

# 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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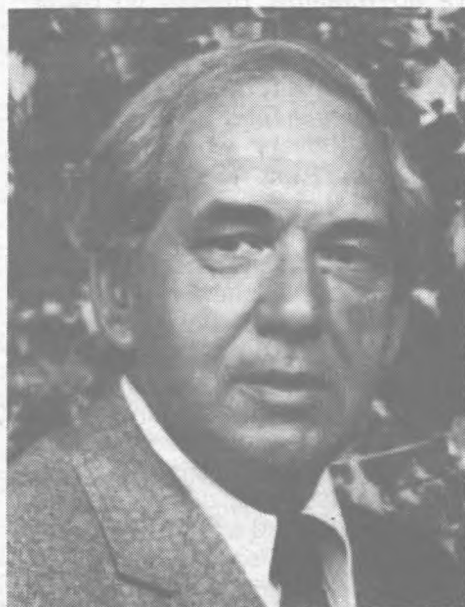
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Whole Number 77

## Perseverance And Preservation

By George Sherman  
South Point, Ohio

It is clearly evident that there is much confusion as to the scriptural concept of the doctrines of "perseverance" and "preservation". It is equally clear that much of this confusion is derived from the fact that expositors have presented these two doctrines as being interchangeable. This is both grammatically and theologically wrong. It is also a violation of the scriptural code that governs theological discipline (II Tim. 2:15). We must be aware of the fact that theology is as much a discipline as medicine, law, or any other true science. There are laws that govern each of these so as to sustain and maintain these sciences within the realm of fact. With this in mind, let us approach these two doctrines, not with sophistry, but in truth and in the spirit of love. First



George Sherman

of all, it would be wise at this point to define both subjects that are before us so as to distinguish between  
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## Faith As An Overcomer

By A. W. Pink  
(1886 - 1952)



A. W. Pink

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4). Four questions call for answer: why "whatsoever" rather than "whosoever"? What is "the world" which is to be overcome? How does faith overcome it? What is the extent of its victory? The persons spoken of are the regenerate and "whatsoever" is used because it takes in whatever may be their station or situation in this life. Whosoever is born of God, no matter what his rank or situation "overcometh the world". Regeneration is wrought equal and alike in all, and it produces the same fruits and effects in all as it respects the essentials of godliness. It is not drawn forth into exercise and act in all alike, for there are particular duties

to be performed and particular graces to be exercised according to such times and places as are personal but not universal--as, for example, one called to endure martyrdom. But  
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## Equal With The Angels

By the Editor

In Luke's Gospel, Chapter 20, the Sadducees asked our Lord a very important question concerning the resurrection of the dead. The question concerned a woman who had been married to seven different husbands. The Sadducees inquired of Him: "Therefore in the resurrection whose wife of them is she? for seven had her to wife" (Luke 20:33).

Our Savior replied in these words: "The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:34-36).

I want us to focus our attention on the statement in verse 35: "...they are equal unto the angels..." There is no statement in the whole Bible just like this one. In the resurrection from the dead the children of God will be equal with the angels in many

ways, but they will never become angels. The old hymn, "I want to be an angel... And with an angel stand... A crown upon my forehead... And a harp within my hand" is heresy.

It is wrong to teach the saints will be exactly like angels, for angels have no fleshly bodies and are pure spirit  
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## The Obligations Of Church Fellowship

The Lord Jesus Christ established Christianity on a social basis. It is at once the religion of the individual heart and of holy combination. The former is necessary to the latter. We must be "in Christ" before we can lawfully belong to the church; and whoever is "in Christ" ought to join the church. Christian duty can be

but partially discharged, and Christian privilege cannot be half enjoyed by the solitary believer. When the love of God is shed abroad in the heart, the love of the brethren will be its necessary concomitant, and neither can be fully developed unless, in obedience to the Saviour's appointment, His servants form Christian societies. The "contemplative life" presents peculiar charms and allurements to some natures, and seems fraught with safety to the soul; but the Devil has, temptations wonderfully adapted to the state of the recluse; and his approaches are so stealthy, that he gets quiet possession of his victim before his presence is suspected. It is in the "active life," sustained by truth and prayer, that the believer will find security, enjoyment, and blessing. That was wise counsel which the good man gave to John Wesley: "Sir, said he, 'you wish to serve God and go to Heaven; remember, you cannot serve Him alone; you must therefore find companions, or make them: the Bible knows nothing of solitary religion.'"

And what was the effect of the  
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## The Perfect Book

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast Feb. 3, 1985)

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19).

While these words were primarily

intended to apply to the Book of Revelation, they may also be applied to the whole canon of Scripture. Similar statements are found in other books of the Bible. God told Israel: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the LORD your God which I command you" (Deut. 4:2). King Solomon wrote: "Every word of God is pure:  
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## THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

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## THE PERFECT BOOK

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he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30: 5-6).

These words constitute a solemn warning as important as it is solemn. This solemn warning is against additions and subtractions to the Book which is perfect. This warning stands like a flaming sword to guard the canon of Scripture from profane hands. Pretenders of new revelations, humanists, higher critics, religious liberals, pseudointellectuals, cultists, skeptical translators, and infidels should tremble at this solemn warning. To mutilate by addition and subtraction the Bible is to receive the literal plagues in this book and to be the victim of eternal banishment from God.

### THE BIBLE CLAIMS PERFECTION

The Bible claims to be a perfect book. All of the Scriptures in the Old and New Testaments were "given by inspiration of God" (II Tim. 3:16). The Bible is "the word of God" (Luke 11:28; Heb. 4:12). God speaks in this Book through His inspired penmen (Heb. 1:1). It is not the work of some upstart or novice. It is the holy "oracles of God" (Rom. 3:2; I Pet. 4:11), and it contains "all the counsel of God" (Acts 20:27). Since the God who inspired the Bible is a perfect Being,

the Bible must be perfect, for all His "work is perfect" (Deut. 32:4). King Solomon said: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" (Eccl. 3:14).

Second, the epithet of "perfect" is expressly ascribed to the Scriptures: "The law of the LORD is perfect. . ." (Ps. 19:7). The Bible is perfectly free from corruption and perfectly filled with all good. I understand by "the law" in this verse the whole run and rule of the Scriptures. There is nothing superfluous in the Bible which needs to be corrected or removed; nothing defective in even matters of history and science which requires addition. All the doctrines revealed by God are perfect. There are no redundancies and no omissions in it. Therefore, it is a crime to add to it and treason to alter it in any way.

Third, the moral law of the Bible contains "what is that good, and acceptable, and perfect, will of God" (Rom. 12:2). In it we find what God demands and what He denies; what the whole duty of man is toward both God and man (Matt. 22:37-40). The gospel is "the perfect law of liberty" (Jas. 1:25). It proclaims the glorious liberty of the children of God by Christ. It tells of perfect justification by Christ.

Fourth, according to II Tim. 3:17, there is enough in the Scriptures to make "the man of God. . . perfect." Therefore, if they can make a man perfect, they must be perfect themselves. We do not need rabbinical fables, nor popish legends, nor oral tradition to make us perfect men of God, since the Bible answers all these ends and purposes.

### IN WHAT WAY THE BIBLE IS PERFECT

When I say the Bible is a perfect Book I do not mean that the Bible contains a perfect account of all of God's proceedings in providence and redemption. Nor do I mean to convey the idea that all the prophets delivered to Israel in the several ages are recorded in this Book. Nor do I mean all the sermons of Christ and His inspired apostles are written in the Bible (John 20:30; 21:25). But I do mean that in the Bible God has given us "all things that pertain unto life and godliness" (II Pet. 1:3). The Scriptures relate all things necessary to salvation, every thing which we are to believe and do. The Bible is a complete and perfect standard of faith and practice.

Strictly speaking, the Bible is not a book of science, nor does it contain all the scientific facts that men should know. However, when it makes a scientific statement it is correct, for the Bible is a perfect Book. Strictly speaking, the Bible is not a history book, nor does it contain a complete history of all nations on earth from the beginning of time until the end of the world. Nations are mentioned in connection with the nation of Israel or the New

Testament church. But when the Bible makes a historical statement it is correct, for the Bible is a perfect Book. Religious skeptics who believe the Bible should be corrected in matters of science and history are guilty of adding to and taking from the Scriptures.

### NO PERFECT TRANSLATION

When I say the Bible is perfect I refer to it as it was originally written in Hebrew and Greek. Copies and translations are perfect only so far as they follow faithfully the original autographs. By these every translation must be tried and judged, corrected and amended. Otherwise, we have no infallible rule to go by as translations do not entirely agree with each other. I believe in the complete verbal inspiration of the copies written by Peter and Paul. I do not believe that every would-be translator of the Bible was verbally inspired of God.

The most ancient version of the Old and New Testaments is the *Syriac Version*, or the *Peshita Bible*. It is believed to have been produced in the second century, or even at an earlier date. Then there are the Latin Bibles of the Waldenses, the Albigenses, and Lollards. Our *King James Version* was translated from the *Textus Receptus*, or the received text, which looked back to the *Receptus* of 1516, *Beza's Receptus* of 1565, *Stephanus Receptus* of 1550, *Colineaus's Receptus* of 1534, and *Elzevir's Receptus* of 1624. I firmly believe this text dates back to the inspired apostles of Christ.

The translators of our English Bible said: "The very meanest translation of the Bible in English contains the Word of God, nay, is the Word of God. As the king's speech, which he uttered in parliament, being translated into French, Dutch, Italian, and Latin, is still the king's speech, though it be not interpreted by every translator with the same grace, now peradventure so fitly for phrases, nor so expressly for sense, everywhere."

The Council of Trent decreed that the *Vulgate Latin Version* is the authentic version, although it abounds with innumerable errors and mistakes. The Roman Catholic Church says the Scriptures in their originals ought to submit to correction by this version. Such an idea is absurd as well as ridiculous.

On the other hand, some Protestants and some Baptists believe that the *King James Version* should be used to correct the *Textus Receptus* Greek Text. This error is equally as bad as that of the Council of Trent. Peter S. Ruckman, president of Pensacola Bible Institute, has written: "Where the Greek says one thing and the A. V. says another, throw out the Greek" (*The Christian's Handbook of Manuscript Evidence*, p. 137). To me this is absurd, as it makes our English translation of 1611 to be superior to the Greek text of Peter and Paul.

As Baptists we must avoid exalting the common version to the position

assigned to the *Vulgate* in popedom. The *King James Version* is the most excellent translation we have in the English language today, and in my opinion it will never be surpassed. This is conceded by all competent judges. It is not my wish to attempt to destroy confidence in this version, or to convey the idea that another should be substituted in its place. I have always preached from it, and I expect to continue to do so until my course is finished. It is a translation from the *Textus Receptus* Greek text. God has greatly blessed the preaching from this version for almost four hundred years.

But we must remember that the *King James Version* is a translation, it is not the original documents. In a few instances the translators of our common version have mistaken the sense in the *Textus Receptus*. Wherein it does not fairly and truly represent the inspired text, we must take the *Textus Receptus* above the common version. An example of what I mean is its translation of the Greek word *ekklesia* as "church" (which means in English "the house of the Lord," referring to the building) instead of using the word "assembly" or "congregation." There are some more slight errors in translation. But unlike most modern versions, the common version has been examined by the best minds in the world for almost four hundred years, and these errors have been revealed by men like John Gill, A. T. Robertson, and others. This fact makes the *King James Version* the most desirable in our language.

I believe it is wrong to exalt the *King James Version* above the *Textus Receptus* Greek text, for to do so is to say the world was without a perfect Book prior to 1611, and that all versions in other languages are not the Word of God, even though they may have been translated from the *Textus Receptus*. We must believe in an inspired Book, not inspired translators. We must not give the English Catholic translators of the *King James Version* too much credit for their work, seeing that eighty percent of their version was borrowed from William Tyndale's translation of 1534. Tyndale was the son of two Welsh Baptists. Neither should we forget the debt that we owe to the Waldenses and Albigenses for the preservation of the Bible during the Dark Ages.

### HUMAN ADDITIONS

The thirty-nine books in our Old Testament and the twenty-seven in the New Testament are the canonical Scriptures. Our text makes it plain that there is no need of any additional books to be added to the Book or Revelation, the last book in the New Testament. The Old Testament canon in its present form was the work of Ezra and the Great Synagogue. This collection of books existed in the time of Christ and the apostles (Matt. 21:42; 22:29; Luke 24:27,32,44; John 5:39; II Tim. 3: 15-16). The New Testament canon in

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# THE PERFECT BOOK

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its present form was gradually formed by the early churches. Thus the sixty-six books in our Bible constitute "all the scriptures" (Luke 24:27). They are perfect and need no additions or subtractions.

But history reveals that men have sought to add to these inspired books in our Bible. Roman Catholics have added the fourteen apocryphal books. I refer to *I and II Esdras, Tobit, Judith, The Rest of Esther, The Wisdom of Solomon, Ecclesiasticus, Baruch, with the epistle of Jeremiah, The Song of the Three Holy Children, The History of Susanna, Bel and the Dragon, The Prayer of Manasseh, and I and II Maccabees*. The Catholics regard these as inspired books. These were never in the Hebrew canon, but they gradually crept into some versions of the Septuagint. The early churches rejected them as divinely inspired, but they used them as reference books in historical matters. In 1564 the Council of Trent declared them to be just as inspired as Isaiah and John. They even went so far as to pronounce anathema against anyone who differed from them.

The true churches of Jesus Christ have always rejected the *Apocrypha* for a number of good reasons. First, Josephus, the Jewish historian, expressly excluded them. Second, they are not written in Hebrew. Third, they were never quoted by Christ nor His inspired apostles. None of these ever accused the Jews of leaving books out of the Old Testament. Fourth, these books were rejected by the Waldenses and Albigenses. Fifth, they abound with historical and geographical errors. They authorize the practice of lying, suicide, prayers for the dead, the transmigration of souls, and other evils.

At the close of the second century after Christ some men of corrupt minds sought to add to the New Testament canon. They came with *The Gospel of Nicodemus, The Apostles' Creed, The Visions of Hermas*, and the like. These men assumed these spurious books to be revelations of the mind and will of God. But these false gospels were not heard of until the close of the second century or the beginning of the third century. They were never quoted by a writer previous to that period. They were never quoted by the enemies of Christianity. They are filled with absurdities and falsehoods. We have no need of such things, for in our sixty-six books we have that "which was from the beginning" (I John 1:1).

## MORE ADDITIONS

Men of weak minds have not merely sought to add uninspired books to the Scripture canon, but they have labored to change the doctrines by their additions and subtractions. Shortly after the apostolic age the Harlot Church greatly

distorted the teachings of the Bible by her human additions based upon pure paganism. To the Lord's Supper she added transubstantiation—making the sacrament into a sacrifice. To salvation by grace through faith she added baptismal regeneration and good works. To the worship of God was added the worship of the Virgin Mary. The communion table developed into the altar. To the meditorial work of Christ was added the mediation of angels or archangels. Marriage "honorable in all" was pronounced dishonorable in the case of some. To Christ the heavenly Head of the church was added the pope, an earthly head. To Hell was added Purgatory.

Not only were the additions of the Harlot Church amazing, but some of her subtractions were equally astonishing. She sought to banish the old millennial hope of the church. In her opinion, the Roman Catholic Church was the kingdom of God on earth. Christ reigned already by His vicar the pope. Just as pagan ceremonies corrupted the Harlot's worship, even so pagan philosophy corrupted her doctrine.

In the Harlot Church the doctrine of the resurrection of the body at the return of Christ was played down while the immortality of the soul was played up. The up-look of the primitive churches for a returning Christ was changed to a down-look of pagan mythology, by making death the object of consideration instead of the coming of Christ. Instead of the expectation being fixed upon Christ's advent, it became fixed upon the soul's exit. Originally the Lord's Supper pointed to the second coming of Christ (I Cor. 11:26), but the Harlot Church robbed its people of this millennial witness. They say there is no need of a witness for a returning Christ as He is present in the supper. Baptism was stripped of its witness of the first

resurrection (Rom. 6:4-6) by saying that a spiritual resurrection occurred in the waters of baptism. But despite this awful apostasy in Christendom, there remained some true churches who held to the doctrines of the perfect Book, and who preserved the Bible from century to century.

The Church of Rome makes no secret of it. In her opinion the Bible is an imperfect book. She is ever finding fault with the Word of God. She is ever seeking to mend it by the additions of men. Her additions are not simple additions, but additions of doctrine which destroy, neutralize, and subvert what God has said. May the Lord deliver us from the rubbish which men dare to add to the gem of God's truth. When God speaks all other voices must be still. What God reveals only God can add to or omit.

## MODERN ADDITIONS

It is a deadly serious crime to add to the words of the Bible. It is equally a dangerous thing to take away from them. In the last few centuries there has been a great number of people who have attacked the Bible in various ways. Evolutionists want to take out all about the Genesis account of creation by God. The cults add to the Bible and the liberals take away from it. Both are guilty of blasphemies which demand and deserve eternal torment. Even so-called evangelical believers now consider it fashionable and intellectual to "dialogue" with religious infidels. These people often compromise the Bible in order to retain the favor and friendship of the liberal critics. Such men had better be careful that they do not wrest the Scriptures "unto their own destruction" (II Peter 3:16).

Some tell us today that the Bible is an insufficient revelation. Some say that we need to add the book *Science and Health with Keys to the Scriptures* and to put it on equal par with the Bible. Others say we need to add to the Bible a long line of Russellite literature. Still some others say that we must add the *Book of Mormon* and put it on equal par with the Bible. And still some others say we need to add the visions and dreams of Emmanuel Swedenborg, who they say was a divinely illuminated seer and revelator.

Atheists, agnostics, skeptics, and infidels would rob the Bible of its Divine Person. Some would rob it of its validity—no seven days of creation, no Jonah and the whale, no miracles, no virgin birth, and no resurrection of the dead. Others would rob it of its teachings—no salvation by grace, no true churches, no millennium, no restoration of Israel, etc.

Some would corrupt the Bible by mistranslating it, or translating it from corrupt Greek texts. All such things seek to destroy the perfection of the Bible, to add or to take from its inspired words, to change the words of the infallible God into the words of fallible men. A number of modern versions of the Bible were made from corrupt manuscripts and by translators who were religious in-

fidels. These liberals sought to rid the Bible of such things as blood redemption, the virgin birth, the deity of Christ, and salvation by free and sovereign grace.

