

The Berea Baptist Banner

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

Volume VI, Number 10

SOUTH POINT, OHIO, OCTOBER 15, 1985

Whole Number 82

The Strait Gate

By Rosco Brong
(1908 - 1985)

Restrictions of Salvation Demand That We "Strive" to Enter In

"Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:23-24).

The breadth and freeness of the gospel invitation have been so emphasized in modern evangelism that most people have never heard or have forgotten or have failed to take seriously the teaching of Jesus that there are limitations or restrictions to the entrance and progress of eternal life. Universalism is the ultimate heresy against the words of Jesus on this subject, but a compromising Christianity is being used by Satan to delude millions of souls with false hopes and lead them on to



Rosco Brong

destruction.

Without denying or forgetting the age-long and world-wide extent of the gospel message, let us nevertheless

(Continued on page four)

Jesus As A Preacher

By T. P. Simmons
(1898 - 1969)

Jesus was the greatest preacher of all time. He is God's perfect pattern for preachers. The gospels are the greatest books ever written on how to preach. There is great need today that preachers make a fresh study of Jesus as a preacher. But not only do preachers need to study Him; churches need this study also. Churches need to be acquainted with God's standard of preaching so that they will indorse and support a faithful ministry. Let us note the following characteristics of Jesus as a preacher:

I. HE DID NOT HAVE THE INORDINATE DESIRE FOR NUMBERS THAT SOME MODERN PREACHERS HAVE.

On many occasions great multitudes followed Jesus. But He was not thereby flattered into petting and



T. P. Simmons

pampering the multitudes so as to win them as His disciples. Rather He was wont in the presence of the multitudes to lay down the severest tests of discipleship and to utter the most scathing denunciations of sin. Some

(Continued on page thirteen)

Assurance Of Salvation

By J. W. Porter
(1863 - 1937)

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).



J. W. Porter

The world is seeking certitude, and where possible, will content itself with nothing less than absolute certainty. Huxleyism, whatever its fascination, has proved a failure. The world wisely refuses to content itself with a negation. We dare not predicate a life on a doubt, or risk an eternity, on an uncertainty. "I don't know," is no longer, if ever, considered an evidence of scholarship, but rather of ignorance. The old Know Nothing party would find few adherents in our day and generation. Many are ignorant, but few

who are anxious to confess it, and yet fewer who are proud of their ignorance. If, then, knowledge is desirable in material matters, it is infinitely more desirable in spiritual things. The world will listen to the

(Continued on page two)

In Search Of An Old Landmark

By Milburn Cockrell

"Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28). The landmark was protected by the wise laws of Israel

in Old Testament times. The ancient landmark stood as the witness and memorial of each man's rights which his fathers had set. The removal of



Milburn Cockrell

an ancient landmark was forbidden as a selfish and unjust invasion of property (Deut. 19:14; 27:17; Prov. 23:10).

(Continued on page five)

A Converted Man

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast April 21, 1985)

The 16th chapter of Acts is filled with vital information. It concerns the first time the gospel was preached in Europe. It records the organization of the Philippian church, the first church on that continent. But the most remarkable event of all is the conversion of the Philippian jailor and his household. In the message today I want to study in great detail how a sovereign God brought the gospel in contact with this pagan jailor.

EVENTS LEADING UP TO HIS CONVERSION

At Troas Paul had had a night vision. "There stood a man of Macedonia, and prayed him saying, Come over into Macedonia and help us" (Acts 16:9). That was the condensed cry of Europe for the gospel. The apostle, in company with Timothy, Luke, and Silas, having secured a small vessel, sailed from Asia for Europe (Acts 16:11-12). After land-

(Continued on page three)

THE BEREA BAPTIST BANNER

Milburn Cockrell, Editor

THE BEREA BAPTIST BANNER (UPS 546470) is published monthly for \$3.00 per year by the authority of the Berea Baptist Church, P. O. Box 552, South Point, Ohio 45680-0552. Second-class postage paid at South Point, Ohio.

POSTMASTER: Send address changes to THE BEREA BAPTIST BANNER, P. O. Box 552, South Point, Ohio 45680-0552.

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

The publication of an article does not necessarily mean the editor is in complete agreement with the writer, nor does it mean he endorses all this person may have written on other subjects.

COPYING PRIVILEGES: Unless otherwise stated any article published in this paper may be copied by other publications, provided they give proper credit line stating that such was copied from this publication, and the date of publication; provided that such materials are not published for profit. If we are not on an exchange list with the publication copying, it is requested that a copy of the issue containing the article be sent to our address. All copyrighted materials may not be copied without written consent.

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

SUBSCRIPTION RATES

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

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

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

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

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

A PAPER WITHOUT SUBSCRIPTION: Some time people write to us and say that they did not subscribe for the BBB. They are receiving our paper because someone else has paid for their subscription. We trust the BBB will be received as an outstretched hand to you. Take what you find helpful and discard what you cannot use.

If you do not want to receive such a gift subscription, please write to us. We are happy to cancel such a subscription. We do not want to go where we are not wanted.

Assurance

(Continued from page one)

man who knows something, and knows he knows it, and is not afraid to make it known. The man who now gets a hearing, must speak, not as the Scribes and Pharisees, but as one having authority. "I know" is panoplied with a power that commands attention, and quite commonly compels consent.

With all confidence, it may be affirmed that every saved soul may have the assurance of salvation. Many are doubtless saved who do not know it, but none are saved who cannot, and should not know it. It is further true, that no one can attribute the ignorance of his salvation to God, but solely to himself. It is to our interest, and the interest of God's Kingdom, that every redeemed soul should be sure of its own salvation. Even redemption could scarcely commend itself, without a witness, to a dying world. There cannot come any change into any life, that is so radical and revolutionary as that effected by the Holy Spirit, in regeneration. Certainly, it is natural, for one who has experienced a wonderful change in his life, to realize that there has been a change. He who comes out of darkness into light, would hardly need proof that he is walking in the light. To one who can see, there is no difficulty in detecting light from darkness. Obviously, the temporal worth of religion is a knowledge of its possession. The farmer may have a million dollar oil well on his land, but it is worthless

to him until it becomes known. We may have great resources, but we cannot utilize them without a knowledge of their possession. The man who is not conscious of Christ's presence, will not be likely to call upon Him for help. Christ cannot occupy a very large place in any life, without being known, and felt in that life. The man who does not know he has found Christ would not know it if he lost Him. And if he can find Him without knowing it, and lose Him without missing Him, he cannot mean much to such a life.

A sinner cannot be saved without first knowing that he is a lost sinner, and the power to know one's self a lost sinner carries with it the power to know when he ceases to be a lost sinner. One is either saved or lost, and if he can determine his lost condition he can automatically determine his saved condition. It would seem strange that a man would lose knowledge of himself, when he becomes a Christian. It would be difficult for a man to love his wife and not know it. Were we to ask a son if a certain man was his father, and he replied, "I hope so," the reply would not be calculated to raise the boy in our estimation. Obviously, the man who talks about his salvation, and does not know he is saved, does not know what he is talking about.

"Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord, or no?
Am I His, or am I not?"

The author of the lines might have forever settled the question, and that, too, in far less time than it required to write the lines. All too long, we have been dealing in spiritual speculation. Salvation is a fact to be believed and known, and not a fanciful theory for useless speculation. Dealing in doubt may, to some peculiarly constructed minds, prove a pleasing pastime, but surely not a particularly profitable one. "I don't know," is a mighty poor motto, to live or die by.

The evidence of our acceptance of our Christ are easily available, and amply sufficient. The fault is not with the amount, or character of the evidence, but our unwillingness to give the evidence due and thoughtful consideration. Let us then examine ourselves, and the Scriptures, and settle once for all the question of our soul's salvation. First, is the testimony of the Spirit. We are told that "The Spirit itself beareth witness with our spirit, that we are the children of God." What better evidence could we ask than the testimony of God's Spirit? The Holy Spirit communicating directly to the individual soul, constitutes the highest possible form of evidence. What clearer or more direct testimony could the soul seek from the Saviour? Unfortunately, some professed Christians, like those of Ephesus, do not appear to have yet learned that there is any such person as the Holy Spirit. Only the soul directed by the Holy Spirit, can hope for that assurance that brings a peace that passes all understanding.

Another evidence of our salvation, is the fact that we love the brethren. John tells us that, "We know we have passed from death unto life, because we love the brethren" (1 John 3:14).

There can be no possible cause for doubt concerning our feelings to our brethren. We know whether we love, or hate them. We may then easily determine our attitude to God by our attitude to our brethren. The man who loves Christ will love His children. Who are your most intimate friends and associates? A member of my church once boasted to me that she did not have many friends in the church. Somehow she seemed to imagine that this fact argued her social superiority. Alas, it was only too true that her affections were upon this world, and her friendship for worldly people. As thousands of others in our churches, she was probably a stranger to grace. All who are beneficiaries of a blood-bought brotherhood have the same father, and are therefore brethren, and hence should love one another. How can we say we love God, whom we have not seen, and yet not love our brother whom we have seen? Of the early Christians, it was often remarked, "Behold how they love one another."

Another test of discipleship is found in our changed attitude to the things of this world. "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things have become new" (II Cor. 5:17).

The things that Paul once loved he learned to hate. A change of heart carries with it a change of tastes and affections. Revelry and carnal delight once ruled the heart, but when Christ came into the heart these things passed away. In loving Christ, we naturally come to love the things that Christ loves. Instead of being conformed to this world, we are transformed by His grace and power. Not being of the world, we cease to be worldly. We cease to be satellites of the gaming-table, and our eyes are no longer blinded by the voluptuous ballroom. We no longer sow to the flesh, knowing that if we sow to the flesh, we shall of the flesh reap corruption. We cannot love sin and righteousness at one and the same time. There can be no possibility of being mistaken concerning the things we love and hate. In spite of our professed faith in Christ, if there is no change in our attitude to this world, and the things of this world, our hearts are still unchanged. The world can never seem the same to one who has known the Saviour. A husband who was converted on the previous evening, gazing out the window in the early morn, said to his wife, "Did you ever see the grass and trees look so beautiful?" The wife replied, "They look to me just as they did on yesterday." Since he had seen God, he was looking through God's glasses.

Obedience is likewise given as a test of our regeneration. "He that hath my commandments and keep-

eth them, he it is that loveth me" (John 14:21).

Christ is not only Saviour, but likewise Lord. He is the Lord of our life, and demands unquestioning obedience. As never before we need to emphasize the Lordship of our Saviour. We obey not in order to be saved, but because we are saved. My child obeys me because he is my child. "Why call ye me Lord, Lord, and do not the things that I command you?" If God commands us to go into the lion's den; or the fiery furnace, it is not ours to question the wisdom of going, but simply obey His command.

Certainly, we may know whether we are keeping His commandments, and the assurance that we are, testifies to our salvation.

"Then trust and obey,
For there is no other way,
To be happy in Jesus,
But to trust and obey."

The desire for the salvation of others, is good evidence of our own salvation. The natural impulse of the saved man is to see others saved. Paul says, "My heart's desire and prayer to God for Israel is that they might be saved" (Rom. 10:1). When Andrew found the Lord, he soon found his own brother. The saved man works for and glories in the salvation of others. John Vassar approached a fashionably attired lady and asked her "if she was saved." As he walked away, the lady's husband stepped up and asked her who it was that was talking with her? She replied that she did not know. Whereupon he said, "I will teach him to attend to his own business." She replied, "Husband, if you had heard him, you would have thought that he was attending to his business." Let us go with Christ in His search for the lost, and find one of the evidences of salvation.

A further evidence of our acceptance with the Beloved, is the fact that we delight in prayer. The regenerate heart naturally turns to God for His blessing. God's reason for sending Ananias to Paul was, "Behold he prayeth." The man who knows God, will wish to talk with Him. Gratitude for his own redemption will drive him to his knees. Like Daniel, the Christian must pray, even though the path of prayer leads to the lion's den. Pleasure in prayer is convincing proof that we are children of the Heavenly Father. That our prayers have been answered, testifies to our faith in Him.

The argument of experience—"I was blind, but now I see"—should absolutely assure one of his salvation. The true Christian is not only conscious of Christ, but has experienced Him, in his heart and life. He has experienced the fact that his sins have been forgiven, and that the burden and guilt of sin have been removed. He knows that while once he was blind, now he sees. He once knew himself a condemned sinner, and now he realizes that he is no longer under condemnation and therefore free from the penalty of (Continued on page three)

(Continued from page two)

Every child of God may and should have the full assurance of faith. This is His blood---purchased and inalienable right, of which none can rob him. When Job had attained the full assurance of faith, he could shout in triumph, "I know that my Redeemer liveth" (Job 19:25). When the princely Paul had suffered untold persecution, he could say: "I know Him whom I have believed, and am persuaded that He is able to keep that which I have committed to him against that day" (II Tim. 1:12). May the God of all grace give us a knowledge of our faith in Him---

That will not murmur, nor complain
Beneath the chastening rod,
But in the hour of grief, or pain
Will lean upon its God."

(Continued from page one)

Next they encountered a woman who professed to have a spirit of divination and who by soothsaying made much gain for her employers (Acts 16:16). This strange woman followed Paul and Silas through the streets, crying, "These men are the servants of the most high God, which shew unto us the way of salvation" (Acts 16:17). "And this she did many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:18).

Verse 23 and 24 say: "And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely: Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks." The charge to keep them safely caused the harsh, cruel, and rough jailor to put them in the inner prison, from which escape would be most difficult. The inner prison was a damp, cold, pestilential place from which all light was excluded, and where the very chains rusted on the prisoners. The stocks were an instrument of both detention and torture. It was a heavy piece of wood with holes in which the feet were put so far apart as to often dislocate the joints. In this awful condition it might be necessary for them to be on their backs on the cold, damp ground. After this scourging this must have brought about great suffering.

Sounds are heard such as never before echoed along those dreary walls of the prison that late at night. Prayer and praise were not common in a prison in that day or today. It must have been loud prayer and praise to God for "the prisoners heard them." What did these hardened criminals think of such? Did they say, "I wish these men would shut up so we could go to sleep." Or did they reason within themselves and say, "What manner of men are these? How can these men, lying in the deepest, darkest hole of this miserable prison, with bleeding backs and aching limbs, pray and sing to their God? How is it that they can joy in tribulation?" Perhaps these prisoners perceived that nothing but the grace of God could make anyone sing in such circumstances.

Paul, hearing his loud expression of despair and sensing the danger, calms the jailor's fears by crying in a loud voice: **"Do thyself no harm: for we are all here"** (Acts 16:28). The other prisoners, although their chains were loosed and the prison doors were opened, made no attempt to escape. They were panic-stricken at what has happened. They know that something supernatural has transpired. They realize that Paul and Silas are no ordinary men. These prisoners

Critics try to play down the evangelistic connotation of the jailor's question. Some say it means no more than, "What shall I do to secure my life from the earthquake?" This is absurd for the earthquake was over. Others say he said, "How shall I escape death from my superiors?" This idea is also ridiculous. Why ask two strangers? What power did they have over his superiors? Furthermore,

(Continued on page four)

WANTED!

Converted

(Continued from page three)

there is no danger from his superiors, for Paul has just assured him that the prisoners were all safe. Paul's answer to his question proves what the jailor really meant. He understood the jailor's question and correctly answered it.

The jailor's inquiry was the greatest question of the ages. This was the cry that arose from the lips of the three thousand at Pentecost. This is the cry which has been uttered by every converted soul for over six thousand years in whatever land or circumstance. It was the very cry uttered when I saw myself a poor, condemned sinner before God. If this cry has never come from your lips then it should today!

This was a direct question asked to Paul and Silas. This question was asked by an honest inquirer. It was asked by one who knew he was lost. It was asked by one who wanted to be saved. It was asked to one in whom the questioner had confidence. It was asked to the best theologian in the world. This question demanded an honest, scriptural answer. Paul gave such an answer.

It would take some preachers an hour or a week to tell sinners how to be saved. But Paul's answer was quick and sure: **"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house"** (Acts 16:31). There was no beating around the bush. No long discourse on Christian doctrines. No lengthy discussion of the sacraments of the church. He did not tell him to pray the sinner's prayer, nor to sign a decision card. He did not tell him to be dipped or damned. He did not tell him to reform his life. He did not tell him to wait until he had more feeling. Paul merely placed before him faith in Jesus Christ the Lord as the condition of his salvation. He told him if his household would believe they also could be saved.

The jailor did believe and he was saved the moment he believed. Just as he had been saved from self-destruction through the word of the apostles, so was he saved from the power of sin and wrath of God by believing on the Lord Jesus Christ. He committed his trembling soul to Christ, received Him as his Lord and Savior, and rejoiced in a present salvation. Maybe he sang,

O happy day that fixed my choice,
On Thee, my Savior and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad.

Now rest, my long-divided heart;
Fixed on this blissful center rest;
Nor ever from my Lord depart,
With Him of every good possessed.

Happy day, happy day,
When Jesus washed my sins away!
He taught me how to watch and pray,
And live rejoicing every day.

THE EVIDENCES OF HIS CONVERSION

The jailor and his household heard the gospel that night: **"And they**

spake unto him the word of the Lord, and to all that were in his house" (Acts 16:32). Further teaching was given to enlarge on the summary word given about salvation. This additional instructions must have included baptism and church membership, judging by what followed. But that night the whole household was brought to Christ by their preaching. Paul has now found the man of Macedonia who in a voice had said: **"Come over into Macedonia and help us."**

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:33). **"And he took them"** implies a change of place. He took them from the outer room to a pool or a river near Philippi. They went out into the open air sometime after midnight.

First, I know that the jailor was converted because he wanted to administer to God's servants: **"And he took them the same hour of the night, and washed their stripes. . ."** He washed and cleansed the blood from off their backs which had been caused by the stripes. The verb **"washed"** in the original signifies to wash the entire body. This same man had a few hours before thrust them into the inner prison and made them fast in the stocks. At that time he had no concern about their stripes or stocks. But when he had an experience of converting grace he hastened to minister to them.

Second, I know that he was converted because he was baptized: **"...and was baptized, he and all his, straightway."** The word **"baptized"** is from the Greek word *baptizo* which means to dip. Hence they were immersed in some pool or river. Dipping was the only mode of baptism in the apostolic age. It is said that they went out of the prison in verse 33, then they were baptized, and then taken to the jailor's house. None of this was necessary if they were sprinkled or poured as some teach. Surely there was enough water in the prison for either sprinkling or pouring.

It is a great error to assume that the jailor's household had in it little infants who were baptized. At best this idea is a mere assumption which is contradictory to the whole New Testament. Those baptized here are said to believe, to hear the Word, and to rejoice. This could not be true of infants. Personally, I have a hard time convincing myself that Paul and Silas took little infants out of their beds after midnight and plunged them into cold water. I doubt if the mothers would have allowed such to happen at this late hour.

