville, SC	60.00
Olmstead B. C., Olmstead, KY	60.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Sovereign Grace B. C., Craigsville, WV	25.00
Bible B. C., Plant City, FL	50.00
West Milton B. C., West Milton, OH	30.00
Bryan Station B. C., Lexington, KY	70.00
Sovereign Grace B. C., Mansfield, OH	25.00
Memorial Heights B. C., Perry, GA	100.00
Berea B. C., South Point, OH	100.00
The Lord's Church, Goose Creek, SC	25.00
Temple B. C., Ocala, FL	50.00
Philadelphia B. C., Decatur, AL	100.00
Concord B. C., Leesville, SC	25.00
Big Creek B. C., Wayne, WV	100.00
Grinter Heights B. C., Kansas City, KS	31.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Ella Grove B. C., Glennville, GA	150.00
Faith Mis. B. C., Madison Heights, MI	100.00
Faith B. C., Seffner, FL	25.00
Central Avenue B. C., Tampa, FL	10.00
Grace Memorial B. C., Memphis, TN	200.00
Philadelphia B. C., Birmingham, AL	50.00
First B. C. of Ojus, N. Miami Beach, FL	25.00
Oakvale B. C., Danese, WV	50.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
I-20 B. C., Darlington, SC	25.00
Central B. C., Marion, KY	50.00
Mission Offerings	325.00
Subtotal	2,490.58
TOTAL	5,637.22

EXPENDITURES:

Salary	1,000.00
Housing allowance:	
House payment	388.63
Utilities	164.87
Repairs, misc.	85.72
Auto Expenses	131.44
Insurance	326.08
Office supply / postage	66.03
Radio Program	128.00
Advertising	37.20
Misc. mission expense	149.46
TOTAL	2,477.43
ENDING BALANCE - 5/15/86	3,159.79

BUILDING FUND:

Beginning Balance	3,898.03
RECEIPTS:	
Interest	19.97
Subtotal	3,918.00
TOTAL	3,918.00

Sponsoring Church:
Berea Baptist Church
P. O. Box 552
South Point, Ohio 45680

Home Address:
Robert Fisher
3225 Wood Avenue
Eugene, Oregon 97402



MISSIONARY
DEMPSEY HENDERSON
May - 1986

Dear friends in Christ,

How thankful we are that our sovereign God has chosen and led you to support us by your gracious offerings and most of all your holding us up before Him in your prayers. Without Him and your support we

would never have been able to accomplish anything for Him in our work in Brazil. Thank you for your love and support.

We have been having somewhat of a seemingly difficult time right now because of earthly trials and afflictions. Dorothy had her check up June 5 to see if her recent treatments had helped. The doctor's report was not as good as we had hoped it would be. He told us that as far as he could tell the treatments had not helped, as a matter of fact she has an increase of fluid in her pelvic region and an increase of tumors in her liver. He is going to try some experimental treatment that is being used in research on other cancer patients and see if this will help. Continue to pray for her because this treatment is somewhat painful and causes her to be nauseated and lose her hair as well as muscle pain.

We are still trusting and leaving every thing up to our Lord. We are willing to be shut up to Him and His loving care. We do desire your prayers. Please pray that in all of our difficulties we will praise our wonderful Lord and glorify Him.

The work in Brazil is going well. I talked to Bro. Bean on the telephone and he reported that all things are going well. The work in our home church, the Faith Baptist Church, is progressing and at least seven have been saved at the second Faith Baptist Church there and the missions and preaching points are doing well. It is a great blessing to know the work in the kind of church that Jesus built will go on and progress without an American missionary having to be there because He is the Head of His kind of church.

We are looking forward to seeing a lot of you at the conference at Zoar Baptist Church in Cunningham, Ky., where Bro. Lee Hammel is pastor. The conference will start Tuesday night June 17 and go through Thursday night June 19.

Thank you so much for your support and may God richly bless you in your service for Him.

Your servant,
Dempsey Henderson

NOTE: The financial report for May and June will be reported next month.

