

The Berea Baptist Banner

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

Volume VII, Number 6

SOUTH POINT, OHIO, JUNE 15, 1986

Whole Number 90.

Praying In The Spirit

By John Bunyan
(1628 - 1688)



John Bunyan

through all the graces of God in us, and through all the actings of a Christian, and hath the sway in them too, or else their actings are not any thing regarded of God, and so of and in prayer, of which particularly

(Continued on page three)

Ingersoll And His Infidelity

By J. B. Hawthorne
(1837 - 1910)



J. B. HAWTHORNE, D.D.

"The law of the Lord is perfect, converting the soul. . . The statutes of the Lord are right, rejoicing the heart" (Ps. 19:7-8).

Mr. Ingersoll is a very successful trimmer. He would not say in this latitude what he has said in other regions of our country. Down here in the South, where Christian sentiment prevails, he is simply an agnostic, and refrains from much of the blasphemous ribaldry that has characterized his utterances in some sections of the North. Among the infidel Germans of the Northwest he is more than an agnostic, he is an atheist, unsparing in his denunciations of everything sacred to the Christian.

The fact that this man is heard by multitudes of people, and that some have had the faith of their childhood disturbed and even uprooted by his assaults upon Christianity, is a suf-

ficient warrant for a brief discussion of some of his views.

Mr. Ingersoll assumes that belief in God is incompatible with reason, and that men who cherish this belief are weak and foolish. The Bible declares

(Continued on page thirteen)

Oncken: Pioneer Baptist Of Europe

Author Unknown.

Julius Kobner. Kobner, the son of a Jewish rabbi, had gone to hear Oncken when he was living in the area of the Baptist meeting house in

(Continued on page two)

Church Succession In The Great Commission

By Mark W. Fenison and
Robert P. Myers
Eatonville, Washington

does not give all the details of all the churches and missionaries mentioned. However, he does summarize them (Acts 9:31; 14:23; 15:41; 16:5

The writer of the book of Acts

The Magnifier Of The Law

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast November 10, 1985)

"The Lord is well pleased for his righteousness' sake: he will magnify the law, and make it honorable" (Isa. 42:21).

This verse has been interpreted to mean that God has always fulfilled His covenant promises to Israel, and thus He has magnified His law and made it important to their view. It is said that the Lord took delight in Israel for His righteousness' sake, that He gave them an excellent law and thereby made them

honorable. This view does not satisfy me as it does not fit well with the context.

The context is about the Messiah. Verse 1 of this chapter of Isaiah says: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." It is seen in this chapter that Israel shall reject the Messiah and be subjected to judicial

(Continued on page five)



Mark Fenison

and 8:3-4 with 11:19-21) and characterizes them by selecting specific churches and missionaries.

(Continued on page nine)

(Continued from May issue)
CONFESSION OF FAITH
In 1837 a Confession of faith for



JoHann Gerhard Oncken

the young Hamburg church was drawn up by Johaan Oncken and

THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$3.00 per year by the authority of the Berea Baptist Church, P. O. Box 552, South Point, Ohio 45880-0552. Second-class postage paid at South Point, Ohio.

POSTMASTER: Send address changes to THE BEREA BAPTIST BANNER, P. O. Box 552, South Point, Ohio 45880-0552.

PUBLICATION POLICIES: All matter for publication should be sent to the editor. All manuscripts are to be typed and double spaced. All such material becomes the property of BBB and will not be returned unless requested by the writer. We reserve the right to edit and condense all materials sent to us for publication.

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PUBLISHED MONTHLY with paid circulation in most states in the U. S. A. and some foreign countries.

SUBSCRIPTION RATES

One year \$3.00
Two years \$5.00
Five years \$12.00

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BUNDLES TO ONE ADDRESS: These are sent for \$2 per paper for a year. An example: 10 papers for one year \$20, 20 papers for a year \$40.00.

LOCATION OF PUBLISHING CHURCH: Our church is located on county road 1 about two miles down river from South Point, Ohio, in a community called Sheridan. We are about two miles from Ashland, Kentucky, on the opposite side of the river. Readers are always welcome to visit our services.

EDITOR'S PHONE: 1-614-377-9429.

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ONCKEN

(Continued from page one)

Hamburg. Awakened through Oncken's preaching he was baptized by him in 1836. His Hebrew training was invaluable and in combination with his insight and imagination contributed to his becoming outstanding in theology, history and literature. The Confession which was drawn up by these two was rejected by some of the members of the church (there were by this time over 60 members) because of its "outspoken doctrine of the election of grace".⁶ Compromise being impossible, the dissidents were actually excluded from membership!

After its adoption by the Hamburg church, the confession was debated at length and was somewhat modified to make it suitable for wider use. The form in which it appeared in 1848 was the form which was accepted by almost all the churches planted through enterprise and encouragement from the church at Hamburg led by Oncken. The following is the complete Article 5, on Election to Salvation, which caused initial controversy.

"We believe that it has been from eternity the free and independent good pleasure, the definite purpose of God to redeem sinners. Therefore as before the foundation of the world it was out of unfathomable, compassionate love, determined in the Godhead that Jehovah the

Anointed should through his incarnation and his death be the Redeemer, so were the persons of the lost human race to whom redemption should in the course of time be really communicated also chosen by the Father, their names written in heaven, they themselves given over into the hands of the Redeemer, as his people, as the sheep of his pasture, for whom he would lay down his life at his inheritance, as the booty of his death struggle and as his bride. To these persons was the eternal life in Christ apportioned and likewise were all the means decreed which should bring them to faith in Christ, to holiness and finally to eternal salvation. Such decree of God is unchangeable and eternally fixed so that those to whom it refers, the elect, cannot be torn out of the hands of Christ, rather through the power of God in faith and in love to Christ they remain guarded until they become fellow-heirs of his glory."

The other articles are, in similar fashion, thoroughly Calvinistic in content and presentation, but with their own individual character, distinguishing the Confession from existing statements such as the London Baptist Confession. The 15 articles are: Of the Word of God, which clearly states the infallibility of Scripture; Of God; Of Redemption; Of Election to Salvation; Of the Means of Grace and their Order; Of the Conversion of the Sinner through the Word of God; Of Holy Baptism; Of the Holy Supper; Of the Church of the Lord; Sanctification; the Divine Law (with a special section upholding the perpetuity of the Sabbath); Civil Order, and the Last Things.

The article on the church sets out apparently separate offices of elders and preacher, though it states that these are "frequently united in one person". Preachers can follow a temporal calling. Learning, for them, is "desirable, but not absolutely necessary". Strict Communion is taught in the section on the Supper: "The Holy Supper is exclusively and only for such as through God's converting grace have become his possession and have received holy baptism". Oncken came under fire from some English Baptists for this belief, but many European Baptists followed his example.⁷ He held that his practice was Scriptural, indeed it was a fixed principle with him not to accept anything unless it could be proved clearly and distinctly from the Word. This does not mean he disregarded other writings. Dr. H. Luckey in his scholarly work *J. G. Oncken und die Antange des deutschen Baptismus*,⁸ shows that Oncken had studied Calvin, particularly in relation to baptism and the covenant, but rejected Calvin's argument for infant baptism.

PERSECUTION ABATES

In 1842, the Hamburg assembly, which had been meeting in the Oncken's house again, due to the

police guard on the former premises, was forced to procure a bigger place to accommodate the increasing numbers. It was expected that this return to public gatherings would provoke renewed persecution. Oncken exhorted everyone to pray for peace and this prayer was answered in remarkable way. In the same week as the move to the new building (a huge granary!) was made, says the church record, the Great Fire broke out.

"The fire left a great part of the city in ashes and thousands of families homeless. The misery of so many unfortunate people caused brother Oncken to offer the new meeting place to the authorities for accommodating the homeless. This offer was received with thanks, and 80 people found food and shelter here for eight months. Through this severe visitation of God to our city and the opportunity which the church was offered to give a palpable proof of their love and sympathy, the authorities were disposed to treat the church less severely and the persecutions were all but ended. When a mob attacked the church shortly after this the authorities and especially the police chief confirmed their friendly attitude toward us."

Oncken believed that this terrible destruction was a judgment of God upon the godless city of Hamburg---out of a population of 200,000 only two per cent attended any kind of church. He rejoiced that the sufferers whom he took in began to attend the services and he was able to report the "ingathering of God's elect". Perhaps there is a lesson for us in his ready concern for the needy and willingness to use church property in this way.

It would be wrong to imagine that Baptists in Germany had complete religious freedom from this time on. They were still suppressed in the interests of the Lutheran church. Mobs could break up meetings without the police bothering too much. Publications were censored. Baptist children were sometimes forcibly

"christened", and all had to be entered in the State church book. Only State church pastors could conduct marriages. With the passing of laws in 1848 and 1850 proclaiming religious liberty, it seemed that all this repression would be over. There was certainly an immediate increase in outward activity. In 1848 the first Baptist journal, *Das Missionsblatt*, was published. The first Associational gathering of churches was held in the same year. There was great rejoicing and singing of "Now thank we all our God" (*Nun danket alle Gott*) It was left to Oncken to sound a warning: "If hitherto we have needed grace to suffer and to endure, we need it doubly now for joyous and full self-dedication to the work of spreading the Gospel". Opposition, not lack of resistance, is the inspirer of courage and tenacity.

But in fact the opposition soon mounted again. This was not so much from the authorities as from the mobs, who were able to get away with so much violence because the police were inactive. Large numbers of Baptists, often deprived of ordinary civil rights, decided to emigrate. Others stayed and bore patiently the insults they received. Lehmann, who had become the pastor of a daughter church in Berlin, wrote a letter to the officials and church authorities in Berlin, entitled: "Open letter to the German *Kirchentag*, 1854", in which he protested against the treatment of Baptists. This, together with a visit to the same official bodies by members of the Evangelical Alliance (including Merle d'Aubigne) on behalf of the Baptists, produced an improvement. In January, 1855, Oncken, Lehmann and Carl Schaffner---a member of the Hamburg church---received audience with Frederick William IV and presented a petition. The King promised favourable attention. Freedom was procured in Hamburg in 1858, but in other parts of Germany Baptists suffered for several years after this. The

(Continued on page three)

Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTO, Fulton, MS	Sunday 1:00-1:30 p.m.	1330	5,000 AM
WFTA, Fulton, MS	Sunday 9:30-10:00 a.m.	101.7	3,000 FM
WNDA, Huntsville, AL	Sunday 9:30-10:00 a.m.	.95	50,000 FM
WANO, Pineville, KY	Sunday 7:30-8:00 a.m.	1230	1,000 AM
WYWY, Barboursville, KY	Sunday 7:30-8:00 a.m.	.950	1,000 AM
WGNT, Huntington, WV	Sunday 8:30-9:00 a.m.	.930	5,000 AM
KBMC, Eugene, OR	Sunday 1:00-1:30 p.m.	.94.5	100,000 FM
WDZ, Decatur, IL	Sunday 8:30-9:00 a.m.	1050	1,000 AM
WRNO, New Orleans, LA	Sunday 7:00-7:30 a.m.	.49m	3,000,000
(short wave)	(London time)	(6110 KHZ)	

Time Conversion on WRNO to the British Isles and Europe:
 GMT London, England time (also Ireland and Portugal)
 (During Summer: GMT + 1 hour)
 GMT + 1 Western Europe and Poland, Yugoslavia, Czechoslovakia, E. Germany, Albania (During Summer: GMT + 2 hours)
 GMT + 2 hours Hungary, Rumania, Bulgaria, Finland, France, Greece.
 (During Summer: GMT + 3 hours)
 GMT + 3 Soviet Union (During Summer: GMT + 4 hours)
 GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)
 GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)

ONCKEN

(Continued from page two)

State church relationship which the Lutheran church enjoyed was dissolved in 1866.

GROWTH IN HAMBURG

The church record of 1866 gives a vivid idea of how the Hamburg church had progressed up to that time.

"The total number of members at the end of 1865 came to 719 persons. Besides brother Oncken in the course of time Julius Kobner and Carl Schaffler were chosen as preachers by the church; these brethren served the assembly with diligence, brother Kobner from 1844 to 1852 when he went to Barmen to pastor a church there and brother Schaffler from 1846 to 1855 when he was called to South America on business.

"In the proclamation of the Word, not only in the city, but also in surrounding areas, both far and near, other brothers helped. At the end of 1865 the church had 64 preaching centers. . . mostly in places where members of the church lived. Besides this, the mission activity of the church included regular Sunday School, a day school, and a wide-spread tract ministry under the special leadership of brother J. Braun, distribution of Holy Scripture . . . then also youth groups, unmarried women's societies, women's missionary societies, a mission-work society, and instruction of missionaries, of which, from 1849 to September 1865, 81 brothers prepared themselves for their ministries."

To sum up, the spread of the Word was through preaching, literature, hymns and Sunday Schools. Oncken had from the beginning believed in reaching all types of people and could detail many cases of new birth among children through the Sunday School as well as adults through other means.

The expansion which had taken place necessitated a new building and a chapel was opened in 1867 in Hamburg. C. H. Spurgeon was one of many who came to preach at the opening services. He and Oncken had met first in London. Oncken requested the interview. Spurgeon at first sent a terse message in reply: "Tell Mr. Oncken, I have no time for chats. If the angel Gabriel should call and wanted a chat, I should say to him, 'Most willingly, dear Gabriel, but it must be on the other side of Jordan'". It took more than this rebuff to put off a man like J. G. Oncken! He replied that he had no time for chats either, but had come to present Spurgeon the cause of his 80 fellow labourers (mentioned above). Mr. Spurgeon relented and the two shared the New Park Street Pulpit.

When Spurgeon visited Hamburg at a later date accompanied by his wife, it was to a great reception. For instance, the whole of the Episcopal congregation in the city, with their

minister, came to the Baptist chapel to hear him. Spurgeon had feared that the high vaulted roof of the chapel building might not suit his voice. After inspecting it the night before preaching he said, "I had rather take twenty stripes on my back at the bottom of that garden than have to preach in that chapel tomorrow". Needless to say, his fears were groundless.

Right up until Oncken's death, in Zurich in 1884 (fifty years after the Baptist church was first constituted) the Hamburg church continued to form a spearhead for action. Men went out from it to all parts of Europe. Courses were held for theological students from 1850 onwards, and in 1880 a permanent seminary with a four year course of study, was opened.

THE WIDER SCENE

From the beginning the theme of Johann Oncken's evangelism was church-planting. The number of countries in which he was instrumental in planting the first Baptist church speaks for itself.

Denmark---Oncken and Kobner travelled to Copenhagen in 1839 to baptize 11 persons whom Kobner had been corresponding with about baptism. They formed the first Danish Baptist Church. Kobner later was sent as pastor to Copenhagen in 1865.

Switzerland---Oncken visited Switzerland in 1847 and as a result of his influence the first Baptist church was formed in Zurich two years later.

Holland---Dr. Feisser, a minister of the Dutch Reformed Church, but unconverted, was awakened by the grace of God, began to preach the Gospel of grace and to question the mixed nature of the Reformed church, and finally came to the point where he refused to administer infant baptism. For this offence he was suspended in 1843. Oncken, hearing about it, sent Kobner to investigate. The result was that Feisser and six others were baptized by Kobner in 1845 and a church was formed.

Sweden---F. O. Nilson, who was baptized by Oncken in Hamburg in 1847, with five others formed the first Swedish Baptist Church, in Gothenburg, in 1848. Later he was sentenced for his preaching, and banished. One of the lawyers at his trial was converted through his testimony. Despite the set-back, Baptists increased.

Russia---In Lithuania Oncken founded the first Baptist church, German speaking. He travelled in Russia as late as his 70th year.

Influence was also felt outside Europe, for instance in South Africa, where Gutsche, who had been taught by Oncken, was responsible for gathering together German-speaking Baptist churches. Once when Oncken was asked how many missionaries he had, he gave the number of church members. Each was a missionary.

It is significant that almost all these churches began in a small way, but soon began to grow and to be

the means of planting other churches. Most were united in the Calvinistic Confession of faith already quoted.

In conclusion let us note that this wider work could never have been carried out by one man. That one man did have a consuming passion for the glory of God, the salvation of sinners and the building of churches. He did have almost inexhaustible energy, great powers of organization and persuasive preaching gifts. But in the providence of God others were raised up with him to supplement his lacks. We have referred to two who with Oncken formed the *Kleeblatt* (clover-leaf)---Kobner and Lehmann. Each of these had long and active lives. Kobner (1806-84), in earlier life an unconverted playwright, then becoming a right-hand man in Hamburg and later building up churches in the industrial Barmen area and in his native Denmark, was a tower of strength. Lehmann (1799-1882) was studying literature, languages and music in Berlin and through correspondence with Oncken the latter eventually came to baptize Lehmann and five others and to form a church in Berlin in 1837. Lehmann became a far-seeing diplomatist, an enthusiastic leader and a faithful pastor with a massive appetite for work.

REFERENCES

1 Quoted in *The Baptist Movement in the Continent of Europe*, by J. H. Rushbrooke, page 19. This book is useful for general information. It fails to deal with Oncken's Calvinism.

2 It was Binder who said, "So long as I can move my little finger it shall be raised against you". Oncken replied, "I think, sir, that you do not see what I see, which is, not a little finger but the mighty arm of God". When Spurgeon later preached for Oncken, Binder was in the congregation in Hamburg. Spurgeon commented that the finger had willingly bent before the mighty arm! J. H. Cooke, who quoted the words of Binder in *John Gerhard Oncken* (published by Partridge & Co., 1908), knew Oncken personally, and therefore his book is more valuable.

3 Rushbrooke, p. 21.

4 Preaching at the 25th anniversary of the Hamburg Baptist Church, Oncken said he was convinced by Scripture about believer's baptism before he knew or heard of Baptists.

5 This trial included opposition from his pastor, Mr. Matthews, in the Hamburg English Church. Matthews said: "Under no consideration whatever must you be baptized, Oncken". (Quoted by Cooke.)

6 Quoted by McGlothlin in *Baptist Confession of Faith*, p. 331 (Pub. Baptist Historical Society, 1911). The full Confession of 1848 is in this fascinating compendium of confessions.

7 For instance, the Swedish churches, see the article by Nils Sundholm in *The Baptist Quarterly*, Vol. XV, p. 183.

8 I consulted the copy (with the help of my wife who reads German) in the library at Baptist Church House, 4 Southampton Row, London. This is a reference library only and it is wise to make an appointment to consult any of the magnificent selection of books on Baptist history which are there.

9 J. H. Cooke, p. 159.



PRAYING

(Continued from page one)

David speaks, when he mentions prayer. "I cried unto him," the Lord "with my mouth, and he was exalted with my tongue. If I regard iniquity in my heart, the Lord will not hear" my prayer (Ps. 66:17-18). Part of the exercise of prayer is sincerity, without which God looks not upon it as prayer in a good sense (Ps. 16:1-4). Then "ye shall seek me and find me, when ye shall search for me with all your heart" (Jer. 29:13). The want of this made the Lord reject their prayers in Hosea 7:14, where he saith, "They have not cried unto me with their heart," that is, in sincerity, "when they howled upon their beds." But for a pretence, for a show in hypocrisy, to be seen of men, and applauded for the same, they prayed. Sincerity was that which Christ commended in Nathaniel, when he was under the fig tree. "Behold, an Israelite indeed, in whom is no guile." Probably this good man was pouring out of his soul to God in prayer under the fig tree, and that in a sincere and unfeigned spirit before the Lord. The prayer that hath this in it as one of the principal ingredients, is the prayer that God looks at. Thus, "The prayer of the upright is his delight" (Prov. 15:8).