## THE PERFECT BOOK IS STILL PERFECT

The Bible is the great foundation of our creed, the exclusive source of our doctrines, the great foundation-head of all our hopes in the prospect of eternity. It is the common anchorage-ground of all true Christians: as long as we ride there we are safe. To leave this blessed anchorage-ground will wreck the mightiest vessel. It is the supreme standard by which all human conduct, creeds, and opinions should be tried. One text from the Bible outweighs a thousand statements from the church fathers and all the books of theology in the world! "Thus saith the LORD" is more conclusive than all the decisions of religious councils, associational letters, and creeds of men.

The perfect Book is still perfect! Not one book, page, or verse is gone! Not one jot or tittle has passed away. God's Word is settled in Heaven and will stand when Heaven and earth are gone. I fear no examination it can be subjected to, no criticism of its history, no investigation of its teachings, no condemnation from modern science. All may go but it shall stand fast. It is the great immutable and everlasting fixture; its foundation is firmer and deeper than that of the pyramids of Egypt. Time cannot waste it away, nor the sands of the desert ever engulf it. It is the glorious mountain which stands firm when all around it oscillates and shakes.

But the Bible has many critics! This is true. They have done their best to add to and take from the blessed old Book, but they have never destroyed the perfection of the Bible. The only ones who have been hurt are its critics who are suffering, or shall suffer, eternal torment. After all the present assailants of the Bible are dead, their funerals will be preached from this Book, and it will judge them at the last day.

The Bible in the pew is the best antidote to all heresy in the pulpit. It guarantees more purity in religion than all the presbyteries, general assemblies, papal decrees, ecumenical councils, conventions, associations, bishops, archbishops, cardinals, and popes in the world! The Bible in the hand and its truth in the heart will drive false prophets out of the pulpits of our land.

I feel that I cannot conclude this message until I quote the words from the Gospel of John which reads: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30-31).

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## BEREA BAPTIST CHURCH

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# PERSEVERANCE AND

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the two. Since we shall deal more with perseverance more than preservation, we shall define perseverance first.

"Perseverance" as secularly defined is "the act or fact of sticking to a purpose or an aim; never giving up what one has set out to do" (*World Book Dictionary*). "Perseverance" as theologically defined is "that in virtue of the original purpose and continuous operation of God, all who are united to Christ by faith will infallibly continue in a state of grace and will finally attain to everlasting life." This "voluntary" continuance on the part of the Christian in faith and well doing we call "perseverance". Perseverance is, therefore, the human side or aspect of that spiritual process which, as viewed from the Divine side, we call sanctification. It is not a mere natural consequence of conversion (not-robotic) but "involves a constant activity of the human will from the moment of conversion to the end of life" (*Systematic Theology-Strong*, p. 881). We shall here define the other half of our subject, preservation. "Preservation" as secularly defined is "the act or process of preserving, keeping safe". (Illustration)- "Egyptian mummies have been in a state of preservation for thousands of years". (*World Book Dictionary*). "Preservation" as theologically defined is all those whom God has effectually called to repentance and faith in the finished work of Christ, can never fall from that exalted position in Christ, in that they are sealed by the Holy Spirit (Eph. 4:30) and are kept by the power of God (1 Pet. 1:5). Thus, the spiritual relationship between God and the objects of His grace can never be dissolved or affected by either time or circumstance.

That these definitions are supported by scripture shall be demonstrated later on in the lesson. With the evidence presented thus far, one does not have to be a scholar to see the difference in the two terms as defined both secularly and theologically. One cannot be the other; therefore, they cannot be used interchangeably. The fact that this has been attempted is evidenced in the loose living of many who bear the name of Christian. And so, without apology for redundancy, we reiterate that perseverance and preservation are two different doctrines. However, they are inseparably related. We shall demonstrate this with the following statements.

First, perseverance and preservation are compatible but not synonymous. Secondly, perseverance rests on the foundation of preservation. If there is no preservation there can be no perseverance. Preservation is the result of the indwelling Spirit of God, an absolute spiritual law (Eph. 1:13). Perseverance, while having its roots in the absolute spiritual law of God, is nevertheless

on the part of the Christian, a willingness to follow and obey God within the framework of the Bible code of ethics and conduct. This willingness, though possessing the elements of consistency and persistency varies in the individual. Some persevere to a greater or lesser degree than others, but all persevere unto everlasting life. All willingly produce works and fruits indicative of the new nature (11 Cor. 5:17; John 15:16). If this evidence fails to materialize, then the profession is false. The last statement may seem harsh and presumptuous; nevertheless, the Bible supports the statement. And now, having properly introduced the dual subject matter before us, allow us to take each individually and examine them in the light of the scriptures. Since we are dealing with a dual subject, showing the contrast between the two, and having a desire to emphasize "perseverance" rather than preservation, we shall deal first, only briefly, with the doctrine of preservation so as to allow us more time and space for the doctrine of perseverance.

## PRESERVATION

As previously stated, "preservation" means that all of the regenerate are safely kept by the power of God and are not subject to fall from their position in Christ. The Bible is replete with scriptures that profoundly state the truth of this matter. Old and New Testament alike leave no doubt that the saints of God are eternally saved. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12). "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation (sinner's judgment) but is (already) passed from death unto life" (John 5:24). "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish" (John 10:27-28). "We are not of them who draw back unto perdition, but of them that believe unto the saving of the soul" (Heb. 10:39).

To continue to use related scriptures on this subject at this juncture would be to belabor the point in that this truth is so obviously taught in the scriptures. However, to justify our presentation of the doctrine of preservation, allow us to bolster what we have already presented with the following Old Testament scriptures. The Psalmist said, "For the Lord loveth judgement, and forsaketh not his saints; they are preserved forever" (Psa. 37:28). "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Ps. 37:24).

"The heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not

be abolished" (Isa. 51:6). "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:40).

Need we more scripture to justify the doctrine of the eternal preservation of the saints? I think not. Preservation then, is the safe keeping (eternal security) of the saints, the unsolicited work of God, the effect of sovereign grace. This is the Divine aspect of the work of salvation. But there is another aspect of the work of salvation. Please note that we have said "the work of salvation" not work "for" salvation. The first aspect of the work of salvation is Divine. The second aspect is human. This human aspect is called "perseverance". It must be understood that perseverance is a vital part of the "salvation process" as shall be pointed out in what follows.

## PERSEVERANCE

We should like to look at perseverance from a two-fold aspect. First, perseverance is a mark, that is, it makes a visible distinction between God's people and the world. Secondly, it is a requirement in that it is a necessary part of the salvation process. God has so designed it.

### PERSEVERANCE AS A MARK

There are certain characteristics pointed out in scripture that positively identifies the true believer (persevering Christian). Christ said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34-35). Love is the strongest evidence of salvation. It is also the strongest element in the structure of perseverance. Please note the words of our Lord again in John 14:23. "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." The keeping of God's Word is not only perseverance, but also perseverance in evidence. This evidence marks the true believer.

Peter tells us in 1 Peter 2:17, "Love the brotherhood." We are also admonished in the Hebrew letter to "Forsake not the assembling of ourselves together". Taking the two previous scriptures together, we must conclude that loving the people of God results in our assembling with them in the house of God. This is another mark of the persevering Christian.

A further mark of the persevering Christian is their general separation from the world. "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you" (11 Cor. 6:17). And again, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that

is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: But He that doeth the will of God abideth forever" (1 John 2:15-17).

In light of previous scriptures, it is quite obvious that those who profess to be saved must show their love for God and His people, separate themselves from the world, and assemble with the saints in God's house. Otherwise, they may profess as they wish, but they bear not the marks of the saved. Perseverance is absent. There is no evidence of salvation. We shall now proceed to show perseverance to be a requirement in the salvation process.

## PERSEVERANCE----- A REQUIREMENT

Perseverance as previously defined is the fact or act of sticking to a purpose or an aim, never giving up what one has set out to do. On the part of the Christian it is a voluntary continuance in the things of God. Not giving up the Christian walk, a continual observance and practice of what God has commanded. This is not to say that a saved person can or will render perfect obedience to God. To the contrary. There are many instances of those who temporarily fell by the way side recorded in the Bible. It is also recorded that those who fall by the wayside repent or forfeit their lives. This is the only exception in regard to perseverance.

Those who profess to know Christ and persist in sin without chastisement have never been saved (Heb. 12:6-8). Further, the Bible says, "There is a sin unto death: I do not say that he shall pray for it" (1 John 5:16). As an example, 1 Corinthians 5:5 says, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus". While the example given is of a certain nature, I believe that the "sin unto death" may be any sin persisted in without repentance. The sum and substance of this is persevere or die quickly that the spirit may be saved in the day of the Lord Jesus. Whether in perseverance or premature death, that person is delivered from sin, thus fulfilling the purpose of God in the work of salvation. Further proof that perseverance is required in the salvation process can be found in Ephesians 2:10: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This is a definite statement. It is as assertive as Acts 13:48: "And as many as were ordained to eternal life believed" or as well as many other scriptures we could refer to in regard to God's ordination. While perseverance and "the sin unto death" are hard to reconcile, they are no more difficult to reconcile than God's predestination with man's responsibility. If we are God's workmanship, and we are

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## PERSEVERANCE AND

(Continued from page four)

we shall walk in good works as God has ordained.

For further consideration in regard to perseverance as a part of the salvation process let us look at the classic verse found in Matthew 24:13: "But he that shall endure unto the end, the same shall be saved". Arminians use this verse as a proof text to prove that man is saved by works. Others teach that this verse belongs only to the Great Tribulation. Neither view is correct. While it is admitted that this verse is applicable to the Great Tribulation, it is also applicable to any period of time. It can never be used to teach that one is saved by works. What is being taught here is that God's people, though under duress, must endure, as they shall, in that God by His grace shall motivate the will of His people so as to stand in the face of adversity. Those that are not saved have not this motivation. Here we see both the requirement of perseverance and the evidence of perseverance in focus. It now becomes even more evident that perseverance is a vital part of the salvation process.

Further proof that God requires perseverance in the life of His people is found in the following verses of scripture. "Follow peace with all men, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:14-15). "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity" (II Tim. 2:19). "Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall" (II Pet. 1:10).

"Lay aside every weight, and the sin that doeth so easily beset us, and let us run with patience (persevere in) the race that is set before us" (Heb. 12:1). "Neither yield your members unto sin as instruments of unrighteousness; but yield yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Those that are saved are said to "have crucified the flesh with the passions and lusts thereof" (Gal. 5:24). The apostle John declares that "every one that hath this hope purifieth himself, even as he (Christ) is pure". Friend, God's Word is not ornamental; it is "quick (alive) and powerful, and sharper than any two-edged sword" We have in this lesson presented scripture verifying the necessity of persever-

ance in the salvation process. We have also given the means by which said perseverance is attained. It is by willing obedience to the command of God. Our Church fathers taught it. By checking the New Hampshire and Philadelphia Confessions of Faith we will find that this teaching was a vital part of that faith.

For what reason have we ignored this teaching? It is a lie to teach that men are saved apart from perseverance. It is a lie to teach that men can profess Christ and live for the Devil and yet be saved. Brethren, we live in a day when profession is fashionable and sin is the order of the day. This is a contradiction, a contradiction not found in Holy Writ. Though imperfect ourselves, let us pray for God's grace sufficient to stand against this blatant denial of the faith once delivered unto the saints. Let us say with Paul, "But, beloved, we are persuaded better things of you, and the things that accompany salvation, though we thus speak" (Heb. 6:9). Yes, we must teach that those who have believed the record of Christ and have received Him as Savior, are eternally preserved. But let us also teach, as does the Bible, that perseverance is a vital part of that preservation. Amen.

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## FAITH AS AN

(Continued from page one)

"whatsoever (person) is born of God ---no matter how distinguished from others by His providence---overcometh the world".

The "world" is a term which is used in Scripture with many shades of meaning. Sometimes it means the earth, at others the Church of Christ, at others empty professors. When used in an ethical or religious sense it denotes that system over which Satan presides as "prince" (John 14:30) or as "god" (II Cor. 4:4)---the supreme director of all false religions. Since there is nothing which the Devil hates so much as the Gospel his main activities are engaged in the corrupting of it, in deceiving souls by plausible counterfeits. But that "faith" in Christ and His salvation as results from a Scriptural knowledge of Him, imparted to the spiritual mind by the light and teaching of the Holy Spirit, sees through Satan's imitations. Only by a believing reception of the Truth can error be overcome. One of the fruits of the new birth, then, is a faith which not only enables its possessor to overcome the sensual and sinful customs and the carnal maxims and policies by which the profane world is regulated, but also the lying delusions and errors by which the professing world is fatally deceived.

I John 5:4 opens with "For", which intimates the reason why to the regenerate the commandments of God "are not grievous" (v. 3): so in this verse "the world" signifies whatever has the effect of rendering the Divine precepts distasteful to men.

The "world" is in direct antagonism to God and His people, and we may detect its presence and identify it with certainty by perceiving the effect it produces on our hearts in this way---the world is that which ministers to the carnal nature, be it persons or things, and which tends to render obedience to God irksome and unpleasant. Any one or any thing which draws your heart away from God and His authority is *for you* "the world". Whatever lessens your estimate of Christ and heavenly things and hinders practical piety, is *for you* "the world" ---be it the cares of this life, riches, receiving honour from men, social prestige and pomp, the fear of man lest you be dubbed "peculiar" or "fanatical" is *for you* "the world" and either you overcome it or it will fatally overcome you.

Now the only thing which will or can "overcome the world" is a God-given but self-exercised faith. And faith does so, first, by receiving into the heart God's infallible testimony of the same. He declares that "the world" is a corrupt, evanescent, hostile thing, which shall yet be destroyed by Him. His holy Word teaches that the world is "evil" (Gal. 1:4), that "all that is in the world: the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father" (I John 2:16), that "the whole world lieth in the Wicked one" (I John 5:19) and shall yet be "burned up" (II Pet. 3:10). As faith accepts God's verdict of it, the mind is spiritually enlightened and its possessor views it as a worthless, dangerous and detestable thing. Second, by obeying the Divine commands concerning it. God has bidden us "Be not conformed to this world" (Rom. 12:2), "Love not the world, neither the things that are in the world" (I John 2:15), and warns us that "whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). By heeding the Divine precepts its spell over the heart is broken.

Third, by occupying the soul with more glorious, soul-delighting and

satisfying objects. We often hear and see II Cor. 4:16 or 17 quoted, but rarely the explanatory words which follow: the daily renewing of the inner man and our afflictions working for us an eternal weight of glory are qualified by "while we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal". The more the substance of the world to come engages the heart the less hold will the shadows of this world have upon it. Thus faith wrought in the saints of old: "ye took joyfully the spoiling of your goods, knowing in yourselves that ye have in Heaven a better and enduring substance" (Heb. 10:34). "By faith Abraham sojourned in the land of promise, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose Builder and Maker is God" (Heb. 11:9-10).

Fourth, by drawing out the heart unto Christ. As it was by fleeing to Him for refuge that the soul was first delivered from the power and thralldom of this world so it is throughout the Christian life. The more we cultivate real communion with Christ the less attractive will the baubles of this world have for us. The strength of temptation lies entirely in the bent of our affections, for "where your treasure is, there will your heart be also" (Matt. 6:21). While Christ is beheld as "the Chiefest among ten thousands", as "altogether lovely", the things which charm the poor worldling will repel us. Moreover, as faith beholds in the mirror of the Word the "glory of the Lord" the soul itself is "changed into the same image from glory to glory, as by the Spirit of the Lord" (II Cor. 3:18). The world gains the victory over the unregenerate by captivating their affections and capturing their wills, but the saint overcomes the world because his affections are set upon Christ and his will yielded to Him.

What is the extent of the Christ-  
(Continued on page six)

## NOTE

### THE CHURCH IN THE HOP GARDEN By John Stanley

This book is an account of the Longworth-Coate Baptist Church of Berks and Oxfordshire (Ante 1481-1935) and its ministers. This was a Particular Baptist Church which suffered much for its faith and practice. In my opinion it is one of the most important books ever published. I gladly gave up my rare copy for the publication of this edition. The book is now in our store and ready for sale. Order today and get your copy of this collector's item.

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## FAITH AS AN

(Continued from page five)

tian's victory? Through temporary weakness of faith he may neglect the means of grace and fall into sin, yet his soul will be so wretched that he will return to Christ for cleansing and fresh supplies of grace. "Through the conflict of grace with corrupt nature, and the attractions and terrors of the world, is often very sharp, and though regenerate men may be baffled, cast down, and appear slain in the battle; yet the Divine life within him, being invigorated by the Holy Spirit, will again excite him to arise and renew the conflict with redoubled fortitude and resolution; so that at length the victory will be his decidedly" (T. Scott). The life of faith is a "fight" (I Tim. 6:10), a warfare in which there are no furloughs or "leaves", and our success therein depends upon renouncing our own strength and counting solely on the sufficiency of Christ's grace.

Here, then, we have a sure criterion by which we may determine our Christian progress or spiritual growth. If the things of this world have a decreasing power over me, then my faith is becoming stronger. If I am holding more lightly the things most prized by the ungodly, then I must be increasing in an experimental and soul-satisfying knowledge of Christ. If I be less cast down when some of the riches and comforts of this world be taken from me, then that is evidence they have less hold upon me. If I find the company of the most cultured and charming worldlings have a dampening effect upon my spirit and I am happy when relieved of their presence, then my faith is overcoming the world. Yet the tense of the verb must not be overlooked: "Faith which overcometh the world" --not which "has overcome". So far from being an immediate achievement, it is a life-long business, a prolonged and continuous strife.

"O may my heart be occupied,  
So wholly, Lord, with Thee,  
That with Thy beauty satisfied,  
I elsewhere none may see".

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## EQUAL WITH

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beings. The resurrection bodies of the saints will consist of flesh and bones (Luke 24:39). To say saints become angels is to deny the doctrine of the bodily resurrection of the children of God. I understand by the statement "equal with the angels" that the resurrection saints will be free from death and disease. Marriage and birth will not be needed to supply the continual waste occasioned by death. The expression, "equal with the angels" discloses the powers and the abilities of the glorified body of the saints.

### MAN INFERIOR TO ANGELS

First, the angels are superior to

man because they are a higher order of beings. Some angels were sovereignly chosen of God in an unfallen condition. Hence we read of "the elect angels" (I Tim. 5:21). Others were permitted to fall (Job 4:18; Matt. 25:41; II Pet. 2:4; Jude 6; Rev. 12:7-10) without any hope of redemption. There is salvation for fallen men, but none for fallen angels (Heb. 2:16). It seems that they are so superior to man that their fall is inexcusable and without remedy.