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

Home Address:
At present contact:
Elder Garner Smith
3115 Gracey-Herndon Road
Gracey, Kentucky 42232
(502) 235-5056

PASTOR
EDWIN IMPERIAL
Financial Report
April 7, 1986 to June 2, 1986

Pastor Edwin Imperial of the Calvary Baptist Church in the Philippines has now returned to his native
(Continued on page nineteen)

Missionary

(Continued from page eighteen)

land. The Lord blessed and he went home with the \$50,000 he had asked the Lord for. He will now be able to purchase the needed land and to construct a church building upon it. Praise God!

Mt. Lebanon B. C., Vilas, NC	\$ 25,000.00
Bethel Mis. B. C., Spruce Pine, NC	1,000.00
Community B. C., Morganton, NC	500.00
Mt. Gilead Mis. B. C., Elk Park, NC	1,000.00
Mountain Dale B. C., Vilas, NC	1,500.00
Antioch B. C., Sugar Grove, NC	1,500.00
H. F. Blake, Craigsville, WV	50.00
Philadelphia B. C., Aztec, NM	500.00
The Lord's C., Goose Creek, SC	1,500.00
Hillcrest B. C., Winston-Salem, NC	500.00
Berea B. C., South Point, OH	1,000.00
Big Creek B. C., Wayne, WV	15,950.00
TOTAL	\$ 50,000.00



**MISSIONARY
MIKE CHANNELL**
May - 1986

Dear Brethren,

We send you greetings in the name of our Lord and Saviour, Jesus Christ. We have had a very busy month here, preparing for our first special meeting here in our new building. This gave us opportunity to let people know we were in the area by announcing the services over the local radio station and by posters we set in many store windows in three surrounding towns. Even though there were no visitors from the community, we had a very full building as dear saints from many churches representing many states, came to share in our blessings with us. Our Lord so richly blessed as we had six speakers, each bringing wonderful messages from God.

It is my privilege to preach at the May Conference at Northside Baptist Church, Elkton, Kentucky, Bro. Mitchel Smith, pastor. We had a wonderful time of fellowship there.

There has been illness in our family this month as our daughter has been very sick with Scarlet Fever. She is doing much better now.

Our month came to a close with the Area Monthly Fellowship at Zoar Baptist Church, Cunningham, Kentucky, Bro. Lee Hammel, pastor. There was a large turn out and many dear saints present which we haven't seen for some time.

Our Lord blessing, we hope to see many of you at the Zoar Conference this month, there in Cunningham, Kentucky. We all need this time of

refreshing in our Lord. Again, we thank you all for your love and support of the work here in western Tennessee. May our Lord richly bless and be with you all.

By His Grace,
Mike Channell

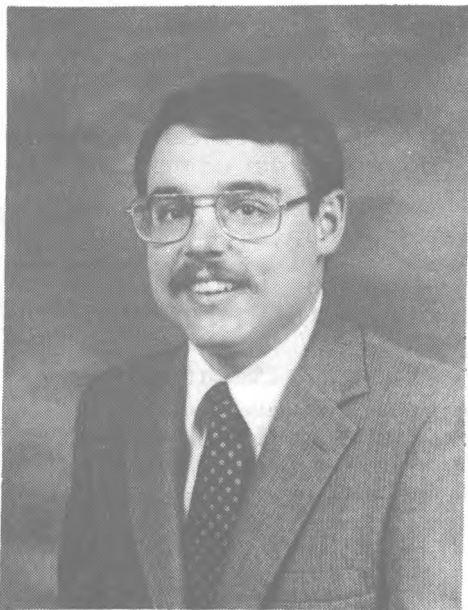
FINANCIAL REPORT

Faith B. C., Lynn, AR	\$ 85.87
Faith B. C., Sacramento, KY	35.00
Bryan Station B. C., Lexington, KY	50.00
First B. C., Frankfort, MI	20.00
New Hope B. C., Oblong, IL	40.00
Berea B. C., South Point, OH	10.00
Sovereign Grace B. C., Craigsville, WV	25.00
Friend	20.00

TOTAL \$ 285.87

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

Home Address:
Mike Channell
Rt. 1, Box 259
Mansfield, Tennessee 38236



**MISSIONARY
TOM ROSS**
May - 1986

Dear Brothers and Sisters in Christ:

We greet you in the name of our Lord Jesus Christ who is altogether lovely (Song of Sol. 5:16). He alone deserves all our adoration, praise, and worship.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (I Cor. 3:6-7).