And why must sincerity be one of the essentials of prayer which is accepted of God, but because sincerity carries the soul in all simplicity to open its heart to God, and to tell Him the case plainly, without equivocation; to condemn itself plainly, without dissembling; to cry to God heartily, without complimenting. "I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke" (Jer. 31:18). Sincerity is the same in a corner alone, as it is before the face of the world. It knows not how to wear two vizards, one for an appearance before men and another for a short snatch in a corner; but it must have God, and be with Him in the duty of prayer. It is not lip-labour that it doth regard, for it is the heart that God looks at, and that which sincerity looks at, and that which prayer comes from, if it be that prayer which is accompanied with sincerity.

Second. It is a sincere and SENSIBLE pouring out of the heart or soul. It is not, as many take it to be, even a few babbling, prating complimentary expressions, but a sensible feeling there is in the heart. Prayer hath in it a sensibleness of diverse things; sometimes sense of sin, sometimes of mercy received, sometimes of the readiness of God to give mercy, etc.

1. A sense of the want of mercy, by reason of the danger of sin. The soul, I say, feels, and from feeling sighs, groans, and breaks at the heart. For right prayer bubbleth out of the

(Continued on page four)

PRAYING

(Continued from page one)

heart when it is overpressed with grief and bitterness, as blood is forced out of the flesh by reason of some heavy burden that lieth upon it (I Sam. 1:10; Ps. 69:3). David roars, cries, weeps, faints at heart, fails at the eyes, loseth his moisture (Ps. 38:8-10). Hezekiah mourns like a dove (Isa. 38:14). Ephraim bemoans himself (Jer. 31:18). Peter weeps bitterly (Matt. 26:75). Christ hath strong cryings and tears (Heb. 5:7). And all this from a sense of the justice of God, the guilt of sin, the pains of Hell and destruction. **"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow."** Then cried I unto the Lord (Ps. 116:3,4). And in another place, **"My sore ran in the night"** (Ps. 77:2). Again, **"I am bowed down greatly; I go mourning all the day long"** (Ps. 38:6). In all these instances, and in hundreds more that might be named, you may see that prayer carrieth in it a sensible feeling disposition, and that first from a sense of sin.

2. Sometimes there is a sweet sense of mercy received; encouraging, comforting, strengthening, enlivening, enlightening mercy, etc. Thus David pours out his soul, to bless, and praise, and admire the great God for His loving-kindness to such poor vile wretches. **"Bless the Lord, O my soul; and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's"** (Ps. 103:1-5). And thus is the prayer of saints sometimes turned into praise and thanksgiving, and yet are prayers still. This is a mystery; God's people pray with their praises, as it is written, **"Be careful for nothing, but in every thing by prayer, and supplication, with thanksgiving, let your request be made known unto God"** (Phil. 4:6). A sensible thanksgiving, for mercies received, is a mighty prayer in the sight of God; It prevails with him unspeakably.

3. In prayer there is sometimes in the soul a sense of mercy to be received. This again sets the soul all on a flame. **"Thou, O lord of hosts,"** saith David, **"hast revealed to thy servant, saying I will build thee an house; therefore hath thy servant found in his heart to pray unto thee"** (II Sam. 7:27). This provoked Jacob, David, Daniel, with others—even a sense of mercies to be received—which caused them, not by fits and starts, nor yet in a foolish frothy way, to babble over a few words written in a paper; but mightily, fervently, and continually, to groan out their conditions before the Lord,

as being sensible, sensible, I say, of their wants, their misery, and the willingness of God to show mercy (Gen. 32:10-11; Dan. 9:3-4).

A good sense of sin, and the wrath of God, with some encouragement from God to come unto him, is a better Common-prayer-book than that which is taken out of the Papistical mass-book, being the scraps and fragments of the devices of some popes, some friars, and I wot not what.

Third. Prayer is a sincere, sensible, and an AFFECTIONATE pouring out of the soul to God. O! the heat, strength, life, vigour, and affection, that is in right prayer! **"As the hart panteth after the water-brooks, so panteth my soul after thee, O God"** (Ps. 42:1). **"I have longed after thy precepts"** (Ps. 119:40). **"I have longed for thy salvation"** (v. 174). **"My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God"** (Ps. 84:2). **"My soul breaketh for the longing that it hath unto thy judgments at all times"** (Ps. 119:20). Mark ye here, **"My soul longeth,"** it longeth, it longeth, etc. O what affection is here discovered in prayer! The like you have in Daniel. **"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God"** (Dan. 9:19). Every syllable carrieth a mighty vehemency in it. This is called the fervent, or the working prayer, by James. And so again, **"And being in an agony, he prayed more earnestly"** (Luke 22:44). Or had his affections more and more drawn out after God for his helping hand. O! how wide are the most of men with their prayers from this prayer, that is, PRAYER in God's account! Alas! the greatest part of men make no conscience at all of the duty; and as for them that do, it is to be feared that many of them are very great strangers to a sincere, sensible, and affectionate pouring out their hearts or souls to God; but even content themselves with a little lip-labour and bodily exercise, mumbling over a few imaginary prayers. When the affections are indeed engaged in prayer, then, then the whole man is engaged, and that in such sort, that the soul will spend itself to nothing, so it were, rather than it will go without that good desired, even communion and solace with Christ. And hence it is that the saints have spent their strengths, and lost their lives, rather than go without the blessing (Ps. 69:3; 38:9-10; Gen. 32:24,26).

All this is too, too evident by the ignorance, profaneness, and spirit of envy, that reign in the hearts of those men that are so hot for forms, and not the power of praying. Scarce one of forty among them know what it is to be born again, to have communion with the Father through the Son; to feel the power of grace sanctifying their hearts: but for all their prayers, they still live cursed, drunken, whorish, and abominable lives, full of malice, envy, deceit, persecut-

ing of the dear children of God. O what a dreadful after-clap is coming upon them! which all their hypocritical assembling themselves together, with all their prayers, shall never be able to help them against, or shelter them from.

Again, it is a *pouring out* of the heart or soul. There is in prayer an unbosoming of a man's self, an opening of the heart to God, an affectionate pouring out of the soul in requests, sighs, and groans. **"All my desire is before thee,"** saith David, **"and my groaning is not hid from thee"** (Ps. 38:9). And again, **"My soul thirsteth for God, for the living God. When shall I come and appear before God? When I remember these things, I pour out my soul in me"** (Ps. 42:2,4). Mark, **"I pour out my soul."** It is an expression signifying, that in prayer there goeth the very life and whole strength to God. As in another place, **"Trust in him at all times; ye people, pour out your heart before him"** (Ps. 62:8). This is the prayer to which the promise is made, for the delivering of a poor creature out of captivity and thralldom. **"If from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul"** (Deut. 4:29).

Again, it is a pouring out of the heart or soul TO GOD. This sheweth also the excellency of the spirit of prayer. It is the great God to which it retires. When shall I come and appear before God? And it argueth, that the soul that thus prayeth indeed, sees an emptiness in all things under Heaven; that in God alone there is rest and satisfaction for the soul. **"Now she that is a widow indeed, and desolate, trusteth in God"** (I Tim. 5:5). So saith David, **"In thee, O Lord, do I put my trust; let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape; incline thine ear to me, and save me. Be thou my strong habitation, whereunto I may continually resort: for thou art my rock and my fortress; deliver me, O my God, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God, thou art my trust from my youth"** (Ps. 71:1-5). Many in a wording was speaking of God; but right prayer makes God his hope, stay, and all. Right prayer sees nothing substantial, and worth the looking after, but God. And that, as I said before, it doth in a *sincere, sensible, and affectionate way*.

Again, it is a sincere, sensible, affectionate pouring out of the heart or soul to God, THROUGH CHRIST. This through Christ must needs be added, or else it is to be questioned, whether it be prayer, though in appearance it be never so eminent or eloquent.

Christ is the way through whom the soul hath admittance to God, and without Whom it is impossible that so much as one desire should come into the ears of the Lord of Sabaoth (John 14:6). **"If ye shall ask**

anything in my name;" "Whatsoever ye shall ask the Father in my name, I will do it" (vv. 13,14). This was Daniel's way in praying for the people of God; he did it in the name of Christ. **"Now therefore, O our God, hear the prayer of thy servant and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake"** (Dan. 9:17). And so David, **"For thy name's sake,"** that is, for thy Christ's sake, **"pardon mine iniquity, for it is great"** (Ps. 25:11). But now, it is not every one that maketh mention of Christ's name in prayer, that doth indeed, and in truth, effectually pray to God in the name of Christ or through Him. This coming to God through Christ is the hardest part that is found in prayer. A man may more easily be sensible of his works, ay, and sincerely too desire mercy, and yet not be able to come to God by Christ. That man that comes to God by Christ, he must first have the knowledge of Him; **"For he that cometh to God, must believe that he is"** (Heb. 11:6). And so he that comes to God through Christ, must be enabled to know Christ. Lord, saith Moses, **"Show me now thy way, that I may know thee"** (Ex. 33:13).

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

(Continued on page five)

Church Pastorals Unreal About Communism

By G. Russell Evans
Norfolk, Virginia

In a grand move for "Christian justice," a hundred United Methodist bishops have unanimously condemned U. S. defense by nuclear armaments. After two years of study, the bishops adopted, to a standing ovation on 29 April 1986, a 31,500 word "teaching document... challenging the politics" for stockpiling nuclear weapons and for a strategic defense shield (SDI). Such defenses, said the bishops, detract from food stamps and welfare handouts.

In denouncing the 40-year U. S. policy of nuclear deterrence, the Methodists went further than any other major religious group in their advice on national defense. The Roman Catholic bishops in 1983 criticized U. S. strategy, but "conditionally" accepted nuclear deterrence. In 1985, the Catholics opposed the MX missile, and "peace bishop" Walter Sullivan asked what the past four years proved about "peace through strength." We say, it proves that strength deters. President Reagan said on 26 Feb., "American power is the indispensable element of a peaceful world."

Of course, the National Council of Churches and its Presbyterians, Episcopalians, Methodists and 37 other denominations have taken much the same position as the Methodists and Catholics *against* nuclear weapons and *for* a freeze. But, we've heard precious little on how to get the Soviets to agree. Do the pulpit strategists care about the constitutional requirement that the national government "provide for the common Defence" and that its officers took oath to do so? That food stamps and rent subsidies "promote the general welfare" and therefore, constitutionally, are privileges, not rights?

Other things evidently not considered by their Graces are the cruel hard facts of international communism and its goal of world domination, all set down in 54 volumes of Lenin's writings and all religiously followed by Lenin's successors. Mikhail Gorbachev and previous Soviet dictators are Marxist-Leninists. They *cannot* disarm or change goals without denying their god Lenin who prescribed, among other things, that: Soviet conquest is the only solution to world problems; Soviet dictatorship will "liberate mankind;" democracy is a deception; any lie or deception promoting communism is moral; peace can only be imposed by violence (*The Proletarian Revolution*). Lenin's goals are not negotiable. Church strategists *cannot*, will not face truth.

Do they accept Scriptural guidance on self-defense? How about Moses's

war operations plan for the children of Israel in the 20th Chapter of Deuteronomy? "When thou goest out to battle thine enemies... the Lord thy God is with thee..." and when the enemy "will make no peace with thee, but will make war against thee, then thou shalt besiege it" (Deut. 20:1,12). The Book of Nehemiah is a biblical treatise on national defense with Nehemiah exhorting his countrymen to gather swords and spears to fight the enemies of Jerusalem (Neh. 4:7-23 KJV). Jesus brought a "sword" of righteousness (Matt. 10:34 KJV); and Paul explained its use "to execute wrath upon him that doeth evil" (Rom. 13:4 KJV). King Solomon taught, "To every thing there is a season... a time of war, and a time of peace" (Eccl. 3:1,8 KJV).

Where does the Bible say disarm when evil threatens? Pastors leading their flocks into communist-style peace are naive and dangerous, victims of misinformation or ignorance. They are ignoring the Scriptures. Communist peace means the surrender of the West. A course in elementary geopolitics might help pastors who insist on military strategy in lieu of the Great Commission (Matt. 28:19,20).

Robert Morris in *Our Globe Under Siege II* (J & W Enterprises, 1986) chronicles the real world of Marxist-Leninism and the "ongoing Western retreat in the face of the inexorable Soviet power around the globe." He identifies three barriers for encircling the West: the North Atlantic military buildup in Cuba and Nicaragua to separate us from NATO; the Pacific buildup at Vladivostok and Cam Rahn Bay in the South China Sea to isolate us from our allies in Asia; and the African buildup of Libya-Angola-Soviet forces to deny strategic minerals essential to our national defense. Soviet defector Viktor Suvorov in *Inside the Red Army* reveals the "axe theory" for a catastrophic nuclear first strike if detente fails to gain Soviet goals: the initial strike, lasting 30 minutes, would utilize every available nuclear weapon targeted at command posts and military facilities, followed by a massive air attack, then a second massive nuclear strike from reloaded launchers. Conventional weapons would mop-up, preparatory to accepting the surrender of the United States.

Our third textbook for pastor-strategists is former Polish Ambassador Romuald Spasowski's *Liberation of One* (Harcourt Brace Jovanovich, 1986), 697 pages and 40 years of trying to live with communism before finally defecting to the West and exalting in being "free of the clutches of the Polish police,"

the Byzantine parlor games, the deceit and duplicity, the obscene excuses for martial law. "The situation in Poland," he said, "confirms once again that Communists are morally bankrupt, that they would rather see a nation annihilated than see power slip from their hands." Will pastors mention these hard facts from their pulpits?

The "Christian justice" spearheaded by Methodists and Catholics is impossible without a strong America. The Russian patriot Alexander Solzhenitsyn, now in exile in Vermont, warned, "Do we have to wait for the moment when the knife is at our throats?"

ANNOUNCEMENTS

Just a word on our song books. We did get the 2,000 and a few over. We are checking on the price of loose leaf books, but they want us to take 500. This is more than we need. Hence no decision has yet been made. The books will cost \$4.50 each for certain so far as I know now. If you paid \$6.25 and want a refund, we will be happy to send it. Or, if you prefer, we will give it to you in song books. But let us hear from you immediately as to your wishes. There may be some charge that I was not aware of after talking to the publisher. This involves shipping to us, gold stamping on the books and a few other things.

We are at a stand still at present. We sent the songs to have the words and music set to, in three sections. The first section the last of February, and two more in March. To date we have not gotten one song returned to us yet! I have called them and they promised to speed it up. When you must publish through other companies you are entirely at their mercy. They don't like to fool with small orders like ours.

THE LAW

(Continued from page one)

blindness for a time. Note verses 18-20: "Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not." This is seen still further in verse 24 and other places.

There is even much debate about the translation of this verse from the Hebrew. In my opinion the King James Version gives a very good rendering. I believe the verse means that the Lord is well pleased with the Messiah's righteousness, and that the Messiah would magnify and render the law honorable. The Messiah is the subject of this chapter, and He is here intended, though not expressly named. While the Jewish nation rejected and crucified the Messiah

as an opposer and violator of the Divine law, God was well pleased because Christ magnified and honored the law by His righteous obedience unto it, even unto death. This is the meaning of the text as I see it to be.

THE BEFORE-TIME COVENANT

The moral law of God is a transcript of the Divine nature of God. It is holy, just, and good like God (Rom. 7:12). It is perfect like God is (Ps. 19:7). God is law and the source of law, but He is not subject to law. Like God, the law is immutable and not capable of modification. God cannot change His law without ceasing to be God. It was the eternal purpose of God in the before-time covenant to magnify His law and make it honorable. This was the sum and substance of that eternal purpose which He purposed in Christ Jesus our Lord.

In Psalm 40:6-8 there is a revelation of what Christ agreed to do in this covenant: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." In Hebrews 10:5-9 this passage is quoted by the writer and applied to Christ. "The volume of the book" mentioned here refers to the archives of God's eternal counsel, the scroll of His everlasting decrees.

In the covenant of redemption Christ agreed to do the Father's will, and that would be His meat and drink (John 4:34). The whole moral law of God was in the heart or bowels of Christ from all eternity as the Mediator of the covenant. His obedience to the law was not external, but it proceeded from the heart. Since He agreed to take human form He would as a man be under obligation to obey the moral law of God. It was in His heart to fulfill it, and He was ready to yield a cordial and cheerful obedience to it. This was all written concerning Christ "In the volume of the book," the book of the covenant which contained the Father's proposal and the Son's assent unto it and His acceptance of it.

BORN UNDER THE LAW

"But when the fulness of time was come, God sent forth his Son, made under the law, To redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4-5). As a member of the human race, a partaker of human nature, Christ was subject to the law of God. As a man He was bound by its requirements and subject to its control. He must be subject to its precepts as the surety of His people. Christ became as one of us to secure our redemption from the curse of the moral law, which, as sinners, the elect lay under. Christ became a man for redemptive reasons.

Being under law, Christ was cir-

(Continued on page six)

THE LAW

(Continued from page five)

cumcised (Luke 2:21) and was subjected to His parents (Luke 2:27, 51). Being a Jew, He paid His Temple tax (Matt. 17:24-27). This subjection of Christ to the law was voluntary, without any previous obligation. As "the Son of God" He was not subject to any law. As a perfect holy man He was not bound to submit to the ceremonial law, which in every thing implied man's sinfulness. But our Redeemer was pleased for thirty-three years to tabernacle here on earth in perfect obedience to the whole law. He did this that we might receive the adoption of sons, that we might have the liberty and privileges of adults instead of the subjection of minors. The redeemed do not worship and obey God from slavish fear or mercenary hope. As a son of God through Christ we walk with Him in love, reverence, and obedience (Rom 8:14-17).

In the Sermon on the Mount the Redeemer said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17). "To fulfill" here means "to make full, to complete." Christ did not come to destroy the law by being some religious revolutionary as some suppose. Being God, He had no desire to destroy the law which He made and, as a man, was subject to it being a partaker of human flesh. The Lord from Heaven did not come to set aside the law so the redeemed could be Antinomians. Instead Christ came to fulfill the ceremonial law by becoming the great sacrifice for sin. He came to fulfill the moral law by yielding perfect obedience, which the covenant people could not yield. He fulfilled the law by paying the full penalty as the Substitute for all His elect.

A LIFE OF OBEDIENCE

The moral law is an expression of the nature of God in the form of moral requirements. Christ was the perfect embodiment and fulfillment of God's law: "For Christ is the end (fulfillment) of the law for righteousness to every one that believeth" (Rom. 10:4). Of all the human race that ever lived, only One man ever completely kept the law. Christ could justly say to the men of His day: "None of you keepeth the law" (John 7:19). He could then turn to them and ask: "Which of you convinceth me of sin?" (John 8:46). By asking this question He was challenging any one of them to show any imperfection or fault in Him. These words are a decisive claim to holiness, to perfect obedience to the law. As a Jew Christ did not need to bring a sin-offering to the priest in Jerusalem because He had no sins!

I John 3:4 tells us that "sin is the transgression of the law." Hence it is written of Christ that He "did no sin" (I Pet. 2:22). He was made "in the likeness of sinful flesh"

(Rom. 8:3); He looked like a sinful man, being born of a sinful woman; He kept company with sinful men, but He Himself "did no sin." Christ was charged with law-breaking by His enemies, but there was no sin in His nature. Even in His human nature he was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26), and He "knew no sin" (II Cor. 5:21). He declared on one occasion: "... the prince of this world cometh, and hath nothing in me" (John 14:30). In the course of His whole earthly life He never broke one of the least commandments of God's law (Isa. 53:9). At all times He magnified the law and made it honorable.