Second, angels have a priority of existence over man. No one knows for certain the exact time of the creation of angels, but it was prior to that of man and the earth. When the Almighty "laid the foundations of the earth" (Job 38:4) it is said that "the morning stars sang together, and all the sons of God shouted for joy" (Job 38:7). The "morning stars" were probably the first angels created and belong to a most exalted order. The sons of God were later created angels and of an inferior order. Nevertheless, both united in a grand concert of praise when God created this new world. They saw it was an event fitted to the honor and glory of the great Creator. What a beautiful new world they saw! All was pure, lovely, and holy!

Third, these ministering spirits have a superior nature to man. The Creator has endowed them with astonishing powers. Simon Peter writes of "angels, which are greater in power and might" than even the most powerful man on earth (II Pet. 2:11). Unlike man, they are above known laws of matter (Num. 22:23; Acts 12:7). They are far superior to man in his present state in intelligence (II Sam. 14:17-20). Since they are finite intelligencies they are neither omnipotent, omnipresent, nor omniscient. It appears from Ezekiel 28:12 that they are "perfect in beauty," another mark of superiority over mankind. Angels move with lightning-like speed to do God's commands or to deliver His people (Dan. 9:21).

Fourth, these celestial spirits have a more exalted habitation than man. Man's body was created of the sixteen elements of the soil of earth, and he is destined to live and reign on earth. The apostle wrote: "The first man is of the earth, earthy" (I Cor. 15:47). Angels dwell in God's immediate presence in Heaven. "And the angel answering said unto him, I am Gabriel, that stand in the presence of God" (Luke 1:19). Jesus Christ also declared: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father in heaven" (Matt. 18:10). While they often travel to earth, their primary abode is Heaven where they continually behold the glory of the Most High.

### CHRIST MADE LOWER THAN THE ANGELS

The grand revelation of the Scriptures is that Jesus Christ was made a little lower than the angels that He might raise His people to an equality

with the angels: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Heb. 2:9-11).

Some would translate the first part of verse 9: "But him who had been lowered for some little below the angels. . . ." Earlier in the Book of Hebrews Christ is set forth as the Lord of angels (1:1-14). His "being lowered" refers to the Lord's own voluntary stoop during the term of His humiliation on earth.

Christ had to become a man to suffer and die for our sins. As a man on earth Christ, as the first Adam had been, was "a little lower than the angels." He assumed a rank which was inferior to that of the angels of God in Heaven: "For verily he took not on him the nature of angels: but he took on him the seed of Abraham" (Heb. 2:16). It was necessary that the Mediator be made like us in all things, sin alone excepted, that He might be capable of suffering and death from which the angels are exempted. Our Lord in His human nature was "despised and rejected of men" and considered as one of the most abject of the human race. He voluntarily took such a position because of "the joy set before him" (Heb. 12:2) and the prospect of seeing "his seed" (Isa. 53:10).

### WE SHALL DWELL WITH ANGELS

Men and angels are fitted to dwell together, and when our redemption is completed, that fitness will become more apparent. The disembodied souls of the righteous are now "in the presence of the angels of God" (Luke 15:10). After the resurrection our residence is to be one with the angels. "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place" (Ps. 68:17). Following the glorious rapture we shall be forever with the Lord Jesus Christ and the Holy angels. Precious truth! Glorious thought!

Wherever an angel appeared in the Bible he is generally said to have appeared as a man (Zech. 1:8-9; Jud. 13:6; Acts 6:15). In abilities, as well as in appearance, angels are akin to men. They visit men on earth, and they have in the past been known to talk with men (Dan. 9:21). The Bible speaks of "the tongues of men and of angels" (I Cor. 13:1). In the disembodied state and in the resurrection state we shall talk with angels, who are already familiar with all human tongues.

How wonderful the thought to walk and talk with the angels of God in Heaven above! "Thus saith the LORD of hosts: If thou wilt walk in my ways, and if thou wilt keep my

charge, then thou shalt also judge my house, and shall also keep my courts, and I will give thee places to walk among these that stand by" (Zech. 3:7). Note the promise: "I will give thee places to walk among these that stand by." The reference is to the ministering spirits who were then standing before the Angel of the Lord. A child of God is soon to enjoy the company of angels who stand in God's immediate presence, to be like them, and to join in service to God with them. What a holy and high company to walk in!

### GLORIFIED SAINTS EQUAL WITH THE ANGELS

It is said in our text that we shall in our resurrection state be "equal with the angels." This surely means more than that we shall walk and talk with angels. We know from the Bible that angels are entirely spiritual, perfectly holy, immortal, and forever happy. So the meaning of our text is that we shall be equal to angels in all of these respects. Now let us consider these things of which I speak.

First, we shall be equal in immortality with the angels. The Apostle wrote: "For this corruptible must put on incorruption, and this mortal must put on immortality" (I Cor. 15:53). Our present bodies are adapted to the needs of our soul, and in this body the animal-soul predominates. But the resurrection body shall be adapted to the needs of the spirit, and the spirit shall predominate. Again the Scriptures tell us: "It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (I Cor. 15:44-46). Even redeemed men at present are so carnal (Rom. 7:14) and so many times brought into captivity to the law of sin which is in our members (Rom. 7:23). Truly we desire "that morality might be swallowed up of life" (II Cor. 5:4). Before long it shall. Then we shall flourish as the angels in blooming and immortal youth!

Second, the glorified saints shall be equal in holiness. The grace of God has saved us already from the guilt and penalty of sin, but at our best state we are still wretched sinners before a holy God. This will all change when our bodies are completely conformed to the image of Christ. The Apostle Paul penned these famous words: "For our conversation is in heaven; for whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20-21). Glorious day when this body of humiliation shall cease to idolize animal gratification and to be an instrument for unrighteousness!

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# EQUAL WITH

(Continued from page six)

Third, we shall be equal in happiness. Now we are in the main unhappy because of sin and its consequences. But in the resurrection body every cause of sorrow shall be annihilated, and every stream of bliss shall overflow. The psalmist declared: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11). On earth joy enters into us; in the glorified state we enter into joy--everlasting joy without measure and without mixture--a joy never to be lost or lacking, seeing we are constantly in God's presence. Oh, how wonderful to contemplate endless ease without any pain, true happiness without any heaviness, the fullest joy without any grief!

No man could wish for more than the fulness of joy. No man could wish for more than to be in the presence of God, which is the ever-flowing and over-flowing foundation of all joy. There in a glorified body equal to the angels! There to have perfect communion with God! There to enjoy unlimited delight in the Lord Himself! There to enjoy equal dignity with the angels! There to dwell near the same throne, join in the same worship, and to have the same King! What a society! What a privilege! Glory to God in the highest Heaven for this unspeakable privilege!

**THE GLORIFIED SAINTS GREATER THAN THE ANGELS**

To say that the glorified saints will be equal with the angels in immortality, holiness, and happiness is a great truth, but it is not all the truth of the Scriptures. In some respects the glorified saints will have a pre-eminence over the angels. First, I believe that our raptures will be sweeter than that of the angels of God in Heaven. Redeemed saints are to have the joys of deliverance from a fiery Hell and endless woe. We can look back on the misery our sins merited, and the abundant mercy we received in Christ. Angels, who know nothing of redemption by the blood of Christ, cannot do this.

Second, our relationship to God will be closer. Angels are sons of God by creation (Job 1-2). We are sons of God by re-creation and adoption. Christ appeared in our nature to redeem us. In the coming day we are to appear as partakers of the Divine nature. This relationship is transcendently more intimate and glorious than that of the angels. It is a greater privilege to be a son of God by re-creation than by creation!

Third, our honor shall surely be greater than that of the angels. Angels are called "thrones, or dominions, or principalities, or powers" (Col. 1:16), but the overcomer is said to sit with Christ on His throne in Revelation 3:21. We are said to "judge the world" and to "judge (fallen) angels" (1 Cor. 6:2-3). Angels are never said to sit in judgment

over men, but redeemed men are said to sit in judgment over the angels!

Fourth, our songs of praise will be louder than that of the angels of God in Heaven. These ministering spirits can sing of the honors of Divine holiness and goodness. They can even sing of electing love, but they must stop there (Rev. 4). The saints only can sing of redeeming love and regeneration grace.

There is singing up in Heaven  
Such as we have never known  
When the angels sing the praises  
Of the Lamb upon the throne.  
Their sweet harps are ever tuneful  
And their voices always clear;  
Oh, that we might be more like them  
While we serve the Master here.

"Holy, Holy" is what the angels sing,  
And I expect to help them make  
The courts of Heaven ring,  
But when I sing redemption's story,  
They will fold their wings  
For angels never felt the joys  
That our salvation brings.

But I hear another anthem  
Blending voices clear and strong  
"Unto Him that hath redeemed us  
And has bought us" is the song.  
"We have come through tribulations  
To this land so fair and bright  
In the fountain freely flowing  
He hath made our garments white."

Then angels stand and listen,  
For they cannot join that song,  
Like the sound of many waters  
By that happy blood-washed throng.  
For they sing about great trials,  
Battles fought and victories won,  
And they praise their great Redeemer  
Who hath said to them "Well done."

"Holy, Holy" is what the angels sing,  
And I expect to help them make  
The courts of Heaven ring,  
But when I sing redemption's story,  
They will fold their wings,  
For angels never felt the joys  
That our salvation brings.

So although I'm not an angel,  
Yet I know that over there  
I will join a blessed chorus  
That the angels cannot share;  
I will sing about my Saviour,  
Who upon dark Calvary  
Freely pardoned my transgressions,  
Died to set a sinner free.

"Holy, Holy" is what the angels sing,  
And I expect to help them make  
The courts of Heaven ring,  
But when I sing redemption's story  
They will fold their wings,  
For angels never felt the joys  
That our salvation brings.

**CONCLUSION**

"Equal with the angels!" What a stimulus to holy ambition. Let us seek holy attainments in this life that we may have a more exalted station before the throne of the Lamb.

Let us imitate angels in their pursuit of knowledge, love, works of benevolence, and constant obedience. It is written of the angels that they harken "unto the voice of his word" and "do his pleasure" (Ps. 103:20-21). Oh, that such could be said of all of us!

May these truths draw our mind toward Heaven and the unseen things above. May we desire to see Christ and sing His praise for ever in endless day.

There's not an angel's tongue that can tell  
The wonders of His love!



# THE OBLIGATIONS OF

(Continued from page one)

first outpouring of the Spirit? Those who believed "were together;" they "continued daily with one accord in the temple, and broke bread from house to house;" they were "of one heart and one soul." As soon as men and women were converted, they "essayed," like Saul, to "join themselves to the disciples." It was not the custom then to stand without for months or years, through fear, or shame, or false humility, or to "halt" so long "between two opinions," that decision seemed at last to be unattainable, and ceased to be desired. There was no neutrality in those days. The sect of the "Borderers" had not come into existence.

The letters of the apostles furnish very express teachings on this subject. They do not go into minute detail respecting ceremonies, modes of worship, and such matters. There is ample scope for Christian freedom and discretion in these things. The positive enactments are few, the style of the statutory part of the book is terse, and the laws are set down in the briefest manner possible. But the inspired writers enlarged, with affectionate earnestness, on the communion of saints. They were very desirous of removing all stumbling-blocks out of the way, and of cementing all hearts in holy union. They rejoiced in the divine oneness of Christianity, "where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. 3:11). They instructed Christians to view church fellowship as connected with pleasures, rights, and obligations: the pleasures are to be enjoyed, the rights maintained, and the obligations fulfilled. These three things are inseparably joined together. We cannot experience the pleasures of the spritual union unless we guard its rights from infringement, and conscientiously discharge our respective duties. In other words, it is with the church as it is with the individual believer; happiness is linked with obedience, and that obedience has respect to all the Lord's commandments. Of these, the "new commandment" is not the least. "Love one another, as I have loved you," is a general addition to the "ten words" of the old law. Devout regard to it ensures light and comfort from above. "If a man love me," the Saviour says, "he will keep my words; and my Father will love him: and we will come unto him, and make our abode with him" (John 14:23).

This paper is written for church members. Brethren, we have confessed the Lord before men, and entered into the holy covenant. We have been baptized "into the name of the Father, and of the Son, and of the Holy Spirit." We have become members of the Church of God. We have made a solemn contract with each other. What are its terms and con-

# THE SACRIFICE



"For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:24).

\*\*\*\*\*

"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24).

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Rev. 12:11).

\*\*\*\*\*

"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented" (Heb. 11:37).

\*\*\*\*\*

"Men that have hazarded their lives for the name of our Lord Jesus Christ" (Acts 15:26).

\*\*\*\*\*

"Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

\*\*\*\*\*

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16).

\*\*\*\*\*

□□□□□□□□□□□□□□□□

ditions? What are the obligations of church fellowship?

In the first place, we are bound to regular attendance at the meetings of the church, both for the worship of God and for the transaction of the various affairs of the religious society, its benevolent operations; and its disciplinary processes. This is so obvious that it cannot require explanation or enforcement. The society will fall to pieces if this duty be not constantly and conscientiously regarded. Its very existence depends on the punctual performance

(Continued on page eight)



## THE OBLIGATIONS OF

(Continued from page seven)

of the duty. Whenever the church meets, all its members are under obligation to be present, unless hindered by providential circumstances. The healthy state of any man's soul will appear in the efforts he makes to keep the path to the church open and unobstructed. Slight excuses for non-attendance will not be allowed to prevail. He who would encounter a storm in attending to his worldly business, or in order to enjoy the pleasures of the social circle, will not suffer a shower of rain, or the heat of summer, or the cold of winter, to detain him from the house of the Lord.

You may be reminded, in the second place, that mutual edification is one of the most important objects of church fellowship. We are "members one of another" (Rom. 12:5). The ordinances of the Gospel are to be regularly observed, and the advantages attendant on the instructions of a faithful ministry should be prized and improved. But this is not all. The blessings that would otherwise follow ministerial fidelity will be withheld, or but partially realized, if the mutual obligations of Christians are neglected. We have something more to do than to fill our places and listen to sermons, in which some seem to think that the "whole duty" of church members is comprised. The minister cannot think for us, nor feel for us, nor act for us. We owe duties to one another, which none but ourselves can discharge. Banded together for the promotion and increase of godliness, our several gifts are to be consecrated to the general good. The strong can support the weak, the better informed can instruct the ignorant, and all can contribute in some way to the profit of all. By free interchange of thought and brotherly conference on things divine, we may materially aid each other, and secure the advancement of a strong-hearted piety. This is no human theory. It is Christ's own arrangement. He is the Head, and from Him the "whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Pet. 4:10).

Let there be special reference here to the younger members of our churches. There are among them those whose knowledge of the truth is very scanty, and in whom the rudiments of Christian character are but just beginning to show themselves. They need careful training. Difficulties, doubts, and dangers will beset them. When the first fervours have passed away, they will be in imminent peril of getting into a cold, formal state. How shall this be pre-

vented? It is a duty that must not be exclusively imposed on the pastors. They are in most cases overtaxed already, and compelled to be too long absent from their studies. But be that as it may, the exertions of experienced Christians are also imperatively required, and the members of churches often have opportunities for the exercise of religious influence which their ministers do not possess; besides which, these objects of solicitude are ever among them, and always within reach. Let them be watched over with anxious care. Despise not the rude conception or the stammering tongue. Affect no surprise at their ignorance. Assist them in their inquiries after truth. Kindly remove obstructions. Bear with their weaknesses and mistakes. Imitate Him who did not "break the bruised reed nor quench the smoking flax."

In order to the effectual accomplishment of these purposes, it is desirable that Christians should frequently assemble in small companies for free conference and prayer. On such occasions the Word of God may be jointly examined, interesting questions discussed, cases of conscience considered, and such assistance administered as will tend to enkindle holy emotions and confirm holy habits. Meetings of this kind are eminently conducive to the development of gifts for usefulness, as well as to personal edification. Cowper says:

"True bliss, if man may reach it, is composed  
Of hearts in union, mutually disclosed;  
And farewell else all hope of pure delight,  
Those hearts should be reclaimed, renewed,  
Upright.  
But souls that carry on a blest exchange  
Of joys they meet with in their heavenly  
range,  
And with a fearless confidence make known  
The sorrows sympathy esteems its own,  
Daily derive increasing light and force  
From such communion in their pleasant  
course,  
Feel less the journey's roughness and its  
length,  
Meet their opposers with united strength,  
And, one in heart, in interest, and design,  
Gird up each other to the race divine."

Effort, united and individual, is next to be considered. Some persons greatly misunderstand the design of church union. They seem to think that it is being planted in a nursery-ground, to be tended and taken care of. So it is; but that is not all the truth. The Church is a school, in which all have something to learn. The Church is a workshop, in which all have something to do. The Church is an army, in which every soldier has his appropriate duty. The Church is likened to a body, in which every member is of use. Spiritual health and prosperity can be enjoyed only when activity is the recognized order. It is a lamentable fact that in most of our churches a large amount of talent is suffered to run to waste. Christians whose energies might be usefully employed under proper direction, content themselves with indolent occupancy of their places, and, as a consequence, all into a state of spiritual lethargy and disease; while the hands of the pastors are enfeebled and their hearts are distressed for want of co-operation. That there are some, bril-

liant exceptions is readily admitted; and if may be granted that the churches of the nineteenth century are in a much better condition in these respects than those of the eighteenth. Still it cannot be denied that our deficiencies are many and great, and that, as a consequence, our success is small.

Members of churches! "suffer the word of exhortation" in regard to this matter. Is there not much work yet to be done? Are there not many families in your neighborhood which are still destitute of the saving knowledge of the truth? Are you not all acquainted with unconverted persons, who may be brought within the range of your influence? May not some of them be already inquiring and longing for a Christian friend to teach them the way of the Lord more perfectly? Is it not probable that many plans may yet be devised for the development of the Church's power and resources? Ought we not to be as desirous to do good as to get good? And would it not tend to the general welfare if at our church meetings there were not only devotional exercises, and the transaction of necessary business, but consultations respecting Christian effort, and allotments of labour, suited to each one's qualifications and opportunities?

