

The Berea Baptist Banner

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

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Salvation By Grace TRUE GREATNESS

By Benjamin Keach
(1640 - 1704)



Benjamin Keach

1. Life and salvation is of grace in opposition to nature, we have it not the product of nature: "Which are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). To be born, signifies to receive a principle of life; and those that are the children of God, have not that spiritual life that is in them, from the motions or powers of nature; nor from the power of man's will, nor from their fleshly or natural parts and abilities, however improved.

2. Life and salvation is wholly of grace, or a free gift, in opposition to merit. We cannot purchase or procure it by our acts of obedience: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest

any man should boast" (Eph. 2:8-9).
"Not by works of righteousness" (Continued on page three)

By J. B. Hawthorne
(1837 - 1910)



James Boardman Hawthorne

"A greater than Solomon is here" (Matt. 12:42).

The fact that we naturally appreciate greatness and aspire to it, indicates that God would have us strive in every legitimate way to become great. Jesus Christ did not forbid His disciples to seek greatness. He simply rebuked their false conception of it and their wrong methods of seeking it.

If we measure man by the quantitative standard he is one of the most insignificant objects in the universe. When we compare him with the special magnificence of yonder sun he is too little to think about. But when we measure him by the qualitative standard he outweighs the whole universe of matter.

I think. The sun does not and cannot.

not think. I know what the sun is. I know its orbit, and can calculate its movements and changes in the years (Continued on page five)

OBJECTIONS TO Open Communion

Answered

By Albert N. Arnold
(1814 - 1889)



Albert Nicholas Arnold

Various objections are brought against what is called our *Close Communion* (the term *Close Baptism* could be more pertinent; but it does

not grieve us to be found adhering closely to the Word of God and primitive practice in regard to either ordinance), I will notice in order the most common and the most important of these objections.

I. PRIMITIVE RULES NOT APPLICABLE NOW

(Continued on page seven)

Advice To Missionary Candidates

To the Foreign Missionary Association of the Hamilton Literary and Theological Institution, N. Y.

Maulmain, June 25, 1832

DEAR BRETHREN: Yours of November last, from the pen of your Corresponding Secretary, Mr. William Dean, is before me. It is one of the few letters that I feel called upon to answer, for you ask my advice on several important points.



Adoniram Judson

There is, also, in the sentiments you express, something so congenial to my own, that I feel my heart knit to the members of your association, and instead of commonplace reply, am desirous of setting down a few items which may be profitable to you in your future course. Brief items they must be, for want of time forbids my expatiating.

In commencing my remarks, I take (Continued on page seven)

The Fulness Of Christ

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast December 16, 1984)

"For it pleased the Father that in him should all fulness dwell" (Col. 1:19).

In the preceding verses of this epistle the apostle has asserted the deity of Christ as an essential qualification for the discharge of His mediatorial office. As the Mediator of the New Covenant, Jesus Christ has all power and all authority as to creation, providence, and redemption. It was the Father's good pleasure that all the plenitude of Di-

vine power, authority, knowledge, wisdom, holiness, justice, mercy, truth, and grace should permanently abide in Him.

CHRIST, THE FULNESS OF GOD

Later in the Book of Colossians Paul writes: "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). This verse can mean no less than that the totality of Divine perfection resides in Jesus Christ, the God-man. The fulness of the God-

(Continued on page two)

THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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THE FULNESS OF CHRIST

(Continued from page one)

head is that which makes deity complete. The completeness of God dwells bodily in Christ. Paul does not say, "in a body," for the Godhead cannot be confined to any limit of space. The apostle means that the Godhead has a bodily manifestation in Christ.

There is not a portion of God in Christ, nor merely some of God's gifts and graces, but the whole Godhead. The original signifies that by which a thing is filled, completed, or made perfect. All the perfections of deity, everything which renders Divine nature complete, is found in Christ. The Bible ascribes eternity (Micah 5:2), omnipotence (Matt. 18:20), omniscience (Rev. 2:23), omnipresence (Matt. 18:20), and immutability (Heb. 1:10-12) to Christ. Hence it is seen that all the Divine nature and perfections of God are found in our Savior. The language in Colossians 2:9 cannot mean anything less. If one perfection were not present there would be something wanting. This would be destructive to the fulness of the Godhead.

In the Old Testament God dwelt between the cherubim in a cloud which covered the mercy-seat. There God only had a temporary residence. Now the fulness of the Godhead dwells in Christ, not figurative, but really. Christ is the true tabernacle, or house, in which God permanently resides. In Christ we see God "mani-

fest in the flesh" (1 Tim. 3:16). Truly, He is Emmanuel, or "God with us" (Matt. 1:23).

In Christ alone can God be found. If we wish to find anyone we must go to his house. Since the whole Godhead resides in Christ, we must go to Christ to find God and to see God. Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Men may see God in nature and in providence, or even in the Bible, but they will not find Him till they come to Christ. In Christ alone do we see the fulness of the Godhead bodily.

THE MEDIATOR'S FULNESS

As I have just stated, Jesus Christ is the fulness of God, and that fulness does not depend upon the Father's good will and pleasure. This Christ possesses because He naturally and necessarily enjoys the same undivided nature and essence with the Father and the Spirit. But I do not believe that the fulness of Christ in Colossians 1:19 is the fulness of Colossians 2:9. The fulness of Colossians 1:19 is to be understood of Christ's fulness of fitness as the Mediator to perform the work of redemption. This is owing to the Father's good pleasure and in harmony with the Divine counsel.

My text implies that Christ as the Mediator has all the fulness of the New Covenant blessings of righteousness, grace, comfort, redemption, justification, sanctification, and glory lodged in Him. As man He could offer a sacrifice to God and give satisfaction in the nature which had sinned, a satisfaction which the justice and law of God demanded. Being God, as well as man, there was and still is sufficient virtue in all He did and suffered to answer all the legal demands of the Divine government, to secure the salvation of the elect, and to vindicate the righteousness of God. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Heb. 2:16-17).

In John 3:34 the Baptist said of Christ: "... for God giveth not the Spirit by measure unto him." What a statement! The most eminent prophet and apostle were given the Spirit by measure, but Jesus Christ received infinite fulness of the Holy Spirit (Acts 10:38). The Spirit would have been given to Him by measure if He were merely a mortal. But He was given an illimitable supply of Spirit because in Divine essence He and the Spirit are one and undivided. Being much more than a Spirit-filled prophet or preacher, Jesus Christ has an immeasurable unction from the Holy One.

A FULNESS OF GRACE

In Christ there is a fulness of grace. In John 1:14 it is written: "And the Word was made flesh, and dwelt

among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Christ is full of grace in a twofold sense.

First, there is a fulness of grace of Himself and for Himself. This was seen and known when He dwelt among men. In the Old Testament the two essential features of the character of God were grace and truth (Ex. 34:6). Grace in the absolute sense is found only in God, for Peter speaks of "the God of all grace" (1 Pet. 5:10). The word grace signifies both the graciousness which bestows the favor and the actual favor bestowed. These things are inseparable in the Divine Being, for God would not regard anyone with favor without bestowing upon them abundant proof of His favor. Seeing that Christ is personally full of grace, He must be the God of all grace, and as the Mediator, God the Father has filled Him with grace and truth. In Christ resides the entire riches of God's redeeming love to sinners.

How glorious the truth! In Jesus Christ is a fulness of grace for His people. There was "grace given us in Christ Jesus before the world began" (11 Tim. 1:9). Our entire salvation is owing to the grace of God. The making of the covenant and the choice of Christ as the Mediator was the work of God's sovereign grace. There was not only a promise of grace in eternity, but there was a donation of it to the elect. While the elect did not personally exist, yet Christ their covenant Head did exist. In eternity past grace was given Christ for them and to them in Him. God's eternal purpose is that all the elect should "receive abundance of grace. . . by one, Jesus Christ" (Rom. 5:17).

Jesus Christ is represented in the Bible as the fountain of all grace. John tells us that "grace and truth came by Jesus Christ" (John 1:17). In this fountain there is a fulness of pardoning grace. The forgiveness of sins is one of the greatest blessings of the Covenant of Redemption. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1). The Lord says in the New Covenant: "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:12). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7).

In our Covenant Head there is a fulness of justifying grace. "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:24-26). As the righteous Mediator, Christ justified many by bearing their

iniquities (Isa. 53:11; Acts 13:39).

There is also in Christ a fulness of adopting grace. In Galatians 4:4-6 it is written: "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

In our covenant Head there is also a fulness of sanctifying grace. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

In Jesus Christ there is a supply of grace for every purpose and for every season. Our Redeemer has said: "My grace is sufficient for thee" (11 Cor. 12:9). The apostle declared: "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19). If you have already rejoiced in the grace given to you (Rom. 12:3), keep on rejoicing, for "he giveth more grace" (Jas. 4:6). Yea, our Mediator gives us grace to receive grace. John said: "Grace for grace" (John 1:16).

HIS RELATIVE FULNESS

In the Book of Ephesians the church is said to have the relative fulness of Christ: "And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all" (Eph. 1:22-23). The New Testament church is the receptacle of Christ's communicated plenitude of gifts and graces. In a sense the Head must fill His body. The Redeemer is not complete in His meditorial character without His ransomed church. He deems the preservation and perpetuity of the church essential to His own fulness of glory. He fills her with His ordinances and His gracious presence (Matt. 18:20; 28:20; 1 Cor. 3:16-17).

The fulness of Christ is inherent, but this fulness is not so with His church. The church has His fulness by His impartation of it to her in virtue of her union to Him. It is the business of the church to be the full manifestation of Jesus Christ to the world. She is to be a constant revelation of His Divine life in human form. It is the duty of every church member to make sure "that the life of Jesus might be made manifest in our body" (11 Cor. 4:10). Christ must live in us (Gal. 2:20), and we ought to be able to say: "For to me to live is Christ" (Phil. 1:21). Christ is the fulness of the Godhead, and the church must represent Christ before the world. When people see your church do they see Christ, the fulness of God? Or, do they see a false witness before God?

(Continued on page three)

THE FULNESS OF CHRIST

(Continued from page two)

The fulness of Christ is not confined to certain spiritual men and excluded from the lesser spiritual men as the Gnostics taught. All believers at large have received the fulness of grace in Christ. Listen carefully to the words in John 1:14 and 16. In verse 14 we are told that the Word is "full of grace and truth." Then in verse 16 we read: **"And of his fulness have all we received, and grace for grace."** In what sense have all believers received of His fulness? The fulness of the Godhead is incommunicable, and so is His fulness of fitness as the Mediator. Evidently, in John 1:16 the meaning is the fulness of His grace. We receive according to our capacities from the fulness of His grace.

Christ is the fountain of all grace and truth, but He does not retain within Himself the riches of grace. Rather, He overflows with it to others while remaining full of grace. Mark the words: **"Of his fulness have all we received."** Glorious thought! From Jesus Christ we have received an abundant supply of all the saving grace we need. This has come to us out of the full store of that which resides in Him for His people. All who have been saved have received of Christ's fulness of grace, and all other sources of fulness are excluded.

This excludes proud boasting, for we have nothing of our own but what we have received. We have nothing of our own but sin, folly, weakness, and misery. None ever has, or ever will, have anything from God except through Christ. All spiritual blessings are communicated through the eternal Word (Eph. 1:3). They come to us either in consequence of His covenant engagements, or from the work of redemption which He accomplished on earth. From Christ, the fulness of the Godhead bodily, fallen sinners receive all that renders them holy and happy.

THE NATURE AND PROPERTIES OF THIS FULNESS

First, it is a very ancient fulness. In eternity past Jesus Christ was "in the form of God" and "equal with God" (Phil. 2:6). He had a glory with the Father "before the world was" (John 17:5). The Father fore-ordained Him to redeem us with His blood (I Pet. 1:19-20) and by being a propitiation for our sins (Rom. 3:25). All of the elect were chosen in Christ "before the foundation of the world" (Eph. 1:4), and they were given saving grace in Christ "before the world was" (II Tim. 1:9). Our covenant Head is "the Lamb slain from the foundation of the world" (Rev. 13:8).

Second, it is a rich fulness. Ephesians 3:8 speaks of "the unsearchable riches of Christ," and Ephesians 1:7 of "the riches of his grace," and Ephesians 2:7 of "the exceeding riches of his grace." Patriarchs, prophets, priests, and psalmists attempt-

ed to describe the fulness of Christ's riches in the old dispensation. Ministers and missionaries made their attempt in the New Testament days. God's people have often dwelt upon this theme, but none can adequately describe "the grace of our Lord Jesus Christ" (II Cor. 8:9). Paul so well said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9).

Third, this fulness is inexhaustible. Earthly sources of wealth will fail. The increasing demands of mankind will ultimately drain and dry up all earthly springs. But the fulness of Christ will never fail. Hebrews 13:8 says: **"Jesus Christ the same yesterday, and to day, and for ever."** The fulness of Christ is never diminished by supplying others, for He remains in the sameness of perfection. This fulness delighted the saints thousands of years ago; it does today; it will to the end of time.

FILLED WITH HIS FULNESS

The last part of Ephesians chapter 3 is a prayer of Paul for the Ephesian church. In this prayer the apostle prays that they "might be filled with all the fulness of God" (3:19). What an expression! How great and glorious are these words! We must not make too little or too much of these words. They cannot mean that Paul wanted the Ephesians to receive the fulness of God's divine perfections, nor the fulness of grace, which resides only in Christ.

Then what does it mean? It means he wanted them to be filled with heavenly knowledge and the Holy Spirit; it means he wanted them to be filled with the divine power, grace, light, love, and joy. He wanted these things to wholly occupy their hearts and to consume their time. He wanted their ability to receive to be enlarged so as to receive more and more of these things till they "be filled with all the fulness of God." He wanted them to be filled with the manifestation of God's presence like the tabernacle and temple were in the Old Testament. Are you filled with all the fulness of God? What do we really know about the fulness of God?

CONCLUSION

The Lord God has laid up in Christ a rich and full treasure of grace to supply our needs continually. "It pleased the Father that in him should all fulness dwell." The Father made Christ the medium of communication of all grace to His people. This fulness was given Christ that He might communicate it to believers. Because this fulness is in Christ, believers receive it because we are in union with Christ. Oh, let us frequently draw a supply of this marvelous and matchless grace!

Though there is an abundance of sin and guilt in us, yet there is an abundance of grace and mercy in Christ to remove it. Don't despair! Don't give up! Though sin abounds in your life, God's grace superabounds much more. "More-

over the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20-21). Behold the amazing love of God! It pleased Him to place in Christ such a fulness for vile sinners.

SALVATION BY GRACE

(Continued from page one)

which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). Not the desert of our works, let them be what they will, either before or after grace, but from God's own sovereign mercy and goodness, whose bowels yearned towards His elect in misery: **"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"** (Rom. 6:23). Death natural, death spiritual, and death eternal, are the wages and desert of sin: And who will deny a servant his wages? Wicked men are the servants of sin, and they shall have their wages. But though death is the wages or merit of sin, yet eternal life is not the wages of our good works; no, but the gift of God, through the righteousness of Jesus Christ: It is not by our works, or for our worthiness. The Apostle, as our *Annotators* note, varies the phrase, on purpose to show that salvation is wholly of God's grace, and not of our own merits: 'Tis of grace, or the gift of God through Jesus Christ, that is, through His merits, *De gratia & libero arbitrio*, saith *Augustine*.

3. Life and salvation is by grace only, or the free gift of God, in opposition to the law: The law could not give life, that could not save us: **"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law"** (Gal. 3:21). The law requires perfect obedience, and lays every one under the curse, that **"continueth not in all things which are written in the book of the law to do them"** (Gal. 3:10). Therefore no life by the law; that being **"weak through the flesh"** (Rom. 8:3) man could not perfectly fulfil it, and so could have no life by it.

4. Life and salvation is the free gift of God, in opposition to any acceptable service done for it, by us; as some times great gifts are bestowed on persons for the sake of some small service performed for them: But it is not so here, though salvation be a reward of grace, yet it is not given for the sake of any acceptable service done by us; we know that a small matter sometimes purchases that which is of great value; but nothing we do, or can do, can purchase life and salvation for our souls. True, eternal life is a purchase, (Continued on page four)

ANNOUNCEMENTS

The Beverly Manor Baptist Church, 209 Vohland, Washington, Illinois, in conjunction with Illinois Missionary Baptist Institute & Seminary, will host her Nineteenth Annual Bible Conference, April 8, 9, 10. The first service of the conference will be 7:00 p.m., Monday, April 8. We are making preparations to welcome speakers and visitors from several states. The host church will provide food and housing for all out-of-town guests who desire it, and there are numerous motels in the area for those who desire such accommodations at their own expense.

The Home Missionary Baptist Church, G-8475 North Saginaw Rd., Mt. Morris, Mich., and Pastor Don Titus will conduct a Bible Conference April 16-18. Meals will be provided by the host church and lodging for those who need it in the homes of their members. For more information contact Pastor Titus by writing to him at 1039 Paul St., Mt. Morris, MI 48458, or call 313-686-6006.

Elder Frank James has resigned the pastorate of the Baptist Church in Seguin, Texas. He is available for work wherever the Lord may lead. His address is 527 Prexy Dr., Seguin, TX 78155, and his phone is 512-372-5716.

Bro. James was originally ordained and sent forth to preach by the Berea Baptist Church, South Point, Ohio. Hence we recommend him to the churches as a worthy pastor.

The local Pastors' Meeting of the tri-state area will be with Big Creek Baptist Church, Wayne, W. Va., and Pastor Doyal Thomas March 9th, at 8:30 a.m. Breakfast will be served. The monthly Fellowship Meeting will be with the same church and pastor on March 23rd at 7:00 p.m.