Disinterested persons, as well as the enemies of Christ, testified to His holiness. When examined by Governor Pilate His judge said: "I find no fault in this man" (Luke 23:4). When they took Christ away to crucify Him Pilate "washed his hands before the multitude, saying, I am innocent of the blood of this just person. . ." (Matt. 27:24). During the trial of Christ, the governor's wife had said to him: "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him" (Matt. 27:19). Even Judas, who betrayed Him, said: "I have sinned in that I betrayed the innocent blood" (Matt. 27:4). The penitent thief who was crucified with Him declared: "... this man has done nothing amiss" (Luke 23:41). The heathen centurion at the cross said: "Certainly this was a righteous man" (Luke 23:47).

It was the obedience of Christ to the law of God that made possible one branch of our justification before God. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). By the righteous life of Christ grace entered and prevailed to the covenant people who are related to Him by faith. In Christ's complete obedience to the law the whole multitude of believers were constituted righteous before God. Thank God that Christ magnified the law and made it honorable.

PAID ITS SUPREME PENALTY

In Philippians 2:8 it is written of the Redeemer: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Christ was obedient to the law from the cradle to the cross. He willingly and voluntarily submitted to shameful death of the cross in the room and stead of His people (John 10:18). The Mediator obeyed the law which He brought Himself under and by which He was obliged to die. To die as a man was the highest of obedience to the moral law.

In Romans 8:2-4 we read: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the

law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

The law could show man he was a sinner, but it could do nothing to atone for man's disobedience. Christ came to do what the law could not do due to the weakness of human flesh. By His death He offered Himself a sacrifice for sin for His people. The Father punished sin in Christ's human nature. Sin had corrupted the flesh of man and in that very flesh it was condemned. Our sins were expiated by the death of the Redeemer, for it was not possible for the law to confer righteousness upon totally depraved sinners. The covenant people had sinned, and they deserved punishment for their sins. Christ had to bear for them the curse of the law to save them from punishment: "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13).

The mission of Christ into the world was that the righteousness of the law might be fulfilled in His people. Christ fully satisfied the law, having fulfilled its demand of death for the disobedience of believers. The child of grace is saved in a way that magnifies the law and makes it honorable, a way in which all that the law had a right to demand is fulfilled in us. Those saved by the grace of God have the very righteousness which the law demands. In Christ we have paid the penalty for our disobedience, and in Christ we have yielded obedience to every precept of the law. God is just in justifying the born again believer

(Rom. 3:26). "Do we then make void the law through faith? God forbid: yea, we establish the law" (Rom. 3:31).

If you would understand the essence of the atonement you must understand the essence of the law. Law personified and acted out is love (Rom. 13:8); lawlessness is hatred. If our Redeemer was to magnify the law He must redeem us because He loved us. Christ never endured a single pang, or performed a single deed, in order to uphold the law which was not characterized by love. Who would have ever dreamed that after sin found its way into the human race that Eternal Love would descend to earth and with the loftiest love sustain the law man had broken! But if a portion of mankind was to be eternally saved, it was necessary that an obedience should be rendered unto God and His law which should bring more honor to His holiness than the dishonor man had brought by disobedience. Love moved the God-man to be the sustainer of the law for a people. It was Eternal Love that sorrowed and suffered from the cradle to the cross. Such divine love is beyond the understanding of mere mortals!

O let us never contemplate the atonement without the Atoner. We seem all too often to think of a performance, and not a Person. I fear that a refined system of idolatry has led us to adore the symbol instead of the Savior. The tendency of the philosophical mind to abstract thinking has led us to separate the remedy from the Redeemer. We must ever remember that Divine law is sustained by Divine love.

HOLDS ITS FORTH AS A RULE OF LIFE

According to Hebrews 8:10, in regeneration Christ writes the moral law in the minds of His people. The new nature which we received in quickening delights "in the law of God" (Rom. 7:22). It is the desire of the heart of a regenerated man to please, serve, and glorify the Law-giver. The believer is "under the law of Christ" (I Cor. 9:21), the moral law in the hands of the Mediator. The Christian must regulate His conduct by the conduct of Christ (I John 2:6; I Pet. 2:21). Since Christ perfectly obeyed the moral law of God so must we if we are to follow in His steps. It is not right for a Christian to worship idols or to curse God. It is not right for him to dishonor his parents or to commit adultery, or to lie, or to murder, or to steal. No one but an Antinomian heretic would say that it is.

There is a damnable heresy in the land which attempts to make the justified sinner a lawless person. It teaches that the believer has been freed from the moral law of God so that he may continue in sin. Beware of this teaching for it contradicts the Bible and opens the door to all licentiousness. It turns grace into

(Continued on page seven)

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THE LAW

(Continued from page six)

disgrace. The Bible teaches that those who refuse to let the law rule them have never been saved by the grace of God (Tit. 2:11-13). Those who scorn the law of God and say that it is dishonorable are not followers of Christ, for He "magnified law" and "made it honorable".

CHRIST WILL GO ON MAGNIFYING THE LAW

Christ agreed from all eternity to magnify the law and make it honorable. Never at any time in the future will Christ ever cease to magnify the law. In the kingdom age when Israel is regenerated and brought under the bond of the covenant Christ has promised: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27). When Christ sits on David's throne in Jerusalem the law of God will be the law of the kingdom: "And many peoples shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2:3). The glorified saints who share the kingdom with Christ shall execute upon the nations of earth the judgment written in the law of God (Ps. 149:9).

At the Great White Throne of Judgment Christ is to magnify the law and make it honorable by sentencing men to their just deserts in Hell. James 2:12 says: "So speak ye, and so do, as they that shall be judged by the law of liberty." The law here is the Ten Commandments which are mentioned in the preceding verse. To the renewed will of a believer these are a law of liberty. At the same time they are the rule of life and the standard of judgment.

The penalty for disobedience to the law is death: "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:9). "For the wages of sin is death" (Rom. 6:23). The law requires the supreme penalty for all offenders. The law puts a man to death, though it is not actual law, but the executioner that does it. At the judgment Christ is the executioner of the law of God, and at that time He shall render to unbelievers judgment without mercy. They shall be "judged out of those things which were written in the books, according to their works" (Rev. 20:12). The results will be that undone sinners will be "cast into the lake of fire" (Rev. 20:15).

The law demands perfect obedience and promises death for all disobedience. Sinners must either pay for their own disobedience by suffering an eternity in Hell, or by trusting in Christ, the sustainer of

the law. By placing faith in the substitutionary obedience and death of Christ to save a people from the curse of the law the righteousness can be fulfilled in you. God is well pleased in the righteousness of Christ who magnified the law and made it honorable. If God is well pleased,

why are you not well pleased? Repent and believe on the Lord Jesus Christ. Then you can sing to the top of the hills:

Free from the law, O happy condition,
Jesus hath bled, and there is remission;
Cursed by the law and bruised by the fall,
Grace hath redeemed us once for all.

Now are we free--there's no condemnation,
Jesus provides a perfect salvation;
"Come unto Me," O hear His sweet call,
Come, and He saves us once for all.

Once for all, O sinner, receive it,
Once for all, O brother, believe it;
Cling to the Cross, the burden will fall,
Christ hath redeemed us once for all.

An Exposition Of Matthew 24

By the Editor
Part II

In my first message I spent some time discussing the events leading up to the Olivet Discourse. I stressed that verses 4-14 cover the time of the King's absence. This includes the Christian Age and the first three and a half years of the coming tribulation. It is great error to say that wars, famines, earthquakes, etc., ended at the siege of Jerusalem and that Jesus Christ meant no more than this in Matthew 24. Also I emphasized that these evils will intensify and wax worse and worse into the tribulation period. The increase of these things are signs of Christ's return. I ended my exposition at verse 7. Today I shall begin at verse 8 of Matthew 24.

THE BEGINNING OF THE BIRTHPAINS

"All these are the beginning of sorrows" (Matt. 24:8; Mark 13:8). "The beginning of sorrows" would be better translated "the beginning of birthpains". The Greek means the pains of labor in child birth. According to Edersheim, the Jews often spoke of labor pains in connection with the coming of the Messiah. The whole land of Judea is represented here under the notion of a woman in greivous travail (I Thess. 5:3). All the evils just mentioned are only the first pangs and throes, and nothing in comparison to the death-dealing labor which shall afterward take place before deliverance occurs with the return of Christ (Matt. 19:28).

It is significant that Israel is said to be like a woman in child birth as she nears the time of her rebirth and restoration of the Davidic Kingdom (Micah 4:9-10; 5:3; Isa. 13:6-8). Isaiah 66 speaks of a time when the Lord shall be glorified and Jerusalem greatly blessed in these words: "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children" (Isa. 66:7-8). Israel has many wars, persecutions, and sorrows to endure before her King returns and she experiences her latter-day glory. Romans 8:22 pictures the animal world crying out in this travail.

PERSECUTIONS AND MARTYRDOMS

"Then shall they deliver you up to be afflicted, and shall kill you:

and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another and shall hate one another" (Matt. 24:9-10). Mark's account adds some things: "But take heed to yourselves; for they shall deliver you up to councils; and in the synagogues brought before rulers and kings for my sake, for a testimony against them" (Mark 13:9). This has been and is being literally fulfilled. It will continue to be fulfilled until the King returns to reign. While the King is absent His servants will be persecuted and killed.

In the first century Peter and John were brought before the Sanhedrin (Acts 4:5-7) and imprisoned (Acts 4:3; cf. 26:10-11). Paul and Silas were imprisoned (Acts 16:19-24) and beat (Acts 16:23; cf. II Cor. 11:24). James was brought before the King Herod and executed (Acts 12:1-4). Paul was brought before Gallio (Acts 18:12), before Felix (Acts 24:24), and before Agrippa (Acts 25:23). Stephen, James, Peter, Paul, and all the apostles, except John, suffered martyrdom before the destruction of Jerusalem.

God's people have always been hated and persecuted by some men in "all nations" (Acts 28:22; John 17:14). Their persecution and martyrdom did not end with the destruction of Jerusalem. During the Dark Ages millions were brought before governors and kings to be executed. Some fifty million Anabaptists sealed their testimony with their blood during this time. Today in communist lands Christians still are being taken before courts, imprisoned, and, in some cases, executed.

I personally feel that we are on the verge of the greatest persecution of God's people the world has ever seen. This must be so as we approach the time of the tribulation period. The Book of Revelation mentions great numbers of tribulations martyrs: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God; and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren should be killed

as they were, should be fulfilled" (Rev. 6:9-11; cf. 20:4). The Antichrist-Beast will "make war with the saints," "overcome them," and "kill them with the sword" (Rev. 13:7, 10, 15; Dan. 7:25). The world church will be "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. 17:6).

Mark and Luke give considerable more details about this time of persecution. Luke says: "But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my sake. And it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends, and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls" (Luke 21:12-19).

First, observe that Christians are to be brought before rulers and kings on account of their attachment to the Lord Jesus Christ. Their being brought before councils, rulers, and kings would have given them opportunity for giving a testimony to the truth as it is in Christ Jesus. Peter (Acts 4:1-12; 5:17-29), Stephen (Acts 6:9-7:60), and Paul (Acts 22:1-30; 24:1-27; 25:26-28) had this experience. Many have had the privilege since that time such as the martyrs before their bloody inquisitors in Europe and England. Christians still are doing this today in communist lands. In the coming seven-year tribulation the martyrs will be "slain for the Word of God, and for the testimony which they held" (Rev. 6:9). The tribulation saints are said to overcome the Devil "by the word of their testimony" (Rev. 12:11).

Second, in these coming trials they should have no premeditations and plans. They would be given by the Holy Spirit (Mark 13:11) a mouth of wisdom in order to qualify them for every unexpected emergency. As a result of this special endowment, their adversaries should neither be able to gainsay nor resist their testimony. This happened in the first century (Acts 4:13-14; 6:10; 24:24-25).

(Continued on page eight)

MATTHEW 24

(Continued from page seven)

25; 26:31-32). It has happened many times since as church history shows, and it will continue into the coming tribulation.

Third, even among the professed followers of Christ many would forsake their profession and "betray one another and hate one another." The warmest love would give place to the deepest hatred. These embittered and alienated brethren would be used to hunt out and accuse their former companions (Acts 20:29-30; II Tim. 1:15; 4:10,14; II Cor. 11:26). How intense is to be the alienation that causes the nearest and dearest natural affections to betray one another even to death! This has happened, is happening in Russia today, and shall continue to happen on even a larger scale in the first part of the tribulation.

Fourth, they were admonished to patient endurance (Rom. 2:7; II Tim. 2:3,4,5). While others, seeking to save their lives, would lose their souls (Matt. 13:20-21), they must endure. In these persecutions they must regard themselves as the objects of special divine watchcare. All their sufferings and losses on His account would be the basis of His gracious rewards, not a single hair injured in His behalf should be lost in the reckoning (Matt. 10:28-39; 19:20; Ps. 51:8).

It is tragic to apply these words to the siege of Jerusalem in A.D. 70! First, all Christians fled from Jerusalem just as the siege was beginning and did not in any case perish. Second, all the disciples addressed here died a violent death before the siege of Jerusalem and John was in Europe during this time. To speak to them of escape from such danger would be anticipating the time without any evident reason.

These words are designed for the comfort of the Lord's people in all ages. We must not limit them to a few Christians escaping the siege of Jerusalem, and, by some slight of hand, attempt to deprive all coming generations of sufferers from having these promises. These are ever-enduring admonitions and promises designed by Christ for the support and comfort of His disciples for ever. They will mean much to the suffering tribulation saints I am sure (Rev. 13:10; 14:12).

FALSE PROPHETS

"And many false prophets shall rise, and shall deceive many" (v.11). This expression is found only in Matthew, but other New Testament writers speak of the coming of these (Acts 20:29; II Pet. 2:1; I John 4:1; Jude 4). During the siege of Jerusalem Josephus informs us: "A false prophet was the occasion of these people's destruction, who had made a public proclamation in the city that very day, that God commanded them to get upon the temple, and that there they should re-

ceive miraculous signs of their deliverance. Now there were a great number of false prophets suborned by the tyrants to impose on the people, who announced this to them, that they wait for deliverance from God. . ." (*Wars of the Jews*, Book VI, Chap. 5, Sec. 2).

Jesus Christ had warned of the advent of these false prophets in the Sermon on the Mount (Matt. 6:24; 7:15). There were many false prophets and teachers which plagued the New Testament churches, among these were Philetus and Hymeneus, Simon Magus, Ebion, and Cerinthus. There were also the Gnostics and Nicolaitanes. These all had their followers. Large numbers went after them.

There have been many false prophets since the first century who have been successful in deceiving many people. Many of these have founded false churches. For some 1500 years scattered Anabaptist churches existed alongside of the Great Whore. At the Reformation some left the Mother of Harlots in protest of some of her corruptions and heresies, but these Protestants retain too many of the corruptions of Rome. I refer to the Lutherans, the Presbyterians, Episcopalians, the Methodists, Congregationalists, etc.

The Devil was not satisfied with having the Great Whore and her Protestant daughters. He wanted many more false prophets. So in America he added some more false churches like the Dunkards, Pentecostals, Nazarenes, Christian Scientists, Mormons, the Russellites, the Quakers, the Universalists, etc. To these he added in more modern times the various false cults. I refer to the Children of God, The Almo Christian Foundation, The Love Family, The Unification Church, The Way International, The Divine Light Mission, the Hare Krishna Movement, the Jim Jones Cult, the Universal Life Church, The Church of Scientology, and God only knows what else in the next few years.

The Devil was not satisfied with organizing false churches. He wanted to create divisions in the true churches. Therefore, he raised up the Campbellites, the Adventists, the Free Will Baptists, the Hardshell Baptists, the Armstrong Church of God, etc.

Many more false prophets shall appear as we near the end of the age. There shall be many false prophets and teachers come in Israel in the tribulation period possessed by evil spirits. This will be a revival of the days of Ahab (II Chron. 18:18-22). The assistant of the Antichrist is called "the False Prophet" (Rev. 13:11-18; 16:13; 19:20; 20:10). Revelation 13:13-14 says of the False Prophet: "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. . ."

LAWLESSNESS

"And because iniquity shall abound, the love of many shall wax cold" (v. 12). I have no proof that this happened during the siege of Jerusalem, but it could have been true. I do know for certain that it has been so in many centuries since that. False doctrine always brings ungodliness. The truth of God is "the doctrine which is according to godliness" (I Tim. 6:3; Titus 1:1). All through the centuries schisms and heresies have infected the churches bringing with them abounding wickedness. Truth is designed to feed the flame of love, and when it is withheld, love grows weak as there is nothing left to sustain it. In our day love among the brethren has grown cold because of sin in our lives. This is why we are given to mutual hatred and suspicion. This is to be the case of many, but not all. Nevertheless, many preachers and churches have their love for Christ and His people chilled. We all know that it is so.

The word "iniquity" is from the Greek word that really means "lawlessness." Therefore, some translate it: "And because of lawlessness being brought to the full" (Rotherham) or "And because lawlessness shall prevail" (Gaebelein). As this age draws to its close complete anarchy will hold sway (Ps. 2). The whole fabric of civil and governmental power on earth will break up. Disorder will reign supreme, and it seems the world will be for a time without a magistrate. In the midst of this revolutionary crises the Antichrist, "The Lawless One" (II Thess. 2:8), will appear. He will propose that all law and orderly governments give way to his absolute rule. These events are near as can be seen by the increasing unrest of all nations and the manifestation of the spirit of anarchy among all people. But the Lawless One cannot be revealed until the Holy Spirit and the church are removed from earth (II Thess. 2:6-7; John 14:1-3, 16).

THE NEED OF PERSEVERANCE

"But he that shall endure unto the end, the same shall be saved" (v. 13; Mark 13:13). To the end of what? Shall be saved from what? This cannot refer to the end of the Jewish wars and the safety of those who survived them as some teach. The Christians escaped from those calamities at the time Cestius Gallus invaded the city, which was at the beginning of the wars, and several years before the trials of those days. Neither did these wars result in any one's salvation so far as we know. The gospel and the Holy Spirit bring salvation, not wars.

These words must be applied to the entire Christian Age and the tribulation period. The test of reality in religion in any age is endurance. It is always true that only those who endure to the end of

life shall be finally saved (Rev. 2:11; II Tim. 4:6). One that has been born of God and received a new nature will persevere. He will persevere because God preserves him from falling and gives him persevering grace (Phil. 1:6). True believers will endure to the end of their lives notwithstanding the persecutions of wicked men, the teachings of false prophets, and the impurities of the age. They will patiently bear afflictions to the end of life and have an everlasting salvation in the Lord.

Even in the tribulation period come under the Antichrist there will be a faithful remnant who will endure to the end. They are 144,000 Israelites (Rev. 7:1-10). These shall "keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). They will remain free from the corruptions of that Antichrist Age (Rev. 14:3-5). They will endure persecutions without flinching. Even when multiplied lawlessness is around, they shall maintain war love for Christ and His people. They will gain possession of the spiritual nature through patient endurance of the ills of the tribulation and be saved from that awful time by the return of the Messiah.

THE GOSPEL OF THE KINGDOM

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (v. 14). These words have often been misquoted, misunderstood, misapplied, and misinterpreted. Postmillennialists cite these words as proof that the world must be converted by the preaching of the gospel to all nations before the King comes back. Some premillennialists do no better as they speak of preaching the gospel to all nations as a necessary condition before the Lord can come for the church. This idea is often pressed in missionary meetings. The passage before us does not teach either of these ideas. The gospel was literally preached to the known world in the apostolic age (Mark 16:15; Rom. 1:8; 10:18; 15:19-28; Col. 1:6,23). This is also confirmed by Eusebius (Book II, Chap. III).

