

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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The End Before Beginning

By Harry King
Ona, West Virginia

The world and everything in it originated in the creative powers of God before the foundation of the world itself, and a plan and purpose of every created object and their destiny, including mankind, was determined before He laid the foundations of the earth. This article, however, primarily surrounds God's dealings with man whom He created and gave dominion over all living creatures; therefore, man is the prime object of His creation.

First, we need to know the consecutive steps He takes in directing man from his origin of life until he reaches the final state of his eternal destiny. The following verses give this information, particularly his



Harry L. King

spiritual guidance.
Romans, Chapter 8, Verses 28-30:
(Continued on page five)

THE FIRST CHURCH

By J. B. Moody
(1838 - 1931)

Christ built the Model Church as the pattern of all others. Let us study its characteristics.

1. The first Church was composed of saved persons. After He went to Heaven He added the saved to the church day by day. No six month's probation.

2. They were not only saved, but disciples to Christ as their leader, and Lord, as well as Savior (John 8: 31-32).

3. They repented before they were baptized.

4. They were convicted before they repented.

5. They repented before they believed—a vital order.

6. They were baptized when they believed, and not at eight days old, or at death.

7. They experienced conversion



J. B. Moody

before baptism (Acts 10:47).

8. They were baptized in water, and not with water. They went down
(Continued on page four)

Jesus As A Preacher

By T. P. Simmons
(1898 - 1969)

(Continued from October issue)

5. He did not tamper with the soul and try to help the Holy Spirit out.

Neither did any other New Testament preacher. They all preached the



T. P. Simmons

Word and left men and women face to face with it. Had many a present-day preacher been in Christ's place when Nicodemus came to him, he would have said: "Let's get down here and settle this matter on our knees." And then he would have artfully wrested a profession of faith

out of Nicodemus by the "corkscrew method." Why didn't Christ do this? We ask again, why didn't He do it? And we wait for some user of this method to answer. Many a present-day preacher would have used the same method with the woman at the well of Jacob. And in preaching to the multitudes many a present-day

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In Search Of An Old Landmark

By Milburn Cockrell

In my first article I traced the administrator of church baptism from the apostolic age to the time of the Reformation. I gave special attention at the last to the Anabaptists and the

early Arminian Baptists of England. In this article I desire to look at length at the position of the Partic-



ular Baptists as to this old landmark. Like those before them, they spoke in clarion tones on this topic.

I have taken the liberty to put all the quotes from old books and manuscripts into modern English to make them more readable. I am doing this as some of our readers have complained to me about quoting them as they are in Old English. They say they have a hard time reading them. Hence I am helping them by changing them into

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Growing Old Gracefully

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast July 7, 1985)

"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season" (Job 5:26).

A field of grain fully ripe, waving in the breeze and glittering in the bright sunlight, ready to be gathered into the barn, is a most beautiful sight to behold. Prior to this time the farmer has plowed his field, scattered his seeds, and cultivated his crop. The seed sown in the well-prepared soil, sprang and grew under the influences of the sun, the rain and the dew. There appeared first the blade,

then the ear, then the full corn in the ear, till ripened and ready for reaping. Just at the proper harvest time, the farmer will gather the rich, golden sheaves and take them to his barn.

This is the comparison used in my text to set forth the beginning, growth and end of a well-spent life for the Lord. It was applied by Eliphaz to Job and was designed to assure him that a godly man's life would extend into advanced age as a

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Milburn Cockrell, Editor

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GROWING OLD

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general rule. Indeed the Lord has promised the righteous: **"With long life will I satisfy him, and show him my salvation"** (Ps. 91:16).

A well-spent life is usually a long and happy life. The righteous are immortal until their work is done. We shall not die till harvest time; we shall die seasonably. The corn is not harvested until it is fully ripe, but it is not permitted to stand a day longer than it should. The fruit of righteousness shall ripen in our life. When we are ripe for Heaven the Big Farmer will gather us and put us in the garner of Heaven. We shall come to our grave in a full age, like a shock of corn comes in, in his season.

It is important to grow old gracefully. Advanced age can be an honor and a comfort; it can terminate in peace and happiness. This thought is not merely instructive to those in the evening of life, but it is useful to all of every age. We all are advancing along a common path, conducting us through the several stages of life, to old age and death. We occupy different positions on that path. Some are just setting out, others are half way, and still others are near the end. All points of the way are filled with travellers, marching on as a long funeral procession, to advanced years and eternity. There is no stopping on the way. Those in the front will soon reach the goal and be gone. Those following after will as quickly move forward to fill their places. Even the young will swiftly be hurried

through the different stages of life's brief journey and pass to the unseen world.

WE MUST GROW OLD

All the beauty aids and the excellent health rules in the world cannot prevent us from growing old. This is the law of our being, fixed and made certain by the Infinite Being. Not all live to a ripe old age. Some die in the midst of their days as did our Savior (Ps. 102:24). Such persons will never know what it is to be old. But if Providence prolongs life, the swift passing years will soon take us through the successive periods to the meridian line and the sun of life will begin to decline. Decay will commence its certain, inevitable work, taking away beauty, health, vigor, strength, and activity, till we become the subjects of the infirmities, weaknesses and sufferings of old age (Eccl. 12:1-7).

This is our portion in this life. We must ever be mindful of it and begin early for the final crisis. If we would grow old gracefully we must begin early before the character is formed and the habits fixed. He who spends the morning of life in sin will feel the effects of his course all his days, even though he should become a Christian. Many a man in old age is sorely visited with the sins of his youth. He often goes under the burden to the end of his days. Pity the man whose **"bones are full of the sins of his youth, which lie down with him in the dust"** (Job 20:11).

Here is a strong argument for early piety which should have great weight with the young. If you would pass gracefully into mature life, and be prepared for a bright and happy old age, then begin in the morning of life to know Christ and to serve Him. Every stage of life gives character and coloring to that which is before it, and all of it will have a bearing on that which is last. To grow old gracefully you must begin right. You must look steadfastly to the end of your course and make every step on toward the attainment of a peaceful and happy decline of life. Then you will never have to cry: **"Remember not the sins of my youth"** (Ps. 25:7).

YOU MUST KNOW CHRIST

If we would die gracefully we must come to know Christ as our Redeemer and hope in God as our everlasting portion. It would be better to never live than to live and die without becoming acquainted with the Savior. Job 22:21 says: **"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee."** Jesus Christ said in John 17:3: **"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."** The psalmist wrote: **"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever"** (Ps. 73:25-26). **"The hoary head is a crown of glory, if it be found in the way of righteousness"** (Prov. 16:31).

Without a saving knowledge of

Jesus Christ and a holy walk before Him, a person is in no sense qualified to pursue the journey of life right and in a graceful manner. He is like a man going on a journey sick, lame and blind. Such a person is without hope and without God in the world, going to the grave and eternity with no preparation for the scenes before him. **"If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he"** (Eccl. 6:3).

When a man grows old how sad and gloomy his prospects of the future, if he has no saving knowledge of Christ. He is leaving the world and it is leaving him. His early friends are gone. He is a stranger alone in a world where he has lived so long. He is now bending under the many years of sin with all of his former sources of enjoyment cut off and eternity just before him. I can conceive of nothing in the world more desolate and sad than an old man unblessed by salvation, uncheered by hope, estranged from God, and shut out from His kingdom of light! **"He shall be driven from light into darkness, and chased out of the world"** (Job 18:18).

Every person needs Christ as his portion in the whole course of his life. He needs Him as his Lord to guard him against the temptations and sins of the world. He needs Him to keep him from habits and courses of living as will bring sorrow and gloom in the decline of life. He needs him to sustain him under the afflictions and trials he will encounter along the journey of life. He needs Him to form such a character and to cultivate such virtues and graces as will minister to a usefulness in life and bring comfort in death.

NEVER FORSAKE CHRIST

A righteous man should continue in the way of righteousness. He should hold on his way (Job 17:9) and be **"faithful unto death"** (Rev. 2:10). It behooves those who know the grace of God in truth to serve God **"in holiness and righteousness . . . all the days of our life"** (Luke 1:74-75). The psalmist said: **"One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple"** (Ps. 27:4). In the New Testament we read of Anna who was eighty years of age. It is said of her that she **"departed not from the temple, but served God with fastings and prayers night and day"** (Luke 2:37). Acts 21:16 mentions **"Mnason of Cyrus, an old disciple."**

"Paul the aged" (Phile. 9) wrote to young Titus: **"That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things"** (Titus 2:2-3). Old men and old women would do well to take ear-

nest heed to these solemn commands.

Nothing is more heart-rendering than to see a person who has for many years served God faithfully while bringing up a family, suddenly forsake the path of duty and turn aside after Satan. How it grieves me to see such a person loose interest in prayer, the Bible and the church. How pitiful to see him become worldly when he is soon to leave this old world and stand before God. Such persons are not growing old gracefully but disgracefully. They shall not be gathered as a shock of corn fully ripe, but as an ear blighted and blasted unfit for the Master's use.

TAKE AN INTEREST IN THE YOUNG

If we would grow old gracefully we must take an interest in the young. It is good to see an old person keep his blood warm and in lively circulation by bringing himself into contact with the young and taking interest in training them for future life. Age needs the rejuvenating influence of youth, and youth needs the counsel and guidance of age. **"With the ancient is wisdom; and in length of days understanding"** (Job 12:12). **"Days should speak, and multitude of years should teach wisdom"** (Job 32:7). An old person is never more usefully employed than when he takes a kind and tender interest in the young. It will repay him a hundredfold and make the evening of life brighter and happier.

If we wish to see the true gospel preached in our community after our departure, we must see to it that it is preached now. Then let us work and pray that God will raise some up to preach it in the generation to come. If we would see truth prevail and be preserved in the world, then we must teach it to the younger generation that they in their day may teach it to the next generation. The psalmist wrote: **"Let my mouth be filled with thy praise and with thy honour all the day. Cast me not off in the time of old age; forsake me not when my strength faileth. . . . Now also when am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come"** (Ps. 71:8,9,18). Then it may be said of us as it was of the psalmist: **"For David, after he had served his own generation by the will of God, fell on sleep. . ."** (Acts 13:36).

Every mother and father long to see their offspring walking in the same paths of truth and virtue that they have walked in so long. How this thrills their souls in their latter years. Their cup runs over when they hear their children speak of God and His Word. O to hear them lift up their voice in prayer and praise to the God above--to see them become witnesses for Christ--to occupy a seat in the house of God and to worship the Lord in the beauty of holiness--to give their tithes and offerings into the Lord's treasury--to see them grow up to be godly men

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and women! Such is a foretaste of Heaven on earth. Such sights lessen the burden of old age and cheers us as we approach the dark and doleful valley. How wonderful to know that the family circle shall not be broken by death, and that death only leads to an eternal family reunion on the other side.

FAULTS OF OLD AGE

The old are prone to certain faults and sins which may prevent them from growing old gracefully. The germs of these sins reach far back into early life. Time develops them, and by degrees they grow into habits and stand out as sad deformities of character as age comes on. The "evil days come" and the "years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). Peter told us: "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it" (1 Peter 3:10-11).

First, I would mention peevishness, or a disposition to find fault, to murmur and complain. Some old people fancy they are neglected and despised, and every slight offense is irritating to them. Nothing is more unlovely than peevishness sitting on the brow. This is the evidence of an ill-disciplined temper and of a selfish, unsubdued will. Such persons are fretful and passionate and unmanageable. They are a burden and a blight to all around them.

True Christians should never become such persons, whether young or old. It is true that many things about old age try our emotions--the passing of health and strength, the coming of lonely hours, the termination of the usual places of occupation and influence. But old people must submit to such things with cheerfulness as the appointments of providence. We must not be fretting about things we cannot change or help. We must spend our last years with the love of God in our hearts and the smile of Heaven upon our faces. Then it can be said of us: "And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning" (Job 11:17).

Second, covetousness is another fault of old age. Often a person, who was generous in his early days, may become more and more avaricious in his habits. He seems to think that since he is not able to accumulate more as he once did, he can at least hold on to what he has gotten. This is strange in a sense. Why would one want to become more covetous as the time draws near when he must give an account of his stewardship? How foolish for a man to seek a greater supply of provisions when so little of the journey of life remains! Why be greedy of gain, seeing you have less time to use it? This sin must be guarded against by forming early habits of liberality and resolutely carrying them forward into advancing age.

Third, another fault of old age is jealousy of whatever is new and a proneness to think things are growing worse because they are different from what they were in former days. The world does not stand still, although old people are apt to stand still. The world moves on. It is easy to imagine that the changes in habits and customs are for the worse, and in some cases this may be true. But it is not always true that the former times were better than the present. We must not make ourselves unhappy even if there is a growing degeneracy of the present age. Let us serve God in happiness, regardless of the conditions in the world around us.

The young have the opposite fault. They undervalue and discard what is old and tried. They have eagerness to run after novelties. They have an inclination to have very little respect for antiquity, or for manners and customs that have long been tried and found to work well. They are apt to think that their fathers were a dull, unknowing, fossilized class of people. To the young I would offer this counsel: Whatever doctrine and practice that has long been tried and found to work well should not be changed without serious consideration and clear Scripture.

Fourth, one other fault of age to be guarded against is unwillingness to let go of duties and to retire from the stage of action. This is not an easy lesson to learn, but necessary if we would grow old gracefully and honorably. Our days of toil are appointed of God. While the sun of life is up we should apply ourselves with all diligence to doing our allotted work. But when the sun is going down we should prepare to lay down our task and go to our rest. Having served God and our generation according to His will, we should be willing to retire when the time comes and give place to others coming after us. The world will move on without us when we are gone. Let us retire gracefully and cheerfully.

A good example of this is seen in the case of King David inviting Barzillai to come to Jerusalem and to share the blessings of his kingship. "And Barzillai said unto the king, How long have I to live, that I should go up with the king to Jerusalem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king?" (II Sam. 19:34-35). He recommended that his son, Chimham, go with the king. This man knew how to give place to the young.

VIRTUES TO BE CULTIVATED

Besides guarding against the faults of old age, we must cultivate certain virtues if we would grow old gracefully. Many of these are the opposites of the faults I have just mentioned. We need patience and kindness to counteract the peevishness and petulance of old age. We need

liberality in the material things which God has given to counteract covetousness that so often mars the character of old men. We need a willingness to let the world move on to counteract the jealousy of what is new. We need cheerfulness to counteract the gloom and sadness of the decline of life. We need readiness to yield the field of labor to those that are younger to counteract a disposition to hold on to duties to which declining age is no longer competent.

More than this we need a readiness to go and to be with Christ. There is nothing so graceful and beautiful as that of an aged disciple who, having served God and his generation according to the will of God, can say: "I'm ready to go. I've been washed in Calvary's flow. Farewell vain world. I'm going home. My Savior bids me come and I must go." Happy is the man or woman who has served Christ in their youth and continued to do so through the various stages of life. They can approach the end, calm, cool and collected. They shall know the triumph of a well-lived life and shall go as one ripe for Heaven.

The God that we serve in this life will not forsake us in death. "We die unto the Lord" (Rom. 14:8). How sweet the promise of God is to His people in Isaiah 46:4: "And even to your old age I am he: and even to hoary hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Anne Steele in her famous hymn, *How Firm A Foundation*, sets forth God's promise in these words: "E'en down to old age. . . All my people shall prove. . . My sovereign, eternal, unchangeable love. . . And when hoary hair shall their temples adorn. . . Like lambs they shall still in My bosom be borne." Let the aged disciple say: "When I'm growing old and feeble . . . Stand by me. . . When my life becomes a burden. . . And I'm nearing chilly Jordan. . . O Thou Lily of the Valley. . . Stand by me."

CONCLUSION

Young people, I have told you today how you can make your life useful and happy. You can do so by adorning it with the beauty of holiness. Remember your Creator in the days of your youth (Eccl. 12:1). Commit yourself to Him in the freshness of your age. By doing this you can grow old gracefully; you can be gathered as a shock of corn fully ripe in its season. The God of Heaven will clothe you with immortal youth and vigor in the upper world.

What about you, middle-agers? How have you spent that portion of life which has already passed over you? Have you spent it rightly in love and service to God? Or, have you fooled away your better years in selfishness and sin? Are you putting on the traits of character which you would be willing to wear in old age and eternity? You are now putting on what in all probability will become the dying dress of your soul. Are you satisfied to remain for ever as you now are? If not, please consider your ways and turn to Christ.

Some of you are already old. But

have you grown old gracefully? Are you waiting in patience, in hope and in faith in Christ for the time of your departure? The summons will soon come, and you shall pass away. O that you may come to your grace like a shock of corn fully ripe in its season!

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preacher would have concluded with something like this: "Now all you people who want to be saved come forward for prayer." But Christ and the apostles never used that method. Again we ask why. Were Christ and the apostles model preachers? Or did they leave out some very essential things?

The mourners' bench is not only unscriptural, it is anti-scriptural. It is as anti-scriptural as the Roman Catholic confessional. A Baptist preacher, in inviting sinners to come to him and others to be prayed for, is as blameworthy as the priest that sits at the confessional.

The mourners' bench is the best place in the world for working up fleshly emotion and deceiving sinners into making a profession of faith without being saved. It is wholly of the devil.

Moreover the custom of inviting sinners forward for prayer misplaces prayer. Acceptable prayer must be accompanied by faith, for "how shall they call on him in whom they have not believed" (Rom. 10:14). If the sinner can reach God other than through Christ, then the mediatorship of Christ is not a necessary thing, but only arbitrary. Christ said: "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). This being true, we know that every man who has ever reached God has done so through Christ. And to reach God through Christ means to reach Him through faith in Christ. A sinner may go through the form of calling on God, but his prayer will never reach God until he puts his faith in Christ. Therefore the prime need of the sinner is not to be told to pray. He will do that without being told when his conviction has reached the proper point. What he needs is to be told how he can find acceptance with God.

Simon Magus was exhorted to pray, but not to come to a mourner's bench; nor was he exhorted to pray as a sinner. It is plain that while Peter believed Simon to be lost, yet he recognized a bare possibility that he might be saved and addressed these words to him on the basis of that possibility. Otherwise the expression, "if perhaps the thought of thine heart may be forgiven thee," is meaningless. Certainly God will forgive the sinner when he repents and believes Christ as a result of the regenerating work of the Holy Spirit, but if a sinner seeks to repent in the manner that a saved person repents, which is apart from the immediate experience of regeneration, he will

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not find the ability to do so nor will he find forgiveness with God, no matter how much he prays. So Peter proposed to Simon a test, by which he could detect his true standing before God.