We should be far more useful, as individuals and as churches, if we were as holy and as active as our profession requires. The influence of personal godliness, combined with prayer and effort, cannot but be powerful. Would that all the members of our churches were "epistles of Christ"! Would that they were all alive to their obligations, and disposed to take their parts in the great enterprise against sin and folly! Would that the subjects of Divine grace, generally, regarded themselves as res-

ponsible to the Saviour for the due use of their powers and opportunities, and that every Christian recognized the duty of laboring to bring others to God! We shall not work any great deliverance in the earth till we take this view of our heavenly calling. We are not to wait for men's coming to the Saviour, not to satisfy ourselves with praying for them. Individual effort is to be made on their behalf, and in that effort every godly person may share. How the Lord has blessed such endeavours the records of the Church and the biographies of good men abundantly declare.

One example may suffice. Mr. Harlan Page, a memoir of whom was published some years ago by the American Tract Society, was wonderfully active in this department of Christian labor. He held himself bound to seek the salvation of all persons within his reach, and for that purpose was indefatigable in the use of appropriate means. He conversed with some; he wrote letters to others; he sent or gave suitable tracts; and he continually offered "effectual fervent prayer." The result was, that though he died at the comparatively early age of forty-three, he could say, as he lay on his death-bed, "I know that it is all of God's grace, and nothing that I have done; but I think I have had evidence that more than one hundred souls have been converted to God through my own direct and personal instrumentality." After his death a contribution was raised for the assistance of his widow and family. "As the subject was mentioned to a pious mechanic, he said, with the tear standing in his eye, 'I want to give something. Here are ten dollars. But for Mr. Page I should have probably sunk into a miserable eternity.'"

He was asked to relate the circumstances, and thus replied:—"On New Year's Day, 1827 or '28, which was Monday, I reflected that I had never attended a monthly concert of prayer in this city, and determined that for once I would go. I went early, found only the sexton in the room, and sat down. Soon after there came in a plain man, who spoke very pleasantly to the sexton, and then coming and sitting by my side, after a kind salutation, said, 'I hope you love the Saviour.' The question instantly filled my eyes with tears. *I had been preached to at arm's length all my days in New Hampshire, but this was the first time in my life that ever a Christian thus kindly and directly put such a question to my heart.* We conversed considerably together, in the course of which, at his request, I gave my name and residence. The next day he came into my shop, and brought me the tract, 'Way to be Saved,' which he thought I should like to read. He called again and again. I became interested in him, and the next Sabbath joined his Sabbath-school, was brought, as I hope, to Christ, and soon united with the church." Many

(Continued on page nine)

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



# THE OBLIGATIONS OF

(Continued from page eight)

instances of a similar kind are given in the "Memoir." Ought not such facts to encourage and stimulate the servants of God?

There is another obligation which must not be left unnoticed. It relates to the right use of property. When we gave ourselves to the Saviour, we included in the surrender all we then had, and all that He should at any time entrust to us. He expects us to be faithful, and He will one day "take account of His servants." The support of the pastor, to be liberally provided for, and punctually paid (and liberality, be it remembered, is justice, and punctuality a duty), together with the expenses necessarily incurred in carrying on the worship of God, constitute a standing demand on every church. These claims, and all other claims of the cause of God (now wonderfully increased and multiplied, for which we ought to be very thankful), will be easily met if every Christian man shall resolve to contribute honestly, conscientiously, and proportionably, "as God has prospered him." "AS GOD HAS PROSPERED HIM:" such is the Divine rule.

Finally, there is the obligation to preserve church purity. This, too, is the concern of every member. If brotherly love be unbroken, and holy consistency maintained, the church will be in a healthy state. A diseased condition results from failure in one or both respects, and that may be traced to previous personal declension. Hence the importance of unremitting effort for the attainment of fervid piety. We should jealously guard against whatever may tend to chill the ardour of the soul; or induce laxity of deportment. When converts are brought into the churches, they should be taught to take a high stand from the beginning, utterly renouncing the world's code of morals, and the world's follies and frivolities. The law of love is to prevail among the members of the church, and the law of holiness in regard to "them that are without."

Let us see to it that we watch the commencement of strife, and require the application of our Lord's rule (Matt. 18:15-17) in all cases of personal offence. Let us recognise the duty of mutual caution and warning, and account that brother or sister our best friend who faithfully points out a danger which we may not see, or the appearance of evil which, it may be, we have unconsciously indulged. Let us have confidence in one another, giving credit always for pure motives and good intentions. Let all men see and know that we have not only forsaken the vices of the world but its vanities, and that we are walking through it as "strangers and sojourners." Let our conduct as members of the Church of Christ comport with the dignity of our calling, so that, wherever we are, or whatever engaged in, we may not

forget that we profess to belong to God's "chosen generation," His "royal priesthood," His "holy nation," His "peculiar people." And if there be any "root of bitterness," or disorderly behaviour, or unholy deportment, let the rod of discipline be promptly applied, that the evil may be put away, and the righteousness of the Christian profession vindicated.

The results of remissness in this particular cannot but be deplorable. It is impossible to neglect or disobey any of the injunctions of the Head of the Church without suffering loss. The blessedness of Christian fellowship can be but very imperfectly enjoyed in a community where the salt has in part "lost its savour." Efforts put forth by the more spiritual and lively among them will be continually neutralized by the benumbing influence of worldly-mindedness; and if those whose "heart's desire and prayer to God" for their countrymen is "that they may be saved," attempt to speak to them in the name of the Lord, they may expect to be taunted with the inconsistencies of their fellow-members, and the ancient proverb will be quoted against them, "Physician, heal thyself." A state of things so lamentable will be contemplated by inquirers with distress and surprise; their ardour will be damped, their hopes disappointed, and they may be driven to seek elsewhere a more congenial home, where the spiritual atmosphere is clearer, and love glows with a brighter flame; meanwhile, the progress of the declining church is still downward, and that with accelerated speed; the number of the faithful becomes less and less, and the body more and more corrupt, till at length it resembles the "whited sepulchre, which indeed appears beautiful outwards, but within is full of dead men's bones, and of all uncleanness." Then there is no "cloud and smoke by day," or "shining of a flaming fire by night." The "glory" has vanished away, the "defence" is removed, for the Lord has said, "I will go and return to my place, till they acknowledge their offence and seek my face" (Isa. 4:5; Hos. 5:15).

Some of the obligations of church fellowship have been now briefly considered. All this, and much more, is demanded of us as the followers of the Lord Jesus Christ. His Word is the law-book in the affairs of the Church. No other standard can be set up. No other rule can be regarded. We are bound to observe all that it commands, and to abstain from all that it forbids. If with stern and uncompromising fidelity we do the Lord's will, and enforce obedience thereto in the churches, we shall enjoy a continued blessing, and many will say, "We will go with you, for we have heard that God is with you." In a word, we shall have power. And POWER is what we want; the power of faith, the power of love, the power of holiness, the power of prayer, "THE POWER OF THE SPIRIT OF GOD."

(The Baptist Magazine, June 1863, pp. 345-351).



## ANNOUNCEMENTS

Elder Doyal Thomas has resigned as pastor of the Big Creek Baptist Church, Wayne, W. Va., to accept the pastorate of the Sovereign Grace Baptist Church, Seguin, Texas, effective June 17th.

The Big Creek Baptist Church, Wayne, W. Va., and Pastor Doyal Thomas will conduct a Bible School June 10-14. Various elders will teach different classes each night. These are Elders Tom Hysell, Steve Cornett, Kenneth Cade, Doyal Thomas, and the editor.

\*\*\*\*\*

The Grinter Heights Baptist Church, 1131 S. 81st St., Kansas City, Kas., and Pastor Walter Cade will have special services June 9-14. The speaker is Elder Garner Smith, pastor of Julien Baptist Church, Gracey, Ky.

On March 31, 1985, Bro. Ron Hudson, 1536 N. Terr., Kansas City, KS 66102, made known his call to the gospel ministry to the Grinter Heights Baptist Church, and he was licensed to preach by the church.

\*\*\*\*\*

Elder Mark Fenison has resigned as pastor of the Southside Baptist Church, Fulton, Miss., and he is available for work wherever the Lord may lead. His address is 809 S. Cummins St., Fulton, MS 38843. His phone (601) 862-4820.

\*\*\*\*\*

The Berea Baptist Broadcast can no longer be heard on WTIM, Taylorsville, IL. It can now be heard on WDC, Decatur, IL from 9:00 to 9:30 a.m. on Sundays. It is 1050 on the AM dial and has 1,000 watts of power.

\*\*\*\*\*

The Concord Baptist Church, Rt. 2, Box 113, Leesville, SC, and Pastor Elton Dunbar will have special services May 6-10. The Editor is the speaker each night.

\*\*\*\*\*

The Sovereign Grace Baptist Church of Duncan, Oklahoma, and Pastor Jarrel E. Huffman, did in regular conference vote to organize the Sovereign Grace Baptist Mission of Memphis, Tennessee, into a church. Elder Joe Sherman is the pastor of the work. The address is the following in case any would like to inquire of the work: Elder Joe Sherman, 4266 Emerson Cove, Memphis, TN 38128.

\*\*\*\*\*

The Carmichael Baptist Church, 3210 California Ave., Carmichael, Calif., and Pastor Noel Brown will host a Bible and Mission Conference May 1-5. There will be an All-Day Fellowship on Thursday and Friday. Conference Theme: "Unto Him Be Glory In The Church."

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### BEREA BAPTIST BANNER Financial Report March - 1985

Beginning Balance	167.15
Receipts	3,491.09
Mem. East Corbin B. C., Corbin, KY	188.37
Milner Victory B. C., McNeil, AR	75.00
Marie Sutherland, Longwood, FL	120.00
Kenneth Long, Deer Creek, IL	40.00
W. E. Bruton, Austin, TX	37.35
Philadelphia B. C., Decatur, AL	50.00
Leroy Bullard, Albuquerque, NM	200.00
Calvary B. C., Paris, TN	25.00
Morris Street B. C., Hobbs, NM	100.00
Mt. Pleasant B. C., Chesapeake, OH	200.00
Julien B. C., Gracey, KY	25.00
Berea B. C., South Point, OH	100.00
Southside B. C., Fulton, MS	40.00
Johnstown B. C., Rock Camp, OH	20.00
Sov. Grace B. C., Orange, TX	50.00
Garnett Walker, Monticello, KY	15.00
Landmark B. C., Elida, OH	100.00
Sov. Grace B. C., Mansfield, OH	25.00
Big Creek B. C., Wayne, WV	100.00
Elmo Woodson, Sheridan, AR	30.00
Hill Crest B. C., Winston-Salem, NC	30.00
The Lord's Church, Goose Creek, SC	100.00
Nellie Creech, New Port Richey, FL	10.00
Rollynsburg B. C., Talcott, WV	50.00
Sov. Grace B. C., Raleigh, NC	20.00
Julien B. C., Gracey, KY	25.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Faith B. C., Lawtey, FL	25.00
Clearview Mis. B. C., Maceo, KY	20.00
Briar Creek B. C., Williamsburg, KY	150.00
Mrs. John Otis, Cimarron, KS	25.00
J. B. Wild, Sebring, FL	10.00
Edward Alvis, Griffin, GA	95.00
Sov. Grace B. C., Birmingham, AL	50.00
Central Ave. B. C., Tampa, FL	25.00
South Park B. C., Seattle, WA	50.00
Philadelphia B. C., Birmingham, AL	100.00
Mildred Logan, Avon Park, FL	41.00
Berea B. C., Bloomfield, NM	50.00
George Crawford, Summerlee, WV	10.00
Bethel B. C., Pasadena, TX	12.00
Anonymous	248.00
Subs	478.00
Dividing Checks	311.37
TOTAL	3,658.24

EXPENDITURES:	
Printing	561.92
Postage	525.00
Supplies	83.61
Dividing Checks	236.37
Wages	1,432.12
IBM	322.00
Sanitation	14.00
Total Expenditures	3,175.02
Balance March 31, 1985	483.22

### BEREA BAPTIST BROADCAST Financial Report March - 1985

Beginning Balance	1,512.68
Receipts	2,277.78
Sov. Grace B. C., Rome, NY	180.00
Sov. Grace B. C., Orange, TX	100.00
Rollynsburg B. C., Talcott, WV	100.00
Estill Frazier, Colfax, NC	400.00
Berea B. C., South Point, OH	468.18
Livingstone B. C., Barboursville, WV	248.70
Milner Victory B. C., McNeil, AR	75.00
Mem. East Corbin B. C., Corbin, KY	376.74
Anonymous	210.00
Dividing Checks	119.16
TOTAL	3,790.46

EXPENDITURES:	
WFTO-WFTA, MS	125.00
WYWY, KY	125.00
WANO, KY	95.00
WKAL, NY	175.00
WGNT, WV	320.00
Radio Shack	15.32
Pierce Comm, WRNO	440.00
Total Expenditures	1,295.32
Bank Service Charge	4.00
Balance March 31, 1985	2,491.14

### CORBIN, KENTUCKY REPORT

Beginning Balance	1,536.47
Receipts	128.79
TOTAL	1,665.26

Expenditures:	
WYWY - March	125.00
WANO - March	95.00
Total Expenditures	220.00
Balance March 31, 1985	1,445.26

### NOTE

Study carefully the churches and individuals in these financial reports. Without them there would be no BBB or radio missions.



# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

*It is reported by several witnesses that one of our pastors, who frequently preaches in conferences, holds revivals, and is regularly used by the church has a long record of unpaid debts. This record stretches through three or four states. Some of these debts are to members of the churches where he has pastored, others to business concerns in the various communities where he lived. These are not the isolated circumstances of one place or time, but have been continuous over eight or ten years. In no instance has any of the churches preferred charges against him. Several of our pastors have been informed about this situation but continue to use this pastor in conferences and etc. Some have refused to preach where he does. Others say, "Just forget it." What attitude should we take as individual Christians and churches toward this man and his ministry? ---Indiana*



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

Pastor  
Olmstead  
Baptist Church  
Olmstead, KY 42265

**"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach" (1 Tim. 3:2).**

A pastor of such character does much harm. He brings reproach upon the churches of the Lord Jesus Christ. He gives the adversary occasion to blaspheme the God of Heaven. It is a shame for any Christian to be dishonest, especially a pastor of a New Testament Baptist Church. It is important both what he preaches and how he lives. Paul writing to Timothy said, "Let no man despise thy youth: but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). The pastor is to be an example of the believers. In conversation means deportment, behavior, course of life. A pastor should never make a debt that he is not capable of paying. If in the providence of God, he is not able to pay a debt at the appointed time, he should contact the lender and make arrangements for payment. A pastor with bills, that he will not pay is a dishonest preacher. He will lose the respect and confidence of people. Paul told Titus to be a pattern in all things. Actions speak louder and louder than words. Who would be willing to hear a preacher on the subject of honesty, tithing or integrity, if he would not pay his debts? No one.

It is not a good practice to borrow money from your church members. There is nothing wrong with their money, but it is not good to become obligated to them. The Devil can use it as a means to influence your preaching. The pastor should be free to reprove, rebuke and correct every member that becomes wayward. A pastor must spend one hundred percent of his time guarding against the adversary (1 Peter 5:8). Some pastors may use the excuse, that their church will not pay a livable salary; therefore, they have unpaid debts. If a church can't or will not pay the pastor enough to supply the needs of

his family, he should get secular employment to provide for them. It is not a sin to work, but it is a sin for a pastor not to pay his debts.

A church should interrogate every prospective pastor. They should know his stand concerning all doctrine, but it is also important to know his financial standing. They should not only interrogate the preacher, but they should contact any churches that he has pastored and inquire about his financial standing. If he has not pastored they should contact a business where he has had an account. There are too many lazy, dead beat, racketeers in the ministry.

I am concerned about the preachers that I use in the church where I pastor. They must be both doctrinally sound and honest.

HAROLD J. HARVEY



**E. D. STRICKLAND**  
644 26 Ave. N. W.  
Birmingham, Ala.  
35215

Member  
Philadelphia  
Baptist Church  
Birmingham, Ala.  
35215

This is a rather long introduction to the question asked at the end. But I see how it is necessary to make clear the question to be answered. So read again the whole paragraph. Now, what is the question to be answered?

What attitude should God's people take in this specific case? What churches do, will depend upon what attitude individual church members adopt. Churches do not act except upon the conviction of its constituent members. Usually churches do not act beyond the God-given undershepherd leadership of its pastor. So here in this case, I think pastors should assume their responsibility in seeking to correct this God-dishonoring situation and experience.

I notice above, the quotation "it is reported by several witnesses." A 'report' alone may or may not be empty gossip. 'Several witnesses' may here put a seal of truthfulness upon the accusation. To remove all doubt and questions, the pastor accused should be confronted and a confession or admission of guilt or

denial asked. If he admits guilt, then I think the church who sent him out to preach should discipline him. If his home church will not act, and other churches and pastors are involved in his ministry, they can act according to the accused pastor's testimony along with all other evidence available. If the man is guilty of the thing accused, I think churches and pastors should "put him on the shelf" of inactivity and consider him a "castaway" until his life conduct will be "becoming to the gospel."

Moreover, no man including pastors and preachers should ever be falsely accused. If truth is established, then proper action should be taken based upon said truth.

Indifference to sin may become as great a sin as the one originally. Tolerance of sin without opposing it sometimes is construed as putting ones approval upon sin. The Lord's people and churches must guard against this.

E. D. STRICKLAND



**JAMES GREEN**  
210 McGinley  
Washington, Ill. 61571

Pastor  
Beverly Manor Baptist  
Church  
209 Vohland St.  
Washington, Ill. 61571

**"A bishop then must be BLAMELESS, the husband of one wife, vigilant, sober, of good behaviour. . . Moreover HE MUST HAVE A GOOD REPORT OF THEM WHICH ARE WITHOUT; lest he fall into reproach and the snare of the devil" (1 Tim. 3:2,7).**

There are three words or phrases in the above verses which bear on the subject under question. We are told that the bishop must "be blameless," and "have a good report of them that are without." The word translated "blameless" means "not apprehended, that cannot be laid hold of; hence that cannot be reprehended, not open to censure, irreproachable." (Thayer's). Thus it is not sufficient that he just not be a criminal; he must be one against whom it is impossible to bring any charge of wrong doing that could stand impartial examination.

The words translated "good report" are *marturian kalen* "an excellent or honest testimony or wit-

ness." Thus a pastor is to conduct himself and his business in such a manner that he has a good testimony among those in the community who are outside the church which he pastors. A man who conducts himself in the manner described in the above question cannot have such a testimony.

