

# The Berea Baptist Banner

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

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## What Is An Arminian?

By Robert Fisher  
Eugene, Oregon

Recently I have been asked to write and answer the question, "What is an Arminian?" The following is a brief response to this question.

There are two and only two basic ways of approaching the doctrine of salvation. One way is to stress the importance of God and His sovereign will in bringing men to Christ. The other way is to stress the importance of man and his ability or free will to choose for or against Christ. All religions belong to one group or the other. There is no middle ground! No matter how different any religion may be, it all comes down to the question of whether salvation is by the free will of man or completely by the free grace of God. Those who glorify the Creator rather than creature are called Calvinists. Those who glorify the ability of man are rightly called Arminians. To which



Robert Fisher

group do you belong? Let us examine this question and then you can decide for yourself. Please be honest! (Continued on page seven)

## Wandering In The Wilderness

By Raymond A. Waugh, Sr.  
Midland, Texas

Text: Hebrews 4:1-8.

I saw something here that I had never seen before, and it confirms the emphasis that I have made concerning the fact that the Israelites were saved when they left Egypt. The fact that they went through the water which is sometimes spoken of as their "baptism" had nothing whatever to do with their salvation. They had been saved while they were in the Land of Goshen. In verse 8, we read, "For if Joshua (in some translations, this word is given as 'Jesus.' It should be, however, 'Joshua'!) had given them rest, then would he not afterward have spoken of another day."

Moses, as you know, was directed, initially, to take this people into the land of Canaan which was to be their "earthly rest" while they lived. First, however, the people committed a sin



Ray Waugh

which precluded the adults entering "Their Land of Earthly Rest"! Moses likewise committed sin which precluded his entering into "this earthly land of promise and of rest." We (Continued on page six)

## The Daring Daniel Parker

By the Editor

One of the most controversial characters in the ranks of Baptists in the 1800s was none other than Daniel Parker. Much has been written about him, both pro and con. It shall be my purpose to merely examine the facts about him and to let history speak for itself. It may surprise many to realize how much this man has influenced some American Baptists. Those who oppose missions, Sunday schools, tract societies, and ministerial education derived their beliefs largely from this man, although they themselves may be totally unconscious of this fact. The Primitive Baptist, or so-called Old School Baptists, have been greatly influenced by this man.

### HIS PERSONAL HISTORY

Daniel Parker was born in Culpeper County, Va., April 6, 1781. He was the son of John Parker, who moved from Virginia to Georgia when Daniel was but a small child. Here Daniel was brought up in the depth of poverty, acquiring barely enough education to read the Bible.

His own testimony is as follows as to his formal education: "Notwithstanding it was my lot to be raised as

an Indian hunter, in the back woods of the state of Georgia, and never have had an education so as to enable me to understand even the smallest rule in arithmetic, nor the perusal of what is called the English Grammar five minutes in my life; while my engagements in the ministry, my limited situation, with the

(Continued on page three)

## A Tribute To Rosco Brong

By the Editor

Rosco Brong was born March 16, 1908, in Monroe County, Pa., of Pennsylvania Dutch and English ancestry. Mr. and Mrs. F. S. Brong were his proud parents. He became a Christian in 1920, although he was not a Baptist at this time.

He moved to the State of Ken-



Rosco Brong

tucky in 1926 and became a Baptist in 1933 when he joined the Baptist Church at West Liberty, Ky. He made known to the church his call to the ministry in 1934, and he was ordained this same year and became pastor of the church. He served as pastor of this church eight years.

He came to West Liberty, Ky., in 1926 to work with his father in publication of a weekly newspaper, the *Licking Valley Courier*, in various (Continued on page five)

## Jesus As King

By Milburn Cockrell

(Preached on the Berea Baptist Broadcast July 14, 1985)

"Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not

be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king, To this end was I born, and for this cause came I into the world, that I should bear witness of the truth. Every one that is of the truth heareth my voice" (John 18:33-37).

The first question Pilate asked our Lord was whether He admitted that (Continued on page two)

# THE BEREA BAPTIST BANNER

Millburn Cockrell, Editor

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# JESUS AS KING

(Continued from page one)

He was the King of the Jews. Looking at Christ's humble attire and lack of servants, he asked: "Are you really a King? Do you lay claim to royal authority? Are you the anointed King of the Jews?" The main thought in the mind of Pilate was the kingship of Jesus. As a King he examined Him, and as a King he sentenced Him to crucifixion.

If ever there was a moment when Christ might desire to deny His kingship it would have been at this moment. He stands there as a prisoner, mocked and helpless, crowned with thorns, before the governor. Jesus Christ answered Pilate: "Thou sayest that I am a king." He adopts the language of Pilate as an expression of truth. "Thou sayest" is equivalent to an affirmation. Our Lord went on to say: "To this end was I born, and for this cause came I into the world..." His birth as a man was with the distinct view in the Divine Mind to His kingly office. He was a predestinated Ruler, and, should He fail to be a King, He would fail to accomplish the great end of His incarnation.

## CHRIST AS GOD AN EVERLASTING KING

Jesus Christ is King by nature being God. "The LORD is King for ever and ever" (Ps. 10:16). "...the LORD sitteth King for ever" (Ps. 29:10). "...he is a great King over all the earth" (Ps. 47:2). "For the LORD is a great God, and a great

King above all gods" (Ps. 95:3). "The LORD hath prepared his throne in the heaven; and his kingdom ruleth over all" (Ps. 103:19). "But the LORD is the true God, he is the living God, and everlasting king..." (Jer. 10:10). Christ, as well as the Father and the Holy Spirit, reigns supreme. The kingdom of nature and providence belong to Christ because He is God. This is essential to His eternal power and Godhead.

As the Creator He has the right to rule over all His creatures (John 1:1-3). His dominion is universal and from everlasting. It reaches to all creatures visible and invisible, to all in Heaven, earth, and Hell. It takes in good and bad angels as well as good and bad men. The very kings of earth reign by Him and are accountable to Him as God. "Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee" (Jer. 10:7). "...for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all" (I Chron. 29:11).

## A KING BY DIVINE DECREE

As I have shown, Christ as God is an everlasting King (Heb. 1:8). But as the Mediator of the covenant the Father invested Him with a kingly office before the morning of time. In Psalm 2:6-7 it is written: "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son: this day have I begotten thee." From eternity past the Father purposed to anoint Christ as King upon the southern hill of Jerusalem in spite of all human opposition (Ps. 2:1-4; Matt. 23:13). Because He purposed to do it, He speaks of it as already done. The Father called Christ "my king," meaning that the Father decreed His appointment to be the King of Zion. The kingship of Christ is founded upon an eternal decree of God the Father, and Christ exercises His kingly office according to the decree and commandment of His Father.

Our Lord spoke about this kingdom as something appointed Him: "And I appoint unto you a kingdom, as my Father hath appointed unto me" (Luke 22:29). This was the kingdom covenanted to Him from eternity. This is His mediatorial kingdom which includes the kingdom of grace and the Millennial Kingdom to come. In the sense that this kingdom is founded upon an eternal decree of the Father, it is called "the kingdom prepared... from the foundation of the world" (Matt. 25:34).

## CHRIST, THE KING OF ISRAEL

As God and the Mediator Christ was the supreme ruler over Israel during the theocracy and even during the times of the kings of Judah and Israel: "For the LORD is our judge, the LORD is our lawgiver, the LORD is our king: he will save us" (Isa. 33:

22). The whole nation of Israel was unto Christ "a kingdom of priests" (Ex. 19:6). Whenever a prophet wanted to get the attention of the people, he would cry: "Thus saith the Lord the King of Israel..." (Isa. 44:6). The psalmist often spoke of his Redeemer and Savior as his King: "Thou art my king, O God" (Ps. 44:4). "For God is my King of old..." (Ps. 74:12; cf. Ps. 84:3; 98:6).

As the supreme King of Israel Christ was responsible to protect and defend Israel as a nation: "For the LORD is our defence; and the Holy One of Israel is our king" (Ps. 89:18). As subjects of the great King they were to be his willing and obedient servants. They were responsible to yield their allegiance to Him.

## THE FIRST COMING OF THE KING

The Old Testament prophecies made it clear that the Messiah would be the King of Israel. Melchizedek, the king of Salem (Gen. 14:18), was a type of Christ. The Messiah was predicted to be the Scepter-Bearer, or the anointed King, to rise out of Israel in the prophecy of Balaam (Num. 24:17). David was told that the Messiah would be from his family and rule upon his throne (II Sam. 7:12-13; Ps. 89:4, 29, 36-37; Jer. 33:17, 20-21). Isaiah spoke of Him as "the Prince of peace" who would have the government upon His shoulders (Isa. 9:6-7). The Prophet Micah foretold that He would be born at Bethlehem Ephratah and that He would "be Ruler in Israel" (Micah 5:2). The Prophet Zechariah predicted the King would come into Jerusalem, riding upon a donkey (Zech. 9:9).

The angel Gabriel announced that Christ would be a King at His birth: "...and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33). His words show Christ as the King promised to David who would rule over an everlasting kingdom. This prophecy demands that Christ yet be a King and rule over a regathered and regenerated house of Jacob.

Jesus Christ was born a King: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the east to Jerusalem. Saying Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matt. 2:1-3). These Magi did not hesitate to speak of Him being the King of the Jews. These men knew that a great King had been born.

Christ's disciples called Him the King: "Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:49). These words can mean no less than that Nathanael believed Jesus to be the promised King of Israel. The Lord never refused the title "King of Israel," although He did not at that time take to Himself

His great power and reign in the sense that He will in His latter-day glory. We see Nathanael here as a faithful subject who salutes his King.

At the triumphal entry into Jerusalem Jesus was publicly acknowledged as King: "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen. Saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest" (Luke 19:37-38). When the multitude styled Jesus as King they distinctly recognized Him to be the Messiah, the anointed King of Israel (Ps. 118:26).

Christ was publicly charged with making Himself a King: "And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King" (Luke 23:2). Before Pilate He freely confessed that He was the King of Israel (John 18:33-37). The Roman soldiers mocked Him as a King: "And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews!" (John 19:2-3; cf. Matt. 27:29).

## THE KING IS MURDERED

Our Lord Jesus Christ was crucified as a King: "And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? the chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. ... And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. ... Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What have I written I have written" (John 19:14-22). While He hanged upon the cross leaders of His nation said: "He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him" (Matt. 27:42).

Instead of the nation of Israel repenting and receiving their King, they conspired through their representative men to murder their King! By this action they said: "We will not have this man to reign over us" (Luke 19:14). By wicked hands they crucified and slayed Him (Acts 2:23; I Cor. 2:8). By such cruel conduct they demonstrated how utterly unprepared morally and spiritually they were for a restored Davidic kingdom under the Messiah. They chose Caesar instead of Jesus their true and rightful King (John 11:47-48; Luke 23:2-3). Because of this the kingdom was for a time taken from

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# JESUS AS KING

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them (Matt. 21:43). The kingdom will be restored to them (Acts 1:6-7) when the King returns and the whole nation repents (Deut. 30:1-10).

The kingdom was offered to Israel in the person of the King (Matt. 4:17; 12:28; Mark 1:14-15; Luke 11:20; 16:16; Rom. 15:8). To bring Israel to repentance God sent John the Baptist (Matt. 3:1-2) and Christ to preach repentance to them (Mark 1:15; Luke 4:43). Christ sent the twelve apostles to Israel (Matt. 10:1-7) and the seventy missionaries (Luke 10:1-10). Nevertheless, Israel refused His reign and the children of the kingdom were cast out (Matt. 8:12).

In His early ministry Christ preached that the kingdom was nigh, but toward the end of His ministry He preached it was not nigh. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11-12). This nobleman is Christ who had gone to Heaven to receive the kingdom from His Father. The setting up of the kingdom awaits the return of the King. Jesus went on to say of this nobleman: "And it came to pass, that when he was returned, having received the kingdom. . ." (Luke 19:15). In Luke 21:24-28 our Lord announced signs of His second coming, adding: "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is now nigh at hand" (Luke 21:31).

## THE KINGDOM OF GRACE

Some of the Israelites did receive Christ as King, and they became His willing subjects. This is the kingdom in its mystery form which is to grow until the return of the King and the establishment of His glorious Millennial Kingdom (Matt. 13:1-50). Christ as the Mediator of the covenant rules in the kingdom of grace in the hearts of His subjects. Christ did establish a spiritual kingdom on earth at His first advent. He said: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is among you" (Luke 17:20-21). His spiritual rule was established in the hearts of all who received Him as their King. This rule did not come in a way the Pharisees could observe it. This kingdom was already among them. The King was in their midst and so were His subjects. This kingdom is inward, or spiritual (Rom. 14:17; I Cor. 15:50).

The kingdom of grace is entered by the new birth: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). By the regenerating of the Holy Spirit and the imparting of a new nature we be-

come Christ's willing subjects. True conversion and a child-like attitude are required to enter this spiritual reign of Christ: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). All of the born again, all truly converted persons are already citizens of the kingdom of Heaven (Eph. 2:19; Phil. 3:20). Such persons entered the kingdom in the days of Christ (Matt. 21:31; Luke 16:16).

Paul wrote to the Colossians: "Giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:12-13). The born again have already entered into the kingdom of God's dear Son--the spiritual kingdom of grace! In this sense Christ is already the "King of saints" (Rev. 15:3).

The writer of Hebrews said: "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). Christ has already established His kingship over all believers who are the subjects of the kingdom of grace. Though He sits personally upon His Father's throne in Heaven, yet He rules in believers by His Spirit and Word. They have received the law of His Kingdom and submitted to its authority (Rom. 6:17; 7:22). They already enjoy its privileges of righteousness, peace, and joy (Rom. 14:17). They are already unto God kings and priests (Rev. 1:6; 5:9-10). This is why we must be obedient to our King (Acts 17:7).