Third, I know that the jailor was saved because he invited the ministers into his home for a meal: **"And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house"** (Acts 16:34). The jailor is now free from danger and alarm. His sins are put away and his soul is filled with the joy of the Lord. He is now eating an early

hallelujah breakfast!

GENERAL OBSERVATIONS

1. God's work is not confined to one place. It is not tied down to a church building or a Bible college. Our sovereign God often moves in mysterious ways His wonders to perform. A stone in the wilderness became Jacob's gate to glory. Saul was converted on a highway leading to Damascus. The eunuch was saved in a chariot in the desert. Zaccheus on the bough of a sycamore tree came to salvation. The thief was forgiven while hanging on a cross. The jailor was saved in a Roman prison. Your speaker was saved under a pine tree on a hill side.

2. God is not confined to any particular method of awakening sinners. Sometimes he brings truth to a soul one way and sometimes in another. One man is aroused under a sermon in the church, another by the exhortation of a pious Christian, and another during a prevailing prayer. One is awakened by the love story of Calvary, another by the thundering of Sinai, and another by some striking providence. Some had their soul healed when their body was healed. Others were stricken to the earth by a light brighter than the sun. The jailor was aroused both from natural and spiritual sleep by an earthquake. Our sovereign God can work in ten thousand ways and none can hinder Him in His work.

3. God can reach those whom it seems impossible to reach. No sinner can withstand the method which a sovereign God may adopt to bring him to the cross. He can find them in their secret places and make them tremble. He can trouble them at the midnight hour. Pray for such persons, pray earnestly, pray perseveringly, pray in faith, and our wonder-working God shall surprise you, even as He did Paul and Silas.

4. Notice here the stages of conversion. First, there is a deep consciousness of one's own sinfulness and a sense of the terrible danger of continuing in sin. Second, there is an earnest desire to be saved from the pollution and penalty of sin. Nothing but the pure truth of God and the powerful operation of the Holy Spirit can produce these results. The jailor was so convicted that he knew that something had to be done, and he was more than willing to do it. Third, having already repented, the jailor was told by a gospel minister to believe on the Lord Jesus Christ, and believe he did to the saving of his immortal soul. Even so every sinner must be brought to faith in Christ by the Word of God and the minister of God (Rom. 10:8-17).

5. Faith in the Lord Jesus Christ was the means of conversion in the case of the jailor. Faith in Christ is indispensable. It must be in Christ, not something else. Some will say, "I don't understand all the Bible." Never mind! Believe on the Lord Jesus Christ! Another says, "I don't know where the true church is." Never mind! Believe on the Lord Jesus Christ! Still another says, "I am afraid I can't persevere to the

end." Never mind! Believe on the Lord Jesus Christ! This is God's message to poor lost sinners today.

I may be speaking to someone who actually contemplates suicide. Let me say to you, "Do yourself no harm. There is hope for you; there deliverance, peace, and rest in believing on the Lord Jesus Christ: the saving of your soul."

6. After the jailor believed he was baptized. Not at the end of the week when the revival meeting closed, nor a month later when the weather was better. The jailor was baptized immediately after he was saved--the same hour of the night. In the New Testament almost always when a man believed he was immediately baptized, and the act of baptism was his public profession of faith. Those who have truly believed on Christ with all their heart will have the desire to be baptized (Mark 16:16). Also in the New Testament all the baptized believers experienced great joy after baptism (Acts 8:39). The happy Christian is the baptized Christian.

Have you, dear friend, ever repented of your sins? Has the Holy Spirit brought you to see yourself as you are done before God? Have you ever believed on the Lord Jesus Christ and been saved? Have you followed your Lord in Bible baptism? Most final words to you today are what Paul told the jailor: **"Believe on the Lord Jesus Christ and be saved."**

□□□□□□□□□□□□□□□□

The Strait Gate

(Continued from page one)

less consider the meaning of Jesus' references to the "strait" or narrow gate and way.

A STRAIT NUMBER

Unlike the soft-soaping, sticky sweetness of modern so-called evangelism, the teaching of Jesus maintained such high moral and spiritual standards and made such stringent demands for unreserved repentance and fully surrendered faith that one of His hearers was moved to ask: **"Lord, are there few that be saved?"**

Now, of course, size and number are relative ideas. Whether a gate is narrow or wide, or whether a number is many or few, in our thinking, depends entirely on our point of view and comparative ideas.

So John in vision saw **"a great multitude, which no man could number,"** that had **"washed their robes, and made them white in the blood of the Lamb"** (Rev. 7:9-14). But when Jesus compared the number being saved with the number going on to destruction, He said: **"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it"** (Matt. 7:13-14).

In view of this truth, we ought not to be surprised to find Jesus urging
(Continued on page five)

(Continued from page four)

The most important question for each individual soul is not how few or how many are saved. The important question is: Have YOU found the way and entered in?

"The Son of man hath power on earth to forgive sins" (Matt. 9:6), but the Bible holds no promise of forgiveness after the end of this life on earth. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27).

Jesus warns unbelievers: "Ye shall seek me, and shall die in your sins: whither I go, ye cannot come. . . . If ye believe not that I am he, ye shall die in your sins" (John 8:21-24).

So for each individual there is a strait time, a restricted time, in which to find and enter the way of life. Keep on struggling to come in --your time is limited!

And for a whole world of lost sinners, the accepted time will soon be past. Many then **"will seek to enter in, and shall not be able."** So enter while you have opportunity--the time is strait.

A STRAIT FAMILY

Wide enough to admit souls from every nation, kindred, people, and tongue (Rev. 7:9), the gate to life is yet so narrow that it can be entered only through a new birth (John 3:5).

No earthly relationship or hereditary title of men can gain admittance at this gate; no works of flesh and blood can force a way through.

Here is an aristocracy transcending time and space, a select family with an inheritance beyond imagining, a holy nation of kings and priests, all brethren.

But only to "as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13).

A STRAIT POSITION

Sin is the barrier between men and God. Sin must be removed from a man before he can stand before God.

There can be no compromise on this point. God is holy (Isa. 6:3), of purer eyes than to behold evil, and cannot look on iniquity (Hab. 1: 13).

Of His heavenly city it is written, "There shall in no wise enter into it anything that defileth" (Rev. 21:27).

But of the human race it is written, "There is none righteous, no, not one" (Rom. 3:10). "The scripture hath concluded all under sin" (Gal. 3:22).

Now, God has provided only one way to get rid of our burden of sin and obtain a position of innocence before Him, thus becoming fit for His presence: "In Christ Jesus ye who sometimes were far off are

This is a strait position, far different from the popular superstition that mere "sincerity" in almost any kind of religion can gain acceptance with God. Such superstitious nonsense is not Biblical Christianity, Jesus Himself said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He is that narrow.

A STRAIT MEANS

Most of professing Christianity pretends to recognize some kind of a Christ as some kind of a Savior, in some manner and in some degree. But only the Christ of the Bible can give life and salvation, and He will do this only on His own terms.

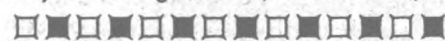
Strait indeed are the means appointed whereby we enter into life: "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. . . . Faith cometh by hearing, and hearing by the word of God" (Rom. 10:9,17).

So God has "opened the door of faith unto the Gentiles" (Acts 14: 27), though there be few that find it.

"To him that worketh not" ---that is what makes it so narrow---"to him that worketh NOT, but believeth on him that justifieth the ungodly, HIS faith is counted for righteousness" (Rom. 4:5).

False religionists who complain that salvation by grace through faith alone is "too easy" ought to try it some time. They will not find it so easy as they think. But **"keep on agonizing to come in,"** and, if you ever find this way at all, you will, **"sure enough,"** find it easier than the way of transgressors (Prov. 13:15).



In Search Of

(Continued from page one)

We are told in the New Testament that the Old Testament was **"written for our admonition"** (I Cor. 10:11). The lesson to us is that long-tried and well-established truths should not be deserted and discarded without just reason. The ancient landmarks established in the New Testament and respected by our Baptist fathers are not relics of bygone days of darkness and despair. Modern-day thinkers want a wider range of wanderings to indulge their own appetites for novelties. Endless debates, discussions, divisions, discriminations, discontents, and disseminations have been the fruit of this deadly evil. What is true is not new!

SOME MEN DON'T LIKE THE OLD PATHS

We live in a day when even men who once respected and relished the history of our Baptist fathers now discredit, disdain, dismiss, dispute, and denounce the old landmarks of our fathers. In our ranks men are heard to say that they are no more interested in Baptist history than the

tribal customs of Tibet. Isn't it strange that these people seem to be interested in just about everything else? They are interested in tracing back their family tree, the pedigree of their animals, etc., but not tracing back their church to Christ. Evidently, their family and animals mean more to them than their church! Baptists have the most noble heritage of any people on earth, and the Devil would like nothing better than to have all Baptists ignorant of their birthright.

Others say that Baptist tradition is no better than Catholic tradition. Surely those who have said such must not have seriously considered what they have said. Catholic tradition is based on a total lie. An example: Peter the first pope. Now if Baptist tradition is no better than Catholic tradition, then it too must be based on a total lie! If this be so, and they say that it is, then our Baptist traditions are all lies and have come to us from liars! Can a stream rise above its source? Can we be any better than our parents? Of such persons who say that Baptist traditions are no better than Catholic traditions I can only say: **"Father, forgive them; for they know not what they do"** (Luke 23:34).

In I Corinthians 11:2 Paul told the church at Corinth: “. . . **keep the ordinances** (Greek traditions), as I delivered them to you.” I firmly believe that Baptists as a people have done just that. The modern Baptists and their predecessors have kept the traditions or ordinances pure from the first century until now. Their churches have been the pillar and ground of the truth while others taught damnable heresies. I grant

that Baptists have not been a perfect people, but I do affirm that they have been, and still are, the purest and the most steadfast defenders of Bible truth about the ordinances that have ever lived on the earth. Hence, I am greatly interested in what they believed and taught across the centuries. I am concerned about how they suffered for their faith.

WHY SOME DO NOT LIKE BAPTIST HISTORY

Catholics do not like Baptist history because it proves them to be churches of Antichrist and the Great Whore of Revelation 17. Protestants do not like Baptist history because it shows them to be the harlot daughters of Rome and heretics. Campbellites, Free Willers, Hardshells, and Adventists do not like Baptist history because it exposes them as being dissenters and schismatics. Their hatred is understandable, and we would expect them to behave in this manner.

But, strange as it may seem, some Baptists do not like Baptist history! Why is this? It is because Baptist history shows them to have forsaken the old landmarks! They detest Baptist history for the same reason that Catholics and Protestants do---they don't want their heresies exposed! Let me prove what I have said. Some Baptists do not like Baptist history on the elements of the Lord's Supper because they use grape juice while the old Baptists used wine. Others do not like Baptist history on church discipline because they fail to practice this command of Christ while the old Baptists were strict in their discipline. Still others do not

(Continued on page six)



In Search Of

(Continued from page five)

like Baptist history on the way of salvation because they are Arminians while the old Baptists held to the doctrines of grace. Then I would hasten to add that some do not like Baptist history on the agent in church baptism because they now advocate a doctrine that the old Baptist would not have received.

MODERN VIEWS ON THE AGENT IN BAPTISM

As to the agent in baptism there are three general views in existence in the Baptist world of today. First, there are those who insist that there are only three essentials in baptism: a scriptural subject, a scriptural design, and a scriptural mode. These deny the necessity of church authority and deny the need of a scriptural agent to perform the act. This is the view held by Baptists who hold to the universal, invisible church theory.

Second, there are those who say that Bible baptism must have four essentials: a scriptural subject, a scriptural design, a scriptural mode, and scriptural authority—a New Testament Baptist church. Most of these would deny a fifth essential, but they seem to be inconsistent with their view in that they require the agent to be a male member of the church. Hence they have in truth made five essentials as do their brethren, and, therefore, become guilty of all the charges they heap upon the heads of those who say that there are five essentials. So while claiming to believe in four they actually believe in five. They differ from their brethren only in the sense that they would limit baptism as to its agent to a male member, while their brethren would insist that the agent in church baptism be an ordained minister.

For many years these ideas, although a bit different from each other, have not created any great debate among our people. This is probably due to the fact that those who believe in the four essentials have actually practiced the fifth essential. This has been so universal in my lifetime that I do not know of one single case when a person has been baptized in one of our churches without the church performing this act through its ordained pastor. But now some openly declare that if you believe in a fifth essential that you have denied church authority and have embraced preacher authority in baptism. They say there is scarcely any need for ordination to the ministry as any male member may do as much in the church as the pastor. Some even go so far as to say that in the ordination of a minister the whole church may lay hands upon him!

Third, there is the view that Bible baptism requires five essentials: a scriptural subject, a scriptural design, a scriptural mode, a scriptural authority—a New Testament Baptist Church, and a scriptural administrator—an ordained Baptist preacher.

This view seems to square well with all the facts of the New Testament about baptism. We know from the New Testament that most baptisms were performed by ordained preachers, and there is no clear proof that in the other obscure passages about baptism that it was otherwise. So far as I am able to ascertain, this has been the majority view of the Baptists across the centuries. It is the view either theologically, or practically, of all Baptists living on earth today that we would consider sound Baptists.

In case some think I am beside myself in saying this I shall quote two well-known authorities in Baptist circles of a generation ago. D. B. Ray, author of *Baptist Succession*, declared: "Intelligent Baptists contend for the perpetuity and succession of Baptist churches from the apostolic age to the present time. The church alone, under the authority of Jesus Christ, has the right to administer baptism through her ordained servants." 1

Thomas Paul Simmons, author of a book of theology, said on the subject of the administrator of baptism: "Of course the church as a whole cannot baptize. It must perform the ordinance through whom it authorizes, just as Jesus baptized through the apostles (John 4:1,2).

"This raises two questions, which we shall now consider; viz:

"(1) *May the church authorize any one of its members to perform the ordinance of baptism?*

"To make the import of this question clearer we may state it as follows: Is the performing of baptism limited to the ministry, or may a layman perform it?

"The New Testament is not as clear on this point as it is on some others, but the weight of evidence is in favor of the administration of baptism as a peculiar function of the ministry. Philip was first a deacon and then a preacher. Tradition has it that Ananias, who baptized Paul, was later bishop of Damascus. The likelihood is that he was already an elder when he baptized Paul. In all other cases of baptism it is evident that it was administered by an elder.

"(2) *Should ordination to the ministry be considered as conferring the authority to administer baptism without further action on the part of the church?*

"In other words, should an ordained preacher be vested with authority to baptize any believer he may come in contact with, without having the church to pass upon the matter? We answer this question in the negative.

"The apostles, who had their commission from Christ, and others, such as Philip and Ananias, who were closely associated with the apostles and were in some cases, at least, directly authorized by the Holy Spirit, baptized believers without having the church to pass upon the matter. Such was necessary in the day when churches were few and travel slow and difficult. It was a part of the initiatory regime of

Christianity. But the permanent rule is that baptism puts one into the body of Christ, the church; and, since the church is a democracy and is responsible to God for faithfully carrying out the great commission, she should, when possible and at all practicable, pass upon each candidate for baptism.

"(3) *Should a preacher, in going into a destitute field, be authorized to baptize believers without further action on the part of any church?*

"We reply that this should not be done unless it is very impracticable to follow other methods. Where it is at all practicable, candidates for baptism should be taken to a near-by church where they may apply for baptism. In some cases it may be found most suitable for the church to send a group of its members to the place where the candidates are to receive them. Where neither of these plans is feasible, the candidates may be asked to make application for baptism at the hands of some church in writing. In every case churches should follow the course that is most in harmony with the democracy of the church and the one that is the safest in principle." 2

This information is not found in some of the later editions, but is in the 1936 edition. Later editions omit some other things as well. I would suppose that unholy hands tampered with Bro. Simmons' writings.

He wrote in the chapter on "The Office Of Bishop" these words: "It seems in keeping with the nature of the bishop's office to consider the administration of the ordinance as a peculiar function of bishops. And, as we have remarked before of baptism, that we have no certain indication that any but bishops ever administered them." 3 This article was published in *The Baptist Examiner*, Sept. 9, 1961, Whole No. 1203.

MY PURPOSE IN WRITING

The purpose of this article, and others to follow it, is to set forth what the old Baptists and their predecessors believed as to the agent in church baptism. Our fathers made it very plain that the ordinances were given to the church to continue until the end of the world, but they equally taught that the agent to administer them was the ordained minister of the church. This is not idle chatter, but it is a well-attested historical fact which cannot be disputed.

It will not be my primary purpose to prove that they believed the ordinance was given to the church, although they did and this will come out in many of my quotes. This writer believes that the church has the authority to administer baptism, but he also believes that the church should act through its ordained minister. The minister by virtue of his divine call and office in the church (I Cor. 12:28; I Tim. 3:1-7; Tit. 1:7-9) is the best qualified agent to act in behalf of the church of which he is the overseer (I Tim. 3:5; 5:17; Heb. 13:7,17; I Pet. 5:1-3). The church has the authority to baptize, but it should not misuse that author-

ity by appointing some unqualified person to act for them such as the unsaved, the unbaptized, the undisciplined, or even a woman or a child.

It seems strange to me that some have no trouble in believing that Christ has preserved His church and the ordinances across the centuries, but when it comes to preserving true ministers in these churches they say this is a burden too heavy to bear. To me this is a very weak position on church succession, for they believe that Christ had the power to preserve His churches by not His ministers. Glory be! How could a church be preserved in the faith without the one Christ gave for the perfecting of the faith (Eph. 4:11-16)? Such an idea is very much like the view of the Hardshells on the gospel. They say that God has the power to save His elect, but that He does not have the power to get the gospel to them all. I feel that would put no strain upon Divine Omnipotence to say that He has preserved both His churches, His ordinances, His ministers, and His body of truth across the centuries.

THE EARLY CHURCHES AND PASTORS

Ignatius of Antioch, an apostolic father (probably a contemporary of John and Paul), wrote a number of epistles. In his epistle to the Smyrneans he declared: "It is no lawful without the bishop either to baptize or to celebrate a love-feast but whatsoever he shall approve of that is also pleasing to God, so that everything that is done may be sure and valid." 4

This statement is weighty and worth considering as it was made in the apostolic age—made when John the apostle was still alive. Here is one of the old landmarks which one of the church fathers set for us. Let us not remove it without just cause.