A correct interpretation of this passage leaves not a single case where a New Testament preacher told a sinner to pray as such.

The publican prayed (Luke 18:13, 14), but it was not at a mourners' bench. His prayer was answered, but not without faith; else he was saved without faith.

Cornelius prayed and was heard (Acts 10:31); but not without faith. Cornelius had the same faith that all Old Testament saints had. This is evidenced by at least two facts: (1) *His giving of alms received divine approval* (Acts 10:4,31). In commenting on v. 31, H. B. Hackett well says: "He is assured now of the approval of his acts; the acts were approved when he performed them" (*An American Commentary on the New Testament*). But "the sacrifice of the wicked is an abomination to the Lord" (Prov. 15:8). And "they that are in the flesh cannot please God" (Rom. 8:8). (2) *Peter's words* (Acts 10:34,35) distinctly imply that *Cornelius was a worker of righteousness and was, as such, accepted of God*. The alm's-giving and other acts of Cornelius were either dead works from which he needed to repent, or they were works of faith. They were certainly not the former, for God does not accept dead works.

But it has been said that Cornelius had not heard the gospel until Peter went down to him. Such a statement is due to an oversight. In Acts 10:36 Peter states that Cornelius knew "the word which God sent unto the children of Israel, preaching peace by Jesus Christ."

And even though he had not heard of Jesus of Nazareth, he still would have had the gospel of the Old Testament, the same gospel that all other Old Testament saints had. The faith that he had was that which looked forward to the promised Messiah.

Peter needed to go down to Caesarea to assure Cornelius that Jesus of Nazareth was the promised Messiah. For, having come into the new dispensation, he needed to know this and to believe it, (for, while he had heard of Jesus, he yet was not assured that He was the Messiah, and as yet did not believe in Him as such,) in order to be saved in the full sense of the term. Cornelius was already saved in the sense that all Old Testament saints that came into the new dispensation were already saved. But Cornelius, like an other Old Testament saints that came into the new dispensation, needed to know Jesus of Nazareth as the Messiah and to believe on Him as such. Their Old Testament faith was not sufficient after they had come into the new dispensation, especially after they had heard of Jesus, as was the case with Cornelius. This belief

in the God-man, Jesus of Nazareth, as the Messiah was necessary to their salvation in the temporal and ultimate sense of that term. For the temporal sense of salvation see Phil. 2:12; I Tim. 4:16. For the ultimate sense see Rom. 13:11; I Pet. 1:5. This explains Acts 11:14.

Cornelius needed to be saved from errors that existed in his mind because of a faith which, from a New Testament standpoint, was immature. He needed to be made perfect "as pertaining to the conscience" (Heb. 9:9). This could not be accomplished by Old Testament faith, which looked through types and shadows. For this there was required a faith that fully beheld the incarnate Son of God as the promised Messiah. In this sense and through this mature New Testament faith the heart of Cornelius was cleansed after he heard the gospel from Peter. This explains Acts 15:9. With this faith there was also repentance from much that immature faith had not revealed. This explains Acts 11:18.

After Cornelius exercised this mature New Testament faith, he received the Holy Spirit as others who were already saved had received him on the day of Pentecost. This marked the pouring out of the Spirit on the Gentiles, but in no wise indicates that Cornelius was just a lost sinner until Peter went down and preached to him. No saint during the Old Testament dispensation received the baptism of the Spirit nor even the continuous abiding presence of the Holy Spirit. See chapter on the Holy Spirit. Full New Testament faith was a prerequisite to both of these, and they are not the same.

If it be said that Cornelius was an idolater, because he fell down to worship Peter; then it may be said also that the Apostle John was still an idolater while he was receiving revelations on the Isle of Patmos (Rev. 19:10; 22:8,9).

6. *He was not a sensationalist.*

He never sought to make a sensation of His work of healing nor of His other miraculous acts. He charged the ones that were healed that they tell no man of it. He never advertised Himself, nor did He encourage others to advertise Him.

And we have a death-blow to sensationalism in His story of the rich man and Lazarus. The rich man reasoned that his brothers would repent if Lazarus would go back and preach to them. But Jesus solemnly reminded him that his brothers had Moses and the prophets, and that, if they would not hear them, they would not repent even though one should rise from the dead. Think of what crowds Lazarus could have had to hear him! His renown would have spread like wild-fire. People would have run over each other in an effort to hear him. Everywhere it would have been shouted: "There is a preacher holding a meeting in town that died and rose again. He is telling what he experienced while dead and in Abraham's bosom. He has seen hell and those in it." The largest

meeting places would not have held the people who would have thronged to hear. But Jesus said that none would have repented at his preaching that would reject the calm message of Moses and the prophets! What a death-blow to sensationalism!

III. HE DID NOT TRY TO PREACH SO AS TO PLEASE THE PEOPLE

And He didn't please all of them. He didn't even please a majority of them. Neither will any other preacher that is faithful in his calling. Christ reproved and rebuked. So will every other preacher that fulfills the charge that has been given him. See II Tim. 4:2. Not only did Christ rebuke, but sometimes He rebuked sharply. The preacher of today is commanded to do the same when need arises. See Titus 1:13. Christ had the hatred of the world—even the religious world. He said all His disciples would have it too. See John 15:18-20. Jesus said He came to send strife and division. See Matt. 10:34-36 and Luke 12:50-53. These will accompany the ministry today of those preachers who withhold none of the counsel of God. The popular cry is for the preacher who can unite churches. But God has not called preachers to hold the saved and lost together in churches. Only a compromising ministry will unite the vast majority of churches today in the breaking point between the saved and lost in them. They need the old leaven purged out of them. I Cor. 5:7.

The vast majority of Baptist churches today do not want a faithful ministry. They want a soft-pedlar, a pussy-footer, a compromiser, a diplomat, a smooth-tongued spouter who knows how to eschew the most objectionable things and season and sugar coat the rest so that they will be palatable to the perverted and worldly taste. The cry from the modern pew is the same as of old—"Prophecy not unto us right things, speak unto us smooth things, prophecy deceits" (Isa. 30:10). But God's command is: "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression" (Isa. 58:1).

Some time ago *The British Weekly* brought an indictment against the clergy of the Church of England, in which it said that their sermons never "sting and stab" and that they deal with "blurred uncertainties, foggy ambiguities and clumsy evasions." This is more or less true of much preaching in Baptist pulpits. This is the kind of preaching, and the only kind, that will keep things in harmony and the machinery well oiled in the vast majority of Baptist churches today. Christ's preaching was not of that kind. It evoked much and bitter opposition and drove the sword of the spirit into the hearts of sinful men. It caused a stir of division.

IV. HIS SPIRIT ADJUSTED ITSELF TO THE ATTITUDE AND NEEDS OF HIS HEARERS

With the adulterous woman He was very gentle, but with the Pharisees

He was sharp. This is God's method (Psa. 18:25,26).

The preacher, in general spirit, needs to be gentle (II Tim. 2:24,25). But, on the other hand, there is a place for sharp public rebuke (Titus 1:13; I Tim. 5:20). If gentleness will bring people to the truth, then use gentleness. If it requires severity to turn men from all sin and error, then use that. Follow the Spirit, and He will show what is needed.

V. HE SPOKE WITH POSITIVENESS

He didn't deal with "blurred uncertainties, foggy ambiguities and clumsy evasions." He spoke with authority. The preacher today may speak with authority because he has an authoritative book to speak from. Positive preaching is not popular today, but it is scriptural. The preacher who has no convictions that are strong enough to cause him to speak with positiveness needs to acquaint himself with the book. To be certain, no man can rightfully speak with the finality and positiveness of Christ, but a man of the Book will be able to speak with a large degree of positiveness.

Editor's Note: This chapter is found in the 1936 edition of *A Systematic Study Of Bible Doctrine*, pages 370-383. It is not found in later editions. I know not the reason for this, unless unholy Arminian hands saw fit to remove it.

THE FIRST

(Continued from page one)

into the water, and were buried by baptism, and then came up out of the water. Baptist-like.

9. They were baptized by a Baptist preacher—"John the Baptist," under the direction of his Lord, as Baptist preachers do now under the direction of the church. If Eld. Luce had consulted a Baptist church, A. Campbell would have been rejected. What a blunder!

10. They were baptized by one having authority from Heaven—"Sent of God to baptize." So Baptists now have authority from Heaven, and no others have.

11. The first church and Baptist churches only have baptism rightly related to repentance and remission of sins.

12. Only the professedly saved and the rightly baptized were added to the church. Baptists stand alone here.

13. No infants were sprinkled or immersed.

14. The first church was complete in itself. It elected an apostle (Acts 1:26), also the deacons (Acts 6:5), ordained Paul and Barnabas (Acts 13:1-3; 14:27), also decided disputed doctrines (Acts 15:22 and Romans 16:17), excludes the unworthy (I Cor. 5:13 and II Thess. 3:6), exposes false apostles (Rev. 2:2, and keeps the ordinances as delivered (I Cor. 11:2,23).

15. There was no one man in authority (Mark 10:42).

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THE FIRST

(Continued from page four)

16. There were no ruling or presiding elders.

17. Church officers have continued the same.

18. It had discipline of its own members (Matt. 18:17).

19. There was no appeal from its authority (Matt. 18:18).

20. They multiplied like Baptist churches now do (Acts 9:30).

21. Like the first church they stood for civil and religious liberty, and for moral, doctrinal and ecclesiastical liberty. The Bible must govern in these.

22. The first church kept the ordinances as delivered. Baptist churches claim this as a solemn obligation.

23. The first church was persecuted. So with Baptist churches since. They have furnished the martyrs.

24. The first church did not persecute. Baptist churches never have and never would.

25. Christ and the apostles had the baptism of John, which all others have repudiated. Hence no others could receive them into membership if they should apply.

26. Such churches were to continue to the end of the age. No others have. As sure as the race has continued from Adam; and as sure as the Jews have continued from Abraham; and the beasts and birds and harvests have all continued from the beginnings; and as bees have continued to multiply and swarm as at the first, and as all things have continued from the first, so if you accept all these continuities and demand proof of the continuity of Christ's churches, I give His almighty fiat, that the gates of Hades, that should prevail against all other things, should not prevail against His church; and if more proof is demanded see my book, *My Church*, and forty others, giving testimony from Catholics and Protestants.

27. The first church was called "The Church of God." So every Baptist church is "The church of God," as much so as every human body is the human body, and every Sunday School is the Sunday School, and every jury is the jury. The Baptist church at Corinth was the church of God, not a part of it, but all of it, and none of it elsewhere. So with every Baptist church.

28. The first church was not a Sectional or Denominational church, for there were none such for centuries after.

29. Baptist churches, like the first, are composed of voluntary members, not conscripts as baby members are. They are all brethren, equal in authority, and owing all allegiance and loyalty to the body of which they are members, like the members of a human body. See I Cor. 12:13. The field of all members is the church, and all service must be rendered to the church of which they are members.

30. Baptist churches, like the first,

have the world for their field. They can fulfill their mission to the world only by the members fulfilling theirs to the church. Preachers and missionaries at home or abroad should be directed by the church.

Now bear with me while I impeach this invisible, universal church, with its three hundred or more visible branches, as an---

Immense, immaterial, imaginary Imp;

An idiotic, ignominious, illusive Ilk;

An immodest, impeachable, impracticable Imbecile;

An impetuous, implacable, imperious Impertinence;

An impossible, impecunious, imperiling Imposter;

An incredulous, inconsistent, insensible Incertitude;

An impalpable, improbable, impractical Impossibility;

An inane, inappropriate, inconceivable Incubus;

An indefinite, injudicious, inscrutable Insanity;

An injurious, intolerant, indictable Infliction;

An indistinct indescribable, intrusive Incantation;

An invidious, invalid, invisible Invention;

An intrusive, intrepid, entrenched Intrigue.

Spreading out into Shallowness,
Enlarging into Littleness, and
Increasing into Nothingness.

Such a church is as far from the church of Christ as the Devil, and the Catholics and the Protestants, can get it. Think of a Greek or Roman Catholic church! Calling white black or black white is no greater contradiction.

There is to be a general assembly or church of the first-born ones, after they are gathered together, with Abraham, Isaac, and Jacob, with all the elect, at the Coming of Christ (Heb. 12:22-23). What a gathering that will be! That is the Antitype. But now, as a Sunday School is the Sunday School, and a jury is the jury, and a human body is the human body, and a saloon is the saloon; so sure is a church the church. The Antisaloon League is not fighting a universal, invisible saloon, but those doing business for the Devil on the corners of your streets. The church or churches of Christ may be on back streets, where property is cheap and where we can retire for worship. Yet it is the only kind of a church Christ has. The lion is a ferocious beast, but all lions are not one great, ferocious beast. The danger is in the real beast, and not in the unreal buster. My only mother lived at home and not at Rome. What is your universal, invisible bride compared to the one that stood at my side? What is your universal invisible wife, compared to the one that blessed my life. Religious sense should not be all nonsense.

Indulge me once more. Perhaps ninety-nine out of one hundred use Christianity and the Church as synonymous and identical. The devil must be author of this, and that

makes it so popular that many Baptists delight to so use them.

Take Catholicism, Greek and Roman, and especially the latter, and examine it in the light of Scripture, history and its pretensions. "Drunk with the blood of saints," and "with the blood of the martyrs of Jesus." What is there in morals or doctrine that it has not corrupted? Take the ordinances of Jesus; also social, civil and ecclesiastical governments. Does the devil want them any worse? What good did Rome ever do or evil it failed to do when in its power? What would it do now to real Christianity and to the true church, if it could? This Christianity and this church are as far from the original as the devil wants them. How much better is Protestantism than Catholicism? Is one the great "Whore" because she cohabits with the kingdoms of the world? Then Protestants are the "Harlots" for the same reason. Has one perverted the ordinances? So have the others. Does one sprinkle babies for salvation and regeneration? So do the others? Has one persecuted the saints? So have the others. Does one say you need not follow original authority and direction? So say the others. Then coming on down to the later and smaller sects, such as Campbellism, Mormonism, Russellism, Eddyism, Universalism, Unitarianism, plus hundreds more, too nauseating, as Billy Sunday says, to even think about, and put all of these together, and you have but a faint conception of the abomination of "Christianity" (?). Think of such a mess as this being also the Church of Christ! Could He be more cruelly crucified?

Could His Bride be more slandered? I had rather burn at the stake than to call this devil-devised despotism and devastation by either term. He is not only a false witness who does it, but he is as false as false can be. 'Twould be no worse to call good evil, or Christ Belial. If you want to see men writhe and froth at the mouth, just insist on the true idea of a church, and its doctrines and ordinances. There would be no more toleration of this now than there was for Christ by the religious people of His day.

If this is the Church of God, please scratch my name off. If this is Christianity, I here denounce and renounce it. The worst parts of the world are where this Christianity (?) has held sway. The present war is only an item.

□■□■□■□■□■□■□■□■

THE END BEFORE

(Continued from page one)

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."

Notice that God had a distinct purpose for those He called. The purpose is that they will be conformed to the image of His Son. This tells us that all He ever saves will eventually be like Jesus. The process He uses to

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THE CONTRAST
INFIDELITY ANSWERED
DRAWN BY E. J. PACE

Sut of the night that covers me,
Black as the pit from pole to pole,
I thank whatever gods may be
For my unconquerable soul.
In the fell clutch of circumstance
I have not winced, nor cried aloud.
Under the bludgeoning of chance
My head is bloody, but unbowed.
Beyond this place of wrath and tears
Looms but the horror of the shade;
And yet the menace of the years
Finds, and shall find, me unafraid.
It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.

"Invictus" by Wm. Henley

Sut of the light that dazzles me,
Bright as the sun from pole to pole,
I thank the God I know to be
For Christ the conqueror of my soul.
Since His the sway of circumstance
I would not wince nor cry aloud.
Under that rule which men call chance
My head with joy is humbly bowed.
Beyond this place of sin and tears
That life with Him! and His the aid,
That spite the menace of the years,
Keeps, and shall keep, me unafraid.
I have no fear though strait the gate;
He cleared from punishment the scroll.
Christ is the Master of my fate;
Christ is the Captain of my soul.

"My Captain" by Dorothea Day

THE END BEFORE

(Continued from page five)

accomplish this is through foreknowledge, predestination, calling, justification and glorification.

Upon these five distinct attributes of Himself, this article is based. Scriptures within the context of each subject involved will be strictly observed. May it be remembered that II Corinthians, Chapter 4, Verse 18 states: "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." Consistent with this verse, all of these attributes are both eternal and invisible substance of divine conception, before and after being activated in the lives of individuals.

At this point it is worthy of notice that the five powers of Divine conception are recorded in the past tense. Notice: "He did foreknow;" "He did predestinate;" "He also justified;" "He also glorified." All are specified as already having been done. Even before any man had ever been created or born, God decreed that each one of these acts of divine powers were already accomplished. In the minds of natural thinging, this is an utter impossibility. But Romans, Chapter 11, Verse 33 states: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" We do not have to know how to solve this mystery in our finite minds, but just need to believe it because God said it. God's decrees, although not experienced by man until they come to pass, are so infinite and absolute that they are declared by Him to have been accomplished at the very time He spoke the decrees.

This is to be thoroughly accepted and remembered throughout this article as it is taken from statements of unquestionable surety of a saving and eternal God.

Here are the five eternal powers as they are recorded in perfect sequence:

1. Foreknowledge
2. Predestination
3. Calling
4. Justification
5. Glorification

FOREKNOWLEDGE

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear" (Rev. 13:8-9).

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is" (Rev. 17:8).

Those names who were not written in this book of life did not have, according to God's infinite knowledge before He wrote the names, any part

in the book, nor would ever have any part in it, nor have they any association with the Lamb, then nor ever. (There is a general misunderstanding among some preachers, teachers, and church members that God writes the names in the book of life when one is born of the Spirit) This type of thinking is inconsistent with foreknowledge and has not one word of biblical backing. These verses are talking about what God knew before He created the world and not anything dependent upon some future act. Such thinking is, in effect, denying foreknowledge of God and implying He did not at that time know all He was going to save. Absurd indeed!

Notice the short sentence in Chapter 13, Verse 9: "If any man have an ear, let him hear." The fact that all normal people have ears certainly points out that God is speaking of a special ear for hearing spiritual truths. God is telling of divine decrees of His sovereignty which are secret and unintelligible to human ears. In fact He said here "if any man have an ear" ---one ear---not two. Of certainty, this is an ear given by Him only to His foreordained people.