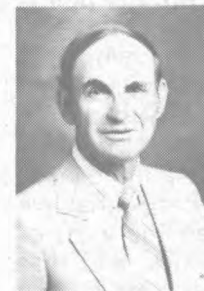
Thirdly, if he be not blameless and of good report of them that are without, he will "fall into reproach." The word translated reproach is *onidismos*, and means to be a reproach or to be in disgrace. Such an one brings disgrace upon himself, upon the pastoral office and upon the cause of Christ.

We all understand that a pastor, or anyone else, may experience hardships resulting from sickness, job loss, and prolonged unemployment, and such like which make it impossible, for a time, to pay his bills and meet his financial obligations on time. It is not such hardship cases which are in view in the above question. Hence, this answer will not have reference to them. If I understand the question it is describing one who habitually and wantonly refuses to pay his just and honest debts. In East Texas where I grew up such persons were called "dead-beats."

A man, be he preacher or whatever, who *will not* pay his debts is no less a thief than the shoplifter who steals merchandise from a store. Both are willfully taking that which is not theirs and refusing to pay for it. The preacher who will not pay his debts hurts and defames the office of the ministry and the cause of Christ and brings it into reproach or disgrace.

What should our attitude be toward such a man? We should treat him as any other person who steals or cheats to avoid paying for that which he obtains. Would we invite a known thief or fraud to preach in our pulpit? If not, why invite one who defrauds by not paying his debts? Should a church discipline a thief or fraud? Then why not discipline for this kind of fraudulent conduct? Could you preach on the same conference program with one who is a known thief or fraud? If not, then how could we preach on the program with one who is known to defraud others by refusing to pay his debts? How could we honestly preach holiness, honesty, and integrity under such conditions?

JAMES GREEN



**JIMMIE B. DAVIS**  
503 Benford Dr.  
Fulton, MS 38843

Pastor  
Sovereign Grace  
Baptist Church  
Fulton, MS 38843

It always brings a note of sadness to my heart whenever I hear of such a report on any person, especially a preacher, but the words "Providing" (Continued on page twelve)



# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Please explain Mark 6:7-13. ---West Virginia



**JAMES GREEN**  
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the results of their labors. "They went out and preached that men should repent" (v. 12). This shows not only their immediate obedience, but also the doctrine which they preached; i.e. the doctrine of repentance. This also records the miracles which they wrought showing that the power given them of Christ was effectual.

JAMES GREEN



**HAROLD HARVEY**  
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Olmstead, KY 42265

Pastor  
**Olmstead Baptist Church**  
Olmstead, KY 42265

"And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them" (Mark 6:12-13).

Jesus instructs and sends forth His Apostles. The same story is recorded in Matthew 10:1, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits to cast them out, and to heal all manner of sickness and all manner of disease." It is clear that they were to go to the lost sheep of the house of Israel. He gave them power to perform and accomplish miracles. They had power to cast out devils, cleanse lepers, heal the sick and raise the dead. They were not to make preparations for the journey but go immediately and some people would reject them and others would receive them. The ones that would receive them would provide their needs.

In this passage of Mark the words are used, "and anointed with oil". were directed by Christ to anoint the sick with oil as an outward sign of healing. The same power that cast out devils also healed the sick. This power was given to the apostles whose office in the church is ceased. The healing in this extraordinary way has also ceased. We must remember that the healing virtue was not in the means. The oil was symbolic that they were sent forth by the anointed one. It is to be noticed that these apostles were not only given power to heal, but also power to raise the dead.

In these days many claim to have this power that was given to these apostles. The Holy Spirit never works contrary to the Word of God. But we must remember that other spirits have power to perform works. The Devil will give power to the anti-spirit. He will be able to give life to

the image and it will speak (Rev. 13:15).

HAROLD J. HARVEY



**JIMMIE B. DAVIS**  
503 Benford Dr.  
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Pastor  
**Sovereign Grace Baptist Church**  
Fulton, MS 38843

Matthew 10:5-15 and Luke 10:3-12 should be used in connection with the study of Mark 6:7-13. In Matthew 10:5-6 we learn that this ministry was limited to "the lost sheep of the house of Israel". The ministry unto all nations began at a later date.

The passages under consideration informs us that Jesus sent forth the twelve, whom He had chosen, with power (authority) over unclean spirits. At this time the only Scriptures they possessed were the Old Testament writings. Special power over demons, sickness, and power to work miracles was granted to confirm the ministry of our Lord; and their ministry also. An entirely different kind of ministry was beginning to be conducted among the people of Israel calling them to repentance for the kingdom of Heaven was at hand (Matt. 10:7; Mark 6:12).

As the twelve went they were to go two by two. Doing so they could be in six different locations conducting their ministry. They were instructed to go as they were; taking no extra provisions. No scrip (a bag for the provisions of a traveler); no gold or silver for their money belts; no extra food or raiment (tunics and extra sandals). No additional items. They were to depend upon the hospitality of the home into which they were received, and not be moving from one house to another. The home that had graciously received them was to be the place of their abode until their ministry was completed at that particular location.

In verse 11 Jesus gives to all Israel a stern warning if the ministry and message of the twelve be rejected. He stated that the punishment of the wicked Cities of the Plain (Sodom and Gomorrha) would be less than that which would come upon those who refused to hear their message, even though they be respectable cities. The twelve were to shake the dust off their feet (a symbolic action) as a testimony against them. A terrible judgment awaits the people of that day who disregarded the message preached by those sent by the Lord.

Verses 12 & 13 tells us that the twelve were faithful in preaching that men should repent, and in their exercise of the power to cast out demons and heal the sick through the authority granted by our Lord. Those who were healed were familiar with the "anointing with oil" as a practice used in treatment of the sick, and when they were healed were always ready to give credit to the power of God; not to the practice of being anointed with oil.

JIMMIE B. DAVIS



**E. D. STRICKLAND**  
644 26 Ave. N. W.  
Birmingham, Ala.  
35215

Member  
**Philadelphia Baptist Church**  
Birmingham, Ala.  
35215

First, I think it should be recognized that this account in Mark 6 is not the same commission as is given in Mark chapter 16.

The commission here in Mark 6 is only to the lost sheep of the house of Israel. The gospel was to be preached to the Jew first. So this preaching mission was given to the disciples before the order to go and preach to the whole world. The two commissions then are contrasted in this respect, and others as well. The Mark 6th commission was before the death and resurrection of Jesus. The Mark 16th commission came after the resurrection. In Mark 6 there is nothing said about baptism. In Mark 16 those who were sent were to preach and baptize converts.

I personally believe that the preaching mission in Mark 6 was temporary and ended when the Jewish nation was preached to, yet refused to officially receive the Messiah prophesied in the Old Testament and manifested during the earthly ministry of the Lord Christ.

In Mark 6 the twelve sent were the same number as the twelve tribes of Israel. In Mark 16 the commission was given to disciples as members of our Lord's church to be delivered to every creature, Jew and Gentile, and continued until the end of the age. The disciples here would not live that long. The church to which they belonged and churches succeeding the Jerusalem church would be on earth to preach the gospel until the Lord comes back to end the age.

Seeing divergence of the two commissions will answer many questions as to why the many regulations, directions and restrictions given in the commission to Israel only, do not apply to the great commission operative in our day. See Matt. 28:16-20.

E. D. STRICKLAND

**PLANNING TO MOVE? Notify us three weeks in advance. The post office does not forward second class mail unless the addressee quarantees the forwarding postage. They charge us 25c for each "change of address." Please save us this expense and the post office time.**



## Forum

(Continued from page ten)

for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:21), apply to preacher and layman alike.

I am aware that most God-called pastors have financial burdens from time to time, and that as a general rule they are the most under-paid people on earth, but this should not be used as an excuse for them to continue running up debts over a long period of time. Most preachers find it necessary to go into debt upon occasions, but thank God that the majority of them put forth every effort to meet their debts. When just one preacher is dishonest in this respect it puts us all in a bad light. Some people like to "lump" all preachers together, and when one will not pay his debts it makes it difficult upon the honest ones to obtain help when needed.

If a church expects to have a man's service it should make every effort to support the pastor, but if a church cannot, or will not meet this obligation the pastor should seek a secular job in order to meet his debts.

If some of the church members to whom he owed money had preferred charges against him this might have caused him to see the error of his way and brought about repentance and a desire to correct this dishonest practice. This is a matter which calls for disciplinary action on the part of the church where he holds membership.

I must confess that should I know of a fellow preacher who had a history of not paying his debts that I could not have the right attitude toward his ministry because what he would be doing in failing to pay his debts would be grievously sinful. I could not, in good conscience, invite him to speak in a conference or conduct a revival.

JIMMIE B. DAVIS

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## The Bible And Biology

By Gail Terrell  
Cincinnati, Ohio

Biology is the science of physical life. Biology is certainly an important area of study for Christians. Biology is properly concerned with any living object. The earth on which we live, the air that we breathe, and the water that we drink all abound with living things and are exciting realms of biological activity.

We are actually surrounded by life, yet the fact of life itself is something mysterious and undefined. We know that we are now living, and that we will one day die. Hebrews 9:27 indicates: "And as it is appointed unto men once to die; but after this the judgment."

Possessing this mystery of life, we still do not comprehend what animates our bodies. Man does not control life. If man did control life, he would not choose to die. When the appointed moment of death comes, all human wisdom from every age combined will not keep life from departing.



To no one is death a cessation of being. The human life, the soul, that possesses the body is Biblically shown to be immortal. Matthew 10:28 indicates: "And fear not them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."

Death for man never means cessation of being, but a state or condition of continued being. Physical death involves the separation of the body and soul and does not terminate human life. Upon death, those trusting Christ as their Savior go to Heaven; those rejecting God's plan of salvation in Christ go to Hell. Nevertheless, some Christians will be alive at the coming of the Lord and will be translated into Heaven with "a body like unto his body" according to Philippians 3:21.

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.

## Dear Nancy

By Nancy Potter, Leighton, Alabama

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



Dear Readers:

Have you ever felt so caught up in your problems that you felt there was no way out? (Reminds me of a comment my two-year old made the other day: "I'm drawing shapes, Momma. This one is a square-tangle".) *Square-tangle*. A pretty good description of those times when you feel boxed-in, tangled up in your problems, discouraged at what seems to be a hopeless situation with no way out. Is there a solution, a pat answer for those periods of distress? Is it true that a Christian should not get discouraged at such times?

We all know from experience that trials are, indeed, a part of the Christian life. James 1:2 and 3 says: "My brethren, count it all joy when ye fall into divers (varied) temptations; knowing this, that the trying of your faith worketh patience. . . ." The story of Job, too, illustrates the reality of trials in the life of God's people. It's interesting to note that Job was described by God as a "perfect and upright man, one that feareth God, and escheweth evil" (Job 1:8). The question, then, is not whether we as Christians will encounter problems, but whether or not we are to allow those trials to discourage and depress us. To square-tangle us, so to speak.

There are only two ways to respond to difficulty. Correctly and incorrectly. If we complain, pity

ourselves, question God, fail to pray and purposely avoid fellow-Christian support so that we may wallow in our own misery, we are not dealing with our trials correctly. On the other hand, if those same trials force us to run to God for refuge, seek comfort from the Scripture, welcome a fellow-Christian's support and cause us to lift our voices in prayer, we have faced problems in a manner that brings glory to the Father.

We've all been guilty of the first response, and I hope the second. It is when we seek God's refuge that we find a haven, a safe resort. Webster defines refuge as "a shelter or protection from danger or trouble". But what about Job? Was he, indeed, sheltered and protected from danger and trouble? He certainly was. True, he faced a good deal of both, but had God not put a hedge about him, his trials would have completely destroyed him. Psalm 28:7 puts it this way: "The Lord is my strength and my shield: my heart trusted in Him, and I am helped." There is a truth here that has comforted me many times. God is our strength for the trials we *must* face while at the same time He shields us from those things we are *unable* to face. What a comfort!

Only as we grow to maturity are we able to respond to difficulties with a restful heart. We stop focusing on the problem and ourselves, and we turn to focus our eyes on the source of our help. "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). We are convinced, by the truth of His Word and by our own past experiences that resting in Him is the only way to properly respond to any unpleasant situation. Not only will we avoid heartache and stomach ulcers; we will find a sure way out of the square-tangles of life.

"And now, Lord, what wait I for? My hope is in Thee. . ." (Ps. 39:7).

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## ANNOUNCEMENTS

The Sovereign Grace Baptist Church, Duncan, Okla., and Pastor Jarrel Huffman will host a Bible Conference June 7-9. Various speakers are on the program.

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Would you like to have one of our bookstore or tape catalogs? If so, please write to Berea Baptist Church, P. O. Box 552, South Point, Ohio 45680.

## 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
WDC, Decatur, IL . . . . .	Sunday 9:00-9:30 a.m. . . . .	1050 . . . . .	1,000 AM
WRNO, New Orleans, LA . . . . .	Sunday 7:00-7:30 a.m. . . . .	49m . . . . .	3,000,000
(short wave)	(London time)	(6110 KHZ)	

Time Conversion on WRNO to the British Isles and Europe:

GMT London, England time (also Ireland and Portugal)

(During Summer: GMT + 1 hour)

GMT + 1 Western Europe and Poland, Yugoslavia, Czechoslovakia, E. Germany, Albania (During Summer: GMT + 2 hours)

GMT + 2 hours Hungary, Rumania, Bulgaria, Finland, France, Greece.

(During Summer: GMT + 3 hours)

GMT + 3 Soviet Union (During Summer: GMT + 4 hours)

GMT + 5 Eastern USA and Canada (During Summer GMT + 6 hours)

GMT + 6 Central USA and Canada (During Summer GMT + 7 hours)



# Missionary News



**MISSIONARY  
DEMPSEY HENDERSON**  
March - 1985

Dear friends in Christ,

Greetings again in the name of our Wonderful Lord and Saviour, Jesus Christ. The Lord has certainly blessed us this past month. We have had some difficulties such as sickness and car trouble but He has watched over us and given us some good services in some of His churches and some wonderful times with His saints.

This past month we have been with the following churches and pastors: the Richmond Road Baptist Church, Jerry Gumm, pastor; Immanuel Baptist, Bro. Hubbs, pastor; Meadowthorpe Baptist, Wayne Hart, pastor; Pleasant Ridge Baptist, Earl Thomas, pastor; Olmstead Baptist, Harold Harvey, pastor, and Briar Creek Baptist Church, Bill Mitchell, pastor. We had great services in all of these services and we want to thank the fine saints of God and the pastors for allowing us to be with them and preach to them the Word of God.

The information we have received from the work in Brazil is good and encouraging. Six souls have been saved and others have repented and gotten themselves right with the Lord and His church.

As we have already mentioned we have had some sickness with colds and asthma, and Dorothy has again had a complete check-up and the doctors say everything is fine and for this we Praise The Lord! We had to go to the emergency room of the hospital several times for our asthma and was admitted to the hospital for a few days. Our car broke down again and we had to have some repair work done on it and hopefully this will take care of it for awhile.

Thanks again for all your prayers, invitations to come and be with you, and your gracious financial support. Indeed you can consider our work in Brazil your work, also as we work together there for the glory of our blessed Lord.

Your servant,  
Dempsey Henderson

## FINANCIAL REPORT

Ernest & Effie Harper, Berea, KY	30.00
John A. Whitaker, Richmond, KY	50.00
James H. Sims, Hattisburg, MS	25.00
Ruth Shores, Cannelton, IN	5.00
Edmond E. Jones, Noblesville, IN	80.00
Ruby Saunders, Richmond, KY	150.00
George & Mary Jacob, Benton, KY	88.00
Calvary, Cannel City, KY	12.00
Berea, Clarksville, TN	10.00
Beech Grove, Bardwell, KY	61.43
Citrus Mis., Inverness, FL	10.00
Zoar, Cunningham, KY	55.78
North Ballard, Wickliffe, KY	229.19
Independence, Foristell, MO	65.00
Hopewell, Mayfield, KY	50.00
Bryan Station, Lexington, KY	200.00
Grace Mis., Kirksville, MO	100.00
Richland, Livermore, KY	60.84
Sovereign Grace, Mansfield, OH	25.00
Big Creek, Wayne, WV	100.00
Grace Mis., Ontario, CA	25.00
Faith, Sacramento, KY	20.00
Fellowship, Lexington, KY	30.00
Faith Mis., Paducah, KY	150.00
Northside, Elkton, KY	10.00
Berea, South Point, OH	10.00
Fellowship, Mt. Sterling, KY	20.00
Calvary, Arlington, KY	27.93
Briar Creek, Williamsburg, KY	200.00
Stephens Branch, Manton, KY	50.00
Central Ave., Tampa, FL	25.00
Calvary, Logansport, LA	25.00
Bible, Harrisburg, IL	36.87
Members of Corbin, Corbin, KY	210.00
Bryantville Mis., Lancaster, KY	25.00
Grace Mis., Wyandotte, MI	30.00
Muddy Ford, Georgetown, KY	5.00
Edgelawn, Lexington, KY	10.00
Maranatha Mis., Louisville, OH	37.93
Meadowthorpe, Lexington, KY	125.00
Faith, Streamwood, IL	35.00
Liberty Mis., Burton, MI	106.29
Sunnyview, Clarksville, TN	15.00
Olmstead, Olmstead, KY	30.00
Covenant, Romeo, MI	60.00
Central, Marion, KY	50.00
Ashland Ave., Lexington, KY	55.00
Morris St., Hobbs, NM	150.00
Immanuel, Monticello, KY	25.00
Southside, Fulton, MS	20.00
Jordan, Portage, IN	200.00
First, Alexandria, KY	25.00
Bible, Clarksville, TN	30.00
Total offerings	3,281.26
Balance on hand	1,634.24
Total	4,915.50
Expenses	3,513.63
Balance on hand	681.87

## EXPENSES FOR MARCH:

Salary	600.00
Medical	1,665.00
Auto repair etc	725.00
Insurance	69.00
Supplies	54.63
Missions	400.00
TOTAL	3,513.63

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

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

## THE IRS AND ABORTION

According to the IRS, a woman can claim a \$1000 tax exemption if she aborts her baby and the child lives momentarily after the abortion (*Concerned Women for America News*, April 1985, p. 4).

"Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil" (Eccl: 8: 11).



**MISSIONARY  
KENNETH LONG**  
March - 1985

To the churches of our Lord,  
Allow me to impose upon you for a moment in the name of our Lord Jesus Christ.

It was a blessing to preach God's Word to the Sovereign Grace Baptist Church of East Moline, Illinois. I look forward to having this blessing again.

We haven't heard anything from Nigeria. Please keep praying that Bro. John will be able to get an appointment letter for us soon.