## CHRIST TO BE KING OVER ALL THE EARTH

God did not lie to Israel about the glorious kingdom which would be ruled by the Messiah from Jerusalem. The kingdom promised to Israel was not the kingdom of grace, but the Millennial Kingdom, the Davidic Kingdom! The angel Gabriel did not lie to Mary concerning her Son being a King over the house of Jacob. The eternal purpose of God to anoint Christ upon the southern hill of Jerusalem shall not be defeated by rebellious men. When Christ returns to this earth He will come as King of kings and Lord of lords (Rev. 17:14; 19:16). The Apostle said: "That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords" (I Tim. 6:14-15).

Christ is destined to return from Heaven, having received the kingdom (Luke 19:12,15). He is to receive the kingdom from His Father up in Heaven. Daniel foretold the inauguration of Jesus Christ as King in Heaven during the coming tribulation: "And I saw in a night vision, and behold, one like the Son of man came to the Ancient of days, and

they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13-14). At this point Christ will take His great power and reign (Rev. 11:15-17). He will take His universal kingly office because it was promised Him upon His request (Ps. 2:8) and because it is His by an eternal decree.

Christ will not sit upon the throne of His glory until He returns to earth in glory: "When the Son of man shall come in his glory, then shall he sit upon the throne of his glory" (Matt. 25:31). When Christ takes His seat upon his earthly Father's throne "a King shall reign and prosper, and shall execute judgment and justice in the earth" (Jer. 23:5). "At that time they shall call Jerusalem the throne of the LORD" (Jer. 3:17). "Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24:23). The Prophet Zachariah tells us: ". . . and the LORD my God shall come, and all the saints with thee. . . And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one" (Zech. 14:5,9). In that day the whole world will acknowledge Christ's kingship (Phil. 2:9-11) and be His subjects (Dan. 7:27).

## BRING BACK THE KING

During the reign of David he was rejected as the king of Israel. Absalom had obtained the kingdom by flatteries (II Sam. 15:1-6) and had promised them peace but delivered war. The situation got so bad until the elders of Israel started a "bring-back-the-king" movement and it took fire and spread (II Sam. 10-14). So the king returned with His servants (II Sam. 19:14), and He forgave his enemies (II Sam. 19:16-23) and established his kingdom. The men of Judah were the last to desire to bring back the king to Jerusalem (II Sam. 19:11), but when he returned they welcomed him back to his capital (II Sam. 19:15).

What a picture of present day conditions and the future that awaits this world! Our King is now rejected and by the world disowned. Strife, war, and terrorism is on every hand. Antichrist is soon to take the world by flatteries (Dan. 11:21) and bring wars upon wars (I Thess. 5:3; Rev. 6:1-4). O how we need the rightful King to come back! As of old, the men of Judah, Christ's brethren according to the flesh, are the least desirous of His return. Too long we have borne the bitterness and fruits of the rejection of King Jesus. Too long we have looked to earthly Absaloms to bring peace and prosperity. O let us bring back the King!

I personally do not believe that it will be too long before the King will come back with His servants caught out at the Rapture (I Thess. 4:14;

Zech. 14:5). A penitent nation of Israel shall mournfully receive their long-rejected King (Rom. 11:25-29). King Jesus will forgive those who have been His former enemies (Zech. 12:9-13; 1:6). O glorious day! when Christ shall be King over all the earth!

## CROWN HIM KING

Men are so depraved that they all want King Caesar and want King Jesus crucified (John 19:14-16). The world is no different today than it was nearly two-thousand years ago. Christ should be on the throne of our heart and self on the cross. But many have it in the reverse order! You need to be a willing subject to King Jesus. You should "bring forth the royal diadem. . . And crown Him Lord of All." If He is your King, you will exalt Him as the unqualified Ruler of your life and "Hail Him as thy matchless King, thro' all eternity." If you have never crowned Him as King of your life, why not say now: "King of my life. . . I crown Thee now. . . Thine shall the glory be."

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## THE DARING

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calls upon me by the wants of a large family, has prevented me from acquiring from the aid of man, the necessary qualifications to prepare me to meet the wisdom of the world in religious combat." 1

But we must not let these things give us the impression that he was without any writing or preaching ability. J. H. Grimes wrote of him: "But God had endowed him with an intellect which neither poverty nor illiteracy could chain. He must be heard from." 2 A. B. Rutledge and W. Fred Kendall speaks of him in this manner: ". . . Parker was a man of astonishing ability and untiring industry. Though diminutive in size, uncouth in manner, slovenly in dress, and almost wholly without education, he was shrewd in debate, possessed considerable eloquence, and was a forceful speaker. This man, whose intense zeal approached insanity, appealed most effectively to the less educated class of frontier people." 3

In a speech before the Southern Baptist Convention at Hot Springs, Arkansas, in 1900, B. H. Carroll of Texas spoke thusly of Parker: "His mind we are told was of a singular and original sort. In doctrine he was antinomian. He believed himself inspired, and so persuaded others. Repeatedly, we have heard him when his mind seemed to soar above his own powers, and he would discourse for a few moments on divine attributes or on some devotional subject, with such brilliancy of thought and correctness of language as would astonish men of education and talents. Then again he would seem as if he were perfectly bewildered in a maze of abstruse subtleties." 4

Spencer tells us of his early ministerial beginnings: "He was converted (Continued on page four)

## THE DARING

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under the ministry of Moses Sanders and received into Nails Creek Baptist church in Franklin county, Georgia, where he was baptized, in January, 1802. Shortly afterwards, he received a license from the church, and began to exercise in public. Next year he moved to what is now Dixon county, Tennessee. Here, in Turnbull church, he was ordained, May 20, 1806, by Garner McConnico, John Record and John Turner. About 1806, he moved to Sumner county, Tennessee, where he united with Hopewell church. A few years afterwards, he settled on the Ridge, in the same county, and near the Kentucky line. Here he remained till 1817, when he moved to the southeastern part of Illinois, where he did most of his life work--in the main, if not altogether, a most mischievous one." 5

Daniel Parker in 1830 and 1831 was a member to the annual meeting of the Wabash District Association of Regular Baptists from the church at Lamot. He preached the annual sermon of the association in 1831 which met at Grand Prairie Meeting-House, Crawford County, Illinois, on October 1st. His subject was "Mine anger was kindled against the shepherds, and I punished the goats. . ." (Zech. 10:3). He was also moderator of this same association in 1830-31. He had much to do with writing the circular letters.

While living in the State of Illinois Parker organized the Pilgrim Predestinarian Regular Baptist Church in 1833. He moved it to Texas to circumvent the law of Mexico prohibiting the organizing of non-Catholic churches in Texas. He served as senator in Illinois (1826-27) and assisted in Texas' movement for independence (1834-36). He died in Elkhart, Texas on December 3, 1844.

### PARKER AS A WRITER

Daniel Parker engaged in bitter denunciation of all religious newspapers, tracts, and books (except his own) as attempts to supersede the Bible. He wanted sincerely to be a writer. He sent an article to the *Columbian Star* (now *The Christian Index*). It was rejected by the editor. This seemed to make him more determined than ever to get recognition as a writer.

In 1820 he published a 38-page pamphlet, *A Public Address to the Baptist Society*, in which he viciously attacked the missionary enterprise. In 1826 he published *Views on the Two Seeds* in Crawford County, Illinois. The book was based upon Genesis 3:15. This was followed in the same year by *The Second Dose of the Two Seeds*. The essence of these two books was that God created all things, but the Devil begat a part of mankind. Since these are bona fide children of the Devil, they can only go to him; and to send them missionaries or to present them Bibles is folly. On the other hand, the elect belong to God and have no need of help from mission societies

to be saved.

For two years (1829-31) he published a monthly paper, the *Church Advocate*, which he devoted to opposing missions and to expounding his peculiar doctrine. It ran through two volumes, and was discontinued for want of patronage. After this he seems to have written but little.

### HIS OPPOSITION TO MISSIONS

Three men were bitter apostles against the mission system in the early 1800s. These three apostles of anti-missionarism were John Taylor of Kentucky; Alexander Campbell of Virginia; and Daniel Parker of Illinois. However Parker claimed to be the first opponent of the mission enterprise. "It makes me shudder when I think I am the first one (that I have any knowledge of) among the thousands of zealous religionists of America, that have ventured to draw the sword against the error, or to shoot at it and spare no arrows." 7 But it is doubtful if this statement be true. Taylor wrote in 1819 against missions in a pamphlet of 34 pages; Parker wrote in 1820.

"It is said of Daniel Parker, that at one time in his earlier career he applied for appointment as missionary, and when it was refused him, turned against mission societies and missionary effort of every kind. This was true at least of his coadjutor, Wilson Thompson. Just how far Parker was influenced by Taylor cannot be known; but Wilson Thompson, his coadjutor, admits to being greatly influenced by reading Taylor's pamphlet." 8

Spencer tells us this about Parker: "Daniel Parker was the most persistent and effective opposer of missions, in the Mississippi Valley. When the subject of Foreign Missions was first introduced into Kentucky in 1814, he lived in Sumner county, Tennessee, within a few miles of the Kentucky line, and preached in both States. He had been preaching about eight years, and had been in an almost perpetual controversy with the Methodist and Newlights. 'This,' says he, 'is the way I became a man of war.' When the reports of the Convention and its Board reached the churches in his neighborhood, setting forth the object, plans of operation and prospects of the scheme of Foreign Missions, he at once gave his attention to the subject. 'At the first view,' says he, 'I was wonderfully pleased with the prospect of the gospel being extended with such rapidity.' The subject was introduced into the Association of which he was a member, in 1814, and referred to the churches for their consideration. Mr. Parker did not commit himself on the subject. In 1815, a majority of the churches reported themselves adverse to 'the mission business.' Luther Rice was present at the Association. Mr. Parker publicly opposed the whole scheme of Foreign Missions. From this time till his death, he opposed missions, theological schools and all benevolent societies, with a tireless energy and perseverance, and with all the means he could com-

mand. For several years he traveled extensively in Kentucky, as well as in other sections of the country, sowing the seeds of discord with an unsparing hand. Several preachers of considerable local influence adopted his views of missions, among whom were Andrew Nuckols, James Tompkins, Richard Newport, and, at a subsequent period, R. W. Ricketts, Thomas P. Dudley, Jordan Walker and others less known." 9

B. R. Riley discloses this about Parker: "In close connection with Mr. Campbell was the appearance in that region of Daniel Parker, an illiterate but remarkable man, whose chief purpose seems to have been the destruction of the missionary spirit among the churches. With all the confidence of ignorance he boldly asserted the unscripturalness of missions, and challenged to disputatious combat any who dared controvert his position." 10

### HIS TWO SEEDISM

The most remarkable thing about the teaching of Daniel Parker was his two seedism. It was a modification of the ancient speculative philosophy of Manicheus. Albert Newman called his teaching a "very disgusting form of Gnostic heresy." The two seedism seemed to be difficult for Parker himself to explain. He not only wrote two books on the subject, but a supplement or explanation of his views on the two seeds. It is not easy to explain what he meant by the phrase "Two-Seeds," which in time became so notorious. The teaching at best was a form of antinomianism which carried the doctrine of predestination to its utmost extreme.

This writer has read all of the writings by Parker on his two seedism. The best summation of this teaching has been given by Spencer: "In treating the subject, Mr. Parker premises, and attempts to prove that two existing moral, or spiritual principles, or essences which he recognizes, are eternal and self-existing. He attempts to investigate them on the principle of chemical analysis. The essence of Good is God; the essence of Evil is the Devil, who is called in the Bible, by several additional names, as Satan, the Serpent, and other titles. Good angels are emanations from, or 'particles of God.' Evil angels are particles of the Devil. God created Adam and Eve and endowed them with an emanation from himself. They were wholly good. Satan diffused into them particles of his essence, by which they were corrupted. God appointed that Eve should bear a certain number of offspring, and this appointment was extended to her daughters, in all their generation. After the fall, God greatly multiplied the conception of Eve: so that she was now not only appointed to bear the original number, who were to be 'the seed, or children of God, but also an additional number, who were to be 'the seed of the Serpent.' or 'the children of the Devil.' All the seed of God were so connected with Christ as to form a unit, or 'body,' of which Christ was the head, and, by way of

pre-eminence, was called 'the seed' but when so called, it was understood that all the members of the body were included. But, in all the family, Satan diffused his essence till 'they became as corrupt and sinful as the Devil himself.' It was not necessary to make an atonement for their sins. The divine essence became incarnate in Christ (including the body), and Christ (including all the seed in himself), was crucified for the sins of God's children. This done, God, at his appointed time, and by his superior powers, would expel the evil essence from them, and thus accomplish their salvation.

"Meanwhile, the Serpent's seed with bodies created by the power of God, in the same measure which he created his own children were, nevertheless, emanations from or particles of the Evil essence. The good essence was incarnate in the seed of God, so the Evil essence was incarnate in the seed of the Serpent. All the manifestations of good or evil in men were but manifestations of the good or evil essences with them. The Christian warfare was only a war between essences. God was superior in power, but, for his purposes [explained by the advocate of the system], he chose to exercise only such measure of power as was necessary for the preservation of his children. Lastly, the final punishment of the wicked will be only the punishment of Satan within them, and, though not directly so stated, the defender of the system, the inference is irresistible, that the final joys of the saints will be only the joys of God dwelling in them." 11

One of the peculiar ideas that he had was that the non-elect did not fall in Adam. "Another point of inquiry arises, did the serpent's seed or non-elect, stand or fall in Adam? I say no. The elect of God only were created, stood, and fell in Adam, partook of the serpentine nature, and were, by nature, the children of wrath, even as others, and therefore the original sin is in, or entailed on them, while the serpent's seed." 12

Hear him again as he states his doctrine: "Perhaps some may think I believe the serpent cohabited with the woman. Certainly he did, so far as to beget the wicked, sinful principle and nature in her, which was the cause of the sentence being passed against her by her Maker. . . . For although God did not create the serpent's seed, or non-elect, in Adam, yet he had gave man the power of begetting, and the woman of conceiving; and Satan, by sinning through the men, begets his seed in the woman, while God, for sin by the woman, multiplies her conception; and thus the serpent's seed comes through the original stock, and yet God is not their creator in the original stock." 13

The two-seed doctrine caused no small distress to the Baptist churches in southern Illinois and Indiana, and split at least two associations in Kentucky.