Standing out boldly in verse 8, Rev. 17, quoted previously, is the word "wonder." Those whose names are not written in the book of life will wonder at the super-human performances of the Antichrist. They will be easily led to worship him because they are unaware of the Scriptures which tell of him, and do not know his true identity. They will be convinced that he is the true Christ. Since they are not in God's foreordained book of life, they will have no restraint in worshipping him. He is their true leader (Satan incarnate) and they will perish with him in the lake of fire.

These Scriptures given here from the book of Revelation in the Bible introduce the work of God before He laid the foundations of the earth. When we examine the word "foreknowledge" we become aware that nothing, not one single thing pertaining to the earth, whether animate or inanimate, seen or unseen, thoughts or thoughts not yet, entered the mind, or whatever might be humanly possible or impossible, and much more are thoroughly known by Him before any are brought into being.

The verses apply both to the earth now and before He created the earth. The book referred to in these verses is a book of life containing the names of every individual to whom He will grant eternal life after He creates the earth upon which these will dwell. Of extreme importance is to notice and absorb fully that the book is called "the book of life of the Lamb slain before the foundation of the world." There is a slain lamb so closely related to the book that it is incorporated in its title. There is an inseparable and all important link between the book and the slain lamb. There is such a close relationship between the two

that the book would not be possible without the lamb slain, and the lamb slain would not be necessary without the book.

PREDESTINATION

Romans, Chapter 8, previously quoted, stated that "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren." Predestination, therefore, is second in divine order of God's decree to conform His chosen people to the image of Jesus Christ. Predestination declares that God, in consequence of His foreknowledge of all events, infallibly directs the means by which all who are written in the book of life are guided to that decree. This decree is embraced by the linkage of the slain lamb at the same time the names were written in the book of life.

Incorporated in God's foreknowledge and predestination was the creation of Adam and Eve. By the Scriptures we are cognizant of Adam's disobedience to God's command and Adam's sin. When he sinned he lost his state of created perfection and became a victim of death, both physical and eternal, as God had warned him previously. Adam fathered no children before he sinned but afterward he became the father of the entire human race. So all have sinned as affirmed by the Scriptures. All inherited sin from Adam, and their death penalty must be paid.

When God wrote the names in the book of life, He foreknew all of this and predestinated forgiveness of the sins for these people when, in the future, they would be born and inherit sin from Adam. At the same time He wrote their names in this book, He killed a lamb, whether figurative or literal, from whom the blood had fulfillment in Jesus Christ when He shed His blood at Calvary for the sins of these same people whose names He wrote in the book of life. Jesus shed no blood for anyone whose names were not inscribed in this book. The lamb slain at that time was only for those in the book of life.

This should put to silence those who claim that Christ died and shed His blood for every person. If He had shed His blood for all, then all would be saved. But the abode of the unsaved is now resounding with screams who realized, after death, that Christ's blood was not shed in vain for them.

Some will say if this is true then God is not a just God. Others will find fault with God by saying this is the most unfair thing I ever heard of. Romans, Chapter 9, gives a reply to such statements as these much better than I. This chapter is devoted to God's sovereignty and His creative will and purposes. Several verses will be used because they silence those who reject the truths revealed in this article. Verses 10 through 16 record the account of Rebecca, Isaac's wife, when she gave birth to twins, Esau and Jacob, and before they were

born. Quote beginning verse 11: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

These verses readily mold into this article under the heading of "Predestination" as certainly this account, as said in it, is purposed of God according to election. Elective purposes of God are predestined to occur. Most significant in these verses is the statement that God had a love for one child before it was born, and hatred for the other, even though they were twins. Neither had done anything wrong nor anything good. The love and hatred for them was while they were in the mother's womb. This is indeed an insoluble problem for those who wrest in the Scriptures apart from the spiritual ear to hear. There are those who deny that God is sovereign, and who claim that God's will is subject to man's decision. Such shallow people try to explain these verses by saying that God loved both of the children, but that He loved Esau less. This is an erroneous effort to explain away God's Word and perhaps try to twist it to comply with their own theology. God said He hated Esau and He surely did. A much better mystery is why was there any hate or love either before they were born.

Genesis 25:22 records this account when it actually happened, and said: "And the children struggled within her; and she said, If it be so, why am I thus? And she went to enquire of the LORD." These children were wrestling within the womb. There must be a good reason why unborn twins were trying to overcome each other. They were actually fighting to be the firstborn, and to be heirs of the greater right given to the firstborn during that period of time. Surely the children within the womb did not know this. And was it ever known before or since that children fought within the womb of the mother? Certainly not. So what was the reason? It was, as God said in the above quotation, "That the purpose of God according to election might stand." The reason is simple when viewed within the context of the subject. The context is "God's purpose in election." This points directly to the book of life, when He elected those whose names He wrote in it. Jacob was inscribed there but Esau was not, surely must be the answer. Because of Jacob's name being there, he was due the birthright, so the struggle for the firstborn went on in the womb. This

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THE END BEFORE

(Continued from page six)

accounts for God loving Jacob before he was born, even as far back as before the foundation of the world, when he loved him, and foreordained him, and placed his name in the book of life right with all the others of God's elect. It is just as God said in these verses, I repeat: **"That the purpose of God according to election might stand."** This is the complete and exclusive answer. In verification or sanction of this he continues on and said: **"I will have compassion on whom I will have compassion. So then it is not of him that willeth, (human will). . . but of God that sheweth mercy."** These verses should clarify at least two points of confusion today: One, God overrules the will of man and man's efforts; and two, God does not love everybody. He loves only His elect. Even while some are yet sinners, still loves them but He does not love the non-elect as Esau was. Who they all are, we do not know, but what we do know is it is not true to say that God loves everybody, or that man does according to his own will when it is opposed to God's will. Man's will is contingent upon God's will.

These verses continue on in Romans, Chapter 9, Verses 17-23: **"For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."** (God predestined Pharaoh and brought him in the world for a distinct purpose. Also, God extends mercy and/or withholds mercy and hardens the hearts of whomsoever He will.)

These verses more nearly clarify God's explanation of His purpose in election and predestination than any other Scriptures in the Bible. First, it is pointed out that no man has a right to question why God did what He did. He uses the potter and the clay to show what He did. He is the potter, we (human beings) are the clay (and truly that is what we are made from). We are all made from the same lump, the lump from which Adam was made. Every person who would ever live upon the earth was created in Adam. From Adam came

the seed, for within Adam was the seed of all people, both those to be saved and those not to be saved: vessels of honor and vessels of dishonor. God made both as He said in these verses. He made one mold, vessels of dishonor, those He did not write in the book of life, and another mold, vessels of honor, whose names He wrote in the book of life. He clearly states here that these vessels of dishonor were vessels (human beings) fitted or made for destruction, that He might show His wrath in them (God's wrath reaches His peak of fury in the lake of fire). This is the destruction, the lake of fire, for which these vessels (people) were made to show God's wrath in them. This was His purpose for making them. Now, He said not to question this, as He had the power to make what He wanted, and for whatever purpose He wanted to make.

This record which God made for us is a source of controversy among many people. In fact, a great majority emphatically deny that God created anyone to go to Hell. That is precisely what these verses said He did. He said He did it through the forming of them through clay. He molded them for destruction. He chose to show His wrath in them. He formed them to make His power known in them. It says here that this was God's will. God well knew that man would rebel against this fact, so He said: **"Who art thou that repliest against God?"** We have no right to even question this. God said He had the power (right) over the clay to make whatever He wanted to make, and so He did make some and fashioned them for demonstration of His power, and then will cast them into the lake of fire to show His wrath. God chose to show both His wrath and the riches of His glory in human beings, so He made both out of clay. These He made to show the riches of His glory are called vessels of honor and vessels of mercy. They are those upon whom He would have mercy. These, He said, He afore prepared unto glory. In our past study and throughout it, it is repeatedly mentioned the time He afore prepared these to glory was when He wrote their names in the book of life. They will eventually have their eternal abode in glory. So God accomplished His purpose in showing His wrath and His glory in two groups of individuals He made for each of His purposes.

Later, when all of God's human creation fell in Adam and became sinners, and subject to death, both physical and spiritual, it was expedient for God to bring those He promised eternal life out of that state of eternal death and reestablish eternal life to them according to His promise. He did this through His Son, Jesus Christ.

In order for Jesus to be a complete and perfect Savior, He had to be both God in the flesh and a man, a perfect man. The natural man with Adam's sinful blood could not pay the sin debt as demanded of God, as sin cannot pay for sin. God, there-

fore, raised a perfect Man up Who was born of man but Who did not have man's blood from Adam in Him. God did this by implanting the seed of life in the womb of a virgin. This seed of life was from God Himself and did not come from man; therefore, not related by blood to Adam. The book of Leviticus, Chapter 17, Verse 14 states: **"... the life of the flesh is the blood thereof. . ."** The blood generated in a fetus originates from the male sperm. So in Christ there was both perfect blood without sin and a perfect man, both of which are required by God to pay the eternal death penalty for God's foreordained people.

As prepared by God, and as was foreordained before the foundation of the world when He wrote those names in the book of life and slew the lamb, this perfect man, God in the flesh, the lamb of God, gave His life upon the cross and shed His blood for, and in payment of the sins of each individual written in this book. Not one person whose name was not in this book did Christ die and shed His blood for their sins. No not one, contrary to the belief of the great majority of people today. They are vessels of dishonor, made for destruction.

As it is in the natural, by birth man came into the natural world, so also by a new birth he becomes a spiritual member of the spiritual world. I Corinthians, Chapter 15, Verse 49 states: **"And as we have borne the image of the earthy, we shall also bear the image of the heavenly."** In the earthy body, all committed sin. Now to become a recipient of the spiritual body and be freed from the penalty of those sins, all who are predestined to eternal life must be born again, born of the Spirit of God. Only by the new spiritual birth can one receive the benefits provided by Jesus Christ for the forgiveness of sin, and be reestablished to that state He had before he lost that state when he inherited the sin from Adam.

(Continued in December issue)

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IN SEARCH

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modern English. However, I am taking the quotes in the main from original sources.

THE CONTROVERSY AMONG THEM

In the 1600s the Particular Baptists were divided upon the subject of the administrator of baptism, somewhat like modern Baptists are. As to some of the old Particular Baptist churches such as the one in the Hop Garden and others we know but little as to their views on the administrator of church baptism. The same is true of the Welsh Baptists. Most of what we know of these early times comes from the Particular Baptist churches in and around London.

There were some who believed that in order to begin a church according to the New Testament pattern that it

was necessary to consult another true church and pastor. They did not believe that an unbaptized person could baptize. Hence proper church authority being exercised through its pastor was vital to them. Others of that day rejected this idea, and they contended that a proper administrator was not necessary to a scriptural church.

This movement started when a number of people came to see immersion as the scriptural mode of baptism. They decided to practice immersion according to their light. The great objection was the want of an administrator. This problem was removed by sending certain messengers to Holland to receive proper baptism from the Dutch Anabaptists, who descended from the ancient Waldenses in France and Germany. They felt this was necessary that they might become proper administrators of baptism to others.

Most of what we know about this is related by Thomas Crosby, of Southwark, London. He was married to the daughter of the celebrated Benjamin Keach, and he was a deacon in the church pastored by Elder John Gill. Mr. Stintion, the brother-in-law of Crosby, and the predecessor of Elder Gill, had collected materials for a work on Baptist history, which was never published. Crosby, using this material, wrote a four volume history of the Baptists in 1738, 1739, and 1740.

Crosby tells us the story in the following words: "This relates, that several sober and pious persons belonging to the congregations of the dissenters about London, were convinced that believers were the only proper subjects of baptism, and that it ought to be administered by immersion, or dipping the whole body into water, in resemblance of a burial and resurrection, according to Col. 2:12 and Rom. 6:4. That they often met together to pray and confer about this matter, and consult what methods they should take to enjoy this ordinance in its primitive purity: That they could not be satisfied about any administrator in England to begin this practice; because though some in this nation rejected the baptism of infants, yet they had not, as they knew of, revived the ancient custom of immersion: But hearing of some in the Netherlands who practiced it, they agreed to send over one Richard Blount, who understood the Dutch language: That he went accordingly, carrying letters of recommendation with him, and was kindly received both by the church there, and Mr. John Batte their teacher: That upon his return, he baptized Mr. Samuel Blacklock, a minister, and these two baptized the rest of their company, whose names are in the manuscript, to the number of fifty-three.

"So that those who followed this scheme did not derive their baptism from the aforesaid Mr. Smith, or his congregation at Amsterdam, it being an ancient congregation of foreign Baptists in the Low Countries to

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IN SEARCH

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whom they sent.

"But the greatest number of the English Baptists, and the more judicious, looked upon all this as needless trouble, and what proceeded from the old Popish doctrine of right to administer sacraments by an uninterrupted succession, which neither the Church of Rome, nor the Church of England, much less the modern dissenters, could prove to be with them. They affirmed therefore, and practiced accordingly, that after a general corruption of baptism, an unbaptized person might warrantably baptize, and so begin a reformation."⁷

Bro. Crosby almost literally quotes the Kiffin Manuscript here of 1640. This story of Richard Blount going to Holland is conceded to be true by Ivimey, Evans, Newman, Jarrel, Orchard, Gould, Ray, Graves, and others. It is questioned by Christian, Armitage, Cathcart, Burrage, and others. But this account is confirmed by Robert Barclay, a Quaker, in his *Inner Life Of The Religious Societies Of The Commonwealth* (p. 75) and also by Neal's *History Of The Puritans* (Vol. III, p. 133). Personally, I feel the Kiffin Manuscript is authentic, based upon my investigation of the matter.

According to the Jessey's Church Records, Richard Blount was among those who were dismissed from the Independent Church at Southwark to form a new church in 1633.² His name is spelled differently in some sources (Blunt, etc.). This new church became the Baptist Church at Old Gravel Lane, Wapping (a suburb of London). John Spilsbury shortly after its formation became its pastor. In 1638 William Kiffin joined this church.

Spilsbury did not concur with what Blount and the others had done. He did not believe that he was under obligation to send anywhere for baptism. He felt he had the right to baptize like John the Baptist did. He wrote: "Yet a word by the way, because of such an error that some make, and how far off from any rule or example, for a man to baptize others and himself unbaptized, and so thinking hereby to shut up the ordinance of God in such a strait, that none can come by it, but through the authority of the pope-dom of Rome. But for the opening of this cloud that seems so to darken the sky, let the reader consider who baptized John the Baptist, before he baptized others, and if no man did, then whether he did not baptize others, he himself being unbaptized, and if he was baptized, whether it were not by an unbaptized person: and all scriptures being written for our learning, and this being one, we are taught by this what to do upon the like occasion. . . ."

"And to conclude, I fear men put more than is of right due it, and so prefer it above the church, and other ordinances besides; for they can assume and erect a church, take in

and cast out members, elect and ordain officers, and administer the supper; and all anew, without any looking after succession, and further than the Scriptures: But as for baptism, they must have that successively from the apostles, though it come through the hands of Pope Joan. What is the cause of this, that men do all from the Word only baptism."³

As we might expect, Henry Jessey of London, pastor of the Independent Church in Southwark, founded in 1616, also opposed what Blount and his friends did. He wrote of Blount: "Say not in thine heart, Who shall go into Heaven, or to sea, or beyond the sea for it? but the Word if nigh thee (Rom. 10). So we need not go for administrators to other countries, nor stay (wait) for them; but look to the Word."⁴

I do not know if Richard Blount was a minister of the gospel or not. I only know that he and some others felt that there was a need for a proper administrator in baptism, a sentiment that I share with them. We do know that Blount was baptized by the minister of the Dutch Anabaptist church, and that when he returned to England he baptized Samuel Blacklock, a minister. Then the two of them baptized fifty-three others. It would seem that Blount and his party held to the regular baptism and administrator belief. I can identify with these people, but I have a hard time identifying with Spilsbury or Jessey on church truth.

One dear brother has cited a quote from W. A. Jarrel about Spilsbury to prove that he believed that any male member could baptize. But in fact it proves the reverse. Jarrel, abridging information from Orchard, wrote: "...that Spilsbury was pastor during only the infancy of the church, is unnecessary since Blacklock having been baptized by Blount and then baptizing the others do not necessarily imply Spilsbury was not pastor at that time. As now, owing to sickness or other causes, pastors have others baptize for them, so Blacklock may have baptized for Spilsbury, after baptizing him."⁵

Our brother in his brief quote from Jarrel neglected to tell his readers who Samuel Blacklock was. According to Crosby, he was "a minister." So what we have here is not the case of a male member baptizing for the church as the brother implies, but of another elder baptizing for a sick elder. These men were practicing what I contend for.

I cannot spend any more time on how the church at Wapping stood on this question. There were many Particular Baptists before the time of this church and many more after her. How did the greater body of Particular Baptists stand on the administrator of church baptism? Did they limit its administration to male members of the church, or to ministers in the church? I shall allow them to speak for themselves.

BAPTIST CONFESSIONS OF FAITH

The London Baptist Confession of

1644 was put forth by seven Particular Baptist churches. Article XLI says concerning baptism: "The persons designed by Christ, to dispense this ordinance, the Scriptures hold forth to be a preaching disciple, it being no where tied to a particular church, officer, or person extraordinarily sent, the commission enjoining the administration, being given to them under no other consideration, but as considered disciples."⁶

While the statement generally seems to teach that a preaching disciple be the administrator, other statements seem to weaken this idea. So later editions have "being men able to preach the gospel."

The enemies of the Baptists ridiculed them for not making clear their views on the administrator of baptism in the 1644 confession. Henserd Knollys (1558-1691) answered them thusly: "We do not affirm, that every common disciple may baptize, there was some mistake in laying down our opinion, page 14. Where it is conceived, that we hold, whatsoever disciple can teach the Word, make out Christ may baptize, and administer other ordinances. We do not so, for though believing women being baptized are disciples, Acts 9:36, and can make out Christ; yea and some of them (by their experimental knowledge and spiritual understanding of the way, Word, and faith of the gospel) may be able to instruct their teachers, Acts 18:26, Rom. 16:3, yet we do not hold, that a woman may preach, baptize, nor administer other ordinances. Nor do we judge it meet for any brother to baptize, or to administer other ordinances; unless he have received such gifts of the Spirit, as fits, or enables him to preach the gospel. And those gifts being first tried by and known to the church, such a brother is chosen, and appointed thereunto by the suffrage of the church."⁷ Knollys was one of the signers of this confession. He stood by the old landmark that a church should baptize through its ordained elders as did the other signers of this confession.