Unlike some who have dealt with this subject in the past, I desire to give all the facts, even those which are not in line with my views. It behooves us to be honest with history at all times. Quintus Septimius Florens Tertullianus (A. D. 160-215) believed that even laymen could baptize under certain circumstances. In A. D. 200 he wrote a treatise on baptism. In this he wrote: "For concluding our brief subject, it remains to put you in mind also of the due observance of giving and receiving baptism. Of giving it, the chief priests (who is the bishop) has the right: in the next place, the presbyters and deacons, yet not without the bishop's authority, on account of the honor of the Church, which being preserved, peace is preserved. Besides these, even laymen have the right; for what is equally received can be equally given. Unless bishops, or priests, or deacons, be on the spot, other disciples are called i. e. to the work. The word of the Lord ought not to be hidden by any: in like manner, too, baptism, which is equally God's property, can be administered by all. But how much more is the rule of reverence and

(Continued on page seven)

In Search Of

(Continued from page six)

modesty incumbent on laymen--seeing that these powers belong to their superiors--lest they assume to themselves the specific function of the bishop! Emulation of the episcopal office is the mother of schisms." 5

This was written about a hundred years after the time of Ignatius and the close of the apostolic age. It stresses the bishop's authority and warns about invading the office, but it allows in some cases laymen to baptize. It even goes so far as to say that "baptism can be administered by all." It also suggests that baptism is administered by "the bishop's authority" rather than the church's. It is a remarkable statement, and there is none like it for centuries upon centuries after this.

THE POST-APOSTOLIC AGE TO THE REFORMATION

Apostolic Constitutions and Canons is the name applied to an ancient collection of ecclesiastical precepts. The Constitutions profess to be regulations for the organization of the church put forth by the apostles themselves and published to the faithful by Clement of Rome. In reality they are of Syrian origin, and were composed by a person from older sources in the latter half of the fourth century. While spurious as to being the work of the apostles, they still set forth the belief of some Christians in the fourth century.

Albert Henry Newman says on them: "The remaining seventeen canons give directions as to the qualifications, the manner of choosing and setting apart, and the duties of the various classes of church officers. A somewhat primitive ecclesiastical condition is still presupposed. If as many as twelve believing men are in a given locality, they are to write to the churches round about requesting each to send three chosen men to examine him whom they have chosen for a bishop, and if he is found worthy, to set him apart for his work. The bishop thus appointed shall examine and ordain two or three presbyters to assist in the administration of the ordinances and discipline." 6 Here again baptism is seen to be performed by men who were ordained ministers in the church which did the baptizing.

The Novatian churches are generally considered to be Baptist churches. They, too, held to the old landmark. Being some what critical of them but often at times truthful, Albert Newman said that they not only held that "every Christian should be baptized, but also that he should be baptized by a properly qualified person." 7 According to him, the same was true of the Donatist churches who held that the administration of the ordinance of baptism depended upon "a blameless person." 8 I Timothy 3:2 lists blamelessness as one of the qualifications of a gospel minister.

The Donatists of north Africa are

considered as early predecessors of the Baptists. In his early historical writings David Benedict, the Baptist historian, wrote with much caution of the denominational character of the Donatists. In his history of them he shows how that they upbraided the Catholics for using improper administrators. This is one of the reasons that they rejected the baptism of Catholics and practiced what was termed by some in their day anabaptism (re-baptism). They said on the topic of baptism: "The character of the baptizer must be well known." 9 This proves that they placed qualifications on the baptizer.

The Paulician churches were of apostolic origin and were planted in America in the first century. There was an old book of the Paulicians called *Key of Truth*, mentioned by Gregory Magistos, in the eleventh century. Fred C. Conybeare, formerly Fellow of the University College, Oxford, located a copy of this book in 1893. He printed an English translation of it in 1898. In this book they give the qualifications of "the baptizer" on pages 94-96. Then in the words to follow they give the qualifications of ministers from I Timothy 3 and Titus 1 with some comments. This shows that they believed that a qualified minister should be the agent in church baptism.

The Waldenses of Piedmont put forth a Confession of Faith in 1508 to the King of Bohemia. In Article IX there is found this information: "They teach, that the Ministers of the Church, to whom the Administration of the Word and Sacraments are committed, ought to be rightly ordained, according to the Rule prescribed by the Lord and His Apostles." 10

THE ANABAPTISTS AND EARLY ARMINIAN BAPTISTS

The Anabaptists are of great antiquity and some of our most noble predecessors. They spoke on the matter of a church baptizing through her ordained servants in no uncertain terms. The Anabaptists of Holland put forth the Waterland Confession of Faith in 1580. Article XXX says: "Jesus Christ instituted in his church two sacraments (whose administration he attached to the teaching office) namely, Holy Baptism and the Holy Supper." 11

An English Separatist-Baptist Confession was put forth in 1596. It was called A True Confession. Section 34 says: "...and God manifest men with able gifts and fitness to such office or offices as Christ hath appointed to the public ministries of his church; but no Sacraments to be administered until the Pastors or Teachers be chosen and ordained into their office." 12

In the Short Confession of Faith of John Smith in 1609, Article 16, it is written: "That the ministers of the church are, not only bishops ('Episcopos'), to whom the power is given of dispensing both the word and the sacraments..." 13

Also the Short Confession of Faith of 1610 says in Article 28: "There

are two sacraments appointed by Christ, in his holy church, the administration whereof he hath assigned to the ministry of teaching, namely, the Holy Baptism and the Holy Supper." Commenting on the ministerial office in Article 24 it is written: "Therefore, also, the administration of the said offices or duties pertaineth only to those who are ordained thereto, and not to every particular common person." 14

In 1612 a Confession of Faith published in certain conclusions by the remainders of John Smith's company after his death. Article 76 contains these words: "That Christ hath set in His outward church two sorts of ministers: viz., some who are called pastors, teachers, or elders, who administer in the word and sacraments." Article 81 says: "...it is not lawful for every brother to administer the word and sacraments." 15

Thus far I have traced the administrator of church baptism from the apostolic age until the Reformation. With one exception, there has been a consistent testimony as to the church, under the authority of Jesus Christ, having the right to administer baptism through her ordained servants. Hence those who deny the need of a proper agent in church baptism cannot claim kin with the apostolic age, the Donatists, the Paulicians, the Waldenses, or the Anabaptists. In the next article I will show that they cannot claim any kin with the English and American Baptists.

History has demonstrated the old landmark of our fathers. It was a landmark laid by the Head and Founder of the first church. All five essentials were present at the baptism of Jesus Christ by John in Jordan. Christ walked sixty miles to be baptized by John the Baptist for the expressed purpose of receiving proper baptism. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him" (Matt. 3:13). Note the words "to be baptized of him." John at that time was the only one in the world who had the right to baptize. Jesus Christ did not look upon the administrator of baptism as unimportant.

Some may say that John the Baptist was not an ordained Baptist minister, neither did he baptize with church authority. To which I reply that John was ordained by God (John 1:6) and was the first Baptist minister on earth (Matt. 3:1). There being no church at the time John baptized Christ, we can be certain that he did not have church authority, but he did have the authority of God--the same authority that the church now has.

Jesus Christ was baptized by a minister of the gospel who had Heaven's authority to baptize. Jesus commanded us to follow in His steps (John 13:15; I Pet. 2:21), and this all good Christians will do. Do those not baptized by a minister with Heaven's authority, as was our Lord Jesus Christ, have Christian baptism? Have they followed the example of Christ?

What these early churches believed from the apostolic age until the Reformation was no more than was set forth in the Great Commission in Matthew 28:18-20. All five essentials for baptism were given in the Great Commission: (1) A scriptural subject--"disciples." (2) A scriptural mode--*baptizo* is the Greek word used here and it means to dip. (3) A scriptural design--they were to be disciples before baptism. (4) A scriptural authority--the authority that Christ gave the church at Jerusalem. (5) A scriptural administrator--the eleven apostles here addressed as representatives of the church (Matt. 28:16-20; Mark 16:14-18).

The commission was addressed to the eleven apostles as the representatives of the church (I Cor. 12:28). These men and the gospel ministers they would ordain would have the responsibility to authoritatively preach the gospel, to authoritatively baptize, and to authoritatively teach the things of Christ until the end of the age. The authority to do these things resides in the exact place where Christ put it--the church and its officers. To contend that this commission was to every member in the strict sense of the word would be to have women preachers of the gospel and women teachers in the mixed assembly of the churches, both of which the New Testament forbids (I Cor. 14:34-35; I Tim. 2:11-12; 3:2). If Matthew 28:18-20 does not restrict baptism to the church and its ministers, then neither does it restrict the preaching of the gospel or teaching in a mixed assembly to the ministerial office.

I say again that the early churches and their successors did not contend for any more than they could find in the New Testament.

1. Ray, D. B., *Baptist Succession* (Oklahoma City, Okla.: Foley Railway Printing Co., 1912), p. 141.
2. Simmons, T. P., *A Systematic Study Of Bible Doctrine* (Daytona Beach, Fla.: Associated Publishers, 1969), p. 406.
3. *op. cit.*, pp. 369-370.
4. Ignatius, *Ante-Nicene Fathers* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1977), Vol. I, p. 90.
5. *Ante-Nicene Fathers* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1977), Vol. III, p. 677.
6. Newman, Albert Henry, *A Manuel of Church History* (Philadelphia: American Baptist Publication Society, 1904), Vol. I, p. 290.
7. *op. cit.*, p. 207.
8. *op. cit.*, p. 210.
9. Benedict, David, *History Of The Donatists* (Pawtucket, R. I.: Niclerson, Sibley & Co., 1876), p. 49.
10. Morland, Samuel Esq., *The History of the Evangelical Churches of the Valleys of Piemont* (London, Eng.: Henry Hills, 1658), p. 51.
11. Lumpkin, William L., *Baptist Confessions of Faith* (Philadelphia, Pa.: The Judson Press, 1959), p. 60.
12. *op. cit.*, p. 93.
13. *op. cit.*, p. 101.
14. *op. cit.*, p. 109.
15. *op. cit.*, pp. 138-139.



Prayer in The Fish's Belly

By the Editor

The God of the Bible is a God of providence. It was the Lord God who sent out a great wind upon the Mediterranean Sea. He caused the storm to wax worse and worse. He moved the mariners to cast Jonah overboard. He sent a great fish to swallow the disobedient prophet. The wind was not primarily for the ship or the sailors. The preparation of the fish was not merely for the fish to reach a monstrous size. The primary purpose of all these events were to chastise Jonah and to bring him to his spiritual senses.

THE PRAYER FOR HELP

Jonah is being preserved alive in the fish's belly. He does not know how long he may remain in this dark dungeon. Escape seems to be impossible. No man knows he is alive, nor could any man help him even if he knew of his whereabouts. Jonah was only free to pray to God: "Then Jonah prayed unto the LORD his God out of the fish's belly" (Jon. 2:1). The sailors prayed on board their ship, but it is not said that Jonah did. This is the first time we are told that Jonah prayed. He evidently had gotten out of the habit of prayer due to his busy schedule. Disobedience leads to prayerlessness.

No place is amiss for prayer. Men are commanded to "pray in every place" (1 Tim. 2:8). Prayer may be offered in the church, in our homes, on a mountain, in a desert, in a cave, in prison, or in a whale's belly. Devout men can worship anywhere; no matter how rude the structure into which they have entered. The heavens are accessible from every part of the earth. Jonah made the whale's belly into a temple for prayer.

The prophet is now approaching the Being from whose presence he had attempted to flee. He had set out to do the impossible—to escape God's presence, power and providence. It was these actions which brought all the trouble into Jonah's life. Now he cries to God for help. Is this not the case with men? We forsake God, and trouble comes upon us, and then we cry to God for help. We never seem to know that God is present until His chastening hand comes upon us. Isaiah 26:16 says: "LORD, in trouble have they visited thee, they poured out a prayer when thy chastening was upon them." This was true of the psalmist (Ps. 18:4-6) and of the nation of Israel (II Chron. 33:12).

Really it did not seem to be a good time to pray. The circumstances were most unfavorable. Jonah's condition seemed to be so perilous. There was everything to divert his attention and to disquiet his soul. But the prophet rises above his external circumstances and holds intercourse with Heaven. How this condemns

our shameful neglect of prayer because of the hustle and bustle of secular life. Is the lunch hour a bad time for prayer? Is praying early in the morning a burden? Are such times and places not better than in a fish's belly? Surely no surroundings could be worse than Jonah's was.

Jonah did not confess to the priest in the Temple. He did not pray to Mary. Rather, he "prayed unto the LORD his God." By humble prayer he draws near to the God he had gone aside from. He does not address Him as the God of creation or providence, but he addresses Him as the covenant-keeping God. True prayer is approaching the God of our salvation. When Israel returned from their backslidings they said: "Behold, we come unto thee: for thou art the LORD our God" (Jer. 3:22). Nehemiah said: "Nevertheless we made our prayer unto our God. . ." (Neh. 4:9). II Chronicles 14:11 declares: "And Asa cried unto the LORD his God. . ." "Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling place, even unto heaven" (II Chron. 30:27).

THE CRY OF AFFLICTION

Suffering intensifies all the nobler faculties of the soul until they become capable of the highest spiritual devotion. Adversity softens the hardest heart. At such times men pray earnestly and fervently to God. Such was the case of Jonah: "And said, I cried by reason of mine affliction unto the LORD, and he heard me; out of the belly of hell cried I, and thou heardest my voice" (Jon. 2:2). This was no cold, formal petition consisting of vain repetition. There was nothing half-hearted about this prayer. It is the earnest cry of a soul in deep distress.

This was the cry of an afflicted soul: "I cried by reason of mine affliction unto the LORD." The Lord has wisely designed that affliction make us more frequent and fervent in pouring our supplications unto Heaven. In our prosperity we either neglect our duty or perform it carelessly. But when we are in deep distress we flee to Christ by earnest prayer, craving His aid and help. A child may wander from his father as he plays. He thinks nothing of his father until he is frightened by the sight of approaching danger. Then he runs to his father and cries out to be saved and shielded. This is how it is with us as the children of God. We enjoy worldly prosperity and stray from the heavenly Father. We scarcely think of Him. But when peril approaches, we flee to Him and cry out for help in our extremity. "In their affliction they will seek me early" (Hos. 5:15).

My brethren, let us beware of forgetting God as Jonah did. Even a momentary forgetfulness of the Lord our God is a terrible sin and a

great reproach upon our religion. If we make our hearts as iron by rebelling against Him, let us remember that He has the power to soften them in the fiery furnace of afflictions. When we become like impenetrable soil in a field, let us bear in mind that God can break up our fallow ground and make the seed of His Word grow and become fruitful.

The God of the Bible is a prayer hearing God: "I cried by reason of mine affliction unto the LORD, and he heard me." Although Jonah had disobeyed the Divine call, he is not entirely removed from the Divine sympathy. The God of Heaven will hear the prayer of a penitent backslider. The cry of the prophet was powerful and piercing, for it reached Heaven and entered into the ears of the Lord of hosts.

"Out of the belly of hell (Sheol) cried I, and thou heardest my voice." There is a Hell in another world out of which no crying to God will be heard (Luke 16:27-30). But there may be a Hell in this world in a fish's belly out of which prayer is heard. The word "hell" is *Sheol* in the Hebrew. It means the unseen state of the disembodied spirits between death and the resurrection. The seamen had counted Jonah among the dead. Death seemed so certain that it was as if he were already in the spiritland, not to be raised up again until the resurrection (Ps. 88:4).

Jonah's voice was heard from the whale's belly. While in this place he retained the power of speech. He was not dead, nor in a trance, nor in a passive state of helplessness. He was a living, conscious, active soul. He was very much alive. All the powers of his being were employed in supplication to God. The Lord had not ceased to be his God even though Jonah had momentarily ceased to be His servant. The prophet cried out of the depth of disobedience and his prayer reached the highest Heaven: "Thou heardest my voice."

Many commentators view this psalm of Jonah in verses 2-9 as thanks for deliverance before deliverance actually occurred. This is not a prayer for deliverance from the fish's belly. Many of the expressions to follow clearly describe the ordeal of drowning in the sea. The deliverance for which Jonah is so grateful was deliverance from death by drowning. This deliverance was effected by means of the fish. A short time before being swallowed by the fish he expected to die in the great tempest of the sea. Now he thanks God for deliverance from death and preservation in the whale's belly. The Almighty did not allow Jonah to die. Rather, He preserved him and gave him a purpose to live.

HIS EXTREME PERIL

"For thou hadst cast me into the deep, in the midst of the seas; and the flood compassed me about: all

thy billows and thy waves passed over me" (Jon. 2:3). God's discipline upon Jonah was very severe. The mariners actually cast the prophet into the sea, yet Jonah here ascribes it to God. He knew it was God he had offended and disobeyed. It was God who sent the storm and caused the lot to fall upon him. These events were according to God's will. They were to punish Jonah for neglecting his heavenly commission which required him to go to Nineveh. The prophet does not murmur nor complain, believing that God had a right to do all His pleasure.

The expression "the midst of the seas" is literally "the heart of the seas." This agrees with the antetype, the Lord Jesus Christ. Jonah lay three days and three nights in the heart of the seas in the whale's belly. Christ was "three days and three nights in the heart of the earth" (Matt. 12:40).

The sea with its currents surrounded Jonah, encompassed him on all sides, and it was high over his head. He said: ". . . the floods compassed me about: all thy billows and thy waves passed over me." Much of this language is borrowed from Psalm 42:7 which says: "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me." They differ in one respect. David spoke figuratively while Jonah spoke literally.

It is worth noting that Jonah quoted Scripture in his prayers. A verbal acquaintance with the Bible is a great aid in prayer. To pray Scripture is to pray according to the will of God. It is to speak to God in His own language. But we must pray Scripture in the Spirit of these instructions; otherwise, such words will become slavish and void of meaning. But when our emotions are too deep for human words to express, let us draw upon the holy Scriptures in uttering our petitions.

HE THOUGHT OF GOD'S PRESENCE

"Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple" (Jon. 2:4).

Please consider the words: "I am cast out of thy sight." Here is deep distress of soul. Jonah wanted to flee from the Lord's presence. Now he thinks Jehovah has granted his wish. This shows that the attainment of a wicked project is its own penalty. He feared that God would no longer look upon him in pity and compassion. These are words of despair and despondency. David passed through an ordeal very much like Jonah's. "For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee" (Ps. 31:22).

The feeling of banishment from the presence of God destroys the happiness of the Christian life. The Divine presence is the sun of our spiritual life, bringing great joy. The psalmist said: "In thy presence is fullness of joy; at thy right hand there

(Continued on page nine)

Fish's Belly

(Continued from page eight)

are pleasures for evermore" (Ps. 16:11). Oh, to feel cast out from the presence of God! How awful the thought! How tragic the feeling! Such an experience turns our day into night, our joy into sorrow, our hope into despair! Bro. John Newton so well said: "How tedious and tasteless the hours. . . When Jesus no longer I see!" But this momentary hiding of God's face is nothing compared to eternal banishment from God which will be experienced by all the unsaved (II Thess. 1:8-9).