(Continued on page five)

## THE DARING

(Continued from page four)

### CONCLUSION

The influence of Daniel Parker is still with us today. Parkerism is far from a dead issue, although many are not aware of how its evil tentacles reach into modern Baptists. All the anti-missionary spirit in our churches, all the opposition to tracts and Sunday schools, and all the reproach cast upon ministerial education can be traced back to Daniel Parker. The modern Primitive Baptist church, or so-called Old School Baptists (Hardshells), owe their existence to Daniel Parker more than to any other man. These still hold to many of the doctrines of Parker.

The Two Seed Baptists came into being as a result of a division in the Primitive Baptist ranks in the early nineteenth century, led by Daniel Parker, then pastor of Bledsoe's Creek Baptist Church (now Hopewell) in Sumner County, Tennessee. The open rupture took place about the middle of the nineteenth century and is sometimes called "Parkerism." In 1945 they had 16 churches with a total membership of 201.

As long as there are men among us who oppose missions, Sunday schools, tracts, ministerial education, salaries for ministers, etc., we can be sure that Parkerism is not dead. As long as we can find men who hold to antinomianism, we can be assured that Parkerism survives to this remote day.

However, it would be wrong to assume that all the Primitive Baptists of today are totally Parkerites, for many of them would reject the two seedism of Parker. The doctrines of Daniel Parker should not be confused with the doctrines of grace. Baptists have always held to the doctrines of grace, but Parkerism was a new teaching in the 1800s.

1. Parker, Daniel, *The Second Dose Of The Two Seeds* (Vincennes, Ind.: The Press of Elihu Stout, 1826), p. 2.

2. Grimes, John Hall, *History of Middle Tennessee Baptists* (Cave City, Ky.: 1902), p. 400.

3. *Encyclopedia of Southern Baptists* (Nashville, Tenn.: Broadman Press, 1958), Vol. II, p. 1071.

4. Smith, J. A., *History of Baptist States East of the Mississippi*, p. 125.

5. Spencer, J. H., *A History of Kentucky Baptists* (Cincinnati, Ohio: J. H. Spencer, 1886), Vol. I, p. 576.

6. See Minutes of the Wabash District Association for the years 1830-31.

7. Carroll, B. H. Jr., *The Genesis of American Anti-Missionism* (Louisville, Ky.: The Baptist Book Concern, 1902), pp. 87-88.

8. Carroll, B. H., *op. cit.*, p. 92.

9. Spencer, J. H., *op. cit.*, pp. 575-76.

10. Riley, B. F., *A History of the Baptists in the Southern States East of the Mississippi* (Philadelphia, Pa.: American Baptist Publication Society, 1898), p. 194.

11. Spencer, J. H., *op. cit.*, pp. 577-578.

12. Parker, Daniel, *Views of the Two Seeds* (Vandalia, Ill.: Robert Blackwell, 1826), p. 13.

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## TRIBUTE

(Continued from page one)

capacities from "printer's devil" to manager and editor until 1944. He also worked on five other Kentucky newspapers at Pikeville, Lancaster, Georgetown, Frankfort, and Lexington. He also worked as a Linotype operator for the *Lexington Herald* in the 1950s.

On October 5, 1930, he was joined in holy wedlock to Virginia Conley of Falcon, Ky.

Bro. Brong was a well-educated man. He held a B. A. degree (1950) from Georgetown College, Georgetown, Ky., a M. A. degree (1952) from the University of Kentucky in Ancient Languages, and an honorary Doctor of Divinity degree from Lexington Baptist College. He also did further work at the University of Kentucky and the University of Michigan.

He was pastor of Baptist churches in Kentucky for 34 years and was in the ministry for 52 years. Elder Brong's pastorates included churches in Morgan, Magoffin, Garrard, Owen, and Pulaski Counties, Ky. His last full-time pastorate was at Pitman Creek Baptist Church in Pulaski County, where he preached from about 1959 to 1972.

Bro. Brong began teaching at Lexington Baptist College, Lexington, Ky., in 1952 where he taught the Bible, Greek, Latin, Hebrew and other languages. His knowledge of the Biblical languages was proven to be of great value in scriptural exposition and interpretation as countless students will gladly testify. In 1954 he became Dean of the school, a position he held for a number of years. His work at Lexington Baptist College lasted about twenty-seven years.

He was a powerful man with a pen. He contributed numerous articles to the *Ashland Avenue Baptist*, a paper published by the Ashland Avenue Baptist Church, Lexington, Ky. He authored the following books: *Love Builds Up* (1962) *Better Than The Angels* (1962), *For His Name's Sake* (1963), *Following Holiness* (1973), and *Christ's Church And Baptism* (1977). He also contributed articles to *The Baptist Examiner* and other papers. His writings will be enjoyed by all sound Baptists for many generations to come.

Elder Brong was a very brilliant man who had a way of making the deep things of the Scripture plain to the average church member. He loved the old paths and the old landmarks. He eschewed all manmade reinterpretations of God's Word. He rejected in unequivocal terms the snares and delusions of Modernism, especially that aspect which would make all religions and denominations somehow "equal" and their differences "unimportant" in the eyes of man and God. He believed that there was but one truth stated in God's own terms for all those who

had eyes to see and ears to hear. He always wrote with a power born of complete faith and an authority that came from years of the most assiduous study of the Bible.

He was an A student in his studies at the colleges. He was voted in as "Who's Who" in American colleges. The year he resigned as Dean of Lexington Baptist College he was voted in as "Who's Who" in the South and Southwest which is in the book *Who's Who?* He was respected and loved by all who truly knew him. He did not say much, but when he did, he spoke forth the words of truth and soberness.

In 1976 Bro. Brong and the editor preached nightly in a meeting at the Sovereign Grace Baptist Church, Coal Grove, Ohio. I shall never forget the sermons he preached on "Rewards" and "The Bible Doctrine of Election." On November 24-28, 1982, he taught the Book of I John to our church in South Point (tapes of these lessons can be had for \$6 from our church).

Elder Brong departed this life on July 9, 1985, of cancer at St. Joseph Hospital. His services were held at the Pleasant Ridge Baptist Church. He lived and labored in this world for 77 years. Long live the memory of Rosco Brong and green grow the grass over his earthly remains. ". . . thou shalt be missed, because thy seat will be empty" (I Sam. 20:18).

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## How Long To Preach?

By Grover Laird

Sometimes people feel that the preachers preach too long. Some years ago many preachers took one hour and sometimes two for their message. Now many feel that he should close after he has preached for thirty minutes or a little more. Things are faster today than years ago, but people still listen to, or watch things patiently for more than an hour at a time. Do we love the things of this world more than we love the Word of God?

Back in the days of Nehemiah we find them listening to Ezra read from the Bible for one half of a day, (it seems), and they wept instead of slept. (Neh. 8:3) Later, we find the Bible being read before the people for three hours, and when they had finished they confessed their sins for three more hours. (Neh. 9:3) During the days of Paul we find him preaching to the Church at Troas and his message lasted until midnight. (Acts 20:7) All of this should teach us that if the preacher is led by the Spirit to preach for forty minutes or an hour we should prayerfully listen.

The person who prays earnestly for the service and gives his prayerful attention to the Word of God never tires soon. There are several things that could well be cut down, or cut out completely, but may we always have plenty of time for the Lord and His Word. He has time for us.

---Revivalist 8-85



# WANDERING

(Continued from page one)

know, however, that he did enter "That Land of Eternal Rest"! Some years later, he met Jesus and some of the Apostles on the Mount of Transfiguration.

Many folk---theologians, preachers, and people---have the idea that the Church took up where the Jews left off. In truth, the Jews were never given a responsibility as that which God has given the saved in the Churches of the Lord Jesus Christ. God's involvement with the Jews has not changed. His program is intact! After the Jews were saved, they were directed to proceed toward an earthly "Land of Rest." The Churches of the Lord Jesus never had such a command. Rather, the Church of the Lord Jesus Christ has another command; namely, "Go ye into all of the world and preach the gospel to every creature."

The People of Israel were to be *God's testimony!*

In the churches, the saved are *called to witness!*

Elsewhere in the Word of God, that direction is given in some detail, "Go ye, therefore, and teach (disciple) all nations, baptizing (immersing) them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world (age)!" In contrast to this order of our Lord, the Jews were directed to move toward their "earthly rest." The saved in the churches of the Lord Jesus Christ do not have a promise of any "earthly Rest"! Rather, we are advised, "In the world ye shall have tribulation, but be of good cheer for I have overcome the world."

As I have said in another context, the Jews never were called to "evangelize the world"! The Jews are God's earthly people! As God's earthly people, they were His Testimony before the world. Through them, He declares that He is our sovereign God. By existing, they still do!

Too, everything that God did for them in their desert wanderings, He could have done for them in "The Land of Promise." Instead of their serving God in faithfulness for those 40 years, however, they spent them wandering around in the desert. They wandered until all of the adults who had come out of Egypt were dead, except for Joshua and Caleb, the faithful spies.

Even Moses had to die during their "Desert Wanderings"! The Israelites were saved, "yet, so as by fire." They entered their "Heavenly Rest" at death, eternally saved by "the precious blood" of "the Lamb that was slain from the foundation of the world." Sadly, however, they entered Heaven without any rewards because of their faithlessness. God explains that "the gospel they believed was not mixed with faith."

The peoples of the earth never have been able to understand God's working in the lives of His earthly people. Instead, the men of the earth have despised even the thought of God. Therefore, they made themselves gods from "some earthly substance." Even today, a multitude of sophisticated religious people in Hobbs and in every city and nation of earth continue to worship their gods of gold, silver, wood, stone and dirt. Thereby, they mock Him who died for us on Calvary's Tree.

Adam was made of earth's dust!

Our Savior came, God Incarnate!

It was in the midst of the heathen worship of these gods of gold, silver, wood, stone, and dirt that God called forth His Earthly People. These, He has called "Jews," "Hebrews," and "Israelites." As a People, they have been, and they are God's choice testimony in the earth. They are "the bush" that cannot be consumed.

Even today, they yet are God's only earthly people!

And today, they live to declare God's holy reality!

As I have said elsewhere, the hour is coming when they no longer will be "the tail of the nations." Rather, they will be "The Earth's Chief Nation." Their responsibility and respectability will be great in the earth! God explains wonderfully in the book of Zechariah that the peoples of the earth in that Millennial Day will look to the Jews for their transportation to Jerusalem. They will do so that they might go to Jerusalem to worship "the King of kings and the Lord of Lords." In that glorious day, all Jews and Gentiles who have believed on Jesus Christ during this age of the Churches will be ruling and reigning with Jesus!

After the 40 years of wandering in the desert, Joshua and Caleb took those who had grown up in the desert into "The Land of Promise," even "Their Land of Earthly Rest." That, however, was not the ultimate "Land of Rest" of which God speaks. The fact that these had died in the desert had nothing whatever to do with their salvation or their eternal relationship with the Lord.

Essentially, they were in the same condition as most Christians today. As the elect of God who were "saved by the blood" when they believed, they were eternally secure! From that moment on, however, instead of serving the Lord, they "moaned" and "groaned," "complained" and "cried"! They had a "salvation relationship" with the Lord, but they never accepted their "responsibility relationship" with the One who had saved them by His grace. Their plight was as that of most Christians, even today!

"For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." The question, then, arises, "Is the gospel which we hear being mixed with faith?"

That is, are we experiencing our

first love?

Are we living daily by His victorious faith?

God shows us very clearly that the Jews who came out of Egypt were saved. Hear His Word, "Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief." Since Jesus, our Savior, is the Way, and the only Way, there is no way that our "labor" can enable us to enter into our "Eternal Rest." Rather, we "labor" that we might enter into our "earthly rest."

The Apostle Paul explains this truth. He says, "I have learned in whatsoever state I am, therewith to be content." He recognized God's sovereignty! He recognized God's omnipotence! He recognized God's continuing and omnipresent care. Therefore, regardless of what came his way in this earthly life, he could rejoice evermore, pray without ceasing, and in everything give thanks.

His belief of the Gospel was mixed with faith!

God admonishes us, also, to mix it with faith!

Sadly, I would suppose that the condition in which the Israelites or the Jews found themselves in their desert wanderings is the condition of most Christians and most Baptists today. Having believed the Gospel, these were saved "by the blood," and they were eternally secure! Nonetheless, by failing to mix that Gospel of Salvation with "living faith" these had to spend the rest of their lives "wandering about in the desert." Even more sadly, today most Christians and Baptists do exactly as they!

Clearly, they died during their "wandering"!

While you yet live in the flesh, however, you are responsible to "mix faith" with that Gospel which is "the power of God unto salvation" for you, when you believed. I cannot do this for you! Your preacher cannot do this for you! Your priest cannot do this for you. Your counselor cannot do this for you. This, beloved friend, is a responsibility which you must exercise before God. If you will follow through with your responsibility, there will be far more than a pot of gold at the end of the rainbow.