The Second London Confession of 1677 of the Particular Baptists says in Chapter XXVI, Article 8: "A particular church gathered, and completely organized, according to the mind of Christ, consists of officers, and members; And the officers appointed by Christ to be chosen and set apart by the church (so called and gathered) for the peculiar administration of ordinances, and execution of power, or duty, which he entrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders and deacons."⁸ Chapter XXVI, Article 8, of the Philadelphia Confession of 1742 has this same information.

Chapter XVII, Articles 1-2 declare: "Baptism and the Lord's Supper are ordinances of positive, and sovereign institution; appointed by the Lord Jesus the only Law-giver, to be continued in His church to the end of the world. These holy appointments

are to be administered by those only, who are qualified and thereunto called according to the commission of Christ."⁹ The Baptist Orthodox Creed of 1678 says almost the same as this in Article XVII. These brethren all kept to the old landmark as did their fathers.

MINISTERS AND WRITERS

Benjamin Keach (1640-1704) held to the old landmark of the church using its minister to baptize for it. In 1695 he answered a Pedobaptist William Burkit, Rector of Mildin in Suffolk, in a book. Burkit had set forth five essentials to baptism, concerning which Bro. Keach had no argument. Burkit's essentials were:

"1. The person ought to be a lawful minister, authorized and commissioned by Christ, and the governors of His church.

"2. The party baptized, you say, must be a subject qualified for baptism.

"3. That the element made use of must be water.

"4. It ought to be done before credible witness.

"5. Lastly, baptism ought to be administered in the name of the Father, and of the Son, and of the Holy Ghost." Concerning these facts Bro. Keach says: "I grant all you say here. . . ."¹⁰

Elias Keach, son of Benjamin Keach, said so very well on this subject: "A church thus constituted ought forthwith to choose them a pastor, elder, or elders, and deacons, (we reading of no other officers, offices abiding in the church) and what kind of men they ought to be, and how qualified, is laid down by Paul and Timothy, and to Titus. Moreover, they are to take special care, that both bishops, overseers, or elders, as well as deacons, have some competent manner all those qualifications; and after in a day of solemn prayer and laying on of hands of the eldership: being proved, and found meet and fit persons for so sacred an office: Therefore such are very disorderly churches who have no pastor or pastors ordained, they acting not according to the rule of the gospel, having something wanting."¹¹

He goes on to lay down the things vital for a gospel church: "3. That they have an orderly ministry and one ordained elder, at least, to administer all public ordinances."¹² If some had lived in Bro. Keach's day I am sure that they would have charged him with "preacher authority in baptism."

In this same book there is a query: "May a church call out a teacher that is not an ordained elder to administer all ordinances to them? Answer: You may as well ask, May a church act disorderly? Why were ministers ordained, if others unordained might warrantably do all their work? if therefore they have no person fitly qualified for that office, they must look out from abroad for one that is. . . ."¹³ I stand with this brother for he stood by the old landmark. Where were the Baptists in that day that

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held to "male authority" in baptism and denied that a church should baptize through its ordained elder? Will you point out one to me please?

Thomas Grantham, writing of ministers in the churches, said: "For this office is as firmly settled in the church, as any other, and therefore the abrogation of this is in effect to abolish them all. See I Cor. 12. Ephes. 4. The promise of Christ, Matt. 28:2p pertains to them to the ends of the world, as well as to any part of the church: And that commission, to teach all nations, must have a ministry authorized by it, while the nations are to be taught, or the gospel to be preached to every creature; at least the commission is of virtue to empower such a ministry to teach all nations, as well as to baptize converts. . ."¹⁴

Thomas Collier wrote these words: "And officers when thus chosen, and set apart to the office and work, are to administer all ordinances in the authority of Christ, yet so as to have the church with them in the work; and the church is to encourage them, and be subject to their administration in the name of the Lord, while they abuse not their authority; and yet they are to be accountable to the church. . ."¹⁵ This brother was walking in the old landmark. I can only say a hearty "Amen" to what he has said. Brethren, walk in new found paths if you please, but I intend to keep to the old paths wherein is the good way that our fathers walked in the centuries past.

In the association records of the Particular Baptists of the West Country in 1655 I find this query: "Whether a church of Christ, having no officers elected among them, may, notwithstanding, appoint members for the administration of any or all of the ordinances of Christ? And, if so, what qualifications are required of such a member?"

"Answer: A church of Christ having no officers settled among them may, with the assistance of those that have been instrumental in the hand of God in their gathering, set apart such brethren to the work of the ministry as are in some good measure, qualified and gifted according to the scripture upon trial in order to further establishment, I Tim. 3:10; 5:22. The qualifications we judge to be according to Acts 6:3, I Tim. 3, Tit. 1:6f. But, to appoint a person for the administration of ordinances in the church, not being in order to office, we find not clear in scripture, yet we conclude it not unlawful in all cases."¹⁶

In the records of the Abingdon Particular Baptist Association there came this query: "Whether a church of Christ may call forth a brother to administer the ordinance of baptism that is not in some measure gifted to preach the gospel, they having a brother or brethren gifted to preach but unfree or by reason of some distemper of body disable to baptize?"

"Answer: We judge that it is not warrantable. But in case of necessity either by the absence of the gifted brother or brethren or such sickness of body as does disable (him to) perform that service the church may call for help from the next adjacent church that may be furnished to supply them. Also we judge it the duty of that gifted brother or brethren to perform the part of the ministry as in Matt. 28:19. And that their gifts being not for themselves but for Christ in His church, Eph. 4:11f., their own unfreeness may not obstruct their performance of this duty but the church may and ought to put them to it."¹⁷

Please consider this statement of their faith. It is what many Baptists have believed across the centuries. They deeded an ordained minister vital to Bible baptism. If a church was without one, then they should secure one from a sister church. The Particular Baptists of that day saw no abuse of church authority in this. Rather, they looked upon it as very consistent with church authority in baptism. If some modern brethren had lived in that day they would have upbraided these churches for "dual authority in baptism" and would have said that they "denied church authority in baptism." Fortunately for the churches of that day, such individuals had not yet appeared on the scene to divide and hurt the Baptist cause.

Elder William Britten of Northamptonshire sets forth his views on the old landmark by contrasting a "false minister" with a "true minister" in their respective churches. Of the true minister he declared: "Their baptism and breaking of bread show a full warrant for the same by Scripture, & c. those they love and cherish which follow the same rule, Gal. 6:10, Phil. 3:20, Acts 4:20."¹⁸ From these words it appears that Britten regarded baptism as a ministerial act to be performed for the church.

Governor Henry D'Anvers wrote a book on baptism in 1674. He wrote: "Secondly, as to the administrators of baptism; they say, they find that other ministers of the church, besides the apostles, did baptize: which in after-ages came more especially to be fixed upon bishops; though, in case of necessity, not only laymen, but women also, were admitted to administer that ordinance."¹⁹ Governor D'Anvers regarded baptism as both a ministerial and church act, although in cases of necessity he believed that both men and women could baptize. This case of necessity would have been when no minister could be obtained in these persecuting times. This was the exception, not the general rule.

In the 1600s Edward Drapes and a number of other gentlemen of learning left the Church of England to become Baptists. Bro. Drapes wrote a most excellent book on baptism and other subjects. In this book he says: "If you call to mind what I have already declared, concerning the min-

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THE SHAPE WE'RE IN

"There's nothing the matter with me.
I'm just as healthy as I can be.
I have arthritis in both my knees,
And when I talk, I talk with a wheeze;
My pulse is weak and my blood is thin,
But I'm awfully well for the shape I'm in.

I think my liver is out of whack.
And a terrible pain is in my back;
My hearin's poor, my sight is dim,
Most everything seems to be out of trim,
But I'm awfully well for the shape I'm in.

My doctor says my days are few,
For every week there's something new,
The way I stagger is sure a crime,
I'm like to drop at any time;
I jump like mad at the drop of a pin.
But I'm awfully well for the shape I'm in.

My teeth will eventually have to come out
And my diet I hate to think about.
I'm overweight, but I can't get thin.
My appetite's such that its bound to win---
But I'm awfully well for the shape I'm in.

Arch supports I have for my feet,
Or I wouldn't be able to go on the street;
Sleep is denied me night after night,
And every morning I am a sight;
My memory's failing, my head's in a spin,
But I'm awfully well for the shape I'm in.

My moral is, as this tale I unfold,
That for me and you, who are growing old,
It's better to say: 'I'm fine' --- with a grin---
Than to let others know the shape we're in!"

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Assuming one has been born again by the grace of God, does the same individual get into the bride of Christ by grace? by works? Or some sort of mixture? Does not faithful church membership make it by works (Rom. 11:6)?

---Illinois



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"And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

In this verse Paul emphasizes the fact that election is wholly of grace. And since election is by grace no human work can enter into it. There cannot be a mixture of grace and human works in our election unto salvation. Works would make void any thought of election being the work of God; while on the other hand election by grace would render human works an intrusion upon God's choice of a people unto salvation. Works were not only unnecessary in the matter of election, but would make salvation a joint-undertaking requiring two things that will not mix; and are poles apart--grace and works.

There is much confusion as to how one becomes a member of the bride of Christ. Some would have us believe that salvation and church membership are synonymous. Others believe that every person who joins a church is in fact a true member in the sight of Christ. Too often we forget that the Lord adds to His church. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). "But now hath God set the members every one of them in the body, as it hath pleased him" (I Cor. 12:18). These verses, along with many others, should convince the most doubtful mind that God is sovereign in the matter of adding members to the church and placing them in their respective places of service. The Bible seems quite clear to me that being a member of the Lord's church--the bride of Christ, is as much a matter of His choice and grace as is our salvation. We do not have the duty of selecting the bride of Christ.

I have always believed that it is the prerogative of the Lord Jesus Christ to choose His bride, and that the choice is made out of His pure, unadulterated grace. In Revelation 19:7-9 where the marriage of the Lamb is brought to our attention, the ex-

pression, "and his wife hath made herself ready" (19:7b), may cause some to hold the idea that we have a part in making ourselves a member of the bride. However, I believe that this speaks of the bride being properly attired in the clean and white fine linen as she enters into the marriage with God's Son. The fine linen is said to be "the righteousness of saints." It is my firm conviction that any righteous acts of the saints comes about as a result of the imputed righteousness of Jesus Christ. Because one is a member of the bride of Christ gives no more place for boasting than being a member of the family of God would. While I strongly believe and teach that God's children should live godly, righteously, and soberly in this present age (Titus 2:12), I am content to leave the choosing of the bride to Christ; being assured that His choice of those whom God has added to and set in the church, as it pleases Him, has been made in Divine wisdom. Truly, those who are members of His bride will be so by free and sovereign grace.

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"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

The eternal and sovereign God chose a people in the Lord Jesus Christ. He provided Himself a sacrifice by sending His only begotten Son to die at Calvary. The death of the Lord Jesus Christ served a two-fold purpose. First, He died for the sins of His people, Matthew said, "And she shall bring forth a son and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). Second, he died for His church, Paul said, "Husbands love your wives even as Christ also loved the church, and gave himself for it" (Eph. 5:25). He also said to the elders of the church of Ephesus, "To feed the church of God, which he hath purchased with his own blood" (Acts 20:28).

It is evident in the Scriptures that the Lord Jesus Christ died for His people (elect) and for His church. There is an elect within the elect. It was true of Israel in the Old Testament for Israel was an elect nation,

but there was also a remnant according to the election of grace. All of the elect are saved or shall be at God's set time, but not all the saved are in one of the Lord's churches. The Lord adds the saved to His church as it pleases Him. When Paul wrote to the Corinthian church, he said, "But now hath God set the members every one of them in the body, as it hath pleased him; and God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues (I Cor. 12:18,28). The Lord saves and completes the salvation of His people by grace. By His grace He deals with us as sons, by the means of chastisement. By His grace, He adds us to His kind of church. He has provided these churches with corrective discipline for unfaithful members. If the Lord has added a person to a church, they will remain faithful by the means that God has provided. All that the Lord has provided for His people is by grace. I am persuaded that the Lord completes every work that He begins.

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In seeking to analyze the questions and answer directly or indirectly, I think of II Corinthians 11:2: "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

Note here "espoused rendered metaphorically (pictorially) of the relationship established between Christ and the local church, through the Apostle's instrumentality. The thought may be that of fitting or joining to one husband. . . expressing the Apostle's interest or desire in doing so" (Vine, *Expository Dictionary*, p. 41).

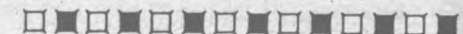
The espoused or engagement here is the then present experience of the Corinthian Church. They were then espoused, but not actually married. The marriage of the bride (Corinthian Church) with the bridegroom (Christ) would be climaxed in the future. Paul would hope that the church would be chaste, i.e. modest and pure from carnality. (See Vine--*ibid.*, p. 183).

Paul uses the espousal and prospective marriage as a motivating factor in the Corinthian Church's self-judgment and confession of their many failures and short comings.

Could we not conclude from this verse and its context that the bride of Christ will be that of the Lord's local churches exemplified in the church at Corinth? If Christ is the head of each of his churches now, why not the groom of His bride yet future? The churches of our Lord are not perfect yet, being composed of mankind, yet perfection is in prospect. There will be a glorious (glorified) church (assembly) "not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. 5:27). It is no accident that this verse is in the midst of a context of Scripture relating to the marriage relationship.

We are not the bride by merit or our choice originally. The bridegroom sets His affection upon the bride. The bride responds in love and happiness. We love Him because He first loved us. His is the first cause.

E. D. STRICKLAND



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Should a church have a junior church? Should the young people be given something on their level while the older people listen to preaching in another part of the building? ---Ohio



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I believe this is the first instance I have heard the term "junior church". Certainly, I have never heard of it in the Scriptures. Having not read of it in the Bible, I have to be suspicious and hesitant to place approval on it.

I have heard of "children's church" which is very common in language and practice among Baptist churches. The approval of its use is likely to be justified on the same principle as divided classes in Sunday School. I am not sure that one justifies the other.

If I were a pastor of a Baptist church with a divided Sunday School into age grade levels, I would not grade the preaching services of the church. While a nursery might be justified, I think both young people and adults should be in the one preaching service.

I mention a cardinal reason for this practice. The ordinances of baptism and the observance of the Lord's Supper were given to the local assembly, singular. A divided church in services would not be in position to observe either ordinance. The children or young people should not be absent or in another service when either ordinance is observed.

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I assume that the person asking this question refers only to the worship service of the congregation, and not to Bible study classes.

I find nothing in the Scripture which would lead me to believe that there are different levels of worship—one for young people, and another for older people. Although many arguments may be advanced to justify this modern-day innovation in worship services, none of them are founded upon the Word of God. Jesus and the apostles most certainly did not teach anything remotely akin to the so-called junior church. During the personal ministry of Christ men, women, and children were

present when He taught. In Matthew 14:19-21 where we have a record of Jesus feeding the great multitude with five loaves and two fish, it is said that those "that had eaten were about five thousand men, beside women and children" (14:21). Again, in Matthew 15:29-39, a record is given of our Lord feeding four thousand men, beside women and children. These were said to have continued with Him three days (v. 32). Jesus did not send the children apart when the time for eating came, nor did He send them apart by themselves when He preached or taught the message of God. We, in examining the ministry of the apostles, find absolutely no evidence that they ever separated children from adults—sending the children off to another place to be taught by one of their helpers.

If a preacher cannot preach on a level so that both young and old can understand, the fault is with the preacher and not the Word of God. Sometimes preachers who want to be looked upon as being learned and scholarly use high sounding theological terms that cannot be understood by young or old. Those who are older and advanced in study may grasp theological terms and definitions more easily, but it has been my observation that the simple preaching of the Scriptures is most always understood by young and old alike. There are times when the very young might be taken apart for various reasons, but I speak of those children who have been trained to the point that they know what a worship service means. It has also been my observation that many young people have a better understanding of the Word of God than others who are much older. We cannot, nor should we try to limit the power of God's Word, by saying that children cannot understand and should be removed to another part of the building.

If we have been saved for a long period of time, and have been blessed with knowledge of the Word, let us not assume that this knowledge came about because of being superior to our children but because God has been pleased to reveal truth to us. The God who used His Word in our case can also use it for the good of our children when we use the same language (or type of language) that He caused His Word to be written in. I believe His Word is plain, even in its translation into other languages from the Hebrew and Greek.

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

No! We begin to train our children at birth. The first six years are some of the most important years of their life. It is especially important to train them in the way of the Lord. They should learn to respect those that are in authority. It is the desire of every young child to follow their parents or grand-parents. Have you ever noticed a young child trying to walk in the footprints of his father or older brother? The family should work together as a unit, at home and at church. The family should sit together in the preaching service. We have heard the saying "the family that prays together stays together." Why shouldn't the family that prays together, worship together?

Why does a church need a junior church? It would be interesting to hear honest reasons for having a junior church. I have heard some pastors say that it was necessary to have a junior church, because of the bus children, the children disrupt the preaching service, or the church auditorium is too small. Is the Lord Jesus Christ pleased with these religious shenanigans?

I have before me a church bulletin from a church in Ohio. It is hard to tell whether they are going to have Sunday School or a rodeo. It was called "Round up Sunday", and they were trying to round-up all the little "Doggies" and get them to the Sunday School Coral. In the Sunday School report, they announced the winners of the baseball contest. The prizes were a bicycle, radio cassette player and an over night outing. Congratulations were given to the winners, I quote the writer, "You all deserved the prizes."

The judgment seat of Christ will reveal the intentions of pastor and church. The apostle Paul said, "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (1 Cor. 5:10). This church has a junior church. Some churches have turned to these humanistic practices. The religious world sees them as being very successful. If any God-fearing

pastor or church refuses to practice such shenanigans or warns against them, they are accused of being hyper-calvinist, against bringing poor little children to church or against busses.

The preaching of God's Word is for the young and the old. The gospel is the power of God to every one that believes. It is interesting that some believe the Lord must have help. God ordained the means for the salvation of His people both young or old. Paul said, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

HAROLD J. HARVEY

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IN SEARCH

(Continued from page nine)

istry to the world, you will see who are true administrators; but to speak a little more fully of this, they are twofold.

"First, such who are immediately stirred up by God, to preach the gospel of Christ: those having a power to baptize into or in the name of Christ: of this sort were the eleven disciples, Mark ult: Philip, who preached and baptized: Ananias, who preached to Paul and baptized him: Peter, who preached to the Gentiles, and baptized them: Paul himself, who preached and baptized divers, Acts 16.

"Second, such as are sent forth by the church of Christ: they may preach the gospel, and administer this ordinance: thus was Barnabas sent from Jerusalem to Antioch, being a good man, and full of the Spirit: Thus was Paul and Barnabas separated by the church for the work of the Lord. . . .