Surely the mental anguish and physical sufferings must have been great in the case of Jonah. He felt he was cast out of God's presence. His prayers could not be heard. Even if he could get out of the fish's belly, he could not swim to land. He could no longer look with the bodily eye to the Temple where God was worshipped continually. While he could not do this with the body he would do it with his soul: "Yet I will look again toward thy holy temple" (Jonah 2:4). Thus against hope he believed in hope. What magnificent faith that gained strength even from God's seeming desertion!

Jonah felt he was nearing the end, crying out from what would soon become his grave. But his last thoughts were upon God and His holy ordinances. What a privilege had been his to go up to the Temple where God was present, to inquire of the Lord, and there to behold the beauty of the Lord. There Jehovah had set His name and showed His glory. There was where the sacrifices were offered which foreshadowed the coming atonement by the Messiah. More than any place on earth, Jonah would miss the very place he had run away from.

Here we might learn a great lesson. The only reason why God lets us live is that we praise Him (Ps. 119:175) and celebrate His ordinances in His church on earth. Hezekiah wanted to recover from his sickness that he might "go up to the house of the Lord" (Isa. 38:22). I venture to say when we near the end we, like Jonah, will be thinking upon God and the place of public worship. How blessed we are to be able to praise God in the midst of the church—to hear the good Word of God preached unto us in the assembly. Oh, that we could realize more and more the worth of serving God in truth in His church on earth!

THE SEA WEEDS

In verse 5 he further describes his distress in the sea: "The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head" (Jon. 2:5). Down under the waves Jonah was bound motionless with sea weeds which probably seemed to be like grave clothes. To draw breath would have been death. There was but a breath between him and death.

While we are not literally in the sea

as was Jonah, we are often surrounded by a sea of trouble in this world. Our hearts are encompassed with bitter grief and the mighty billows of tears dash upon us with relentless fury. There are sea weeds about our heads. We are bound in a state of confusion and our mental powers are completely overwhelmed. So great is our trouble we may resort to anything to find relief. But to follow our reasoning is to become more entangled in sea weeds. At such times God is the only trustworthy guide for the soul.

THE BARS OF THE EARTH

"I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God" (Jon. 2:6). The watery deep had been turned into a dungeon for a runaway prophet. He had gone down to the cutting off of the mountains which is hidden in the depth of the sea. These were his dungeon walls. The reef of rocks were his prison bars. The sea weeds were his chains. He was alone in the only cell of the prison. No human could reach him. No man knew he was alive. Escape seemed impossible.

But how marvelous are the words: "Yet hast thou brought up my life from corruption." Notwithstanding all these difficulties, God had prevented him from drowning and was preserving him in the fish's belly. By faith he expected to be delivered even from the whale's belly. He was saying you have kept me alive in the fish for good reason, for I know you must intend that I yet go preach in Nineveh. Jonah was now giving all the glory to God for his deliverance.

HE REMEMBERED GOD

"When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple" (Jon. 2:7). In his extremity his thoughts turned imploringly unto the God whose call he had defied. The soul of the believer is never so full of God as when all things else fade and fail before him. Covered with grief and overwhelmed with sorrow, he feels a sense of God's displeasure. It was then he "remembered the Lord." He could have done so before boarding the ship to Tarshish, or on board the ship, but he did not until all hope was gone and he was in the fish's belly.

"I remembered the LORD." He remembered his holy covenant and His precious promises. He recalled that God was gracious and merciful and ready to forgive backsliders. Afflictions put us in mind of God and cause us to approach Him in prayer. When Jonah remembered God he prayed to God in His heavenly Temple. His prayer met with a kind reception and a most gracious answer.

LYING VANITIES

Experience is a good teacher, although her methods may at times be harsh. In the last few days in the

dark dungeon of the fish's belly a truth has been forcefully brought to the attention of Jonah. He has learned an important lesson: "They that observe lying vanities forsake their own mercy" (Jon. 2:8).

"Lying vanities" is a term which includes all men's idols, all those things which cause men to forsake God and to follow the dictate of carnal reason. This is all things in which men trust outside of God. Jonah does not exclude himself in this statement. Jonah is describing Jonah here! His own idol had been his false love of country. He refused to preach in Nineveh lest the enemy of his country be spared. By refusing to execute his office of a prophet, he had forsaken his own mercy.

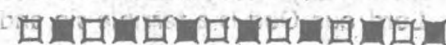
Oh, that the children of men could learn Jonah's lesson. Men live in a vain show, a world of camouflage a land of unreality, a fool's paradise. All who make money their God will live to see their money laugh at them in defiant mockery. Woe to those who trust in a false religion. Woe to those who live only for fame and social distinction. All such things are lying vanities. The people who spend all their time on such things live without a practical recognition of the God of mercy. "Some trust in chariots, and some in horses: but we will remember the name of the LORD our God" (Ps. 20:7).

PRACTICAL THOUGHTS

1. In this lesson we see the need of prayer unto God in every place and upon every occasion. We must pray without ceasing. We need to be like Jonah who cried unto the Lord. I feel sorry for those Christians who do not cry to the Lord in prayer. It must have taken great faith for Jonah to pray in the fish's belly. But often it takes the jaws of death to open the mouth of prayer. Better to cry to God in sunshine than to wait until He puts you in the belly of a sea monster.

2. We also see the importance of retaining a habitual recollection of God. To do so would inspire one continued act of devotion to God. It would impart to our conduct the beauty of holiness. It would comfort us in tribulation, strengthen us in temptation, prompt us to duty, and empower us to give our testimony before the world. Our homes, our jobs, our community, and our churches would not be the scene of strife and grief, but of peace and quiet as is fitting of the Divine presence.

3. What is the chief end of your life? What is the great object after which you strive? What has all the enthusiasm of your nature? Are you guilty of forgetting God? Are you serving lying vanities and neglecting the God of mercy? The ultimate destiny of this conduct is self-destruction. It is to commit moral suicide and to suffer from spiritual insanity. It is your own mercy you forsake, not mine or some other person's.



The Backslider



"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts" (Jer. 2:19).

"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia" (II Tim. 4:10).

"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot" (Rev. 3:15).

OPPOSITION

A certain amount of opposition is a great help to a man. Kites arise against the wind. Even a headwind on the sea is better than none. No man ever worked his passage in a dead calm. Let no man, therefore, wax pale because of opposition.

—J. Neal

THE HIGH COST OF PRAYING

"I want you to spend fifteen minutes every day praying for foreign missions," said a leader of God's people to his young folk. "But beware how you pray, for I warn you that it is a very costly experiment."

"Costly?" they asked in surprise.

"Aye, costly," he cried. "When Carey began to pray for the conversion of the world, it cost him himself, and it cost those who prayed with him very much. Brainerd prayed for the dark-skinned savages, and after two years of blessed work it cost him his life. To be sure, it is a dangerous thing to pray in earnest for this work; you will find that you cannot pray and withhold labor, or pray and withhold your money; nay, that your very life will no longer be your own when your prayers begin to be answered."

The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Can a pastor be approached or disagreed with, and maybe learn from his congregation, without feeling "dethroned"? ---South Carolina



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

Pastor
Sovereign Grace
Baptist Church
Fulton, MS 38843

Any member of a congregation, who is in good standing, ought to be able to approach the pastor to discuss Scripture or any matter that concerns the well-being of the church. However, there are occasions when some member may feel that the pastor should seek out his/her approval on what is preached, or any action that the pastor feels led to lead the church into. Perhaps a contentious spirit is manifest by such a person and the pastor may make an effort to avoid a person who constantly brings on controversy. A member may disagree with the pastor in certain matters, but any approach made by the member to the pastor should be made in a spirit of love and deep respect for the office he holds. When such an approach is made I feel that any God-called pastor would not feel "dethroned." But in many cases the member approaches with the attitude that they will be able to "dethrone" the pastor, and this is wrong.

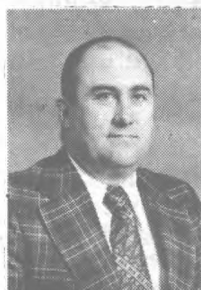
A church member should follow the pastor as long as the pastor "follows the Lord" (1 Cor. 11:1). When God places a man in the office of pastor the members of the church are to recognize the pastor as the man whom God has placed over them as the undershepherd of the flock and give due reverence to his office. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

I know of no pastor who has not learned something from his congregation. In fact, most pastors of my acquaintance speak often of the help they have received from their members on spiritual matters. This help was offered in a spirit of love for the pastor and a recognition of the importance of his office. I would doubt very seriously that a pastor is ever helped or learns anything from a person who approaches him with the attitude that they are superior and superbly able to instruct him in that which the Lord has called him to do.

No member of a church, including the pastor, should ever display a dictatorial spirit like the one which

governed Diotrephes "who loveth to have the preeminence" (III John 9).

JIMMIE B. DAVIS



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

Pastor
Olmstead
Baptist Church
Olmstead, KY 42265

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation" (Heb. 13:7).

The Lord places His pastors in particular churches according to His good pleasure. He places the pastor in the church as the spiritual leader. He must study and rightly divide the Word of God for the edification of the church. At the Judgment Seat of Christ every pastor will give an account of his teaching.

I am sure most pastors will acknowledge their finitude. This should not cause a pastor to feel inferior or not qualified. The Holy Spirit leads a pastor to a church and he also teaches him truth. Some church members may have seen a truth, by the Holy Spirit, that their pastor has not seen. This does not disqualify their pastor or make them pastor. There is a graceful way of discussing truth with your pastor. Be courteous, polite, gentle, and ask wisdom from God for such a discussion. How we approach such a discussion is very important. You should have the right motive for the discussion. A godly pastor will be willing to discuss the Scriptures with church members that are genuine in their beliefs. The pastor can learn certain things from his congregation. But the divine order is the pastor teaches the congregation. The Lord doesn't call a pastor to a church, for the congregation to teach him (Heb. 13:7). A New Testament Baptist church should be very cautious when calling a pastor. The pastor the church calls must meet the qualifications of a bishop according to 1 Timothy 3. He must be sound in the faith and apt to teach. He must not be a novice. A church shouldn't call a pastor that doesn't agree with the church doctrinally.

Most pastors have had in their membership an Ahab or Jezebel or a Diotrephes, who loveth to have the preeminence. These will try to teach the pastor. They want him to be a puppet. Most pastors have met all three and have learned several things. They have learned how to be hateful,

ugly, abusive, insulting, hurtful, deceptive, cruel, crude, mean, nasty, disagreeable and cantankerous.

I am thankful for church members that are loving, nice, tender, courteous, helpful, truthful, agreeable and congenial.

HAROLD J. HARVEY



JAMES GREEN
210 McGinley
Washington, IL 61571

Pastor
BEVERLY MANOR
Baptist Church
209 Vohland St.
Washington, IL 61571

The question as it is asked can be answered in one statement as follows: It depends on who the pastor is. Some men are of such a disposition as to welcome advice or even criticism from their membership when offered in a spirit of brotherly love, while others resent it. Some pastors are of such a disposition as to appreciate questions, counsel, or even to prayerfully weigh criticism relating to their ministry, provided such is offered in a loving and kind spirit, while others, either because of pride, insecurity, or enmity, will resent such and feel threatened by it.

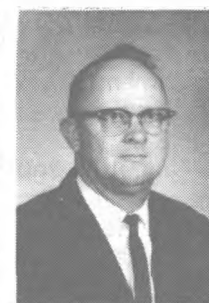
I am assuming, however, that the questioner wants to know whether or not pastors should be approachable with disagreements, advice, or even criticism from members of his congregation without fear of offending him and receiving an angry response. The answer to this is an emphatic yes! We, as pastors, need to always remember that we are not infallible, and are subject to err. This being so, we should welcome and prayerfully consider views differing from ours. This is not to say that we should always accept them for those who differ with us are fallible and subject to error also, and in many cases may be sincerely wrong. However, this should not keep us from giving them a courteous hearing.

Now I believe a word of caution is needed here. I have known some church members who seemed to feel that they were appointed of God to keep the pastor straight, or to be his teacher. No pastor will appreciate such an attitude, and will quickly tire of it.

It seems to me that the important factor in this matter is a loving relationship between pastor and members. If the members love their pastor as they should, any counsel, or criticism they have will be offered in a calm loving manner, in a sincere desire to be of help to him. By the

same token, if a pastor loves his people as Christ would have him to he will respectfully give their views an honest and prayerful hearing. They need to be heard whether they be right or wrong. If they are right we can lovingly thank them for their help, and if they are wrong we have the opportunity to lovingly endeavor to show them their error.

JAMES GREEN



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

Member
Sovereign Grace
Baptist Church
Birmingham, AL 35206

I think of two sets of Scriptures which might be helpful in seeking an answer to this question.

First, notice Hebrews 13:7,17: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation." "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you."

Then notice 1 Peter 5:2-3: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."

These Scriptures relate to pastor-people relations in the churches. Both parties have their duties and responsibilities toward the other.

Can a pastor be approached? He is to be able both individually and corporately to have contact with members of the body. If a pastor can approach his people, why not his people, him?

Can a pastor be disagreed with? He should, unless he is perfect and never makes a mistake. But all approaches and disagreement should be in Christian love and motivated with the intent to correct error or mistake.

If the Spirit of Christ has reigned in all this, then I would think that the pastor would not conclude that a church member or members are seeking to "dethrone" him from his place of undershepherd.

E. D. STRICKLAND



The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

What is the relationship of faith to justification? Is it the cause, the grounds, the means, the condition, or requirement of, or the results? ---Illinois



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

Member
Sovereign Grace
Baptist Church
Birmingham, AL 35206

I suppose here the writer and reader should try to get together on definitions of terms.

Justification is the act of God in declaring, showing, or regarding man as innocent or just. It is an acquittal (for Christ's sake). It is a legal term, whereby God looks upon a human being as if he had never sinned against God's law.

Faith is used more than one way in the Scriptures. First, it is a reliance on Christ for salvation. It is an act of personal believing. It is an entrustment of one's spiritual well-being to Christ.

Also (the) faith is a system of revealed truth in the Holy Scriptures.

Both aspects of (faith) truth come into view when man becomes obedient to the faith (i.e. he responds believingly to truth revealed).

I note in the question that no relation of faith and works is asked. So we will proceed in looking at faith and justification.

The Scriptures affirm that God's people are justified by faith.

"For therein (the gospel) is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith" (Rom. 1:17).

"But that no man is justified by the law in the sight of God, it is evident; for, The just shall live by faith" (Gal. 3:11).

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

"Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith" (Rom. 3:30).

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8).

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Gal. 3:24).

In all these Scriptures we have prepositions to join justification and faith. We see "through" preceding faith. This in the Greek *dia*.

Then we have the Greek preposition *ek* translated by.

Now I raise the question as to

whether faith is the cause or result of justification indicated by the Greek *ek*, translated by?

Comparing two other Scriptures, I think we can see the answer.

"Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). Is Christ's blood the cause or result of man's justification? It has to be cause.

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

Is his grace the cause or result of justification? Again, it has to be cause.

In justification by faith, faith is the logical (not necessarily chronological) cause of the former, just like it is with justification by blood or grace.

Remember that faith is the fruit of the Spirit and a gift of God (Gal. 5:22; Eph. 2:8), and justification is a work of God (Rom. 8:33).

E. D. STRICKLAND



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

Pastor
Sovereign Grace
Baptist Church
Fulton, MS 38843

I believe that the Scriptures speak of life in two different or distinctive senses. (1). Life in a subjective, experimental and biological sense. (2). Life in an objective and judicial sense. This means that there is life in the sense of being regenerated or born of God, and there is life in the sense of what the Bible calls justification. The first is in respect to the quickening work of the Holy Spirit in the imparting of spiritual life. "And you hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). The second is a judicial (declared to be free legally from the condemnation of the law), through the imputed righteousness of Jesus Christ. The first imparted by the Holy Spirit, and the second imputed by Jesus Christ.

The "justification" Paul wrote about in Romans 5:18 came upon the elect "unto justification of life." Subjective, experimental or biological life frees us from that state of being unable to see or enter the kingdom of God, and objective or judicial life frees us from the condemnation of God's holy law which would result in our being exposed to the wrath of God had this condemnation remained.

The life which the Holy Spirit gives

results in the sinner believing in Christ (being given faith to believe the gospel of his salvation Eph. 1:13). Faith in Christ is necessary in judicial life or being justified before God, "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). Judicial life is based upon faith in Christ. John 5:24; 3:36; Romans 5:1 are but a very few of the many Scriptures that connects faith with the legal aspect of life or our deliverance from punishment.

In I John 5:1 we are told that those who believed in Christ had been born of God. The past perfect tense is used in the original, therefore it reads--"has been born of God." But we do not for one moment believe that those born of God continue on without faith in Christ. They do believe unto justification of life. The perfect righteousness of Christ is the grounds of our justification, and God-given faith is the means which Christ uses as an instrument in imputing that righteousness to the elect. I do not believe that the Bible teaches that one who has been quickened by the Spirit remains in a state of unbelief and unjustified judicially. Those who have some men dying without faith in Christ and waking up in Heaven because they have subjective or biological life have missed the boat as far as I'm concerned. I believe the Bible clearly sets forth the fact that those who are quickened by the Spirit and have subjective life also believe in Christ unto justification of life--objective or judicial life.

JIMMIE B. DAVIS

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

Pastor
Olmstead
Baptist Church
Olmstead, KY 42265



"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

Faith and justification are two distinct graces. The righteousness of God is revealed from faith to faith, therefore faith cannot be that righteousness. "With the heart man believeth unto righteousness;" therefore, righteousness must be a distinct thing from faith. As an internal and immanent act, justification is in the mind of God from eternity and is the same nature as election (Eph. 1:4-6). We were chosen in Christ Jesus before the foundation of the world. In this sense the chosen or elect are

justified in Christ Jesus. The elect have a justifying righteousness provided for them. The reason any are justified is because a righteousness has been provided for them. Election, adoption and justification are of God, not man. Paul said, "That being justified by his grace we should be made heirs according to the hope of eternal life" (Titus 3:7). We are justified freely without any cause in man. God's will to elect is the election of His people, so His will to justify them is the justification of them. Justification is an immanent act of God. It is God that justifieth (Rom. 8:33).

Faith is not the cause of our justification. The moving cause of our justification is the grace of God. Although believers are said to be justified by faith, yet faith is never said to justify them. Paul gives a description of Abraham in Romans 4:3,5,9. It was not the act of Abraham's faith, but the object of his faith that justified him. Men are justified by the object of faith, Christ and His righteousness, apprehended, received, and embraced by faith. Precious faith is obtained through the righteousness of our Lord and Savior Jesus Christ (II Pet. 1:1). The righteousness of God is revealed from faith to faith. Faith is not everlasting; as to its use, it is only for this life. It will be changed into sight. The righteousness by which sinners are justified before God and was brought in by Christ for that purpose. It is an everlasting righteousness (Dan. 9:24). Faith does not produce justification. Faith receives the blessing of justification from the Lord. Christ's righteousness is compared to a garment, which faith puts on.