Tragically, today untold thousands of Americans are giving themselves to games of chance of every sort, supposing that their "financial rainbow of coalition" will bring them instant wealth and a life of ease. In a very real sense, that, dear friend, is what the Israelites did when they despised God's command and refused to go into Canaan.

Unfortunately, for this piteous people, they feared "the giants in the land" more than they desired "the milk and the honey, and the fruit that hung in great clusters." As a result of their faithlessness, they spent the next 40 years wandering back and forth across the deserts of Sinai. Their lives were wasted ones, even as the lives of most who are



## SPECIAL BIBLE CLASSES

Special Bible classes will be taught again this year at the Berea Baptist Church, South Point, Ohio. School will begin on Monday night, September 16, at 7:00 p.m. The Editor will continue to teach the Book of Revelation. Another brother will teach a course on some subject---possibly church administration. The courses are free. Classes will continue each Monday night through the spring. All are welcome to attend.

called Christian and Baptist even in this very hour.

I do not have any doubt but that there are saved people in every church in the city of Hobbs. I do not doubt but that there are saved people in every city, town, hamlet, and crossroad church in New Mexico and in America. Yet, beloved friend, if you, as a saved person, are in a church that is ruled by some man or some group of men, then you are out of touch with God. If your pastor, your priest, your preacher, your elder, or your bishop is looking to other men for his orders as to what he is to say to you and preach to you, then you dear friend are wandering in "the wastelands of Sinai"!

If there is any man or any group of men in some headquarters office between your church and the Lord Jesus Christ, then you are in much worse condition than anyone in any of those churches in the Book of Revelation or the Apocalypse. All seven of these churches were having some internal problems. Each one of them, however, by the Word of God was in direct contact with the Lord Jesus Christ.

As the Israelites of old, you may be "taking your ease" as you wander about on your "do-nothingness desert"! In eternity, however, you will be without rewards. It may be that now, God sometimes sends you "Manna," and you are grateful for a moment. Soon, however, you will begin your complaining or your groaning again. Though you are not faithful, God is. Hence, He brings you "water" from the Rock, and He sends you "meat" on the wing.

None of this, sadly, profits you at

(Continued on page seven)

Being saved changes the balance of judgment. *Now* God and His glory outweigh all worldly interests. The eye of the mind is opened; scales of ignorance fall off; man is brought from darkness unto light (understanding). *Before*, man saw no danger in his condition and felt there was little or no hurt in sin. *Now* he

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## ARMINIAN

(Continued from page seven)

tists" are also fond of saying, "I'm not a Calvinist or an Arminian, I'm a Baptist." This is a dishonest word game because one either believes the system of free grace or the system of free-will.

Many who use the type of language described above give lip-service to believing the local church truth but still hold to the five points of Arminianism. They think they are free to pick out which of the Landmark doctrines they like and shun the others. If a man is going to claim to be a historical, Landmark Baptist he should believe the same landmarks that are found in the Bible, including the doctrine of God's free and sovereign grace in salvation. One can not be sound in church truth while proclaiming a heretical gospel message.

Paul did not call people like this "good brethren", he said, "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9). Arminianism is another gospel, a false form of the true gospel of the grace of God. Most Arminians are quick to call one who believes the biblical system of free grace a Calvinist or Hyper-Calvinist. But these people will shudder, get red-faced and be ready to fight when they are properly addressed as an Arminian.

As I have already stated the term Calvinist is a theological term. I do not like or prefer it. I have no personal respect for John Calvin because he persecuted true Baptists and had no idea of New Testament church truth. John Calvin only restated to a point what Baptists had preached since the time of Christ. The terms which are commonly accepted are ways to classify the two systems of doctrine in theological writings. I do believe these doctrines as they have been set forth in various theological writings. So I don't get upset if someone calls me a Calvinist as long as they don't imply a non-biblical origin for these truths. I will accept being called a Calvinist if they will admit to being an Arminian.

As has already been stated in the *Berea Baptist Banner*, we stand ready to prove in debate that the doctrines of grace are the biblical, historical position of our Baptist fathers. As yet we have had no such offers to engage in debate. I think so-called "Arminian Baptists" should either prove what they profess to believe or cease in making their ridiculous accusations. They have neither Scripture nor Baptist history to prove their theories. Perhaps this is the reason for their silence.

In considering the question of, "what is an Arminian?" it will be helpful for the reader to examine the two following charts. The first chart clearly points out the five areas of controversy between free-will and free grace.

### TWO PLANS OF SALVATION?

The following chart has proven helpful to many, and we pass it along to you for your use. It points out the five distinct areas of controversy between Arminianism (free will) and Calvinism (free grace). It shows at a glance how: (1) 'Free-will' and 'Free-grace' are each COMPLETE systems, (2) They oppose each other at EVERY point, (3) Free-will is the FOUNDATION of Arminianism, and (4) The impossibility of holding 'Eternal Security' while rejecting the very foundation on which it rests.

POINT OF DOCTRINE	SUBJECT OF CONTROVERSY	MAN'S PLAN 'FREE-WILL'	GOD'S PLAN 'FREE-GRACE'
1 Object of Grace or Grace Needed	Nature of Man	His Ability to both desire and accept	Helpless to either desire or accept
2 Work of the Father or Grace Conceived	Nature of Election	Man's Choice based on God's Foreknowledge	God's Choice based solely on Sovereign Grace
3 Work of the Son or Grace Secured	Nature of Atonement	Universal in Intent and Provisional in character	Particular in Intent and Redemptive in character
4 Work of the Spirit or Grace Applied	Nature of Regeneration	New birth is secured by faith Grace is resistible	New Birth secures faith Grace is irresistible
5 Result of God's Work or Grace Victorious	Nature of Salvation	Can fall away and lose salvation	Will Persevere in faith unto the end

### CONTRASTING FREE GRACE AND FREE WILL

1. Free grace speaks of a God who saves; Free will speaks of man saving himself.
2. Free grace gives the glory to God in salvation; Free will gives the glory to man.
3. Free grace makes salvation depend on God; Free will makes salvation depend on man.
4. Free grace presents the three acts of the Trinity for the recovering of lost men-election by the Father, redemption by the Son and calling by the Holy Spirit-as directed towards the same persons and securing their salvation infallibly; Free will gives each act a different reference-the object of redemption being all mankind, of calling, those who hear the Gospel, and election, those hearers who respond-and denies that any man's salvation is secured by any of them.
5. Free grace allows God to be God; Free will makes God less than man.
6. Free grace makes God's plan dependent on God; Free will makes the plan dependent on man.
7. Free grace assures that some men will come to Christ; Free will does not guarantee any will ever come.
8. Free grace presents an atonement that is actual; Free will presents an atonement that is hypothetical.
9. Free grace says that the atonement ensures that the elect will come to Christ; Free will says that the atonement merely made possible the salvation of those for whom Christ died.
10. Free grace brings assurance of salvation; Free will never brings assurance.

So what is an Arminian? An Arminian is a person who in their theology and doctrine adheres to the five points of Arminianism as listed earlier. They will also believe the things that are listed in chart No. 1 "Man's Plan 'Free-will,'" including his ability to choose or reject Christ, election based on foreknowledge, universal and provisional atonement, resistible grace, new birth secured by faith, etc. Even those who claim to believe in eternal security are still rightly called Arminians because of

their belief of the other points and the inconsistent methods they use to arrive at the doctrine of eternal security. Arminians also reject the things that are listed in God's plan "Free Grace," including spiritual inability, God's sovereign election, particular redemption, effectual calling, and perseverance.

These are not mere differences of terminology or word usage. The issues involved in this controversy are of the utmost importance, for they vitally affect the individual's

concept of God, of sin, and of salvation. I pray that God will grant to those who claim to believe the Bible the knowledge of His sovereignty and the gospel of His grace. If you adhere to the false doctrines of Arminianism please be honest enough to admit it to God and your fellowman. Give God the glory by not using the name of Landmark Baptist because you are not. True Baptists, "...earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

## Man Overboard!

By the Editor

I concluded my last discourse with the runaway prophet who had suggested that the sailors cast him overboard so the sea would become calm. The storm grew fiercer and the seamen labored in vain to bring the ship to land. It must have been a struggle merely to maintain their footing upon the deck of the reeling ship. They are now fully persuaded that they must commit Jonah to the custody of the mighty deep. This must be done in order to save their own lives.

### THE CONVERTED CREW

Before casting the runaway prophet into the raging sea, the sailors prayed to the true God that the guilt

of his blood would not be laid to their charge: "Wherefore they cried unto the LORD, and said, We beseech thee, O LORD, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee" (Jonah 1:14).

These mariners had experienced instantaneous conversion at the preaching of Jonah about the true God. Being heathen they were most unlikely subjects of converting grace. A few minutes ago these sailors were praying to their heathen deities, but now they are praying to the true and living God. They have been converted by Jonah's preaching and the providence of God. They are fully persuaded that Jehovah is God alone.

Although Jonah had not intentionally meant to preach to them, God nevertheless used him to do so. In some rare cases God is pleased to use a disobedient prophet for His glory.

What a radical change of heart these men had! It is most uncharitable to assume this change was prompted by a selfish desire for their safety. Everything in the account proves they were truly converted persons by this time. They prayed earnestly to the true God: "We beseech thee, O LORD." When the Lord wanted to convince Ananias that Saul had been converted, He said: "Behold, he prayeth" (Acts 9:11). The mariners not only offered a prayer for themselves, but they also prayed for Jonah. Their prayer recognized the power, mercy, and justice of God. They addressed a righteous God and feared contracting

(Continued on page nine)

# MAN OVERBOARD!

(Continued from page eight)

blood-guiltiness (Ps. 51:4). They were no doubt now praying as earnestly to be saved from a sinful act as they had before prayed to be saved from the storm.

These sailors knew more about true prayer than some would-be preachers of today. They made an appeal to the sovereignty of God: "For thou, O LORD, hast done as it pleased thee." They knew that God was in full control of the situation. They knew that He would not make the storm to cease until His full design had been accomplished. Whatever would please God would please them also. They were not praying to change the mind of God. Rather, they were praying to know God's will in order that they might perform it.

One of the primary reasons for these men's conversion was Jonah's confronting them with the true God. Modern evangelism fails to do this. Instead it seeks to bring God down to the level of man. It is afraid to tell men the truth about the God of the Bible. My brethren, we do not need to apologize for the living and true God. Let us make Him known as He is presented to us in the Bible. Let men make fun, let them laugh, let them scoff, let them sneer! But be sure to tell them at all times that God is God. This is the only message that God will bless to the conversion of lost souls.

## A MIRACLE AT SEA

All things have failed. Now an extreme measure must be resorted to by the sailors: "So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging" (Jonah 1:15). It does not say, "They violently laid hands upon him," nor does it say, "They swiftly came upon him." Evidently, they picked him up with respect and honor due a prophet of God. It was with heavy hearts they heaved him overboard.

What were the prophet's thoughts as he left their hands? Did he say, "I am now going into the presence of the God I tried to flee from at Joppa." We shall never know for certain. But no sooner had the prophet disappeared beneath the waters than the storm ceased.

Such a scene was well described by the psalmist: "They that go down to the sea in ships, that do business in great waters; These see the works of the LORD, and his wonders in the deep. For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, are to their wit's end. Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still" (Ps. 107:23-29).

What a great miracle these mariners

saw! Few men ever witnessed such a sight. The clouds parted and the wind ceased. Ordinarily, the waves still swelled for a time even when the wind ceased. But not so this time. Upon receiving Jonah the sea became tranquil. The sea stood still like a servant who had accomplished his master's will. God has accepted the offering of the sailors and quelled the mighty billows in a split second. The Sovereign of the sea had silently said: "Hitherto shall thou come, but no further: and here shall thy proud waves be stayed" (Job 38:11). It is the prerogative of God to rebuke the winds and the sea so as to produce great calm (Matt. 8:26).

## WORSHIPERS OF THE TRUE GOD

Seldom have men anywhere been called upon to witness in so brief a time such a series of wonders. Jonah had sunk beneath the waves. They are certain he has departed this life, but they will never forget him or his message. As they looked out upon the peaceful sea they were more convinced than ever that Jehovah was the only true God. They had lost their cargo yet they had discovered something far better—God as their everlasting portion.

While Jonah had not gone to Nineveh to preach to the Gentiles, he had been preaching to Gentiles on board this ship to Tarshish. He had been the instrumental means of their conversion. But Jonah's work is not yet done.

"Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows" (Jonah 1:16). These men had experienced a work of grace in their souls and the fear of God was in their hearts. Before they feared the storm, now they fear the God of the Hebrews. This was a reverential godly fear. A profound reverence for the God of Heaven who had taken possession of their hearts. They have witnessed things beyond nature and contrary to nature. They had seen the power of God and "stormy wind fulfilling his word" (Ps. 148:8). They had seen the justice of God which pursued the disobedient prophet, and the goodness of God in preserving their lives. Truly these mariners had every reason to fear "the LORD exceedingly."

The fear of the Lord in the hearts of these seamen found an appropriate expression. They "offered a sacrifice unto the Lord." The sailors are now excited to deep religious devotion. The natural outcome of godly fear is worship of Jehovah. People who never attend public worship have less religion than these converted mariners. If a man does not have enough religion to take him to church, he does not have enough religion to take him to Heaven. The man who does not worship God does not have the fear of God in his heart.

What about this sacrifice? Was it offered immediately on the deck of the ship, or after the mariners returned to the land? Was it an animal sacrifice, or the spiritual sacrifice of

prayer and praise? The language of the Scripture strongly suggests the sacrifice was offered on the deck of the ship after they threw Jonah overboard. It was not a spiritual sacrifice of praise, for the Hebrew word (*zebach*) translated "sacrifice" means "to slaughter an animal in sacrifice." The verb of this word is not used of the priests as slaughtering victims in sacrifice, but of private persons offering sacrifice at their own expense. These men offered an animal sacrifice, and yet not the particular kind of animal sacrifice which was denominated a burnt-offering. The sacrifice probably came from the few animals remaining on board the ship.