Beginning March 3, 1985, the Berea Baptist Broadcast can be heard over WNDA, Huntsville, AL from 9:30-10:00 a.m. each Sunday. The station is at 95 on the FM dial, and it is 50,000 watts of power. The time for this broadcast will be paid for by the Philadelphia Baptist Church of Decatur, AL.

The Wilmington Baptist Temple, Wilmington, Ohio, and Pastor Dan Ferrell will have special services March 11-17. The services will be at 7:00 p.m. and the speaker, Pastor Al Gormley, Lexington, KY.



SALVATION BY GRACE

(Continued from page three)

it is a reward of merit; but O mistake me not, it is not of our purchasing, it is no reward for any work done by us, but it is the purchase of Jesus Christ, the reward of His work, by His fulfilling of the righteousness of the law for us in our nature, in His holy and spotless life, and by His satisfying the justice of God for our breaking and violating of His holy law, which He did by the painful and cursed death of His cross: **"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"** (Rom. 8: 3). That the righteousness of the law might be fulfilled in us, that is, in our Head, Surety, and Representative; for though we in our persons were utterly unable to do it, yet Christ having done it in our behalf, and nature, it is accepted, as if we had done it ourselves, Christ's righteousness and obedience being imputed to us who do believe: so that what He did and fulfilled, is accounted unto us as if we had done and suffered it; yet it was Christ that purchased life, not we; He purchased, and we possess; He is the redeemer, we are the redeemed; He merited all, and we have all freely, of grace through His merits, or through that redemption that is in His blood (Rom. 3:24).

5. Life and salvation is a free gift, or of grace only, doth appear yet further, because the foundation thereof laid from before all worlds, in God's eternal election, was the spring of it; and this was alone of God's own free grace: **"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work"** (Rom. 11:6).

This opposition or contrariety is not only between grace and legal works, but between grace and all manner of works whatsoever; because it lies betwixt the nature of grace and works, they are repugnant or contrary the one to the other, they can no more be the causes or motive of any one action, than one individual thing can be white and black in the same part, as a worthy writer notes. Men are not elected partly of grace and partly of works foreseen, but wholly of grace; nothing but an act of God's sovereign grace was the cause and motive of it.

6. Life and salvation is a free gift, or by grace only, because the glorious covenant between the Father and the Son, made and entered into before the world began, was alone of God's grace, of His infinite grace and favor: God was at liberty (Who foreseeing man's fall and horrible transgression, he having forfeited all those blessings bestowed originally upon him) whether He would or would not afford him any help or relief, but might have justly and utterly rejected the whole race of mankind, as He

rejected all the angels that sinned, or kept not their first estate.

Did man, fallen man, deserve this love, this favor, who was become an enemy to God? Was there any thing in man that could be a motive to move the Almighty to enter into this covenant, to save so vile a creature, such a poor and despicable a creature as man became by his sins, the visage of his very soul being now loathsome, deformed, and abominable in the sight of God, God's holy image being utterly defaced, and all his beauty gone, being besmeared and covered all over with noisome filthiness and pollution, filled with enmity and hatred against God; dethroning his blessed Creator, and setting up the Devil in His place; subjecting himself to that implacable enemy of his and casting off his most holy and gracious Sovereign from whence he received his breath and being.

Nay, and in respect of God Himself, it must needs appear to be wholly of grace; could redemption of man add any thing to the essential glory of God? Did He stand in need of man to make Him more happy or glorious in Himself, who being an independent Being, had been eternally happy in the enjoyment of Himself, had man never been made, or had he left him under wrath and misery? Or was He obliged to save us, and that He might do it, to send His own Son to die, and be made a curse for us? Or could He not have created other creatures to have shewed forth His glorious perfections? Or why might He not have sent His Son to have taken hold of the nature of angels to have redeemed them, (who were His creatures as well as fallen man, and more glorious too than man before they fell) and let man have perished for ever, and not have entered into such a covenant of grace with His own Son on his behalf?

7. Life and salvation therefore is a free gift; it is wholly of grace, because we could not have obtained it, unless God sent His Son out of His own bosom to effect it. The giving of Christ, and the Father's sending of Him into the world, is nothing but an act of His own free grace: **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life"** (John 3:16).

8. Because everlasting life is by Christ alone, nor could we have had it, except He died: **"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me"** (John 14:6). It is by faith, that it might be by grace. **"But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life"** (Tit. 3:4-7).

Thus if we consider the rise, the spring, and motive, and the author of everlasting life, all appears fully to be of God's grace alone; but should we proceed a little further as to the means and application of the remedy, in order to interest in this salvation, that is all of free grace also.

1. We are called and quickened by God's special grace, according to His eternal purpose in Jesus Christ: No man could quicken himself. All rational arguments, without Divine influence, or an Almighty Power, will not bring our souls into a state of life. See how Paul ascribes his conversion and special vocation to God's grace: **"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood"** (Gal. 1:15-16). Special vocation is of God's free grace, **"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began"** (II Tim. 1:9). We are quickened, renewed, or regenerated by grace, through the operations of the Holy Ghost.

2. Adoption is of grace: **"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will"** (Eph. 1:5). As the purpose was free, so is the execution free also: **"(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth)"** (Rom. 9:11). **"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name"** (John 1:12). The privilege of being sons and daughters of God, is freely given to us, through Jesus Christ: 'Tis through Christ, for that we might become sons He became a servant, and died the cursed death of the cross for us, **"To redeem them that were under the law, that we might receive the adoption of sons"** (Gal. 4:5).

3. Justification is wholly of grace: **"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God"** (Rom. 3:25) without works. **"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness"** (Rom. 4:5). 'Tis not because we are righteous in our selves, therefore we are justified; no but being justified by the righteousness of Christ, we are declared righteous in Him; and this is wholly by God's grace.

4. Faith is a grace, or a gift freely given to all that believe: **"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake"** (Phil. 1:29)

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8).

5. Repentance is of grace: **"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins"** (Acts 5:31). God in the new covenant promises to take away the heart of stone, **"... and I will give you an heart of flesh"** (Ezek. 36:26); that is, a broken, tender, and a repenting heart. **"... if God peradventure will give them repentance to the acknowledging of the truth"** (II Tim. 2:25). If God will give them a power and an heart to repent, it is His own free and gracious gift to poor sinners.

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6. Forgiveness of sin is also freely given of God; it is of grace, **"... through the redemption that is in Christ Jesus"** (Rom. 3:24).

So that it appears eternal life, from the first to the last, is wholly of grace, both the author of it, and means of it, and the end thereof, all is of grace: Heaven itself is the gift of grace: **"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"** (Luke 12:32). The crown of glory is the gift of Christ: **"... be thou faithful unto death, and I will give thee a crown of life"** (Rev. 2:10). **"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David"** (Isa. 55:1-3). Salvation was contrived by Infinite grace, and all things that do concur or accompany it are freely given: Bread of Life, and Water of Life, is freely given; **"A new heart also will I give you and a new spirit will I put within you..."** (Ezek. 36:26).

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TRUE GREATNESS

(Continued from page one)

to come. It can have no such knowledge of me.

The sun's existence is limited to the realm of matter, but there is open to me a universe of mind and spirit. I can know the thoughts and commune with the heart of the Infinite One. The sun is not even conscious of its own existence. I know that I am. The sun has no moral faculty. I am endowed with faculties which connect me with moral government, and that render me capable of distinguishing between the true and the false, the right and the wrong. The sun is perishable. Somewhere in the great future its burning fountains shall be quenched. I am immortal.

In God's thought the greatness of mind and spirit rises to an immeasurable height above that of any material body. In the light of His thought and example we know how to measure men. We know how to classify them in respect to real merit.

Jeffries, Corbett and Fitzsimmons are great in physical stature and strength. Martin Van Buren and Alexander Stephens were physically small and feeble. But, in mind and heart, they were giants in comparison with any of the heroes of the modern prize ring.

"A greater than Solomon is here." In Solomon we see not a very high type of human greatness. He came to the throne after the Israelites had passed through centuries of bondage, poverty, persecution and warfare. Under Saul and David these people became brave and skillful soldiers, and conquered all the tribes which disputed their right to the "Land of Promise."

Having no war upon his hands, and the wealth of a great kingdom at his disposal, Solomon began his administration with the desire and purpose to eclipse all surrounding monarchs in material display and luxurious living. Saul and David had lived in tents, but Solomon built for himself a splendid palace. The Israelites, under other rulers, had worshipped in a moving tabernacle, but he reared for them a temple whose magnificence was the wonder of the world. To his prodigality there was no parallel. His household consisted of three hundred wives, seven hundred concubines, and an army of guards and servants. Such an example of extravagance and debauchery could not fail to destroy the nation over which he presided. It would destroy any nation. The bewildering splendor, extravagance and sensuality of Louis Fourteenth prepared France for a bloody revolution and a reign of crime and terror.

After the death of Solomon the kingdom of Israel was divided, the Temple was destroyed, and the Jews were carried captive into Babylon. These were some of the fruits of his stupendous folly. Let us pray that the heads of modern governments

may profit by his example.

When Jesus Christ began His public ministry He stood on the very site where this Jewish king had reigned in such power and splendor, and said to the people, **"Behold, a greater than Solomon is here."** To those Jews, blinded by ignorance, superstition and prejudice, this exclamation of the carpenter's Son was exceedingly offensive; but looking at it today in the light of nineteen centuries of history, we know that it was true. He was incomparably greater than Solomon.

The kingdom which He set up among men is inconceivably greater than the one over which Solomon had presided. Solomon's kingdom was spectacular. It was externally great--great in those things which impress man's sensuous nature and stimulate worldly ambition.

The kingdom of Christ **"cometh not with observation."** It cares but little for the external and visible. Its aim is the transformation of human character, and this it accomplished by implanting in the human heart the divine principle of a holy life. It brings man into conscious intercourse with God and into sweet submission to His righteous will. It makes him strong in the love of truth, justice and mercy. It develops and magnifies those elements of his being which render him capable of godlike thought, motive and action, and of blissful fellowship with all that is holiest and divinest in that boundless realm of existence untouched by flesh and blood.

Surely the man who established such a kingdom and whose teaching and example have begotten all that is best and noblest in the world's civilization, could truthfully say, **"A greater than Solomon is here."**

True greatness is inherent. It is in the man and not in the raiment he wears, nor in the property he owns, nor in the office he holds. There are judicial vagabonds, congressional tramps, senatorial boobies, presidential parvenues, ecclesiastical imbeciles, royal idiots and millionaire simpletons.

In the eyes of the world how insignificant was Jesus when He stood before Pilate and Herod. Clothed in all the paraphernalia of royalty, and backed by all the authority and might of a vast empire, how majestic and grand were those Roman governors in comparison with the poor, peasant Jew, who stood before them charged with crime and without a solitary friend to plead His cause. But looking back in the light which intervening history throws upon them, we see in Jesus, the wisest, the purest, the greatest of mankind, and in Pilate and Herod the weakest and meanest of human slaves.

Solomon was rich. Jesus was poor. Money is not an element of greatness. The manhood of many a millionaire is infinitesimal. Among the forces that are lifting this planet into higher light and freedom he is an imperceptible factor. In every age the

world's great torch-bearers, discoverers, reformers and deliverers have had neither the time nor the inclination to make money. Among the colossal men of history stands Martin Luther. There was never a time in his life when his material possessions exceeded those of the average German mechanic. Shakespeare had only a few hundred pounds to leave to his family, but he bequeathed to the world a legacy of thought and beautiful sentiment of more value than all the gold in the bank vaults of England.

I do not covet the inconvenience and woes of adject poverty. I would not sneer at the wisdom of the great English dramatist who said, "Put money in thy purse," but I have no hesitation in declaring that a man like Agassiz, who said, "I have no time to make money, I am on the search for truth," deserves a throne as high above the money kings of this money-loving age as yonder snow-crowned mountain is above the foothills over which it keeps sentinel.

Though the capacity to become great does sometimes descend from sire to son, greatness is not hereditary. Your father and grandfather may have been philosophers, but if you choose a life of intellectual idleness, you will die a fool. There are many sons and daughters of the American Revolution, but some of them are totally destitute of the wisdom, genius and spirit of their ancestors. They will never write a declaration of independence from anything; they will never revolt even against the despotism of their own depraved appetites. No creature is more ignoble and disgusting than one of these club-room, beer-sucking loafers, when he is discoursing in words of learned length and thundering sound to some fellow-loafer about the "blue blood" in his veins.

You cannot make your child great by giving him a great man's name. Just before his death, the distinguished Dr. Mercer, whose great intellect and benevolent heart had made many contributions to the progress of his native state, was heard to say, "There are many Jesse Mercers in Georgia of whom I am profoundly ashamed." There is not much in a name. You can find George Washingtons among chicken thieves, Thomas Jeffersons among society dudes, John Jacob Astors among peanut peddlers, John Miltons among circus clowns, John Wesleys among barkeepers, and Abraham Lincolns and Jefferson Davises in chain gangs. It is not the name that you give your boy, but the character he builds and the manhood he develops that will determine his position in the world.

Near the close of our Lord's ministry there was a strife among some of His disciples as to **"which of them should be accounted the greatest."** Their ambition was not so much to be great as it was to have others call them great. Many an ignoramus will be satisfied with his ignorance if some college will confer upon him

the degree of D. D., or LL. D. Many a man who never saw a battlefield, never performed a military Revolution, and never read three lines of any book of military tactics, is satisfied so long as his neighbors and acquaintances salute him with the title

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Some church members are willing to be ignorant of religious truth and habitually neglectful of their most sacred Christian obligations, if they can succeed in making the impression upon the community that they are pillars of the sanctuary. They covet not real greatness in the kingdom of God, but only the appearance of it. Like those disciples whom Jesus rebuked, their ambition is to be **"accounted the greatest."** If there is anything that a righteous God abhors more than another it is a religious sham--a church member who gets credit for work which he never performs, for money which he never contributes, and for a piety which he does not possess.

Contrast the spirit of our Divine Lord with that of the ambitious and contentious disciples whom He rebuked. To these disciples He said, **"I am among you as he that serveth."** He **"came not to be ministered unto, but to minister."** His greatness was manifested in humble, self-denying efforts to bless those who were most in need of help. In prosecuting His divine mission He was not ashamed to perform services which men call menial. He girded Himself with a towel, filled a vessel with water, and stooped down and washed His disciples' feet. In that act there was a far more impressive exhibition of His greatness than when He cast out devils, or silenced the voice of the bellowing storm, or called back the sheeted dead to life. He humbled Himself and became obedient to death, even the death of the cross. For this service God has

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TRUE GREATNESS

(Continued from page five)

exalted Him, and given Him a name above every name, to which every knee shall bow and every tongue confess. It is the recollection, not of the wonderful displays of His divine power, but of His humble, toilsome life, and sacrificial death, which inspires us to sing today:

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all."

One element of the greatness of Christ was His quiet and unostentatious defiance of opposition, and the firmness and fearlessness with which He could stand alone in witnessing for the truth. In the sequel of His eventful career He was forsaken, not only by the world, but by those who claimed to be His disciples and who had professed unflinching fealty to His cause.

Any man is great who has the courage and determination to be right and to do right, even when he has, or seems to have, no human sympathy or support. If a man will dare to walk alone with God in what he believes to be the path of truth and duty; if he will go where everybody refuses to go with him; if he will stay at his post and be loyal to his convictions when he knows that by so doing he is sacrificing the dearest friendships and cutting himself off from all human succor and favor, he is great; he is so great that no combination of the powers of evil can prevail against him.

Those masterful men who make the colossal figures in human history and the mountains of our moral scenery, smote with an unsparing hand the evil customs of the times in which they lived. They would not compromise with falsehood, wrong and uncleanness. They would not barter their consciences for public favor. They chose to journey alone in a path like that the Man of Sorrows trod.

The weaknesses and deformities of the great mass of men and women in our day are too obvious to escape the attention even of the careless observer. They have no deep-rooted convictions, no fixed and lofty aims, and no courage to stand alone in defense of truth and rectitude. They shift with every wind. They stand and listen to the *vox populi*, as if it were the voice of God announcing some infallible law. Their movements are regulated by prevailing customs and maxims. They float on the popular current. They "do in Rome what Romans do." If they chance to take the right position on some great living question and afterwards find themselves in a minority, they quickly recede from it. A threat of social or political ostracism paralyzes them with fear, and they drop upon their knees and ignominiously crawl over to the other side. There are men in this country who would be Republicans in Massachusetts and Democrats in Georgia. They would

be Congregationalists in New England, Episcopalians in New York, Methodists in Tennessee, Roman Catholics in Louisiana, and Baptists in Texas. Such weather-cocks and turncoats represent the very minimum of greatness and true manhood.

Young man, you are already great if you have the courage and stamina to stand alone in defense of a great principle. For you invisible fingers are already weaving a fadeless and imperishable chaplet. The names of your traducers shall rot, but yours shall be in everlasting remembrance.

How much this country needs today that moral heroism which loves to grasp the white ensign of purity, justice and truth, and hold it aloft in defiance of overwhelming numbers. We see the lack of this courageous fealty to principle in every fashionable social gathering, where men and women consent to and participate in things which they know to be wrong and mischievous, but have not the moral stamina to oppose. We see the need of it in communities where popular sentiment is supporting the most crime-breeding customs and institutions. In such communities there are many men whose convictions are right, but they have not the courage to step out and array themselves against the multitude. Secretly they wish well for the man who does protest. Nicodemus-like they come to him under cover of night and endorse his views and applaud his heroism, but their craven spirits will make no public manifestation of their faith and feelings.