We know that God is in sovereign control of building and giving the increase to His kind of churches. We also know that He has given us a command to preach the gospel to every creature and to cast our bread upon the waters (Eccl. 11:1). It has been our privilege to go door to door on over 80 streets in Xenia since we have been here preaching the gospel to those who answer the door, and leaving our tract to those who are not home. We are praying that God would continually burden us for the

lost here in Xenia. As we go door to door we are convinced in a very practical way of the total depravity of man and that no man can be saved apart from the sovereign grace of God.

During the month of May we have had several visitors. Our average attendance is 17, with a high of 25, and a low of 9. We are not caught up in the race for numbers, yet we desire as many people as possible to come under the sound of the truth. Our offerings have averaged approximately \$120 per week. We use this money to pay our utility bill and the other expenses of the mission, such as tracts and songbooks.

We want to thank each church for their prayers and financial support. God has supplied all our needs. Please continue to keep us in your daily prayers. We love you in the Lord.

A sinner saved by grace,
Tom Ross

FINANCIAL REPORT

RECEIPTS:	
Grace B. C., Frankfort, KY	\$ 25.00
Bryan Station B. C., Lexington, KY	500.00
Larue Robinson S.S. Class	35.00
Twelve Ryan, Warren, MI	25.00
Berea B. C., South Point, OH	30.00
Grace B. C., Georgetown, KY	120.00
Wilmington B. T., Wilmington, OH	300.00
Wilmington Adult Class	45.00
Landmark B. C., Collinsville, IL	50.00
E. Corbin, Corbin, KY (2 months)	100.00
First B. C., Independence, KY	50.00
Twinbrook Hills, Hamilton, OH (2 months)	100.00
TOTAL	1,380.00

EXPENSES:	
Rent	800.00
Salary	875.00
TOTAL EXPENSES	1,675.00

NOTE: We made up the deficit from the personal love offerings we received on deputation that were not reported.

Sponsoring Church:
Wilmington Baptist Temple
P. O. Box 245
Wilmington, Ohio 45177

Home Address:
Tom Ross
476 W. Market Street
Xenia, Ohio 45385
(513) 376-5552



**MISSIONARY
KENNETH LONG**
MAY - 1986

To the Churches of our Lord,
Grace and peace to you from the
God of all peace.

I haven't received any word from the Calvary Baptist Church of Calabar concerning their registration with the Nigerian government. I do not even know if the process has been started. Please continue to pray about this obstacle.

Since our last newsletter, many brethren have responded very well in helping to send Baptist material to the brethren in Nigeria. We thank God for this and we pray that the response will increase for the glory of God and the edification of all His saints here and abroad.

It was a pleasure to preach God's Word, present the needs of the Nigerian work and present the slide presentation to the Bible Baptist Church of Denham Springs, Louisiana, the Sovereign Grace Baptist Church of Davenport, Iowa, and the Mt. Sinai Baptist Church, Bath, Illinois. We also enjoyed the fellowship when we attended the Bible Conference hosted by West Bible Baptist Church of Oakdale, Louisiana, and the conference hosted by the Calvary Baptist Church of Ashland, Kentucky.

As I have urged you to flood the country of Nigeria with Baptist materials, I now urge you to flood the throne of Grace with your petitions on our behalf and the behalf of the churches in Nigeria.

May our God richly bless you and your service to Him.