This animal sacrifice was not completely consumed by fire, for such a sacrifice would have been dangerous to offer on board a ship. While it was not a burnt-offering, it was a sacrifice which involved the shedding of blood and the consumption of only a portion of the victim. The other portion was eaten by the person who offered it. This idea is that these sailors were reconciled to Jehovah, and, as it were, permitted to eat with Him. The God of the sea and the dry land now regarded them with complacency, and they regarded Him with gratitude and praise. They must have feasted thankfully on their share of the victim, seeing they had had no opportunity to eat since the storm came upon them and exhausted their physical strength.

They not only offered sacrifice; they "made vows" unto the Lord. The sailors promised whether on land or sea to continue to sacrifice to Jehovah. In the days to come they would serve and worship Him alone. They would never depart from Him as their God. Who knows, these men may have become some of the first missionaries among the heathen.

## THE BIG FISH STORY

We will learn in chapter 2 that Jonah was not immediately swallowed by the fish after his expulsion from the ship. He did not remain upon the surface of the water either. The prophet sank to the depth of the sea, God preserving him alive by a miracle. Sea weeds wrapped about him and prevented his rising. His experience beneath the sea was that of a living, conscious, suffering, and suppliant person. The distress he suffered during this time was mostly spiritual.

"Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights" (Jonah 1:17). Jesus Christ spoke of this event: "For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:40).

Jonah 1:17 has excited much controversy. Many interpreters see it in grave intellectual difficulties and insurmountable scientific problems. Critics say this verse is about like a Grecian legend or a popish fabrication. Infidels complain that the narrowness of the whale's throat will

not permit it to swallow a man. They complain that this account forsakes all realities and cannot be true according to modern scientific facts. Some liberal Christian scholars, trying to save their face before infidels, give this story a parabolic interpretation. Only fools are slow of heart to believe all that the prophets have written (Luke 24:25). Even some conservative scholars make themselves a laughing stock by trying to distinguish between the miraculous and non-miraculous portion of the narrative.

I believe it is wrong to remove this story from the Divine Record and to put it into the scientific realm. To do so is to undermine the supreme authority of the Bible. We Christians know this story is true by the internal witness of the Holy Spirit within. In the Book of Jonah we have the words of Him who cannot lie. We should have such a strong belief in the infallibility of the Bible that we would believe it no matter what others say. I would just as soon believe that Jonah swallowed the whale as the whale swallowed Jonah, if the Bible said it. Nothing is impossible to the God of nature.

To explain a miracle of God to infidels is an impossibility, and nothing pleases infidelity more than our feeble attempts to do so. Jonah 1:17 is one of the Divine mysteries which can never be fully penetrated by the eye of human reason. The men of Bethshemesh were smitten because they dared to look into the ark (I Sam. 6:19). Such a miracle is the Holy of Holies into which we dare not enter. It is not ours to investigate the things of God, it is ours to adore His wonderful works which are past finding out.

I do not know what kind of fish this was. The Hebrew word (*dag*) denotes a fish, but no certain kind. In Matthew 12:40 our version translated the Greek word *ketous* as "whale," but the word really means "sea monster." It may have been a sperm whale or a shark. Either are capable of swallowing an adult human. Furthermore, this fish is said to be a "great" one, and it was "prepared" of God. This is sufficient to refute all sceptical objections. If one's God is great enough, the miraculous elements are not disturbing, even to the modern mind.

The verb rendered in our version "prepared" means literally "to number or count." God had appointed this great fish to be Jonah's receiver and deliverer. The word does not signify a special creative act of God. The fish that swallowed Jonah was one ordained by God for a place, time, and purpose, i.e., one for providential use.

"And Jonah was in the belly of the fish. . ." The Biblical account makes three things clear: (1) Jonah was swallowed up alive. (2) He was cast out alive. (3) He knew what happened during the interval. These must have been three days and nights of darkness to the prophet. He must

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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

*Do you believe the Laodicean Church was a Baptist Church? If so, how do we know when a true church ceases being a true church? Surely the Laodiceans became very lax about proper baptism and communion before Revelation 3 was written. ---California*



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

Pastor  
Sovereign Grace  
Baptist Church  
Fulton, MS 38843

We cannot give a verse of Scripture which states that the Laodicean church went by the name of Baptist. However, I believe that the Laodicean church was established in the same manner that true Baptists follow as Biblical order. If one believes in the line of church perpetuity from the Apostolic Age, that line, must be traced by doctrine and practice. The perpetuity of Baptist churches is shown in the continuity of the doctrine and practice held by those Baptists who were in other times called Montanists, Novatians, Donatists, Paulicians or other names given them by their enemies. True Baptists had to bear the stigma of many names in past history; even as true Baptists of today must bear the stigma inflicted upon them by the Pedobaptist world and the cults. There is no doubt in my mind that the Laodicean church was "Baptist" in its doctrine and practice when it was established.

It would be most difficult to ascertain when a true Baptist church ceases to be a true church. The church at Corinth was filled with pride and division, yet Paul called it "the Church of God." The churches of Galatia listened to the legalist teachers of their day, yet Paul continued to recognize them as churches of our Lord. The church at Ephesus had left its first love, but it was still a church when John wrote the Book of Revelation. God had something against six of the seven churches in Asia to which John wrote in Revelation 2 & 3, yet Christ was in the midst of all seven (Rev. 1:13). He also held the stars (ministers) of all seven churches in His hand (Rev. 1:20). Thus, churches can be guilty of many things and still be the churches of our Lord, but there is always the warning: "Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). I believe that when the Spirit of God ceases His operation in a church, and there is such a manifestation of this in their doctrine and practice, it can no longer be recognized as a true Baptist church.

In the charges brought against the Laodicean church in Revelation 3:15-20 there is no mention of baptism or the Lord's Supper; perhaps they had become lax in these matters. I know of some who call themselves "Baptists" today who have gone so far astray on the ordinances that it would be impossible for me to recognize them as true Baptists, but the saddest of all charges I see in John's message to the Laodicean church is the fact that they had no communion with Christ. This seems to be a growing cancer in our churches of today. May God help us to give heed to His invitation of Revelation 3:20.

**JIMMIE B. DAVIS**



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

Member  
Philadelphia  
Baptist Church  
Birmingham, Ala.  
35215

The church at Laodicea was a scriptural church, patterned after the same type assembly at Jerusalem, the first to be established by our Lord. From the Jerusalem assembly, there arose a succession of churches in that generation, and the next, and until the present. No doubt in my mind, the Laodicean Church was in that line and could be called one of the Lord's assemblies.

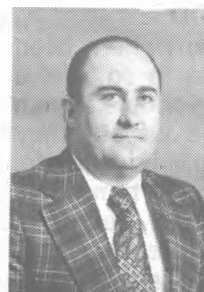
If the questioner means the name Baptist was attached to its title, I would answer in the negative. If he means that the church at Laodicea had the same head and founder as Baptist churches have, then I would say it was Baptist.

Frankly, I do not know when a true church ceases to be a true church. The church at Corinth sank to low levels as far as practice was concerned. But Paul addressed the assembly as "the church of God which is at Corinth." In Laodicea the spiritual temperature of the assembly was pretty low, but the Lord threatened to spue them out of his mouth (Rev. 3:16). This probably would not have been said if the church was not the Lord's. Also, verse 18 indicates the Lord is instructing His church and not a false assembly, or one totally abandoned. Verse 19 says, "As many as I love, I rebuke and chasten; be zealous therefore and repent." This was said to His church.

I am not aware that the Laodicean church was lax about baptism and

the Lord's Supper. They may have been but when the Spirit wrote through John of the condition existent then, they were still the Lord's Church.

**E. D. STRICKLAND**



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

Pastor  
Olmstead  
Baptist Church  
Olmstead, KY 42265

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. . . . As many as I love, I rebuke and chasten: be zealous therefore and repent" (Rev. 3:16,19).

Yes, I believe the Laodicean church was a Baptist church. Paul mentioned the Laodicean church in his letter to the Colossians. He said, "Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house. And when this epistle is read among you, cause that it be read also in the church of the Laodiceans: and that ye likewise read the epistle from Laodicea" (Col. 4:15-16). Thirty years or more had elapsed since the epistle to the Colossians was written. The state of the Laodicean church may well have stemmed from the leadership of the pastor.

The term lukewarmness included the central doctrines, the new birth, the necessity of the new birth and the need for a dramatic change in life. He described them as being blind. They were unable to perceive spiritual things. Today, many churches are like the Laodicean church. They have many material possessions, but have become blind to spiritual things. They are not capable of discerning spiritual things. They lose sight of eternal things such as: the new birth, church membership, baptism, the Lord's Supper, doctrines of grace, and the second coming of the Lord Jesus Christ.

I don't know how long a church can be in error before the Lord removes the candlestick. I believe a church is in error and danger of God's judgment when they begin to receive alien immersion and practice open communion. How long the Lord Jesus Christ will permit a church to commit these practices, only God knows. When a church loses spiritual sight, they will receive alien baptism and practice open communion. The pastor is responsible for the condition of the church. The

letter to the Laodicean church was addressed both to the pastor and church. The majority of Baptist churches today would not be liberal, if they had not called a liberal pastor. May God give grace and help the true Baptist pastors to remain true and not succumb to peer pressure to produce. We must not grant or receive letters from Baptist churches that receive alien baptism and practice open communion.

It is evident that the Lord had some people in the Laodicean church. He told them, he would rebuke, and chasten them. They must repent. A person that is a member of a sound Baptist church that begins to accept alien baptism and practice open communion should put forth every effort to bring the church to repentance. If the church will not repent and cease the unscriptural practice, the member should leave that church and become a member of a Baptist church that does not practice such error.

**HAROLD J. HARVEY**



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

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

I am of the opinion that all of the seven churches in Asia, to which our Lord wrote in Revelation Chapters 2 and 3, were Baptist Churches. These were actual churches in existence during the life time of Christ's apostles. The only kinds of churches that existed in that time period were New Testament Baptist Churches. None of the churches of that age were perfect, and many were, even at that early stage of history, so contaminated with error that they were in grave danger of having their "candlestick removed," as was the case with the church of Ephesus, or of being "spewed out of His Mouth," as in the case with the church at Laodicea, but they were all looked upon by our Lord as His Churches in whose midst He dwelt (Rev. 1:13). The fact that Christ is writing them letters shows that He is still dealing with them and calling to them as His churches, although His admonition and rebuke to some of them indicates that He is setting before them a final ultimatum.

I think it is a mistake to assume that the Laodicean Church was lax about baptism and the Lord's Supper. Their error was not so much one of practice as it was of attitude. Other churches, Pergamos and Thyatira, are rebuked for false doctrine and practice, but Laodicea is rebuked for "lukewarmness" which is a self-satisfied spirit of indifference to Christ. This spirit of indifference seems to spring out of a proud spirit of independence which had blinded them to their spiritual destitution

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# The Berea Baptist Banner Forum

Submit questions on any Bible topic

The Berea Baptist Banner

P. O. Box 552

South Point, Ohio 45680

Should a person join with a church that supports missions where the missionaries and their families misuse the money, and not only do not apologize but refuse to admit that they have done anything wrong? ---Mansfield, Ohio



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

Pastor  
Sovereign Grace  
Baptist Church  
Fulton, MS 38843

The church which sends out, or helps support missionaries who are proven guilty of such charges, should not expect any individual or any other church to join with them in the perpetuation of such. There can be no excuse for joining with a church which knowingly supports dishonesty in any fashion.

In doing so one would be guilty of aiding and abetting in the sinful practices of another. Such actions on the part of a missionary or his family can cause many of God's people to be torn between a spirit of missions and an anti-missionary spirit. Any missionary who misuses the Lord's money is guilty of a serious sin against God and against His churches, and I believe those who support him would be a partaker in that sin. "...neither be partaker of other men's sins" (1 Tim. 5:22).

The person would also be joining with a church which shows by its continuing support of the guilty one that it does not truly believe in church discipline. A missionary is to be under the authority and discipline of the church sending him out, and if his home church knows about such things, and does not take any action she becomes a shirker of her responsibility by not exercising discipline.

A true church should not hesitate in taking action whenever dishonesty is revealed among its members--including those working as missionaries in other fields.

**JIMMIE B. DAVIS**



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

Member  
Philadelphia  
Baptist Church  
Birmingham, Ala.  
35215

This question on the surface may seem to have a simple answer, but through deeper analysis there no doubt are some complicated things or practices involved.

The misuse of money whether we call it the Lord's money or our own is wrong. But we do not repent of wrong when we have no conviction

we have sinned. Here we have the opinion of the questioner versus the opinion of the missionaries and their families.

The questioner could appeal to the opinion of the pastor of the church who supports the missionaries and to the opinion of the majority of the church membership. If they agree with the one who raised the question, then the controversial opinions could be harmonized, perhaps.

If the church and pastor are satisfied with the situation and practice mentioned, then I should think the questioner would not be happy in this church's membership and should not join under these existent conditions.

Not every missionary or missionary family, neither every pastor nor pastor's family who is church supported, will ever spend its support money to satisfy all members involved in giving.

The church should be very cautious about dictating how pastors and missionaries use their salaries and personal support.

When I was a pastor and received financial support from the church, I felt my responsibility as a steward of God, but I did not feel obligated to satisfy the church in spending my income. If she should dictate to the pastor in this category, then why not all members of the church who have expenses?