We see the lack of this moral heroism in political circles, where men shape their actions with reference to great questions, not in the spirit of fidelity to truth, virtue and country, but in accommodation to their own lust of office, spoils and power. We see the need of it in every conflict between righteousness and wickedness, where Jesus Christ stands on one side and says, "**Deny thyself, take up thy cross and follow me,**" and the world stands on the other side, saying, "Come with me, and I will reward you with mirth and money and public favor."

Oh, how the world needs men-- brave-hearted, stalwart men; men like Moses, who dared to turn his back upon royal wealth and power that he might serve the afflicted people of God; men like Daniel, who, though watched by an idolatrous monarch and his hired detectives, three times a day turned his face towards Jerusalem, bowed his knees and worshiped the God of Israel; men like John Bunyan, who, when told by an English magistrate that, if he repeated the offense of preaching the gospel without the license of the king, he should be put to death, calmly and defiantly replied, "Turn me out of jail today and, as the Lord God liveth, I will preach his gospel tomorrow"; men like Ignatius, who dared to stand against the world; men like that Man

of men--the Man Christ Jesus--who, to do His Father's will, went to the cross and endured what was equivalent to the concentrated tortures of infernal flames.

Young gentlemen of Richmond College: Learn from the history of the heroic men to whom I have referred, and especially from that of the Man of Galilee, the inspiring truth that any man, in any nation, or in any generation, who has the courage and fortitude to stand alone in defense of a righteous cause, will sooner or later succeed. He will ultimately draw to his standard an army of sympathizers and supporters, who will carry his banner to victory and finally enthrone him as conqueror and deliverer.

Jesus Christ trod the wine press alone. In the garden, where the blood drops of agony exuded from His brow; before the High Priests, where He was buffeted and spit upon, and on the cross, where He endured the malice of the mob, and fury of fiends, the desertion of earth about Him, and the darkened heavens above, He was alone. But did He fail? Did His banner go down in defeat? No. Forever no! When He exclaimed from the cross, "**It is finished!**" He announced the grandest victory that man or angel will ever record. Today He is the magnet of the world. Four hundred millions of human beings are gathered beneath His standard on earth and countless millions, washed in His cleansing blood, encircle His radiant throne in Heaven and worship Him as King of kings and Lord of lords.

Before heathen magistrates and monarchs Paul stood alone and preached Jesus and the resurrection. But before he died he saw multitudes turned from idols to the service of the living God, and the beginning of a reformation which culminated in the moral and religious transformation of the mightiest empire on the globe.

Chrysostom stood alone when he denounced the corruption of the court and the licentiousness of the priesthood. For his righteous audacity he was banished from the realm. But afterwards the hearts of the people turned back to him as their anointed leader and deliverer, and court and priesthood threw themselves as suppliants at his feet.

Roger Williams was alone when he stood among the Romanists and Puritans of New England and pleaded for religious freedom, but today his doctrine is incorporated in that great organic law which secures to seventy millions of people liberty of conscience and worship.

If you have registered the unconquerable purpose to imitate the heroism of these men, in contending for truth and right in your own generation, Heaven's recording angel has already inscribed your name on the roll of the great. You shall be great in this world and ineffably great in the grander and vaster world to come.

The new century into which you will soon pass will furnish magnificent opportunities for the display of those virtues which made Jesus the greatest of mankind.

If a pure gospel is to be preached; if spiritual religion is to be preserved; if the macadamized bigotry of modern Phariseism is to be pulverized; if a soul-degrading and soul-destroying infidelity is to be smitten with paralysis and death; if communism, socialism, free-lovism, and all their kindred evils are to be uprooted from American soil; if ballot-box stuffing, false registration and bribery are ever abolished; if the despotism of monopoly and privileged classes is ever overthrown; if we are ever to repeal those infamous laws which are golden girdles to one class and galling shackles to another; if the power of the whiskey ring is ever broken; if mobocracy and other forms of insubordination to civil authority are ever put down; if the church of the living God is ever cleansed of her defilements and made worthy to be called the "Virgin Bride of Christ"--if these reforms are possible, they must be accomplished by men who possess the same virtues which Christ illustrated in His conflicts with evildoers, and which made Him the greatest of mankind.

As the divine Captain of our salvation rose from Olivet, the everlasting gates were lifted up to receive Him, the banners of glory waved, the bells of eternity rang, and all Heaven sang a coronation hymn. If we follow Him in unswerving devotion to duty, by and by, we shall have our Olivet and our Ascension Day. For us the horsemen and chariots of God will come down; for us the everlasting gates shall be lifted up; to us robes and crowns shall be given--such robes and crowns as saints and seraphs wear in Heaven.

If the instruction, discipline, and the influences surrounding this institution are such as will kindle within these young men aspirations for such a career and such a destiny as I have depicted, I am sure that I voice the sentiment of every lover of truth, righteousness, country and God, when I say, Long live Richmond College!

James Boardman Hawthorne was born May 16, 1873, in Wilcox Co., Ala. He was converted early in life, and after completing his literary studies at Howard College, in his native State, he spent about three years in the study and practice of law in Mobile.

Feeling the call to the ministry, he reentered Howard College as a ministerial student where he gained acclaim as evangelist. On September 22, 1859, he was ordained to the gospel ministry by the Friendship Baptist Church in his native county. Soon afterwards he became pastor of the Second Baptist church in the city of Mobile. Here his reputation as a preacher and pastor was rapidly rising, when, in 1863, he entered the Confederate army and served as captain of the 24th Alabama Infantry Regiment. In 1863 he resigned to become chaplain, in which capacity his labors were very useful.

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ADVICE TO MISSIONARY

(Continued from page one)

you as you are. You are contemplating a missionary life.

First, then, let it be a missionary life; that is, come out for life, and not for a limited term. Do not fancy that you have a true missionary spirit, while you are intending all along to leave the heathen soon after acquiring their language. Leave them! for what? To spend the rest of your days in enjoying the ease and plenty of your native land?

Secondly. In choosing a companion for life, have particular regard to a good constitution, and not wantonly, or without good cause bring a burden on yourselves and the mission.

Thirdly. Be not ravenous to do good on board ship. Missionaries have frequently done more hurt than good, by injudicious zeal, during their passage out.

Fourthly. Take care that the attention you receive at home, the unfavorable circumstances in which you will be placed on board ship, and the unmissionary examples you may possibly meet with at some missionary stations, do not transform you from living missionaries to mere skeletons before you reach the place of your destination. It may be profitable to bear in mind, that a large proportion of those who come out on a mission to the East die within five years after leaving their native land. Walk softly, therefore; death is narrowly watching your steps.

Fifthly. Beware of the reaction which will take place soon after reaching your field of labor. There you will perhaps find native Christians, of whose merits or demerits you can not judge correctly without some familiar acquaintance with their language. Some appearances will combine to disappoint and disgust you. You will meet with disappointments and discouragements, of which it is impossible to form a correct idea from written accounts, and which will lead you, at first, almost to regret that you have embarked in the cause. You will see men and women whom you have been accustomed to view through a telescope some thousands of miles long. Such an instrument is apt to magnify. Beware, therefore, of the reaction you will experience from a combination of all these causes, lest you become disheartened at commencing your work, or take up a prejudice against some persons and places, which will embitter all your future lives.

Sixthly. Beware of the greater reaction which will take place after you have acquired the language, and become fatigued and worn out with preaching the gospel to a disobedient and gainsaying people. You will sometimes long for a quiet retreat, where you can find a respite from the tug of toiling at native work--the incessant, intolerable friction of the missionary grindstone. And Satan will sympathize with you in this mat-

ter; and he will present some chapel of ease, in which to officiate in your native tongue, some government situation, some professorship or editorship, some literary or scientific pursuit, some supernumerary translation or, at least, some system of schools; anything, in a word, that will help you, without much surrender of character, to slip out of real missionary work. Such a temptation will form the crisis of your disease. If your spiritual constitution can sustain it, you recover; if not, you die.

Seventhly. Beware of pride; not the pride of proud men, but the pride of humble men--that secret pride which is apt to grow out of the consciousness that we are esteemed by the great and good. This pride sometimes eats out the vitals of religion before its existence is suspected. In order to check its operations, it may be well to remember how we appear in the sight of God, and how we should appear in the sight of our fellow-men, *if all were human*. Endeavor to let all be known. Confess your faults freely, and as publicly as circumstances will require or admit. When you have done something of which you are ashamed, and by which, perhaps, some person has been injured (and what man is exempt?); be glad not only to make reparation, but improve the opportunity for subduing your pride.

Eighthly. Never lay up money for yourselves or your families. Trust in God from day to day, and verily you shall be fed.

Ninthly. Beware of that indolence which leads to a neglect of bodily exercise. The poor health and premature death of most Europeans in the East must be eminently ascribed to the most wanton neglect of bodily exercise.

Tenthly. Beware of genteel living. Maintain as little intercourse as possible with fashionable European society. The mode of living adopted by many missionaries in the East is quite inconsistent with that familiar intercourse with the natives which is essential to a missionary.

There are many points of self-denial that I should like to touch upon; but a consciousness of my own deficiency constrains me to be silent. I have also left untouched several topics of vital importance, it having been my aim to select such only as appear to me to have been not much noticed or enforced. I hope you will excuse the monitorial style that I have accidentally adopted. I assure you, I mean no harm.

In regard to your inquiries concerning studies, qualifications, etc., nothing occurs that I think would be particularly useful, except the simple remark, that I fear too much stress begins to be laid on what is termed a thorough classical education.

Praying that you may be guided in all your deliberations, and that I may yet have the pleasure of welcoming some of you to these heathen shores, I remain,

Your affectionate brother,
A. Judson

Adoniram Judson was born in Malden, Mass., Aug. 9, 1788. He entered Brown University and graduated in 1807 with the highest honors of his class. He soon became a hopeful Christian and was received into the fellowship of the Third Congregational church in Plymouth, Mass., of which his father was the pastor, on the 28th of May 1809.

In February, 1810, he gave himself to the work of foreign missions. He was appointed by the London Missionary Society as a missionary to India with the expectation that his support would be provided for by the friends of missions in America.

Mr. Judson, with his wife, Ann Hasseltine Judson, and Messrs. Nott, Newell, Hall, and Rice, sailed Feb. 19, 1812, from Salem, Mass., and reached Calcutta the 17th of the following June. During the voyage Mr. Judson's views on the mode and subjects of baptism underwent a change, and, on reaching Serampore, he was baptized by Elder William Ward, Sept. 6, 1812. This event severed his connection from the American Board of Commissioners for Foreign Missions, and led to the formation of the Baptist Triennial Convention, on the May 18, 1814, under whose patronage Bro. Judson and his Baptist associates were taken.

On July 14, 1813, he reached Rangoon and began at once the study of the language. At nearly the end of his five year's residence in Rangoon a rayat was built, and opened with appropriate religious services. He baptized his first convert on June 27, 1819.

War broke out between England and Burmah. Rangoon fell into the hands of the British on the 23rd of May, 1824. The jealous Burman officers, regarding Dr. Price and Mr. Judson as spies, caused them to be arrested and thrown into a loathsome jail, where, for nine months, they were kept in the closest and most barbarous confinement. They were then sent to a wretched place called Oung-pen-la, where they were ordered to be put to death. The sentence, however, was not carried into execution. With the continued success of the English arms, the fears of the king and his court became so aroused that negotiations were entered into, in which Mr. Judson took a prominent part, as one of the results, he obtained his freedom. He returned to Rangoon and soon removed his family to Amherst. Mrs. Judson died at Amherst, Oct. 24, 1826. Dr. Judson removed to Maulmain, Nov. 14, 1827, and entered once more upon his missionary work. On April 10, 1834, he married Mrs. Sarah Boardman.

For many years he devoted a part of his time to the translation of the Scriptures into the Burmese language, and the compilation of a Burmese dictionary. The failing health of his wife forced him in 1845 to leave Burmah for America. She died at St. Helena, where she was buried.

During his stay in America he married his third wife after which he returned to his Oriental home. He continued his labors in Burmah, hoping to complete the Burmese dictionary. He was attacked by the fever of the country. A sea voyage was recommended. The vessel sailed April 8, 1850, and four days after he died, and his body was committed to the deep.

OBJECTIONS TO OPEN

(Continued from page one)

Some persons who admit that the prerequisites above named were indispensable in the times of apostolical purity and unity, deny that they ought to be held indispensable in the present altered condition of things. The churches of Christ, they say, have unhappily come into an abnormal, distracted condition; truth and holiness are found in a measure in all, at least in all evangelical denominations; and they are not found in perfection in any, certainly not among Baptists. The same causes which were, or would have been, just bars to the Communion in the days of the apostles, are not necessarily so now. We have to do with classes of persons which had no representatives in apostolical times; --with persons unquestionably regenerate, who delay baptism, not from an unwillingness to obey Christ's command, but from doubts or ignorance as to their duty; and with persons unquestionably regenerate, and just as unquestionably unbaptized, who remain unbaptized for no other reason but that they misunderstand the Lord's command, and sincerely think they have received baptism. Rigid rules, derived from times of primitive purity and unity, require to be modified, it is said, when transferred to a time and a condition of things so greatly altered. So far as the judgment of individual character is concerned, we fully admit that the altered condition of things demands a very important modification of our conclusions. We do judge of our Pedobaptist brethren very differently from what the Scriptures would have required us to judge, in primitive times, of any who should then have refused to be baptized.

The Laws of Christ unchangeable. --But though the times have changed, we suppose that the will of the Lord, in regard to the constitution of His church, and the nature and mode of His ordinances has not changed at all. We suppose that, through all changes of time and circumstance, He requires us to keep the ordinances as He delivered them to us; that they remain essentially unchangeable, until He sees fit to change them. We know that the times change; that men change; that "all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever" (I Pet. 1: 24-25). No man must add anything to that, or take anything from it.

The Primitive Order ought to be restored. --And in regard to this matter, we suppose that such questions as these are pertinent: *how has it*

(Continued on page eight)

Have You Prayed
Today?

SALVATION BY GRACE

(Continued from page four)

26). "...Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:11).

(A *Golden Mine Opened*, pp. 147-152, 1694 edition).

Benjamin Keach was born in Stokeham, England, Feb. 29, 1640. He was saved at the age of 15. Being unable to discover infant baptism or baptism by sprinkling in the Bible, and being fully satisfied that every believer should be immersed, he was baptized after the Savior's example by John Russel, and united with a neighboring Baptist church.

At first he was an Arminian about the extent of the atonement and free-will, but the reading of the Scriptures and the conversation of those who knew the will of God more perfectly relieved him from both errors. In 1868, at the age of 28, he was ordained pastor of the church of Horsleydown, Southwark, London, the church where John Gill and C. H. Spurgeon would later pastor.

Bro. Keach was known for his defense of the Baptist faith. He took Richard Baxter in hand and other bitter enemies of the Baptists. He was often in prison for preaching, and his life was frequently in danger. For writing *The Child's Instructor*, he was arrested and tried by the court for his heresies against the Episcopal Church. He was made to stand upon the pillory at Aylesbury in the open market for the space of two hours. At Winslow, where he lived, he suffered the same shameful penalty, and a copy of his little book was burned.

Keach was a zealous Baptist. He aided ministers who came to him from all parts of his country. He had many meeting houses built. His works in defense of Baptist principles were read all over the kingdom. Before his death men spoke of him as the "famous" Mr. Keach. He was author of forty-three works. His best known books are *Types and Metaphors* and *An Exposition of the Parables*, still in print and sold in our bookstore. He died July 18, 1704, in his sixty-fourth year.

TRUE GREATNESS

(Continued from page six)

Hawthorne was pastor of many large churches in both the South and the North, including these: Franklin Square, Baltimore, Md.; First, Albany, N. Y.; Broadway, Louisville, Ky.; Tabernacle, N. Y.; First, Montgomery, Ala., 1876; First, Richmond, Va., 1879; First, Atlanta, Ga., 1884; First, Nashville, Tenn., 1896; and Grove Avenue, Richmond, Va., 1899.

He was elected president of the Board of Education of the Alabama Baptist State Convention, 1876, and a corresponding editor of *The Alabama Baptist*, 1877. He was for many years the acknowledged orator of the Southern Baptist Convention. It was said of him that his words "convicted the judgment, kindled the imagination, moved the feelings, and gave a powerful impulse to the will."

A great foe of the liquor traffic, he was instrumental in abolishing saloons in Atlanta in 1887. Hawthorne was a member of the Home Mission Board while serving as pastor in Atlanta, and he was one of the first to advocate establishing a Sunday school board to publish Baptist literature. He was distinguished for his wisdom and judgment in the counsels of his denomination.

This article by him is from one of his books of sermons. It was delivered before the faculty and students of Richmond College at an unknown date to this editor.

OBJECTIONS TO OPEN

(Continued from page seven)

come to pass that there is so great a difference between primitive times and ours? Is it an evil to be deplored, and, if possible, remedied? If it is, have we any responsibility in the matter? Are we bound to consider whether the influence of our principles and practice tends to perpetuate, or to correct, the evil? In the answers to such questions as these, we find our duty plainly pointed out. Our principles and practices must not be so conformed to the existing state of things as to imply that we are *reconciled* to it, or that we despair of seeing the primitive order *restored*: they must not be so modified as to part with their *tendency* to restore the primitive order. On any other principle, error becomes its own justification; the more some men disobey the commands of Christ, the less other men are bound to obey them; and every perversion of His truth and every corruption of His ordinances propagates and perpetuates itself without remedy, unless He miraculously interpose to prevent. On any other principle, His kingship in Zion is an empty title, and fallible and changeable men become practically the supreme lawgivers in His church. We have not so learned Christ. We believe that we are bound to observe, and to teach others, as far as our precept and example can influence them, to observe all things whatsoever He has commanded, even unto the end of the world (Matt. 28:20). We know that there are sundry editions of His "Revised Statutes" abroad in the world; but we do not regard them as genuine; they are not published "by authority;" they do not bear the royal signature and seal. We believe that we are bound to withdraw ourselves from every *brother* that walketh disorderly, yet not to count him as an enemy, but to *admonish him* as a brother (II Thess. 3:14-15). And we believe that these plain principles of reason and precepts of Scripture require us to persevere in that course which we have hitherto pursued in regard to the terms of admission to the Lord's Supper, and which has resulted, with the blessing of God, in wholly reclaiming so many from their error, and in partially reclaiming multitudes more.