"...from which I shall conclude that the preacher of the gospel: He that believeth and is baptized, shall be saved, is the true administrator of this ordinance."²⁰

THE VIEW OF JOHN GILL

Elder John Gill (1697-1771) of London was extremely strong on baptism being a ministerial act even to the point of denying any church authority whatever being necessary to the act. In his book of theology he says under "The Duties of the Pastors of Churches" these words: "Pastors of churches feed souls by the administration of ordinances. . . ."²¹

In another place he makes his position plain, especially in the chapter on "Baptism." There he writes: "Among which, baptism must be reckoned one, and is proper to be treated of in the first place; for though it is not a church-ordinance, it is an ordinance of God, and a part and branch of public worship. When I say it is not a church-ordinance, I mean it is not an ordinance administered in the church, but out of it; it is preparatory to it, and a qualification for it, it does not make a person a member of a church, or admit him into a visible church; persons must first be baptized, and then added to the church, as the three thousand converts were; a church has nothing to do with the baptism of any, but to be satisfied they are baptized before they are admitted into communion with it. Admission to baptism lies solely in the breast of the administrator, who is the only judge of qualifications for it, and has the sole power of receiving to it, and of rejecting from it. . . ."²²

In the light of this quote I must justly say that Elder Gill did believe "in preacher authority in baptism" as any one can see. He believed that a person upon being saved should seek out a gospel minister and ask for baptism, and then after baptism by the minister the person should present himself to the church for membership. So far as I know, none

in our ranks would agree with Elder Gill. He totally denied church authority in baptism and that baptism was the initiatory into the church. Those who hold that the church should baptize through its ordained officers do not believe like Gill. To charge them with believing in "preacher authority in baptism" is a misnomer and is surely being done solely for personal and political reasons. Even those who make these charges know that they are not so.

THE VIEW OF C. H. SPURGEON

C. H. Spurgeon (1834-1892) bitterly opposed the importance of an ordained minister in baptism. In his paper on the topic of "Fragments of Popery Among Nonconformists" he wrote: "Whence comes the whole paraphernalia of ordination as observed among some Dissenters? Since there is no special gift to bestow, why in any case the laying on of empty hands? Since we cannot pretend to that mystic succession so much vaunted by Ritualists, why are men styled 'regularly ordained ministers'?"²³

Spurgeon goes on in the article to condemn an ordained minister presiding at the Lord's table. Then he adds: "It is very natural that our friends should desire their minister to baptize them, and yet there is no reason why he should do so on account of his office. It does not appear from the Scriptures to have been an act peculiar to preachers; in fact, at least one of them, and he by no means the least, was not sent to baptize, but to preach the gospel. A vigorous Christian member of the church is far more in his place in the baptismal waters than his ailing, consumptive, or rheumatic pastor. Any objection urged against this assertion is another unconscious leaning to tradition, if not a relic of superstition. The usefulness of the ordinance does not depend upon the baptizer, but

upon the gracious meditation and earnest prayer of the person baptized. . . . For Baptists to attach the smallest importance to the ordinance of baptism being administered either by a minister or a private member would be to the last degree inconsistent, and yet we are not sure that the inconsistency is not to be found in many quarters."²⁴

Pastor Spurgeon's position was unlike the Baptists in the 1600s. It was unlike both Keach and Gill who had preceded him as pastor of this same church in London. It shows how that some Baptists in the 1800s had departed from the views held in the 1600s and early 1700s. Keach viewed baptism as a church act and a ministerial act, Gill as only a ministerial act, and then Spurgeon denied that it was either. Little known to many modern Baptists is the fact that Spurgeon was never formerly ordained to the ministry (See *Systematic Theology* by Strong, p. 920). Being only a lay-preacher himself, it is no wonder that he would ridicule the idea of the essentiality of an ordained Baptist preacher baptizing a convert. His views on this, church communion, and other things caused the Strict and Particular Baptists of his day to brand him "a liberal." It is also most evident from his statement that there were many Baptists who did not agree with him on this subject. Mark his language carefully: "...yet we are not sure that the inconsistency is not to be found in many quarters."

CONCLUSION

In this article we have seen how that the Baptists in the early 1600s were divided on the administrator of baptism. This controversy seemed not so much to be over whether a minister should baptize or not. Rather, it was whether or not church authority was needed from another already existing church in order to

have valid baptism. Some denied the need of church succession while others believed it was necessary. Some believed that the baptizer must be baptized himself; others denied this, believing that an unbaptized person could begin baptism anew in a time of almost universal apostasy.

In the main the early English Baptist confessions of faith, as well as the writings of the Baptists, are very favorable to baptism being a church act through its ordained minister or ministers. In cases of necessity when no such a person could be secured in these persecuting times an exception was made. The natural, normal way of administering baptism was by a church using its ordained officers, or these officers acting generally with the consent of their church in these persecuting times. With this view and practice I am in agreement. I take my stand with those who stood by the old landmark in those days. Where do you stand?

In the next article I shall take a look at the views of the German, the Canadian, the Welsh, and the American Baptists as to the administrator of church baptism.

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IN SEARCH

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Ejection From The Fish

By the Editor

The prophet Jonah had learned a very important lesson by attending Fish College. In this training school of strict discipline he had learned that it is lawful for God to do what He wills with His own. When the Lord's servant refuses to obey his Master, the Lord may put him in a fish's belly, where he can do nothing, but praise the Master and offer prayer unto Him. No man is indispensable to God. He can use somebody else. It must have been a most humbling experience for Jonah to discover that God did not need him.

JEHOVAH THE ONLY SAVIOR

Jonah is still inside the fish's belly. He continues to thank God for deliverance from drowning which was effected by being swallowed by the fish. There in the dark and doleful dungeon he uttered the words in verse 9: "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD."

The prophet was truly thankful that God spared his life. There was no pretence in his words, for there was no person present to impress. He is seen here making a solemn covenant with God. If the Lord God would deliver him from this awful place, he would go up to Jerusalem and offer a sacrifice of thanksgiving, according to the law of Moses. In Jonah's day gratitude to God was to be expressed by a Divine offering (Lev. 7:12-15). Not only would he present a beast to Jehovah, but he would also offer spiritual praise, which was more acceptable to God (Hos. 14:2; Heb. 13:15).

More than this, Jonah would pay his vow to God. He would gladly go to Nineveh, if the Lord saw fit to send him again. He would never more forsake his God. He would use his remaining days to preach what Jehovah would bid him to preach—in Nineveh or any place else.

The last part of verse 9 is a miniature Bible. This was the highest note of praise the prophet could reach: "Salvation is of the LORD." Jonah meant by this that all kinds of salvation are from Jehovah—temporal, spiritual, and eternal. The Lord had saved the prophet from the devouring waves of the sea and from a grave in the fish's belly. Jonah saw

there was not one thing he could do about his condition. He knew God could deliver him from the whale's belly and get glory unto Himself. He likewise knew the Lord could keep him in the fish's belly and get glory. Salvation is wholly of the Lord. None deserve it, nor can they demand it. God saves those He sees fit to save and no more (Ps. 19-20).

THE SICK FISH

"And the LORD spake unto the fish, and it vomited out Jonah upon dry land" (Jon. 2:10). Here we see Jonah's ejection from his prison; His return to the land of the living. Jonah had to pay the fare to get away from the presence of God, but he got free passage back. The Lord paid all the expenses of his return trip. This is always the case. If you run from God you must pay your fare; if you come to God there is nothing to pay.

"And the LORD spake unto the fish." The precise manner God communicated with the fish I cannot say, but there was intercourse of some kind, for we are told that speech was employed. Surely if we can speak to our dog and have him obey us, there is no difficulty in believing God could speak to a fish and cause him to obey. Certainly the Creator has the right to command His creatures. God commanded the fish to eject Jonah and the fish obeyed. The obedience of the fish was not voluntary, for the monster would rather have retained the man it swallowed than to vomit him up. The fish had to do what God willed in this matter.

From this I glean that God has entire control over the animal creation. The whole of the animal world is subject to His will. Ravens brought Elijah food. The frogs came upon Egypt. The lions could not hurt Daniel. Let us take comfort from the fact that the brute world is at His command: "For all are thy servants" (Ps. 119:91). God has all His creatures at His command. He uses them when He pleases for the good of His people.

I do not marvel that the presence of a backslidden prophet made the fish sick at his stomach. Revelation 3:16 tells us that a backslidden church makes God vomit. I suppose three days and three nights with Jonah inside made the whale as miserable as it did the prophet. The

fish must have gotten a sigh of relief when he vomited up that old filthy backslidden preacher from Israel. Jonah was vomited out upon "dry land." He was not cast upon the waters in a condition of peril until picked up by a passing ship. Upon what shore he was cast we are not told, but it was probably near the place he boarded the ship to Tarshish.

Did anyone see this miraculous event? The Scripture gives no answer, but I believe it may have been witnessed by a number of persons. If I am correct in this assumption, the sight of this event must have made a profound impression upon those who witnessed it. Many of the dwellers on the eastern shore of the Mediterranean Sea were worshippers of the fish. The Philistines worshipped Dagon, the fish-god. I venture to say the traditions respecting Hercules, Arion, and Onannes are corruptions of Jonah and the fish.

A SECOND CHANCE

We may wonder what happened to Jonah after he was returned to dry land. Did he go swiftly to the temple in Jerusalem to offer his sacrifice? Or, did he make haste to go to his home at Gath-hepher to see his family and friends? Did he immediately resume the work of a prophet of God? Did he start to pack his bags for Nineveh? The Bible does not say. It merely says: "And the word of the LORD came unto Jonah the second time, saying. . ." (Jon. 3:1). Whether he was at Joppa, or in Gath-hepher, or in Jerusalem praying, we are not told.

The old slogan is true: "Better late than never." It is desirable that when God calls that a person immediately obey that Divine call. Promptitude is better than procrastination. God's servants do not always immediately respond to His call. Sometimes the Lord must say: "I have called, and ye refused" (Prov. 1:24). Our God is gracious, and He gave Jonah a second chance at serving Him. This magnifies the forbearance and mercy of God. The Lord calls and calls again. He persists in His purpose until we surrender to His calling. Let us praise God for His patience and perseverance in dealing with His servants.

Has it ever been necessary for God to speak to you a second time? Yes, you say, it has. I venture to say in the case of many of us there has been a seventh and a seventieth time! God will not allow us to be crushed by our first sin and failure. He forgives and forgets. Those who are forgiven are restored to their former state and given a second chance. The best evidence that we are reconciled to God is the fact that He calls and commissions us to serve Him a second time (Ps. 68:18).

AN OBEDIENT PROPHET

Jonah's second commission is seen in verse 2: "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jon. 3:2). It would seem Jonah is not on his way to Nineveh yet, for one who is on his way is not bidden to arise

and go. Evidently, some time has elapsed, and Jonah may have spent considerable time telling about his miraculous deliverance from the fish's belly to his friends and family. Yahweh again insisted that he go to Nineveh, not some other place. The same duty is enjoined as before. God's purpose is not altered by man's disobedience. God has a particular servant for a particular task and for a particular place of service. It is wisdom on man's part to faithfully attend to God's work.

The prophet had passed through some severe trials to prepare him for this work. It is always so of God's preachers. Men cannot be trained for the pulpit by constant happiness and prolonged prosperity. Tears and trials impart to the preacher great strength of character. These things make him understanding and sympathetic toward others. Divine discipline in its severest form makes a man strong in the Lord and in the power of His might. It causes him to conquer self, to labor unwearingly, and to contend courageously for the faith. Seminary training may be advantageous, but real pulpit power is only gained by the bitter experiences of life and by contact with the stern realities of duty.

In Jonah 3:1-2 we not only see the Divine call to the ministry, but we also see that a divinely called man is given a divine message: "And preach unto it the preaching that I bid thee." The preacher is not at liberty to preach what he wants to preach, nor to declare what would tickle the ears of his hearers. The pulpit is not a private platform for a minister to propagate his peculiar ideas. He must preach, not what men bid him to preach, but what God bids him to preach. He speaks for God. The Apostle Paul said: "For I delivered unto you first of all that which I also received. . ." (I Cor. 15:3). At times the message may be harsh, the tidings unwelcome, but if the Lord has opened his mouth the Devil cannot shut it!

Oh, that Christians could be made to realize that God saves people through the foolishness of preaching (I Cor. 1:21). Some foolishly imagine that God has outgrown His Word. Modern Christians are more concerned with man's body than his soul. We are preoccupied with food, shelter and clothing and with world hunger. The social gospellers scoff at the simple preaching of the gospel of God's grace. Such people can laugh their way into Hell, but they cannot laugh their way out.

God never has had, and never will have, but one way of saving sinners. The Bible says He saves them by the foolishness of preaching. Faith comes by hearing the Word and that Word must be preached by a divinely called man (Rom. 10:9-17). Lost men need to hear God's Word, not ours. He has promised to bless His Word, not ours. It is His Word, not ours, that will not return void. What the world needs is to hear the unadulterated truth of the holy Scrip-

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EJECTION FROM

(Continued from page thirteen)

tures. We have no choice in what we preach as ministers, for God has called us to preach His Word.

JONAH GOES TO NINEVEH

Verse 3 brings joy to our hearts because we see an obedient prophet: "So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey" (Jon. 3:3). Jonah is now as ready to obey as he was before to disobey. He is no longer disobedient to the heavenly vision. Having been taught by the rod, he acts according to God's Word. He has been made willing to do the good pleasure of God under the influence of discipline and grace.

Some are troubled by the words: "Now Nineveh was an exceeding great city, of three days journey. . ." To escape the problem some have tried to make this mean it took Jonah three days to make the journey from Palestine to the city on the Tigris. But this cannot be true as Nineveh was hundreds of miles from Jonah's home. Others say it is impossible to take the description Jonah gives literally in view of the monuments of Nineveh's remains discovered by archaeologists. It is probably best to understand Jonah as alluding to greater Nineveh, which would include the city and nearby cities and suburban towns. This would allow twenty miles a day, an average day's journey on foot, and sixty miles for "three days journey."

According to modern archaeology, greater Nineveh was about thirty miles long and ten miles wide. It was protected by five walls and three canals. The inner city of Nineveh was about three miles long and a mile and a half wide. The city was built at the junction of the Tigris and Khoser Rivers and protected by walls a hundred feet high. The wall was so broad at the top that four chariots could go abreast. It must have had a population in excess of half a million people, seeing God said it had 120,000 young children in Jonah's day.

A MESSAGE OF JUDGMENT

"And Jonah began to enter into the city a day's journey, and he cried, and said, yet forty days, and Nineveh shall be overthrown" (Jon. 3:4). In a mental picture I see a tired and weary prophet enter the gates of Nineveh. He looks upon the mighty walls and the majestic towers which seem to frown upon him in defiance. Never has he seen such a city with so many people. We do not know what attention he attracted during his first day's journey. Perhaps some looked with amazement upon this stranger clad with a mantle of camel's hair with a leathern girdle. As he journeys through the city he attracts a great deal of attention. As the crowd gathers around him he raises his voice like thunder and says: "Yet forty days, and Nineveh shall be overthrown."

Jonah is not the coward he was in

chapter 1. He did not wait to regain his exhausted energy. He did not make a tour of the city by visiting the scenes of interest. Nor did he take time to seek out the most advantageous place from which to begin his crusade. His steps are firm, and he will not be diverted either by pleasure or fear. No sooner than these words die upon the air, he repeated them again: "Yet forty days, and Nineveh shall be overthrown."

As the day wears on greater crowds gather to hear this unknown prophet. He walks passed places of residence, of business, of amusement, and of heathen worship, continuing to cry: "Yet forty days, and Nineveh shall be overthrown." Chariots stop and people on the street pause to listen to this courageous preacher of God. The inhabitants sense that something unusual is taking place. Much of the business of the city is suspended. The streets are cleared before him. Children are told to hush their playing and workmen cease their work so as to hear this messenger of gloom and doom. There is no new message, no additional comment, no enlargement. His lips continue to repeat: "Yet forty days, and Nineveh shall be overthrown."

Jonah's subject was not a popular theme. Men do not like to hear about their sins and the coming wrath of God. They had rather hear about the glories of Heaven than the horrors of Hell. They prefer to listen to the love of God than His hatred for sin and sinners. Jonah was a Hell-fire preacher who believed in preaching the terror of the law and the vengeance of a holy God. "Yet forty days, and Nineveh shall be overthrown." The prophet gives the people nothing to excite their fancy, nothing to kindle their hopes, nothing to win their sympathy. He could see no wisdom in refraining from a warning cry when he knew the city would be in ruin, if it did not repent.

His sermon was short: "Yet forty days, and Nineveh shall be overthrown." No person could complain that his sermon was too long, nor could they say it was too deep to be understood. Jonah did not hide the magnitude of Nineveh's sins in long sentences. He laid them open in a few simple words so that all could understand. He threatened the city with universal destruction. Even a child could have understood his sermon. I fear sometimes today our sermons are much too long and too theological. I also fear such sermons are often the results of vanity.

Jonah's preaching was not done in the Temple in Jerusalem, nor in one of the holy places in Nineveh. Like the Lord Jesus Christ, Jonah was an open-air preacher. The modern church could learn a lesson here. It is a historical fact that most great revivals of religion came by open-air preaching. The revival of the eighteenth century came with the open-air preaching of Whitfield and Wesley.

We might have expected the Ninevites to have been amused or amazed

by such a sermon from a strange Hebrew prophet. Nineveh had fortresses, brave warriors by the thousands, and much people. They might have reasoned: "Overthrown! By what? By whom? No army on earth can conquer this city." These Gentiles looked upon Nisroch as the god of their nation and considered Jehovah to be the God of the Hebrews. But Jonah says his God will destroy Nineveh. Ordinarily, he would have been mobbed and molested in the streets, but God ordained otherwise. The prophet delivered his message without being injured or insulted.

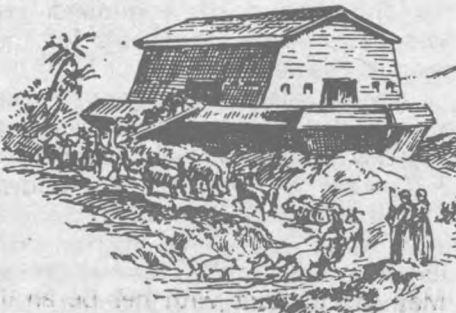
The city had only forty days to repent or be destroyed. The punishment was soon to take place. For that long a reprieve was granted. Jehovah would wait that long to see if they would humble themselves before Him. God is longsuffering and slow to wrath. Forty days was a long time for a righteous God to defer His judgment, yet it was a short time for an unrighteous people to repent and reform. The forty days of grace will be followed with judgment, if they are neglected. Those who despise God's mercy "shall have judgment without mercy" (Jas. 2:13).