If any member, pastor, missionary or otherwise should engage in financial traffic or trade to bring reproach upon the church, the appropriate church action should be taken.

**E. D. STRICKLAND**



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

Pastor  
Olmstead  
Baptist Church  
Olmstead, KY 42265

"Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47).

Church membership should be entered into prayerfully. It is important that a person is added to a church by the Lord. If they have been added by the Lord, then they can joyfully serve Him. Many reasons are given for joining a New Testament Baptist church. But Paul gives the scriptural approach to church membership. He said, "But now hath God set the members every one of

them in the body as it hath pleased him" (1 Cor. 12:18). He adds to His churches as He pleases, then the ones added are also pleased. Many take church membership lightly. It is a very serious matter in every person's life. I am a firm believer that the Holy Spirit works according to truth pertaining to church membership. He leads to and brings salvation to a person, and he also brings a person to the right church for membership.

A church should support missionaries that are both sound in doctrine and practice. A church is entrusted with the Lord's money to be used in a scriptural way. A missionary is responsible to his home church for the handling of mission funds. It is proper for a missionary to give a full report of all funds received from supporting churches. He should also list all expenses and give a progress report of the work. This can be done by the home church on a monthly or quarterly report. Olmstead Baptist Church has a missionary. He is under the authority of the church. No other Baptist church has any authority over our missionary. He is solely responsible to the Olmstead Baptist Church. We do have other New Testament Baptist churches that send monthly support. They receive a monthly report. This report lists all support received and expenses for the month. We are obligated to these sister churches of like faith and order to give a report of our missionary.

I would be cautious about joining a church that supports missionaries of questionable character.

**HAROLD J. HARVEY**



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

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

The above charge is really quite serious and one that should not be made without evidence to support it. However, if such is indeed so, and the church is aware of this misuse of funds and does nothing to correct the matter, I could not recommend that anyone join such a church. To know of such wrong-doing and refuse to take corrective action is to condone it and to encourage the guilty party or parties in their sins.

It is not my intention to say that a church, such as that mentioned in the question, is not one of the Lord's churches, but simply to state that I could not recommend that one join

a church which knowingly refuses to deal with wrong-doing, whether it be a missionary misusing funds, or a member who is practicing fornication. I could not have recommended that anyone join the church of Corinth if that church had not been willing to deal with the sin problem mentioned in 1 Corinthians Chapter Five.

**JAMES GREEN**

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## Forum

(Continued from page ten)

and need. "Thou sayest, I am rich and increased with goods and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked." Sadly this could be said of many of our "independent, landmark, sovereign grace Baptist Churches" today. We boast of having everything--the right doctrine, the right practice, the right ordinances, etc.--and are unaware that we are destitute of the essential riches of Christ's presence, power and grace which are essential to our spiritual health, real practical holiness, genuine fruits of godliness, and blessed spiritual fellowship. A church may have everything in its proper place so far as doctrine, ordinances, etc. are concerned, and still be totally destitute of the spiritual vitality, fervor, and vision that can be theirs only by constant experience of the abiding presence and conscious communion of the Lord Jesus Christ.

When I read the history of these and other New Testament Churches, I find it somewhat difficult to lay down an exact set of iron-clad rules by which we may determine, in every case, when a church should cease to be recognized as a Scriptural Church. Some cases seem quite clear, while others present much greater difficulty. For example, when a church knowingly persists in corrupting the ordinances by administering or receiving unscriptural baptism and practicing open communion, I believe that church forfeits the right to be recognized as a Scriptural church. Or if a church permits the continued preaching of "another gospel" or false way of salvation, that church would shortly lose its right to be recognized as a Scriptural Church. On the other hand, the Scriptures teach that a church may become so corrupt morally, or so lax spiritually as to cease to be a Scriptural church. However, it is more difficult to draw hard and fast lines by which to determine the exact point at which this takes place. I confess that I am still looking for answers in many areas in regard to this part of the question and will be appreciative of any help available.

**JAMES GREEN**



## MAN OVERBOARD!

(Continued from page nine)

have meditated much, prayed much, repented much, and grieved much over his disobedience. He must have vowed future obedience in this dark and narrow home. It was a miracle of God that he was able to breathe and retain his senses.

Did Jonah die in the fish's belly? I think not. He is said to have prayed during this time. Men do not pray in Paradise. If he died and was resurrected why are we not told so in the Scriptures? Did the inspired penman wish to mislead us? I think not. How could Jonah describe his experience in the fish's belly had he not lived there? The Biblical record says: "And Jonah (not merely his body) was in the belly of the fish. . . ." Jesus Christ said: "For as Jonas was three days and three nights in the whale's belly. . ." (Matt. 12:40). But was not Jonah a type of Christ? Yes, he was, but we cannot argue from the antitype to the type. Let us believe the Bible and concede that God preserved Jonah alive in the fish's belly.

### JONAH A TYPE OF CHRIST

1. Jonah was a type of Christ in a number of ways. Both Jonah and Christ went to sleep in a ship after which a storm arose (Jonah 1:4-5; Matt. 8:24). The storm overtook Jonah as he neglected his duty, but Christ as He was in the performance of His duty.

2. Both Jonah and Christ preached against sin (Jonah 1:2; Matt. 23:13-33). Both preached repentance (Matt. 12:41; Luke 13:1-5). Both promised mercy to the penitent and judgment to the impenitent.

3. Jonah was a type of Christ in his preaching to the unsaved. Christ, like Jonah, was the means of spiritual instruction to those He met. Had Jonah not told the mariners about the true God, they would have remained in darkness to the end of their lives. Had Jesus not come and spoken the words of eternal life, men would have been left in ignorance for ever. Jonah taught the people as a disobedient prophet, while Christ educated the people as the unerring Son of God.

4. Jonah was a type of Christ in his miraculous preservation. The prophet was neither consumed by the heat of the animal, nor did he suffocate for the lack of air. God prepared a place for his body to be preserved from corruption. Likewise, God prepared a resting-place for the body of Jesus Christ in a rich man's tomb (Isa. 53:9). In that sacred garden tomb His body was preserved from decomposition. The psalmist had foretold that His flesh would not see corruption (Ps. 16:10; Acts 2:31).

5. The prophet was a type of Christ in His sufferings. Jonah experienced a storm upon the sea. This was a type of God's wrath against sin and sinners. Jesus Christ endured the wrath of God for us at Calvary. There was a great contrast in one

way between Jonah and Christ. The prophet deserved to suffer punishment for his sin, while Jesus Christ's sufferings were totally unmerited.

Jonah volunteered to be thrown overboard. This was a picture of Christ's willingness to suffer and die for the sins of His people. If the prophet had not been thrown out of the ship, the whole crew would have drowned. Even so, had Christ not died the entire world of His elect would have been overtaken by the storm of Divine wrath.

When the prophet hit the sea the storm stopped. This pictures the satisfaction of God with the sufferings of Christ. When the Son of God was immersed in the ocean of God's wrath, the most blessed and calming effects ensued. The tempest of God's anger was stilled, Divine justice satisfied, the law of God magnified, and its curse endured. The Devil was defeated; death, the king of terrors, was dethroned; and the whole work of redemption was done.

6. Jonah was a type of Christ in his resurrection. After three days and three nights, Jonah was miraculously brought back to the world of the living. Jesus Christ fulfilled the sign of the prophet Jonah. He remained in the tomb in the garden a full seventy-two hours and then came back to life again (Luke 11:30; Matt. 27:62-64; Mark 8:31). Our Lord fulfilled the sign of Jonah and vindicated His Messiahship (Matt. 28:6).

7. Jonah was an imperfect type of Christ. The superiority of Jesus over Jonah is most striking. Jonah was a mere man, while Christ is the God-man. The prophet was of a proud, peevish, discontent, uncharitable and rebellious disposition. Our blessed Lord was free from every sin and the One altogether lovely.

How different the conduct of our adorable Redeemer from that of

Jonah. The prophet ran away from his Divine commission, whereas Jesus Christ gladly accepted and discharged His. Our Lord left the bosom of the Father to become the messenger of peace to the world. Instead of grieving at the idea of multitudes being saved through Him, He wept over the impenitence of those who rejected Him. Do you know the One Who was greater than Jonah? Do you worship and serve Him?



### BEREA BAPTIST BROADCAST FINANCIAL REPORT July - 1985

Beginning Balance	2,604.38
RECEIPTS:	
Sov. Grace B. C., Orange, TX	50.00
Philadelphia B. C., Decatur, AL	50.00
Rollynsburg B. C., Talcott, WV	50.00
Living Stone B. C., Barboursville, WV	223.60
Mem. East Corbin B. C., Corbin, KY	290.30
Sov. Grace B. C., Rome, NY	100.00
Deposited to divide checks	290.30
Total Receipts	1,054.20
TOTAL	3,658.58

EXPENDITURES:	
WFTO-WFTA, MS	100.00
WYWY, KY	100.00
WANO, KY	76.00
WKAL, NY	140.00
WGNT, WV	400.00
Pierce Communications:	
WRNO - Foreign	528.00
Berea Bookstore - Postage	51.88
Berea Banner - dividing check	157.56
Fisher Missions - dividing check	132.65
Total Expenditures	1,686.18
	1,972.40
Bank Charge	4.00
Balance 7-31-85	\$1,968.40
(Of this balance \$1,331.72 is designated to our Kentucky stations)	

### CORBIN, KENTUCKY REPORT

Beginning Balance	1,375.07
Receipts:	
Mem. East Corbin B. C., Corbin, KY	132.65
TOTAL	1,507.72

EXPENDITURES:	
WYWY - July	100.00
WANO - July	76.00
Total Expenditures	176.00
Balance 7-31-85	\$1,331.72

## 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
KBMC, 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)

## The Great Change

(Continued from page seven)

sees everything different. He sees the unreasonableness, unrighteousness, deformity and filthiness of sin. *Now* he loathes it; dreads it; flees from it, and hates himself for it (Rom. 7:15).

Being saved changes the will. The intentions of the will are altered. He *now* intends that God and Christ are to be magnified in him. The choice of his will is also altered. He is not forced to Christ by a storm but freely comes to Christ. With him, it is not choosing Christ rather than Hell; it is Christ rather than anything. He chooses Christ and loves the choice.

Being saved changes the affections. His first desire is not for gold but for grace. He had rather be gracious than great. His joys are *now* changed. His delight is *now* in the law of the Lord. He enjoys Christ and Christ's people. He does not fear sufferings as much as he fears sin. His love has been changed. The things he once hated he *now* loves; the things he once loved he *now* hates. He *now* sorrows over sin when before he rejoiced in it.

Being saved changes the members of the body. Those instruments that were *before* instruments of sins are *now* consecrated unto God.

The eye has been changed. *Before* conversion it was a wandering wanton, haughty, covetous eye. *Now* it is employed in weeping over sin: seeing God in His wonderful work (Creation); reading God's Word; looking for opportunities of service for God.

The ear has been changed. *Once* it was open to Satan's call. It listened to filthy talk and enjoyed it. *Now* it is opened to the preached Word; ever listening for the Lord to speak. Jesus said, "My sheep hear my voice. . ."

The head has been changed. *Before* it was filled with worldly designs. *Now* it is set on the study of God's Will. It seeks to learn how it may please God and flee from sin.

The heart has been changed. *Once* it was a sty of filthy lusts and longings. *Now* it becomes an altar of incense. *Now* it prays. *Now* it has holy desires. *Now* it loves the things of God.

The mouth has been changed. After conversion the mouth has been filled with the salt of grace which has seasoned the speech. It has been cleansed from filthy conversation, flattery, boasting, railing, lying, swearing and backbiting.

In all the above things, the hypocrite is sadly deficient. The work of grace in him has not worked. How is it with *you* dear reader? Are you truly a new creature? Do these changes find expression in yourself, since making your profession of faith? If not, repent *now* and believe in Christ before it is too late.

—The Bethany Baptist Expounder

God's mercy  
endureth forever.

# THE BIBLE AND THE NEWSPAPER

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

## CRIME RATE DIPPED AGAIN IN 1984

The nation's overall crime rate dipped again in 1984—but the most frightening category, violent offenses, was on the increase.

The Federal Bureau of Investigation said the number of crimes reported was 2 percent less than in 1983. Main ingredient of the good news: A 5 percent drop in burglaries, which account for 1 of every 4 serious crimes in the U. S.

Violent crimes were up 1 percent, primarily because of a 7 percent jump in rapes and a 5 percent rise in aggravated assaults (*U. S. News & World Report*, Aug. 5, 1985, p. 14).

"The earth also was corrupt before God, and the earth was filled with violence" (Gen. 6:11).

## SENATOR CALLS FOR DISCUSSION OF RELIGIOUS PERSECUTION IN USSR

WASHINGTON, D. C. (EP)—The issue of religious persecution should be one of the major topics of discussion when President Reagan and Mikhail Gorbachev hold their summit sessions this fall, said Senator Rudy Boschwitz (R-Minn.).

Boschwitz said the Soviet Union's attempt to suppress religious activities have been unrelenting, and has affected Christians, Jews and members of many faiths. "Despite the Soviet Union's participation in the Helsinki Accords and other international human rights agreements, the USSR steadfastly opposes most expressions of religious faith," Boschwitz said.

The senator said the upcoming Soviet-American summit offers an opportunity to express America's concern over the anti-religious policies of the USSR. "In Gorbachev's first meeting with an American President, he should be made aware that America's commitment to freedom for people everywhere, remains strong and steadfast," Boschwitz said. "These American values apply in other areas of Soviet-American relations, such as arms control. We must show the Soviets that we remain committed to a free and safe world."

Boschwitz mentioned Soviet citizens who have been on a hunger strike to protest Soviet persecution. "The on-going plight of Andrei Sakharov and Anatoly Shchiransky bears witness to the Soviets' hostility toward religion. The release of these and other prisoners of conscience would be a welcome step toward improving Soviet-American relations.