Some objectors of our strict communion, while they admit that the terms above mentioned are ordinarily prerequisite, urge that these terms may lawfully and properly be sometimes dispensed with, out of re-

gard to principles that are higher, and considerations that are more important. There are several forms of objection, which may be included under this general description.

II. BAPTISM ONLY AN EXTERNAL RITE.

It is said by some that Baptism is, after all, but an *external* rite; and that we ought not to be so punctilious about it as to let it interfere with that law of Christian love which is so much higher and more fundamental. We answer, that we do not by any means put baptism on an equality with that love which is the fulfilling of the law. We do not let our views in regard to this ordinance interfere with the exercise of our Christian affection towards all who love our Lord in sincerity. But communing with them in the Lord's Supper is a form of fellowship which we think He intended to be expressive of something more than the love which every disciple owes to his fellow-disciple, and to be limited to those who possess certain other qualifications which, in our judgment, are not possessed by our Pedobaptist brethren. Those who find fault with our practice on this ground seem to me to fall themselves into the very error in regard to the Communion with which they charge us in regard to Baptism. They magnify it unduly, as if there were no other expression of Christian love but that; as if there could be no Christian love or fellowship between those who do not commune together at the Lord's table. While they remind us that Baptism is but an external rite, they seem to forget that the Lord's Supper is an external rite too.

Our Lord saw fit to appoint both

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these external rites; and therefore it is fit that we should observe them both, and observe them in the way and the order of His appointment. If there had been any incompatibility between the strict observance of them and the fulfillment of the great law of love, He would either not have appointed them, or else He would have given us an express license to dispense with them whenever in our judgment obedience to that higher law should require. But His voice says to us, "If ye love me, keep my commandments" (John 14:15). And we do not find that those who are most careless about external duties are most careful to comply with more spiritual requirements. These ought we to do, and not to leave the other undone (Matt. 23:23).

We add, also, in answer to this objection, that the great law of love does not allow us to be silent when we see our brother in error. It requires us to rebuke his error, in word and deed. We must do this with love and tenderness indeed; but we must not refrain from doing it.

III. PEDOBAPTISTS THINK THEMSELVES BAPTIZED.

Another form of objection to our practice is this. Our Pedobaptist brethren sincerely think they have been baptized: why should we not show respect to their conscientious convictions by receiving them to that privilege for which they are fully persuaded in their own minds that they are qualified? I answer, If they conscientiously believe they have been baptized, that is a good reason why *they* should act as though they believed it; and if we conscientiously believe the contrary, that is just as good a reason why *we* should act as though we believed the contrary. *They* see no reason why they should not commune at the Lord's table. Let them do so. We put no hindrance in their way. Is not that enough? Are we required to show our respect for their consciences by *uniting with them* in doing a thing which they think to be proper, but which we do not? Do we not owe some respect to our own consciences? Do they not owe some respect to ours, as well as we do theirs? Is *their* conscience to be the rule of *our* action, as well as of theirs? Especially, is the conscience of *individuals* among them to give law to our *churches*? Before we can consistently *co-operate* in any religious service, we must be agreed as to what the Lord requires of us severally in relation to the matter in hand.

IV. STRICT COMMUNION A HINDRANCE TO UNION.

But one of the most common grounds on which it is urged that we ought to invite Pedobaptists to our communion is, that by doing so we

(Continued on page eighteen)

Our Pro-Communist Press

By the Editor

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8).

Most American citizens have been trained from early youth to trust their free press. Millions depend upon their various publications, as well as news reports on radio and television, for information on the state of affairs of their nation and the world at large. Few seem to realize that the American press has been infiltrated by the Communists, secular humanists, and liberals of all kinds. For the most part the American press is promoting the Communist line. Much vital news is blacked out, and what we hear is sadly distorted. The result is a tragically misinformed American public about the life and death issues which face our nation.

Reporters have become editors; they now interpret the news for us. Isn't it strange that each time our President addresses the nation the liberal press must tell us what he said, as if he was not capable of making his views known? Instead of facts we are being fed fiction. People are being given slanted opinions as if those opinions were the true facts. Newsmen are to report the news--not make it. The news media has limited its freedom and fairness to minority groups which have for their goal the total enslavement of the world, including the free press. Other minorities, such as patriotic groups and Christian organizations, are ignored "to protect human rights."

The present policy of the news media seems to be if news is harmful to the Communists, it must be toned down or blacked out. But if it helps the secular humanists and the Communists cause, it must be played up and prominently displayed. We hear much of the "right-wing" death squad in Central America, but never does the media tell us about the "left-wing" death squads. We hear all about the "evil actions" of the United States, but never one time do we hear of the evils of Communism! Why? Let the liberal press give the answer. Christians and patriotic Americans are smeared and classified as "peddlers of hate" and "right-wing extremists."

Do the Communists have as their goal the infiltration of the free press? Speaking to the Communists of the world in a memorandum, Molotov stated: "Who reads the Communist papers? Only a few people who are already Communists. We don't need to propagandize them. What is our object? Who do we have to influence? We have to influence non-Communists if we want to make them Communists or if we want to fool them. So, we have to infiltrate into the big press, to influence millions of people, and not merely hundreds of thousands" (Cited in *Com-*

munist America. . . Must It Be?, p. 26).

This exposure of the Molotov memorandum was made by Igor Bogolepov, former Counselor of the Soviet Foreign Office, who defected from Communism at the end of World War II. He testified before the Senate Internal Security Subcommittee on April 7, 1952.

Most news men would vehemently deny their profession has been infiltrated by the Communists. I am not saying that all the press is controlled by the Communist, but I am saying that the majority of CBS, ABC, NBC, AP, and UPI are liberals and pro-Communists. There are many locally owned and operated newspapers, radio stations, and TV stations which are anti-Communist. I thank God for these and pray for more like them to be raised up.

But is there any clear-cut evidence of Communist infiltration of the American press? Yes, I shall cite a few cases:

...in the years 1955 and 1956, the Senate Internal Security Subcommittee looked into Communist infiltration of the American press and concluded that there was 'substantial evidence' of such infiltration. During January 1956, the subcommittee questioned seventeen newsmen in New York City, fourteen of whom had been on the staff of the *New York Times*. Of the seventeen witnesses, fourteen invoked the Fifth Amendment on questions regarding their association with Communism....

"One of the most famous examples of Communist infiltration of the newspapers is that of Carl Braden. Braden was on the editorial staff of the *Louisville Courier-Journal*. His communist activities first came to light when he bought a house in an all-white section of Louisville and transferred it to a Negro, Andrew Wade IV. When Wade's family moved in, trouble broke out. There was shooting and bombing, and racial tension became explosive. Braden organized a 'Wade Defense Committee' which, by press, radio, and mass meeting, defended Wade's occupation of the house. The Commonwealth Attorney in Louisville, A. Scott Hamilton, investigated the whole affair and came to the conclusion that Communists had planned the whole thing, including the rioting and bombing, as a means of inciting racial hatred and trouble.

"Carl Braden was indicted on a charge of advocating sedition. Braden denied that he had ever been a Communist. A great parade of witnesses testified in his defense, including his minister, the Rector of St. Stephen's Episcopal Church, writers, reporters, a professor at Indiana University, colleagues of Braden on the *Courier-Journal* staff, and local labor union leaders. But at the crucial moment in the Braden trial, the Louisville FBI released one

of its undercover agents, Mrs. Alberta Ahern, who testified that Braden was an active secret Communist in Louisville. He had recruited her, in fact, into the Communist Party. He collected dues for the Red cell to which they both belonged. Braden was convicted and sentenced to fifteen years in prison. Braden not only worked for the *Louisville Courier-Journal* before his exposure, but he had done free-lance work for the *Toledo Blade*, *Newsweek*, *New York News*, and the *Federated Press* which serves the Communist *Worker*. He was an influential member of the American Newspaper Guild, Louisville's Chapter, and had written articles, speeches, and radio scripts for the AFL-CIO. When Braden's house was searched, they found almost a 'truckload' of Communist educational and propaganda literature, some branding America as the aggressor in the Korean War" (*The Real Extremists-The Far Left*, pp. 155-157).

JOSEPH MCCARTHY

Joseph McCarthy, a Republican Senator from Wisconsin, is a good example of how the American press handles a true anti-Communist. He was born in Grand Chute, Wisconsin, and he became a Senator in 1946. McCarthy became chairman of various Senate investigating committees. In 1953 his investigating subcommittee held hearings to determine the extent of Communist infiltration into government, education, defense industries, and other fields. One would have hoped that every American should have applauded the work of Senator McCarthy.

As we would have expected, Gus Hall, National Secretary of the Communist Party U. S. A., on May 4, 1950, said in a *Daily Worker* article: "I urge all Communist Party members and all anti-Fascists to yield second place to none in the field to rid our country of McCarthyism." On June 18, 1953, an F. B. I. undercover agent exposed the Communist plot to assassinate Senator McCarthy. *Time* magazine, the *Washington Post*, the *New York World-Telegram*, the *Syracuse Post-Standard*, and other papers joined with the Communist papers in smearing this patriotic Senator. Their united attack was continued until the far-left press destroyed "the enemy"--not Communism, but Joe McCarthy! This brave Senator won a censure from his fellow Senators and went to an early grave, broken in heart and health, as a reward for his patriotism! The word, "McCarthyism," a Communist coined word, has become something horrible beyond imagination in the minds of many Americans.

In December, 1960 the Communists of the world were told in Moscow by the Communist dictators to step up their activities against anti-Communist in the U. S. It was planned in Moscow that the American news media be used to discredit anti-Communists. Why not?

Especially after the good success they had with Joe McCarthy? Immediately after the Moscow, 1960 meeting, the far-left newspapers and publications began a vicious attack upon the "radical right." Every since that times, smears, lies, half-truths, character assassinations, have been directed against all anti-Communists. Not even J. Edgar Hoover escaped their vicious attacks. This attack has been so successful until there are very few people who will openly concede they are anti-Communist.

CASTRO AND CUBA

Another good example of the lopsided reporting by the liberal press in America is the overthrow of the anti-Communist government of Batista in Cuba. The American news media pictured the pro-American leaders of Cuba as bad "dictators." The Communist support of the revolution was ignored, or it was greatly distorted. Fidel Castro was labeled a "savior" and a great "liberator."

Today we know the Communist government of Castro to be a menace to free nations everywhere, a base for international terrorism, and a major security threat to the United States. Despite all of these well-known facts, the liberal press has never repented. They continue to play up Castro as a great friend to America who is ill treated by the administration in Washington.

It seems to me that John Q. Public will never discover that the pro-Communist news media in America is not telling him all the facts. As I write this article, the Communists are moving in Central America, in Africa, and in other countries to overthrow the duly constituted governments of those nations. The liberal press is not telling us that international Communism is on the march for conquest. Rather, we are being told that "civil rights" are being violated by wicked "dictators," and that the common people are crying out for deliverance from "colonialism." They never tell us that when the Communist take over the "civil rights" of all, the people are trampled upon by the Communist boss and his bullies. Country after country is conquered, and we are told that the people have been "liberated." The far-left press means by the word "liberated" that there is now "legal license for Communist activities."

THE DEATH OF JOHN KENNEDY

I was listening to my radio on Friday, November 22, 1963, when it was first announced that President John F. Kennedy had been assassinated in Dallas, Texas. The very first news bulletin said it was believed that the assassin was one from the "extreme right." Within one hour after our President was shot the Communist press in Moscow was blaming the anti-Communists and conservative forces of the United States for this awful crime. The liberal press in America did the same for days upon days. *Newsweek* magazine and *Look* magazine were still blaming the right-wing for

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What do you think of the modern feminist movement? Where is it taking our country? -----West Virginia



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"As for my people, children are their oppressors, and women rule over them, O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3: 12).

I believe the modern feminist movement is unscriptural and does not bring honor and glory to God. We must not let the trend and thinking of fallen men determine our belief on this subject. A lost, depraved world will not be willing to accept God's divine order. But Bible believing people must submit to the authority of God's Word. The place of the woman is clearly defined in the Word of God. The apostle Paul writes about the place of the woman in the home. He said, "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" (Titus 2:4, 5). The home is the place that God has assigned the woman. It is a God-given responsibility that no man can sufficiently fill.

It is a tragedy that many women had rather have the pleasure of a career or working at a man's job, rather than enjoying the rewards of honoring God by being a housewife and mother. The greatest reward for any woman will be given for faithfully maintaining her place in the home. "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). She will guide the home with godly discretion. It will be manifested by her love for her husband and children. She will honor her husband by being obedient to him. She will properly teach her children. A good biblical example is Timothy. Paul said, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 1:5; 3:15). These godly women honored God with

their lives by being keepers at home and properly teaching Timothy.

Where is it taking our country? Away from God. The ERA and the National Organization of Women are in open rebellion to the great God of Heaven. The latter has manifested their defiance and rebellion by claiming that God is female. The family unit is being destroyed and home life is a shambles. Children are being neglected and turned over to child care centers. Many times the end result is divorce. Much of today's social problems of hippies, draft dodgers and demonstrators can be traced to the modern feminist movement. The results of these unscriptural movements can and will lead to abortion on demand and the legalization of homosexual marriages. The greatest harm will come to our churches by the pernicious attacks of the world and liberal Baptists. When we refuse to let women speak in the assembly, or ordain them as deacons and preachers. Many Southern Baptist have already succumbed to the pressure being applied by these unscriptural movements. Many of their churches are ordaining women to both offices. As Independent Baptist we must remain true to the Word of God.

HAROLD J. HARVEY



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The purpose and philosophy of the modern feminist movement is completely contrary to the teachings of God's Word concerning womanhood, the home, marriage, the sanctity of human life, morality, and worst of all, God Himself. This movement, with its leaders and proponents, embraces the philosophy of humanism. They reject the inspiration and authority of God's Word and give their allegiance to the *Humanist Manifesto*. In fact, Betty Friedan, founder of the National Organization for Women (N. O. W.), was one of the signers of the *Humanist Manifesto II*. This document is clearly anti-God as seen in the following statements: "No deity will save us, we must save ourselves. Promises of immortal salvation or fear of eternal damnation are both illusory and harmful. . . . We find insufficient evidence for belief in the existence of a supernatural; it is either mean-

ingless or irrelevant to the question of the survival and fulfillment of the human race." (Women's Liberation Notes from the Second Year) Gloria Stienem, editor of MS. Magazine, said: "By the year 2000 we will, I hope, raise our children to believe in human potential, not God. . ." (*Saturday Review of Education*, March 1973).

The contempt of the women's movement for the Bible and for the God of the Bible is also shown by the following statement made by Christine Downing, head of San Diego State University's Religious Studies Department: "Many - if not most - spiritually sensitive women in the women's movement are willing to replace the biblical God with a frankly pagan and polytheistic approach. . ." This shows a total disregard for the Bible as an authoritative revelation from God and of God.

The women's movement is also against the Biblical concept of marriage, the home, and the family. The following quotes demonstrate this:

"Marriage has existed for the benefit of men and has been a legally sanctioned method of control over women. . . the end of the institution of marriage is a necessary condition for the liberation of women. Therefore, it is important for us to encourage women to leave their husbands and not to live *individually* with men. . . we must work to destroy it (marriage)." - (*The Document*, declaration of feminism).

"If we want to talk about equality of opportunity for children, then the fact that children are raised in families means there's no equality."

"It's a dilemma. In order to raise children with equality, WE MUST TAKE THEM AWAY FROM FAMILIES AND COMMUNALLY RAISE THEM." (Dr. Mary Jo Bane, *Tulsa World*, Aug. 21, 1977).

In addition to all this, they are pro-abortion, and are contributing their influence and encouragement toward the slaughter of millions of innocent, helpless infants. Betty Friedan, in a NOW-ERA Fund Raising Letter, March 1978, said: "The ERA has become both symbol and substance for the whole of the modern women's movement for equality. . . I am convinced if we lose this struggle we will have little hope in our own lifetime of saving OUR RIGHT TO ABORTION. . ."

We could continue to multiply the examples as given above, but these are sufficient to show the evil and ungodly nature of this movement as it is represented by the NOW-ERA leaders.

If our country should give in to this movement and permit its policies and philosophies to become the policies and philosophies of the nation, our country will be taken rapidly down the path of destruction.

JAMES GREEN



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I do not have a very high opinion of the modern feminist movement. I believe that it is one of the most dangerous movements that has come upon the scene in many years. My low opinion of the modern feminist movement is based upon its disregard of Scriptural teaching, and not because I desire that women be looked upon as second-class citizens, as some might wish to suggest. God has given women a place of very high honor, and they shall be blessed when they are obedient to the assignment given by our sovereign God. Godly women are a great and wonderful blessing to any nation, and should never be treated unfairly or taken advantage of by the male population.