Christ was a surety for His people. He made Himself responsible and in the fullness of time He made satisfaction for them by His death. He suffered, died and rose again as the representative of His people. Paul said, "Who was delivered for our offences, and was raised again for our justification" (Rom. 4:25). The objects of justification are God's elect. They are the only ones that will be partakers of His righteousness. "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:6). As election is not by foreseen faith, also justification is without any foresight of faith.

HAROLD J. HARVEY

JAMES GREEN
210 McGinley
Washington, IL 61571

Pastor
BEVERLY MANOR
Baptist Church
209 Vohland St.
Washington, IL 61571



In answering this question, I must first define the meaning of justification. Justification, in the Biblical sense, is an act of God's grace, whereby He accounts and pro-

(Continued on page twelve)

Forum

(Continued from page eleven)

nounces a guilty, hell-deserving sinner righteous, through or on the basis of Christ's righteousness being imputed to him. In this manner the sinner, who has no righteousness at all, is reckoned perfectly righteous through Christ, and thus stands justified and accepted as though he had never sinned in the sight of God (I Cor. 1:30; II Cor. 5:21; Rom. 3:24-26).

What is the cause of justification? Romans 3:24 tells us that the moving cause of justification is the free and sovereign grace of God. This grace moved God to appoint His Son to work out and bring in a righteousness for the justification of His people, which righteousness He would freely put to their account, without any works on their part. Thus faith cannot be that which moves God to justify the guilty sinner.

The basis, or as Gill calls it, "the procuring or meritorious cause," of justification is the righteousness of Jesus Christ, which righteousness He worked out on our behalf during His holy, sinless life on earth, and which has been put to the account of His people. Thus faith cannot be the basis, foundation, meritorious cause, or condition of justification.

What means then those Scriptures which declare that we are "justified by faith," or that Abraham's faith "was counted unto him for righteousness"? (Rom. 3:30; Gal. 2:16; Rom. 4:35). In what way is faith related to justification?

Faith is not the righteousness by which one is justified. This is so because faith is an internal act or work of man, though granted as a gracious gift from God. If one's act of faith merited him justification, he would be pronounced righteous by his own righteousness, and not because of Christ's righteousness. Faith, incidentally, is said to be a work. John 6:29, "This is the work of God, that ye believe. . . ." Justification is by a work of God done outside and apart from us, while faith is wrought by the Holy Spirit within us.

We may be said to be "justified by faith," and our faith to be "imputed to us for righteousness" only in the sense that faith was the means of our interest in that righteousness of Christ by which we are justified. Our faith is the instrumental cause of our laying hold of the righteousness of Christ and its justifying efficacy. In other words, we do not, by our faith, provide any basis, cause, or merit for our justification, but faith simply becomes the channel or instrument by which justification is appropriated and experienced by us.

JAMES GREEN



High Court Still Picking On School Children

By G. Russell Evans
Norfolk, Virginia

The church-state separatists are ecstatic about recent court decisions blocking the seepage of any religious principles into the public school system of America. Glenn L. Archer's *Church & State* editors rejoiced, "It is time for a celebration." Stan Hastey of the Baptist Press called it "the year of religion at the U. S. Supreme Court. . . the year of the big comeback for separation of church and state." And Julian Pentecost of the *Religious Herald* presumed to speak for "all liberty-loving Virginia Baptists" for these momentous Court decrees "sensitive. . . to this nation's Church-State stance."

Mr. Hastey really meant "the year of anti-religion." And as for "the year of the big comeback for separation," Karl Marx might call it "the year of the big advance for 'abolishing' all religion, and all morality" from society (*Communist Manifesto*, International Publishers, 1973, p. 29). And many Christians might not agree at all with the euphoria of Messrs. Hastey, Archer and Pentecost.

It depends on the point of view. Indeed, didn't Americans just overwhelmingly reelect President Reagan for his conservatism — including freedom for religion, not freedom from religion? The high court and the separatists are out of phase.

Incidentally, we should note where Glenn Archer comes from. His organization, Americans United for Separation of Church and State, and

magazine have been anti-anti-communist since 1948. One report lists 30 of 83 original members of the Americans United Advisory Council as having communist front records of varying degrees; and Archer himself sponsored the Emergency Civil Liberties Committee, allegedly a subversive communist front (*News & Views*, March 1962).

"The year of the big comeback" was the 1984-85 term when the Supreme Court continued its "hostility toward religion" with seven church-state rulings, the most in its 195-year history. Separatists were happiest over *Aguilar v. Felton* and *Grand Rapids School Board v. Ball*, both of which penalized disadvantaged school children in the Court's "fastidious disdain" for the true meaning of the First Amendment which very simply prohibits any "law respecting an establishment of religion, or. . . the free exercise thereof."

In *Aguilar*, the Court struck down cooperative programs in remedial reading, math and social studies that had been worked out between public and parochial school officials to benefit 300,000 low income New York pupils who may now never learn to read. Why? The Court feared "the risk of government sponsorship of religion" against impressionable children.

In *School Board*, the issue involved "shared time" for public and parochial teachers in helping educationally deprived youngsters. The Court found a "symbolic union of church and state," a constitu-

tional violation despite the fact that religious symbols had been removed from all classrooms.

Americans United and Southern Baptists pilloried Secretary of Education William Bennett for characterizing these decisions as "badly reasoned" and for pursuing the President's goal of aid for parochial schools. Likewise, Attorney General Edwin Meese III was denounced for not defending the First Amendment and "our national traditional Church-State position."

What traditional position? And how did the United States prosper so well before the advent of the separatists? Since the 1947 Supreme Court ruling in *McCullum v. Champaign Board of Education*, the myth of an absolute wall of separation between church and state has become dogma for the liberals, political and religious, in promotion of secular humanism. Of course, there must be no state church, i.e., an "establishment of religion." Before 1947 Americans were almost unanimous that our nation rested on the morality contained in religion; and in the U. S. it was Christianity (*St. Croix Review*, August 1985).

Perhaps we should beware of Justice William Brennan's so called "timely words" that religion and government be "left free from the other." Religious principles and morality are incipient parts of our common law, inseparable and inherited from England. In 1676 Sir Matthew Hale of the King's Bench acknowledged that Christianity was part of the common law of the land. This became the accepted conclusion in the United States.

The famous Chief Justice Joseph Story found no "wall of separation," but advocated that "government should and does aid religion for the general welfare of society" without an establishment of religion. To deny this function of the bench is to approve secular humanism and, in time, anarchy.

Meanwhile, the best hope may be early retirement for the aging liberal Justices who so sanctimoniously seek banishment of religious principles from the schools trying to train our future leaders while at the same time hypocritically listening to the prayers that open their own Court sessions. Besides Brennan, the candidates for early departure are Justices Lewis Powell, Thurgood Marshall, John Paul Stevens and Harry Blackburg.

President Reagan's legacy might well be the appointment of enough Justices to restore a Supreme Court philosophical balance compatible with the constitutional beliefs and desires of the people, and responsive to the principles that make America strong and free. Picking on school children is not the way.



Tune In To The Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTO, Fulton, MS	Sunday 1:00-1:30 p.m.	1330	5,000 AM
WFTA, Fulton, MS	Sunday 9:30-10:00 a.m.	101.7	3,000 FM
WNDA, Huntsville, AL	Sunday 9:30-10:00 a.m.	95	50,000 FM
WANO, Pineville, KY	Sunday 7:30-8:00 a.m.	1230	1,000 AM
WYWY, Barboursville, KY	Sunday 7:30-8:00 a.m.	950	1,000 AM
WGNT, Huntington, WV	Sunday 8:30-9:00 a.m.	930	5,000 AM
WKAL, Rome, NY	Sunday 7:30-8:00 a.m.	1450	1,000 AM
KBMG, Eugene, OR	Sunday 1:00-1:30 p.m.	94.5	100,000 FM
WDZ, Decatur, IL	Sunday 9:00-9:30 a.m.	1050	1,000 AM
WRNO, New Orleans, LA	Sunday 7:00-7:30 a.m.	49m	3,000,000
(short wave)	(London time)	(6110 KHZ)	

Time Conversion on WRNO to the British Isles and Europe:

GMT London, England time (also Ireland and Portugal)

(During Summer: GMT + 1 hour)

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

GMT + 2 hours Hungary, Rumania, Bulgaria, Finland, France, Greece. (During Summer: GMT + 3 hours)

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

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

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

BOOK REVIEWS

JOHN JASPER by William E. Hatcher; Sprinkle Publications, Harrisonburg, Vir.; \$7.95; 183 pages (paperback).

John Jasper was a black Baptist preacher who pastored the Sixth Mount Zion Church in Richmond, Virginia. The author of the book was a white preacher, who lived in the town with him and who went to hear Jasper preach off and on for twenty years. The book gives a rare view of race relationships in the South both during and after slavery. There is the hint that race relations were not all negative as suggested by much contemporary literature. Order from our bookstore.

OUR LORD PRAYS FOR HIS OWN by Marcus Rainsford; Kregel Publications, Grand Rapids, Mich.; \$14.95; 476 pages (paperback).

This is a reprint of the greatest classic ever written of John chapter 17. This exposition on Christ's high priestly prayer is a true masterpiece of both devotional and expository literature. This book is better bound and has a larger type than the last old edition by another publishing house. Buy, beg, borrow, but obtain this book. Order from our bookstore.

BIBLE WINDOWS by Ivor Powell; Kregel Publications, Grand Rapids, Mich.; \$5.95; 180 pages (paperback).

This book is 80 Bible character studies and illustrations. These are short and direct stories, on a wide variety of subjects. The author concludes with a chapter on "The Art of Illustrating A Sermon." Order from our bookstore.

BIBLE HIGHWAYS by Ivor Powell; Kregel Publications, Grand Rapids, Mich.; \$5.95; 171 pages (paperback).

Another book by the same Welsh Baptist author consisting of 130 illustrations. Like all his books, worth having. Order from our bookstore.

WHAT IN THE WORLD WILL HAPPEN NEXT? by Ivor Powell; Kregel Publications; \$5.95; 176 pages (paperback).

A vital book on premillennial truth by a well-known author. In a clear and concise way, Powell gives a panoramic view of future earth scenes. He covers matters such as the Antichrist, the tribulation, Daniel's seventy weeks and other matters. An up-to-date book on prophecy. Buy, beg, borrow, but obtain this book. Order from our bookstore.

HOME BIBLE STUDY COMMENTARY by James M. Gray; Kregel Publications, Grand Rapids,



Mich.; \$12.95; 447 pages (paperback).

James Gray (1851-1935) was president of Moody Bible Institute, one of the editors of the Scofield Reference Bible, and edited *Moody Monthly*. He also wrote some popular hymns. In this brief commentary on the whole Bible is an excellent work for use in home Bible study groups, family devotions and personal study. Order from our bookstore.

LET THE BIBLE SPEAK ABOUT TONGUES by Richard C. Schwab; Kregel Publications; Grand Rapids, Mich.; \$5.95; 130 pages (paperback).

This is a helpful book on this controversial subject. Subject and Scripture indexes give ready access to the exposition and explanation of passages in question. Order from our bookstore.

SECOND CORINTHIANS by Roy L. Laurin; Kregel Publications, Grand Rapids, Mich.; \$10.95; 248 pages (paperback).

A good commentary on II Corinthians, well outlined and with some good comments as well. It places stress on spiritual growth. Order from our bookstore.

PRACTICAL TRUTHS FROM JUDGES by Luke H. Wiseman; Kregel Publications, Grand Rapids, Mich.; \$12.95; 364 pages (hardcover).

Wiseman was a Wesleyan preacher in the 1800s. He presents "in a powerful style," as C. H. Spurgeon commented, a general overview of the period of the Judges along with an in-depth study of the lives of Barak, Gideon, Jephthah, and Samson. Order from our bookstore.

CLASSIC SERMONS ON FAITH AND DOUBT compiled by Warren W. Wiersbe; Kregel Publications, Grand Rapids, Mich.; \$7.95; 152 pages (paperback).

This book includes sermons by A. C. Dixon, Alexander Maclaren, Henry Drummond, D. Martyn Lloyd-Jones, Martin Luther, John H. Jowett, Sam Jones, John Wesley, and others. An interesting book. Order from our bookstore.

Preacher

(Continued from page one)

signal instances in point here are to be found in John 6:22-71; Mark 8:34-38; Luke 12:1-53; Luke 14:25-35. Christ sought after quality rather than quantity. He continually magnified the sterner side of discipleship and thus sloughed off the fickle multitudes. What a comparatively few of the great multitudes ever became actual disciples! A Billy Sunday would have had all of Palestine "hitting the saw-dust trail." And many a Baptist preacher would have had multiplied thousands of professions to report. Judged by modern standards, Jesus was a colossal failure as an evangelist!

Baptist churches today are overwhelmed by the unregenerate, principally because we, unlike Christ, have had an inordinate desire for numbers. It is right to have a passion for the lost. Jesus had it to an infinite degree. But it is a sad mistake to allow our zeal to make us try to take the place of the Holy Spirit in the saving of souls. For the most part this inordinate desire for numbers has worn the cloak of a sincere and commendable, but misguided evangelistic zeal. Nevertheless it has been tragical in its results. It has brought Baptist churches to where most of them have about as little regard for a preacher that will declare the whole counsel of God as the Pharisees had for Christ. It has practically obliterated the line of demarcation between the church and the world. B. H. Hillard once said:

"The blighting curse has been, and still is, that Baptists have gone in a mad race for members until there are thousands swept into our churches with no more religion than a heathen Hottentot. This is no pessimistic 'whine,' but a tragic fact. Tell me that a saved man can have absolutely no concern for the cause of Christ? Tell me that a saved man will spend his entire earnings on himself and his and absolutely forget the cause of the Lord? Tell me that a saved man will desecrate the holy Sabbath day without the slightest restraint? Tell me that a saved man will habitually indulge in every form of worldly and sinful amusement--especially when his church stands against it? Tell me that a saved man will close his heart to the appeal of sin-cursed and dying humanity, in the face of the plain scriptural command--the last words of our Lord? I don't believe a word of it. Jesus said: 'By their fruits ye shall know them.' That is enough. It tells a sad story. It will condemn men in hell unless the grace of God intervenes."

Estimates of the lost in our churches today range from fifty to seventy-five per cent. Of course, no one knows the exact per cent. But surely he is blind who cannot see that it must be represented, so far as man can tell, by quite a large figure.

Whence came this uncircumcised thong? Did God add them to our churches? Nay, not so. God adds to the church only such as are saved.

Then whence came they? We may trace their presence to at least two underlying causes:

1. *Forgetfulness that results belong to God.*

"I planted, Apollos watered; but God gave the increase" (I Cor. 3:6). It is not ours to be primarily concerned about results. Rather we should have all concern about being obedient servants of God and leave results wholly with Him. Especially do we need to be warned in this connection in this day when the commercial world is stressing results as never before. Efficiency of production is the great end sought today in the commercial world. This is the spirit of the age in which we live, and that spirit is as catching as smallpox. And a devout, open-minded study of the Word is the only vaccine that will render us immune to it.

2. *Abuse of the protracted meeting and outside evangelism.*

These things are all right within themselves. It is their abuse that is to be avoided. The preaching of the Word is always in place, and when a church feels led to have a special period of preaching either to the saved or lost or both, it surely has scriptural warrant and precedent for doing so. And if a church and pastor feel led to call in an outside man to do the preaching, then they have scriptural precedent in the going of Barnabas to Tarsus in search of Paul to bring him back to Antioch to preach there in a protracted meeting. The evil has come in the abuse of these scriptural things. The wise solution of the problem lies not in their abolition, but in ridding them of their evils. We have come to feel that we must have results during a protracted meeting. Commonly, if results in professions of faith do not begin to manifest themselves early in the meeting, then one expedient after another is used--"hot air," high pressure, radical emotionalism, long-winded invitations, with many clap-trap propositions, and much begging. If the meeting goes on to a close and there are no "professions," everybody usually feels that the meeting has been a failure. In such a case the evangelist is not likely to get much money out of the meeting. And if he has many such meetings, it is very likely to put a check in his evangelistic career. In these ways we have come unconsciously to adopt false and unscriptural methods in evangelism. Oh when will we learn that it is ours to preach the Word publicly, privately, in season and out of season, and then leave results with God! This leads us naturally to the next characteristic of Jesus that we desire to notice, in connection with which we will notice other things that bring the lost into our churches.

II. HE DEPENDED WHOLLY UPON THE WORD OF GOD TO ACCOMPLISH RESULTS

Jesus used but one method in evangelism! That one method was the preaching of the Word. There are many things that Christ did not do. (Continued on page fourteen)

Preacher

(Continued from page thirteen)

pend on in His preaching to the lost. Let us note some of them:

1. *He did not depend upon personal magnetism or mass psychology.*

He had personal magnetism. And, no doubt, many were attracted to Him by it. But they soon got their "cup" full. And the fact that so many were thus attracted to Him explains why He did most of His severest preaching to the multitudes. He knew human nature, and He knew when the multitudes attended upon His ministry it was time to do some sifting. Therefore, it was His custom to lay down His severest tests of discipleship in the presence of the multitudes. On one occasion Jesus said to a crowd of Jews: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53). He could not have uttered a more offensive thing to the Jews. Why, the very idea of them becoming cannibals, especially in view of their strict regulations concerning clean and unclean meats and the divine prohibition against partaking of blood! Of course Christ was speaking figuratively and spiritually (vs. 47), but they understood Him to be speaking literally on this occasion, as the fifty-second verse will show. And Christ took no special pains to explain His meaning to them. Thus He turned away from Him those who had been attracted to Him by His mere personal influence.

On another occasion when a multitude was following Him, Jesus said to them: "Whosoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34). Thus He again applied the acid test. Again, on another similar occasion, He turned to the multitude and said: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple" (Luke 14:26). Then He exhorted them to sit down and count the cost.

The preacher should strive to live so that his life will not discount his words. And God may manifest the reality and veracity of His Word in the life of the preacher. But mere personal magnetism or influence has never had the least to do with making one true disciple of Christ. It has made many false ones, but not one true one. The truth upon which discipleship rests is of divine revelation (Matt. 16:17). The attraction is not to be in the preacher, but in the Christ he presents. John 12:32.

The following condemnation of a certain kind of mass psychology appeared in *Faith and Life*, edited by Roy Mason, Tampa, Fla., (issue of May, 1934):

"In actual practice many a Baptist revival and evangelistic campaign would prove a complete 'flop' were it not that groups of children are psychologized into the church. Often when you learn that quite a large number of 'converts' have been made during a certain revival, when you

make further inquiry you find that most of them are children and came from the Sunday school. Here is about what happened: On the second Sunday of the meeting the Sunday school classes assembled for just a few moments, then all went into the auditorium where the preacher addressed the children (often 'sob stuff' is resorted to) and appealed to them to make a profession. With the appeal of the preacher; the influence of teachers urging them on; and the influence of mass child psychology, the poor children stand little chance. What happens? Some child starts the procession and the others follow and what a great service! (?) (?) Baptist churches have been, and are being further filled with unsaved people through this sort of thing."