I urge the President to press vigorously for these and other prisoners' freedom and to push for an end to Soviet persecution."

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10).

## JUSTICE DEPARTMENT STUDY LINKS PORNOGRAPHY, CHILD ABUSE

WASHINGTON, D. C. (EP)—A Justice Department study of pornographic magazines has identified recurring child-related subject matter. Much of the material relating to children involves violent or sexual activities.

According to Judith A. Reisman, who heads the \$734,000 government study, 2,016 child-related cartoons have been identified in back-issues of *Playboy*, *Penthouse*, and *Hustler*, the three largest-selling pornographic magazines. Approximately 75 percent involve children in violent or sexual activities. "Many of these depict gang rape or child victims, fathers sexually abusing daughters, Santa Claus murdering a child, etc.," said Reisman.

Explaining why the government was funding a study of pornography, Reisman said, "Many people read sex magazines to learn about sexual behavior. If some sexual-education materials portray children as desirable sex partners for adults, this may be of vital interest to parents and citizens who are concerned about increases in child sexual abuse.

"More disturbing," she continued, "law-enforcement officials find sexually explicit materials, including these three magazines, at the scene of large numbers of sexually violent crimes."

"Having eyes full of adultery, and that cannot cease from sin. . ." (II Pet. 2:14).

## FAITH ASSEMBLY COUPLE SENTENCED IN DEATH OF THEIR DAUGHTER

WARSAW, Ind. (EP)—A judge gave suspended sentences to a faith-healing couple convicted in the death of their daughter from untreated kidney disease. The couple withheld medical treatment from their daughter for religious reasons. Their 15-year-old daughter died Sept. 16, 1984, at the couple's rural Warsaw home.

Kosciusko Superior Court Judge Robert Burner sentenced James Menne, 38, to suspended terms of five years on a conviction of reckless

homicide and six months for misdemeanor criminal recklessness. His wife, Ione Menne, 45, received a six-month suspended sentence of six months for misdemeanor criminal recklessness.

The couple are members of Faith Assembly, a church which teaches that modern medicine has evolved from devil-inspired witchcraft. The group was led by Hobart Freeman, who allegedly told followers that he would never die. He died recently.

"They that be whole need not a physician, but they that are sick" (Matt. 9:12).

## U. S. CONGRESSMEN INVESTIGATE ROMANIAN RELIGIOUS REPRESSION

WASHINGTON, D. C. (EP)—A delegation of three U. S. congressmen and 12 congressional aides and human rights activists recently returned from a five-day fact-finding trip to Romania, where participants say they saw firsthand evidence of religious persecution.

Rep. Chris Smith (R-NJ), Rep. Tony Hall (D-OH), and Rep. Frank Wolf (R-VA), led the delegation in meetings with the President of the Romanian Parliament, Nicole Giosan, and other high-level communist leaders.

According to Jeffrey A. Collins, trip organizer and executive director of the Washington-based Christian Response International (CRI), "The three congressmen and other participants were able to see for themselves the problems Romanian Christians are facing." Collins says evangelical churches are being bulldozed in record numbers, while pastors and lay leaders are often jailed or heavily fined for unauthorized preaching or evangelizing.

The CRI delegation also visited churches in Oradea, Alexandria, and Bucharest. There, the three congressmen gave their testimonies and boldly expressed their concern about harsh measures being implemented by the government against Romanian churches and Christians.

Members of the delegation spoke to thousands of Romanian Christians in crowded auditoriums. Hundreds of notes pleading for prayer and help were passed to the platform; some mentioned imprisoned relatives, while others spoke of lost jobs and housing due to faith in Christ.

Since returning to Washington the congressmen and Collins have met with Romanian Ambassador Nicolae Gavrilescu, and given him a letter pinpointing more than 35 human rights violations that delegates want to see resolved by Romanian authorities. "While we acknowledge that there is a semblance of some religious liberty in Romania," the letter states, "it is clear that the 14 denominations permitted by the government are largely circumscribed. It is our view, based on authoritative reports and our own personal observations, that religious practice puts some individuals at great risk."

Romania's Most-Favored-Nation

(MFN) trade status is now being reviewed by the U. S. Congress. MFN gives Romania an edge on trade with the United States, permitting this Warsaw Pact nation to export textiles and other products to the U. S. at prices competitive with American manufacturers. The net result is a profit of \$500 million annually to the Romanian economy. According to Collins, more and more Christians are expressing concern that nations which benefit from American trade are at the same time imprisoning and torturing Christians because of their faith in Jesus Christ. Several initiatives are now underway in Washington to end MFN trade status for Romania.

"...ye shall be hated of all nations for my name's sake" (Matt. 24:9).

## THEY ARE AFTER THE CHURCHES AGAIN

According to the city's zoning director, an Atlanta, Georgia ordinance requires that churches be located on at least five acres of land located on a four-lane (or wider) collector street. In Cobb County, Georgia, a church is interpreted to be any group which meets on a regular basis and prays, reads or studies together. An official of the county's zoning department has stated that she will use this pair of ordinances to close down prayer and Bible study groups meeting in private homes on a regular basis whenever she receives complaints about them (*The Review of the News*, Aug. 7, 1985, p. 27).

"...he that was born after the flesh persecuted him that was born after the Spirit. . ." (Gal. 4:29).

## SEX DISCRIMINATION?

The whole world has heard feminists complain about "double standards" in the treatment of men and women. The feminists believe, say the editors of the *Richmond News Leader*, that everyone—male, female, and indeterminate—should be treated alike. But the chauvinistic Shiite kidnappers who hijacked TWA Flight 847 released the female hostages before they released the male hostages. The editors have a question: "Will the National Organization for Women file a grievance charging the hijackers with sex discrimination?" (*The Review Of The News*, July 24, 1985, p. 27).

"How long halt ye between two opinions?" (I Kings 18:21).

## A SPECIAL SCHOOL FOR GAYS

A special school has been provided with tax money for gay adolescents. Designed for homosexuals who have dropped out of regular public school classes, the Harvey Milk School is located in Greenwich Village, New York.

This special school, named for a martyred gay and run in conjunction with the Institute for the Protection of Lesbian and Gay Youth, a homosexual advocacy group, is the first of its kind.

The institute was awarded \$160, (Continued on page fourteen)

# News

(Continued from page thirteen)

000 in city and state funds to operate the new school. Twenty students--14 boys and 6 girls ranging from 14 - 19--are enrolled. For the most part, the males are overtly effeminate and some are transvestites.

This raises the question of pluralism and equality in education. Parents who choose Christian schools for their children's education must pay tuition while still supporting public schools through taxes. But this new school in New York heads in the direction of offering special tutoring to special groups--namely homosexuals--at taxpayers' expense (*Concerned Women For America News*, July 1985, p. 5).

**"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither . . . effeminate, nor abusers of themselves with mankind, . . . shall inherit the kingdom of God" (I Cor. 6:9-10).**

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## IRS DISCRIMINATES AGAINST MINISTERS

The Internal Revenue Service confirmed it is continuing discrimination against ministers and in favor of the military by announcing a ruling which will prohibit some clergy from deducting mortgage interest and property taxes while allowing members of the armed forces to continue taking these deductions.

Ministers who own and occupied a home or had a contract to purchase a home for which they were receiving a minister's housing allowance before Jan. 3, 1983, will be allowed to continue deducting their mortgage interest and property taxes until Jan. 1, 1987. However, the IRS said ministers who do not fulfill these requirements will not be allowed these deductions. The new ruling (revenue ruling 85-96) modifies the effective date of revenue ruling 83-3.

**"Let a man so account of us, as of the ministers of Christ. . ." (I Cor. 4:1).**

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## ARCHAEOLOGIST FINDS ONE OF JERUSALEM'S EARLIEST DWELLINGS

JERUSALEM, Israel (EP)---After eight years of digging through 25 civilizations, archaeologist Yigal Shiloh has unearthed the 5,000-year-old home of one of Jerusalem's earliest residents, a Canaanite. The early Bronze Age home is a rectangular room of limestone, located on a steep hillside near the Kidron Valley's Gihon Spring, the only year-round water supply for miles.

The unearthing of the Canaanite house at Shiloh's four-acre excavation culminates a \$1.5 million probe of David's city. "Jerusalem is a big puzzle," Shiloh said. "If you have 20 layers you have 20 puzzles, one on top of the other. Now it is all coming together."

Four years ago the U. N. Educational, Scientific and Cultural Organization (UNESCO) condemned

the project as destroying the character of Jerusalem. Some Orthodox Jews have staged violent protests, charging desecration of a medieval Jewish cemetery. The eight-year project added little to biblical history, but among the finds was the thumbnail-sized seal of Gemariah, son of Shaphan, whom the book of Jeremiah names as one of the princes of Jerusalem.

**" . . . they dig through houses, which they had marked for themselves in the daytime. . ." (Job 24:16).**

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## REAGAN URGES AMERICANS TO READ THE BIBLE

WASHINGTON, D. C. (EP)---"The Bible has not lost its appeal, because the principles it contains are of timeless relevance and its beauty is forever discovered anew by millions of Americans," President Ronald Reagan said in his message for National Bible Week 1985. The President added that the Bible, "has formed not only our moral habits but even our language. Even now, with many other books available, the Bible remains far and away the most popular of all books."

National Bible Week will be observed November 24 to December 1, 1985. It marks the 45th annual non-sectarian educational observance to increase Bible reading and study throughout America.

Of the annual interfaith celebration, Reagan said, "National Bible Week gives all Americans an opportunity to give special attention to the book which has formed not only American culture but also the cultures of many other nations around the world. I urge my fellow citizens to observe this week with appropriate ceremonies or simply by reading the Bible in private as so many Americans have done before them."

National Bible Week is sponsored by the Laymen's National Bible Committee, an interfaith, laity organization. Since Bible Week began in 1941, each President has issued a National Bible Week message.

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

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## RADIO MOSCOW THREATENS CHRISTIANS IN CHILE

SANTIAGO, Chile (EP)---Radio Moscow has issued severe threats against a Christian student movement that has been successfully evangelizing university students throughout South America. According to Open Doors News Service, the threats were made against the "Revolution of Jesus Christ," a group of evangelicals whose radical approach to presenting the Gospel on major university campuses in Chile, Bolivia, Uruguay and Argentina has caught the attention of Marxist student organizations in the region.

Christian Casanova, leader of the "Revolution of Jesus Christ," reported that aside from direct threats on his life, the Spanish-language Radio Moscow beamed at Latin America has declared war against his organi-

zation.

"Our forces," said one broadcast, "should not rest until we have annihilated the oppressive 'Revolution of Jesus Christ.' We must declare direct war against the leaders and annihilate them."

Casanova also said Radio Moscow has charged him and his associates, in repeated broadcasts, of being agents of Chile's Pinochet government and of the CIA.

"Many of our colleagues have been physically dragged off university campuses by the self-exalted Marxists but they have known how to maintain themselves at the forefront of this spiritual battle," said Casanova, a former engineering student and Marxist activist on the campus of the University of Chile.

"Although we are quite accustomed to this sort of aggression, the attacks have been considerably more violent lately. But this clearly shows the kind of impact we are having with the Gospel on university campuses," he added.

Recently, the "Revolution of Jesus Christ" staged an evangelistic rally in downtown Santiago, with hundreds of "revolutionaries" gathering with Christian oriented banners and slogans, to proclaim Jesus Christ to the thousands of onlookers who were drawn to the demonstration. Plans also included a full-scale parade which began at the moment one of the "Revolution's" leaders shouted, "No to atheistic Marxism! No to weak and corrupt humanism!" Thousands of voices replied in unison, "NO!" and the march began.

An eyewitness said that moments after the parade began hecklers infiltrated the ranks. "They were shouting anti-government slogans and caused panic and confusion among police forces who had been quietly observing from the distance," said the eyewitness. As police led the "Revolution's" leaders to patrol cars standing by, a reporter overheard one youth tell police, "Christ love you!"

An Open Doors spokesman said, "We can quite understand why Moscow is upset with these revolutionary Christians in Chile, because they must feel they are losing influence among Latin America's university students. The Communists are obviously upset because this revolutionary message of Jesus Christ is a direct challenge to their Marxist ideology. Students are beginning to realize that Marxism is not fulfilling the promises it has made to them."

**" . . . haters of God. . ." (Rom. 1:30).**

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## BROTHER ANDREW SAYS ISLAM IS GREATER THREAT THAN COMMUNISM

HARDERWIJK, Holland (EP)---Brother Andrew, author of the best-selling book, *God's Smuggler*, has claimed that more persecution will come to Christians from Islam than ever came from communism.

In an interview with Dan Wooding, of Open Doors News Service, the

Dutch-born founder of Open Doors, said: "There's now a system working alongside communism with the same aim --to get rid of the Church--and that is Islam. But they are more effective. Their countries are harder to infiltrate. The Christians there are under more pressure and there is less liberty in almost all of the Islamic countries than there is in most of the Communist countries."

"Now, there is very little liberty in Russia, but there is more liberty there than in ninety percent of the Islamic countries," he continued. "So in relation to the Gospel and church activities for whatever reason, we have not recognized the potential threat to the Church. It's time we now expose Islam in the same way that we have exposed communism."

Brother Andrew said this new wave of militant Islam has come at a time "when there's nothing to stop them." He said that when, in the 1500's, the Islamic armies were beaten back and stopped "at the very gates of Vienna," it was "the power of the Reformation that stopped them. But this time there is no moral power, no spiritual fervor that can stop Islam. There is much more of the compromising spirit. For one thing, we are still paralyzed spiritually and morally from the Second World War, and we still shake because of what the Arab countries did more recently with oil prices. We have no power at all to stand up and say, 'No!' So we have to make deal after deal with them."