We are not ashamed to inform you that these last few months have been a struggle. Not that we are in want, for presently all our needs are being met, though we are not sure what all our needs will be in Nigeria. The struggle has been within.

I have been struggling with self. Self can only serve by what it can see or feel and makes its plans accordingly. Many of my plans have been changed by the will of God. My will or plan was to be in Nigeria by 1984, but this was not the will of my Lord. My plans now are to be in Nigeria by July 1, 1985. I don't know if the door will be open or if it will be closed. I see a great need in Nigeria as there are great needs everywhere and there is much work to do now. I have taken my plans, my desires, and my arguments to Him and the answer is still the same—"wait on Me." It is His work, they are His people, and they are His churches. I am His servant and it is His calling and He will open the door of His service at His time. It is good to serve a sovereign God who always does that which is just and good and right working all things after the council of His own will.

I would like to take this time to express my deep and loving appreciation for my wife Sharon. She is a good wife and mother and a Christian lady. She has shown a godly patience during these last two years. She has within her a love for God and a willingness to do His will and has been a great encouragement to me.

We covet your prayers as we wait on the Lord's will.

The grace of our Lord be with you all, Amen.

Yours in Christ,  
Kenneth Long

## FINANCIAL REPORT 3-1-85 to 3-31-85

Monthly Support:	
Beverly Manor B. C., Washington, IL	600.00
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
Landmark B. C., St. Louis, MO	50.00
Philadelphia B. C., Birmingham, AL	50.00
Sovereign Grace B. C., Mansfield, OH	25.00
Naborton B. C., Mansfield, LA	75.00
East Corbin B. C., Corbin, KY	26.89
Unity B. C., Glendon, WV	25.00
Sovereign Grace B. C., East Moline, IL	46.41
	1,114.30

Love Offerings:	
Beverly Manor B. C., Washington, IL	500.00
East Corbin B. C., Corbin, KY	100.00
Bethel B. C., Lawton, OK	25.00
Sovereign Grace B. C., East Moline, IL	24.00
	649.00

Total Income for March	1,772.30
Balance Carried Forward	649.69
	2,421.99

Less Expenses	1,649.00
BALANCE 3-31-85	772.99

EXPENSES:	
Rent	210.00
Living Expenses	454.86
Gas & Auto	132.40
Utilities	78.55
Telephone	64.27
Supplies	130.83
Auto Insurance	140.00
Travel Expense	52.18
Other	383.91
Total Expenses	1,649.00

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

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



Greetings in the name of our precious Lord and Savior.

The month of February was for the most part uneventful, other than the fact that I have marked another year in this world. So far that makes thirty. I pray that the Lord may grant me many more years to serve Him.

As I mentioned last month we received a great deal of help in getting through this winter. We were also given a furnace and air conditioning unit to be used for the first floor. We have gotten the unit installed. We haven't as yet used the unit waiting for it to get warmer to hold off any higher heat bills. We count this yet but one more milestone behind us as we work on making the most of the building the Lord has provided.

We now set our sights on getting a new roof put on the building as soon as possible. We also plan to do quite a bit of work on the outside; fixing

(Continued on page seventeen)



# 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.

More than 300 units of Caterpillar equipment will be the exclusive fleet for a major dam construction project in southeastern Turkey, under recently signed financing agreement.

Shipments in connection with the \$80 million order valued at more than \$80 million will start during second-quarter 1985 and continue throughout the year.

The equipment will be put to work on the Ataturk Dam on the Euphrates River. The dam will rise more than 580 feet and reportedly would be the fourth largest rock fill dam in the world, backing up the Euphrates to create a 315-square-mile reservoir (*Caterpillar Blade*, Vol. XXV, No. 3, March 1985, p. 1).

This could be an important news item so far as the prophecy of the Bible is concerned. We know from Scripture that the Euphrates River is to be dried up prior to the Battle of Armageddon. Surely it may not be long until our great God and Savior, Jesus Christ, shall come to rapture His saints.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 6:12).

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## RELIGIOUS REPRESSION IN ETHIOPIA CITED

WASHINGTON, D. C. (EP)---Incidents of torture and imprisonment of Ethiopian Christian leaders and lay workers have been cited by Christian Response International. "The daily interrogation of Christian leaders and closing of churches is a common practice," according to Jeffrey Collins, CRI executive director. Collins says many Christians have simply disappeared after being arrested. "No one today knows of their whereabouts."

According to Collins, Christian ministries that have established medical facilities in Ethiopia have had their hospitals socialized and taken over by the Marxist government.

CRI files also indicate that thousands of churches in Ethiopia have been shut down by government officials. More than a thousand Orthodox churches have been closed; 62 Lutheran church buildings have been expropriated by the government. Hundreds of Baptist, Pentecostal and other churches have also been formed.

Christian education has also suffered. CRI states that major Chris-

tian colleges and grade schools have had their doors padlocked, and many of these buildings are now being used for government offices, theaters, warehouses, and dance halls.

"The Ethiopian leaders evidently have a strong dislike for Christianity since the church encourages its members to declare their primary loyalty to Christ," says Collins. Patriarch Abuna Theophilos, head of the Ethiopian Orthodox Church, Gudina Tumsa, leader of the Mekane Yesus Evangelical Lutheran Church, and his wife have been arrested, and the Ethiopian government claims to have no knowledge of their whereabouts.

CRI is organizing an international investigation of Ethiopian religious repression. Christian government leaders from western nations are being contacted to join a fact-finding trip to Ethiopia.

Western food aid to Ethiopia receives little attention in that nation's press. Last month the U. S. government shipped 40,000 metric tons of American wheat, the largest single consignment of grain ever sent to Ethiopia. The shipment, valued at \$11.6 million, was not announced in Ethiopia's official press. The Ethiopian *Herald* instead gave front-page space instead to smaller donations from the Yemen Arab community in Ethiopia, and from Unicef, the United Nations Children's Fund.

"Let no man deceive you by any means" (1 Thess. 2:3).

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## CHRISTIAN WORKER IN THAILAND THREATENED WITH DEATH

BANGKOK, Thailand (EP)---Somchai Soonthorntrasuk, an evangelist in Thailand with the Pocket Testament League, was threatened with death if he did not stop speaking during a village meeting.

Somchai had gone to the village to preach, show Christian films, distribute Scriptures, and do door-to-door visitation. While a meeting was in progress one of the villagers came forward brandishing a rifle, and told Somchai to stop. The villager threatened to shoot the evangelist, wrap his body in a plastic bag, and throw it in the river.

Somchai recalls being "very afraid," but talked quietly to the man, suggested he listen until the end of the meeting and then, if not satisfied, shoot him.

Somchai closed his meeting with an invitation to accept Christ; only

one man stepped forward--the gunman. The following day the gunman's wife also became a Christian, and now 11 converts are meeting regularly in that village.

"Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10).

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## U. S. LEADS INDUSTRIALIZED WORLD IN TEEN PREGNANCY, BIRTHS, ABORTIONS

NEW YORK, N. Y. (EP)---American teenagers become pregnant, give birth, and have abortions at significantly higher rates than teens in other industrialized nations, according to a study by the Alan Guttmacher Institute. The study also shows that the U. S. is the only developed country where teenage pregnancy has increased in recent years.

The pregnancy rate for Americans ages 15 to 19 is 96 per thousand, compared with 45 in England and Wales, 44 in Canada, 43 in France, 35 in Sweden, and 14 per thousand in the Netherlands. The teenage abortion rate for the U. S. is as high as the combined rates for abortion and births in other countries studied.

Pregnancy rates among black teens in the U. S. are still higher than the rates for white teens: 163 pregnancies per 1,000 compared to 83 per 1,000. Younger teens have even higher birth rates in the U. S. as compared with teens in other countries. With more than five births per 1,000 girls aged 14, the U. S. rate is around four times that of Canada, the only other country with as much as one birth per 1,000 girls of comparable age.

According to the study, 60 out of every 1,000 women in the U. S. have had an abortion by the time they are 18 years old, twice the rate of Sweden, and three times the rate of England and Wales.

"And as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26).

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## STUDY SHOWS RELIGIOUS LEADERS NOT OPPOSED TO HOMOSEXUALITY, ADULTERY, FORNICATION

HOUSTON, Tex. (EP)---Most of the nation's religious leaders do not believe homosexuality, adultery, or fornication are morally wrong, according to a recent study.

The study, conducted by University of Houston law professor G. Sidney Buchanan, showed that only 40 percent of college teachers and pastoral counselors believe it's immoral for an unmarried man and woman to engage in sexual intercourse.

Buchanan said he also found that nearly half of people responding to the survey believe homosexual relations are not immoral.

Among the survey's other findings: 87 percent did not believe adultery should be a crime.

91 percent believed the government should not regulate sex

between homosexuals.

Only 53 percent thought the legal system should limit marriage to heterosexual couples.

71 percent would approve of a male homosexual teaching in an elementary school.

"Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:32-33).

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ROME, Italy (EP)---Italy is no longer officially Catholic. The Italian Chamber of Deputies ended Roman Catholicism's status as the state religion on March 20.

The lower house voted 350 to 75 to ratify a revised concordat regulating church-state relations. The Senate ratified the concordat last August. The new concordat is a revision of one part of the Lateran Pacts signed between the Vatican and the government of Benito Mussolini in 1929.

"...this day is a day of good tidings..." (II Kings 7:9).

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## COURT WON'T ALLOW BURIAL OF FETUSES

WASHINGTON, D. C. (EP)---More than 16,000 aborted babies taken from the back yard of a California physician will not be given a memorial service. The U. S. Supreme Court has ruled that conducting a memorial service with cooperation of the local district attorney would violate provisions in the state constitution.

The battle began three years ago when Los Angeles District Attorney Robert Philibosian accepted an offer by a private non-sectarian cemetery to inter the remains of 16,500 embryos and fetuses taken from the backyard of physician Malvin Weisberg. The bodies were found preserved in storage containers filled with formaldehyde.

The Feminist Women's Health Center filed suit to prevent Philibosian from turning over the fetuses to the cemetery, insisting instead that they be incinerated. A local superior court agreed and issued a preliminary injunction. After Philibosian argued that he needed to preserve the bodies for possible prosecution, the court agreed to allow the interment.

The case was joined by the Catholic League, which sought to conduct religious services at the cemetery. The women's center and the American Civil Liberties Union argued that the burial would unconstitutionally aid religion, since the district attorney sought burial "with a public religious memorial service."

The California Court of Appeal reversed the local court, and two appeals by Philibosian, including the latest to the U. S. Supreme Court, have been refused.

"And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt..." (Rev. 11:8).

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(Continued on page fifteen)



# Objections To Open Communion Answered

By Albert N. Arnold  
(1814 - 1889)

## V. WHY NOT INVITE BAPTIZED MEMBERS OF PEDOBAPTIST CHURCHES?

Some persons who admit the legitimacy of the terms of Communion already laid down, and assent to the propriety of our rule in ordinary cases, find fault with our strictness in not making an exception in favor of that numerous and constantly increasing class, the baptized members of Pedobaptist churches. They, it is urged, possess the qualifications which we deem indispensable, and may therefore properly and consistently be received; or, as some would prefer to say, cannot properly and consistently be rejected. Besides, by



Albert Nicholas Arnold

receiving such, we should, it is thought, conciliate the favor of our Pedobaptist brethren, at least of those among them who are already favorably disposed towards our principles, and thus prepare the way for a more rapid diffusion of our views of baptism.

But the practice of inviting such to partake with us of the Lord's Supper seems to me liable to these three weighty objections:---

1. It is a very invidious proceeding. It wears the aspect of an attempt to sow the seeds of discord in our neighbor's ground. Why should we invade their borders, and attempt to apply such personal discriminations within the circle of their church enclosure? It is certainly far more dignified, fraternal, and Christian, to deal with them collectively as churches and as denominations.

2. Secondly, this proceeding seems to me objectionable on a more specific and personal ground. These members of Pedobaptist churches, though themselves baptized, are actively promoting, by the influence of

their example, those errors against which our duty to protest is the only charter of our right to exist as a denomination.

3. But, thirdly and chiefly, this practice seems to me to be deprecated on the ground that the communion of the Lord's Supper properly symbolizes church fellowship, and is committed to the guardianship of churches as such. It was not designed, and cannot properly be used, as a token of our fellowship for individuals, irrespective of their church relations. The rule which applies to the whole, applies to all its parts. Separation into different denominations implies church disfellowship; union at the communion table implies church fellowship. If our separation is justifiable, there is no consistent basis for inter-communion; if inter-communion is proper, there is no justifiable ground of denominational separation. Baptist and Pedobaptist churches, immersing and sprinkling churches, cannot hold fellowship with each other without holding fellowship with what they believe to be contrary to Christ's command. We believe that only immersion on a profession of faith is valid baptism; they believe that baptism may be valid without either of these conditions. We believe that infant baptism is contrary to the Lord's will and appointment; they believe, some of them still, ---and this is what their creeds and confessions still declare, ---that infant baptism is of divine appointment and obligation. Neither party can consistently countenance what they regard as the errors of the other. And this is a sufficient bar to their intercommunion.

## VI. PLEA FOR DISPENSING WITH THE RULE IN EXTREME CASES.

Another special exception to our ordinary rule and practice may be pleaded for by some, in favor of particular individuals who happen to be so situated that if they do not partake of the communion in our churches, they will be deprived of the privilege altogether. These are extreme cases, and comparatively few in number. Such persons, if they desire to partake of the communion in our churches, are entitled to be treated respectfully and tenderly. But we do not think we have any liberty to depart from what we regard as a Scripture rule, in order to gratify their desire. And even if we did not regard such a departure as unlawful, we should still think it inexpedient; for a wholesome general rule must not bend to accommodate individual feelings, except in very extraordinary cases. And it would be very difficult to fix any precise and permanent

limits to exceptions of this sort. They would be likely to encroach more and more, until the rule became merely nominal.

The same principle applies to members of Baptist churches who are so situated that they cannot receive the Communion unless they receive it in Pedobaptist churches. If they are fully and intelligently convinced in their consciences that their Baptist principles are right, they will be likely to think it a greater privilege, and a more important means of grace, to act according to those principles, than to partake of the Communion contrary to them.

I know that some Baptists take the position, that as baptized persons they have a perfect right to partake of the Lord's Supper whenever and wherever they have opportunity. I think that such persons have not duly considered the matter, either as a question of propriety and courtesy, or of principle and responsibility. In the former view, I do not see how we can decently claim a privilege which we refuse to reciprocate. And in the latter view, I do not see how we can regard our act otherwise than as an indorsement of their views of the proper qualifications for receiving the Lord's Supper. When we voluntarily unite with others in any act, it seems to me to be a very expressive acknowledgment, on our part, of the fitness of the act on theirs.

## VII. ALLEGED INCONSISTENCY OF OUR PRACTICE

Another objection which some bring against our practice of strict communion is, that we are not consistent with ourselves. This objection takes several forms.

1. *We expect to commune with Pedobaptists in Heaven.* ---It is very common for objectors to say to us, "You admit that your Pedobaptist brethren are Christians, and therefore you expect to have communion with them in Heaven; how inconsistent then to refuse to commune with them on earth." This seems to some a very conclusive way of settling the question. But if they will only consider that they are but playing at fast and loose with a word, they will see at once how little reason we have to be embarrassed by their objection. They confound two very distinct kinds of fellowship, the personal and the ecclesiastical, two very distinct senses of the word communion, the spiritual and the ritual. In the former sense of the word, we do have communion on earth with all who love our Lord Jesus Christ, whether Baptists or Pedobaptists; we have spiritual fellowship with them all. In the latter sense of the word, we do not expect to commune in Heaven with any, whether Baptists

or Pedobaptists; we do not expect to partake of the Lord's Supper in Heaven. Whichever sense of the word they choose, it equally neutralizes the dilemma in which they would involve us, and relieves us of the charge of inconsistency. They have no right to employ one of these senses in their premises and the other in their conclusion.

2. *We reject the Better and receive the Worse.* ---Another form in which this charge is preferred against us is this: "You acknowledge the Christian character and eminent piety of many of your Pedobaptist brethren; you know that they are far superior, in these respects, to many members of Baptist churches; and yet you give the Communion to the latter and refuse it to the former; you reject the better and receive the worse." While we freely admit the facts on which this objection is founded, the superior worthiness of many whom we reject in comparison with many whom we receive, we yet find no difficulty in meeting this charge of inconsistency. We believe that the Lord requires, as qualifications for coming to His table, certain conditions, partly moral and spiritual, and partly external and ceremonial. The former are certainly much the more important, in a general estimate of character; but both are equally required in the case in question, and we have no more authority to dispense with the latter than we have to dispense with the former: we have no authority to dispense with either. The former are, from the nature of the case, susceptible of being more readily ascertained, and more perfectly applied, than the latter. But because we are inevitably liable to err, in endeavoring to apply one part of our Lord's rule, it does not follow that we are at liberty to be negligent in applying another part of it, where there is no such difficulty. The objection here urged does not lie against us more than others. How is it with Pedobaptists? Do they not withhold the Communion from all whom they regard as unbaptized, however much some of these may excel in piety many of their communicants? Yet this does not argue that they think baptism more important than piety. The truth is, that the principle on which this objection is founded, however specious it may seem, is entirely fallacious. Our rules of ecclesiastical proceeding, of according or withholding church privileges, cannot be based on the comparative piety of different individuals or denominations. "We have a more sure word, unto which we do well to take heed." The argument which rests on this principle refutes itself by proving a great deal too much. "The Lord loves and honors our Pedobaptist brethren; therefore, we

(Continued on page sixteen)



## OBJECTIONS TO OPEN

(Continued from page fifteen)

ought to give up our strict communion, that we may be one with those whom the Lord owns." That is one application of the principle. "The Lord loves and honors us Baptists, too; therefore, our Pedobaptist brethren ought to give up their sprinkling and infant-baptism, that they may be one with those whom the Lord owns." That is another application of precisely the same principle. Perhaps our Pedobaptist brethren would think us assuming if we went farther, and intimated, that, in regard to the chief matters in dispute between us, the Lord is showing which He loves and honors most, by the growing favor with which our views are received among them. Nay, let us rather regard it as a proof of His love to *them*, that He is revealing His truth to them more and more clearly. In this we have a right to rejoice.