PRACTICAL POINTS

1. In this lesson I see the worth of ready obedience to God. Jonah could have saved himself a lot of trouble had he obeyed his first call and commission. After God's chastening hand was laid upon him, he "arose, and went to Nineveh, according to the word of the LORD." His journey to Nineveh, which involved hundreds of miles, was much easier than his run to Joppa because his heart was right with God. It is easier doing great things for God than little things for the Devil. It was easier for Daniel to go to the lion's den than deny his God. It was easier for the faithful Anabaptist martyrs to go to the stake than to deny the faith.

2. If God has been pleased to send you a preacher to uncover your sins, and to warn you to flee the wrath to come, He is dealing with you in mercy. Do not despise the means of grace. Do not ignore your space of repentance. Maybe you have only forty days left to repent and reform. It is more probable that you shall die within forty days than that you should live forty more years. You should be alarmed if you were sure not to live forty days, yet you are careless, though you are not sure to live forty minutes more!

"Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin" (Ezek. 18:30).



BEREA BAPTIST BANNER

Financial Report September - 1985

Beginning Balance	242.38
RECEIPTS:	
Calvary B. C., McLeansboro, IL	20.00
Leroy Bullard, Albuquerque, NM	200.00
Mem. East Corbin B. C., Corbin, KY	119.16
Elmo Woodson, Sheridan, AR	35.00
Eld. Gerald Price, Johnson City, TN	15.00
Sov. Grace B. C., Orange, TX	50.00
Eld. Ray Waugh, Midland, TX	5.00
Calvary B. C., Paris, TN	50.00
Landmark B. C., Elida, OH	100.00
Johnstown B. C., Rock Camp, OH	10.00
Southside B. C., Fulton, MS	43.33
The Lord's Ch., Goose Creek, SC	100.00
Hillcrest B. C., Winston-Salem, NC	30.00
Faith B. C., Lawley, FL	25.00
Big Creek B. C., Wayne, WV	100.00
Sov. Grace B. C., Fulton, MS	50.00
Mildred Logan, Avon Park, FL	287.00
Nellie Creech, New Port Richey, FL	10.00
Sov. Grace B. C., Birmingham, AL	50.00
Philadelphia B. C., Decatur, AL	50.00
Marie Sutherland, Longwood, FL	50.00
Philadelphia B. C., Birmingham, AL	100.00
Briar Creek B. C., Williamsburg, KY	175.00
Howard Nielsen, St. Paul, MN	1.00
H. W. Baileys, Edmond, WV	5.00
Rollynsburg B. C., Talcott, WV	50.00
Berea B. C., South Point, OH	166.98
Mrs. O. C. Whitaker, Cushing, TX	15.00
John B. Wild, Sebring, FL	20.00
Central Ave. B. C., Tampa, FL	25.00
W. E. Bruton, Austin, TX	67.15
Clearview M. B. C., Maceo, KY	20.00
George Crawford, Summerlee, WV	10.00
Hobert Van Hoose, Mansfield, OH	25.00
Sov. Grace B. C., Raleigh, NC	20.00
South Park B. C., Seattle, WA	50.00
Sov. Grace B. C., Mansfield, OH	25.00
Eld. Dempsey Henderson, Brazil	25.00
Jim Snider, Forsyth, MT	100.00
Mt. Pleasant B. C., Chesapeake, OH	300.00
Burton Pedigo, Sweetwater, TN	100.00
Stanley Berders, Madison, VA	10.00
Eld. Edmond Dempsey, Johnson City, TN	10.00
Subscriptions	228.00
Anonymous	35.00
Deposited to divide checks	160.00
Total Receipts	3,142.62
TOTAL	3,385.00

EXPENDITURES:	
Printing	624.92
Postage	380.00
Supplies	250.60
Dividing Checks	135.00
Wages	1,299.80
IBM Composer payment	216.58
P. O. Box Rent	7.00
Service Agreement on Composer	
10-1-85 to 12-31-85	292.50
TOTAL EXPENDITURES	3,206.40
BALANCE 9-30-85	178.60

BEREA BAPTIST BROADCAST

Financial Report September - 1985

Beginning Balance	593.02
Receipts:	
Berea B. C., South Point, OH	423.25
Mem. East Corbin B. C., Corbin, KY	119.16
Sov. Grace B. C., Orange, TX	50.00
Philadelphia B. C., Decatur, AL	50.00
Rollynsburg B. C., Talcott, WV	50.00
Anonymous	25.00
Deposited to divide checks	119.16
Total Receipts	836.57
TOTAL	1,429.59

EXPENDITURES:	
WKAL - NY	175.00
WANO - KY	95.00
WYWY - KY	125.00
WFTO-WFTA - MS	125.00
Pierce Communication	
WRNO - Foreign	528.00
Supplies	3.45
Dividing checks	119.16
Total Expenditures	1,170.61
Bank Service Charge	258.98
Balance 9-30-85	6.00
	252.98

Corbin Kentucky Report

Beginning Balance	1,155.72
Receipts:	
Mem. East Corbin B. C., Corbin, KY	59.58
Total	1,215.30

EXPENDITURES:	
WANO - Sept.	95.00
WYWY - Sept.	125.00
Total Expenditures	220.00
Balance 9-30-85	995.30



Dear Sis. Pack

By Beverly Pack, Chesapeake, Ohio

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

QUESTION: How should a young person react when a "dirty joke" or such is said? How can they not participate without being "rude"?

ANSWER: This is a good question and expresses a situation with which surely every one who has been a Christian any length of time has been faced. Having received this question some time ago, I have taken advantage of the time to discuss it with other Christians, young and older, and will be drawing from their response as well as personal experience and a study of the Word of God.

This is an age-old problem. When Christ made us a new creature, He took away from us a love for this sort of thing and made it repulsive to us so that, as you express, we have no desire to participate in it. And yet, even though we are no longer "Of the world" (John 17:14), we find ourselves daily "rubbing shoulders" with those who have no love for our Saviour and take no care for what comes forth from their lips. We can identify with Lot in what is written of him in II Peter 2:7-8: "He was . . . vexed with the filthy conversation of the wicked." (When we hear or read the word, conversation, we think of words exchanged between two or more people, but in Scripture the word means more than that; it means the entire manner of life . . . dress, actions, etc. But it does include our speech and it is this with which we are here primarily concerned.)

Those who stoop to making jokes of things God made sacred and precious, look with disdain on those who refuse to join them in their folly. Partly, I believe, because it stirs their seared conscience and causes a feeling of guilt, which they don't like. You are concerned about appearing rude, and rightly so, but actually it is they who act rudely by subjecting others to this manner of conversation. In this age when men call evil good and good evil (Isa. 5:20) we Christians must be constantly on guard against succumbing to permissiveness. The distorted views which prevail today, that advocate abortion and cry, "Away with capital punishment", remind me of wicked King Ahab (I Kings 18:17) who blamed God's prophet, Elijah, because rain had been withheld from Israel. It was Israel's sin that caused God to withhold the rain. Elijah was merely God's instrument through which the message was delivered and his answer to Ahab in I Kings 18:18

was both accurate and appropriate: "I have not troubled Israel, but thou and thy father's house." The practical application to the question at hand is simply this: unrighteousness has (gradually) become the rule of our society and not the exception. Satan would endeavor to make us feel that we are being rude when we refuse to participate in it when, in fact, it is they who are rude in subjecting us and others to it.

Now, the *manner* in which we refuse to participate is an important issue and I trust these remarks will be a help to you and others in dealing with the problem. First, let me say that we Christians cannot expect to have the favor of the world (James 4:4). We may have their respect, but God's Word teaches us to plan and depend upon their hating us (John 15:18-21; 17:14). Dear reader, young or old, let us search our hearts to be sure our motive is to avert rudeness and not to maintain our personal popularity with these people. If we have been well-bred, we have been educated to seek the goodwill of everyone and this is a good policy to carry over into our Christian experience, *unless* it involves compromising Bible principles. God's Holy Spirit informs us through James (3:17) that the wisdom that is from above is *first pure, then peaceable*. We cannot, we must not sacrifice purity for peace.

We need to keep in mind that these people from whose mouths this wicked conversation comes, are immortal souls and, although you cannot participate in their ungodly deeds, you should manifest your Christian love and concern for them at every opportunity. If they realized the folly of a perverse tongue (Prov. 15:4), that it holds the powers of death and life (Prov. 18:21) and that they will one day give an account before God of every idle word they speak (Matt. 12:36-37), would they not take care to keep their mouth with a bridle (Ps. 39:1)? Your feeling for them should be one of pity and your attitude one of thankfulness to God that it is not *your* mouth that is speaking these things. These attitudes will come easily and naturally as you pray for these people. Not just, "Lord, undertake for those of my (acquaintances who tell dirty jokes, etc.) but, "Lord, You heard the dirty joke that Mary told today. She is in the darkness of sin and doesn't realize what she is doing. May my contact with her be an influence toward Thee. Please give me

an opportunity to speak a word of testimony to her." And keep a constant watch out for this opportunity. Pray and watch (Eph. 6:18). It may be a long time in coming but in the meantime you have opportunity to establish a testimony before her and gain her confidence so that what you say will carry weight when the opportunity does come.

"But", you may say, "I don't have time to pray in detail like that." Men's hearts are in the hand of the Lord (Prov. 21:1); He can change them but *only* He can and He tells us we have not because we ask not (James 4:2). We cannot expect the power of God upon our lives such as our forefathers enjoyed unless we spend time in prayer as did they. What are we doing with our time that is more important than prayer? A precious Christian acquaintance, years ago gone to be with the Lord, used to narrow her aging eyes and say to me in all earnestness, "It's hard to pray." And sometimes it is. Satan does his best to hinder us in it.

Seek Christian companionship whenever possible and thus avoid embarrassing situations. When you are confronted with a situation such as you mention in your question, my advice would be to walk away from it whenever possible. If the circumstances are such that you cannot leave, show no interest, give no encouragement. Our reputation is precious (Prov. 22:1) and easily lost (Eccl. 10:1). People will soon get the idea that you don't appreciate this type of conversation. Some will respect you enough to refrain from it in your presence, others will go ahead with it and offer you a half-hearted apology (pointing you out as *different*) and still others may even make as big a thing as they can of it on purpose to get you to compromise. Either of the latter two reactions are a mild form of persecution for us, which are not worthy to be compared either with what our Lord suffered for us (Matt. 27:29,30,35,46), or the blessings that are and shall be ours as children of God (Rom. 8:18).

In our reaction to any given situation as a Christian, it is important to remember that we have not only ourselves to consider, but our influence upon others. Someone who appears to be only a casual onlooker may be thinking, "She is a Christian; how will she handle this?" A practical and precious book, *Golden Gems of Life*, published in the 1800s has, in God's providence, fallen into our hands and it says it so much better than I could. "Oh, it is terrible power that we have--the power of influence--and it clings to us. It is powerful in every look of our eye, in every word of our mouth, in every act of our lives."

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Marxist Liberation For South Africa

By Russell Evans
Norfolk, Virginia

The World and National Councils of Churches, and a number of their constituent denominations, have been in the forefront in providing financial aid to the terrorist organizations which reject evolutionary change in South Africa and call instead for the violent overthrow of the existing government. They support the campaign for sanctions: withdraw American business, prohibit future U. S. investments and isolate South Africa economically.

Thus, the WCC and NCC are in the company of the radical Trans-Africa organization which openly promotes violent revolution and aid to such Soviet-oriented groups as the South West Africa Peoples Organization (SWAPO) and the African National Congress (ANC).

The United Presbyterian Church officially wants U. S. disinvestment, termination of Export-Import Bank credits for South Africa, denial of export licenses to U. S. firms operating in South Africa, and no more Krugerrand sales in the U. S. The United Methodist Church promotes similar sanctions and aid for terrorist groups.

This is separation of church and state in the United States? Or is it meddling from afar with the advantage of being far away if the solution doesn't work? Even if such political bias *were* church business, what does the membership know of the truth about South Africa? Would members willingly pay for these programs foisted upon them by their denominational hierarchy? Church supporters deserve a chance to consider both sides of this perplexing issue: apartheid in the supposedly Christian nation, the Republic of South Africa.

One predictable result of the long-awaited speech on apartheid by South Africa's President Pieter Botha was the resurgence of Big Media and international humanists in bitter condemnation of one of their favorite hates: the legalized separation of races by this complex and little understood ally of the United States. Another foreseeable development was their callous disregard of the perils of a too rapid transition while the vultures of communism waited in the tree tops to create another Nicaragua, or Cuba, or Zimbabwe, i.e., another victim of Marxist-style "liberation."

A main premise of Botha's statement was his refusal to be intimidated by outsiders and his resolve that South Africa's problems would be handled by South Africans who, he added, would indeed "negotiate with recognized black leaders."

(Continued on page sixteen)

MARXIST

(Continued from page fifteen)

Otherwise, Botha warned, violence would erupt into tyranny, totalitarianism and national suicide for South Africa whose citizens, black and white, even now enjoyed the highest standard of living on the continent. He reminded critics that "one-man, one-vote" also meant "one-time," followed by chaos, poverty and communist domination.

Big Media provided wide exposure for Botha's censors: There were Jesse Jackson rushing from talk show to talk show; and New York Mayor Ed Koch, actor Paul Newman and activist Coretta Scott King carrying black cardboard coffins in Washington. Among the clergymen denouncing the "state-sponsored evil" were: Rabbi Andrew Baker of the American Jewish Committee; John Walker, Episcopal Bishop of Washington; and Robert Drinan, the ex-Congressman from Massachusetts long affiliated with radical and pro-communist causes.

The preeminent churchman, however, was the media-hyped Anglican Bishop of Johannesburg, Desmond Tutu, the Nobel Prize winner for peace in 1984 but with a new role in 1985. He reminds one and all at every opportunity that "violence may be the better of two evils" when apartheid is involved, that "desperate people do desperate things," and that "only a miracle can prevent a bloodbath now." Bishop Tutu, we recall, while enroute to the Oslo Nobel festivities, declared that the blacks in South Africa "would prefer a Soviet type of communism to apartheid."

Nobel laureate Tutu also asserted that "civil rights fare better in the USSR than in the Republic of South Africa." In response to this ludicrous claim, Professor Otto Ulc of the State University of New York at Binghamton, asked, "When will laureate Andrei Sakharov (now silenced in Gorky) pop up in the West, vilifying the Soviet government and returning home with impunity?" (*Human Events*, May 25, 1985).

The U. S. Congress proposes sanctions against South Africa (HR 1460) despite evidence they would be counterproductive, cost perhaps one million American jobs, and divert trade from South Africa to Europe and Asia. The fact that each black employed by an American corporation feeds five people is evidently inconsequential to Stephen Solarz (N.Y.), William Gray (Pa.), Edward Kennedy (Mass.), Howard Metzenbaum (Ohio), Richard Lugar (Ind.) and the majority in the U. S. Congress as they seek justice for a country 6,000 miles away.

Possibly these protestors are not thinking too straight: South Africa's mineral resources, particularly chrome, vanadium and manganese, are far more important to American economy and defense than is the United States investment in South

Africa.

Apartheid is certainly an unacceptable system and very probably abhorred by the vast majority of Americans. Mr. Botha has instituted more improvements than any President in history and is moving toward drastic changes. President Reagan wants "constructive engagement," but the solution is South Africa's alone.

It is astonishing that indignation in America over apartheid is greater than concern over treason in the U. S. Navy by the John Walker family, or the rape of Afghanistan, or the outright and presumptuous abolition of basic human rights in the Soviet Union, Poland, Cuba and other communist-dominated governments throughout the world.

Big Media is the difference. They provide platforms for kindred souls who protest apartheid with rallies in Manhattan, get arrested with impunity before the South African Embassy in Washington, and bounce along in tribal rhythm to outlawed funeral processions in Soweto.

So, what about Afghanistan? There the Soviets allow no TV cameras or reporters as they commit genocide on a whole nation while the rest of the world does nothing. They use poison gas, burn homes and families at will, destroy crops so the people will starve, and drop toys that explode when the children pick them up. They have murdered over a million Afghans and forced another three million to flee. Unspeakable atrocities are glossed over by the media, churchmen and politicians hellbent in bullying a faithful ally such as South Africa. Where are the volunteers to march in protest to the brutal Soviet invasion of Afghanistan?

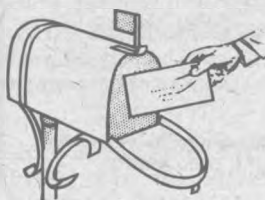
Perhaps the critics of apartheid overlook a few points in their zeal for instant reform: (1) the heterogeneity of the South Africans where the First World and Third World live side by side—generally in tribes—and where over half the blacks live in tribes with almost no contact with whites; (2) the failure of the democratic form of government in Africa where a unitary parliament, Western style, could easily cause a bloodbath; and (3) the almost guaranteed complications in granting full political rights to people imbued solely with tribal loyalties. Perhaps former UN Ambassador Donald McHenry has a point: Work up a tentative compromise constitution if South Africa is to remain governable.

Meanwhile, the fact is, the white tribe in South Africa is the majority tribe. It has carefully observed the transition in Rhodesia-Zimbabwe where Robert Mugabe seduced the West with his "one-man, one-vote" election, later adding "one-time" as he consolidated his one-party Marxist dictatorship and reserved his country's invaluable strategic minerals for his benefactors, the Soviets.

The internationalists are working for a similar Marxist liberation for

South Africa, one of America's staunchest and most valuable allies. Ironically, if the white tribe should swing to Marxism, the agitation and media hype would soon end. This has become an historical truism.

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From The Mail Box

Dear Pastor,

I often enjoy the preaching in my own church, and regret the lack of Christian programmes on English radio. In this country, no Christian programmes are allowed on the radio. We do get shortwave, and I enjoy WRNO shortwave worldwide from the U. S. A. Your radio programme is one of my favorites, and I listen regularly. Needless to say, my neighbors sometimes join me by the radio.

If you could send me a New Testament, I would like to use this for our Bible study. Thank you again for your WRNO Shortwave ministry!

Prayerfully
England

The Berea Baptist Banner,

My subscription expired some time ago, but I would like to renew it now. Here is \$5.00 in cash for a one year subscription. If I owe you more please let me know if that is more than enough just keep it and use it somewhere.