Is the gospel of the kingdom the same as the gospel of the grace of God? Some would say they are the same; others would disagree and make the gospel of the kingdom a totally different gospel. I disagree with both ideas. The gospel of the kingdom is the same as the gospel of the grace of God, for there is, and always has been, but one true gospel. However, the gospel of the kingdom differs from the gospel of the grace of God only in the sense that it stresses that one needs to repent and believe the gospel because the kingdom is at hand--the King is soon to appear. The gospel of the kingdom was preached by Christ (Mark 1:15; Matt. 4:17), John the Baptist (Matt. 3:1-2), and the twelve apostles of Christ (Matt. 10:7), to the nation of

(Continued on page nine)

MATTHEW 24

(Continued from page eight)

Israel. The nation rejected their King and the kingdom took a mystery form (Matt. 13), although remnants of it can be seen in the Book of Acts (3:1-20).

The churches do not preach that men should repent because the King is soon to appear and set up His kingdom. In the Book of Acts and in the epistles we see the preaching of the gospel of the grace of God. There is little said about the gospel of the kingdom in these books of the Bible. The churches are commissioned by Christ to preach "repentance and remission of sins" among the nations (Luke 24:47). By the new birth men enter into the spiritual kingdom of grace. But we do not preach that the kingdom of Heaven is at hand in the sense that Christ and His apostles did under the limited commission.

The gospel of the kingdom will not be preached again until the tribulation period when the appearing of the King is near again. It will then be preached by Israelites as it was in the days of Christ. This time it will not be limited to Israel; it will be declared to "all nations". This Gentile age cannot end, nor will the King come to earth again, until Israel fulfills her commission to the Gentiles. The words in my text: "...then shall the end come" refer to the end of the times of the Gentiles and the setting up of the Messiah's kingdom on earth. It does not mean the end of the Jewish economy by the destruction of Jerusalem and the Temple. Jerusalem and the Temple were destroyed by the Roman army, not the preaching of the gospel. Remember the disciples had asked: "...what shall be the sign of thy coming and of the end of the world?" Here Christ gives them the sign of the end of the age and His return. One could hardly call the destruction of Jerusalem "the end of the world"!

The preachers of the gospel of the kingdom in the tribulation are to be the believing Israelitish remnant. The Old Testament is full of predictions and descriptions of this remnant, especially rich is the Book of Psalms. They are the 144,000 Israelites spoken of in Revelation 7:1-10. Isaiah wrote of them: "And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory: and they shall declare my glory among the Gentiles" (Isa. 66:19). Daniel speaks of them in a tribulation context (Dan. 12:1) as "they that turn many to righteousness" (Dan. 12:3). The great success of their labors can be seen in the great multitude of Gentiles who are saved and come up out of the Great Tribulation (Rev. 7:10-17).

CHURCH

(Continued from page one)

Luke follows this same methodology in stating the missionary procedures of the early churches. In Acts 2 he clearly spells out the missionary strategy that characterizes the rest of the churches and missionary work in the book of Acts:

1. Gospelization---Acts 2:41---**"They that gladly received the word..."**

2. Baptism---Acts 2:38,41---**"Were baptized"**

3. Churching---Acts 2:41---**"were added unto them"**

4. Specific Indoctrination---Acts 2:42---**"They continued steadfast in the Aspotles doctrine..."**

After Luke clearly spells out the normal process and practice of the Great Commission he merely summarizes the entire process by these words the next time it occurs: **"And the Lord added to the church daily such as should be saved"** (V. 46).

That He **"added to the church"** according to the process just spelled out is clearly implied. Some would infer that since Luke does not continue to spell out the process later on in the book of Acts that this process was departed from. However, it seems more reasonable not to expect a writer to continue to repeat in detail what he clearly spells out at the first, but expect him to summarize continued repetitions of it. Luke never spells out Matthew's baptismal formula but summarizes it, yet never in identical words (Acts 8:12; 10:48; 19:5). At other times he fails to mention it altogether, assuming the reader would presume the entire process to have been accomplished.

Brief Overview: The salvation of those in Samaria and at Antioch were attributed to those **"preaching the word."** These preachers came out of the church at Jerusalem (Acts 8:4; 11:22). In both cases the church at Jerusalem exercised supervisory care (Acts 8:14; 11:22). In both cases the saints were not called churches until after the church at Jerusalem had sent forth authorized representatives to look at the work (Acts 9:31 with Galatians 1:22; Acts 11:26).

Acts 11:22 states that the church at Jerusalem **"sent forth"** Barnabas to Antioch. The words **"sent forth"** represent a Greek word which means "to send out as an authorized representative." Furthermore, notice the restrictive clause, **"he should go as far as Antioch."** This seems to imply that along the way he may have organized other churches. Possibly, prior to coming to Antioch he may have helped Saul in the region of Tarsus organize other churches. This would explain how that afterward, he went and got Saul to help in this work at Antioch.

Luke's careful editorial remarks in Acts 11:19-22 are no doubt meant to imply that the church at Jerusalem characteristically supervised other mission works in the same manner by sending out "authorized

representatives" to form New Testament churches. Notice that the saints in Antioch were not referred to as a church until verse 26. The content of verse 26 demonstrates a **"teaching them to observe all things"** context. The term "church" and "disciples" are used here synonymously in this verse. A careful study of Luke's use of the term "disciple" always has reference to "Christians" in church capacity. (See Acts 1:15 with 1:21 "company with us all the time" and 2:41,47; 9:10; 11:26; 13:52; 14:22-23; 27-28; 15:36 with 15:41 and 16:1-2,4-5,40; 17:14; 18:18,23,27; 19:30 with 20:1,7; 21:4-5,7,16-17). Before seriously denying this claim be sure to take note of Acts 14:22-23 and Acts 15:36,41 and 16:4-5.

Acts 14:1-4 is noteworthy due to the fact that the Holy Spirit did not directly commission Barnabas and Saul but first expressed His desire through the church at Antioch. This primary recognition of the church by the Holy Spirit in doing mission work confirms that the church is the authorized agency through which mission work must be done. Moreover, the fact that Paul reported back to this church from which he **"had been recommended to the grace of God"** after each missionary trip confirms that Paul recognized that this church was the authorized agency through which the Holy Spirit had sent him out (Acts 14:26; 15:40; Acts 14:26-28; 18:22). Finally, the fact that Paul's missionary trip began from the church at Antioch (Acts 13:1-4) and resulted in the reproduction of like kind of churches further confirms that the missionary pattern given in Matthew 28 and spelled out in Acts two was followed (Acts 14:23; 15:41; 16:5).

IV. PROBLEM PASSAGES

Any honest student of the Bible understands that there are some problem passages even for the most basic doctrines held by most evangelicals. The rule is always to interpret and base doctrine upon clear passages and never use unclear texts for anything but supportive texts. Acts 8-11 is supposed by some to be devastating to "mother" church authority. However, a close study will reveal that there is no real inconsistency to be found in these chapters.

A. *The Scattered Church:* In Acts 8:1,4 the term "scattered" seems to superficially imply that persecution was so intense that the members just dropped everything and fled for their lives. However, a closer look does not reveal this to be the case. Everett F. Harrison comments upon the word "scattered" as used in this context: "Luke could have used a general term for scattering but he chose to use a word which means to scatter as seed on the ground...The people went as missionaries, more than refugees" (Acts, *The Expanding Church*, p. 130).

The persecution seems more likely to provide the motivating source to

move the church to obedience, at least in part, to the command in Acts 1:8. The "scattering" was a church directed "scattering" of "seed bearers" (Acts 8:4; 11:19) which were closely supervised by the church at Jerusalem (Acts 8:14; 11:22) and resulted in the organization of New Testament churches (Acts 9:31; 11:26). That the "apostles" did not flee from Jerusalem is an indication that the persecution was not yet so intense as to drive disciples away. As a rule, leaders are apprehended first in any intense persecution, which was not the case in this situation. Furthermore, there are some distinct indications by Luke that this was a church directed scattering: Luke immediately illustrates the nature of this scattering by using Philip to characterize the rest. What the church sent out was:

1. Males (Acts 8:4 & 11:19 both use "oi" masculine plural and 11:20 distinctly says "men"---Greek *andres*).

2. Ordained (Acts 6:3-5).

3. Preachers (Acts 8:4; 11:19-20).

4. Supervised by Mother church (Acts 8:14 & 11:22).

B. *The Eunuch:* The Eunuch falls into the same category as those who came to Jerusalem in Acts two. These were Jews of the "dispersion" and proselytes (Acts 2:10; 8:27) who came regularly to Jerusalem on special occasions to "worship." The fact that the Ethiopian was a proselyte strongly implies that there was a Jewish synagogue located in his home town which had won him to the Jewish faith. Furthermore, Luke is careful to note that some of those who came on Pentecost were from **"Egypt, and in the parts of Libya..."** These had been discipled (Acts 2:41) and no doubt sent back home. Peter later writes some of these same people of the dispersion (I Peter 1:1 "scattered"---Greek *diaspora* or dispersion). He refers to them as having **"elders"** and existing in a church condition as the **"flock of God"** (I Peter 5:1-3). This strongly implies that they did not return home in an unorganized condition but as structured assemblies or at least as ordained missionaries. Luke is careful to note that it was the customary practice of the church at Jerusalem (whenever they heard of converts by those who had been sent out in Acts 8:1-4) to **"send forth"** authorized representatives (such as Barnabas, Acts 11:19-22) to form New Testament churches in that area. Since those that Peter addressed were in a church condition it is reasonable to assume that those in **"Egypt and in the parts of Libya"** also were in a church condition and doing missionary work in that area, which would be near where the Eunuch lived. Furthermore, since the church at Jerusalem followed up the "tidings" (Acts 11:22) which came back to them, it is reasonable to assume that they followed up Philip's work with the Eunuch as they did his

(Continued on page twelve)

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Explain the eternal sonship of our Lord. Was He always a Son? Or did He become a Son when born to Mary in Bethlehem of Judea? -----Tennessee



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"But unto the Son he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom" (Heb. 1:8).

There is nothing more clearly taught in the Scriptures than the eternal sonship of Jesus Christ. In Hebrews 1:8 the Father speaks of His Son setting forth His deity and says, "Thy throne, O God, is for ever and ever." In Isaiah 9:6 we are told, "For unto us a child is born, UNTO US A SON IS GIVEN (emphasis JBD): and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." These verses reveal that Jesus Christ has always been the Son of God. Many others could be cited but due to lack of space we will give only two.

Many things about the Godhead are mysterious to us but as Bible believers we must admit that the Son is eternal because the Father declares it. In Genesis 1:26 we find these words: "And God said, Let us (plural) make man in our image, after our (plural) likeness." Most surely the Son and the Holy Spirit were with the Father and participated in making man. The very beginning of our Bible states: "In the beginning God (Elohim) created the heaven and the earth." The plural used here clearly reveals that the Son and Holy Spirit were involved in the work of creation. The New Testament also ascribes creation to the Son, the eternal Son. "In the beginning was the Word, and the Word (Christ) was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3). There can be no doubt that the Word is Christ because verse 14 declares, "And the Word was made flesh and dwelt among us." Colossians 1:16 reads: "For by him (Christ) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."

When Christ was born to Mary in Bethlehem of Judea it was not the

beginning of His Sonship but the eternal Son taking unto Himself a human body to live and die in that redemption might be sure for all the elect. Hebrews 10:5 says, "Wherefore when he (Christ) cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." Hebrews 2:13 and 14 states: "And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil." These verses do not speak of the origin of Sonship, but the purpose for which the eternal Son took unto Himself a body.

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This is a very difficult question to answer in such limited space, as there are several views as to when the Lord Jesus came to be identified as the Son of God. Then there is the view that He was always, eternally, the Father's Son. Of those views which see Christ as becoming a Son, some deny His deity and some do not. I will not in this article deal with those who deny His deity, as their doctrine is clearly refuted and identified as heresy by the Scriptures. Most of these are anti-trinitarian.

As the term "eternal Sonship" is used, in reference to the Lord Jesus Christ, it means simply that He has eternally been the Son of God, that the titles of Father and Son refer to their eternal relationship, and not simply to the covenant and or work of redemption. Those who hold this view deny that the title "Son of God" as used in reference to Christ, was one that was given Him or that He took to Himself at some point in time. The relationship between the persons of the Godhead has eternally been that of Father, Son, and Holy Spirit.

Those who dispute the doctrine of the eternal Sonship of Christ, but who do not deny either the doctrine of the Trinity nor the Deity of Christ, fall into four different groups. First, some place the Sonship

of Christ in His incarnation, as if He were not the Son of God before He assumed our nature in the womb of the Virgin. This view holds that the Lord Jesus Christ, before His incarnation was the eternal Word, but not the eternal Son; but when He assumed flesh of the Virgin, then, for the first time, He became the Son of God. Their main proof text is Luke 1:35: "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." I need only point out that the verse says that "He shall be called (NOT that He shall become) the Son of God." This verse simply states the manner by which the two natures, God and man, were joined by the operation of the Holy Spirit who formed the human nature of the Lord Jesus in the womb of the Virgin. The Scriptures refute this idea by asserting over and over that "God . . . gave his only begotten Son" (John 3:16); "God sent his only begotten Son into the world that we might live through him" (1 John 4:9). Note in both of the above statements that it says "God gave" and "God sent" His Son. It does not say He gave the Word or sent the Word to become the Son, but the One He sent and the One He gave was already His Son when He gave and sent Him. This is made abundantly clear in the parable of the vineyard let out to husbandmen (Matt. 21:33-46; Mark 12:1-12; Luke 20:9-19). Note the Lord's own words: "Having yet therefore one Son, his wellbeloved, he sent him also last unto them, saying, They will reverence my Son." How could it be more plainly stated that He was the one Son, the well-beloved Son, before the Father sent Him? But for lack of space, we could multiply arguments proving that Christ did not become God's Son when He was born to Mary in Bethlehem, but these should suffice.

The second and third idea I shall give together and answer both with the same evidence. One holds that Jesus became the Son of God at His resurrection. This is based on the statement in Acts 13:32-33. The other argues that He became the Son of God by means of His exaltation to the right hand of God. This is based upon a mistaken interpretation of Hebrews 1:4. To refute both of these, I need only point out that the Father called Him "My beloved Son" at least twice before the resurrection and certainly before His exaltation (Matt. 3:17; 17:5).

The fourth and perhaps most

prominent notion held among those who deny Christ's eternal Sonship, is that He is a Son only by office. These do not deny His essential and eternal Deity, nor do they deny the Trinity. They believe that the titles Father, Son, and Holy Spirit are only covenant offices and titles which They assumed, and by which They have made Themselves known to men. Thus, they do not believe that Christ is the Son of the Father by eternal generation, His Son in truth and love. In this view, the titles Father, Son, and Holy Spirit have no significance apart from the covenant of redemption.

In answering this, I quote J. C. Philpot who says, "We admit, nay more, we rejoice to believe that Father, Son, and Holy Ghost sustain each distinct their relationships in the eternal covenant; but these relationships are not arbitrary offices, which They might or might not have severally chosen, but are intrinsically and necessarily connected with, and flow out of Their very subsistence, Their very mode of existence. So to talk, as some have done, that 'the three persons (in the Godhead-JRG). . . covenanted among Themselves to be Father, Son, and Holy Ghost' is an error, and tantamount to declaring that but for the covenant, the Father would not have been the Father, nor the Son the Son, nor the Holy Ghost the Holy Ghost. Where is their one Scripture for such an assertion? When the blessed Jesus, in that sacred, heart-moving prayer, 'lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee' (John 17:1), was there no other relationship, no more intimate and eternal tie than being His Son by assuming an office?"

I have exceeded my allotted space, therefore let me close by reminding the reader that the Holy Spirit is called "the eternal Spirit" (Heb. 9:14). If the Holy Spirit is eternally the Holy Spirit, is it not reasonably certain that the Father and Son are eternally the Father and Son? For further study on this important subject, I recommend a small booklet entitled *Eternal Sonship of Christ* by J. C. Philpot.

JAMES GREEN

Editor's Note: The book of Philpot can be purchased from our bookstore for \$3 plus \$1 for postage and handling.



E. D. STRICKLAND
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Baptist Church
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Christology or the doctrine of the person of our Lord Jesus Christ is one of the most glorious subjects in divine revelation.

(Continued on page fourteen)

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

What should a woman do about joining a church when her saved husband won't. Should she attend if allowed? What should the church's attitude be toward the woman? -----Ohio



JAMES GREEN
210 McGinley
Washington, IL 61571

Pastor
BEVERLY MANOR
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209 Vohland St.
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There are several factors which are unclear as to make it difficult to answer this question. First, the inquirer does not identify the kind of church which is under consideration. The church which you are thinking of joining is not a Scriptural New Testament Church, you should not consider joining such. Also, it is not clear if you and your husband are members of and attending another church now, and you simply want to change churches. Again, I do not know if your husband is in a backslidden state and not presently interested in attending church at all. Therefore, I will answer the question under the assumption that you are presently in a church where you and that your husband is in such a backslidden condition that he does not presently want to be a part of a church, and that the church which you are considering is a Scriptural New Testament Church.

The Scriptures teach that every child of God should serve the Lord in a Scriptural New Testament Baptist Church. In view of this fact, I would recommend that, if your husband is in such a poor spiritual state that he will not join a sound Bible-teaching church, you would do well to go ahead and unite with such a church and serve the Lord as He teaches us in His Word.

You should most definitely attend a Scriptural church if allowed to do so and the church should be glad to have you in their services as long as you are a visitor, and welcome you to their fellowship should you be of the Lord to unite with them on a Scriptural basis.

I might further recommend that a Christian lady be prayerfully patient with her husband in this situation and not be too hasty in her actions. Try for him, demonstrate your love for him and manifest a genuine concern for his spiritual welfare, encouraging him to fulfill his spiritual responsibility in these matters. If, after a reasonable time he still will not lead out in this matter, then you should proceed to fulfill your responsibility to the Lord and enter into church fellowship where you can faithfully and acceptably serve Him.



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Take a look at the first question and make some analysis. It is observed that the husband is a child of God. If he were lost, it would change the whole complexion of things; but he is said to be saved. Saved people should be in one of the Lord's churches. Here the wife wants to be in the church, presumably. So, there has to be a reason for the husband's attitude toward the church here. If he has a Scriptural reason for not uniting with this church, then possibly neither the wife nor husband should unite in membership.

If the husband has no Scriptural grounds for his attitude, then he will have to assume his own responsibility for neglect. If he has no objection to his wife uniting with the church, yet he desires not to do so himself, then the wife should join, if on Scriptural grounds.

I think she should attend even if not to join. Surely, the husband would not object except in rare circumstances. The church should go to great effort to seek in helping this husband and wife. If there is a stumbling block in the way of either of the parties, the church is responsible to try to have the same removed.

A wife is to be in subjection to the headship of her husband. Yet, at the same time she is responsible to God to be faithful to Christ in serving him through his church. "Moreover, it is required in stewards that a man be found faithful" (1 Cor. 4:2). And we remember also that "we ought to obey God rather than men" (Acts 5:29).

E. D. STRICKLAND



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If a church is sound in its teaching and practice one should make every effort possible to be a member, providing that he or she has been saved

by the grace of God.

It could be that the saved husband does not believe the church in which his wife desires membership is a true church and refuses to join it. In a case like this both husband and wife should seek out a true Baptist church and apply for membership.

Assuming that the church is a true church where the woman desires membership, it would be my recommendation that she go ahead and join. I have known numerous women who were members (faithful members) of churches where their husbands, some claiming to be saved, were not members. To my knowledge there is no Scripture which teaches that the husband must be a member before his wife is added to a church.