Yours in Christ,
Kenneth Long

FINANCIAL REPORT

MONTHLY SUPPORT:	
Beverly Manor B. C., Washington, IL	\$ 600.00
Salem B. C., Washington, IL	100.00
Grace B. C., Bradenton, FL	50.00
Memorial Heights B. C., Perry, GA	100.00
The Lord's C., Goose Creek, SC	25.00
Philadelphia B. C., Birmingham, AL	50.00
Naborton B. C., Mansfield, LA	75.00
Sov. Grace B. C., Mansfield, OH	25.00
Vashti B. C., Taylorsville, NC	150.00
Berean B. C., Batesville, IN	30.00
Sov. Grace B. C., East Moline, IL	35.00
Mt. Pleasant B. C., Chesapeake, OH	75.00
Graphic B. C., Mountainburg, AR	25.00
Mem. East Corbin, Corbin, KY	28.82
Cedar Creek B. C., Cedarville, WV	145.50
Bethel B. C., Lawton, OK	40.00
Sov. Grace B. C., Duncan, OK	20.00
Baptist C. of Brimfield, Brimfield, IL	60.00
Sub Total	1,634.32
LOVE OFFERINGS:	
Beverly Manor B. C., Washington, IL	100.00
Mt. Sinai B. C., Bath, IL	150.00
Sov. Grace B. C., Davenport, IA	50.00
TOTAL	1,934.32
Balance brought forward	410.63
	2,344.95
Less Expenses	2,025.00
BALANCE 5-31-86	\$ 319.95

EXPENSES:	
Living Expenses	945.92
Utilities	77.81
Telephone	38.06
Supplies & Postage	103.96
Gas & Auto	85.19
Medical	34.35
Auto Insurance	69.11
Travel	100.60
Tithes & Offerings	570.00

PASSAGE FUND:	
Balance brought forward	1,144.92
Unity B. C., Glendon, WV	50.00
Dessie B. C., Clem, WV	50.00
Faith B. C., St. Joseph, IL	70.00
TOTAL	\$1,314.92

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

Home Address:
Kenneth Long
214 Vohland Street
Washington, Illinois 61571
(309) 745-3093

Missionary

(Continued from page nineteen)



MISSIONARY
GAIL E. TERRELL
May - 1986

Dear Friends,

Thank you for your prayers and support. You have helped to make Grace Baptist Mission a reality.

We held our first services on Sunday, May 18, in the home of Russell and Joy Keith in Sharonville, a north Cincinnati suburb. We had an attendance of 33 with a generous offering of \$1151.00. We are thankful for God's bountiful blessings.

We appreciate the monthly support of the following churches:

Bryan Station B. C., Lexington, KY	\$ 100.00
Emmanuel B. C., Centerville, OH	20.00
First B. C., Harrison, OH	40.00
Fort McKinley B. C., Dayton, OH	100.00
Grace B. C., Fairborn, OH	20.00
Grace B. C., Georgetown, KY	50.00
Twinbrook Hills B. C., Hamilton, OH	200.00
TOTAL	530.00

EXPENSES:

Monthly Parsonage Allowance for Bro. Terrell	200.00
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Twinbrook Hills Baptist Church has supplied us with chairs, a lectern, and new song books.

We must now look for a more permanent location. Please pray for us as we consider lease and purchase options for our future location.

Yours for missions,
Gail E. Terrell, Mission Pastor

Sponsoring Church:
Twinbrook Hills Baptist Church
40 Wrenwood Drive
Hamilton, Ohio 45013

Home Address:
Gail E. Terrell
3291 Greenwich Drive
Fairfield, Ohio 45014

HELP NEEDED FOR CHURCH BUILDING

Dear Bro. Cockrell,

I pray this letter finds you and your church prospering in the will of our Lord and Savior, Christ Jesus.

I write you due to a need here and upon recommendation from other brethren. We here at Grace are a young church organized out of South Irvine Baptist Church, Berlin Hisel, pastor. At present we meet in two trailers which are getting run down and to small for our needs. The bank will not loan us the necessary money in order to build until we come up with at least \$3,000. This is because most of our faithful men have jobs that are seasonable and none own any substantial real estate. We have contacted other finance companies that lend strictly to churches but they loan for "completion" of a building, not starting one. The building we have already been approved for by the health and safety departments of Kentucky is a simple block building. It is what we need to meet our needs as a church here in the mountains of Kentucky.

Any assistance you offer whether advice, monetary aid, or prayers will be truly appreciated.

Only because of grace,
Tim Arnold, pastor
Grace Baptist Church
Rt. 11
Beattyville, KY 41311



Dear Sirs:

The pastor of our mission has been allowing me to read his Banner. Now, I'm financially able to get my own copy. The paper really has been

a blessing to me. I'm enclosing \$5 for my subscription, and am enclosing four other peoples names. I would like to receive this paper. May the Lord continue to bless you in your work.