I believe the modern feminist movement is contributing to the spirit of rebellion toward the Word of God in our country. Any nation invites trouble when men or women would forsake the Divine order of the sexes. Homes and families break down when men and women refuse to heed the order outlined by Paul in I Cor. 11:3: "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." The modern feminist movement gives evidence that it is not satisfied for man to be the head of the home and of the woman. God has never reversed this Divine order, and it brings about chaos when men or women try to do so.

In my opinion the modern feminist movement has helped in bringing about the attitude that abortion of unborn infants should be accepted by society. The Bible still teaches that murder is sin, and in my opinion "abortion on demand" is no more than legalized murder. Any movement that leads us in this direction openly invites the judgment of God upon our country.

The modern feminist movement, along with many others who are hostile toward the teaching of the Scriptures concerning the woman's place in the church, encourage women to pay no attention to the following: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:11-12).

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Does the Bible teach the future restoration of the nation of Israel to their ancient land? Or, has God reprobated them to Hell? -----New York



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The answer to the first question will determine whether the second question will need an explanation. If God is through with Israel as a nation, then I suppose Israel is destined to perdition.

Almost a generation ago when the writer began theological studies in the largest Baptist Seminary in the world, he was invited to believe that God was through with literal Israel as a nation. The Bible department, with the exception of one teacher, was amillennial. Still there were students who continued to believe the Bible teaching of a future restoration of Israel to the land. I am still convinced of this.

Space will permit only a brief presentation of Israel's restoration to their promised ancient land.

Notice some promises God made to Abraham and his descendants, the Jewish people were given the promise of a particular piece of land whose boundaries were specified for an everlasting possession.

"In the same day the Lord made a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 15:18).

"And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God" (Gen. 17:8).

Some of the promises made to Abraham and his seed have been fulfilled. But I cannot see that the total occupancy of the land as outlined of God has at any time yet been literally fulfilled. Will God keep His promise?

The amillennialist will counter and affirm that the Abrahamic Covenant regarding the literal land was conditional on obedience. Many promises were conditional. The history of Abraham and his descendants is a history of obedience and blessing and also disobedience and judgment.

When God made the covenant initially, Abram insisted on further knowledge and certainty. **"And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it? And he said, Lord God, whereby**

shall I know that I shall inherit it?" (Gen. 15:7-8).

God did not confirm His oath making the promise of occupancy of the land conditional. God's action as described in Genesis 15:9-17 convinces me the fulfillment of the promise here would be conditioned only on the faithfulness of God and not the faithfulness of Abram and finally the Jewish nation.

Here we have an account of animals sacrificed and their bodies placed on the ground. Only God walked between the parts. Had the covenant between God been conditional, then both God and Abram would have walked between the pieces of the animal sacrifices. But God put Abram to sleep and only God Himself passed alone between the parts. The keeping of the covenant depended upon the faithfulness of God alone.

The unconditional element in the covenant is further proved in God's reaffirmation to Isaac and Jacob. The repeating of the covenant to Abraham's son and grandson came in spite of father Abraham's unfaithfulness on occasion. See Genesis 12:10-20.

After God made His covenant with David (II Sam. 7:12-16), the Lord warned of chastisement for disobedience but said the covenant would not be altered or broken (Psalms 89:30-37).

The Prophet Ezekiel many centuries after David wrote: **"Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whether they be gone and will gather them on every side, and will bring them into their own land. And I will make them one nation in the land upon the mountains of Israel. . . ." (Ezek. 37:21-22).** **"And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children forever and my servant David shall be their prince forever" (Ezek. 37:25).**

It is noteworthy that the prophet here refers to Israel's destiny in the land promised Abraham and reaffirmed to Jacob. This promise fulfilled will be a forever reality. If it is literal fulfillment to restoration to the land (and I think it is) which is promised, then it still must be future as Israel is not yet subject to their greater prince David (Messiah, Jesus Christ).

E. D. STRICKLAND



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"And they (Israel) also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou (Gentiles) wert cut out of the olive tree which is wild by nature, and wert graffed contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be graffed into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant with them, when I shall take away their sins" (Romans 11:23-27).

This Scripture seems to me to give very strong testimony that Israel shall indeed be restored as a nation to their ancient land. In fact, I have never heard the testimony of these verses satisfactorily refuted. Another strong New Testament evidence of Israel's restoration is the refusal of Christ to deny it when He was asked directly about it. Just before Christ's ascension His disciples asked, **"Lord, wilt thou at this time restore again the kingdom to Israel?"** to which He replied, **"It is not for you to know the times or the seasons which the Father hath put in His own power" (Acts 1:6,7).** If there is to be no future restoration of the "kingdom of Israel," why did Christ not simply say so? Instead, His answer strongly suggests the probability of "times or seasons" of such restoration.

It seems to me that the covenant that God made with "the fathers" concerning that land, requires Israel's future restoration unto it. **"I have made you go up out of the land of Egypt, and I have brought you into the land which I swore unto your fathers, and I said, I WILL NEVER BREAK my covenant with you" (Judges 2:1).** Compare Gal. 3:17-18 with this. After Moses had foretold Israel's dispersion from the land because of disobedience, he went on to declare that **"even IN THE LATTER DAYS, . . . their God would not forsake nor destroy them, . . . NOR**

FORGET THE COVENANT OF THY FATHERS WHICH HE SWARE UNTO THEM" (Deut. 4:29-31).

Hosea prophesies that Israel would turn from her unbelief. He said that although they would be dispersed and **"abide many days without a king, without a prince, without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God" (Hos. 3:4).** Is this not when God shall take away their sins according to His covenant with them (Rom. 11:27)? In this Hosea is in agreement with Ezekiel who prophesied that the people of Israel shall be gathered out of all countries, returned to their OWN LAND, cleansed from their filthiness, given a NEW HEART, receive God's Spirit, and never experience famine again (Ezek. 36:24-30). This could not have been fulfilled up to the ascension of Christ, for in Acts 11:27-30 we find a great dearth in the land of Judea. So at the writing of Acts, its fulfillment is still future. See also Deut. 30:4-6; Zech. 12:9-14, and many other passages which teach that Israel will repent and be saved and as a regenerated people be placed back in their homeland.

The Lord told Ezekiel that a day will come in which He will **"bring again the captivity of Jacob, and will have mercy upon the whole house of Israel,"** and would **"leave none of them any more"** in the Gentile nations where they had been dispersed (Ezek. 39:25-29). To this Jehovah adds, **"And I will plant them upon their own land, and they shall NO MORE be pulled up out of their land which I have given them" (Amos 9:14-15).** This Scripture has yet to be fulfilled for Israel, though often restored to their land, they have always been plucked up out of it again.

According to Ezekiel, the twelve tribes will be restored to their homeland and a second division of the land will take place (Ezek. 47:13-48:28). As you study this passage you will note that all the tribes are not located in the same area as in the original division. Note in particular Dan and Gad. No such division was found after Ezra's return, hence this must be yet future.

Finally, Jesus prophesies of a time when He shall sit upon the throne of His glory and the twelve apostles **"shall sit up on twelve thrones judging the TWELVE TRIBES OF ISRAEL" (Matt. 19:28).** In Matthew 25:31, He tells them when that will be. **"When the Son of man shall come in his glory, and all the holy angels with him, THEN (Greek-TOTE, meaning at that time-J.G.) shall he sit upon the throne of his glory."** Jeremiah says, **"At that time they shall call Jerusalem the THRONE OF THE LORD; and all nations shall be gathered unto it" (Jer. 3:17).**

(Continued on page twelve)

Forum

(Continued from page eleven)

To these evidences we could add many more, but the space allowed for this column will not permit.

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"I say then, Hast God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11:1,2,5).

God has not cast away His people. He will restore the nation of Israel in their ancient land. The Lord called Abraham from the Ur of the Chaldees. He made of him a great nation. He made an everlasting covenant with him. He said, "And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God" (Gen. 17:7,8). The covenant made with Abraham and his seed was an everlasting covenant. Because of disobedience they were carried captive from the land of Canaan. The seed of Abraham sojourned in the land of Egypt. God delivered them and led them through the wilderness and brought them safely to the promise land. Because of disobedience, they were carried away to Babylon. They remained in that strange land for seventy years. Then, the Lord brought them back to their land. They were permitted to remain there until the first century. The Romans evicted nearly all the Jews from their land. The exiled Jews have been scattered over the world. Hitler made successful attempts to annihilate them as a race. The most hated and persecuted people of the earth remain God's chosen people. One of the outstanding dates of history is May 14, 1948, this date was also on God's calendar.

God has protected and provided for Israel. Paul talks about a remnant according to the election of grace. There has never been a time when God did not have an elect remnant of Jews. This is also true of the future. He chose these people before the foundation of the world. Jesus sent His disciples to the lost sheep of the house of Israel. The first church at Jerusalem was Jews. Paul said,

"For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. 11:1). God had not cast away His people, for Paul was an example. At the present time there is an elect remnant. All that God promised to Israel will find the complete fulfillment in the millennial age.

A nation will be born in a day. Paul said, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: As it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Rom. 11:25-27). After the rapture and during the tribulation Satan will attack the nation of Israel. They have been regathered to the land of Palestine. They flee for preservation from the Satanic attack (Rev. 12:13-17). The time of the tribulation is known as the time of Jacob's trouble. It will also be a time of salvation for a remnant of Jews. The 144,000 will be sealed (Rev. 7) and the two witnesses of (Rev. 11) will be for the purpose of bringing Israel to salvation. Individuals will be saved during this period and the nation will be saved at the second advent. God's purpose and plan for His people is to restore them to their ancient land. Satan's plan for the Jews is to instill in every nation a hatred for God's chosen people. He has always been able to partially complete his purpose. Even at this present time there is a growing hatred among the nations of the world and individuals against the Jew. Many religious scholars are blind to the restoration of Israel to

her land.

HAROLD HARVEY



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There continues to be an increase in the number of individuals who teach that God has reprobated the nation of Israel forever. Within the past few years I have received a large amount of literature (much of it unsigned) attacking the nation of Israel, and the greater part of it emphatically denies any future restoration of Israel to their ancient land.

Any Scripture related to this subject is spiritualized, and the reader is expected to believe that they, in some mystical fashion, refer to the church. A number of brethren, who once preached a literal interpretation of the prophetic Word concerning the nation's restoration, now say they have new light upon the subject, and some of them would even accuse those who believe in the restoration of Israel to their ancient land of being in league with Zionism, or at the least, being used as ignorant pawns. But we must point out that one does not have to be in agreement with all the politics of Israel in order to believe God's promise to them.

I believe that the Bible does teach the future restoration of Israel to their ancient land. They have never possessed all the land God promised them, but they shall. God promises it in Ezekiel chapter forty seven. In verse 14 we read: "And ye shall inherit it, one as well as another: concerning the which I lifted up mine

hand to give it unto your fathers: and this land shall fall unto you for inheritance."

I find it impossible to spiritualize the valley of dry bones as recorded in Ezekiel 37. I must give a literal interpretation to what God says, and you will note that these words are plainly stated: "And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God" (Ezekiel 37:21-23). One may also take note of this in the following Scriptures: Jeremiah 16:14-16; Isaiah 27:12-13; 62:1-12.

I find great comfort in the promises that God makes to me as a Gentile when I realize that He will never be unfaithful to any promise He has made to Israel.

JIMMIE B. DAVIS

Forum

(Continued from page ten)

"This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife. . ." (1 Tim. 3:1,2). A woman can never be a husband! "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. 14:34-35).

Any movement which promotes or encourages women to be disobedient to the commands of God, in the duties of a wife, in the responsibility of motherhood, or the work in the Lord's church, can only lead us away from God and closer to destruction as a nation of people.

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We see that both these questions regard the modern Women's Liberation Movement. (Continued on page thirteen)

Tune In To The 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
WKAL, Rome, NY	Sunday 7:30-8:00 a.m.	1450	1,000 AM
KMBC, Eugene, OR	Sunday 1:00-1:30 p.m.	94.5	100,000 FM
WTIM, Taylorsville, IL	Sunday 9:00-9:30 a.m.	1410	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)

Forum

(Continued from page twelve)

ation emphasis and practice. It relates to more than religion and the churches. The movement is relative to all God's institutions, ie, the home, government, church, etc. If Women's Lib promotes God's way and purpose for human society, then it is leading our country toward God. If such is not sanctioned by God, then it would have to be leading us to eventual decline.

I cannot think the modern Women's Lib supporters got their inspiration from the Holy Scriptures initially. After fixing their goals, they may have appealed to certain Scriptures to justify their humanistic opinions. How easy it is for human beings to form institutions and promote opinions while later they may appeal to certain Scriptures, (usually out of context) to justify their former actions.

No, I do not think as a whole that Women's Lib emphasis is leading society to God. But neither do I believe in feminine bondage and slavery. Both the places of man and woman are outlined in the Scriptures. If society is at fault, then all God-ordained institutions should return to the Scriptural order and operation. Would this not correct many ills of government, home, and churches? Do we need an organization of modern humanistic Women's Libbers to correct our ills and assure women emancipation in society? God will not be replaced with Women's Libbers.

May I dare to express a word of warning to my own people, the Baptists. Our churches are infested with negligent men and over reactive women in places of leadership. Baptist unscriptural permissiveness has allowed men to remain inactive and women to assume leadership places that are not supported by precept or example in the Scriptures.

To me, this is a "crying" shame that the people of the Book are doing this without the Book's sanction. The liberal institutions of Baptists are sanctioning the ordination of women: They are being ordained as ministers and some are engaged in being pastors of churches. This is not the place to refute the unscripturalness of these practices, but it is always time to pronounce God's woes on things practiced without precept or example in God's Word.

Now may I quote Brother C. C. Ryrie: "The primary and honored place of the Christian woman is in her home, which takes precedence over all other opportunities; her position in the body of Christ is equal to that of every other believer; her function as far as office and activity is restricted, recognizing the leadership and ministry of the church as the responsibility of men.

"If women are out of place, the reason is usually that men are not assuming their God-appointed place. If men were responding to the call to

vocational Christian service, the question of the ordination of women might not arise. If men were going to the mission fields, the problem of women doing men's work on those fields would never come up. If men knew the Scriptures and were zealous to teach the Word, there would be enough men teachers to do the job. If men would qualify themselves and respond to the opportunities to serve. . .there would be no lack of leadership. Men in their proper role would solve many of the practical problems concerning the role of women." (*You Mean the Bible Teaches That*, pp. 43-44).

In the other institutions of human society if men would assume faithfully their God-given role, then there would be little or no room for women to usurp their place. If there were no room for her in man's place, she would be engaged in the place God gives her.

E. D. STRICKLAND

FROM THE MAILBOX

Dear Brethren,

We have been receiving your paper for sometime now and have greatly appreciated the many articles we have read. The many Puritan and modern writers of the Doctrines of Grace have blessed us very much indeed. Our oldest child who is 14 years old has enjoyed many of the articles himself, and we are grateful to be on your mailing list.

Again, we look forward to reading your paper and thank you for your labors in Christ's kingdom.

---Louisiana

Greetings to the household of faith, of our Lord and Savior Jesus Christ, the anointed of God. I would like to write a few words of thanks. I have just received the first copy of the BBB. I find it to be a worthy paper. In this I mean it is of sound doctrine, like one believing in the total depravity of man.

Do you have a list of the books? If you have I would like to have one. I am very interested in the book of Ruth. It seems that there is something I am missing in the book of Ruth. In closing I would like to thank someone for sending me the BBB for a year.

---Alabama

Dear Bro. Milburn,

Greetings in the name of Jesus Christ our most Holy Savior. I sincerely appreciated your article on dying infants and their eternal destiny. I also am enjoying Bro. Terrell's series on creation or evolution. Please continue the splendid articles. I hope to send another one soon.

Enclosed is our monthly gift for

the Fisher family.

---South Carolina

Dear Bro. Cockrell,

Enclosed check is to help with the publication of the Banner. \$200 for the paper and \$5 for my subscription. I don't know the rates so just what ever the \$5 will pay for. Sorry to have let my sub expire but things haven't been easy for us lately.

---Missouri

Dear Brother:

Please find enclosed \$5 for subscription for the BBB. Apply the rest to your work.

We enjoy the paper, and we love you and your work.

---Ohio

Dear Brother Milburn,

Before the city fathers, our sick economy, and that heathen Santa Claus get it "all", please find enclosed an offering to a better cause.

I would also like you to send the BBB for a year to the following.

I want you to know my life is richer because of you and I pray earnestly for you and yours.

---Oklahoma

Dear Bro. Cockrell,

Please place me on your mailing list to the BBB.

Bro. . .told me you published an article by Fred Van Houten titled "The Religion of Masonry." Would there be a possibility of an old copy still available?

If so, please forward a copy. I collect Masonic information. I was a 32nd degree mason when the Lord became a reality and I left the group. I'm sending the oaths I swore to up hold.

Thank you and will look forward to meeting you in person.

---Ohio

Dear Brother Cockrell,

I have enjoyed reading the latest issue of the BBB. All issues are very instructive in their presentation of biblical teaching, but the one dealing with infants approaches a subject about which little is heard.

Our people appreciate the hard work you put into getting out the publication each month. Keep up the good work.

Enclosed is the monthly donation for the Berea Baptist Banner. We only wish it could be larger, but the Lord willing, we hope to enlarge our offerings soon.

---Mississippi

Dear Bro. Cockrell,

Enclosed is a check for \$50 to help with the publication and mailing of the Berea Baptist Banner. We thoroughly enjoy the articles and sermons in the Banner.

---Kentucky

Dear Brother Cockrell,

I am a member of a fundamental Baptist church. They believe in celebrating Christmas.

I was a teacher in their youth

church until I refused to teach the children about Santa Claus in church. They then decided to "let me go".