If the woman joins a church she should be allowed to attend its services. No person should ever join a church who does not plan on attending every service that they possibly can. One does not join a church just to get their name on the membership roll. Failure to attend where no legal reason can be found should lead to disciplinary action by the church.

The attitude of the church toward the woman should be the same as it is toward other members who are faithful to the Lord's work. The church would have no excuse in holding a different attitude toward the woman just because her husband did not hold membership in it. In fact, it would be a sin for the church not to hold the right attitude toward her.

The ideal situation is for Christian husbands and wives to work and worship together in a New Testament church, but it is not necessary for the husband to belong before the wife can become a member.

JIMMIE B. DAVIS



HAROLD HARVEY
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"Wives submit yourselves unto your own husbands, as unto the Lord. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing" (Eph. 5:22,24).

It is impossible to answer this question without knowing all the facts. Why won't the saved husband join? Is he not willing to join because of a

doctrinal or personal reason? Does he have a biblical reason for not joining, or is it because he is backslidden? It is very important that both husband and wife be members and faithfully attend a sound New Testament Baptist Church. They will never be happy and really be able to effectively serve the Lord, until they are willing to submit to the leadership of the Holy Spirit according to the Word of God. Neither husband or wife should hinder each other in serving the Lord in a true church. It is hard for me to believe that the Holy Spirit would lead the wife to join and not the husband, unless he is backslidden and will not yield to the leadership of the Holy Spirit. If the husband refuses to join and attend without any biblical reason, then the wife is not restricted by Scripture. She must obey God rather than man (Acts 5:29).

She should not let the unconcern or of unfaithfulness of a backslidden husband keep her from serving the Lord. She should attend the church that the Holy Spirit is leading her to attend. The attitude of the church should be to encourage her in the things of the Lord and try to win her husband.

HAROLD J. HARVEY

BEREA BAPTIST BROADCAST Financial Report April - 1986

Beginning Balance	\$ 762.01
RECEIPTS:	
Briar Creek B. C., Williamsburg, KY	150.00
Living Stone B. C., Barboursville, WV	258.60
Sov. Grace B. C., Orange, TX	50.00
Landmark B. C., Elida, OH	100.00
Estill Frazier, Colfax, NC	500.00
Rollynsburg B. C., Talcott, WV	50.00
Philadelphia B. C., Decatur, AL	50.00
Trust Fund, Corbin, KY	119.16
Anonymous	25.00
Dividing Checks	119.16
Sub Total	1,421.92
TOTAL	2,183.93
EXPENDITURES:	
WANO - KY	76.00
WYWY - KY	100.00
WFTA-WFTO - MS	100.00
WRNO - Foreign	528.00
WGNT - WV	415.00
Postage	161.14
Dividing Checks	119.16
Total	1,499.30
Bank Service Charge - April	684.63
BALANCE 4-30-86	6.00
	\$ 678.63

CORBIN, KENTUCKY REPORT

Beginning Balance	1,116.78
RECEIPTS:	
Trust Fund, Corbin, KY	59.58
TOTAL	1,176.36
EXPENDITURES:	
WANO - April	76.00
WYWY - April	100.00
TOTAL	176.00
BALANCE 4-30-86	\$ 1,000.36

ANNOUNCEMENTS

The local Men's Fellowship will be Friday night, June 6th, at 7:00 p.m. at the Berea Baptist Church, South Point, Ohio and Pastor Milburn Cockrell. The local Fellowship Meeting will be with the same church and pastor June 21st at 7:00 p.m.

CHURCH

(Continued from page nine)
work in Samaria (Acts 8:14).

In the account of the Eunuch's conversion, Luke does not record that Philip mentioned baptism to him. Yet, that the Eunuch requested to be baptized reasonably allows room for some assumptions in this case. It is far better to assume that Philip instructed him in the complete commission (baptism and the need to be brought into the fellowship and instruction of an assembly) than it is to assume that the Eunuch thought up the need to be baptized and that Philip left him without any further direction in the desert. Luke's omission is in keeping with his practice of not repeating verbatim the details of the commission over and over but assuming that the reader has gotten the idea by now.

C. *Saul's Baptism*: Saul's hot pursuit of those leaving Jerusalem may indicate that he perceived them indeed as "authorized missionaries" sent forth to spread this "way." Stopping them would prevent the spread of this sect and confine it to Jerusalem where it could be smothered out. Whether or not that is so, Luke does say that Ananias was a "disciple" and that other "disciples" dwelt at Damascus (Acts 9:10,19). As has been shown the term "disciple" is meaningless apart from an assembled relationship. Further, secular history seems to indicate that Ananias was the pastor of the church in Damascus (*McClintock and Strong Cyclopedia of Biblical Literature*, Vol. I, p. 215). Even if this suggestion is rejected, it must be admitted that both Saul and the house of Cornelius were cases that demanded special intervention by God: "...I have heard by many of this man, how much evil he hath done to thy saints. . . But the Lord said unto him, Go. . ." (Acts 9:13,15). "What was I, that I could withstand God" (Acts 11:17). Such special cases can hardly be used as a norm to disprove church authority. Nevertheless, these portions may be easily reconciled with the idea of "mother" church authority.

D. *The House of Cornelius*: The fact that Peter took with him six witnesses (10:23, 47-48; 11:22) and did not appeal to any personal authority to perform the Great Commission, but rather made a plain defense before the church at Jerusalem (Acts 11:18 indicates very clearly, at least in Peter's mind, that he had anticipated the necessity of giving an answer to the church. The very tone and appeal of Acts 11:17b indicates that in Peter's mind the church was to be reckoned with. No one can deny that this case was a special intervention by God.

E. *Problems for the Problem Makers*: Luke states in Acts 15:2-3 that it was the church which "determined" that Paul and Barnabas should go to Jerusalem and that it was the church that "brought them

on their way." A. T. Robertson says of the Greek word translated "determined." "The verb *etaxon* (tasso, to arrange) suggests a formal appointment by the church in regular assembly." (*Word Pictures In The New Testament*, Vol. III., p. 225). The strong implications of this verse are that Paul and Barnabas, between missionary journeys, were subject to the authority of this church. This supports the idea that while on missionary endeavors, they were subject to the authority of this church.

In Acts 15:22 Luke notes that the church at Jerusalem did the same thing, reciprocally, to the church at Antioch. "It pleased. . . the whole church to send chosen men of their own company to Antioch with Paul and Barnabas. . ." A. T. Robertson says of the Greek word translated "pleased." ". . . *dokeo*. A regular idiom at the beginning of decrees Apparently a vote was taken which was unanimous. . ." (*Ibid.*, Vol. III., p. 235). "It is a technical term in Gr. of all periods for 'voting' or 'passing' a measure in the assembly" (*Linguistic Key to the Greek New Testament*, pp. 299-300).

In Acts 11:22 Luke states that it was the church in Jerusalem that "sent forth" Barnabas to Antioch. Rogers and Rienecker in the *Linguistic Key to the Greek New Testament*, say concerning the Greek word translated "sent forth" that it means, "to send out as an authoritative representative" (p. 287).

What is devastating to those who oppose "mother" church authority is that in all the above Scriptures it is the church which exercised authority over the ordained class. The opinion of Paul and Barnabas and Peter and James had to be finalized by the churches. Acts fifteen is not a church council but a conference between churches. Because of the lack of a written authority concerning church polity, the early churches looked toward the Apostles and other gifted men for direction, but it was the churches who determined whether these things be so. Remember, the Apostles and elders did not always convey God's will rightly in all matters (Gal. 2:11-13).

V. SUPPOSED IRREFUTABLE ARGUMENTS

Bro. Downing says that the position defended in this article cannot be "proven" from secular history. Notice he did not say "supported" but "proven." There is a difference. Proof for this position from secular history would require "day in day out" recorded data. Proof of this sort is impossible for any position one may care to name. Nevertheless, secular history offers ample "support" for this position, as can be found in Bro. Downing's own book (see pages 151-292).

There is not one thing which God created and made that reproduces after its own kind, which can be "proven" by secular history to exist "day in day out" until this present time. It is doubtful that most of the

readers can "prove" their own ancestry by secular history back beyond two hundred years. Does this lack of "proof" invalidate the Biblical Law of Reproduction after its own kind, which was instituted in the creation of man? The Bible claims the same principle inherent in the institution of the church and found within the Great Commission.

Others argue that this position will unchurch a lot of churches. Bro. Downing's own definition as to what constitutes a New Testament church, unchurches well over 90% of what claims to be such.

Some argue that since some great Baptists in the past denied such a position, this would unchurch many Baptist churches that followed their counsel. This might be very well true in some cases. Nevertheless, a careful study will reveal that these men's denial was more theological than practical. Theologically, many took what they considered a safer position to defend because of the historical problems they were being faced with by Protestant antagonists. In practice, most followed what they considered "regular church order" which involved sometimes several churches or ordained men in the organization of a church.

In New Testament times the church either directly supervised new works (Acts 8:14), or it ordained men as their authorized representative to organize new works (Acts 11:22; 14:22-23). Churches can pass on this authority in the ordination of their men. Whether a church originates by one or a dozen churches directly, or is organized indirectly through one or a dozen ordained men, makes little difference. Whether the action was expressed in very formal business meeting or by general consent of the mother church, matters little. The important thing is that at least one New Testament church directly or indirectly is responsible for the organization of a new church. If not, it is not a New Testament church in spite of what any "great" men may or may not say.

VI. PRACTICAL CHURCH PERPETUITY

Since is it impossible to obtain documented "proof" that any church today is in direct succession from the first church in Jerusalem, how then, can it be shown that any existing church is New Testament in kind? Bro. Downing provides the correct answer: "It remains that a New Testament church is a church that holds to the doctrine and practice of the New Testament. This is the only valid consistent theory of church perpetuity."

The book of Job provides an additional principle at this point. "Who can bring a clean thing out of an unclean? Not one" (Job 14:4). Not one New Testament church has ever "evolved" from apostate Christianity! Not one New Testament church has ever "evolved" apart from the "you" of the Great Com-

mission. Churches do not "evolve" they are "built"; they are "made" God's only blueprint for discipleship says literally, "make disciples of all nations. . ." This requires another party and a defined procedure for discipleship. Self-authorizing churches have as much scriptural foundation as self-authorized baptism--NONE! In the Great Commission (which necessarily involves the organization of churches) reproduction "after its own kind" is governing principle.

If a group of people have been scripturally baptized and are practicing New Testament doctrine it is cause somewhere, at sometime their past, they were disciplined by "you" of the Great Commission. Authority to organize churches cannot be conveyed in baptism as baptism has no capability to produce a third process of the commission which is absolutely vital to constitute it as a New Testament assembly. Organizational authority like biblical authority finds its only administrator in the "you" of the Great Commission. Matthew 18:16 makes it very clear that scripturally baptized, churching individuals not possess such authority individually or corporately apart from church capacity (Matt. 18:17-18). According to the "authority in baptism" view the disciples in Matthew 18:15-16 could exercise church authority if they became disgruntled. Reproduction of kind *never, never* falls short of the very *same kind* being produced.

CONCLUSION

The Great Commission which involves "church planting" is a logically ordered cycle by which New Testament churches reproduce organically and successively after their own kind. This means in the clear terms that "like kind" never "just happen" but require those addressed as "you" in the Great Commission instrumentally bring them into existence.

Whoever one may suppose to be "you" of the Great Commission, be, some things are certain; (1) They must be those who have been previously disciplined themselves (gospelized, baptized, assembling for instruction). (2) They must be exercising, and yet subject to, the same disciplinary authority described in the Great Commission. (3) They must be basically united in doctrine. (4) They must have the capability to reproduce after their own kind. (5) They must be able to perpetuate themselves until the end of the age.

Only one thing in Holy Writ can even meet half of these requirements--the New Testament congregation of baptized disciples. The church alone is a plural "you" with delegated authority from Christ to exercise both instructive and corrective discipline over each individual member. Only the congregation has been promised age-long perpetuity. The theme of the book of Acts is the

(Continued on page thirteen)

CHURCH

(Continued from page twelve)

reproduction of like kind of congregations. Only "membership" in a local congregation can make a "disciplinary state," as described herein, possible.

It may be possible to ignore or skirt around such texts as Matthew 16:18 by saying, "Let's not major on minors but work together for what really matters, the salvation of souls." One cannot be a successful soul winner in God's eyes and ignore Matthew 28:19-20. If indeed, this passage contains the "Great" commission of the New Testament it cannot be skirted or ignored. Furthermore, no one has the right to dissect the Great Commission so as to sever its threefold unity. The only "soul winners" the New Testament approves of are those that "make disciples" according to the instructions of the Head of the church. The New Testament church is indispensable in making disciples according to Christ Jesus our Lord.

"And if he neglect to hear them, tell it to the church" (Matt. 18:17).

"Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (Eph. 3:21).

"Upon this rock I will build my church and the gates of hell shall not prevail against it" (Matt. 16:18).

"...the church of the living God, the pillar and ground of truth" (1 Tim. 3:15).

"I Jesus have sent mine angel to testify unto you these things in the churches. . . He which testifieth these things saith surely I come quickly. . ." (Rev. 22:16,20).

"...and remember, I am with you, day in day out until the close of the age. Amen" (Matt. 28:20 improved translation).

INGERSOLL

(Continued from page one)

that "the fool hath said in his heart, there is no God," and it requires only a moderate exercise of our reason to prove this true, and that Mr. Ingersoll, and not the believer in God, is the fool.

Every rational man must and does admit the eternal existence of something. If Mr. Ingersoll denies that the universe came from something he is the only infidel who does. Only a lunatic or an idiot would say that something came from nothing. It is incontrovertibly and everlastingly true that "from nothing nothing comes." This being true, we are compelled to believe that something has always existed, and that in that eternal something which antedates all other things, the universe had its origin. If Mr. Ingersoll is not at variance with all other infidels he accepts this conclusion.

What is that something which antedates all other things, and from

which all other things derive their existence? The Bible calls it God, but Mr. Spencer has named it the "unknown and unknowable." The name is not essential; but whether you call it protoplasm, or fire-mist, or force, or the unknown and unknowable, or God, you must admit that it is eternal, and that out of it all things have come into existence.

If that original something is the parent of all other things, it has intelligence. If that original something is protoplasm, it is thinking protoplasm. If it is fire-mist, it is intelligent fire-mist. If it is force, it is rational force.

Why do I say this? Because it is a self-evident truth that a thing can communicate only what it possesses. Was that first thing protoplasm? Then you and I came from it, and if you and I are intelligent beings there is intelligence in protoplasm. If it has intelligence, it is supreme intelligence, for there is nothing anterior or superior to it.

What was the origin of matter? Was it created? If it was, there must be a personal creator, because a creation without a creator is unthinkable. If you say that matter was not created but has always existed, I will ask you another question, What was the origin of motion? Was it created? If it was, there must be a personal creator, because there cannot be a creation without a creator.

If you say that motion is eternal, that it never had a beginning, I will ask you a third question, What is the origin of thought? Is it a creation? If it is, there is a personal creator. If it is not a creation and has existed from all eternity, then we are compelled to admit the existence of an eternal thinking being.

I challenge this infidel teacher, who comes to enlighten the benighted minds of our people for a consideration of five hundred dollars a night, to inject into his next performance an answer to this argument.

In common with other materialists, Mr. Ingersoll claims that human life is transmitted. I will not controvert that proposition. But let him tell us from what the first man's life was transmitted. Perhaps he would

answer, "From the monkey." If that is true, from what was the monkey's life transmitted? Perhaps he would answer, "From the alligator." If that is true, from what was the alligator's life transmitted? From the lizard. Then from what was the lizard's life transmitted? Thus we may go back and back until we come to protoplasm.

What a relief to men like Ingersoll if the human mind would stop there. But it will not stop there. No sooner has the infidel declared that human life had its origin in protoplasm than I, and all other men who think, want to know where protoplasm got its life.



ROBERT G. INGERSOLL

Who then is the fool? The man who believes in a personal Creator or the man who goes through the world selling his atheism for a consideration of five hundred dollars a night?

In one of his lectures Mr. Ingersoll declares that the miracles of the Bible are frauds--the mere tricks of men who made their living by imposing upon human ignorance and credulity. He claims that Jesus Christ was "only a sleight-of-hand man," and that He gained His pre-eminence among His associates only by His superior skill in feats of legerdemain.

No man who admits that the universe is a creation and that it came from the hands of a personal Creator, can with any show of reason deny the possibility of miracles. To declare that a miracle is an impossibility is equivalent to saying that God is incapable of performing a miracle. It is unmitigated folly to assume that God cannot do anything that He chooses to do.

If it is admitted that God has performed one miracle, it is perfectly compatible with sound reasoning to believe that he has performed other miracles. "In the beginning God created the heavens and the earth." "The worlds were made by the word of God." The fact here recorded was a miracle. Creation, whether by evolution or otherwise, was a miracle. The creation of the germ or the germs out of which the whole physical universe has grown, was a miraculous work, because it brought into existence something at a period

when nothing existed but the divine Creator.

Did Christ perform miracles? Nicodemus believed that He did, for he went to Him in person and said, "No man can do these miracles which thou doest, except God be with him." Nicodemus was a member of the great ecclesiastical high court of the Jews, a man of intelligence and learning, and one not liable to become the victim of a base trickster.

The evangelists tell us that Jesus performed miracles; But Mr. Ingersoll says no one knows who wrote the four Gospels. When he says this he convicts himself either of stupidity or dishonesty.

He does not doubt that John Milton wrote *Paradise Lost*, or that Newton wrote *The Principia*, or that Tom Paine wrote the *Age of Reason*. Why does he not doubt it? Because he accepts the testimony of history and tradition.

Our belief that the Gospels were written by Matthew, Mark, Luke, and John rests upon the same kind of evidence. The testimony which sustains the authenticity of these sacred books is not only of the same kind that Mr. Ingersoll accepts with reference to *Paradise Lost*, *The Principia*, and the *Age of Reason*, But it is much more voluminous and conclusive, because the Gospels have occupied a much larger space in the thought of the world, and have been subjected to a more thorough investigation.

When Mr. Ingersoll says that no one knows who wrote the four Gospels, he charges all the earliest writers of the Christian era who quoted from these books, believing them to be the works of Matthew, Mark, Luke, and John, with disgraceful ignorance and stupid credulity.

Celsus, Porphyry, and Julian hated Christianity as bitterly as he, but their writings abound in quotations from the New Testament, and they never questioned its authenticity. They never insinuated in the remotest degree that Christians of their day were mistaken as to the authorship of the four Gospels or any other part of the New Testament.

I defy this infidel traducer to furnish one jot or tittle of evidence to show that any opponent of Christianity, during the first four centuries after Christ, ever questioned the genuineness of the New Testament, or expressed even a doubt as to the honesty of the men who claimed to be eyewitnesses of the miracles which they recorded.

Mr. Ingersoll says that if Jesus had wrought the miracles which it is said He performed, the Jews would not have crucified Him. This is a specimen of his ignorance of history. Every student of the Bible knows that the Jews did not deny the reality of the miracles of Jesus, but claimed that He worked these miracles through Satanic power.

Mr. Ingersoll does not deny that

(Continued on page fourteen)

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INGERSOLL

(Continued from page thirteen)

Christ claimed to perform miracles, but declares that He was a deceiver, a sleight-of-hand man, a peripatetic trickster, who bamboozled the ignorant and unsuspecting rabble that followed Him.