### VIII. ALLEGED IMPOLICY OF OUR PRACTICE.

This consideration is pertinent only on the supposition that we are at *liberty* to change our practice if we judged it expedient. Conceding this, for the sake of argument, I maintain that we should gain nothing by the change. Mr. Hall presents the opposite view in the following words: after laying down the principle, "that no set of men are entitled to prescribe, as an indispensable condition of communion, what the New Testament has not enjoined as a condition of salvation," he says, "the writer is persuaded that a departure from this principle in the denomination to which he belongs has been extremely injurious, not only to the credit and prosperity of that particular body (which is a very subordinate consideration), but to the general interests of truth; and that but for the obstruction arising from that quarter, the views they entertain of one of the sacraments would have obtained a more extensive prevalence. By keeping themselves in a state of separation and seclusion from other Christians, they have not only evinced an inattention to some of the most important injunctions of Scripture, but have raised up an invincible barrier to the propagation of their sentiments beyond the precincts of their own party."

Reasoning from general principles, the opposite conclusion seems to me altogether more just. Any particular truth or principle will be likely to attract attention, respect, and examination, just in proportion to the openness, firmness, and consistency with which those who receive it manifest in practice their sense of its importance. But it is unnecessary to

discuss the question on abstract grounds. The evidence of facts is decisive. Those which I have already cited under a former head show that, in England, the practice of mixed communion has operated to suppress discussion,—not only to prevent the extension of Baptist principles, but even to deprive Baptists themselves of the liberty of avowing and advocating them. When Robert Hall died, thirty years ago (1831), there were more than 100,000 Baptists in England, and less than 400,000 in the United States. The population of England has increased since then from 13,000,000 to 20,000,000; but the number of Baptists remains about the same. The population of the United States, which was then about the same as that of England, has fully doubled; but the number of Baptists has much more than kept pace with this rapid increase, having risen from less than 400,000 to more than 1,000,000. Thus it appears that in England, where mixed communion has generally prevailed, our numbers have diminished, compared with the population, in the ratio of thirty-three per cent; while in this country, where strict communion has been the rule, our numbers have increased, relatively to the population, in the ratio of about fifty per cent. And it ought to be taken into account, moreover, that this increase has taken place in our country under the signal disadvantage, that our growth has been derived in great part from immigration and the accession of new territory; and that, of the population thus added, a large proportion has been composed of Romanists, and a very small per cent of Baptists; while in England the increase of population has been mainly natural. Add to this, that in our country the influence of Baptist principles has greatly modified the views and usages of other denominations, so that immersion is quite extensively practiced, and infant baptism quite extensively neglected, by those who are not called Baptists; whereas no such approximation to our views and practice has taken place in England. It is plain that Mr. Hall was mistaken, in supposing that the best way for Baptists to obtain credit and currency for their principles would be to practice inter-communion at the Lord's table with other denominations. Where the obstruction which he deplored has been removed, we have lost ground; where it has been retained, we have rapidly advanced: his invincible barrier has proved a mighty lever of progress. As a question of policy merely, there can be no dispute about the expediency of adhering to our strictness.

### CONCLUSION

Thus, from every view which we

to the conclusion, that our restricted communion rests on good grounds of reason and Scripture. It is right; it is consistent; it is expedient. Let us very briefly sum up, in conclusion, the grounds on which we object to mixed communion. If we are to practice inter-communion with Pedobaptists, we must seek our justification for it in one of these four principles; either,

1. That baptism is not prerequisite to the participation of the Lord's Supper; or,

2. That immersion on profession of faith is not essential to baptism; or,

3. That the individual, and not the church, is to be judge of his qualification for admission to the Communion; or,

4. That the church has no responsibility in regard to the qualifications of those who come to her communion.

If we say that baptism is not prerequisite to the Communion, we place ourselves in opposition to the belief and practice of all times and churches.

If we say that immersion or profession of faith is not essential to baptism, we renounce *Baptist* principles altogether.

If we say that the individual, not the church, is to be the judge of his qualification for the communion, we adopt a principle which is contrary to sound reason, and fatal to the very ends for which the church of Christ was constituted. For if the conscience of the individual is to be the rule of the action of the church in regard to his admission to the Lord's Supper, why not also in regard to his regeneration, and his doctrinal belief, and his obedience to Christ's commands generally?

If we say that the church has no responsibility in regard to admitting persons to the table of the Lord, we abandon the cherished principle of the independence of the churches, and their accountableness to Christ, and we overthrow the foundations of all church discipline.

Finally, brethren, I am persuaded that we do well in this matter to continue in the path of strictness in the application of scriptural principles to both the ordinances of Christ's house. God has greatly honored and blessed us in the course which we have hitherto pursued, and I hear no voice of His providence or His Spirit bidding us to reverse our practice. I think we have abundant reason to be satisfied with the position which we occupy as a denomination in reference to the two symbolical rites of our religion. Nay, more, I think our position in reference to the Christian ordinances is eminently adapted to give exercise and discipline to the

hood. It allows us to indulge our fraternal regards, and extend our fraternal courtesies, towards all who love our Lord Jesus Christ, up to the point where we must choose whether complaisance to them, or loyalty to Him, shall be our guiding principle; and there it bids us stop. It allows us to show that we love Christ's people much, but compels us to show that we love Christ Himself more. It gives large liberty for the exercise of Christian charity, but insists imperatively on the exercise of Christian conscientiousness. "*Christo et Ecclesiae*" is its motto, not the Church and Christ; not union with our brethren first, and then as far as may be, with Him; but union with Him, fidelity to Him, first, by all means, and at all hazards; and then union with our brethren, as far as may be, as far as He has already made plain to us and to them a common rule to walk by. We shall never find, and need never covet, a position more honorable and more Christian than this. And as it must be by acting on just these principles, if at all, that all Christians will come at last to the unity of the faith and of the knowledge of the Son of God, so it is by a steadfast adherence to these principles that we shall best perform our part, as a denomination, towards insuring and hastening that much-desired and long-sought consummation.

(*The Scriptural Terms Of Admission To The Lord's Supper*, pp. 82-121, 1860 edition).

Editor's note: This article has been abridged in some sections due to its length. However, I have done my best to preserve the original thought of the author. He, of course, made some statements I would have said a bit differently. It is my policy to allow a man to speak for himself.

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## ANNOUNCEMENTS

The Editor is pleased to announce that his *Outlines On Matthew* are now offered for sale. These consist of 138 pages and were made on a copy machine by Canon. I believe that they would be helpful to young preachers and Bible teachers. The supply is limited to about 30 copies. Price \$5.00 plus \$1.50 for postage and handling from our bookstore. No discount on these as they are sold at cost.

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It is rumored that there is soon to be a new paper in our ranks. Some say such a paper is needed because *The Baptist Examiner* has a bad name and the *BBB* prints too much heresy.

? ? ? ? ?  
? What does a Christian miss? ?  
? Hell. ?  
? ? ? ? ?



# Missionary

(Continued from page thirteen)

porches, painting, storm windows, and graveling the parking lot.

As we continue here in the work set before us we ask that you all continue to pray for us.

By His mercy and grace,  
Victor L. Brooks, pastor  
Landmark Baptist Church  
P. O. Box 26041  
St. Louis, MO 63136

FINANCIAL REPORT

February - 1985

Central Avenue B. C., Tampa, FL	50.00
Berea B. C., Bloomfield, NM	50.00
Beverly Manor B. C., Washington, IL	
Mission Salary	260.00
Beverly Manor B. C., Washington, IL	50.00
Beverly Manor B. C., Washington, IL	45.00
Independence B. C., Foristell, MO	25.00
Mt. Zion Church, Canon City, CO	50.00



Dear Bro. Cockrell,

Greetings good brother in the precious name of Jesus.

There is an urgent need for me at this time to find out whether there is a sound Baptist work in France. You have alot of contact which I do not have. I am told of an independent work in Toulon, France, but can't get details. There is also an ABA work in Marseilces, France, but I have met the missionary there. He is not doctrinally sound I find (uses leavened bread for Supper). The ABA surely does not know this. This missionary told me that there were no other Baptist works in Europe, except an Army base in Germany. Well, since talking to him I find at least this one independent Baptist work is there, and find out he was carrying the independent's address with him at the time. It all seems very deceptive to me, but maybe I am too suspicious. I cannot support nor work with him, but am still very concerned about France.

Please brother, I need to know as soon as possible.

Also a note of thanks for BBB. This must be as sound a paper as could ever be printed. The BBB also is a great answer to the Arminian who would accuse Doctrine of Grace people of hardshellism, and lacking concern for the lost, and uncaring about building more churches to the spread of the gospel. What church paper or Christian and Theological paper does more for missionaries, and seeking biblical evangelism than the BBB? I am sure there are others who may equal the BBB in this, but who does it better?

Please don't alter your paper and its manner of printing and operating. Its excellent. By the way, for anyone who thinks this sounds like a person who swallows just anything, thus is just a biased, I don't agree with literally eveything printed in the BBB. Anyone who does is not running on their own studies and convictions. I wish we could all be in 100% agreement on earth, but it cannot be so for many biblical reasons. I do chal-

lenge anyone though to find a sounder and more consistant writing than the BBB.

Thank your church and pastor/ editor, and above all our Lord for the work done through the BBB.

By His Grace,  
Charles Empey  
5111 21st Ave.  
Moline, ILL 61265



MISSIONARY  
ROBERT FISHER  
April - 1985

Dear Brothers and Sisters in Christ,

We greet you from Eugene, Oregon in the name of the only true God and Savior, the Lord Jesus Christ. "Grace be with you, mercy, and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love" (II John 3). We trust this letter will find you serving God in the truth and rejoicing in the blessings of His matchless grace.

Last month was again a time of planting and sowing the seed of God's precious Word. God's providence allowed me to witness to a variety of different cultists, those with little or no religious background, and even some who claim to be Christians while opposing many of the blessed doctrines that are revealed by our sovereign God in His Word. Our prayer is continually that, "...God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:25-26). It is a great blessing to be one of God's children and to have a confident assurance about the doctrines of the Bible. It is the truth and not ignorance that sets one free. May God give His people grace to awake out of their sleep and to speak the truth in love.

In addition to last months visits, we continue to enjoy some good response from our weekly radio program. It has proven to be a good way to preach the truth in this area. I supply free cassette copies of the messages for those who request them. We also offer them a one-year subscription to the Berea Baptist

Banner. Pray for our outreach, that it might be increased to the glory of the Lord.

As always, we are thankful for your continued prayers and financial support. It is a great joy to our hearts to see so many churches and individuals committed to doing mission work according to the New Testament pattern--through the local church. Your letters of encouragement are also a source of joy and strength to us. We pray that the Lord will richly bless you for your support of this mission work. Remember to pray for our family and for the Lord's work here in the great Pacific Northwest.

By His mercy and grace,  
Robert Fisher and Family

FINANCIAL REPORT

March 16 - April 15, 1985

Beginning Balance	3,916.23
RECEIPTS:	
Regular Support:	
Grace Mis. B. C., Holly, MI	30.00
Calvary Mis. B. C., Springfield, OR	50.00
Mem. East Corbin B. C., Corbin, KY	53.79
Central B. C., Marion, KY	50.00
Independence B. C., Foristell, MO	110.91
Mt. Pleasant B. C., Chesapeake, OH	50.00
Morris Street B. C., Hobbs, NM	200.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Zoar B. C., Bardwell, KY	57.78
Craigsville Reg. B. C., Craigsville, WV	25.00
Bible B. C., Plant City, FL	50.00
Grace Mem. B. C., Memphis, TN	200.00
Temple B. C., Ocala, FL	50.00
West Milton B. C., West Milton, OH	30.00
Mem. East Corbin B. C., Corbin, KY	25.00
Sov. Grace B. C., Mansfield, OH	25.00
Bryan Station B. C., Lexington, KY	70.00
Faith B. C., Seffner, FL	25.00
Faith Mis. B. C., Madison Heights, MI	100.00
Julien B. C., Gracey, KY	25.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Memorial Heights B. C., Perry, GA	100.00
The Lord's Church, Goose Creek, SC	25.00
First B. C. of Ojus, N. Miami Beach, FL	25.00
Grinter Heights B. C., Kansas City, KS	30.10
Big Creek B. C., Wayne, WV	100.00
Oakvale B. C., Danese, WV	50.00
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Bethel B. C., Phillipsburg, KS	300.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
South Park Mis. B. C., Seattle, WA	50.00
Subtotal	2,677.50
TOTAL	6,593.73
EXPENDITURES:	
Salary	900.00
Housing allowance:	
House payment	387.97
Utilities	134.65
Auto expenses	299.28
Insurance	326.72
Office supply	23.22
Advertising	43.85
Radio Program	150.00
Building Materials	139.04
TOTAL	2,454.36
Ending Balance 4-1-85	\$4,139.37
Sponsoring Church:	
Berea Baptist Church	
P. O. Box 552	
South Point, Ohio 45680	
Field Address:	
Robert Fisher	
3225 Wood Ave.	
Eugene, OR 97402	

Have You Prayed Today?

CONCLUSION

take of the question, we come back

# The Faithful Witness

By the Editor

God has never had but one faithful and true witness. I speak of the Lord Jesus Christ. By prophecy from of old the Father said of Him: "I have given him for a witness to the people ..." (Isa. 55:4). The Apostle John spoke of Christ as "the faithful witness" (Rev. 1:5). In Revelation 3:14 our Lord said: "These things saith the Amen, the faithful and true witness. ..."

Our Lord Jesus Christ was from all eternity a faithful witness to all the counsels of God: "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Before the morning of time the eternal Son of God had a conscious existence distinct from the Father and was acquainted with His infinite excellency. He alone shared all His counsels and purposes concerning the earth and man's redemption. He only has declared all the truth of God because He only is qualified to do so. The Son of God had knowledge of God above that of the ancient prophets of old or the apostles of the New Testament. Only One who is God can bear a faithful and true witness of God.

In the presence of Pilate the Faithful Witness said: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:36). The great purpose of the incarnation was to "bear witness unto the truth." Christ bore witness to the true doctrine about God, man, sin, and redemption. He lifted up God's truth in a world of darkness. This one act in our Lord's life, His courageous witness-bearing before the Governor, was selected by Paul as an example of the fidelity which Timothy ought to display: "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession" (I Tim. 6:13).

What a Faithful Witness our Lord was of the truth of God! Being a Divine Person He could not be deceived, nor will He deceive us. Let us rejoice that God has "in these last days spoken unto us by his Son" (Heb. 1:2), for He is One whose testimony we may entirely rely upon, One who is completely worthy to be believed.

Christ is our example in witnessing. Like our Lord, we are to be faithful witnesses of the truth of God (Luke 24:47-48; John 15:27; Acts 1:8). How does our witnessing compare with His? Are we faithful witnesses for our Lord, or are we false witnesses before God?

"Ye are my witnesses, saith the LORD. ..." (Isa. 43:10).





# News

(Continued from page fourteen)

\*\*\*\*\*

Schools cannot fire teachers for encouraging homosexual conduct, the Supreme Court says in overruling an Oklahoma City School Board regulation barring teachers from "advocating . . . encouraging or promoting public or private homosexual activity." Because the Court was split 4 to 4 on the issue, the ruling covers only states in the jurisdiction of the U. S. Court of Appeals for the 10th Circuit and is not a nationwide precedent (*U. S. News & World Report*, April 8, 1985, p. 88).

**"There shall be no whore of the daughters of Israel, not a sodomite of the sons of Israel"** (Deut. 23:17).

\*\*\*\*\*

The latest edition of the *Statistical Abstract Of The United States* put the national average of abortions at 426 per 1,000 births. Utah has the lowest rate of any state, at 100 abortions per 1,000 (the other lowest rates were in Wyoming, Mississippi, West Virginia, and South Dakota); the highest state rate was in New York, with 731 per 1,000 (the other highest were Nevada, New Jersey, California, and Maryland). The highest U. S. rate was not among the states but in the District of Columbia, at 1,517 abortions for every 1,000 live births (*The Review Of The News*, March 20, 1985, p. 57).

**" . . . in the secret places doth he murder the innocent. . . "** (Ps. 10:8).

\*\*\*\*\*

Mary McLeod Bethune, the black educator who died in 1955, has recently been honored by the U. S. Postal Service, which has placed a picture of her on a new 22-cent stamp. Her record of support for Communist and subversive causes is little known to the present generation. She in fact belonged to more than three dozen organizations that federal authorities found after formal Hearings to be Communist and subversive.

Mrs. Bethune received, in 1946, an award for promoting greater interracial understanding from *New Masses*, a weekly journal of the Communist Party.

So extensive were her affiliations with the Communists that the Special Committee on Un-American Activities, in 1944, described Mrs. Bethune as one of "the leaders of the Communist Party's front movement in the United States" (Adapted from *The Review Of The News*, March 20, 1985, p. 51).

**"For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the LORD abhorreth"** (Ps. 10:3).

\*\*\*\*\*

## ANOTHER 'LOST TRIBE' WANTS TO MOVE TO ISRAEL

TEL AVIV, Israel (EP)—A community of Burmese Jews living in India has expressed an interest in settling in Israel. The Jews, who trace their lineage to the lost tribe of

Manasseh, call themselves the Tribe of Mazourah and are said to number many thousands. These Jews live in Manipur, near the India-China border, and claim to have migrated to Burma from China many centuries ago.

Interest in lost Jews returning to Israel heightened recently when Ethiopian Jews fled their homeland with Israeli assistance. The arrival of Ethiopian Jews has sparked debate in Israel's religious community regarding the personal-status of the immigrants. Some Jewish leaders have ruled that no conversion process is necessary for Ethiopian Jews, while others demand a symbolic conversion ceremony to eradicate any suspicion of illegitimacy in the Ethiopian community.

The Burmese Jews would face similar problems, due in part to many mixed marriages.

**" . . . and ye shall be gathered one by one, O ye children of Israel"** (Isa. 27:12).

\*\*\*\*\*

## BMA CHURCH RECEIVES NON-BAPTIST BAPTISM

The Northside Baptist Church in Irving, Tex., grants "letters" to her members to join non-Baptist congregations, according to the Dec. 31, 1984, and Jan. 6, 1985 church bulletins. The two bulletins indicated the church had "lettered out" seven members to Baptist churches, three to Myrtle Grove Presbyterian Church in Wilmington, N. C., and one to Sun City Christian Church in Sun City, Ariz.

In a telephone interview with the *Baptist Trumpet*, Pastor Henry Malone explained that "we don't state it as a letter or recommendation as such. We just simply say that they were members of our church and their names are being removed from our church roll, and we wish them Godspeed."

As to receiving members from other denominations, Malone said they "would receive letters from anyone who preaches the same gospel that we preach, anybody who baptizes by immersion, folks like Bible churches."