So after this I read the history of Christmas and found everything about Christmas is pagan. Don't get me wrong, I don't mind the celebration of Christ's birth; I just don't like the way they do it, why they do it, when they do it, and how they do it.

It seems the pagans were in fear of the evil spirits of winter which killed the leaves of the trees and brought such cold weather. Since the evergreen tree didn't change they believed the tree could withstand the spells of the evil spirits of winter. So evidently they brought the trees into their homes to worship them. Jeremiah 10:3-4: "For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands, of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails, and with hammers, that it move not."

Years after Christ's death they began to celebrate His birth on a date set by the worshippers of the sun and moon. Since the tree worship and the Christmas celebration took place near the same time, they decided to combine the two. Alas, the Christmas tree and it's worship, "O Christmas tree, O Christmas tree," how we worship thee!

Even the simple gathering of mistletoe for the holiday season was celebrated with sacrifices to the gods.

Satan, opps I mean Santa can only take away from Christ's glorious birth of a virgin. They try to make jolly old Saint Nick similiar to Christ in that "he knows if you've been bad or good," he gives you gifts, and he can perform miracles. Beside all this, the most important thing is he isn't even in the Bible once, not unless they will try to make Zechariah 2:6 fit "Ho, ho, come forth, and flee from the land of the North, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord."

Why should I teach such blaspheme as Santa in God's house when the children should learn about Jesus?

---Georgia

I noticed on my address label it says, 12/84 but you continued to send the BBB in January 85. Thank You! As a victim of Alzheimers disease it is hard for me to always remember the things necessary. Spelling is one thing I was good at; not any more! I must occupy my mind or else lose my memory altogether. BBB helps with it's wonderful sermons and news. Some items are too long and I get headaches. But all are interesting and good reading. Enclosed is \$5. Please renew for two more years.

---Pennsylvania

(Continued on page fourteen)

Nancy

Missionary News



**MISSIONARY
DEMPSEY HENDERSON**
January - 1985

Dear friends in Christ,

"...for the Lord thy God is with thee whithersoever thou goest." We have spent this month traveling, and the Lord has certainly been with us. In spite of car trouble and sickness the Lord has blessed and protected us, and we trust in Him to continue to do so as we continue to travel and visit churches.

In the month of January I visited the following churches: Calvary, Logansport, LA, Bro. Graff, pastor; Grace Central, Mansfield, LA, Bro. Duram, pastor; Naborton, Mansfield, LA, Bro. Peacock, pastor; Grace Missionary, Ontario, CA, without pastor; Tucson Baptist Temple, Tucson, AZ, Lewis Johnson, pastor. Bro. Lewis is a very dear friend to us, having worked with him in construction work many years ago with my Dad as foreman. We were thankful to renew our friendship with them again. We are thankful to the Lord for the wonderful opportunity to be with these dear churches and thank them for their hospitality and gracious offerings. May God bless these wonderful saints of God for their faithfulness to Him and His work.

The only news that I have from the work in Brazil is that the work is going well. All letters from Brazil have gone to Dorothy's mother in Mayfield, KY and since she cannot read Portuguese, she could not tell me over the phone what the news in them was. Bro. Draper did write her and tell us that the work was doing well.

We are still in Tucson. I was to be in Hobbs, N. M. last Sunday to visit a church there but I was sick and could not go. I hope to be there this Sunday the Lord willing. I have been sick with the flu for two weeks or more, and I have also been suffering a lot with asthma. I hadn't had any trouble with that for a long time but after I got back in the States in all of this cigarette smoke it finally got me.

I have already been to a doctor 3 times and if I am not better by morning I will have to go see another one. Dorothy has had the flu to but is better now.

We have been visiting my Dad who is bedfast in a nursing home here. His memory is almost gone and he can only be set up in a wheelchair for short periods of time, and then he has to be strapped in. Praise the Lord that he knows Dorothy and me, knows that we live in Brazil, and that we are here visiting him. We have had some real good times with him, and he rejoices when I read the Bible to him and pray for him. Please pray for him and for us as it will be hard for us to leave him this time. Please pray for his roommate also, who is in a pitiful condition, and worse, he doesn't believe that God exists. Dorothy started talking to him first, then I talked to him. Pray that he will come to Christ if God wills.

I will close for now. Thanks to all for every thing. May God richly bless all of you. Pray for us because besides being sick physically we are homesick for Brazil and our beloved brethren there.

In Him,
Dempsey Henderson

OFFERINGS

Ruth Shores, Cannelton, IN	5.00
James Sims, Hattisburg, MS	40.00
Ernest & Effie Harper, Berea, KY	35.00
John A. Whitaker, Richmond, KY	10.00
Edmond E. Jones, Noblesville, IN	80.00
Fellowship, Mt. Sterling, KY	20.00
Calvary, Arlington, KY	21.95
Berea, Clarksville, TN	10.00
North Ballard, Wickliffe, KY	548.48
Zoar, Cunningham, KY	59.44
Richland, Livermore, KY	89.88
Southside, Fulton, MS	20.00
Briar Creek, Williamsburg, KY	275.00
Beech Grove, Lancaster, KY	60.00
Faith, Barbourville, KY	86.79
Grace, New Port Richey, FL	72.00
Shady Grove, Wickliffe, KY	184.65
Independence, Foristell, MO	70.60
Big Creek, Wayne, WV	100.00
Stephens Branch, Manton, KY	50.00
Faith Missionary, Paducah, KY	150.00
Faith, Sacramento, KY	20.00
Beech Grove, Bardwell, KY	55.05
Hopewell, Mayfield, KY	50.00
Northside, Elkton, KY	10.00
Bryan Station, Lexington, KY	200.00
Mem. of East Corbin, Corbin, KY	100.00
Calvary, Ashland, KY	30.00
Sovereign Grace, Mansfield, OH	25.00
Calvary, Cannel City, KY	12.00
Citrus Missionary, Inverness, FL	10.00
Meadowthorpe, Lexington, KY	159.00
Sunnyview, Clarksville, TN	15.00
Grace Missionary, Ontario, CA	25.00
Bryantville Mis., Lancaster, KY	25.00
Olmstead, Olmstead, KY	30.00
Berea, South Point, OH	10.00
Fellowship, Lexington, KY	48.35
Central Ave., Tampa, FL	25.00
Edgelawn, Lexington, KY	10.00
Calvary, Logansport, LA	10.00
Bible, Harrisburg, IL	75.12
Faith Mis., Streamwood, IL	35.00
Liberty Mis., Burton, MI	136.62

Covenant, Romeo, MI	54.00
Central, Marion, KY	50.00
East Corbin, Corbin, KY	59.58
Grace Mis. Wyandotte, MI	30.00
Julien, Gracey, KY	101.00
Morris Street, Hobbs, NM	150.00
Bible, Clarksville, TN	30.00
First, Alexandra, KY	25.00
Muddy Ford, Georgetown, KY	5.00
Ashland Ave., Lexington, KY	55.00
TOTAL	3,634.51
EXPENSES	2,250.00
	1,384.51
Deficit	-286.12
NEW BALANCE	1,098.39

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

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

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Dear Bro. Cockrell,

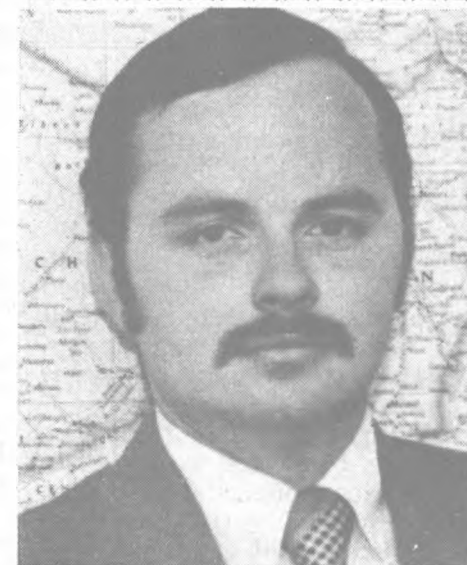
Brother, please pray for us concerning our need for a property and building. Soon our landlord will be increasing us in our church apartment rentals again and with the present economic crisis in our country it is getting harder with each passing day. By this time, had we remained silent about the faith we could have the US \$25,000 loan and have our own church building. But I will never sell the doctrines and convictions for anything; so instead of using this amount for us, the missionary that helped us secure this from the BBF, added insult to the injury by using it on another project. Often the cost of standing for the truth is very costly. I have lost so many friends and funds and believe me, they think that now that they have cut me off from financial support we will go hungry or quit the ministry. It has been 4 years now and we have not gone hungry nor given up. Our church will be 12 years old this April 7. I have been praying that the Lord will use our own kind of Independent, Landmark Sovereign Baptist people and churches to help this work so in the Philippines we can plant churches of like faith in practice. We want to be a testimony to both the lost and these denominational Baptists that God can take care of us without any fellowship, convention, and association.

I am praying and waiting upon the Lord whether it is His will that I go and visit with some churches there. I know that if He so desires He will open the door and make all this possible. At this writing, the property alone cost US \$15,000. Last year, the early part it was only \$10,000. Our people have started giving and to this day we have only 35,000 in our currency which is less than \$2,000. If we could only buy at least the property, then at least we could have something to begin with. Please pray for this immediate need of the Lord's work here. I also need your advice relative to this plan of visiting there, I need your prayer too.

Edwin Imperial

Editor's note: This is a sound church and a great pastor. If any brother or church would feel led to help them, I assure you that your money would be well spent. The church's address is Calvary Baptist Church, 1203 F. De Los Santos Ave., Quezon City 3008, Philippines. I have known Bro. Imperial for a number of years and I deeply appreciate the work he is doing.

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**MISSIONARY
KENNETH LONG**
February Report

To the Churches of our Lord,

Greetings in the name of our Lord Jesus Christ. Our Lord has been very good to us and has preserved us and provided all our needs.

We are now waiting for a letter from Bro. John Imah in Calabar, Nigeria. With his letter, we hope to receive a letter from the Nigerian Government. This is called an "Appointment Letter". This will inform the Nigerian Embassy here in the States that they, the Nigerian Government know and approve of my coming to Nigeria. We need this before we can apply for our Visa. Bro. John will present me as a missionary and Bible teacher of Calvary Baptist Church of Calabar, Nigeria. I will not mind this since this places me under the responsibility of a church instead of one individual in Nigeria. Pray with me that Bro. John will be able to get the appointment letter.

Now we are back to where we were once before---waiting on the Lord. This kind of waiting seems to me to be the most difficult of all to do. But to do anything other would be disobedience.

We would like to express our deep appreciation to the churches supporting us and those who started to support us in 1984. And also to all the Lord's people who went with me to the throne of grace to speak to our Lord, knowing that He was the only One who could and would help to overcome the many obstacles we had, and of course, will have.

Grace be with you all, and we still covet your prayers.

Yours in Christ,
Kenneth Long

(Continued on page nineteen)

THE BIBLE AND THE NEWSPAPER

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

PRIESTLY ABSOLUTION A LIE

The Auricular Confession was established by Pope Innocent III in A. D. 1215. It was set forth in the fourth Council of the Lateran that same year in the twenty-first canon: "Every one of the faithful of both sexes, after he shall have reached years of discretion, shall, by himself alone, faithfully confess all his sins, at least once a year, to his own priest . . ."

This decree subjected those who refused its obedience to the worst form of excommunication; which in that age meant a horrible death and the confiscation of all property. It was the darkest age of the last two thousand years in culture and morals, and fitly gave birth to transubstantiation, the confessional and the inquisition.

Since that time and until now Roman Catholics teach that without contrition, confession and penance, there can be no perfect remission of sins. Confession to a priest is necessary to salvation. The priest is the judge of the soul, and in the confessional, sitting instead of Jesus Christ, he can keep the sins of any man bound upon him, or loose them, according to his discretion. They say that God never remits the sins of a man through faith only.

In January of this year Pope John Paul rebutted a belief held by Protestants and a growing number of Catholics when he dismissed the "widespread idea that one can obtain forgiveness directly from God." From Vatican City the pontiff urged Catholics to confess more often to their priests.

In a 138-page "apostolic exhortation," he called for "the restoration of a proper sense of sin," and said individual confession to a priest was "the only ordinary and normal way" of receiving absolutions for sins.

It amazes me how any person who reads the Bible could ever come to such a conclusion. It is stupid to say that the Roman Catholic priest in the confessional booth represents Christ and is invested with divine attributes and powers. Priestly confession has no existence nor sanction from the Scripture, and it was wholly unknown until A. D. 1215. It is a cruel curse, a modern innovation, and as an instrument of oppression it should be banished from the world.

"...who can forgive sins but God only?" (Mark 2:7).

"For there is one God, and one mediator between God and men, the

man Christ Jesus" (1 Tim. 2:5).

FEMINISM AND ITS FAILURES

The feminist leaders were unable to motivate voters in the 1984 elections, say some Democratic strategists. They have complained about the failure of feminist leaders to deliver for Walter Mondale. "In the golden days of politics, the worst thing you could say about a man was that he couldn't deliver his wife," said veteran Democratic activist Frank Mankiewicz. "Well, these people can't deliver their sisters."

Mankiewicz heaped scorn on the women's movement: "Anybody who can get a majority among women as Reagan did without ever going to the National Organization for Women convention--there's got to be a lesson there. . . They are not talking like most women are talking."

The past election gives strong evidence that the feminist movement is not representing mainstream American women (*Concern Women For America News*, Feb. 1985).

"Who can find a virtuous woman? for her price is far above rubies" (Prov. 31:10).

THE POLITICIANS AND COMMUNISM

The 1984 presidential election is over. Hence what I am about to say cannot have any bearing on that election. As a Christian minister I want to know where men stand on Communism. Walter Mondale was soft on Communism. He bitterly criticized the Reagan administration for the Grenada operation while refusing to criticize Communists for trying to establish a Marxist beachhead in the Caribbean. He admitted he would drastically reduce America's commitment to other anti-Communist nations in Central America. As a senator in 1975 Mondale didn't want the U. S. to oppose the Communist takeover of Angola.

Gary Hart in his 1984 attempt at becoming the Democratic presidential candidate got favorable Soviet attention. During his campaign he listed places where he would retreat from the Soviet challenge. The *Washington Post* asked Gary Hart in an interview to name a totalitarian country. When he could not, the *Post* reporter suggested Cuba. Hart's response: "Well, Cuba is not totalitarian, and it's not democratic."

"If Cuba is not totalitarian and it's not democratic," the *Post* asked,

"what is it?" Hart's reply: "I don't know" (*Washington Post*, Feb. 28, 1982).

Mr. Hart has already started his 1988 Presidential race by visiting Moscow to tie up support as the new "Red Hope." The Communists not only gave Hart royal treatment at the Kremlin, but published his speeches afterwards.

The Reagan Administration appears to be strongly anti-Communist, but all that glitters is not gold. Consider the following: *Washington, January 16*--State Department officials announce that the Reagan Administration wants to improve relations with the Communist regime in Mozambique by sending it \$1 million in "non-lethal" military equipment, such as uniforms, vehicles, and communications equipment. In addition, another \$150,000 would be spent to train Mozambican military personnel, some of them in the United States. "We have seen a major improvement in our bilateral relations with Mozambique over the last two years," the officials say. "The Administration has therefore decided to seek to develop a limited military assistance relationship with Mozambique. The funds would go for non-lethal equipment and would be part of an effort to help professionalize the Mozambique armed forces." Those forces have been busy fending off anti-Communist soldiers who are trying to restore freedom to the Communist-dominated African nation (*The Review Of The News*, Jan. 30, 1985). How inconsistent to oppose Communism in Grenada and then promote it in Mozambique!

"Shouldest thou help the ungodly, and love them that hate the LORD?" (II Chron. 19:2).

JEWISH ORGANIZATION TARGETS BAPTIST CHURCH IN JERUSALEM

JERUSALEM, Israel (EP)--Yad Lachim, a conservative Jewish organization which opposes Christian influence in Israel has targeted the Narkis Street Baptist Church in west Jerusalem for protests.

At issue are plans to rebuild the facility, which was destroyed by an October 1982 fire authorities suspect was arson. The fire gutted the 49-year-old chapel, and the congregation has been meeting in a tent-like structure on the site since then.

The church has also been the target of other opposition: a grenade exploded at the church seven years ago, windows have been smashed, and messages have been spray-painted on the building several times.

Yad Lachim organized a Jan. 23 demonstration against the church, and promoted the demonstration with posters falsely attributing inflammatory statements to the church's pastor Robert Lindsey, a Southern Baptist representative in Israel since 1944.

A loudspeaker was used during the demonstration; one activist was quoted as saying "This is just the beginning of making trouble in this

area." Protesters signs said "Get Out," and "There is no room in this neighborhood for a congregational church and center which is missionary."

"...the Jews took counsel to kill him" (Acts 9:23).

IDAHO AUTHORITIES SEIZE SIX CHILDREN IN RELIGIOUS DISPUTE

PAYETTE, Idaho (EP)--The State of Idaho has taken six children away from their parents and placed them in foster homes in a dispute involving a couple's religious opposition to public school education.

Sam and Marquita Shippy are members of "Followers of Christ," a small conservative Christian sect, and parents of 16 children. The six of their children that are of school age were taken from their home after they refused to agree to the state's order that they send their children to public schools.

"It isn't anything in particular about the public schools, although there are things there we object to, as much as the whole freedom issue," explained Marquita Shippy. "We should make decisions for our children, not let the state make decisions for us. We don't think the state has the right to rule our children. If we agree that they can come into our home and rule our children we wouldn't be doing what God wants us to do."