What respect can any rational man have for such an indictment? Can you believe that the man who taught the purest morality ever given to the world, and who lived the most benevolent life that men ever witnessed, and who died to bear testimony to what He taught, was a mere wandering vendor of tricks which He had learned from Egyptian magicians? No, you cannot believe it. Neither does Mr. Ingersoll believe it. Why then does he say it? Ask the ticket man when you go to purchase your next admission to his lecture.

When Mr. Ingersoll says that "the Bible is the most infamous book in the universe," he means, evidently, that of all the books in the universe, its standard of ethics is the lowest. Is there any basis of reason or fact for this accusation? What is the morality of the Bible? We may learn what it is, not by listening to a man who gets five hundred dollars a night for misrepresenting the Bible, but by going directly to the book itself.

Here are some samples of Bible ethics. "Honor thy father and thy mother." "Children, obey your parents." "Thou shalt not commit adultery." "Thou shalt not steal." "Thou shalt not murder." "Thou shalt not bear false witness." "Love thy neighbor as thyself." "As ye have opportunity do good unto all men." "As ye would that men should do unto you, do ye even so to them." "Love your enemies." "Above all things have fervent charity." "See that none render evil for evil unto any man." "If it be possible, as much as lieth in you, live peaceably with all men." "Keep thyself pure." "Shun the very appearance of evil." (Continued in July issue)

Forum

(Continued from page ten)

The person of Christ is so important in the doctrine of salvation. How can one believe in one of whom he is ignorant? So, the person of Christ is also vitally related to saving faith.

The person of Christ is a vital part of the gospel. The glad tidings relates to both the person and work of Jesus the Christ.

We should will to know the Jesus of the Bible rather than "another Jesus."

The New Testament would become very confusing without some knowledge that Jesus Christ was both the Son of man and the Son of God. He was humanity and Deity at the same time. He was verily man and verily God.

We see this illustrated in Matthew 8:23-27. In the last part of verse 24

it is said that Jesus was asleep. This was a physical act of a real man. In verse 26 it is said that He rebuked the winds and the sea, and there was a great calm. Verse 27: "But the men marveled saying, What manner of man is this that even the winds and the sea obey him." Those in the boat with Jesus saw him as a man but more than a man.

Both the humanity and Deity of Christ is revealed in Romans 1:1-5. In verse 3 we see that He "was made of the seed of David according to the flesh." The verb "made" reveals He had a beginning in the flesh. In this sense He was a Son of man and had a beginning in the world. But He was "declared to be the Son of God with power." This declaration was of Him, the eternal Son, who had always been begotten.

We are familiar with John 3:16. "God (the Father) gave his only begotten Son." The only begotten Son had always been existent equally with the Father in the eternal Godhead. How could the Father have given a non-existent Son? Begotten here does not suggest beginning any more than God in the same verse suggests a beginning. John 3:16 suggests eternal Fatherhood as well as eternal Sonship. Was the Father eternal? Certainly He was. Was the Son given, eternally begotten? He certainly was.

The eternally, only begotten Son of God has been, and shall ever be equal in the eternal Godhead with the Father and Holy Spirit.

Jesus himself revealed this eternal relationship when He said God was His Father. The Jewish unbelievers did not misunderstand Him as they accused Him of blasphemy. "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).

Christ came to be a son in the flesh when conceived by the Holy Spirit and born to the virgin Mary in Bethlehem of Judea.

As Deity, He was the eternally begotten Son of God!

E. D. STRICKALND



HAROLD HARVEY
Rt. 1, Box 162
Olmstead, KY 42265

Pastor
Olmstead
Baptist Church
Olmstead, KY 42265

"Then I was by him, as one brought up with him: And I was daily his delight, rejoicing always before him" (Prov. 8:30).

The Lord Jesus Christ is the eternal Son of God. He was with the Father in the beginning. John said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1). In this verse, we have His being with God as the Word. John explains that the Word became flesh and dwelt

among us. Because He became flesh does not mean that He didn't exist before that time. He was in eternity with God the Father and God the Holy Spirit. They made a covenant between themselves and He was set up from everlasting the Mediator and the covenant head of the elect. The Father put the persons of the chosen ones in Him, and all the blessings of grace for them. Paul said, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:3-4). He must be a person to be covenanted with and to have persons committed to His trust.

In eternity God the Father chose a people in Christ Jesus His Son. He sent His only begotten Son into the world to die at Calvary for the sins of those that were given to Him as a gift from the Father. According to the wise and great God these would be born as decedents of Adam. They would be born as sinful flesh. God sent His Son in the likeness of sinful flesh. He chose to use a virgin by the name of Mary. Luke said, "And the angel answered and said

unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35). He was called the Son of God because the person conceived in Mary's womb was the Son of God. He who was rich for our sakes became poor. God the Father sent His Son. Paul said, "God sending his Son in the likeness of sinful flesh: But when the fulness of the time was come, God sent forth his Son made of a woman made under the law" (Rom. 8:3 Gal. 4:4). God sent His only begotten Son into the world. The Son was with the Father in eternity. Jesus declares His eternal existence with the Father. He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). The Son was with the Father in eternity. He manifested His human nature in the fulness of time. And He will be with the Father throughout the eternal ages. The divine person of Christ came down from Heaven. He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

HAROLD J. HARVEY



Dear Bro. Pack

By Leroy Pack, Chesapeake, Ohio

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

Dear Bro. Pack:

I have discovered that my husband is having an affair with his step-daughter, or my daughter. What action should I take? Should I seek to restore him, as he says he is saved? Or should I report him to the civil authorities?

---A Person Needing Help

Dear Needing Help:

There are several relevant facts which your question does not make clear to me. How old is your daughter and is she living at home? How long have you known about this affair and whom do you feel is mainly at fault? What kind of relationship do you and your husband have? Is he or your daughter aware that you know about this sin and, if so, have you discussed it with either or both of them? Is this second marriage the result of divorce or the death of your first husband?

The things which I have listed above aren't necessary to know in order to answer your question, but are things which, if known, could have an effect on my response and would make it easier and quicker.

We live in a very permissive society. Our homes and churches are permissive and tolerant to the ex-

treme. However, the Bible is still the unchangeable, infallible, narrow Book it has always been, and it is to it that we must turn for answers to all our problems.

The affair between your husband and daughter (his step-daughter) is wrong, sinful and must not be tolerated by you or the church of which you are a member (I assume that you also are a professing Christian and a church member). This affair is a fruit of the flesh, not of the Spirit. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness (to be morally unrestrained). . ." (Gal. 5:19). The Apostle Paul writes to the Church at Thessalonica in 1 Thessalonians 4 with regard to sexual sins. In verses 3-5 he says, "For this is the will of God, even your sanctification (holiness), that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honor, not in the lust of concupiscence (a longing or passion for that which is forbidden). . ."

I do not know whether your daughter is a professing Christian. (Continued on page seventeen)

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 date it was printed. We will not be able to print all which are submitted, but we welcome any item which may feel we should read. Send to Berea Baptist Banner, P. O. Box 552, South Point, Ohio 45680.

Galina Vilchinskaya's Wedding



Photo courtesy of Prisoner Bulletin, Georgi Vins.

(Siberia, USSR)---The police accused her of "moving to Siberia to conduct missionary work" and extended her probation another six months. That's what happened when former prisoner Galina Vilchinskaya married Ivan Shapoval last October and moved to Novokuznetsk, his hometown in central Siberia. Galina Vilchinskaya was just 21 when she was arrested the first time in 1979: she and two others were picked up for conducting a Bible camp for Baptist children. Handcuffed, she boarded the prison train for a 7000 mile journey across the country to a labor camp for criminals. Christians around the world were inspired by stories of Galina's courageous testimony in that camp, where she was subjected to abuse and malnutrition. She emerged three years later in August 1982, emaciated and missing nine teeth, but rejoicing in God's faithfulness to her. Disbelief shook the Christian world when news hit the West that Galina was arrested again just ten weeks later. This time she was sentenced to no more years for refusing to collaborate with the KGB (Soviet secret police) who promptly shipped her off to Siberia. "Skinny, but rejoicing in the Lord," was how friends described Galina when she returned to her parents in November 1984 after her second term. No one was surprised when police slapped her with a year of probation, 8 P.M. curfew, and a

50 ruble fine the first time Christians gathered for a welcome-home party in her parent's house.

Then along came Ivan Shapoval, a young Baptist from Siberia who wanted Galina to marry him. KGB plainclothesmen were present but did not disrupt the wedding on October 20. But it is clear the authorities are disturbed by the powerful witness of the simple life of a young girl who refuses to betray her Savior. So she is still on probation---"administrative surveillance" they call it---so that the KGB can keep an eye on her.

But this time it was love, not a prison sentence, that moved Galina to Siberia (News Release From Georgia P. Vins, P. O. Box 1188, Elkhart, IN 46515).

"Marriage is honourable in all. . ." (Heb. 13:4).

PEACE PRIZE TO A TORTURER

The First Nobel Peace Prize, a most prestigious honor, was given to Henri Dunant, founder of the International Red Cross. Dunant was a dedicated Christian.

Recently this prize was awarded to Doctor Tchazov, Soviet vice-minister for health. He is responsible for how medicine is practiced in the Soviet Union. He may be justly blamed for the use of psychiatric asylums with strait jackets, drugs, and beatings to cure the "illness" of Christians. Tchazov's method for obtaining

peace is simple: drugging and confining in strait jackets those who do not agree with Communism.

It is worth noting that the Nobel Peace Prize is awarded by a committee made up not only by Socialist but also by Christian members.

"They profess to know God; but in works they deny him. . ." (Titus 1:16).

EARLIEST KNOWN GATE IN JERUSALEM FOUND

JERUSALEM, Israel (EP)---Archaeologists said April 21 they have identified the earliest known entrance to ancient Jerusalem. The gate was identified during an expansion and reassessment of excavations done 10 years ago.

The entrance was probably one of 12 gates to the upper city, mentioned in the Bible. In one of the gates, kings and judges heard disputes and dispensed justice.

The gate is located on the south-eastern corner of Jerusalem's Old City, behind Al-Aqsa mosque. The gateway led from the lower city, captured by David around 1,000 B. C., to the upper city, built later as the administrative center of Judea.

The gateway discovered was three yards wide, 18 yards long, and had three small chambers on either side of the road. The gateway had earlier been believed to be part of an elaborate public building. "Now we have more or less the feeling that this is really a gate of Jerusalem from the period of the kings of Judah," explained Benjamin Mazar, the dean of Israeli archaeology.

"The LORD loveth the gates of Zion more than all the dwellings of Jacob" (Ps. 87:2).

BRITISH BAPTIST UNION MEMBERSHIP GROWS

LONDON, England (EP)---Membership in the British Baptist Union rose in 1984 for the first time in 60 years. The denomination's 1,900 congregations grew to about 154,300 members, an increase of about 2,000.

A three-year evangelistic effort known as Mission England was a crucial factor in the growth, according to an article in the church's newspaper, the *Baptist Times*. Mission England included citywide crusades by evangelists Billy Graham and Luis Palau.

"The churches of Christ salute you" (Rom. 16:16).

TEACHER OF THE YEAR CREDITS FAITH IN CHRIST

BRAINERD, Minn. (EP)---Teacher Guy Doud, winner of the most prestigious award in teaching, doesn't attribute his success to his education, background, or personal qualities. "If there is any credit to be given for the success that I've enjoyed as a teacher, it has to go to Jesus Christ,"

says Doud, who was recently named National Teacher of the Year by the National Education Association. "If it weren't for Him I would not have the same philosophy and attitudes that I have."

Doud, who serves as an elder in his church, doesn't limit his religious life to church activities. "My Christian commitment directly affects the way I teach," he explains. "My goal is to be as good a Christian at home and in school as I am in church on Sunday morning."

". . . be strong in the Lord. . ." (Eph. 6:10).

3,000 CHINESE CHURCHES STILL AWAIT RECOGNITION

HONG KONG (EP)---An estimated 3,000 churches in China are still waiting for formal registration from the Offices of the Religious Affairs Bureau, according to a report by the Chinese Church Research Center.

Many of these churches already have a building and are meeting openly. These churches have applied for registration, but have not met necessary conditions. To be recognized, a church must have at least 300 people attending it, and must have a certain number of approved pastors. One church of more than 800 adult members has not been registered because it is led entirely by lay pastors.

The number of registered open churches in China is estimated at 4,000.

According to a Chinese church elder, three or four million believers attend registered churches, and another few million attend churches waiting for registration. Unregistered meetings attract an estimated 25 to 30 million Chinese Christians, and the elder reported that an estimate of 30 to 35 million Christians in China would be reasonable.

"I have given them my word; and the world hath hated them. . ." (John 17:14).

AMERICANS SUPPORT CONVICTED MISSIONARY

SAN PEDRO, Calif. (EP)---Thousands of Americans are rallying together in an international letter-writing and petition-signing campaign, urging Greek Prime Minister Andreou Papandreu to reexamine and repeal a law which sentenced American missionary Don Stephens to three-and-a-half years in prison for handing a Bible to a 16-year-old Greek youth.

Ed Steele, spokesman for the defense campaign, attributes the response to radio, television, and print media appeals that have been made across the nation. "About 14,000 signatures a month are pouring in denouncing such a severe sentence, since activities similar to these are practiced freely in every other Western European nation," Steele said.

This case involves the heaviest sentence passed for proselytism in over 150 years. Stephens, who directs

(Continued on page sixteen)

News

(Continued from page fifteen)

Mercy Ships, a maritime relief organization based in Los Angeles, was arrested with Briton Alan Williams and Greek evangelical leader Costas Macris. The three men are free pending their appeal trial in Athens May 21. If their appeal is unsuccessful they will face immediate imprisonment.

The dispute concerns interpretation of the Greek law which defines proselytism as "the intrusion of, with the purpose of altering, an individual's religious conscience by exploiting their needs, spiritual weakness, or naivete." The youth involved in this incident, Kostas Kotopoulon, has not changed churches, and continues to live with his father in Greece.

"It is a contradiction in terms," said Stephens. "On the one hand, Greece is a signatory nation of more than 11 human rights declarations, guaranteeing an individual's freedom not only to practice one's faith, but also 'to change one's religion.' On the other hand, Greece condemns the gift of a Bible to a Greek teenager. It's ironic that on the date Greeks celebrate St. Constantine's day, who was the champion for church unity and the proclamation of the gospel throughout the Roman Empire, we shall find ourselves appealing a prison sentence for the same offense."

"When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn" (Prov. 29:2).

HIGH COURT RULING EASES CURBS ON PORN SEIZURE

WASHINGTON, D. C. (EP)—The Supreme Court, in a 6-3 ruling April 22, said that federal law does not require police to provide special proof of obscenity before winning court approval to seize films and other materials alleged to be obscene. The ruling will make it easier for authorities to enforce anti-obscenity laws.

The Court ruled that no more evidence of criminality is required for obscene materials than for drugs or guns.

The case arose when a Buffalo, New York, investigator obtained a judicial warrant to remove sexually explicit movies from a video store. The warrant was based on a written description of graphic sexual acts in selected scenes from 10 videocassettes investigators had rented from Network Video in Depew, New York, near Buffalo.

A New York court had ruled against the seizure, arguing that the warrant applications did not contain enough evidence that each movie, taken "as a whole," met legal definitions of obscenity. The Supreme Court rejected this argument.

"Therefore turn thou to thy God: keep mercy and judgment, and wait

on thy God continually" (Hos. 12:6).

HAWKEYE STATE MAY PUT PARENTS IN JAIL THIS FALL

The wheels are in motion for a head-to-head battle between Iowa state officials and unapproved church schools this fall.

More than 70 church schools, representing 3,261 children, are without proper state certification requirements. And, because some of these schools have exhausted legal appeals, the State is expected to begin putting parents in jail this fall if the church schools remain unapproved (*Liberty Report*, 4-86, p. 3).

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

THE CULT OF LYNDON LAROCHE

When two followers of Lyndon LaRouche won Democratic Party nominations for statewide offices in Illinois on March 18th, national attention focused on LaRouche and his followers.

Sixty-four-year-old Lyndon Hermyle LaRouche was born in New Hampshire, but raised in Massachusetts in fairly strict Quaker atmosphere. A conscientious objector during World War II, he found himself interned by the U. S. government. It was there, he later reported, that he was converted to Marxism by several fellow internees.

After the war, he spent ten years in the Socialist Workers Party and then teamed up with the Workers League, another Communist outfit. Beginning in 1966, he taught alongside a wide assortment of radical leftists at the Free University of New York. The FUNY catalog described LaRouche as a "professional economist and Marxist." He later conducted a course in "Elementary Marxist Economics" at a Summer Liberation School run by the bomb-throwing Students for a Democratic Society (SDS).

There is no evidence to prove that LaRouche has ever repudiated his Marxist beginnings. His followers view him as an infallible leader. His political group has many of the characteristics of a religious cult! (Adapted from an article in *The New American*, 4-21-86, pp. 16-17).

"Them that sin rebuke before all..." (1 Tim. 5:20).

U. S. CHURCHMEN CONDEMN RAID ON LIBYA

The National Council of Churches condemned the "use of force as a means of settling conflict between nations." The United Church of Christ and Christian Church (Disciples of Christ) issued a joint statement which accused the U. S. of engaging in terror. The head of the Presbyterian Church fired off a telegram to President Reagan expressing "the strongest possible opposition to the use of military force." The Epis-

copal Church's presiding bishop declared the U. S. action was "the height of irresponsibility." From Geneva the World Council of Churches condemned this attack as immoral and as "seriously violating laws and norms governing international relations."

This is about the reactions we would expect from these liberal church groups. It is strange that we never hear these same church groups denounce Qaddafi for killing innocent Americans and Europeans. It seems that they only see out of their left eye and hear out of their left ear!

The action of the U. S. was long overdue and very much needed. I pray that our President will use whatever military force that is necessary to insure the protection of our citizens who travel abroad.

"He teacheth my hands to war; so that a bow of steel is broken by mine arms" (II Sam. 22:35).

STOP FUNDING ABORTION

Under the present U. S. Tax Code, organizations that regularly perform the ghastly crime of abortion are classified by the IRS as tax-exempt, non-profit health entities. Planned Parenthood, for example, reaps more than \$200 million a year, has performed more than 83,000 elective abortions in 1983, and is granted tax-exempt status because the IRS considers it a "charitable" organization.

In order to remedy this "particularly offensive tax gratuity," as he calls it, Representative Robert K. Dornan (R-CA), has introduced the Tax Exemption Equity Acts (H. R. 2897) that would amend the current Internal Revenue Code to deny tax-free status to "organizations which directly or indirectly perform or finance abortions." It would also deny tax deductibility for contributions made to these organizations (*The New American*, 4-21-86).

"Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

STRAIGHT FROM THE HORSE'S MOUTH

According to an article in the *Southern Baptist Advocate* (3-86), the SBC peace Committee has reported that they do have some seminary professors who do not believe:

(1) In the historicity of Genesis, chapters 1-11, particularly that creation occurred as reported, and that Adam and Eve, the first man and woman, were created directly by God.

(2) That every event reported in Scripture as historical is really true history. Rather, they believe that modern critics have discovered and corrected many historical errors found in the Scriptures.

(3) That the authors so ascribed in the text of the Bible really wrote the books credited to them.

(4) That all the miracles reported in the Bible actually occurred.

"But the fearful and unbelieving... shall have their part in the lake which burneth with fire and brimstone..." (Rev. 21:8).

ATHEIST SCOUT LEADER DISMISSED

RED DEER, Alberta (RNS)—A self-proclaimed atheist has been dismissed as a beaver-scout leader in this central Alberta city.

Arnold Paulsen, a Red Deer regional scout commissioner, said that Margaret Lyall "is unfit to lead the beavers because she will not swear to love and serve God..."