Thank you,
Missouri

Dear Brother Cockrell,

Here is your book "In Search of the Universal Invisible Church" in Portuguese. It is going to be a blessing to God's people and to those who do not as of yet know the truth on this important subject. Thank you so much for this book. May the Lord use it for His glory and the glory of His churches.

Until then, God bless you there and pray for us.

By His Grace,
Brazil

Dear Bro. Milburn Cockrell,

First of all I want to introduce to you myself. I am pastoring First Baptist Church a local Bible believing independent church. I am married with four children.

I know you are the right man of God for me to ask help and encouragement and you have the right message from the Word of God. Our place is infiltrated by communist and we are to combat them by literature and lectures. I read your news letter *The Berea Baptist Banner* teaching about communism, and I want to request from you if you can a subscription for me free regularly. My ministry is self supporting and I have

not enough money to buy books and literatures.

Thanks in advance and may the Lord bless your ministry and lives.

Yours in Christ,
Philippines

Dear Brother Cockrell,
Greetings.

I have just finished reading your Article on "Search Of An Old Landmark" and wanted to state my approval of it. Both to your position on the Administrator and on the in depth manner that you dealt with the history on the Subject.

While I might have used other terms to deal with it, I must say that you did establish what you sat out to establish and as far as I am concerned you have left your opposers destitute. Amen!

By His Free Grace,
Florida

Dear Sir,

I appreciated your tribute to Bro. Brong. I knew him for several years. I also appreciated your article "Jesus As King."

I appreciate your paper and your reply at your convenience.

Virginia

Dear Brethren,

I see my subscription has now expired. Inclosed you will find a check in the amount of five dollars (5.00) to renew my subscription for two years.

We truly appreciate the high biblical tone of your journal. The Banner is like a fountain of Baptist truth in the present day departure from New Testament Christianity in so many Baptist churches. God bless your arduous labor as a pastor and editor of a great paper.

In His Name, Yours,
Oregon

Dear Sir:

I appreciate the great work you are doing. Please keep preaching and working for the Lord.

I am very sorry I let your paper stop. I have missed it and all the great sermons.

I am sending money for you to renew my subscription.

May God's blessings be upon you now and forever.

Your Friend,
Georgia

ANNOUNCEMENTS

Elder Ruel Conner has resigned the pastorate of the Grace Baptist Church, New Port Richey, Fla., to accept the pastorate of the Maranatha Bible Baptist Church, Louisville, Ohio.

The Grace Baptist Church, Port Richey, Fla., is without a pastor. They have a lovely new building. Any interested elder should contact Claude H. Creech, 935 Third Way, New Port Richey, Fla. 33552, or phone 1-813-848-3557.

THE BIBLE NEWSPAPER

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

BOY SCOUTS KICK GOD OUT

CHARLOTTESVILLE, Va. ---Paul Trout, who was forced out of the Boy Scouts of America in April when he said he did not believe in God, has been readmitted to the organization and promoted.

Trout, 15, of Shepherdstown, W. Va., was reinstated Thursday after meeting at his boarding school near here with an official from the Boy Scouts national headquarters in Irving, Texas.

At a separate meeting Thursday in Texas, the organization decided to remove language from its literature that defines God as a Supreme Being and to instruct local troops not to question boys on their specific religious beliefs.

Trout was granted a promotion to Life Scout. The rank, scouting's second highest, had been denied him at the instruction of national Boy Scout officials after he told his local review board that, although he respected the religious beliefs of others, he did not believe in God or a Supreme Being (*The Herald-Dispatch*, Huntington, W. Va., Oct. 13, 1985).

Well so much for the so-called Boy Scout Oath which required duty to God and country. Let every God-fearing boy in the organization withdraw immediately in protest of the removal of the definition of God as a Supreme Being from Scouting literature.

God help America! In our country one atheist woman got prayer and Bible reading removed from our schools in 1963. In 1985 one 15-year-old atheist has gotten God removed from Scouting literature. One would wonder if one scout complains about duty to country if it may be removed next. Our people deny the positive rights of the majority to protect the negative rights of a few!

BAPTIST PASTORS FACE REPEATED SENTENCING

ELKHART, Indiana---The intensity of Soviet persecution of religion fluctuates. Today about 170 Baptists are incarcerated for actively practicing their faith. One of them, Pastor Dmitri Minyakov, 64, is serving his tenth year of imprisonment in a Siberian concentration camp. Critically ill with tuberculosis, asthma, and various stomach and heart ailments, he now weighs only 116 pounds at 5'10". Although Soviet law provides for the immediate release and return home of critically ill prisoners (Article 100 of the RSFSR Criminal Code), this law

is rarely observed and was never applied to Pastor Minyakov.

Dmitri Minyakov's term will end January 1986, but it is doubtful that he will be released even then. A recent report from his family reveals that a new case is already being prepared against him. His case is one of many that reflect a new Soviet tactic in their battle to eliminate faith in God: in 1983 an appendix to RSFSR Criminal Code Statute 188-3 gave labor camp directors authority to add as much as five years to the sentence of a prisoner who has broken a camp rule or has not "reformed" by the end of his term.

The following "offenses" constitute sufficient cause for resentencing a Christian prisoner: praying, talking with other prisoners about God, possessing a Scripture portion, writing Bible verses or poems in a notebook, and referring to God in personal correspondence. By atheistic standards, a Christian has only adequately "reformed" if he rejects God and denies his religious convictions.

Nine Baptist ministers have been thus resentenced to consecutive terms: Nikolai Baturin, 58, now in his twenty-third year of imprisonment, was resentenced in 1984 to two more years; Yakov Skorniyakov, 57, now in his twelfth year of imprisonment, was resentenced in 1983 to three more years; Rudolph Klassen, 54, now in his ninth year of imprisonment, was resentenced in 1983 to three more years; Aleksei Kozorezov, 52, was imprisoned for 12½ years, resentenced in 1983 to 1½ years, (released June 1985); Aleksei Kalyashin, 30, now in his fifth year of imprisonment, was resentenced in 1984 to 2½ years; Nikolai Boiko, 63, now in his sixteenth year of imprisonment, was resentenced in 1985 to 2½ years; Ivan Shidych, 49, now in his seventh year, resentenced in 1985 to 2½ years; Mikhail Khorev, 54, now in his eleventh year of imprisonment, was resentenced in 1985 to 2 more years; Pyotr Rumachik, 54, now in his sixteenth year of imprisonment, was not released August 1985, but transferred to prison for resentencing.

Other prisoners approaching release dates have been notified of new cases pending against them: Ivan Antonov, 66, serving his twentieth year; Fyodor Makhovitsky, 55, serving his eighth year; and Dmitri Minyakov, 64, serving his tenth year.

(News Release of *International Representation for the Council of Evangelical Baptist Churches of the Soviet Union, Inc.*)

RELIGION IS BIG BUSINESS

Religion is big business in the United States. In Rajneeshpuram, Oregon, the Indian Guru Bhagwan Shree Rajneesh is very wealthy. His organization owns a fleet of at least 76 Rolls-Royces. Anand Sheela, personal secretary to the guru, recently left the camp and apparently fled to West Germany. She says she was under constant pressure to get more Rolls-Royces, diamond watches, and jewelry for the Bhagwan. She said her disenchantment with the guru began when he told her he should have a \$2.5 million diamond watch "or I'll die."

Jim Bakker's PTL television ministry is struggling to pay its debts to television stations, while PTL host Bakker and his wife Tammy live "high on the hog," according to an article by journalist Charles E. Shepard for *Knight-Ridder Newspaper*. According to Shepard, PTL's TV debts are approaching \$6 million.

According to news reports in the *Charlotte Observer*, Bakker and his wife have acquired a \$449,000 vacation home near Palm Springs, and a Mercedes-Benz and Rolls-Royce costing \$100,000. The home and cars have been shown on Bakker's show.

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:10).

LONDON A CENTER OF ISLAMIC "EVANGELISM"

"England, the land of John Wesley, now boasts more Muslims than Methodists," writes John Barcus in *The Gospel Message*. "Islam is rolling over England like a gigantic wave. Thirty years ago there were only three mosques in Britain. Today there are over 500...."

How well is Islam succeeding? Besides the proliferation of mosques in Britain, hundreds of Koranic schools are springing up. A Muslim missionary training college has been established in Yorkshire and a site has been purchased in Lancashire for a Muslim university (*Battle Cry*, Sept. - Oct., 1985).

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves" (Matt. 7:15).

THE DRUG DILEMMA

The General Accounting Office recently reported that federal agencies seize only 16 percent of the marijuana and less than 10 percent of the heroin and cocaine that comes into the U. S. each year.

The Customs Service says it intercepts only one out of every 100 planes flying cocaine and heroin into the country. There were 18,000 such flights in 1983.

The head of the Drug Enforcement Administration said recently that to curtail the flow of drugs effectively, he would need 40,000 agents. Presently, he has only 1,900 worldwide.

The illegal narcotics trade is a \$110 billion annual business in the

U. S., but the entire federal drug abuse budget totals only \$1.5 billion.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers (drug abusers), and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

A CHURCH THIEF

The former pastor of one of the largest Southern Baptist churches in Macon, Ga., was indicted by a Bibb County grand jury Sept. 5th on charges he stole almost \$60,000 from his congregation.

C. Michael Blizzard was indicted on 44 counts of "theft by taking" and two counts of "theft by conversion." He was pastor of Tabernacle Baptist Church for four years until last January, when he resigned "for personal reasons" (*Western Recorder*, Sept. 17, 1985, p. 6).

I do not know as to the guilt or innocence of this man. But I do know that hundreds of Baptist church members are church thieves! Every year millions of Baptists rob God and His church of their tithes and offerings (Mal. 3:8). This is highway robbery from the scriptural point of view, yet we put no one out of the church or in jail for such. The God of Heaven takes notice of what each person contributes (Mark 12:41). He knows who is honest with Him and who is a thief and a robber. He has warned that thieves and covetous persons shall not inherit the kingdom of God (I Cor. 6:10).

The Jews once stole seventy sabbatic years from the Lord (II Chron. 36:21). For this God sent the Jews into Babylonian Captivity for seventy years, the exact number of years they robbed God of. God has the best collecting agency in all the world, and He often collects with interest.

"And all the tithe. . . is the LORD'S: it is holy unto the LORD" (Lev. 27:30).

TIP O'NEILL AND THE CATHOLICS

"Tip" O'Neill, Speaker of the House of Representatives and probably the most powerful man in Congress, admitted to the *New York Times* that he gets much of his information about Latin America from the heavily Marxist Maryknoll Order, official overseas missions organization of the U. S. Catholic bishops.

While some pretend that U. S. governmental policy is not remotely influenced by the Catholic Church, O'Neill says, "I have a connection with the Maryknoll order."

"I have great trust in that order. When the nuns and priests come through, I ask them questions about their feelings, what they see, who the enemy is, and I'm sure I get the truth."

In fact, O'Neill's aunt was a Maryknoll nun. And in the years since his graduation from the Catholic Boston

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News

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College in 1936 (to which he recently gave \$1.3 million), O'Neill has wielded increasing power to the benefit of the Catholic Church.

The extent of the influence of this Catholic Congressman who trusts his priests and nuns to tell him "who the enemy is" does not fully show in public.

O'Neill explains: "I am an insider kind of fellow. I'm the last of the old bloc. I do more behind the scenes without it ever getting into the news than the average fellow does in a lifetime."

Who is running America? And where are they taking it? (*Battle Cry*, Sept. - Oct., 1985, p. 3).

"Then said he unto me, Son of man, these are the men that devise mischief, and give wicked counsel in this city" (Ezek. 11:2).

HOLOCAUST SURVIVOR WINS COURT BATTLE

TEL AVIV, Israel (EP)—A California court has affirmed that Jews were gassed to death at Auschwitz, and ordered the "Institute for Historical Review" to apologize and pay damages to a Holocaust survivor who waged a five-year court battle against an attempt to deny the extermination of Jews by the Nazis.

In a press conference held recently in Tel Aviv, Mel Mermelstein, a 58-year-old businessman, discussed his battle with the "Institute for Historical Review." In 1978 the institute offered \$50,000 to anyone who could prove, according to American criminal court rules of evidence that Jews were killed in gas chambers at Auschwitz. At the time Mermelstein published an open letter in *The Jerusalem Post*, calling the institute's scholars professional Jew-baiters. As a result, the institute challenged him personally to prove that Jews were killed at Auschwitz.

"Unfortunately, none of the Jewish organizations supported me, and many criticized me for taking up the challenge," he said. "But I had to do it to prove that you can't push a Holocaust survivor around, and because I know that we eye-witnesses won't be around much longer."

Mermelstein said the Liberty Lobby, to which the institute belongs, is funded by Libya, neo-Nazis in Germany, and anti-Semites in the U. S.

Mermelstein received \$90,000 in damages from the institute and other co-defendants. He said the trial cost him \$50,000.

"And I will bless them that bless thee, and curse him that curseth thee..." (Gen. 12:3).

16,500 ABORTED FETUSES TO RECEIVE CHRISTIAN BURIAL AFTER THREE YEAR DELAY

LOS ANGELES, Calif. (EP)—The remains of 16,500 aborted fetuses found in a storage bin more than three years ago, will be buried in three unmarked graves Oct. 6. The

remains will be interred at the Odd-fellows Cemetery in East Los Angeles. The bodies were found in plastic bags covered with formaldehyde outside the home of a former director of a medical laboratory.

After seven different court rulings, Los Angeles Superior Court Judge Robert H. O'Brien released the fetuses for burial, and ruled that the county can neither encourage or discourage citizens from conducting a religious service for the bodies. The decision followed more than three years of arguments between pro-abortion and anti-abortion groups over the disposal of the remains.

A move in late September by the Feminist Women's Health Center of Los Angeles to block burial of the fetuses was refused by the California Supreme Court. The center argued that burial would violate the privacy of women who had undergone the abortions.

Although some national news reports indicated that no religious service would be permitted, that is not actually what the judge ordered, according to Al Rhomberg, who is part of a group that will hold a religious service at the cemetery. "The judge said the county had to remain neutral—they could neither promote nor prevent religious observation," explained Rhomberg. "But the judge ruled that they had to give adequate notice to the public, so that if anybody wanted to have a religious service at the cemetery. According to Rhomberg, the bodies will be placed at graveside and left for a "reasonable period of time" during which his group will hold a religious service.

The group sponsoring the religious service is called the "American Committee for Loving the Unwanted" (ACLU). Those initials are no coincidence, but a direct response to the intervention of the American Civil Liberties Union, which had determined that the fetuses be incinerated as unwanted biological tissue, and had argued that a religious burial service would violate separation of church and state. Now, ironically, the religious burial service will be provided by the "ACLU."

Rhomberg said the eulogy will be provided by President Ronald Reagan, who is expected to send the text of a eulogy with a government official. Reagan sent a letter to the group recently which said, "Your decision to hold a memorial service for these children is most fitting and proper. On such an occasion we must strengthen our resolve to end this national tragedy. I am hopeful that evidence like that found in California, will move those who have thus far preferred silence or inaction, and encourage them to agree that something must be done."

Various religious leaders will participate in the observance, including Charles Mims of Tabernacle of Faith Baptist Church in Watts, Jess Moody, pastor at First Baptist Church of Van Nuys, and John J. Ward, auxiliary archbishop of the Catholic archdiocese. Rhomberg said

a color guard of the U. S. Marine Corps would also participate.

"It's going to be a religious service," Rhomberg asserted.

"These six things doth the LORD hate: yea, seven are an abomination unto him. . . hands that shed innocent blood. . ." (Prov. 6:16-17).

COUPLE SUES WORLDWIDE CHURCH OF GOD WHEN WORLD DOESN'T END AS PROMISED

LOWRY, Minn. (EP)—A couple from Lowry, Minn., is suing the Worldwide Church of God for \$5 million, alleging that church officials told them the world was going to end and defrauded them of 160 acres of farmland.

Gilman K. Anderson and his wife Gladys say they gave away much of their farm in 1969 when representatives of the California church told them the world was coming to an end.

The Andersons said they were told in 1969 that they would have to move to Petra, Jordan, for safety when the call from the church came. In 1971 they were told that there would be a famine so severe that people would eat their own children to survive. They also say they were told that Germany was going to attack and destroy the U. S. in 1975.

Attorneys for the church argued that the court has no business determining the truthfulness of religious beliefs, and also argued that the federal statute of limitations for fraud claims is six years.

"The bands of the wicked have robbed me. . ." (Ps. 119:61).

NUMBER OF UNMARRIED COUPLES LIVING TOGETHER HAS TRIPLED

WASHINGTON, D. C. (EP)—The number of unmarried couples living together has more than tripled since 1970, according to the Census Bureau. There were 1,988,000 unmarried-couple households as of March 1984, up from 523,000 in 1970 and 1.6 million in 1980.

The study also found that young people are postponing marriage. The median age for marrying is now higher than at any time since the turn of the century.

The Census Bureau does not question people about the nature of their living arrangements, so unmarried couples include invalids with live-in nurses, and widows renting rooms to young men, as well as young people cohabitating.

"Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).

ROMANIAN BIBLE COURIER DESCRIBES TORTURE AT HANDS OF THE SECRET POLICE HINTESTI, Romania (EP)—A Romanian bible courier, who claims he has smuggled some three hundred thousand Bibles into the Soviet Union from his native Romania, has described his brutal treatment at the hands of Securitate, the Romanian

Secret Service. Dumitru Duduman, 54, who was expelled from Romania in 1984 along with his wife Maria, and now lives in the United States, said he was subjected to electric shocks, cold water torture, and even had nine of his ribs broken during beatings.

"After my arrest in August of 1980, I was put on the electric chair by the secret police to answer where I was getting those Bibles," said Duduman in an interview with the Open Doors News Service. "After they had put me on this electric chair and then plugged it in they began asking me questions. But I did not betray anyone. I never thought of betraying either my ministry or my brothers. I was willing to die first. "On one occasion, I was strapped on to the electric chair and then they showed me the covered-up body of a friend who they said had just died on the chair."

Duduman also claimed he was subjected by Securitate to "the water torture." He recalls "They used to have a very tiny room where you could not move, only stand, and they would put me in there barefoot and make me stand on some bars and then let cold water run over my feet," said Duduman, a Pentecostal pastor from Hintesti, just eighteen miles off the Russian frontier. "After a while my legs became numb and I couldn't feel them anymore."

During 1981 and 1982, arrest and interrogation became a continuous way of life for him. In 1983, during another period of torture for his activities, he was hung by his waist and beaten three times. "When I was their prisoner, the secret police did whatever they felt like," he said. "Often they would throw me on the floor and step on me with their boots. On one occasion, they cracked nine ribs. I have all the signs on my body to show what happened."