"The State says in effect that they own the children," she continued. "You have to raise them the way the State wants them raised or they'll take them away and give them to somebody else."

More than two years ago with some other families, the Shippys had incorporated a private school, the "Black Canyon Private Schools." This school used curriculum materials similar to that used by the public schools, but was only allowed to operate for a few weeks before the local school district took the parents to court and closed the school.

At that time the Shippys sent their children back to the public schools and were placed on two years probation. Marquita Shippy says three days before their probation was up the school board took them back into court to force them to sign an agreement to continue sending their children to public school. When they refused on religious grounds they were sent to jail for three weeks, and their children were placed in foster homes.

The Shippys won't be fighting in court for custody of their children, as they oppose legal battles on religious grounds. "We believe in doing unto others as we would have them do unto us, and we don't like to be dragged into court," explained Mrs. Shippy. "We don't feel like treating people that way because we wouldn't want people to treat us that way."

The Shippys will get their children back when they agree to send them (Continued on page seventeen)

News

(Continued from page sixteen)

to public school, or when the legislature changes the compulsory education laws in Idaho, or at the end of the school year. Until then, they'll just be "trusting God."

"We'd like to have the children home," concluded Mrs. Shippy. "But if we can't stand up for our principles, how are we going to instill them in our children? If we back down on our principles will the children understand?"

"And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto the LORD" (Ex. 10:9).

GRENADIANS SEEK TO "RE-EDUCATE" CHILDREN INFLUENCED BY COMMUNISTS

ST. GEORGE'S, Grenada (EP)---Evangelical churches all over this island nation have begun a rigorous program of "reeducation" for children who joined the soviet-inspired Young Pioneers Movement during the four-and-a-half years of Marxist rule here.

The churches of Grenada have learned some techniques of teaching from the Marxists, and are teaching the children in a systematic way the fundamentals of the Christian faith.

Several pastors on the island have noted the patience and persistence used by Marxist teachers in indoctrinating the children, and hope to do as thorough a job in Christian reeducation.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II Tim. 1:7).

COMMUNISTS IN BURMA TORTURE CHINESE PASTOR TO DEATH

LASHIO, Burma (EP)---At least three Chinese Christian pastors have been captured and killed by Burmese communists, according to the Chinese Coordination Center of World Evangelism.

The most recent martyred pastor was ministering near the Sino-British border when he was captured last summer and tortured to death. His wife works in a Bible school established here two years ago.

Roughly one percent of the 700,000 to 800,000 Chinese living in Burma are Christians. Most of these live in northern Burma.

". . . be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

AMERICANS UNITED PROTEST STAMP HONORING MISSIONARY

WASHINGTON, D. C. (EP)---Plans to issue a U. S. postage stamp recognizing the work of Catholic missionary priest Junipero Serra have drawn protests from Americans United for Separation of Church and State. In a letter to Postmaster Gen-

eral Paul N. Carlin, Americans United Executive Director Robert L. Maddox said the recognition of a religious figure by the government violates the Constitution.

Serra, a Spanish priest who founded a string of Catholic missions along the California coast, is a candidate for "beatification" in the Roman Catholic Church, the first step on the road to canonization as a saint.

Americans United's Maddox noted that the Serra stamp is the latest in a series recognizing religious events. Commemoratives have been issued recognizing the births of St. Francis of Assisi and Protestant reformer Martin Luther, and last year a commemorative post card was issued for Bishop Frederic Baraga, a Catholic missionary priest from Michigan who is also a candidate for beatification.

"Oh let the wickedness of the wicked come to an end. . ." (Ps. 7:9).

ALBANIAN CHRISTIANS FEAR TO READ THEIR BIBLES

TIRANA, Albania (EP)---An Albanian Christian told an Open Doors courier that he dares not read his Bible because "the risks are too great." The Albanian told the courier that he could get 12 years in jail if caught reading the Bible.

"Picking up the Bible is something you do unthinkingly in the West," said the young Albanian. "But here in Albania that is a serious criminal act."

The Albanian government is officially atheistic, and seems determined to stamp out religion. In 1967 Enver Hoxha, the country's leader, proudly proclaimed Albania to be the "world's first atheistic state." Since that time all religious actions have been illegal and punishable.

Easter and Christmas have been abolished. Albanians must not use Bible names for their children. The wearing of crosses is strictly forbidden. An estimated one in fifty of the Albanian population act as police informants, placing Christians under intense surveillance.

Despite these efforts to suppress religion, there are still many evangelical Christians living in Albania. According to the Open Doors courier, an Albanian film crew, during a propaganda film, rang the bell of a closed-down church. Immediately the whole village dropped what they were doing to hurry to the church in the hope that it was open. "The villagers' bitter disappointment is eloquent proof of their desire to attend church and worship God," said the courier.

An improvement could be on the horizon for Albania, however. Enver Hoxha, who has led Albania since 1944, is reportedly ailing. The Open Doors spokesman commented "It is not expected that he will live much longer. As the death of Stalin opened up the USSR to the efforts of missions, and the death of Mao opened up China, so we pray that the death of Hoxha will have the same effect on Albania."

"Search the scriptures" (John 5:39).

RUSSIAN CHRISTIAN RELEASED, NOW UNDER CONSTANT SURVEILLANCE

BREST, U.S.S.R. (EP)---Galina Vilchinskyaya, a 26-year-old Russian Christian, has been released from a Soviet labor camp after serving a two-year sentence for what many believe was a charge set up by the KGB. Now she is under constant surveillance at her home in Brest.

Galina was freed after serving a two-year sentence in Khabarovsk, in the extreme east of the Soviet Union, for drug possession. Drugs found in her suitcase at the Vladivostok airport are widely believed to have been planted by KGB agents.

Sources for Open Doors News Service reported "When Galina arrived at the railway station of Brest, her family was present and gave her a warm and moving welcome. Galina was pale, physically weak, but spiritually very lively and happy. She has endured the past two years' hardship with a supernatural strength."

In the labor camp, Galina was warned not to share her faith. "The price of her ignoring the warning was great. She was warned three times and was twice placed in solitary confinement. Also, the food rations at the camp were very poor. Because of malnutrition, Galina lost all her teeth, and she has suffered continual severe stomach pains," said Open Door sources.

Galina will have one year "under police care." This means that she will be under surveillance from 8 p.m. until 6 a.m. each night, and will be unable to attend church meetings or leave her hometown.

Our Pro-Com-

(Continued from page nine)

"creating an atmosphere of violence" as late as December 9, 1963. Repeatedly we were told about the "shame of Dallas." Some liberal reporters went so far as to suggest that since the President had to be killed, it was a shame that some anti-Communist didn't do the dirty deed! The reasoning seemed to be even after the real killer came to light: A Communist shot the President; therefore, anti-Communist were to blame!

But what is the real truth of the matter about the death of our President? All evidence indicates that the anti-Communists had nothing to do with the death of President Kennedy. Lee Harvey Oswald, a Communist conspirator, assassinated our president. No fair-minded person could blame Dallas, for the crime could have been committed in any major city in America. The murder was not from the "extreme right" as the liberal press reported and continues to report, but from the "extreme left." Although I cannot prove it, it is my opinion that Oswald was acting under orders from the Krem-

lin because Kennedy had opposed the Communist takeover of Cuba and embarrassed the Communists during the Cuba missile crisis. Jack Rubenstein destroyed Oswald before he could reveal the truth to anyone.

FINAL THOUGHTS

If you expect to get the whole truth from the national news media in America you will be disappointed, for it is a pro-Communist news media. They will never tell you of the threat of international Communism. AP, UPI, CBS, NBC, and ABC reporters have no difficulty getting in and out of Communist countries to report the news as they are presenting to the American public the Communist line. The liberal press in America has demonstrated again and again that they cannot be trusted. They will continue to distort, slant, and delete the news to John Q. Public.

There are some good present day examples of their distorted reporting. Consider how they have smeared and attacked Pastor Jerry Falwell and Richard A. Viguerie. Look at how they have smeared our President for stopping a Marxist beachhead in Grenada. Daily it is being reported that the reason why there is no progress in the arms race is due to the hard line of the Reagan administration, but in fact it was the Communists who walked out of the discussions. Even though the Vietnam war is over for America, the liberal press still seems to tell people the problem over there was the American presence. As the liberal press sees it, the problems in Central America, Africa, Southeast Asia, the Middle East, and Afganistan would go away if America would stop their meddling and give the world to the Communists. The Communists are the good guys and the Americans are the bad guys!

As I write this article the liberal press and the air waves are playing up the famine in Ethiopia and the thousands who are starving. It is true that people over there are starving, but those starving are not the Communists who run the country; they are the poor victims of a repressive Communist government. Ethiopia is proof that Communism is a system which cannot feed its people. Little known to most God-fearing Americans, who truly desire to help these starving people, is that the food being sent is being given only to those who support the Communist government of Ethiopia. It is being denied to those who refuse to support the Communist government. In other words, the Communist government of Ethiopia is using food from the capitalists in America to stabilize their tottering Marxist regime! Isn't it strange that the other Communist countries have so little concern for aiding their fellow-party members?

Since the birth of the BBB I have had a section which deals with the news of the world. I shall continue to do this, for most Christians have

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Our Pro-Com-

(Continued from page seventeen)

difficulty in getting the plain truth about what is going on in our world. The BBB will continue to expose the threat of international Communism and the liberal news media. If Christians are to hear the truth they must get it from papers like the BBB. Because I dare to print such things I expect to incur the wrath of secular humanists, liberal politicians, evolutionists, the liberal press, and the Communist conspirators.



Complexities In Living Organisms

By Gail Terrell, President
Temple Baptist College
Cincinnati, Ohio

Complexities in living organisms are the result of special creation by an omnipotent God. The science of physiology deals with the study of functions of organisms and their parts. For example, physiology notes that the hormones of different mammals are very much alike. In fact some hormones are so much alike that the animal hormones, insulin and thyroxin, have tremendous use in the treatment of human diseases. Likewise, antibodies (immune substances in the blood fluids) produced by horses are used to prepare the diphtheria vaccine used for human treatment.

In recent years, evolutionary biologists have thought that evolution can be demonstrated by such examples of similar physiologies. Evolutionists often believe that such similarities indicate that modern animals represent modifications of a common ancestor.

The scientific creationist, on the other hand, concludes that physiological similarities indicate that God devised a plan of structure for living organisms that works, with certain modifications, for many different types of creatures. In addition, the creationist has no problems explaining the physiological differences that exist among organisms. Differences are simply evidence of God's different plans for different creatures.

Actually, the evolutionist is in a confusing dilemma. All of the complexities in living organisms lead to a conclusion greatly divorced from chance. Isn't it much more sane to conclude that these complexities, both similarities and differences, are the result of special creation by an omnipotent God?

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

Bishop Tutu: Nobel's New Man Of Peaceful Violence

By G. Russell Evans
Norfolk, Virginia

"...and they make haste to shed innocent blood..." (Isa. 59:7).

On the day he was awarded the Nobel Peace Prize, October 16, 1984, Bishop Desmond Tutu of the South African Council of Churches was reminded that he had claimed to be a man of peace, but not a pacifist. That means, said Tutu, "...when people take up arms, I will not condemn them." Moreover, he added, "I would not have been given an award if they thought I was just trying to overthrow a good government." Obviously, this means that the new "man of peace" was trying to overthrow South Africa's government.

As for sanctions and other international pressure on South Africa for its hated apartheid, Bishop Tutu declared, "If that (pressure) does not happen, ... we will have a blood bath." Strangely, the Nobel Committee had said it "wished to direct attention to the nonviolent struggle to which Desmond Tutu belongs" on to the "black South Africans in their use of peaceful methods in the struggle against apartheid." Rushing back to his home constituency in Soweto, Tutu took up the cudgels against his government in a speech on October 21, 1984, saying, "If you think you can stop us, you are going to be stampeded, you are going to be overrun." Bishop Tutu was Nobel's new man of peaceful violence.

In recent memory, two other "men of peace" won Nobel Peace Prizes: Martin Luther King, Jr. whose professions of non-violence spawned savage anarchy many times; and Henry A. Kissinger whose peace plan for Vietnam unleashed the pillage and rape of South Vietnam. Will Tutu do any better? Not if his words mean anything. For example: "I am not a pacifist. ... Don't leave us in the lurch when our struggle becomes violent," and "We are forced by the utter injustice. ... to use force to counter force." Tutu has made many similar comments.

Are these words of a peacemaker? They are provocative words, but in character for Tutu who is intimately involved with the Soviet-backed African National Congress (ANC), the Marxist-orientated liberation movement, notorious for terrorism, sabotage and murder.

Tutu, however, excuses the violence of the ANC on grounds that the "institutionalized violence" of the Pretoria government is a greater evil. Now, this is a Lenin truism: "Institutionalized violence gives rise to counter violence." Bishop Tutu has followed the Marxist line and told a press conference at the Sixth Assembly of the World Council of Churches on July 24, 1983, "I find capitalism quite horrendous and unacceptable. I am a socialist."

He has called for a redistribution of wealth and lands. His answer to critics, who contend that the Soviets would soon move in if the South African administration met all demands currently being made by blacks, was revealing. He said on November 20, 1984, "What I know is if the Russians were to come to South Africa today, then most blacks who reject communism as atheistic and materialistic would welcome them as saviors."

Certainly the peoples of South Africa must be saved from the atrocities of apartheid - and obviously, time is running short. But doesn't an ill-conceived solution present a dilemma? For example, is divestiture, i.e., a ban on U. S. investment, a proper remedy when thousands of blacks would be thrown out of jobs? Moreover, would this be a Christian solution? There are other considerations.

The overthrow of the South African government would almost certainly result in a pro-Soviet regime, a cutoff of such strategic minerals as chromium, manganese and platinum, and a threat to the sea lanes on which so much of the West's oil supplies pass. Recent history proves that replacing repressive governments with communist paradises has inevitably resulted in much greater repression. Classic examples are Cuba, Nicaragua, Ethiopia, and Zimbabwe (Rhodesia).

In his undulating, sometimes hysterical, address before the Washington, D. C. AFL-CIO Council on January 10, 1985, Leon Sullivan, pastor of the Philadelphia Zion Baptist Church, repeatedly called for divestiture, calling it "my way, my way, my way." So did Congressman William H. Clay III, D - Pa., the new Chairman of the House Budget Committee. To rapturous applause, Mr. Clay belittled all who would warn of any communist threat to South Africa. He gloated over the acquiescence of the 35 conservative Republican Congressman, including Newton Gingrich and Robert Walker, who had signed a letter to South Africa's Ambassador warning him to expect sanctions unless his country demonstrated "urgency about ending apartheid."

The climax to this AFL-CIO con-fab was Joslyn Williams's solicitation for 150-200 volunteers to get themselves arrested in front of the South African Embassy on January 17, 1985. Williams is Council President. Now, was solicitation for anarchy a proper program for Ed Allen's Cable Public Affairs TV Network to broadcast to America?

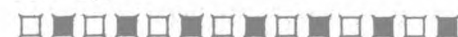
As for the self-serving visit of Senator Edward M. Kennedy, D - Mass., to South Africa in early January 1985, this attempted intervention (called congressional "fact-finding") to alleviate the pains of

apartheid was defined by the spokesman for one of the factions, Mr. Haroon Patel of the Azanian People's Organization, as just another Kennedy ploy for the next U. S. presidential campaign. He said, "Kennedy is coming here to canvass for the 1988 elections."

As usual for Kennedy missions, the media gave him daily front page, prime time coverage; nonetheless, the boos of many audiences could not be hidden. Overall, this Kennedy crusade was counter-productive, serving to harden the hostility on both sides. Perhaps, a Chappaquiddick Solution, i.e., abandonment of responsibilities for the exigencies of the moment, was not acceptable.

As for Nobel's newest man of peace, in the flush of his new acclaim, Bishop Tutu hurried to America where President Reagan gently reminded him of the considerable progress being made in South Africa in race relations, job opportunities and education. It is tragic that the Clays and Sullivans, the Walkers and Gingriches and Kennedys do not believe the lessons of history.

The prophet Isaiah, whose teachings are among the most profound in the Bible, warned about false peace-makers: "Their feet run to evil, and they make haste to shed innocent blood. . . The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall know no peace" (Isa. 59:7-8).



OBJECTIONS TO OPEN

(Continued from page eight)

should promote Christian union, and so remove one of the greatest reproaches from the Christian cause. Our Lord's prayer for the union of His people is appealed to; and our practice in regard to the Communion is often spoken of as if it were one of the chief obstacles to the realization of what our Saviour prayed for so earnestly. This, probably, is with many the most effective argument in favor of relaxing our rule in respect to the Lord's Supper. Strange things are done and demanded now-a-days in the abused name of Christian Union. Let us look a little more closely at this demand.