Mr. Paulsen rejected charges of religious discrimination on the ground that "an atheist has no religion at all."

Ms. Lyall became embroiled in controversy when scout leaders asked her why she did not include prayers in her meetings. "Well, I can't because I'm an atheist," she said.

Robert Milks, director of public affairs for the Boy Scouts of Canada, said in Ottawa that swearing to "love and serve God" is a requirement for leaders. "If a person cannot abide that principle, then obviously this isn't the right organization for that person," he said (*Religious Freedom Alert*, 3-86, p. 10).

"The fool hath said in his heart: There is no God" (Ps. 14:1).

BRIEF ITEMS WORTH KNOWING

The National Association of Gay and Lesbian Clubs recently announced that Minnesota's lesbian State Representative Karen Clark has been appointed by Minnesota Governor Rudy Perpich to serve on the Democratic Party Commission. The commission was established in order to help "re-identify" the Democratic party with "mainstream values."

Southland Corporation announced that it will ban the sale of *Playboy*, *Penthouse*, and *Forum* at its 4,500 7-Eleven stores after the May issue. Southland plans to recommend that the 3,600 7-Eleven franchises also discontinue the sale of pornography.

7-Eleven customers and testimony from hearings by Attorney General Edwin Meese's Commission on Pornography finally convinced Southland of the connection between pornography and crime, violence, and child abuse.

Although the national figures show one divorce for every two marriages among couples married in church and who continue to attend church regularly, the rate is only one divorce in 50 marriages. Among couples who also have a prayer life at home, the rate is only one divorce in 1,100 marriages.

(These brief news notes were taken from *Concerned Women for America's Newsletter*, 5-86).

(Continued on page twenty)

Dear

Continued from page fourteen)

or do I know what kind of training he has received, but I do know that all too often the child receives little or no spiritual training in the home. Their wills are never broken and they are allowed to run the home. Later in life when they are found to be embracing gross sins, the Bible, formerly cast aside, all at once becomes very dear to the heart broken parent or parents. On the other hand you may have heeded Proverbs 22:6, "Train up a child in the way he SHOULD go; and when he is OLD, he will not depart from it." You and the older women in your church may have practiced Titus 2:3-5, "The aged women. . . that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, THAT THE WORD OF GOD BE NOT BLASPHEMED." Of course if these Scriptures have not been heeded we have our answers to why this problem exists.

Please do not misunderstand me and think that I am placing the blame solely on you. You may have done all in your power to be a good mother and wife (I don't know the situation personally), but it is possible that you have failed. This is not part of your question but could be part of your problem. From your question I deduce that there may have been a divorce involved and, if so, this would indicate other problems previously.

What action should you take? I think you have listed the proper action in the proper order. You should immediately confront your husband (possibly your daughter also, depending upon age etc.) about this affair. Strive to do this in the spirit of meekness (Gal. 6:1), with a desire to save your marriage. Remember that none of us deserves mercy. Rather we deserve to be cast into Hell for our sins, but God has shown mercy to His people. Follow the rules laid down by our Lord in Matthew 18:15-17. If your husband persists in this sin, you must talk to your pastor about the situation so that the church may take disciplinary action against him.

Perhaps he IS saved. Any number of actions on the part of either party involved could have led to this affair. However, the circumstances do not change the fact that the affair is a sinful relationship. On the other hand your husband may be, as no doubt millions are, only a professing Christian. I believe the validity of his profession will manifest itself by his response to your approach. The Scriptures teach that God's people, although they may fall into sin, do not habitually live in sin. **Know ye not that the unrighteous shall not inherit the kingdom of God? . . . neither fornicators. . . nor adulterers. . .**" (1 Cor. 6:9-10).

If he fails to repent (stop his sin),

yes, you should report him to the civil authorities. You are not to be expected to live under such circumstances as you have described.

Again, I have striven to give you some basic, general advice without full knowledge of the situation. I trust the Lord will use it to aid you.

Missionary News



**MISSIONARY
ROBERT FISHER
3-16-86 to 4-15-86**

Dear Brethren in Christ,

Greetings in the name of the Lord Jesus Christ, the ". . . Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty" (Rev. 1:8). We pray that this letter finds you walking in the truth and serving the Lord through His Church.

As in the past, the Lord's grace has enabled us to serve Him another month here in Eugene, Oregon. The work here is a discouragement to us at times as far as outward results are concerned. We know that we are to labor and leave the results to the Lord. This is as it should be and this is the way that God has ordained so that He gets the glory. But our hearts desire is to see people saved, ignorant believers taught, and new churches established. Most all of the brethren in the Pacific Northwest share this same burden and find themselves in the same condition--much labor and little manifestation of outward fruit. This same condition seems to be true in most of the Lord's churches and mission works throughout the United States. Let us pray and continue to be faithful to the Lord and His precious Word. Please pray for us and for those who labor for the Lord in the truth.

We enjoyed several good visits last month and were encouraged by the spirit in which our witness was received. Many we have talked with cannot reply to our position with any scriptural arguments, but have not openly declared that they want to be identified with a true New Testament Assembly. It also concerns us that some who have expressed great interest in the past now ap-

pear to be unconcerned. Most people are religious in one way or the other, but few really have the desire to serve the Lord in spirit and in truth.

I have been invited to be a guest on a local religious radio station which has a call-in talk show every Monday through Thursday afternoon at 4:30 to 5:45 P.M. I will be able to report more on this opportunity in next month's report. I will, as the Lord allows, also be going to New Mexico in the latter part of May to hold a series of preaching services with the Philadelphia Baptist Church of Aztec, New Mexico and Elder Frank James.

The need for sound churches in the Pacific Northwest is great. Your prayers and financial support are a great blessing to us and make this work possible. Do pray for us and drop us a line to share a blessing and let us know how we can better pray for you.

By His Grace,
Robert Fisher

FINANCIAL REPORT

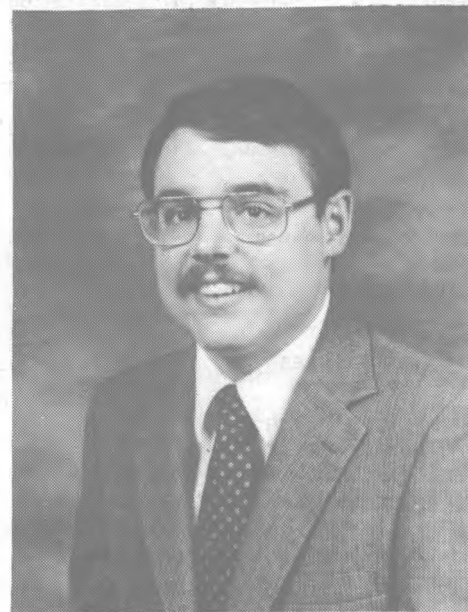
Beginning Balance	\$ 3,292.28
RECEIPTS:	
Dean Road B. C., Union Park, FL	25.00
Grace Mis. B. C., Holly, MI	30.00
Mem. East Corbin B. C., Corbin, KY	53.79
Oakvale B. C., Danese, WV	50.00
Julien B. C., Gracey, KY	25.00
Independence B. C., Foristell, MO	20.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Sov. Grace B. C., Mansfield, OH	25.00
Bible B. C., Plant City, FL	50.00
Briar Creek B. C., Williamsburg, KY	75.00
Temple B. C., Ocala, FL	50.00
West Milton B. C., West Milton, OH	30.00
Berea B. C., South Point, OH	100.00
Living Stone B. C., Barboursville, WV	129.30
Grinter Heights B. C., Kansas City, KS	35.00
Memorial Heights B. C., Perry, GA	100.00
The Lord's Church, Goose Creek, SC	25.00
Bryan Station B. C., Lexington, KY	70.00
Faith Mis. B. C., Madison Heights, MI	100.00
Philadelphia B. C., Birmingham, AL	50.00
Concord B. C., Leesville, SC	25.00
Faith B. C., Seffner, FL	25.00
Big Creek B. C., Wayne, WV	100.00
Oakvale B. C., Danses, WV	50.00
Central B. C., Marion, KY	50.00
Grace Memorial B. C., Memphis, TN	200.00
Covenant B. C., Troy, MI	20.00
Central Avenue B. C., Tampa, FL	10.00
First B. C., of Ojus, North Miami Bch., FL	25.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Philadelphia B. C., Decatur, AL	100.00
Bethany B. C., Rushtown, OH	147.42
Mrs. O. C. Whitaker, Cushing, TX	10.00
I-20 B. C., Darlington, SC	25.00
Mission Offerings	325.00
Subtotal	2,190.51
TOTAL	5,482.79

EXPENDITURES:	
Salary	1,000.00
Housing Allowance:	
House payment	388.63
Utilities	191.69
Repairs, misc.	119.92
Auto. expense	142.39
Insurance	130.48
Office supply/postage	116.01
Radio program	160.00
Advertising	46.50
Misc. mission expense	40.63
TOTAL	2,336.15
ENDING BALANCE 4/15/86	3,146.64

BUILDING FUND:	
Beginning Balance	4,250.81
Receipts:	
Interest	22.22
Reimbursement for 2 song books	12.50
Subtotal	4,285.53
EXPENDITURES:	
Berea Bookstore-mission songbooks	387.50
TOTAL	3,898.03

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

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



**MISSIONARY
TOM ROSS
April - 1986**

Dear Brothers and Sisters in Christ,

We greet you in the name of our great and sovereign God. We trust this letter finds you drawing nigh unto God.

"So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17). What a privilege it is to sow the seed of the gospel here in Xenia. I have been knocking on doors, and preaching the gospel to people on a daily basis. I have been working a part-time job every Monday in order to pay for our health insurance.

The city of Xenia seems to be overrun by the charismatic movement and religion. We have had many visitors come to our services. Our first two services in the afternoon were well attended as many from Wilmington came to worship with us. Our first full Sunday of services was on April 27. We have had attendances on three respective Sundays of 13, 19, and 14. There are two families that seem to be very concerned about salvation. I have been preaching very hard against sin. Also I have been preaching on man's total depravity and inability to come to Christ apart from the working of the Holy Spirit. My prayer is that a church that believes the doctrines of grace, church truth, and fervent in soul winning and missions may be established here.

Please continue to keep us in your daily prayers.

A sinner saved by grace,
Tom Ross

(Continued on page eighteen)

Missionary

(Continued from page seventeen)

FINANCIAL REPORT

Balance brought forward	398.31
Berea B. C., South Point, OH	15.00
Berea B. C., South Point, OH	25.00
Berea B. C., Bloomfield, NM	25.00
Beverly Manor B. C., Washington, IL (March)	25.00
Beverly Manor B. C., Washington, IL	25.00
Bryan Station B. C., Lexington, KY	500.00
(LaRue Robinson's S.S. Class)	44.00
Emmanuel B. C., Centerville, OH (3 mos.)	60.00
First B. C., Harrison, OH	40.00
Grace B. C., Frankfort, KY	25.00
Grace B. C., Georgetown, KY	100.00
Landmark B. C., Collinsville, IL	50.00
Wilmington B. T., Wilmington, OH (Adult Bible Class)	20.00
Wilmington B. T., Wilmington, OH	300.00
TOTAL	1,652.31

EXPENSES:	
Rent (includes housing)	800.00
Salary	525.00
Utilities	214.22
Piano Tuned	47.00
Stripper/Wax	47.26
Paint	18.83
TOTAL EXPENSES	1,652.31
BALANCE 4-30-86	- 0 -

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
DEMPSEY HENDERSON
March & April - 1986**

Dear Friends in Christ,

Greetings in the wonderful name of Jesus our Lord. Oh! how glorious it is to know Him in saving grace! How marvelous it is to know and lay hold on His promises. How comforting it is to know that He worketh all things after the counsel of His own will, and that for our good and His glory. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out."

It is hard to believe that we have already been back in the States almost two months. I have not been able to travel much and visit churches, due to my wife's condition and the need to take her periodically for treatments to Nashville, Tennessee. We are staying with her mother in Mayfield, KY and it is about a

three hour trip each way, and the treatment takes about three or four hours, so that is about a ten hour day. We try to break that up by going as far as Julien the day before and spending the night with Pastor and Mrs. Garner Smith of the Julien Baptist Church. They are so kind to us and we are so thankful to them and love them so much. They go with us to Nashville when they can, and that is a great help and comfort. The Lord has been so good to supply our every need, as He always has. People have been so good to us in every way; people who are not even connected with the work, people whom we never knew before; doctors, nurses, businessmen, and so many of God's churches and saints. It is so wonderful. God is so good! I just know that He is going to bless us and give us back our health and let us go back to Brazil, to the work there He has given us and that we love so dearly, and that it won't be long before we can go.

Dorothy has her good days and bad ones. She never feels like going anywhere, and she just has to make herself get ready to go to the doctor. She will take another treatment tomorrow, May 1. She takes it in the doctor's office so she won't have to pay hospital expenses. Sometimes after this treatment, the doctor will have another scan made to see how she is doing, then we will know if it is going into remission. Please continue to pray for her, and I will let you know more next month. I have been having a battle with asthma, but I am much better, thank the Lord. His grace is sufficient, and so we try to keep on keeping on for Him, who suffered all things for us.

Though we miss the work and the people in Brazil, it is such a blessing to hear the good news from there; how that the Lord is blessing and saving souls and adding folks to the churches. The brethren there though they miss us, don't depend on our presence, but on the presence of the Lord, and so they go on with the work in our absence, as well as in our presence, and we praise the Lord for that. Since we returned to the States, they have continued the work in all the preaching points, and the missions are going well, as well as the churches. They are hoping to establish another mission where we now have a preaching point. I will tell you more news of the work next month.

I will close for now. May God bless you all. Thanks again to one and all for your prayers, offerings, cards and letters, and words of encouragement. Dorothy sends her thanks, love, and prayers to you all.

In Him,
Dempsey Henderson

OFFERINGS FOR MARCH & APRIL

Bryantville Mis. B. C., Lancaster, KY	\$ 50.00
Shady Grove B. C., Wickliffe, KY	154.00
Richland B. C., Livermore, KY	121.16
North Ballard B. C., Wickliffe, KY	356.85
Grace B. C., New Port Richey, FL	25.00
Zoar B. C., Cunningham, KY	91.36
Julien B. C., Gracey, KY	445.25
Grinter Heights B. C., Kansas City, KS	66.00

Beech Grove B. C., Lancaster, KY	120.00
Fellowship B. C., Mt. Sterling, KY	40.00
Northside B. C., Elkton, KY	20.00
Hopewell B. C., Mayfield, KY	28.01
Bryan Station B. C., Lexington, KY	400.00
Berea B. C., South Point, OH	20.00
Olmstead B. C., Olmstead, KY	150.00
Faith Mis. B. C., Paducah, KY	300.00
(Women's class) above	32.75
Big Creek B. C., Wayne, WV	200.00
Ruth Shores, Cannelton, IN	20.00
Central B. C., Marion, KY	100.00
Calvary B. C., Cannel City, KY	24.00
Berea B. C., Clarksville, TN	20.00
Faith B. C., Streamwood, IL	70.00
Calvary B. C., Ashland, KY	60.00
Immanuel B. C., Monticello, KY	50.00
Sunnyview B. C., Clarksville, TN	30.00
Stephens Branch B. C., Manton, KY	150.00
Covenant B. C., Troy, MI	218.90
Citrus Mis. B. C., Inverness, FL	20.00
Beech Grove B. C., Bardwell, KY	47.02
Calvary B. C., Logansport, LA	50.00
Trinity Mis. B. C., Richmond, KY	100.00
Bible B. C., Harrisburg, IL	89.83
Bible B. C., Clarksville, TN	30.00
Central Avenue B. C., Tampa, FL	20.00
Grace Mis. B. C., Kirksville, MO	100.00
Grace Mis. B. C., Wyandotte, MI	30.00
Richmond Road B. C., Lexington, KY	100.00
James H. Simms, Hattisburg, MS	94.00
Grace B. C., Toledo, OH	25.00
Maranatha Mis. B. C., Louisville, OH	101.91
Morris Street B. C., Hobbs, NM	150.00
First B. C., Alexandria, KY	50.00
Meadowthorpe B. C., Lexington, KY	277.22
V. H. Berry II, Danese, WV	25.00
Faith B. C., Sacramento, KY	70.00
Southside B. C., Fulton, MS	111.60
Independence B. C., Foristell, MO	163.50
Calvary B. C., Arlington, KY	25.08
Mem. East Corbin, Corbin, KY	113.37
Liberty Mis. B. C., Burton, MI	287.24
Muddy Ford B. C., Georgetown, KY	20.00
Ashland Avenue B. C., Lexington, KY	116.00
Sov. Grace B. C., Mansfield, OH	50.00
Fellowship B. C., Lexington, KY	35.80
Virginia Brong, Lexington, KY	100.00
TOTAL	5,765.94
Balance Brought Forward	1,087.93
EXPENSES	9,322.68
DEFICIT	2,468.81

EXPENSES	
Salary	1,200.00
Trip to States	1,800.00
Medical	423.43
Work in Brazil	3,000.00
Insurance	624.00
Car Rental	108.73
Car Purchased	1,555.68
Auto Exp.	401.84
Utilities	210.00
Total	9,323.68

SPECIAL OFFERINGS	
Grace Mis. B. C., Wyandotte, MI	230.00
First B. C., Siloam, KY	500.00
Richmond Road B. C., Lexington, KY	500.00
Faith Mis. B. C., Paducah, KY	1,000.00
Northside B. C., Almo, KY	1,000.00
Home Mis. BC. Conf., Mt. Mottis, MI	745.00
Pleasant Ridge B. C., Lexington, KY	500.00
North Ballard B. C., Wickliffe, KY	300.00
Stephen & Patricia Fitch, Bartlett, IL	50.00
Melvin & Rita McGee, Mt. Morris, MI	50.00
Brier Creek B. C., Williamsburg, KY	350.00

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

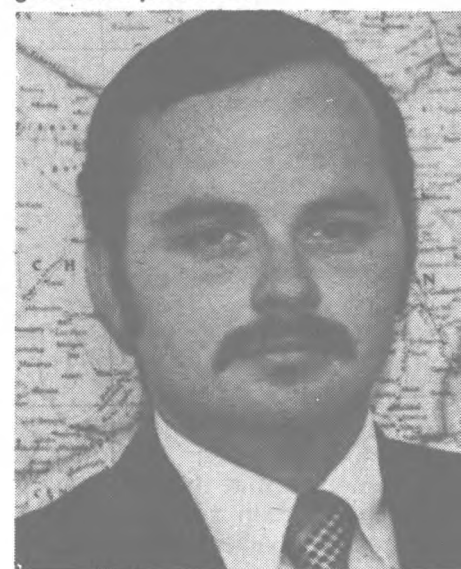
MISSIONARY KENNETH LONG April - 1986

To the Churches of our Lord,

God our Father has been very good to us to allow us to greet you again in the name of our Lord Jesus Christ.

Another month has passed, and as we wait upon God to open doors, time seems to be our enemy instead of a friend. But we know that even time is in the hands of our sovereign

God. With this assurance, we can calmly wait upon Him. Pray that God will continue to bestow much grace and patience.



KENNETH LONG

God allowed me to preach, present the needs of the Nigerian work, and show the slide presentation to the Landmark Baptist Church of Collinsville, Illinois; the Baptist Church of Brimfield, Brimfield, Illinois; and the Sovereign Grace Baptist Church of East Moline, Illinois.