Yet, despite everything, he and his wife continued to deliver Bibles, New Testaments and other Christian literature to the USSR. "There is as great a need for Bibles there as in Romania," he said. "Because of so many problems and trials, hunger and lack of clothes in Romania and Russia, a lot of people are turning to God and therefore need the Word of God."

Duduman has some suggestions for Western Christians that want to help believers behind the Iron Curtain. "We all should pray for them that God will send food, money, clothes, and Bibles, and that God will strengthen them because the governments are strongly working against them to break them apart," he said.

"Remember them that are in bonds, as bound with them. . ." (Heb. 13:3).



Missionary News



Victor Brooks

I count it a privilege to greet you in the name of the Lord and Savior Jesus Christ.

As the leaves begin to turn marking yet another fall, I am made to remember that the month of September marks our fourth year of existence as a Church.

The Lord has richly blessed us in this year. We pray that He will be pleased to continue to use us for His honor and glory.

We have begun to hold Sunday School for our own children and for the children in the neighborhood. For almost two months six of the children have been with us each Lord's day. They have even brought some adult family members with them. We are hoping and praying that this will lead to a real harvest in the community.

As yet we have not gotten the roof resurfaced so we are going to just patch it for now and wait for spring.

We have begun to stud out the walls on the first floor in preparation to insulate it before real cold weather gets here. The side where the Church meets has already been studded out and will hopefully be insulated this weekend. Then we start the other side and the ceiling.

This year we chose not to have our fellowship in September for the Church's anniversary deciding to wait until spring when if all goes well we can have the first floor for the most part finished.

We are yet in need of your continued prayers.

For His glory,
Victor L. Brooks, pastor
Landmark Baptist Church
2622 Hebert
St. Louis, MO 63107

SUPPORT FOR AUGUST - 1985

Mount Zion B. C., Canon City, CO	25.00
Sov. Grace B. C., Davenport, IA	248.00
Corner Stone B. C., Milford, OH	75.00
Berea B. C., Bloomfield, NM	100.00
Sov. Grace B. C., East Moline, IL	16.44
Berea B. C., South Point, OH	20.00
Central Ave. B. C., Tampa, FL	50.00
Faith Mis. B. C., St. Joseph, IL	53.00
Thomas McElroy, Kumamoto, Japan	10.00

Beverly Manor B. C., Washington, IL	50.00
Independence B. C., Foristell, MO	25.00

SUPPORT FOR SEPTEMBER - 1985

Edmond Jones, Noblesville, IN	100.00
Beverly Manor B. C., Washington, IL	75.00
Independence B. C., Foristell, MO	25.00
Berea B. C., South Point, OH	20.00
Berea B. C., Bloomfield, NM	100.00
Central Ave. B. C., Tampa, FL	50.00



**MISSIONARY
DEMPSEY HENDERSON**
September - 1985

Dear friends and fellow-helpers in Christ,

As Job reminds us, "Our days pass swifter than a weaver's shuttle" (Job 7:6). Life is like a train going down a steep grade with no brakes; the very weight of it causes it to gather momentum as it speeds on its way to certain fatal crash. Life is on a crash course with death, with no brakes, but my God and Saviour, Jesus Christ, will rescue me from the train at the last moment and whisk me away from all danger. The train will certainly be destroyed (my body) but I will not be in it, praise God!

Dorothy has been through a lot these last two months. She has had a lot of tests and two blood transfusions. Then she was admitted to the hospital and was operated on September the fourth. They removed a large malignant mass from the bottom of her pelvic cavity and a large cyst from her colon. They had to remove a piece of her colon to get it all. She was dismissed from the hospital the following Tuesday.

We are staying with the Kittles. They are so kind and good to us. We shall never forget what they have done for us time and time again over the last eight years, and neither shall God forget their labor of love on our behalf. We shall never be able to repay them. We really enjoy staying here and we certainly enjoy the fellowship of the Kittles and the other brethren here, but I am anxious to get back to Sao Luis and the work there. More than anything now, I am anxious to see Dorothy recover from the surgery and go back with me to Sao Luis. She has really had a rough

time this time. This time has been the worst. As for me, I am doing fine, except that I am worried and anxious about Dorothy; it hurts me so much to see her sick and suffering. Please continue to pray for us.

The work in Maranhao is being blessed of the Lord. Padua, the young man who is pastoring the church in my place, told me on the phone the other day that they had been having people saved in most every service, thank the Lord! There has also been professions in the hospital work. They have had two more baptisms. The new church in Turu is growing also, thank the Lord! The man who takes care of the mission in Tuntum, Benedito Solereira, called the other day to tell me that the mission is doing well and they are getting material together to build the building. They have had several special prayer meetings until midnight for Dorothy. We thank God for them. The leader of the mission in Vila Fialho, Francisco Chagas, and his sister Alznir are coming to Sao Paulo to make a record. They are both good musicians. He is a good preacher and has a really dedicated wife and three fine children. He also has two brothers who are good preachers. We thank God for them all. While staying here in Sao Paulo I have preached somewhere most every Sunday. I am also helping Bro. Kittle to get a large building ready to have services in.

I will close for now. May God bless you all for your love, prayers, and care for us, and for your wonderful offerings for the work here.

In Him,
Dempsey and Dorothy Henderson

Financial Report September - 1985

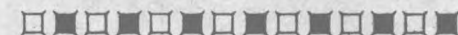
Mem. East Corbin B. C., Corbin, KY	100.00
Independence B. C., Foristell, MO	177.00
Bible B. C., Clarksville, TN	30.00
North Ballard B. C., Wickliffe, KY	150.06
Stephens Branch B. C., Manton, KY	50.00
Richland B. C., Livermore, KY	61.49
Grace B. C., New Port Richey, FL	50.00
Hopewell B. C., Mayfield, KY	50.00
Zoar B. C., Cunningham, KY	50.54
Immanuel B. C., Monticello, KY	50.00
Shady Grove B. C., Wickliffe, KY	57.42
Bryan Station B. C., Lexington, KY	200.00
Southside B. C., Fulton, MS	21.66
Beech Grove B. C., Bardwell, KY	33.45
Richmond Road B. C., Lexington, KY	50.00
Calvary B. C., Arlington, KY	18.00
Faith B. C., Sacramento, KY	35.00
Edgelawn B. C., Lexington, KY	10.00
Grinter Heights B. C., Kansas City, KS	31.00
Calvary B. C., Logansport, LA	25.00
Faith Mis. B. C., Paudcah, KY	1,365.00
Big Creek B. C., Wayne, WV	100.00
Calvary B. C., Cannel City, KY	12.00
Fellowship B. C., Mt. Sterling, KY	20.00
Berea B. C., Clarksville, TN	10.00
Maranatha Mis. B. C., Louisville, OH	30.75
Faith Mis. B. C., Streamwood, IL	35.00
John A. Whitaker, Richmond, KY	10.00
Muddy Ford B. C., Georgetown, KY	10.00
Citrus Mis. B. C., Inverness, FL	10.00
Bible B. C., Harrisburg, IL	36.17
Morris Street B. C., Hobbs, NM	150.00
Fellowship B. C., Lexington, KY	34.00
Bryantville Mis. B. C., Lancaster, KY	25.00
Central B. C., Marion, KY	50.00
Meadowthorpe B. C., Lexington, KY	104.00
Tucson Bapt. Temple, Tucson, AZ	400.00
Covenant B. C., Troy, MI	52.80
Calvary B. C., Ashland, KY	30.00
Berea B. C., South Point, OH	10.00
Northside B. C., Elkton, KY	10.00
Faith Baptist S. S., Girdler, KY	110.26
Central Ave. B. C., Tampa, FL	10.00
Beech Grove B. C., Lancaster, KY	60.00
Sunnyview B. C., Clarksville, TN	15.00
Liberty Mis. B. C., Burton, MI	126.66
Grace Mis. B. C., Kirksville, MO	50.00

First B. C., Alexandria, KY	25.00
Ashland Ave. B. C., Lexington, KY	55.00
Olmstead B. C., Olmstead, KY	30.00
East Corbin B. C., Corbin, KY	59.58
Southside B. C., Fulton, MS	21.62
Sovereign Grace B. C., Mansfield, OH	25.00
Grace Mis. B. C., Wyandotte, MI	30.00
James H. Sims, Hattisburg, MS	30.00
Edmond E. Jones, Noblesville, IN	40.00
Ruth Shores, Cannelton, IN	10.00
Total Offerings	4,453.20
Bal. Brought Forward	4,752.01
Expenses	2,780.00
New Balance	6,525.21

EXPENSES:	
Salary	1,200.00
Insurance	78.00
Medical	450.00
Transportation*	550.00
Construction	400.00
Mission Work	300.00
Utilities	126.00
Supplies	76.00
*\$500.00 payment on truck	
Total Expenses	2,780.00

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

Home Address:
Dempsey Henderson
Caixa Postal 500, Sao Luis, MA.
Brazil, S. A. 65,000



**MISSIONARY
ROBERT FISHER**
October - 1985

Dear Brethren,

Greetings from Eugene, Oregon in the name of the Lord Jesus Christ, The Mighty God and Prince of Peace of Isaiah 9:6. We trust that this report finds you walking in the truth in a day when so many are departing from it.

Our Lord was pleased to give us another month of services here in Eugene. He opened doors for us to witness and declare the truth of the Gospel. Most of our visits and opportunities to witness come as I go from house to house and pass out tracts. This month however the Lord brought us into contact with people in a variety of ways--from the rise "Jehovah's Witnesses" at our doorstep to witnessing for two hours to a lost lady at a yard sale. Continue to pray for us and the people the Lord allows us to witness to.

We are still holding services in our home while we are searching for a public meeting place. There has been more interest in our work this month than in months past. Several people

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Missionary

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have called in response to our newspaper ad and requested more information about our church and our doctrinal statement. This also provides us a good opportunity to make new contacts and share the truth as the Lord enables. We are thankful to our Lord and to His people for the financial and spiritual support which makes this work possible.

I mentioned last month that I had been sick for about a week. I can gladly report that I am feeling as good as new but ask that you pray for my family as both our children are sick with what appear to be colds. Thank you for the letters that we received last month, they were a great blessing.

By His Grace,
Robert Fisher

FINANCIAL REPORT 9-16-85 to 10-15-85

Beginning Balance	3,562.89
RECEIPTS:	
Grace Mis. B. C., Holly, MI	30.00
Calvary Mis. B. C., Springfield, OR	50.00
Dean Road B. C., Union Park, FL	25.00
South Park B. C., Seattle, WA	25.00
Covenant B. C., Troy, MI	20.00
Independence B. C., Foristell, MO	20.00
Oakvale B. C., Danese, WV	50.00
Ella Grove B. C., Glennville, GA	100.00
Mem. East Corbin B. C., Corbin, KY	59.58
Sov. Grace B. C., Mansfield, OH	25.00
Beverly Manor B. C., Washington, IL	30.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
The Bible B. C., Plant City, FL	50.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Olmstead B. C., Olmstead, KY	30.00
Zoar B. C., Bardwell, KY	48.60
Temple B. C., Ocala, FL	50.00
Berea B. C., South Point, OH	100.00
Central Ave. B. C., Tampa, FL	10.00
Memorial Heights B. C., Perry, GA	100.00
Faith Mis. B. C., Madison Heights, MI	100.00
Bryan Station B. C., Lexington, KY	70.00
The Lord's Church, Goose Creek, SC	25.00
West Milton B. C., West Milton, OH	30.00
Big Creek B. C., Wayne, WV	100.00
Grinter Heights B. C., Kansas City, KS	31.00
Mem. East Corbin B. C., Corbin, KY	75.00
First B. C. of Ojus, N. Miami Beach, FL	25.00
Faith B. C., Seffner, FL	25.00
Covenant B. C., Troy, MI	20.00
I-20 B. C., Darlington, SC	25.00
Concord B. C., Leesville, SC	25.00
Grace B. C., Denham Spring, LA	100.00
Morris Street B. C., Hobbs, NM	200.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Philadelphia B. C., Decatur, AL	100.00
Grace Memorial B. C., Memphis, TN	200.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Faith B. C., Sacramento, KY	35.00
Living Stone B. C., Barboursville, WV	122.32
Bethany B. C., Rushtown, OH	160.10
Sub Total	2,386.60
TOTAL	5,949.49

EXPENDITURES:	
Salary	1,000.00
Housing allowance:	
House payment	387.97
Utilities	202.24
Supplies/Misc.	143.01
Automobile expense	144.15
Insurance	119.40
Postage/office supply	57.84
Advertising	37.20
Radio program	150.00
Educational materials	66.74
TOTAL	2,308.55
Ending Balance 10-15-85	3,640.94

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

Field Address:
Robert Fisher
3225 Wood Ave.
Eugene, OR 97402



MISSIONARY
ROBERT P. MYERS
October - 1985

Dear Brethren,

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

We are a little late getting our letter out this month because we have just returned from a business trip to Tennessee. Our karate association financed a trip to Jackson, Tenn. for one of our Instructor Clinics in which the instructors get together to review arts and take care of business. This was a big event for our association and we drove back to be in it. A cross country drive is quite an experience! However, I passed out a double handful of tracts to folk we met in passing. Who can tell if the Lord may take those words and bless them eternally?

We are happy to report that two churches have been led of the Lord to support the work here this past month; we praise the Lord for this. We cannot express how much all of your churches mean to us here. We certainly trust we can be as great a blessing to you.

We haven't done as much visiting this past month as we would have liked, but we did get to see some. We have been working on the church building some. Bro. John Tweet (Mashell Baptist Mission, Bro. Mark Fenison, Missionary) loaned us a wood stove to use in the building and we are setting it up and checking out the flue, etc. at this time. The consumption of gas by our furnace is so great that I don't believe it would be the best stewardship to try to heat solely with it this winter.

This past week we were on our way to Eatonville to visit with Bro.

Mark Fenison and family and get my pick-up truck which I had loaned him, when a lady pulled out in front of us in her car. It was a close call and after skidding about 40 feet with my brakes locked, we received a well dented left front fender and hood and crunched in her back quarter panel on the driver's side. I narrowly avoided hitting her car in the door right where she sat, which could have really injured her. We thank the Lord for His watchcare!

While we were back east we were privileged to visit with the following churches: Our own church, Grace Baptist Church, Cairo, Ill., Parvin Hall, Missionary/Pastor; Clearview Baptist Church, Maceo, Ky., George Kelley, Pastor; Harmony Baptist Church, Alton, Ill., E. Howard Carter, Pastor; Independence Baptist Church, Foristell, Mo., Jerry Asberry, Pastor. We would have liked to have visited you all, but of course, could not.

Brethren, please continue to pray for the work here and for us that we may serve the Lord acceptably.

May our Great God and Father bless each one of you in every way and cause you to abound in His love to the glory of our Lord Jesus Christ.

Yours in Christ,
Bob Myers and Family

FINANCIAL REPORT SEPTEMBER - 1985

Faith B. C., Streamwood, IL (Special)	145.00
Faith B. C., Paducah, KY	100.00
Faith B. C., Sacramento, KY	35.00
Bible B. C., Portland, OR	60.00
Beverly Manor B. C., Washington, IL	25.00
Hopewell B. C., Mayfield, KY	25.00
Bryan Station B. C., Lexington, KY	50.00
Northside B. C., Elkton, KY	10.00
Salem B. C., Willow Hill, IL	35.00
Harmony B. C., Alton, IL (3 months)	30.00
Harmony B. C., Alton, IL (love offering)	50.00
Sov. Grace B. C.,	
(Formerly Craigsville B. C., WV)	50.00
Northside B. C., Elkton, KY	10.00
Independence B. C., Foristell, MO	20.00
Independence B. C., Foristell, MO	75.00
Clearview B. C., Maceo, KY	20.00
Southpark B. C., Seattle, WA	50.00
Philadelphia B. C., Decatur, AL (2mo.)	200.00
Olmstead B. C., Olmstead, KY	30.00
Bro. & Sis. Anderson, New Concord, KY	25.00
Bro. & Sis. Martinez, Granite City, IL	25.00
Sis. D. Daniel, Yelm, WA	20.00
Sis. B. Atkinson, Renfrew, PA	75.00
Bro. & Sis. A. Eldridge, Murray, KY	50.00

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

Home Address:
Robert Myers
13350 Solberg Road S. E.
Yelm, WA 98597



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ANNOUNCEMENTS

Our tape duplicator is broken down and under repair in Texas. Be patient if you have ordered tapes.

Also our supply company of hats has not been able to supply our needs due to some shortages. Please be patient.

The local Pastors' Meeting in the tri-state area will be with the Midland Baptist Church, Franklin Furnace, Ohio, and Pastor Harry Balmer Nov. 8th at 7:00 p.m. The local Fellowship Meeting will be with the same church on Nov. 30th at 7:00 p.m.

This church will also conduct special services Nov. 27-Dec. 1. Speakers are as follows: on 27, Steve Cornett; on 28, George Sherman; on 29, Bob Allard; on 30, Milburn Cockrell, and on 1, Woodrow Walls and Tom Hysell. Services are at 7:00 p.m. nightly and at the usual time on the Lord's Day.

Calvary Baptist Church, 175 "C" St., Springfield, Oregon, and Pastor Hubert Tyler will host a Bible Conference during Nov. 26-28. Services will begin Thursday evening, Nov. 26th, at 7:00 p.m. Food and lodging will be provided. Please bring sleeping bags for the children. Please let them know that you are coming so that adequate arrangements may be made. Various speakers are on the program. For more information write Calvary Baptist Church, P. O. Box 950, Springfield, Oregon 97477.

Edward G. Graff has resigned as pastor of the Calvary Baptist Church, Logansport, La., and is available for work wherever the Lord may lead. The church is also in need of a pastor. To contact Elder Graff or the church call (318)-697-5058.

A NEW TAPE AVAILABLE

We are pleased to announce a new cassette tape of singing by the Opolkas. The songs are as follows: Side 1---"My Eyes Are On Jesus," "Christ In Me," "My Family," and "Is It Thy Will Or Mine?" Side 2---"God's Foundation," "I Shall Sing," "Standing Sure," "His Name Is Jesus," and "Christ Is The Only Way." Bro. George Opolka says, "These tapes have cost \$5 to make for the first three hundred that we have ordered, but if anyone would like to have one that cannot afford this, we would like for them to have it as a gift or for any price you feel they can afford."

Please order these tapes from George L. Opolka, 722 E. Hwy. 40, Troy, Ill. 62294. I would suggest that you add some to help with postage. I have listened with pleasure and profit to these songs, and I believe you will enjoy hearing them in your home.