And again, from the same article, we read:

"It is highly dangerous to deal with a great group of children in such a way as to get them to move en masse. Any man who knows anything about child psychology can succeed in stampeding a bunch of children.

"The writer of these lines would not, for anything, let a visiting preacher or evangelist herd together his Sunday school children and take advantage of them in the way just suggested. When children are led to make a profession en masse it is generally true that most of them, know nothing of saving faith in Jesus Christ. One child leads; another follows. Why do we say these things? Because we have been baptizing people for years who were saved long after just such a childhood mistake. Just recently two persons have confessed in private conversation that they were taken into the church in childhood in just such a manner as indicated above. And for every one who learns of their mistake and is later really saved, there are doubtless many who never learn their mistake and who go on to Hell.

"It is nothing less than a crime to deal with children as they are commonly dealt with in revival meetings. 'Junior choirs,' and 'afternoon story hours' are, as a rule, nothing in the world but schemes and devices used to get children into the churches. Sometimes those resorting to such are doubtless sincere in thinking that they are doing the right thing, when the truth is they are helping to 'slaughter the children' spiritually."

2. *He did not depend upon mere human tact and diplomacy.*

Human tact and diplomacy would never have led Jesus into the temple to drive out the money changers, nor would He have been thus led to denounce the Pharisees as He did. Human tact and diplomacy would have led Him to avoid a break with the religious leaders of His day. If He had been a diplomat, He would have reasoned that He could accomplish more by staying on the inside of the religious society of His day and reforming it instead of violently breaking it. This is the

reasoning of some today with regard to corrupt churches and associations. But they are dead wrong. God has not commissioned us to go out and reform corrupt institutions. When a church or institution takes its stand against truth and righteousness, then God's command to every believer is "Come out from among them, and be ye separate" (II Cor. 6:17).

It is true that on some occasions Christ's conduct and approach may be conceived of as being tactful and diplomatic even from a human standpoint. But the fact that it was not always so shows that with Him it was not a question of what was tactful and diplomatic, but what was according to the Father's will. It should be the same with us. We should ever ask what God wants said and done, and not what is tactful and diplomatic. If the will of God is our criterion, we may on some occasions act tactfully and diplomatically, but on other occasions we will act oppositely.

3. *He did not depend upon high pressure and intense emotionalism.*

He sought no hasty decisions. Instead He exhorted the people to sit down and count the cost before deciding to become His disciples. See Luke 14:26-33. How many evangelists do that today? Instead most of them seek in every conceivable way to over-persuade. High pressure evangelism can be indicated not only on scriptural grounds, but also on sound psychological grounds. Charles S. Gardner, in his book on "Psychology and Preaching," has some valuable remarks in this connection. He says:

"It is noticeable that those who rely upon suggestion as a method of influencing others insist upon immediate action, while those who instinctively resist this kind of influence insist upon postponement of action, and it is a healthy instinct. The desire to postpone action may be, and often is, the result of moral inertia, or of a habit that has enfeebled the will, or a positive inclination in the wrong direction. This is so often the case that one hesitates to say anything to encourage the deferring of action in response to an appeal. But it is nevertheless true that, if the response is not one of thoughtful impulse, a mere nervous reaction under the power of suggestion, its ethical value is naught. [This is all most professions of faith today are--mere nervous reactions to the power of suggestion.--Author.] The only antidote to an enfeebled will is to stimulate to voluntary action, the rational control of conduct. And an immediate motor reaction induced merely by suggestion only adds to the enfeeblement of the will. . . . One is often thus precipitated into action which is subsequently deplored and can only with difficulty be reconsidered; or committed to a position from which he would gladly recede but cannot without self-stultification; and so goes on through life embarrassed and morally compromised by the consciousness of standing in false

relations. This exactly describes the situation of thousands who today are enrolled as members of Christian churches; and while it enables the church to make a brave show as to numerical strength, it is one of the chief causes of the comparative lack of power of organized Christianity. I make bold to say that the disastrous results of this false psychological method are more general and more immediate in the realm of religion than anywhere else."

Nearly all evangelism today embodies this false method. Is it any wonder our churches are in the condition they are in? And if this method can be indited on psychological grounds, how much more can it be indited on scriptural grounds.

4. *He did not depend upon salesmanship methods.*

One of the falsest notions that ever got hold of the mind of any one is that the preacher is to employ the methods of popular salesmanship. Popular salesmanship is based on the suggestion method which has been discussed already. Picture a salesman saying to a prospect: "Sit down and count the cost and see if you are able to buy the thing I am trying to sell you." In substance this is what Christ said to the multitude. Most salesman would starve to death if they used this method.

Salesmanship methods in the ministry are responsible almost altogether for the lost being in our churches. Joshua Gravett once said: "The Lord deliver us from artful men." Salesmen-preachers are the artful men from which we need deliverance.

(Continued in November issue)

ANNOUNCEMENTS

The Salem Baptist Church near Grayson, Ky., and Pastor Charles Lybrook will have special services Sept. 30 - Oct. 5. The speaker is Pastor Carl Morton, Alexandria, Ky. Services will be all day on Saturday with the Blue Grass Boys being present.

The local Fellowship Meeting in the tri-state area will be with the Johnstown Baptist Church, Rock Camp, Ohio, and Pastor George Sherman Oct. 26, at 7:30 p.m. The Pastors' Fellowship will be with the same church and pastor on Oct. 5, at 8:30 a.m.

The Berea Baptist Church, South Point, Ohio, and Pastor Milburn Cockrell will have special services Oct. 2-6. The speaker each night and on the Lord's Day will be Elder E. D. Strickland, Birmingham, Ala.

The Emmanuel Baptist Church, Oldtown, Ky., and Pastor J. L. Craft will conduct special services Oct. 14-19. The Editor is the speaker each night.

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.

FOUR-YEAR-OLD SEATED AS MESSENGER AT SBC

An estimated 75 - 100 children six years of age or younger registered as messengers from their local churches at the Southern Baptist Convention meeting in Dallas June 11-13, according to an estimation by Lee Porter, registration secretary for the convention.

One youngster—a four-year-old—was registered by his parents, who presented a messenger card for the child, Porter said.

The SBC Constitution does not have guidelines concerning messenger qualifications, saying only that a messenger must be "a member of the church by which he is appointed." Article III.

Porter said the registration of young children this year was "no more than usual" and that the practice "has been happening pretty regularly" for several years (Adapted from the *Ark Baptist Newsletter* via by *Baptist Trumpet*, July 17, 1985).

"As for my people, children are their oppressors, and women rule over them" (Isa. 3:12).

'PILGRIM'S PROGRESS' SELLS OUT IN CHINA

A report from Shanghai reveals that a recent printing of *Pilgrim's Progress* was completely sold out in three days. This book was written by an English Baptist preacher, John Bunyan, and it went out to the tune of 200,000 copies. This is a strong indication of spiritual hunger in China today.

Pilgrim's Progress was first translated into Chinese in 1853 by William Burns, the famous Scottish evangelist and missionary to China. With the exception of the Bible, *Pilgrim's Progress* has been translated into more Chinese dialects than any other book.

"Read this, I pray thee. . ." (Isa. 29:11).

BIBLE SOCIETIES SUPPLY PAPER FOR PRODUCTION OF CHINESE SCRIPTURES

NEW YORK, N.Y. (EP)—One hundred tons of Bible paper, enough to print 100,000 Chinese Bibles, has arrived in the People's Republic of China, the American Bible Society reports.

The lightweight paper, specially made for printing Scriptures, has been supplied to the Amity Foundation by the United Bible Societies, the international partnership for Bible work which ABS helped found.

The paper was supplied to speed up Bible production and thus help alleviate a current shortage of Scriptures in China. It is expected that all of the 100,000 Bibles now being printed will be ready before the end of 1985. The Bibles are to be in the Union Version, first published in 1919. This is the version most commonly in use in Protestant churches in China.

"Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119:105).

PERSECUTION OF CHRISTIANS CONTINUED IN ETHIOPIA

ADDIS ABABA, Ethiopia (EP)—As millions of dollars of aid is pouring into drought-stricken Ethiopia from Christian relief agencies, the Marxist government continues to arrest and imprison Christians and to close churches in the country. It is part of a plan by the present Marxist government of Lieutenant Colonel Mengistu Haile Mariam (who seized power in 1974 from Haile Selassie) to stamp out Christianity, which has been a part of Ethiopian life for sixteen hundred years.

The present persecution began in 1977 and research by Open Doors reveals that more than 1,000 Christians are now in jail and many others are missing. In recent months, some 1,800 of the 2,701 Kale Heywet churches have closed. Kale Heywet, which means "Word of Life," is the largest evangelical denomination in Ethiopia, comprising over half a million Christians. It originated from the work of the Sudan Interior Mission.

"Our research shows that more than 350 members of this denomination are imprisoned by the Marxist regime," said a spokesman for Open Doors. "We also know that over two hundred members of the Mekane Yesus (Lutheran) Church—the second largest evangelical denomination in Ethiopia—are in prison, and one-third of the churches are believed closed. In the Wolega and Sidamo regions no church is open. Some seventy members of Meserete Kristos (Mennonite), about one hundred Full Gospel members, plus another fifty members of other Protestant denominations, such as Baptist and Pentecostal, are also behind bars. The Ethiopian Orthodox Church has also been hard hit by the government's persecution. At least three hundred of their people are in prison, and many of their monks, hermits and priests are confined in what we would describe as house ar-

rest in two monasteries."

In addition to closing church buildings, the Ethiopian government has taken over all Christian hospitals and clinics—the major medical facilities of the country. Christian schools and colleges have had their doors padlocked. Today, many of these buildings are being used for government offices, theaters, warehouses and dance halls.

The present wave of persecution is part of a plan laid out two years ago by the Marxist government which was aimed at eradicating religion from Ethiopian society. A copy of a secret document outlining this plan has come into the hands of Keston College, England.

"The action set out in this document is being enforced now," said the Open Doors spokesman. "This document stipulates, for example, that property belonging to the Church must be confiscated and that the Church be undermined from inside through training political figures in Eastern Europe who return as pseudo-priests. We also know that anyone who is regarded in this campaign as opposition will be liquidated. It is a chilling thought for the hundreds of thousands of Ethiopian believers who just want to be allowed to worship God unhindered."

The wave of persecution has spawned thousands of house churches (including two hundred in the capital of Addis Ababa), and a strong underground network now exists. A church leader said recently, "There are many small lights burning. In fact, the Church is now growing much faster than when we could worship in freedom."

"Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake" (Matt. 5:11).

KISSINGER SAYS ISRAEL WOULD USE NUCLEAR ARMS

WASHINGTON, D. C. (EP)—Former Secretary of State Henry Kissinger says in dire circumstances, Israel would be prepared to use nuclear weapons. "If Israel were faced with extinction, if it were really a question of life and death, then it would be prepared to use nuclear weapons, and it would probably be able to threaten it plausibly," Kissinger said in an interview with NBC News.

Kissinger was interviewed during a special report on Israel's nuclear capability. Host Tom Brokaw said, "Israel very likely has nuclear capability, and yet we do not come down hard on them, because practically speaking it's in our best interest." Kissinger nodded and said, "It's true."

The NBC report also included interviews with U. S. experts who insisted that Israel has nuclear capacity. Anthony Cordesman, a former Department of Energy official and military expert, said, "There are at least 100 nuclear weapons in the Israel inventory, and possibly over 140."

Another expert, Richard Sale of the *Aerospace Daily*, said Israel already deployed a medium-range ballistic missile with nuclear warheads, the Jericho II.

Former U. S. ambassador to Saudi Arabia, James Akins said, "Israel already has the weapon, we know that they have, the Israelis obviously know that they have, and everybody in the Middle East assumes that they have it." Akins predicted that the Arabs will also build nuclear weapons. "There are good Arab scientists. There are good Moslem scientists. The bomb will be built in Baghdad, or in Cairo, or in Morocco, or outside the Arab world, but it will be built."

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Ps. 137:5-6).

EVANGELICAL BELIEVERS BEATEN, PASTOR KILLED IN MEXICO

MEXICO CITY, Mexico (EP)—A mob armed with sticks, stones, and knives, attacked a group of about 50 evangelicals near Mexico City on July 20 and threatened to set fire to their tent during a service, according to Elisabeth Isais of the Mission Latinoamericana de Mexico. The evangelicals hastily retreated to a nearby house and the tent was not destroyed, although some of the believers were wounded in the assault.

The disrupted service had been scheduled to dedicate a parcel of land for a chapel. There has been an evangelical witness in the area for about three years, since pastor Rigoberto Gonzalez was sent by Mexico City's large Interdenominational Church of Portales. About 15 families have been converted, and about 20 visitors from outside the town came for the dedication of the church, which has an official government permit.

Evangelical Christianity has met great persecution in this predominantly Catholic area. For some time believers have been unable to buy food and other supplies in the town of San Bartolo Chicomulco, and are considering starting a food cooperative to cope with the problem.

Meanwhile, in the tiny isolated village of San Antonio Tlilapa, in the state of Puebla, evangelicals are getting nowhere in seeking an investigation into the shooting death of their young pastor, Alfredo Cruz. He was killed July 9 while on a four-hour walk to the nearest town for supplies. He had founded the Pentecostal Church in 1982. Since then, despite official recognition, the group has been harassed.

The group of 35 continues to meet, fearful of what may happen next. Neither local nor municipal authorities have investigated Cruz's murder. Those in San Antonio threatened another church leader.

"And I saw the woman drunken" (Continued on page sixteen)

News

(Continued from page fifteen)

with the blood of the saints, and with the blood of the martyrs of Jesus. . ." (Rev. 17:6).

NEARLY A QUARTER OF ADULTS SAY THEY WERE ABUSED CHILDREN

LOS ANGELES, Calif. (EP)—About 22 percent of adult Americans were victims of child sexual abuse, according to a recent *Los Angeles Times* poll. A telephone survey of 2,627 randomly chosen Americans conducted from July 20-25 showed that 27 percent of women and 16 percent of men were molested as children.

Less than half the victims told anybody about the incident within a year of the assault. Only three percent reported the abuse to police or other public agencies. One in three said they had never told anyone before answering the newspaper's 100-question survey. Seven of ten victims who did report the abuse, said no effective action was taken against the abuser.

Sexual abuse was defined as sexual intercourse, oral copulation, sodomy, fondling, nude photographs, and exhibitionism.

According to the poll, two-thirds of the victims were girls. Men about 20 years older than their victims made up 93 percent of abusers. Age 10 is the most vulnerable, according to the survey. Abusers included friends and acquaintances (41 percent), strangers (27 percent) and relatives (23 percent).

"Without natural affection. . ." (II Tim. 3:3).

DEVIL WORSHIP AND MURDER

Early reports about the prime suspect in California's "night-stalker" murders freely noted his obsession with devil worship. The suspect, Richard Ramirez, is known to have been a fan of satanic themes in rock music, such as that in the 1979 album "Highway To Hell" performed by the group AC-DC. Symbols associated with witchcraft and devil worship were left in the homes of several of the 16 victims thought to have been slain by Ramirez (*The Review Of The News*, Sept. 18, 1985).

"Not as Cain, who was of that wicked one, and slew his brother" (I John 3:12).

FEMINIST MOVEMENT IN TROUBLE

Eleanor Smeal was voted out of retirement to renew NOW's fight against what they call their "real enemy." She defeated her hand-picked previous successor, Judy Goldsmith, by a surprisingly wide margin.

"The main threat to women in this country is the right-wing and fundamentalist movement," Mrs. Smeal said after her victory. She has pledged to revive the ERA as an

issue, gather 200,000 women for a march on Washington, D. C., in support of legalized abortion, launch a TV ad campaign against the religious right, and monitor conservative judicial appointments.

Smeal won the \$55,000 per year presidency based on the campaign that under Goldsmith's 2½ year leadership, the NOW lost as many as 200,000 members; the organization spent about \$5,000 more a week than it took in during 1983 and \$10,000 more a week than it received in 1984, leaving an operations deficit of \$853,000. Smeal also contended that NOW had abandoned the Equal Rights Amendment (*Concerned Women For America Newsletter*, Aug. 1985, p. 6).

"It is better to dwell in a corner of the house top, than with a brawling woman in a wide house" (Prov. 21:9).

DEAD SEA CANAL DEAD

(Jerusalem) —The great canal planned from the Mediterranean to the Dead Sea has been shelved for lack of funds. Having already cost fifteen million dollars, the massive project was supposed to revolutionize Israel's energy systems. Although substantial funds were raised, it appears that Israel's economic crisis has overwhelmed this hydro-electric dream (*The Jewish Press via The Everlasting Nation*, Sept. - Oct., 1985, p. 16).

According to Bible prophecy there will be a canal built from the Mediterranean Sea to the Dead Sea. It will be built in the millennial reign of Jesus Christ. "And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be" (Zech. 14:8).

TEXTBOOKS TAMPERED WITH AGAIN

One reason why Johnny can't read is that many textbook publishers are convinced he can't. So, out of the kindness of their hearts, the publishers "help" Johnny by deleting difficult words. For an example, we suggest the Scholastic News Service, publisher of *American Adventures*, a textbook used by seventh graders. The publisher deleted the word "unalienable" from the most fundamental document in American history, the Declaration of Independence. According to this publisher, "all men are endowed with certain rights," not with rights that are "unalienable" and not "endowed by their Creator." Evidently, the word "unalienable" and the concept of a "Creator" are too difficult for thirteen-year-old minds to grasp. Johnny and all his contemporaries—the children of America—are being deprived of the most fundamental concepts upon which our nation was built (*The Review Of The News*, Sept. 18, 1985, p. 23).

"...for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor

mercy, nor knowledge of God in the land" (Hos. 4:1).

PRAY, OR NOT TO PRAY

New York (RT)—Are commencement prayers at public high school ceremonies constitutional? It all depends on where the high school is located.

In Decatur, Iowa, a federal judge barred Leon High School from including a prayer in its graduation ceremony. He acted on a complaint filed by the Iowa Civil Liberties Union on behalf of Rebecca Graham, a graduating senior, and her parents.

Attorneys for the school district said the most of the 49 graduates wanted the prayer included, saying they considered it "a cherished tradition." But U. S. District Judge Harold Viator said it would constitute a government establishment of religion and would violate the First Amendment of the Constitution.

"The enforcement of constitutional rights is not subject to the pleasure of the majority," Judge Viator said. "The Constitution protects all of us, including those in the minority."