(Continued in the April issue)

AN ANTIDOTE AGAINST ARMINIANISM

By Christopher Ness

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Missionary News

(Continued from page fifteen)

FINANCIAL REPORT 1-1-85 to 1-31-85

Monthly Support:	
Beverly Manor, Washington, IL	600.00
Salem B. C., Washington, IL	50.00
Memorial Heights B. C., Perry, GA	100.00
Grace B. C., Bradenton, FL	50.00
The Lord's Church, Goose Creek, SC	25.00
Portland B. C., Plumerville, AR	50.00
Philadelphia B. C., Birmingham, AL	50.00
Naborton B. C., Mansfield, LA	75.00
Sov. Grace B. C., Battle Creek, MI	20.00
Sov. Grace B. C., Mansfield, OH	25.00
Dessie B. C., Clem, WV	100.00
Baptist Church, Brimfield, IL	30.00
East Corbin B. C., Corbin, KY	29.79
	1,204.79

Love Offerings:	
Grace B. C., Colona, IL	6.45
TOTAL	1,211.24
Corrected Balance brought forward	1,057.30
	2,268.54

Less Expenses	1,875.00
Balance 1-31-85	393.54

EXPENSES:	
Rent	440.00
Living Expense	228.29
Gas & Auto	221.16
Utilities	281.80
Telephone	86.57
Auto Insurance	35.58
Supplies	16.00
Transfer to Passage Fund	50.00
Other	515.60
TOTAL	1,875.00

PASSAGE FUND:	
Balance Carried Forward	3,817.43
Portland B. C., Plumerville, AR	20.00
Little Harbor B. C., Garden, MI	50.00
Faith Mis. B. C., St. Joseph, IL	46.62
Interest Posted	47.77
	3,981.82
Less Expense	186.00
Balance 1-31-85	3,795.82
PASSAGE FUND EXPENSE:	
Passports	138.00
Passport and Visa Pictures	48.00
TOTAL	186.00

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

Field Address:
Kenneth Long
Box 237
Deer Creek, IL 61733
Phone (309) 447-6730

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Dear Brethren in Christ,
Greetings in the name of Jesus Christ the Shepherd of His sheep and Bishop of our souls.

We praise Him for His marvelous grace, He who died for His elect, His people, for His Church, for His sheep, out of Adam's race has chosen a people for Himself; He has drawn us into His body by His blessed Holy Spirit. He alone is head of His Church.

The St. John's Baptist Church as many of you might have known was organized by the Hillcrest Baptist Church of Winston-Salem, NC, where

Elder E. W. Parks is pastor. The former pastor was Elder Daniel Parks, who has resigned last year and is now preparing for ministries to the island of St. Lucia.

The work has improved greatly since this pastorate was accepted. Presently, we are experiencing some testing, but the Lord will see us through. The enemy is fighting hard against that work. Please pray that he will be defeated in Jesus name. The van which is being used to transport the members to church is presently broken down; this we experience very often because of frequent auto failures, and time after time we have to call off our services, for we have no other way to get to church. God by His mighty power, has performed a great miracle upon Sister Bellincita Benjamin's body. She was near death but God has raised her up. We give Him the glory!

In the month of March last year I was laid off from work, and I have not been able to secure a next job. Our economic situation is still tough. We are fighting to live and keep this work going. I have been labouring without support. I have written to many sister churches in the mainland asking for financial help to keep this ministry going, but the majority did not reply. I pray to God many of you who have received these letters last year will be burdened, then help in this worthy ministry. We praise God for the few churches who started to take interest in this ministry and started helping. The Lord bless all of you. I need financial assistance or support to do the work God has called me to do. Please help in any way possible. Pray that the power of God will move in the Oswald Harris Court Community, then call His elect unto Himself. I would like to see this work grow and prosper.

The St. John's Baptist Church still holds to the doctrine of grace in the strictest way on which she was founded. She believes and teaches Church Truths.

Premillennial and Baptistic in practices, she has only one Head and this is King Jesus. She is governed democratically, the Bible is her only absolute authoritative document. Her temporal affairs are handled democratically in complete accordance with Jesus Christ, the Holy Spirit and the Bible. She preaches "thus saith the Lord" without compromising. Please pray for us at the St. John's Baptist Church. I'm asking whether it is possible that you help with some sort of support each month. May the Lord lead and direct you towards this decision.

Waiting to hear from you soon, I'm your servant for Jesus sake.

Elder Patrick Charles
P.S. "Thanks for your support each month."

Elder Patrick Charles
St. John's Baptist Church
P. O. Box 10261
St. Thomas, USVI 10801

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Dear Bro. Cockrell,

Greetings in the name of the Lord. I hope this note finds you well and prospering in God's Infinite Grace. I received your letter and thank you again for preaching to the Lord's people here. It seems you have been very busy as all the Lord's stewards are in these last days. I pray for you and the wonderful work the Lord has given you.

I wanted to report to you for your knowledge, the church action of this body in regards to Bro. Gary Howard's labor in Eagle, Alaska. On January 13, 1985 our assembly voted to discontinue the missionary outreach to Eagle, Alaska. Due to a lack of stewardship ability and neglect of the church's directions to labor at cultivating his abilities as an evangelist necessary to the salvation of God's elect, we voted unanimously as a body to bring Bro. Howard off of the field and to sit in the assembly as one of the elect sheep. Bro. Howard is not recognized by this assembly as an Elder of the faith.

Men can ordain men but God must ordain an Elder. It was a situation where we laid hands too suddenly upon a man hoping he would progress according to his confession. After observing his labor and character for two years we believe before God this is the proper church action.

I would request you to put an article in the BBB for the month of July, Lord willing, stating a discontinuance of this church labor in Eagle, Alaska due to perfect providence.

I greatly appreciate your love and support prayerfully in the BBB of this labor. There are many particulars that God knows that I will let the Lord declare in the day of revealing the secrets of men's hearts. Pray for the Howards and pray for the Lord's Church here. God is good and has blessed the unity of our assembly through this action.

On another issue, Bro. Jim Dufford of the Providence Baptist Church in Palmer, Alaska has relocated to Hartford Connecticut. He is greatly concerned that God be pleased to raise up a Sovereign Grace work in that city. If you know of any men who would be led of the Lord to go to that area and start a work, there is a need and a strong family to labor in the work. I will give his address to you so folks might contact him as God would be pleased to lead in an area where David Brainard once ministered. Pray for the Duffords and the empty space left in the Providence Baptist Church.

I love you my brother and pray the Lord's grace give you peace as you fight the good fight of faith. Many thanks to the glory of God.

Because of Sure Mercies,
Pastor Ron Johnson
P. O. Box 10076
Fairbanks, Alaska 99710

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Dear Brethren,

Greetings in the precious name of Jesus - truly our strength!

This letter is being written to fellow pastors seeking their advice and possible help in locating financial aid which is desperately needed by the church here in East Moline, Illinois.

We have waited until the last few months before troubling our sister churches and brother pastors. We continued to hope that a letter of this nature would not be necessary. However, since August, 1980, things have transpired that we could not have foreseen.

In August, 1980, Sovereign Grace Baptist Church of East Moline, Illinois, was able to purchase a \$40,000 building for \$35,000. The congregation was able to put \$10,000 down, partially supplied by sister churches. The mortgage payments were set at \$181.00 on the building which was only \$6 more a month than the rent we were paying on our meeting place at that time - certainly a wise purchase.

We had just survived a long strike with the local International Harvester Company and the congregation was back to work or getting new work. The future looked bright for such a purchase. What we could not foresee was the lay-offs and loss of jobs that began to plague us for the next five years. We have had additions to the church during this time but it has not helped monetarily as everyone here is affected in some way or another by the failing economy of the Quad Cities (four major cities make up our area). We have not been able to adequately recover; sort of "gasping" from week to week, monetarily.

The contract on our church building was written to conclude in August, 1985. Because we could not foresee the economy crunch, we were never able to accumulate enough funds to get ahead, as hard as we tried. We do have \$3200 in a building fund but have learned that a bank will not even look at us with such a minimal amount nor would the down payment bring new monthly payments at a point we could afford. The \$181 per month payments we have been making went toward interest only along the way, amounting to \$10,800. We now stand to lose as much as \$21,000 (counting the downpayment monies and what has been paid into the maintenance and improvements of the building).

Our place of worship is now being threatened. We are a small, but dedicated congregation who needs help. Of course losing the building would affect this ministry for a long time, but the church will surely continue. We do ask, Brother pastor, for your

(Continued on page twenty)

Missionary News

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(Continued on page twenty)

Missionary

(Continued from page nineteen)

help in locating monies to help us save our place of worship for the Lord's church in East Moline.

This is a last resort letter in an effort to accomplish something we have struggled with all along; just sure in our minds that we would find within our own means and with the help of God what was needed to finally secure this building. In recent conversation with the current owners of the building, they have refused to rewrite the contract for financial reasons of their own. We have always been on time with our payments and commitments so this has nothing to do with their refusal. If this letter reflects our struggling efforts on this matter, it is because of our natural instinct for survival. Our hearts do cry out for a comforting reminder in truth and faith that God will finally have His way in this matter and do as He pleases and what will be best for us (Romans 8:28).

Until July, we, who are always a needy people of God's care, will search out means of God to save our church building. If you have advise on what we could do or where we could go for financial help, please let us know. The balance on our building is \$25,000 - quite an amount we realize. But again, ANY help would be greatly appreciated. You may telephone me collect, at (309) 797-3739.

By His Grace,
Sovereign Grace Baptist Church
714 20th Street
East Moline, Illinois 61244
Charles L. Empey, Pastor



MISSIONARY
ROBERT FISHER
Mission Report
Jan. 16 to Feb. 15, 1985

Dear Brethren,

We greet you once again in the name of the eternal Jehovah God, the Lord Jesus Christ. As we call to mind the last month of our service here in Eugene, OR we are thankful for the numerous blessings granted to us by our God. Truly, thankfulness should abound in the heart of every one of God's children. How

much the more in we who are grounded and established in the precious doctrines of the Bible.

As God has given us grace and mercy, we have continued to earnestly contend for the once-delivered faith as given by God to His churches. To date, God has not been pleased to give us much outward fruit for our labors. We do rejoice, though, that the Word is being planted and watered and that the precious seed is being sown. God will do all the good pleasure of His will and bring forth fruit according to His timetable and in such a way as to honor and glorify Himself. We knew when we came to this field that it would take patience and time to establish a sound work. We desire to see several sound New Testament churches established in the Pacific Northwest. Pray for us and for others who are seeking to proclaim the truth in this area. We thank God that He seems to be leading more sound preachers into this area to labor in the truth.

Last month we received encouragement from various sources. I traveled to Tacoma, WA to celebrate the 5th anniversary service of the Lord's Baptist Church with pastor Larry Killion. We were edified and encouraged by this one-day service. The fellowship was good because of the doctrinal agreement among those in attendance. There are several in the Pacific Northwest that call themselves "Baptists". But when their doctrine and practice are examined by God's Word they are found greatly wanting. We believe that those that are called by the Baptist name should believe and practice historical Baptist doctrine. We were also encouraged by some good response to our radio program series on, "In Search of the Universal, Invisible Church". One man who is a member of a conservative "Baptist" church called to request copies of the programs and express his thanks. He said that he believed what was preached and appreciated the literal interpretation of the Scriptures. He also stated that his pastor and the church he was part of did not believe the church truths. Pray for me and for this man as I will be visiting him this month. Also, as the month drew to a close, the Lord brought us into contact with a family that expressed

interest in attending the preaching services.

Again let me thank all of you for your prayers, support and encouragement. Because of you this work in the Pacific Northwest is made possible. We pray that God will also bless you as you seek to preach the truth and glorify Him in His church.

By His Grace,
The Fisher Family

FINANCIAL REPORT

Beginning Balance	\$2,858.22
RECEIPTS:	
Regular Support	2,551.28
Grace Mis. B. C., Battle Creek, MI	30.00
Calvary Mis. B. C., Springfield, OR	100.00
Bethany B. C., Rushtown, OH	173.62
Philadelphia B. C., Decatur, AL	100.00
South Park B. C., Seattle, WA	50.00
Mem. East Corbin B. C., Corbin, KY	59.58
Morris Street B. C., Hobbs, NM	200.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Bible B. C., Plant City, FL	50.00
Pinehill Mis. B. C., Summerville, SC	120.00
Independence B. C., Foristell, MO	20.00
Craigsville Reg. B. C., Craigsville, WV	25.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
West Milton B. C., West Milton, OH	30.00
Faith B. C., Sacramento, KY	20.00
Zoar B. C., Bardwell, KY	53.86
First B. C. of Ojus, N. Miami Bch., FL	39.00
Alfred Riemann, Tamarac, FL	50.00
Mem. East Corbin B. C., Corbin, KY	100.00
Livingstone B. C., Barboursville, WV	140.22
Grace Mem. B. C., Memphis, TN	200.00
Memorial Heights B. C., Perry, GA	100.00
Faith B. C., Seffner, FL	25.00
Faith Mis. B. C., Madison Heights, MI	100.00
Temple B. C., Ocala, FL	50.00
Bryan Station B. C., Lexington, KY	70.00
Grace Bible B. C., Denham Springs, LA	100.00
Beverly Manor B. C., Washington, IL	25.00
Grinter Heights B. C., Kansas City, KS	25.00
Big Creek B. C., Wayne, WV	100.00
Ahava B. C., Plant City, FL	50.00
I-20 B. C., Darlington, SC	25.00
Lord's B. C., Puyallup, WA	25.00
Concord B. C., Leesville, SC	25.00
The Lord's C., Goose Creek, SC	25.00
Nellie Creech, New Port Richey, FL	10.00
Claude Creech, New Port Richey, FL	10.00
Berea B. C., South Point, OH	100.00
Sovereign Grace B. C., Mansfield, OH	25.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Central Ave. B. C., Tampa, FL	25.00
OTHER:	
Insurance refund	16.37
Subtotal	2,567.65
TOTAL	5,425.87
EXPENDITURES:	
Salary	900.00
Housing Allowance:	
House payment	387.97
Utilities	220.35
Supplies	61.90
Auto Expenses	169.39
Insurance	195.30
Office Supply	30.43
Advertising	35.80
Radio Program	120.00
TOTAL	2,121.14
ENDING BALANCE	\$3,304.73

BEREA BAPTIST BROADCAST Financial Report January - 1985

Beginning Balance	2,965.09
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Forum	pp. 10-11
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Receipts	1,540.95
Sov. Grace B. C., Rome, NY	140.00
East Corbin B. C., Corbin, KY	200.00
Estill Frazier, Colfax, NC	200.00
Sov. Grace B. C., Orange, TX	50.00
Jack H. Ray, Memphis, TN	50.00
Berea B. C., South Point, OH	320.95
Rollynsburg B. C., Talcott, WV	50.00
Nancy Mitchell, Corbin, KY	30.00
Wendal Mitchell, Corbin, KY	150.00
Anonymous	100.00
(Deposited - dividing checks)	250.00
TOTAL	4,506.04

EXPENDITURES:	
Radio Time	1,576.00
Tapes	102.95
Supplies	409.68
Dividing checks	363.16
Postage	41.29
Bookstore catalog	
To be repaid by	
Bookstore	400.00
TOTAL	2,899.08
Bank service charge	4.00
Balance 1-31-85	\$1,602.96

CORBIN, KENTUCKY REPORT

Beginning Balance	1,564.31
Receipts	164.58
TOTAL	1,728.89
EXPENDITURES:	
WANO - Jan.	76.00
WYWY - Jan.	100.00
TOTAL	176.00
Balance 1-31-85	1,552.89



BEREA BAPTIST BANNER Financial Report January - 1985

Beginning Balance	407.22
Receipts	3,019.25
Landmark B. C., Elida, OH	100.00
Briar Creek B. C., Williamsburg, KY	200.00
Southside B. C., Fulton, MS	20.00
New Testament B. C., Birmingham, AL	26.30
Big Creek B. C., Wayne, WV	100.00
Sov. Grace B. C., Orange, TX	50.00
Nellie Creech, New Port Richey, FL	10.00
Berea B. C., Bloomfield, NM	50.00
Hillcrest B. C., Winston-Salem, NC	30.00
The Lord's Church, Goose Creek, SC	100.00
Chris Cockrell, Farmington, NM	10.00
George Crawford, Summerlee, WV	10.00
Sov. Grace B. C., Birmingham, AL	50.00
W. S. Hardman, Stumptown, WV	9.14
Sov. Grace B. C., Mansfield, OH	25.00
Faith B. C., Lawtey, FL	25.00
Merle K. Hall, Knob Noster, MO	200.00
Rollynsburg B. C., Talcott, WV	50.00
Sov. Grace B. C., Raleigh, NC	20.00
Central Ave. B. C., Tampa, FL	25.00
Clearview Mis. B. C., Maceo, KY	20.00
Berea B. C., South Point, OH	100.00
Wendal Mitchell, Corbin, KY	75.00
Julien B. C., Gracey, KY	25.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Philadelphia B. C., Birmingham, AL	100.00
W. E. Bruton, Austin, TX	25.99
Bruce Allen, Louisville, KY	5.00
Robert Van Hoose, Mansfield, OH	25.00
Bethel B. C., Pasadena, TX	12.00
Marie Sutherland, Longwood, FL	100.00
John B. Wild, Sebring, FL	10.00
Calvary B. C., Paris, TN	25.00
Sov. Grace B. C., Fulton, MS	50.00
Julien B. C., Gracey, KY	25.00
Philadelphia B. C., Decatur, AL	25.00
Calvary B. C., Grenada, MS	30.00
Calvary B. C., McLeansboro, IL	20.00
New Testament B. C., Birmingham, AL	350.69
Mildred Logan, Avon Park, FL	46.00
Jack Crawford, Summerlee, WV	25.00
Mem. East Corbin B. C., Corbin, KY	59.58
Morris St. B. C., Hobbs, NM	50.00
B. C. of Brimfield, Brimfield, IL	30.00
Dean Smith, Flint, MI	10.00
Robert Whaley, Middleburg, FL	130.00
Leroy Bullard, Albuquerque, NM	100.00
Bible B. C., Plant City, FL	100.00
Deposited to divide check	75.00
Anonymous	50.72
Subs	193.83
TOTAL	3,426.47

EXPENDITURES:	
Printing	449.60
Postage	275.00
Supplies	232.79
Dividing check	75.00
Sanitation	14.00
IBM	322.00
FICA (taxes)	227.42
Wages	1097.12
TOTAL	2,692.93
Balance 1-31-85	733.54