-----Tennessee

Dear Sir,

I always look forward to my paper every month. I take others but yours is my favorite. May God continue to bless you for the concern you have for your brothers and sisters in Christ.

-----Texas

Gentlemen:

Enclosed is my check in the amount of twelve dollars. Please renew my subscription for another five years. I really enjoy the BBB and feel really deprived since I inadvertently let my subscription expire some time back.

-----Alabama

Dear Sirs:

Please enroll me for a 2-year subscription to the Berea Baptist Banner. Also, please send me as much information as possible about the various ministries of the Berea Baptist Church.

-----Indiana

NOW AVAILABLE!

The Complete Bible on cassette Tapes

King James Version of the Bible on Handy
Cassette Tapes At a Truly Reasonable Price

This set contains only top quality cassettes, which have been tested and proven to be mechanically sound. These tapes are guaranteed by the manufacturer against damage or erasure. These tapes come in five brown padded albums, which contain 60 tapes.

Complete Bible.....\$120.00

Old Testament.....\$ 99.00

New Testament.....\$ 28.00

Ohio residents, please add 5* on the
\$1.00 for state sales tax.

ORDER FROM

Berea Baptist Church Bookstore

P. O. Box 552

South Point, Ohio 45680

ANNOUNCEMENTS

Sister Carolyn Walls, a Baptist preacher's wife, has been forsaken by her husband and left without any financial support. Since she has an afflicted child it is impossible for her to work. She could use some financial help and spiritual encouragement. She is presently a member of the Berea Baptist Church, South Point, Ohio. Our church has helped her and so have some others. I thought that perhaps others might care to do likewise. You may send letters and contributions to us, or directly to her if you prefer. Her address is Rt. 1, Box 349-A, Kitts Hill, Ohio 45645. Her phone is (614) 532-7830.

ANNOUNCEMENTS

The local Men's Meeting in the tri-state area will be with the Living Stone Baptist Church, Barboursville, W. Va., and Pastor Steve Cornett on July 11th at 7:00 p.m. The local Fellowship Meeting will be with the same church and pastor on July 26th at 7:00 p.m.

The Mt. Pleasant Baptist Church, Chesapeake, Ohio, and Pastor Leroy Pack will conduct their annual Bible Conference Aug. 29-31. Twenty ministers will be preaching on various subjects. Evening services will begin at 7:00 p.m., morning services at 10:00 a.m. and afternoon services at 1:45 p.m.

If you need lodging they recommend the Best Western Southern Hills Motor Inn at US Rt. 52 and Solida Rd., South Point, Ohio. For reservations call toll free 1-800-528-1234. They also recommend the Ramada Inn on US Rt. 52 and Delta Lane, South Point, Ohio (614) 377-2786 or toll free 1-800-228-2828. These motels are approximately 7 and 8 miles from the church.

If you would like to attend the Conference and would prefer to stay in a home, please notify Pastor Pack immediately at 614-894-6546. The church will serve meals free to all who attend beginning with the evening meal on Friday, August 29, 1986. The church building is located approximately 1½ miles from US 52 on Buffalo Creek Rd.

Editor's comment: Please come early to the conference on Friday and stop by to visit with us at Berea Baptist Church, South Point, Ohio. We would be happy to have you visit the bookstore during this conference.

Elder Theodore Leach, 415½ Vernon St., Ironton, Ohio, is available for preaching appointments. His phone is 614-533-1727.

The Baptist Voice Conference will be Aug. 12-15. The meeting starts on Tuesday night at 7:00 p.m. This meeting is sponsored by the Wilmington Baptist Temple, Wilmington, Ohio, and Pastor Dan Ferrell. The church is located on highway 68 two miles south of Wilmington.

Morning services will start at 10:00 a.m., afternoon services at 2:30 p.m., and evening services at 7:00 p.m. Lunch and supper will be provided. The evening services will be held in a newly constructed brush arbor. Among the many preachers will be Carl Morton, Lonny Bennett, Charles Lybrook, Al Gormley, Jerry Gumm, Bill DeRossitt, Wayne Mulling, Elton Wilson, Wallace York, and the Editor. There will be special singing from several quartets. Please contact Pastor Ferrell for overnight accommodations and for further information at (513) 282-3576 or 382-8012.

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