In contrast, a judge of the Solano County (Calif.) Superior Court said the inclusion of invocations during public high school graduations "neither enhances nor inhibits the belief in God" (*Religious Freedom Alert*, July - Aug., 1985, p. 8).

"The haters of the LORD. . ." (Ps. 81:15).

CHILDREN ARE NOT "UNWANTED"

In the liberal press we hear much about "unwanted" children. But in truth there are as many people waiting to adopt children as there are women aborting them. So why are such children deemed "unwanted"?

As the battle over abortion rages on television and in newspaper stories, a quiet but remarkable development is sweeping the country. Thousands of people are opening their homes to women and girls "in trouble," as they used to say.

Dr. Jack Wilke, president of National Right to Life, says there are now nearly 4,000 "helping centers" across the country, reaching out to women who are pregnant and in need of aid. He says the number is growing.

"Take heed that ye despise not one of these little ones. . ." (Matt. 18:10).

(Continued on page eighteen)

□□□□□□□□□□□□□□□□



From The Mail Box

Dear Brother Cockrell:

Recently a quote from a message which I had preached at the

Sovereign Grace Baptist Church, Hazzard, Ky., was used in a book written on the subject of Baptism by one of our dear brethren.

I gave my permission for this quote to be used. However, at the time I had no idea that the book would tend to belittle you by using your name several times and that of *The Berea Baptist Banner* in a derogatory manner. Neither had I or have I to this date seen the first book that was written by the same Brother on the same subject. I have been told that there was a first book.

I do not apologize for my quote. This is my belief with regard to the subject. However, I also believe that an ordained minister should do the literal baptizing. I would not go so far as to say the baptism of one who had been baptized by an unordained brother by the authority of the Church was unscriptural, but I feel that this practice is irregular. It is also my opinion that if Churches would ordain deacons as the New Testament plainly teaches there would be no need for a misunderstanding on this subject.

I'm sorry to need to write this letter. I trust that this will clarify my stand and my intentions, and answer the question as to why I allowed my quote to be placed in this book. How I wish I had been told the entire story behind the book when I was asked, by phone, for permission to use my quote.

I consider you to be one of my best friends in the ministry. I consider the BBB to be the best paper of its size in print today. I have recommended to every Church I have pastored that they support the BBB monthly and with special offerings. It is a wonderful way to keep up with the activities of other Churches and to know the views of brethren who are now in glory as well as those of our contemporary brethren.

It is my heart's desire and prayer to God that the bickering, hate and personal attacks will stop and that we will promote unity in our ranks.

I might add that I also love the Brother who authored the book, but I do look upon the book as a personal attack on you and the BBB, since many others hold the same views for which you were condemned.

Since when did brethren have to agree on every point of doctrine and every practical issue of life to love one another and fellowship together?

By His Grace,
R. Leroy Pack

Pastor, Mt. Pleasant Baptist Church
Chesapeake, Ohio

Dear Brother Cockrell,

Once again greetings in the Name of our blessed Lord. We pray all are well and enjoying the blessings of our Lord. We also pray the Lord's church there is prospering.

As you know from former letters our church here in Brazil is trying to print some good books on various biblical subjects. Your book *In Search of the Universal Invisible* (Continued on page nineteen)

Missionary News



MISSIONARY
ROBERT P. MYERS
September - 1985

Dear Brethren,

"He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

It seems that this month I can feel somewhat of the sorrow of my Savior as He beheld the city of Jerusalem and its lack of concern for the gospel (Luke 19:41). We visited several souls this month who were very hardened against the Lord. Several said they didn't want to hear anything about what we were witnessing, others said they had tried the "religious route" and were convinced it was a farce. What an awful condition for a creature with an eternal soul to be in!

We thank the Lord for this month's sobering revelations. More than ever I am able to see that our nation is truly becoming a Godless society. Brethren, pray for our nation! The signs of reprobation are all around. Never in the history of our country have so many been so bold to defy the Lord and openly show their hatred.

We received a great blessing from Kentucky this past month. A young lady we had prayed for, for many years was saved and requested that I call and counsel her, which I did. We rejoiced to hear her profession of faith and have had reasons to thank God many times for the faithfulness of her Dad and Mother. They have been an encouragement to us and a help in time of need many times.

We had a great time of fellowship with the Lord's Baptist Church, Tacoma, Wa., and Bro. Larry Killion, pastor and their Mission in Port Orchard and Bro. Jim Turner, pastor, last Friday night. We had services outside. It had rained all day and there was some concern, but the Lord caused the rain to stop before the services. There were several visitors who were not members of the fellowshiping Churches and some of them were lost. The Lord's Baptist Church is in the process of

buying a building, which, if the process is completed by next month, the fellowship will be held in it. Pray for their efforts and the new building.

In closing, pray for us here brethren as we labor for the Lord. Time is short. Souls are perishing. We thank every one of you for your prayers, support, love and encouragement. We are glad to be able to report that another church has begun to support the work here this month. We thank God for these brethren who have had a concern for us and the work here, though they have never met us.

May the God of all grace be with you all for Jesus' sake.

Yours In Christ,
Bob Myers and Family

FINANCIAL REPORT August - 1985

Bro. & Sis. Edwin Shelley, MO	25.00
Grace B. C., Cairo, IL	100.00
Faith B. C., Paducah, KY	100.00
Faith B. C., Sacramento, KY	35.00
Bible B. C., Portland, OR	59.00
Beverly Manor B. C., Washington, IL	40.00
Hopewell B. C., Mayfield, KY	25.00
Lord's B. C., Tacoma, WA	25.00
Faith B. C., Streamwood, IL	35.00
Independence B. C., Foristell, MO	20.00
Regular B. C., Craigsville, WV	50.00
Olmstead B. C., Olmstead, KY	30.00
Hopewell B. C., Mayfield, KY	25.00
Bro. Sis. Otis Anderson, KY	25.00
South Park B. C., Seattle, WA	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



MISSIONARY
KENNETH LONG
September - 1985

To the churches of our Lord,
Greetings with much joy in the name of our Lord Jesus Christ.

It is with great joy in my heart I now write to you. Your prayers and my prayers have been answered! We received our passports and our visas

have been approved. Once again our Lord has manifested Himself as a God who hears and answers prayer. Our departure date is October 8, 1985. We will leave Tuesday at 5:00 p.m. and be in Calabar, Nigeria Thursday evening. Our visas are good for ninety days so please be in much prayer concerning this that we will be able to get a resident permit. Also pray that our needs will be filled and God will grant unto us a lot of grace and faith which is needed to serve Him in Nigeria.

I was privileged to preach His Word and present the work to the Cedar Creek Baptist Church, the Steer Run Baptist Church, and the Bender Run Baptist Church, all in central West Virginia. I also preached His Word during the conference hosted by the Dessie Baptist Church of Clem, West Virginia.

There is a lot of work to do before we can get ready to leave. Our hearts are filled with excitement, confusion, doubt, and fear of the unknown. But my wife and I do know Him who we have committed ourselves to and are assured that He will work all things out according to His will and good.

"Come and hear, all ye that fear God, and I will declare what he hath done for my soul. I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me: But verily God hath heard me; he hath attended to the voice of my prayer. Blessed be God, which hath not turned away my prayer, nor his mercy from me" (Ps. 66:16-20).

Continue to pray that our service will be acceptable to Him and to His churches. Thank you for everything and the grace of our Lord be with you all, Amen.

Yours in Christ,
Kenneth Long

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

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



MISSIONARY
DEMPSEY HENDERSON
August - 1985

Dear friends in Christ,

What a glorious blessing to be able to greet you in the name of our wonderful Lord and Saviour, Jesus Christ. To know Him is to have all you need for every situation. We are trusting completely in Him in this our time of trials but, we are also thankful for all of our friends who have been so concerned for us and have lifted us to the Lord in your prayers.

Dorothy has had her surgery and from a human point of view things are not as well as we would like them to be but, we leave it all in the hands of our great and merciful Lord. We know He will work all things according to His will. Our greatest desire is that we will always be submissive to His will and that He will use us in whatever way He pleases to glorify His name.

Please remember us in your prayers because we are not sure now exactly what we may do. We told Dorothy if she would like we would come back to the States for awhile for her to recuperate but, she has said that she would like to go on back to Sao Luis to be near the work and do some things to our house. We are going to let her decide what she would like to do.

The work in Sao Luis is going exceptionally well in spite of our absence. Souls are being saved and added to the churches. Our young preachers are taking good care of the churches and missions. We had the fourteenth anniversary for our church in Olho Dagua and the first anniversary for the church in Turu. We had about six or seven hundred people at Olho Dagua and two or three hundred at Turu. We had a wonderful time and the Lord blessed in a special way with His presence in abundance. Brother Harold Draper and Brother Ed Kittle have been a great help to us. Bro. Draper has helped take care of our work and Bro. Kittle has taken care of us.

Thanks for all the prayers, support, and special offerings for transportation, washer and dryer. We pray God's richest blessings on you.

In His Name,
Dempsey Henderson

FINANCIAL REPORT

Grinter Heights B. C., Kansas City, KS	31.00
Fellowship B. C., Mt. Sterling, KY	120.00
Southside B. C., Fulton, MS	21.67
Hopewell B. C., Mayfield, KY	50.00
Bryan Station B. C., Lexington, KY	428.00
Shady Grove B. C., Wickliffe, KY	91.30
Richland B. C., Livermore, KY	56.26
North Ballard B. C., Wickliffe, KY	149.16
Sunnyview B. C., Clarksville, TN	15.00
Ruth Shores, Cannelton, IN	10.00
Northside B. C., Elkton, KY	10.00
Grace B. C., New Port Richey, FL	35.00
Calvary B. C., Ashland, KY	30.00
Independence B. C., Foristell, MO	126.00
Beech Grove B. C., Bardwell, KY	31.85
Beech Grove B. C., Lancaster, KY	60.00
Citrus Mis. B. C., Inverness, FL	10.00
Berea B. C., Clarksville, TN	10.00
James H. Sims, Hattisburg, MS	30.00
Big Creek B. C., Wayne, WV	100.00
Zoar B. C., Cunningham, KY	55.78
Grace B. C., Georgetown, KY	200.00
Faith B. C., Sacramento, KY	35.00
Bible B. C., Clarksville, TN	30.00
Edgelawn B. C., Lexington, KY	10.00
Briar Creek B. C., Williamsburg, KY	1,200.00
John A. Whitaker, Richmond, KY	25.00
Fellowship B. C., Lexington, KY	42.50
Mem. East Corbin B. C., Corbin, KY	159.58

(Continued on page eighteen)

Missionary

(Continued from page sixteen)

Maranatha Mis. B. C., Louisville, OH	36.97
Bible B. C., Harrisburg, IL	23.83
Calvary B. C., Cannel City, KY	12.00
Faith Mis. B. C., Paducah, KY	750.00
Calvary B. C., Logansport, LA	25.00
Central Ave. B. C., Tampa, FL	10.00
Immanuel B. C., Jackson, MI	1,388.00
Liberty Mis. B. C., Burton, MI	131.81
Berea B. C., South Point, OH	10.00
Bryantville Mis. B. C., Lancaster, KY	25.00
Calvary B. C., Arlington, KY	17.38
Meadowthorpe B. C., Lexington, KY	114.00
Faith Mis. B. C., Streamwood, IL	35.00
Central B. C., Marion, KY	50.00
Morris Street B. C., Hobbs, NM	150.00
Grace Mis. B. C., Kirksville, MO	100.00
Covenant B. C., Troy, MI	48.50
Ashland Ave. B. C., Lexington, KY	55.00
Sovereign Grace B. C., Mansfield, OH	25.00
Grace Mis. B. C., Wyandotte, MI	30.00
Muddy Ford B. C., Georgetown, KY	10.00
Olmstead B. C., Olmstead, KY	30.00
Stephens Branch B. C., Manton, KY	50.00
First B. C., Alexandria, KY	25.00
TOTAL OFFERINGS	6,168.44
Balance brought forward	46.57
EXPENSES	1,463.00
NEW BALANCE	\$4,752.01

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
September - 1985**

Dear Brethren,

Greetings from the beautiful Pacific Northwest in the name of the Lord Jesus Christ, our wonderful Savior! It is a very scenic time in our area as summer turns to fall. As God's child, it is a blessing to enjoy both the beauty of our Lord as well as the beauty of His creation.

Last month was a busy one. In addition to the regular work of the mission, I was allowed of the Lord to fly to Ohio and spend 10 days with Brother Cockrell and my home church. I greatly enjoyed being with them, preaching, and giving a report of the work here in Eugene. Thanks to both the Cockrells and the Berea Baptist Church for a refreshing time of fellowship.

While in Ohio, I was able to be part of the Bible Conference with Elder Leroy Pack and the Mt. Pleasant

Baptist Church of Chesapeake, Ohio. I enjoyed good fellowship with the brethren and was able to meet many new fellow-soldiers of our Lord Jesus Christ. It was also good to sit and hear other of God's messengers proclaim His Word. A special thank-you to Elder Pack and the church. Their labor of love was and is greatly appreciated.

The work in Eugene is doing well. We continue to pray and seek a public meeting place. The Lord is giving us some good visits and the radio ministry is still being used of the Lord to proclaim His Word. Please continue to pray for the work here and for our family. Pray also for my health, I have been sick with a virus for almost a week and this has hindered my ability to work and visit.

As always we are grateful for your spiritual and financial support and interest in this ministry. Usually our support, letters, phone calls, etc. come from adults in the Lord's churches. This is to be expected as the adults occupy the leadership positions. The children also occupy an important position in our families and churches. In the future they will be the church members and leaders. It was an extra-special blessing this month to see two groups of children from different churches involved in supporting our mission work. The kindergarten class from the Regular Baptist church in Craigsville, West Virginia sent us an offering of \$8.00 to be used for our children. The children from the Philadelphia Baptist Church of Aztec, New Mexico sent us a special offering of \$12.45 to be used in the mission work. I want to thank these children and am thankful to see them involved in New Testament mission work at such an early age.

By His Grace,
Robert Fisher

FINANCIAL REPORT 8-16-85 to 9-15-85

Beginning Balance	4,152.64
RECEIPTS:	
Dean Road B. C., Union Park, FL	25.00
Grace Mis. B. C., Holly, MI	30.00
Calvary Mis. B. C., Springfield, OR	50.00
Regular B. C., Craigsville, WV (Check for \$58.00, \$8.00 designated for personal use of Fisher children)	50.00
Pinehill Mis. B. C., Summerville, SC	30.00
Heritage B. C., Salem, OH	90.00
Sov. Grace B. C., Mansfield, OH	25.00
First B. C., of Ojus, N. Miami Beach, FL	25.00
Olmstead B. C., Olmstead, KY	30.00
The Lord's B. C., Puyallup, WA	25.00
Independence B. C., Foristell, MO	20.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Oakvale B. C., Danese, WV	50.00
Mem. East Corbin B. C., Corbin, KY	59.58
The Bible B. C., Plant City, FL	50.00
Covenant B. C., Troy, MI	20.00
Memorial Heights B. C., Perry, GA	100.00
Ella Grove B. C., Glenville, GA	200.00
Midland Mis. B. C., Franklin Furnace, OH	15.00
Beverly Manor B. C., Washington, IL	25.00
Grinter Heights B. C., Kansas City, KS	31.00
Zoar B. C., Bardwell, KY	50.54
Bryan Station B. C., Lexington, KY	70.00
Philadelphia B. C., Birmingham, AL	50.00
Grace Memorial B. C., Memphis, TN	200.00
Faith B. C., Seffner, FL	25.00
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
Temple B. C., Ocala, FL	50.00
Nellie Creech, New Port Richey, FL	10.00
Briar Creek B. C., Williamsburg, KY	75.00
Philadelphia B. C., Decatur, AL	100.00
First B. C., of Ojus, N. Miami Beach, FL	25.00
Claude Creech, New Port Richey, FL	10.00
Grace Bible B. C., Denham Springs, LA	50.00

Faith B. C., Sacramento, KY	35.00
Concord B. C., Leesville, SC	25.00
Morris Street B. C., Hobbs, NM	200.00
Berea B. C., South Point, OH	100.00
Central Ave. B. C., Tampa, FL	10.00
Living Stone B. C., Barboursville, WV	102.80
I-20 B. C., Darlington, SC	25.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Faith Mis. B. C., Madison Heights, MI	100.00
Central B. C., Marion, KY	50.00
Special offerings:	
Mt. Pleasant B. C., Chesapeake, OH	283.10
Philadelphia B. C., Aztec, NM	12.45
Subtotal	2,824.47
TOTAL	6,977.11

EXPENDITURES:	
Salary	900.00
Housing Allowance:	
House payment	387.97
Utilities	117.54
Supplies/Misc.	232.30
Automobile expenses	117.70
Insurance	119.40
Postage/Office supply	26.52
Advertising	46.50
Radio Program	120.00
S. S. materials	44.28
Cassette tape duplicator	300.01
Bank check fees	2.00
Building fund	1,000.00
TOTAL	3,414.22
Ending Balance 9-15-85	\$3,562.89

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

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



MISSIONARY CHARLES EMPEY August - 1985

Dear Brother Cockrell,

In that, the Lord has called me to France my family is involved with a lengthy deputation work to become known by the Lord's churches across our great country. This gives great cause to sell our house and all of our possessions, and purchase a motor home, which we are limiting in cost at around \$10,000. (Not elaborate) We are looking at one for \$14,500 (1976, 26 ft. with 23,000 miles on it, generator, air conditioning, new tires, etc.). This is exactly what we need for our family of four. The price is a little steep, although we can get a loan for that amount. The payments could run \$300.00 or more per month. This will be hard to meet and accomplish the work God has for me right now.

Could you help me in this by advertising in the BBB for a motor home of the size and low mileage, etc. listed above? Hopefully someone in our sister churches is trying to sell one themselves that would meet our need. It can be from 23 to 30 ft. Thank you Bro. Cockrell, and thank you continually for the tremendous paper (BBB). It never ceases to thrill my heart, and instruct me in righteousness.

By His marvelous grace,
Charles Empey

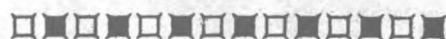
Missionary to France

Sponsored by:
Beverly Manor Mis. Baptist Church
209 Vohland Street
Washington, Illinois 61571



ANNOUNCEMENTS

We are pleased to announce a new tract which is free for the asking. It is called "The Sevenfold Unity Of The Church," and it deals with the sevenfold unity of a local church in Ephesians 4:3-6 in contrast to liberal ideas of "church unity." These tracts are free, but the postage to you is not. Postage and handling can be figured at the following rates: 20 for \$.75; 50 for \$1; 100 for \$1.50. Sorry we can not give over 100 to each person and church as the supply is limited. Order from our church if you are interested in these. You are welcome to pick these up free at our bookstore when you are passing through our area.