When asked if they would receive by statement members from an Assembly of God congregation without baptizing them, Malone said it would depend on how and why they were baptized. If they considered their baptism to be part of the salvation process, Malone said he would not accept that "because that is not proper baptism."

However, immersion by an Assembly of God Church of a person who had been saved, and who was being baptized in order to follow the command of the Lord, would be scriptural, Malone said.

The Texas pastor said he believed that any saved person who has been scripturally baptized (any member of the body of Christ) can administer scriptural baptism to anyone else.

When asked if he felt the church's policies on receiving members was in

# Objections To Missions Answered

By John Harris

According to the objector,---The heathen are comparatively safe already; their ignorance of the Gospel is involuntary; they are a law unto themselves; they will not be judged by the high requirements of the Bible, but by the light of nature; their eternal destiny, therefore, is far from hopeless; and to pronounce it otherwise is uncharitable and cruel.

To this representation we should object, 1. That it overlooks the true condition of mankind in relation to the moral government of God. If forgets the momentous truth that "all have sinned," and are condemned already. 2. It makes the salvation of the heathen a question of right and justice. It supposes that by saving those who believe the Gospel, the Almighty has brought Himself under a kind of obligation to throw open the gates of Heaven to the whole mass of the heathen world. 3. And it virtually constitutes idolatrous ignorance a better security for the future happiness of mankind, than is afforded by the means of grace enjoyed under the Gospel.

The question is not, be it remarked, whether or not in consequence of the mediation of Christ the heathen are in a salvable state? This we not only joyfully admit, but are prepared, if necessary, earnestly to contend for. But this fact only proves their present condition to be more fearful than if no such salvability existed; for it shows they are the subjects of moral government, and as such exposed to punishment for disobedience. Nor is the question whether many, but whether any of the heathen are saved. For we presume that the objector himself does not suppose that any large proportion among them are rescued from destruction; that he is not even prepared to prove that any of them will certainly be saved. And where, we ask, is the charity of abandoning them all to a vague hope of deliverance? or what is gained by the admission that one here and there is possibly saved? This single ray leaves the nations sitting in the darkness of destruction still. The true question is, are the heathens as a whole, idolatrous and immoral as they are, spiritually safe? Every part of the Word of God---the only authority competent to reply---affirms that they are not.

For, first, they are condemned by the light of nature. They will not be condemned for the infraction of a law of which they never heard; nor for the rejection of a Saviour who was never proclaimed to them. The ground of their condemnation will be, that they loved darkness rather than the dim light of reason, conscience, and tradition, which they enjoyed; that bad as their creed was, their character was worse; that single as their talent was, and on that account all the more precious, they hid

are without excuse."

Secondly, The Word of God confirms the sentence of their condemnation. Although the heathen of the present day are involuntarily ignorant of the sacred Scriptures, never having heard of their existence, yet as the first act of idolatrous worship in every nation must have been perpetrated in defiance of every thing sacred; and as the descendants of those idolaters evince as strong a dislike to recover the knowledge of God as they themselves did to retain it, not only neglecting to avail themselves of "that which may be known of God," but entailing their idolatry from generation to generation with accumulated abominations; they are divinely pronounced to be inexcusable. The opening of the Epistle to the Romans is devoted directly to the establishment of this solemn fact. Having affirmed that "the Gentiles who have not the (revealed) law, are a law unto themselves," the apostle convicts them of the grossest violations of that unwritten law; and draws the solemn conclusion that they who have thus "sinned without (the revealed) law, shall also perish without law."

Nor, thirdly, does the Gospel afford us any ground to hope that the sentence of their condemnation will be reversed through the mediation of Christ. That faith in the mediation of Christ is indispensable to the personal salvation of those to whom the Gospel has been proclaimed, will be generally admitted. But when the apostle inquires concerning the heathen, "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" if there be meaning in language, he obviously intends that it is as impossible for a heathen to be saved by Christ without believing in Him, as it is for him to hear of Christ without a preacher.

But salvation includes the renewal of the heart by the agency of the

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# The Trumpet Blast

## OBJECTIONS TO

By Alton Crapps  
Batesburg, South Carolina

Read Numbers 10:1-10.

"Make thee two trumpets of silver: of a whole piece shalt thou make them: that thou mayest use them for the calling of the assembly" (Num. 10:2).

In this verse we find God giving Moses a commandment of how to make a musical instrument that will be used to sound an alarm that will give notice to the children of Israel to assemble together at the tabernacle. Read the whole text to get the full meaning intended.

Again in the 33rd chapter of Ezekiel we find the trumpet used in a divine teaching. We see that God commands Ezekiel to tell the people of Israel to set a "watchman," that if he see the sword coming upon their land, that he might blow the trumpet as a warning.

The watchman blowing the trumpet as a warning here is a type of our faithful pastors today warning of the soon coming destruction. Please read Ezekiel 33 in its entirety.

These warnings blast at us from throughout the Bible. Pastors are not to blast the warnings to the world alone. Every born from above Christian is to proclaim these teachings also.

We have some who say, "Well, that's the Old Testament. Tell me if it's a New Testament teaching." Let's look at a few New Testament verses pertaining to this teaching, and we will see that the trumpets blow on. But the warnings will soon come to an end, for Joel 2:1 tells us, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

The New Testament warns us that soon the trumpet will blow for the last time. "Behold, I show you a mystery: we shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51,52).

What a blessed promise. All true Christians should be on the alert, hoping for the sound of the trumpet to blast at anytime now.

For a full picture of the last blast from the trumpet, read I Thessalonians 13-18. In verse 16, we read, "For the Lord shall descend from Heaven with a shout, with the voice of the archangel, and with the trumpet of God."

Will you be ready for the next trumpet blast. The time of warnings is rapidly coming to a close. May this blast be a warning to all. May God bless the hearts of the lost who read it with the desire to turn to His Son in repentance. The beginning of the end is near (Rev. 21:6).

(Continued from page eighteen)  
Holy Spirit, as well as the remission of sins through faith in Christ. Now that this spiritual change is indispensable to the salvation of all to whom the Gospel comes, and that the truth is the instrument by which it is effected, will also be generally admitted. But when we hear it divinely declared to the great apostle of the Gentiles, that the object of his Mission was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God;" what can we infer but that a spiritual renovation is essential to their recovery, and that the instrumentality of the Gospel is essential to that renovation? To such as would argue against these conclusions, from the probable salvation of the offspring of heathen dying in infancy, we need only say, you are arguing from the case of those who have no actual sin, to those who are covered with the guilt of personal transgressions; from those who can neither sin nor believe, to those who have the capability of both; by a very slight extension of your argument, therefore, you may proceed to infer that as those dying in infancy are probably saved through Christ without exercising faith in Him, all are probably saved by Him, though in the same destitution of faith.

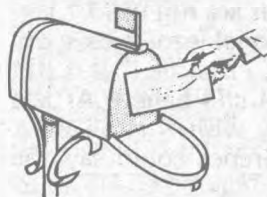
But, *fourthly*, we cannot be adequately impressed with the danger of the heathen, unless we remember that their idolatrous condition is never represented in Scripture as a palliation of their guilt, but as constituting its vilest element. In speaking of its origin, it is there traced to two sources: "because they did not like to retain God in their knowledge, God gave them up to vile affections." Here, a hatred for the truth combines with an act of judicial dereliction, to seal their doom; for if the former adds the last shade to their guilt, the latter entirely extinguishes the hope of their deliverance.

And hence, *fifthly*, the Divine punishment of idolatry has frequently commenced in the present life. The Jewish dispensation was one perpetual protest against it. Whole nations of idolaters were exterminated to make way for the worshippers of the one living and true God. Almost the only thing against which "the wrath of God was revealed from heaven" for ages was idolatry, and its immediate fruits. In the punishment of these, the great cities, thrones, and nations of antiquity, were involved in a common ruin.

But, *sixthly*, if we have recourse to the Word of God for direct statements on the subject, the answer of the living oracle is strictly corroborative of our worst fears: "the whole world," says John, "lieth in wickedness." A people destitute of Divine revelation are spoken of as "having no hope, and without God in the

world." If we ask of their future state, we are told that "idolaters" are adjudged to "the second death," and that the "nations who forget God are turned into hell." And how truly affecting to find that this fearful view receives an appalling confirmation in the fears and distressing convictions of the converted heathen themselves, concerning those of their relatives who have died in heathenism. Strongly predisposed as we may well imagine them to be, to hope the best of their eternal state, they are free to confess that, taking the Bible for their guide, they can see no escape from the dreadful conclusion that every impenitent idolater is lost. And from this harrowing consideration they derive a strong ground for upbraiding us that we did not earlier send them the Gospel, and for an earnest appeal that we would now redeem the time by redoubling our efforts for its universal diffusion. Away then with the false philanthropy which indolently and charitably abandons the everlasting happiness of millions to a mere preadventure. Let ours be the only scriptural and consistent charity, which, while it fears the worst, aims at the best; and while it dreads their destruction, labours to the utmost for their salvation. By this method, at least, we cannot injure them; by any other, we may be probably leaving them to hopeless destruction.

□♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦♦



### From The Mail Box

Dear Sirs:

A few months ago I began to receive your little religious paper, I think you call it the B. B. I did not subscribe for it, and wondered how you came to think that a soul-winning pastor would be interested in it in the first place. Also how I came to be on your mailing list. Please drop my name from your mailing list.

---North Carolina

\*\*\*\*\*

Dear Bro. Cockrell,

Greetings to you in the name of our precious Lord and Savior Jesus Christ.

My purpose for writing is twofold. First a word of congratulations and then a request.

Allow me to explain why the first, i.e. the congratulations. I receive a number of Baptist periodicals. Recently one which shall remain unnamed (but if you trade periodicals as I know most do, you know) published five articles and three were copied from the Berea Baptist Banner. Congratulations.

My request. Would very much like to see BBB published more frequent-

ly. I know that a great deal of work is involved in getting out each issue in addition to the great extra cost for everything for labor, printing, paper and ink, postage, etc., etc. I personally would be more than willing to have my subscription date cut in half and/or pay an additional (double) price. Please sir, your time is so valuable, do not use it for a reply. Just that you have considered it is sufficient for me.

---Arizona

\*\*\*\*\*

Dear Bro. Cockrell,

Greetings to you in the name of our Lord Jesus Christ.

I am renewing my subscription that is past due to your paper. I am also subscribing for some of my church members as I know they will enjoy reading the BBB. I have enjoyed it myself.

Brother Cockrell, I have been planning to write you for sometime, but have just neglected to do so. I want to thank our sovereign God first and then thank you for standing for God's Word in the face of all opposition. I praise God for leading you to bring a message on "Husband of One Wife." I agree one hundred per cent with what you said. I have also read Brother Joe Wilson's review of your article and found him to misrepresent some of the things you said and deny some of the others. I know you are right and thank God that He has given me the faith to believe it and the courage to stand for it.

I look forward to getting the BBB each time. I get a great blessing from reading it and it helps me much in my study of God's Word. I sure did enjoy the last issue especially the article on the state of dying infants.

---Alabama

\*\*\*\*\*

Dear Bro. Cockrell,

Thank you for your kind and prompt letter of reply considering  
(Continued on page twenty)

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## From The Mail Box

(Continued from page nineteen)

the delay on the Trinity hymnal organist edition. I would assure you that I am very pleased with your prompt and efficient handling of all my orders. This incident and its circumstances is very unfortunate and my family's prayers are with you and the young woman. I in no way want you to think that I was complaining. I just felt it should be brought to your attention. I am trying to build a library and my experience with your bookstore in the handling of my orders far exceeds any other publisher or bookstore in proficiency and quick handling and dispatch. I thank God for your concern and your letter.

---Ohio

\*\*\*\*\*

Dear Brother Cockrell,

In response to your special subscription offer of five subscriptions for five dollars I have made the announcement to our church and as a result of encouragement to subscribe to the paper there were sixteen who responded. My check for sixteen dollars is enclosed. In the interest of saving time for me to type their names and addresses I have included a copy of our church membership list. The ones subscribing are bracketed in red. I have underlined the name to whom the paper should be addressed.

I do appreciate the paper and am glad to encourage others to get it.

Keep up the good work and may God bless you.

---California

\*\*\*\*\*

Dear Bro. Cockrell,

I listen to your Sunday morning radio messages and enjoy them.

I am a teacher in the Arabia Baptist Church and would like to receive the paper the Berea Baptist Church publishes.

The grace of our Lord Jesus Christ be with you.

Also the addresses of the other teachers who would like to receive the paper.

---Ohio

\*\*\*\*\*

Dear Pastor,

For many months now, I have been listening to WRNO WORLD-WIDE shortwave radio. Although they are in New Orleans, I receive your broadcasts very clearly here in New England. I have written some of the pastors before about their WRNO broadcasts, and received many fine letters back, and Christian materials. I have suggested to a family who are friends and live in Germany that they listen to your broadcasts. They told me that they can pick it up clearly over there. If you could send me a cassette of your broadcast, I will share it with my neighbors here. If you don't make cassettes of your broadcast, could you write and let me know more about your ministry? Your work on WRNO WORLDWIDE SHORT-WAVE RADIO is much appreciated.

Please keep your program coming to New England, Germany and throughout the needy world.

---Rhode Island

\*\*\*\*\*

Dear Bro. Cockrell,

The more I read the BBB the better I appreciate your staunch, yet even-handed positions on just about every matter you address. Keep up the excellent work. I pray for your radio and cassette outreaches as well.

So for the enclosed \$20.00 please renew my subscription through 1986 and add the following.

---Saipan Mariana Islands

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## News

(Continued from page eighteen)

accordance with the BMA Doctrinal Statement, Malone said, "Well, I couldn't say. That would be a matter of somebody else's interpretation, but this is something we have practiced for a number of years" (*Baptist Trumpet*, Jan. 30, 1985, p. 1).

Some seventeen years ago when the Editor was a member of this association Article 21 of the Confession of Faith read: "We believe that baptism to be valid must be administered by the authority of a true Scriptural Missionary Baptist Church, and we believe that a so-called Baptist church which knowingly receives alien immersion is not a Scriptural Baptist Church, and its ordinances are not valid." Unless the associational leaders have obtained new light, I assume that it still reads this way. I still believe Article 21. I could only wish that all BMA pastors and churches could say the same.

"...in the latter times some shall depart from the faith. . ." (1 Tim. 4:1).

\*\*\*\*\*

### PERUVIAN CHRISTIANS SUFFER TERRORIST ATTACKS

LIMA, Peru (EP)---Quichua Christians in south-central Peru have been forced to leave their homes due to increased persecution from Communist terrorists, according to a report from the Luke Society.

One group said their pastor and his wife were hung outside their church

by terrorists while the congregation watched. A former pastor said he fled Peru's Ayacucho state with his wife and thirty other families after rebels murdered over a dozen believers.

Several sources report at least 3,000 people have been killed in Ayacucho since rebel activity began five years ago. Christians are often targets of Communist terrorists, because they frequently hold positions of community leadership.

Known as Sendero Luminosi, or "Shining Path," the Maoist-influenced rebels intend to overthrow the government of President Belaunde Terry, and has advocated agrarian change through violence in rural mountain regions since the early 1970's.

The Luke Society is providing assistance to a church-backed medical clinic for refugees in Lima, and has supported a local physician and helped supply medicines for the past year.

"And ye shall be hated of all men for my name's sake. . ." (Matt. 10:22).

\*\*\*\*\*

### EVOLUTION COMING UNDER ATTACK FROM SCIENTIFIC COMMUNITY

NEW YORK, N.Y. (EP)---Charles Darwin's theory of evolution, long the object of attack by creation-science advocates, is now coming under attack from the scientific community as well, according to the current issue of *Newsweek* magazine.

"So heated is the debate," said the magazine "that one Darwinian says there are times when he thinks about going into a field with more intellectual honesty: the used-car business."

Though Darwin's theory of biological change coming about through evolution is still widely accepted in secular scientific circles, his teaching that natural selection is the mechanism responsible for evolution is now greeted skeptically by many secular scientists. "When it comes to accounting for life on earth, natural selection should be 'relegated here to the (explanation of) last resort'" *Newsweek* quoted from a Harvard biologists book.

The article said "Some critics go so far as to liken Darwinism to creationism because of its slipperiness:

it does not make specific predictions about what sorts of organisms evolution will produce, they charge, and so it is never vulnerable to disproof."

"Blessed is the man that walketh not in the counsel of the ungodly. . ." (Ps. 1:1).

\*\*\*\*\*

### HOME MISSION BOARD SUPPORTS A WOMAN PASTOR

In response to controversy over Home Mission Board financial support for an ordained woman pastor, the faculty of Southeastern Baptist Theological Seminary, Wake Forest, N. C., has adopted unanimously a statement of affirmation of her ministry.

Debra Griffis-Woodberry, a 1977 graduate of Southeastern, was called recently as pastor by the Broadneck Baptist Mission, Annapolis, Md. Under the arrangement of her employment, a portion of her salary will be paid by the Home Mission Board (*Western Recorder*, March 19, 1985, p. 8).

It is plain to all concerned that when a Southern Baptist Church supports the Cooperative Program it is supporting the ordination of women to the ministry. How can conservative individuals do this and live with their conscience before a holy God and an open Bible?

"Come out of her, my people, that ye be not partakers of her sins. . ." (Rev. 18:4).

\*\*\*\*\*

### ISRAEL'S CURRENT POPULATION

(Jerusalem)---Israel's population is now 4,235,000 of whom 3,500,000 are Jews, according to the Central Bureau of Statistics. The Jewish population grew by 82,000 and has increased by 500,000 in the last eight years (*The Jerusalem Post* via *The Everlasting Nation*, March-April, 1985, p. 16).

"...and Israel shall do valiantly" (Num. 24:18).

\*\*\*\*\*

### A CATHOLIC PRIEST PREACHES IN A BAPTIST CHURCH

The American Baptist Convention has come a long way to get where they are today. Consider the following article:

"The scene Sunday was evidence of a changing era in relationships between Catholics and Protestants.

"Not only because Lansing Catholic Bishop Kenneth J. Povish was preaching in a worship service at Woodside Church. But also because Catholics came to the Protestant service to hear him preach" (*The Flint Journal*, March 4, 1985).

In the phone book under American Baptist is listed "Woodside Church." The church is also listed with an add which reads: "In The College Cultral Community Interdenominational/Interracial Worship at 10 AM."

"A man that is an heretick after the first and second admonition reject" (Tit. 3:10).

\*\*\*\*\*

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