Concerning the needs of the work in Nigeria, one of the greatest is that of Baptist books, pamphlets, and tracts. While I was there, I did not see any Baptist material. When we were flying to Calabar from Lagos, Nigerian sitting next to me handed me a salvation tract that was printed in Indiana. I was riding in a taxi and noticed a man reading the book *Tortured for Christ* written by Richard Wurmbbrand, a charismatic Lutheran. But I didn't see any Baptist material. The people will read the material and God will use it. A Presbyterian visited Calvary Baptist Church and Bro. John gave him a copy of the small book *Trilemma* by J. R. Graves. After he read the book, he came back asking for Baptist baptism. So much material is needed, and we here in this country have the means of sharing our abundant material with those in need. We need books and tracts of salvation by grace, Baptist baptism, the New Testament church, the doctrines of grace, the Person and Work of Christ, the doctrine of God, the doctrines that relate to our salvation and the practical truths of godly living.

Concerning Bibles--The King James Version is hard to find and expensive. We need a continual supply of these Bibles. The Bible translated in their language is the Efik Bible. Though it is somewhat corrupted, it still can be used alongside the KJV English Bible. These Efik Bibles can be purchased in Nigeria. Remember that Nigeria is primarily an English speaking country so all the material can be in English.

If you can send materials, please don't let it be a one time thing. We need a continual supply of material.

(Continued on page nineteen)

Missionary

Continued from page eighteen)

ing sent. Also, if your church nts a church paper, see if you can id your extra copies to Nigeria. e Philadelphia Baptist Church of mingham, Alabama, pastored by on Joslin, publishes a monthly per. While I was in Nigeria, the ople received these papers. They y be mailed in a regular manila velope. There were also two other ptist papers received occasionally. When you send material, be sure at it is at least 90% correct, clean, d written in a good spirit. Any cts sent that are to be passed out blicly are to be authored and pub- ned solely by the Baptists. We nt to promote truth through and the means of the Pillar and ound of truth, the Lord's New stament Baptist church. There is need to promote any other urch or denomination. Bro. John d me that even if the name and dress of a Baptist Church is mped on the tract, the inquirer ll usually seek help and guidance ough the publisher. So keep this mind if God leads you to help by e sending of tracts or other printed aterial.

t will take most parcels six to ven months to reach Nigeria. erefore, be patient when you send ms. Our Lord can overcome the stacles that may occur.

Bro. John and I discussed and lieve that by stamping on the in- le cover of the Bibles and books e name of the church, it may dis- urage stealing by the Post Office ployees. The stamp should read: OT FOR SALE, Property of lvary Baptist Church, No. 11 ufa Obutong Street, Box 445, labar. If sent to the other church, int: NOT FOR SALE, Property of iladelphia Baptist Church, Mbito . 1, Etinan, Local Government ea, Cross River State. Materials for e mission: NOT FOR SALE, roperty of Victory Baptist Church, OT Akpabio, Etinan, Cross River ate.

If you have any questions, you can k your post office for more details write to me. If you have any com- aints, complain to the Postmaster. ou lose mail, have a tracer sent it. This will make it hard on the gerian post offices.

You may feel that it would be tter to send the materials to us. ou may do so, and we will send em on. Any assistance on the postage would be appreciated. But ou will receive more joy in sending e material or Bibles yourself and rresponding with the Nigerian ethren.

The mailing addresses of Calvary ptist Church and Philadelphia Bap- t Church were given in the last ue of the BBB. The mailing dress for Victory Baptist Mission is follows: David John David - IKOT kpabio; c/o IKOT Udoabia P. A.

Etinan L. G. A.; Cross River State, Nigeria; AFRICA.

We covet your prayers. May God bless you greatly.

Yours in Christ,
Kenneth M. Long

FINANCIAL REPORT 4-1-86 to 4-30-86

Monthly Support:	
Beverly Manor B. C., Washington, IL	600.00
Grace B. C., Bradenton, FL	50.00
Memorial Heights B. C., Perry, GA	100.00
Philadelphia B. C., Birmingham, AL	50.00
Mem. East Corbin B. C., Corbin, KY	29.79
The Lord's Church, Goose Creek, SC	25.00
Naborton B. C., Mansfield, LA	75.00
Sovereign Grace B. C., Mansfield, OH	25.00
Windsor B. C., Windsor, IL	50.00
Berean B. C., Batesville, IN	30.00
Bethel B. C., Lawton, OK	40.00
Graphic B. C., Mountainburg, AR	25.00
Sovereign Grace B. C., Duncan, OK	20.00
Philadelphia B. C., Aztec, NM	15.00
Cedar Creek B. C., Cedarville, WV	162.75
Mt. Pleasant B. C., Chesapeake, OH	50.00
Baptist C. of Brimfield, Brimfield, IL	106.40
Faith B. C., St. Joseph, IL	40.00
	1,493.94
Love Offerings:	
Beverly Manor B. C., Washington, IL	400.00
Landmark B. C., Collinsville, IL	125.00
New Testament B. C., Brownsburg, IN	50.00
Sovereign Grace B. C., East Moline, IL	66.00
	641.00
Total Received for April	2,134.94
Balance Carried Forward	3,608.53
	5,743.47
Less Expenses	5,340.00
Check Returned and Voided	
in Expense Account	7.17
Balance 4-30-86	410.63
EXPENSES:	
Living Expenses	986.52
Utilities	139.61
Telephone	62.80
Supplies & Postage	96.53
Gas & Auto Expense	239.82
Federal & State Taxes	2,711.00
Medical	266.25
Travel Expenses	171.57
Transfer to Passage	40.00
Other	625.90
TOTAL	5,340.00
Passage Fund:	
Balance Carried Forward	1,054.00
Faith B. C., St. Joseph, IL	40.00
Dessie B. C., Clem, WV	50.00
	1,144.92

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
ROBERT P. MYERS
April - 1986

Dear Brethren,

Praise God for His faithfulness to His children. We may appropriate Jacob's promise to ourselves "And,

behold, I am with thee, and will keep thee in all places whither thou goest ..." (Gen. 28:15).

We have had a rainy month this past month here. We hear that other parts of the country are suffering from lack of rain and we know why; it has all fallen here. I'm glad to be able to know that the Lord is master of the hydrologic cycle.

We haven't had any visitors at the mission this past month, but our members have been faithful and have had good fellowship together. Some of the folks we have visited in town have seemed interested in the fact that we are out visiting. We met her "pastor" the same day. When the lady mentioned her church and pastor, I said "yes, I have met HER!" (that is, her pastor).

There is a retarded man here in town who stands out in front of his house for a half-day at a time watching cars go by---my children mentioned to me a couple of times that I should visit him and invite him to church but I didn't do it right away ---then one of the ladies at the mission came and asked me to do it and I knew I'd better seek an opportunity to catch him. I finally talked to him. He was shy but said he would consider coming to services. He said he used to go to church.

We want to commend and thank the Sovereign Grace Baptist Church, Craigsville, WV, and Elder Steve Trescott, pastor, for their hearty and generous response to our plea for Bro. Mark Fenison and family. The offerings were a great blessing to them. We also want to thank all you brethren who have prayed for them. May the Lord bless you.

We truly appreciate all the churches and brethren who support the work here. It has certainly made our getting a livelihood possible and without the support there have been times this past winter when we would have no doubt been in great straits. We thank God for all of you.

In closing, we wish the blessings of our Great God and Father and the comfort of the Lord Jesus Christ to be with you all.

We want to thank the Lord for another church that has begun to support us this past month.

Yours In Christ,
Bob Myers and Family

OFFERINGS FOR APRIL - 1986

South Park B. C., Seattle, WA	50.00
Bryan Station B. C., Lexington, KY	50.00
Northside B. C., Elkton, KY	10.00
Faith B. C., Streamwood, IL	31.00
Clearview B. C., Maceo, KY	20.00
Bible B. C., Portland, OR	64.00
Faith B. C., Paducah, KY	100.00
Sov. Grace B. C., Craigsville, WV	50.00
Hopewell B. C., Mayfield, KY	14.47
Philadelphia B. C., Decatur, AL	100.00
Faith B. C., Sacramento, KY	35.00
Independence B. C., Foristell, MO	20.00
Salem B. C., Willow Hill, IL	32.50
Olmstead B. C., Olmstead, KY (2 cks)	60.00
Beverly Manor B. C., Washington, IL (2 checks)	85.00
Berea B. C., South Point, OH	10.00
Grace B. C., Cairo, IL	50.00
Virgie Dix, Murray, KY	10.00
TOTAL	\$ 791.97

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

Home Address:
Robert Myers
P. O. Box 86
Eatonville, WA 98328
Phone: (206) 832-3319



MISSIONARY
MIKE CHANNELL
April - 1986

Dear Brethren,

We send greetings from Western Tennessee in the name of our precious Lord and Saviour, Jesus Christ. Surely the Lord is in this place for which we dwell. He has revealed His power and grace in His work here with additions and a place to worship.

This month He has added a husband and wife to the Mission work here. They have been a real blessing to us all. The attendance here is regularly 15 in number.

Also this month, the Lord provided greatly in supplying our needs in fixing our building. All of our members have taken part in all the repairs and clean-up of the yard for our first services. It was such a great blessing to be in our first service there, feeling the Lord's approval on a work well done.

Our home church supplied much help in providing the pews and giving us a special offering for the chemical toilet we were in need of as our building has no plumbing.

It was a great blessing to be able to go down to Alabama and attend services with the Faith Baptist Church there. Bro. Gary Phillips, pastor. We have sweet fellowship with them and are so thankful for the gracious offering they gave us.

We were also able to get our small car running this month. It has taken some time in repairing it but well worth the effort as we are getting good mileage with it.

On May 23-25 we hope to have our very first special services here in our new building. On Saturday the 24th, we will have several speakers with dinner and supper served. We invite all to attend and share in the blessings of the Lord with us here. Thank you for all your prayers and support for us as we labor here in His service.

By His Grace,
Mike Channell
(Continued on page twenty)

Missionary

(Continued from page nineteen)
SUPPORT FOR APRIL

First B. C., Frankfort, MI	\$ 20.00
Bryan Station B. C., Lexington, KY	50.00
Prospect B. C., Traverse City, MI	40.00
Faith B. C., Lynn, AR	95.53
Faith B. C., Sacramento, KY	35.00
New Hope B. C., Oblong, IL	40.00
Sov. Grace B. C., Craigsville, WV	25.00
Berea B. C., South Point, OH	10.00
Grace B. C., Carlo, IL	85.00
Grace B. C., Carlo, IL	
(Special Chemical Toilet)	95.00
Faith B. C., Lynn, AR	200.00
Faith B. C., Leighton, AL (Love Of.)	295.00
Faith B. C., Leighton, AL (Love Of.)	141.72
Friend, MI	100.00
TOTAL	\$ 1,232.25

ANNOUNCEMENTS

Dear Pastors and Friends:

Almost four years ago the Wilmington Baptist Church started the Baptist Institute. The purpose—to train young preachers, their wives, and sincere Bible students in the sound teachings of Biblical doctrine and principles. There are so very few sound Baptist colleges that will take a stand on such issues as Local Church and Scriptural Bride, the Doctrines of Grace, Pre-millennialism, Soul-winning and Missions, the majority text and the completeness of the King James Authorized Version, and the high standard of separation from worldly activities and behaviors.

I am disgusted with young men and women who are training for the ministry, by enrolling in such colleges as Springfield, Hammond, Greenville, and Lynchburg. These colleges are non-Baptistic, hyper-Arminian, loose on standards, and undermining the authority of the KJV Bible. Why should the Lord call young men to preach from our churches, if we do not assume our responsibility to provide sound training opportunities? Allowing the Arminian schools of "Alexandria" to guide and determine our young students' spiritual growth and outreach is inconsistent with what we believe and hold dear!

God has blessed our school immensely. We currently have an enrollment of nine young preachers and their wives as well as a number of part-time Bible students. Our library is growing, our faculty is excellent, and by God's grace we hope to build a modest building to facilitate growth and accommodate the students. The tuition is \$30.00 for one or two classes; \$40.00 for three classes; \$50.00 for four classes. Spouses attend for half-price, and to audit a course is only \$20.00. Four degrees are offered: B. A. in Bible, B. A. in Christian Education, and corresponding Associates degrees in Bible and Christian Education.

We will not seek accreditation nor the approval of the State; we will not compromise on our doctrines to attract more students. We will not look to usurp the authority of the Local Church. We seek only to provide a sound, doctrinal opportunity

for God-called people to attain a higher education in the Word of Truth and the ministries thereof.

I would like to appeal to the Pastor in four areas of concern: First, that we pray earnestly for God to call more men into the Gospel ministry. Second, that you would contact our church for further information. Third, that you would recommend our school to prospective students. Fourth, that you would support our school financially.

I do not expect all the brethren to get behind our school all at once. But in time—and with God's grace—as our school graduates sound, prepared students, then this work will be manifested in the hearts of others and the need felt for such an endeavor.

Fall quarter will begin September 22, 1986. We project an increased enrollment and will carry a new name—the Baptist Voice College. I believe that our school will serve a genuine purpose in the Kingdom of God, remaining under the authority of the local church, directed by learning pastors, and aided by God-directed educators.

FACULTY

Dan Ferrell M. A.; Paula Beem B. S.; B.A.; Tom Ross B. S.; Ron Davidson M. A.; Rod Speers B. A.; Janie Ferrell Bus. D.

Pray for the Baptist Voice College as we train young men and women in the doctrinal and practical applications of the ministry!

Your Fellow Soldier in Christ,
Pastor Dan Ferrell
(513) 382-3576
(513) 382-8012

The Johnstown Baptist Church, Rock Camp, Ohio, will have special services June 23-28. The pastor, Elder George Sherman, will be the speaker.

The Sovereign Grace Baptist Church, 1204 Jefferson, Duncan, Okla., and Pastor Jarrel E. Huffman will host a Bible Conference June 13-15. The services begin at 7:00 p.m. Friday evening, June 13th. Speakers on the program are as follows: Elders Charlie Buford, Larry Jones, Joe Sherman, Max Nunley, Earl Smith,

James Green, Larry Cox, Bill Lee, Wayne Gregory, Orval Heath, Lawrence Crawford, Lawrence Baker, Roger Doherer, and Dale Atkinson.

The Wilmington Baptist Temple, Wilmington, Ohio, and Pastor Daniel Ferrell will have an Appreciation Service Saturday evening, May 31st, with special speakers Al Gormley and David Mitchell. Then on June 1st there will be a Dedication Service for the new building with Dan Ferrell, Jonathan Gordon, and Carl Morton as the speakers.

News

(Continued from page sixteen)

ANTI-RACIST PROGRAM

The World Council of Churches has justified its support for the Communist guerrillas in Angola, Mozambique, Rhodesia, and more recently in South Africa by claiming to fight racism.

If this were true, the W.C.C. would fight against the Communist regime in Nicaragua. American Indians now send warriors to Nicaragua to oppose racism. The Miskito, Suma, and Rama Indians living there were forced off their land, their villages were destroyed, their churches burned, their girls raped, and many pastors were killed in atrocious manners.

The South African government has not done such things to the blacks. Many blacks have died there during the recent unrest, but they were mostly killed by other blacks, not by the government.

"Anti-racism" seems to be a pretense for the World Council of Churches to speak against apartheid in South Africa, while remaining silent about apartheid in Germany, where one half of the population has been separated from the other half by walls, mines, and barbed wire.

While entire nations are at stake, blind church leaders play right into the hands of the Communists (*Christian Missions to the Communist World, Inc. Newsletter*, 4-86).

"Mine eyes do fail with tears, my bowels are troubled, my liver is pour-

ed upon the earth, for the destruction of the daughter of my people..." (Lam. 2:11).

BEREA BAPTIST BANNER Financial Report April - 1986

Beginning Balance	\$ 852.50
RECEIPTS:	
W. E. Bruton, Austin, TX	33.10
Mt. Pleasant B. C., Chesapeake, OH	200.00
Philadelphia B. C., Decatur, AL	50.00
Sov. Grace B. C., Raleigh, NC	40.00
Trust Fund, Corbin, KY	113.30
Calvary B. C., McLeansboro, IL	20.00
Nellie Creech, New Port Richey, FL	20.00
W. B. Snell, Dunedin, FL	20.00
Elmo Woodson, Sheridan, AR	40.00
Dempsey Henderson, Brazil	50.00
Southside B. C., Fulton, MS	20.00
Leroy Bullard, Albuquerque, NM	200.00
Julien B. C., Gracey, KY	25.00
Calvary B. C., Paris, TN	25.00
Robert Whaley, Middleburg, FL	177.60
Sov. Grace B. C., Mansfield, OH	25.00
Briar Creek B. C., Williamsburg, KY	175.00
Johnstown B. C., Rock Camp, OH	10.00
Berea B. C., South Point, OH	173.70
Berea B. C., Bloomfield, NM	75.00
Sov. Grace B. C., Fulton, MS	50.00
Clearview Mis. B. C., Maceo, KY	20.00
The Lord's Church, Goose Creek, SC	100.00
Faith B. C., Lawley, FL	25.00
Hillcrest B. C., Winston-Salem, NC	30.00
Philadelphia B. C., Birmingham, AL	100.00
Big Creek B. C., Wayne, WV	100.00
Sov. Grace B. C., Orange, TX	50.00
Central Avenue B. C., Tampa, FL	25.00
John B. Wild, Breaks, VA	20.00
George Crawford, Summerlee, WV	10.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Rollynsburg B. C., Talcott, WV	50.00
Philadelphia B. C., Decatur, AL	50.00
Morris Street B. C., Hobbs, NM	150.00
Mildred Y. Logan, Avon Park, FL	37.00
Brenda Fleming, Leeds, AL	35.00
Robert Van Hoose, Mansfield, OH	36.00
Milner Victory B. C., McNeil, AR	200.00
Merle Hall, Knob Noster, MO	200.00
J. L. Sadler, Sebring, FL	9.20
Baptist C. of Brimfield, Brimfield, IL	53.20
Subscriptions	233.00
Anonymous	235.00
Dividing Checks	326.30
Sub Total	3,652.70
TOTAL	4,505.20

EXPENDITURES:

Printing	1,078.80
Postage	460.00
Supplies	49.50
Dividing Checks	66.50
Wages	1,418.70
Composer payment (3 months)	649.70
Sanitation	14.00
FICA - Taxes	264.70
TOTAL	4,002.00
BALANCE 4-30-86	\$ 503.20

ANNOUNCEMENTS

The Zoar Baptist Church, Cunningham, KY, and Pastor Lee Hammel will have a Bible Conference June 17-19. Various speakers are on the program. It begins on Tuesday June 17th at 7:00 p.m. For further information contact Pastor Hammel at (502) 642-2620.

Addressograph-Graphotype 640 and Addressograph 4000, free to Baptist Church. For more information contact, Park Ridge Baptist Church, Gotha, Florida (305) 295-6296.

As this paper goes to press we have received or been promised \$38,550.00 for the land and property of Bro. Edwin Imperial in the Philippines.

INDEX

<i>An Exposition of Matthew 24</i> by Milburn Cockrell.....	p. 7
<i>Bible and the Newspaper</i>	pp. 15-16
<i>Church Pastorals Unreal About Communism</i> by G. Russell Evans....	p. 5
<i>Church Succession In the Great Commission</i> by Mark Fenison....	p. 1
Dear Bro. Pack.....	p. 14
<i>Ingersoll And His Infidelity</i> by J. B. Hawthorne.....	p. 1
<i>Missionary News</i>	p. 17-19
<i>Oncken: Pioneer Baptist of Europe</i>	p. 1
<i>Praying In The Spirit</i> by John Bunyan.....	p. 1
The Forum.....	pp. 10-11
<i>The Magnifier Of The Law</i> by Milburn Cockrell.....	p. 1