News

(Continued from page sixteen)

CALIFORNIA BATTLES OVER STATE-FUNDED ABORTIONS SAN FRANCISCO, Calif. (EP)—

California's battle over state-funded abortions returned to the courtrooms here Aug. 14. At issue is a state budget rule barring organizations that "perform, promote, or advertise" abortions from receiving \$34 million in state funds for birth-control services.

"It's unconstitutional," said attorney Jay-Allen Eisen, who represents abortion groups. State Attorney General Ralph Johnson disagrees, saying "The restrictive language does not impair the woman's right to choice."

Since 1978, California officials have been battling over state funding for abortions. Courts have ruled against five attempts by legislators to restrict abortion funding. In 1982, doctors in California reported 265,740 abortions; 91,265 were state-funded.

"...that thou mayest take away the innocent blood..." (1 Kings 2: 31).

GALLUP POLL RATES CLERGY TOPS FOR 'HONESTY, ETHICAL STANDARDS'

PRINCETON, N. J. (EP)—Of 24 occupations studied, clergymen are rated highest by the public in terms of their "honesty and ethical standards." In a Gallup poll, 1,536 adults were asked "How would you rate the honesty and ethical standards of people in these different fields—very high, high, average, low, or very low?"

Clergymen were rated "very high" or "high" by 67 percent of respondents, "average" by 26 percent, and "low" or "very low" by only four percent; three percent were undecided.

Scoring lowest in the survey were car salesmen. They were rated "low" or "very low" by 59 percent of those surveyed.



Dear Bro. Pack

By Leroy Pack, Chesapeake, Ohio

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

Dear Bro. Pack:

Should a young person ever miss Church or a Church activity for a School activity? Can God get any glory from a Christian being in these school functions?

Wondering

Dear Wondering:

I am going to assume that you are referring to a secular, State-controlled school; otherwise I don't believe there would be any reason for the question. This is one of many reasons I wholeheartedly support the idea that the children of God's people should be taught in Christian (Church authorized and supported) schools. Many years ago the people of God sat idly by and allowed the State to take their children away from wholesome, Bible-ornated schools. Today we see the results of this: the teaching of evolution and other forms of atheism and worldliness. I am quite sure that parents did not, at that time, realize the great lengths to which the State would go in order to pollute the minds of their precious children; for instance the dress codes (or lack of them), the permissiveness, the uncontrolled classroom, the allowing of, in some cases, the basest of men and women to teach, and the scheduling of school activities to conflict with Church activities. Even today, some are selling their children for a few dollars per month under the fatalistic reasoning that they will have to learn how to mingle with the world some day. The Bible reads in I Corinthians 7:31, "And they that use this world, as not abusing it." I have said all of this in order to show that this question need not arise. However, the question is a good one because most Christian parents are willing to allow the State to educate their children. They want the savings in dollars and convenience, the prestige that goes with the extra-curricular activities, and to be spared the burden of dress codes.

Now to further answer your question. No, a young person should never miss a Church service in order to attend a school activity. Again, I assume that you are speaking of a young person who is a believer and probably a Church member. Our Lord instituted His Church, not secular schools. I realize that many are forced, for various reasons, to use State schools just as we are forced to buy products from atheists and other worldlings (I Cor. 7:31). The Church has God, in the person of The Lord Jesus Christ, as her founder (Matt.

16:18). Our Lord gave Himself in a special way for the Church. "... which he hath purchased with his own blood" (Acts 20:28). He has admonished us in Hebrews 10:25, "Not forsaking the assembling of ourselves together. . . ." It was a custom of our Lord to go into the synagogue on the Sabbath Day (Luke 4:16). It has been the testimony of the saints down through the ages to assemble together, even when it was unlawful (civilly) to do so (Ps. 26:8; 27:4; 84:10; 122:1; I Chron. 29:3). When we become a member of one of our Lord's Churches we make some promises to that Church, one of which is to *sustain* (maintain, support, uphold) *its worship, ordinances, discipline and doctrines* (Church Covenant, Paragraph 3). I don't find even one verse of Scripture which admonishes us, or one promise made by us, to put school functions first.

Again, I must make reference to parents. Thank God for Christian parents, who are concerned about their children's spiritual well being. But the problem in our society and in our Churches is not so much *problem young people* (although there are some, even with proper training in the home, who are rebellious) as it is *problem parents*. Primarily, the decision as to whether to miss a Church service for a school function is not the young person's to make. It lies with the parent who, all too often, although professing to be a believer, encourages the young person to forsake God's House (disobey God) with the childish answer, "You can go to Church anytime, but this activity won't be repeated." The shame of such a gross lack of spiritual discernment is a pitiful blight on our generation. God's Word is still the same, your vows to the Church are still the same, and my answer to such foolishness is, "Neither will that particular Church service ever be repeated." Did you ever think of what Thomas missed by absenting himself from one Church service? (John 20:24) If parents begin early to instill in their children the principle of the preeminence of God and His service in the life, it will be easy and natural for the young person to carry this principle through when he is on his own, particularly if he is a Christian. Dear young reader, this may not have been the case with you as a child, but let me challenge you to determine, by God's grace, that it will be your rule as a parent, should He ever bless you to be one.

I do think we can make an allow-

ance if the Church activity in question is a social function and not a regular worship service. For example, if a Church Fellowship Supper were to conflict with your high school graduation exercises, I believe you would be justified in missing the Church activity. Generally speaking, however, it is difficult to conceive that a Christian young person would prefer fellowship with his schoolmates to that of his brothers and sisters in the Church. Let me say here that we do well to guard against an over-emphasis on the social aspect of a Church to the neglect of her worship services.

Now to answer the second part of your question, keeping in mind your original inquiry. I have heard the argument that we can be more of a witness for the Lord among the world than we can in a worship service. This thinking is Arminian, contrary to all Bible teaching and, if persisted in, will lead to fatalism and a belief in the universal, invisible church theory. It's never proper to use logic to relieve us of God-given obligations. The lost are NOT to be our only concern. The Great Commission consists of not *one* part, but three. We are to be concerned with the spiritual welfare of our brothers and sisters in Christ also. When we assemble together in Church capacity we are considering one another (Heb. 10:24-25). Yes, the Lord can get glory from a Christian IF that Christian manifests Christian principles. The key words in your second question are ANY and THESE. The Lord can get glory from a Christian even if that Christian is out of place. Jonah is a good example; but just as surely as God received glory, Jonah was chastened. You make the application. There are some school functions where God can receive glory from your personal life: band (except for being a majorette), school plays (as long as there is no improper language, activity or dress), sports (with proper attire). However, a word of warning and admonition to the honest reader. There is a great danger of taking on so many social activities that our spiritual life will suffer. My advice is the advice of the Bible: "... that in all things he might have the preeminence" (Col. 1:18c).

I believe the answer to the first question gives the answer to the last. How many school functions are there where you will NEVER have to miss a Church service. Even in sports, are you going to play in a game that is scheduled for Wednesday night? Are you going to play football on the Friday night when your Church has scheduled revival services, a Bible Conference, etc.? The answer of the worldling and average professing Christian is, "Of course." Our answer as believers must be different. It must be, "no, I am bought with a price" (I Cor. 6:20).

These answers may or may not be appreciated by twentieth century Christians, but they are the only Bible answers.

LEROY PACK

□□□□□□□□□□□□□□□□

From the Mailbox

(Continued from page sixteen)

Church will soon be rolling off the press. We also are printing other books by various authors as well. We would like to print a good book on what is commonly called the doctrines of grace. One that covers all five points in one book without the doctrine of universal church in it. I would like to put in print five articles that you have personally written in the *Berea Baptist Banner* if possible. I have read some that you have written on these five points. But, I am not sure you have written an article that covers each one of the five points well and complete or not. If you have I would like to have a copy of them and permission to put them in the Portuguese language. An introduction to the book would be appropriate as well. What we would like is five different articles that cover rather completely the five points written by you, plus an introduction to these five chapters. Total Depravity, Unconditional Election, Particular Redemption, Irresistible Grace and the Perseverance and Preservation of the Saints. If they exist and we would be allowed to print them, it would be greatly appreciated. God bless you all until we meet again.

By His Amazing Grace,
David A. Zuhers Jr.

These manuscripts exist and will be sent for publication (MRC).

Dear Bro. Cockrell,

This is an offering from my Sunday School class to Bro. & Sis. Fisher.

There are six children under nine years and they are saving money to send to Sovereign Grace Missionaries. New Mexico

Dear Bro. Cockrell,

We do not know where exactly we erred but somewhere along the line we let our subscription to the Banner expire.

Enclosed is a contribution to the work there at South Point. Out of that would you send me a year's subscription to the Banner?

We'd appreciate your prayers as there is no Baptist Church out here. There are about a half dozen A. B. A. churches out here which are Arminian and of course the Southern Baptist.

May this contribution be used to further the cause of Christ.

Montana

Gentlemen:

We respectfully request that you remove our name from your mailing list.

Thank you kindly.

Very truly yours,
Hugh Hamilton
Alaska

This Arminian pastor sent us a book on *Hyper-Calvinism Teaches Some Predestinated to Hell* (MRC).

Dear Bro. Cockrell,

Greetings in the Name of Christ.
(Continued from page twenty)

From the Mailbox

(Continued from page nineteen)
our Savior.

If I did not know that the canon was complete I would think you were a prophet. You told me that you were sure some churches would be interested in our work as a result of learning about us from the BBB. Well, Philadelphia Baptist Church, Decatur, Alabama has voted to support us on your recommendation. Praise the Lord!

We certainly appreciate your confidence in the Lord concerning us.

May the Lord continue to bless you in your work.

Yours in Christ,
Bob Myers
Washington

P. S. I enjoyed your article "Jesus As King" in this last paper. Good job, very thorough!

The Berea Baptist Banner,

Christian greeting to each of you.

I trust this will find each well and enjoying the blessings of our heavenly Father each day.

Enclosed is a check for . . . for the BBB.

Also a check for . . . to Robert Fisher to help him in his work.

A Friend
Texas

Dear Brothers and Sisters in Christ,

My wife and I have been receiving your monthly publication, *The Berea Baptist Banner* for some time now, and except for our initial enquiry to you regarding the above mentioned, we have never been in touch with you.

Therefore, we feel it is timely to write to you, thanking you for your *Banner* which we have enjoyed over the last two years or so.

My wife and I are King James Bible believers and users, believing it to be God's holy Word preserved for us in the English language. This is another reason why we appreciate your publication, as you seem to use the King James Bible only.

Having just received the June issue, it is pleasing to see an article by Jarrel E. Huffman, "The God Who Can And The God Who Can't". We would just like you to know how much we appreciate this. Humanism is perhaps our deadliest enemy today, and we do well to warn others of humanistic infiltrations into our Christian lives today. Also, we agree with predestination which came through loud and clear in this particular article.

New Zealand

We received this letter: "I sent this question to the BBB four months ago, but no answer. I would appreciate an answer."

The BBB did answer the questions under consideration in the June 15, 1985 edition. Evidently the brother did not receive his paper, or did not read it.



CASSETTE TAPES FOR SALE

Cassette tapes for sale by Milburn Cockrell. These are recent sermons preached at the Berea Baptist Church. They are C-90s and each tape has two sermons. Order by number and title. The tapes are \$2 each including postage. Make check payable to Berea Baptist Church.

- 707 "Second Coming of Christ in O. T." Part I
"Second Coming of Christ in O. T." Part II
708 "Second Coming of Christ in O. T." Part III
"The Imminent Coming of Christ" Part I
709 "The Imminent Coming of Christ" Part II
"International Signs of His Coming" Part I
710 "International Signs of His Coming" Part II
"International Signs of His Coming" Part III
711 "International Signs of His Coming" Part IV
"More Signs of His Coming"
712 "Religious Signs of His Coming" I
"Religious Signs of His Coming" II
713 "The Rapture of the Saints" Part I
"The Rapture of the Saints" Part II



BEREA BAPTIST BANNER FINANCIAL REPORT August - 1985

Beginning Deficit	-45.04
RECEIPTS	3,562.17
Mt. Pleasant B. C., Chesapeake, OH	200.00
Jack Crawford, Summerlee, WV	20.00
June Holt, Williamsburg, KY	20.00
Marie Sutherland, Longwood, FL	100.00
Calvary B. C., McLeansboro, IL	20.00
Frank James, Aztec, NM	10.00
Johnstown B. C., Rock Camp, OH	10.00
Southside B. C., Fulton, MS	21.67
Big Creek B. C., Wayne, WV	100.00
Landmark B. C., Elida, OH	100.00
Members East Corbin B. C., Corbin, KY	175.00
Leroy Bullard, Albuquerque, NM	100.00
Sov. Grace B. C., Orange, TX	50.00
Berea B. C., South Point, OH	168.40
South Park B. C., Seattle, WA	50.00
Hillcrest B. C., Winston-Salem, NC	30.00
The Lord's Church, Goose Creek, SC	100.00
Rollynsburg B. C., Talcott, WV	50.00
Bethel B. C., Pasadena, TX	12.00
Faith B. C., Lawtey, FL	25.00
John B. Wild, Breaks, VA	20.00
Mrs. O. C. Whitaker, Cushing, TX	15.00
Sov. Grace B. C., Fulton, MS	50.00
Philadelphia B. C., Birmingham, AL	100.00
Clearview M. B. C., Maceo, KY	20.00
Milner Victory B. C., McNeill, AR	78.00
Nellie Creech, New Port Richey, FL	10.00
Mildred Y. Logan, Avon Park, FL	40.00
Berea B. C., Bloomfield, NM	50.00
Sov. Grace B. C., Birmingham, AL	50.00
Central Ave. B. C., Tampa, FL	25.00
Elmo Woodson, Sheridan, AR	15.00
Sov. Grace B. C., Raleigh, NC	20.00
Philadelphia B. C., Decatur, AL	100.00
Morris Street B. C., Hobbs, NM	50.00
Matthew W. Stanley, Beckley, WV	435.00
Manuel Batchelet, Arab, AL	10.00

Dempsey Henderson, Brazil	25.00
Noel Davis, Harmony, NC	25.00
Mary E. Hodges, Ludowici, GA	15.78
Estill Frazier, Colfax, NC	250.00
Tony Lehman, Suwanee, GA	10.00
George Crawford, Summerlee, WV	20.00
Kenneth Long, Deer Creek, IL	40.00
Sov. Grace B. C., Mansfield, OH	25.00
Anonymous	35.00
Subscriptions	164.50
Deposited to Divide Checks	153.00
Refund from Radio Fund for wages for making tapes	148.82
Berea Bookstore	200.00
(Bank deposited check in wrong account)	
TOTAL	3,517.13
EXPENDITURES:	
Printing	561.92
Postage	360.00
Supplies	174.55
Dividing Checks	153.00
Wages	1,413.70
Payment on Composer	216.58
IBM (Service Agreement)	195.00
(Two months)	
Berea Baptist Church Bookstore	200.00
(Refund of check deposited in wrong account)	
TOTAL EXPENDITURES	3,274.75
BALANCE 8-31-85	\$242.38



BEREA BAPTIST BROADCAST FINANCIAL REPORT August - 1985

Beginning Balance	1,968.40
RECEIPTS	1,161.02
Berea B. C., South Point, OH	298.12
Rollynsburg B. C., Talcott, WV	50.00
Sov. Grace B. C., Orange, TX	50.00
Living Stone B. C., Barboursville, WV	209.90
Members East Corbin B. C., Corbin, KY	200.00
Milner Victory B. C., McNeill, AR	78.00
Philadelphia B. C., Decatur, AL	50.00
Anonymous	25.00
Deposited to divide checks	200.00
TOTAL	3,129.42
EXPENDITURES:	
WGNT - July	320.00
WFTO - WFTA	100.00
WYWY	100.00
WANO	76.00
WKAL	140.00
WRNO (Foreign)	660.00
WGNT - August	320.00
Dividing Checks	319.16
Supplies	66.50
Tapes	204.10
Postage	77.82
Banner (wages for making tapes)	148.82
TOTAL EXPENDITURES	2,532.40
Bank Charge	4.00
Balance 8-31-85	\$593.02

CORBIN, KENTUCKY REPORT

Beginning Balance	1,331.72
EXPENDITURES:	
WYWY	100.00
WANO	76.00
TOTAL EXPENDITURES	176.00
BALANCE 8-31-85	1,155.72

INDEX

<i>A Converted Man</i> by Milburn Cockrell	p. 1
<i>Assurance of Salvation</i> by J. W. Porter	p. 1
Bible And The Newspaper	p. 15
Book Reviews by Milburn Cockrell	p. 13
Dear Bro. Pack	p. 19
From The Mailbox	p. 16
Forum	pp. 10-11
<i>High Court Still Picking On School Children</i> by Russel Evans	p. 12
<i>In Search Of An Old Landmark</i> by Milburn Cockrell	p. 1
<i>Jesus As A Preacher</i> by T. P. Simmons	p. 1
Missionary News	pp. 17-18
<i>Prayer In The Fish's Belly</i> by Milburn Cockrell	p. 8
<i>The Strait Gate</i> by Rosco Brong	p. 1

A NEW TAPE AVAILABLE



Joe and Kathy Martinez of Granite City, Ill., now have a new tape of their singing. Songs on the new cassette are as follows: Side one--*A Taste Of Heaven, Victory Through Christ, Thank You, Lord, My Need Of Thee, Drawing Closer, and God's Love*. Side Two--*Living Together As One, Shackles Of Sin, Living Water, Only The Grace Of God, On Our Way To Glory, and Singing Of The Saviour's Love*. This tape sells for \$7.50. Order from Berea Baptist Church Bookstore, P. O. Box 552, South Point, Ohio 45680, or from Joe Martinez, 2100 Woodlawn, Granite City, Ill. 62040.

This fine Christian couple belong to the Harmony Baptist Church, 909 Brown Street, Alton, Ill., where Elder Howard E. Carter is the pastor. They often sing on the Berea Baptist Broadcast. Bro. Joe writes his own songs based upon the Bible. They have three children, and they have been saved and singing for the Lord for twelve years.

I would urge all readers to secure this cassette tape and be blessed by hearing it as I already have. These songs will live for ever because they contain God's everlasting truth. Buy, beg, borrow, but obtain this tape.



ANNOUNCEMENTS

The Central Baptist Church, 1675 Starkey Rd., Largo, Fla., and Pastor Steve Shelton will conduct special services Oct. 14-20. Elder Wayne Camp, pastor of Grace Baptist Church, Denham Springs, La., will speak each night at 7:30 p.m.

The Philadelphia Baptist Church, Birmingham, Ala., and Pastor Eldon Joslin recently organized the Philadelphia Baptist Church of Aztec, New Mexico. Elder Frank James, 306 Mesa Drive, Aztec, New Mexico 87410, has been called as pastor of the new church.