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

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## WHITE CHRISTIANS NOW A MINORITY IN WORLD

BURBACH, W. Germany (EP)---Many white Christians are unconscious of the radical transformation which has occurred in the global Christian family, says Tom Chandler, assistant secretary of the missions committee of the World Evangelical Fellowship. For the first time, white Christians are in the minority, he explains.

The shift has taken place since the beginning of this century. In 1910, says Chandler, about six percent of all Christians lived outside Europe and North America. Today, that proportion has increased to 54 percent.

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(Continued on page twenty)

## ANNOUNCEMENTS

The Beverly Manor Baptist Church, Washington, Ill., and Pastor James Green will ordain Bro. Kenneth Long to the work of the gospel ministry, Sat., Sept. 21, at 10:00 a.m. The church invites other ordained brethren of like faith to participate in this service with them. This action is being taken due to Bro. Long's planned departure to Nigeria Oct. 8, 1985, where he will be serving as a missionary.

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## CRITICS RIDICULE NICARAGUAN FREEDOM FIGHTERS

By G. Russell Evans  
Norfolk, Virginia

Editorial writers who condemn preachers should, first of all, know what they are complaining about. A case in point is William Wood's opinion piece in the Norfolk Vir-



Capt. G. Russell Evans USCG (Ret.)

ginia-Pilot (June 28) castigating Pat Robertson of the Christian Broadcasting Network for "reviewing" the freedom fighters of Nicaragua--those patriots trying to save their country from the Marxist-Leninist tyranny of Daniel Ortega who betrayed their 1979 revolution for democracy and freedom and then established himself, in a mock election, as the president-dictator.

Robertson called the freedom fighters "God's Army." Mr. Wood, in continuing his subtle support for Ortega, called them "a mishmash of democrats, revolutionary zealots and murderers left over from the Somoza . . . National Guard." Unkind words and inaccurate. Only 1% are former guardsmen; 90% are farmers and peasants. Moreover, we seem to recall, American revolutionists were called ragtag renegades in 1776 by the Tories who fled to Canada for personal safety.

Editor Wood closed out his editorial with the denigrating observation that "Onward, Christian Soldiers" was not invented by Robertson who, he wrote, possessed "understanding so far denied most Americans. . . in beatify(ing) one side of the horrible fratricidal strife in Nicaragua."

The Catholic Bishop of Richmond, Walter F. Sullivan, renowned for candlelight vigils outside the Virginia penitentiary at executions of the state's murderers, asked in connection with Robertson's support of the freedom fighters "where the theological grounds lie for sanctifying violence." Bishop Sullivan, in his

press statement of June 26, further decried the tragic consequences of killing and terrorism which "are surely not willed or blessed by God." In another case, the United Methodists and their National Council of Churches took positions against any aid for Nicaraguan freedom fighters. Carolyn Minus of the United Methodist Board of Church and Society nobly stated, "We must find ways in this country to respect sovereignty and self-determination rights of other nations."

Marvelous. The first thing then for the Methodists and their NCC is to respect the self-determination of the 1979 Nicaraguan revolutionists who won democracy and freedom only to have them stolen by the communist Sandinistas of Daniel Ortega. Now, the record proves, Ortega presides over a totalitarian government-by-murder, cruelly torturing and massacring political opponents, and supported by the USSR, Cuba, East Germany and Bulgaria. The deadliest terrorists of the Middle East, from the PLO, Iran, Libya, and Lebanon, are training Ortega's thugs. Where, then, is the respect for self-determination for the people of Nicaragua preached by churchmen and journalists?

The piety of Editor Wood, Bishop Sullivan and Ms. Minus, meanwhile, can be taken to the Scriptures for clarification. They have implied, in effect, that fighting for freedom and fatherland in Nicaragua is not "God's work."

The Bible throughout emphasizes that the defense of freedom and native land is indeed "God's work."

King Solomon, the wisest of rulers, told his people about "a time of war, and a time of peace" (Eccl. 3:8). The prophet Isaiah warned about the peace of the wicked (Is. 59:7-8). Daniel, prophet of the Lord and high official in the Medo-Persian Empire, cautioned about a deceptive peace that "shall destroy many" (Dan. 8:25).

In the New Testament, Jesus, the Prince of Peace, taught that He came to fulfill the law and the prophets (Matt. 5:17) and through Paul that government "beareth not the sword in vain. . . to execute wrath upon him that doeth evil" (Rom. 13:4). When Jesus said, "Think not that I am come to send peace on earth; I am not come to send peace, but a sword" (Matt. 10:34), who among us can give the final and absolute interpretation? Is this the sword of righteousness for the use of "God's Army" to preserve, among other things, freedom and security for our native land? A sword to save Nicaragua?

Jesus taught the persuasion of love, rather than violence--but nowhere did He condemn the profession of arms for fighting evil and for preserving peace and freedom when all else failed. The Woods, the Sullivans and the Minuses ignored these basic Scriptural commands as they condemned and ridiculed the exploited Nicaraguan freedom fighters in their heroic efforts to overthrow the evil regime of the Ortega Sandinistas.



### PREDESTINATION

By A. B. Taylor\*  
(1804 - 1887)

Saved by one God, long, long ere time began;  
Secured in Jesus' wondrous God-like plan;  
By God the Father set apart in Christ;  
Chosen in Him our everlasting priest.

Our head, our husband, our eternal God,  
Who has alone the bloody winepress trod;  
He look'd for help, but none on earth is found;  
In saving strength His arm did then abound.

Secured in Christ, e'er sin or death or Hell  
Sprang from transgression's dark abode to dwell  
With angels or with man; O wondrous grace,  
See how it shines in God the Father's face.

Secured in Jesus, God, the Father's Son,  
And yet God's fellow, just and holy one;  
Mystery sublime; O Lord, my soul sustain  
And hold me up, until the port I gain.

Secured thus, when Adam sinned and fell,  
And sank his progeny to death and Hell;  
And safe while sin its ravages still make;  
Secure upon the brink of an eternal lake--

A lake of fire and brimstone burning ire,  
Of God's just wrath eternal burning fire;  
O who can with eternal burning dwell;  
Gaze here, my soul, and of salvation tell.

\*For 38 years pastor of the Particular Baptist Chapel, Rochdale, Road, Manchester, England.

## Heresies Of Inter-denominationalists

By R. F. Hallford  
DeLand, Florida

The term "inter-denominationalist" has been used long enough and widely enough for most of us to become somewhat familiar with it. The majority of people probably recognize it as referring to those who believe in and advocate the minimizing of denominational differences and working together as if all of us believed practically the same thing. The writer, being a graduate of two inter-denominational schools; cherishing the friendship of a goodly number of these people; and having spoken and taught in conferences and classrooms for them; feels that he is thereby in a rather good position to understand and speak authoritatively concerning their ideas and practices.

Due to the emphasis of most inter-denominationalists on the "fundamentals of the faith," some may be astonished that we should accuse them of heresy, thinking that such a word is too strong. However, if someone should be shocked at the use of the word, let us ask that the primary definition of the word "heresy," as given by Webster, be considered anew: "Religious opinion opposed to the authorized doctrinal standards of any particular church, and tending to promote schism." As

(Continued on page eighteen)

# Missionary News



**MISSIONARY  
DEMPSEY HENDERSON**  
Report for July - 1985

Dear friends in Christ,

Praise the Lord for all His blessings upon the sons of men. How great and glorious is His wonderful grace. He has certainly blessed and been with us in all of our difficulties. He has watched over and comforted Dorothy and I in her illness and treatments.

Dorothy has now had, we hope, her last chemo-therapy treatment. If this treatment has sufficiently shrunk the mass in the pelvic area the doctors are planning on doing surgery. If not then they will give her more treatments until they are satisfied it has shrunk down to the size necessary for surgery. Please pray for her because the treatments make her awfully sick and also very weak. We are trusting the Lord in all of this knowing He is in control and does all things well.

The work here in Brazil is being blessed mightily of the Lord. We have had twenty saved in the last few weeks and I have baptized several. We certainly have had some problems in the work but the Lord has blessed and worked them out and His people are anxious to serve and be faithful to Him.

Thanks to all of you especially for your prayers and also your financial support. We want to give a special thanks for all the special offerings for our transportation back and forth to the doctors, our vehicle for transportation on field and our new washer and dryer.

May the Lord richly bless you and your church for your support of His work here in Brazil that He has blessed us and enabled us to carry on for Him.

For His glory,  
Dempsey Henderson

## FINANCIAL REPORT July - 1985

Zoar B. C., Cunningham, KY	262.16
Bible B. C., Harrisburg, ILL	45.43

Southside B. C., Fulton, MS	21.67
North Ballard B. C., Wickliffe, KY	189.34
Fellowship B. C., Mt. Sterling, KY	20.00
Grace B. C., New Port Richey, FL	45.00
Big Creek B. C., Wayne, WV	100.00
Calvary B. C., Arlington, KY	25.58
Grace Mis. B. C., Ontario, CA	25.00
Ruth Shores, Cannelton, IN	5.00
Calvary B. C., Ashland, KY	30.00
Berea B. C., Clarksville, TN	10.00
Faith Mis. B. C., Streamwood, IL	255.00
Hopewell B. C., Mayfield, KY	50.00
Grinter Heights B. C., Kansas City, KS	31.00
Richland B. C., Livermore, KY	70.85
Northside B. C., Elkton, KY	10.00
Berea B. C., South Point, OH	10.00
Edgelawn B. C., Lexington, KY	10.00
Beech Grove B. C., Bardwell, KY	46.16
Bryan Station B. C., Lexington, KY	200.00
Central Ave. B. C., Tampa, FL	10.00
Beech Grove B. C., Lancaster, KY	60.00
Ernest & Effie Harper, Berea, KY	25.00
Shady Grove B. C., Wickliffe, KY	83.95
Central B. C., Marion, KY	50.00
James H. Sims, Hattisburg, MS	25.00
Calvary B. C., Cannel City, KY	12.00
Citrus Mis. B. C., Inverness, FL	10.00
Bryantville Mis. B. C., Lancaster, KY	25.00
Sunnyview B. C., Clarksville, TN	15.00
Faith Mis. B. C., Paducah, KY	150.00
Sovereign Grace B. C., Mansfield, OH	25.00
John A. Whitaker, Richmond, KY	25.00
Mt. Pleasant B. C., Chesapeake, OH	500.00
Maranatha Mis. B. C., Louisville, OH	40.49
Fellowship B. C., Lexington, KY	39.10
Bible B. C., Clarksville, TN	30.00
Julien B. C., Gracey, KY	105.00
Covenant B. C., Troy, MI	66.50
Olmstead B. C., Olmstead, KY	30.00
Mem. East Corbin B. C., Corbin, KY	123.00
Faith B. C., Sacramento, KY	35.00
Liberty Mis. B. C., Burton, MI	137.47
Grace Mis. B. C., Wyandotte, MI	30.00
East Corbin B. C., Corbin, KY	57.65
Stephens Branch B. C., Manton, KY	50.00
Meadowthorpe B. C., Lexington, KY	135.00
Immanuel B. C., Monticello, KY	25.00
Harold & Rachel Denham, Sedalia, KY	500.00
Ashland Ave. B. C., Lexington, KY	55.00
Muddy Ford B. C., Georgetown, KY	10.00
Edmond E. Jones, Noblesville, IN	40.00
Total Offerings	3,966.50
Balance Brought Forward	3,818.56
EXPENSES	7,831.43
NEW BALANCE	46.57

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  
KENNETH LONG**  
August - 1985

To the Churches of our Lord,

Greetings in the name of our Lord and Saviour Jesus Christ. Our prayer is that you are doing well. I apologize for being late with my reports.

It was a blessing to preach the Word of God at the fellowship meeting hosted by New Testament Baptist Church of Brownsburg, Indiana. Also we were permitted to preach and present the work at the following churches: the Berean Baptist Church of Batesville, Indiana; the Sovereign Grace Baptist Church of Raleigh, North Carolina; the Swallowford Baptist Church of Winston-Salem, North Carolina. The Swallowford Baptist Church also had me to preach at the fellowship meeting that Sunday night. During the month of July, we preached and presented the work at the Grace Baptist Church of Ellaville, Georgia; the South Jackson Baptist Church of Jackson, Kentucky; the Sovereign Grace Baptist Church of Texarkana, Texas; and the Sovereign Grace Baptist Church of Silsbee, Texas. We greatly appreciate these churches having us and their hospitality was tremendous. You would think they were all from my home state of Kentucky.

Good news! We received the letter of appointment from Bro. John Imah. We took the letter to the Nigerian Consulate while in Georgia and they said it was exactly what we needed to apply for our visas. More good news! We were able to purchase our airline tickets. The cost was \$6,192.00. Our departure date is October 8, 1985. August the 13th, we applied for our visas, and we are praying that by our next report we will be able to tell you that our visas were approved. Pray with us about this matter.

The Grace of our Lord Jesus be with you all, Amen.

Kenneth Long

## FINANCIAL REPORT May - 1985

Correction for April's Financial Report...

Love offering from Beverly Manor B. C., Washington, IL	1,100.00
Total Income for April plus balance carried from March	3,207.58
Total Expenses for April	2,514.80
Balance 4-30-85	692.78

Monthly Support:	
Beverly Manor B. C., Washington, IL	600.00
Salem B. C., Washington, IL	50.00
Memorial Heights B. C., Perry, GA	100.00
Grace B. C., Bradenton, FL	50.00
The Lord's Church, Goose Creek, SC	25.00
Portland B. C., Plumerville, AR	50.00
New Hope B. C., Oblong, IL	30.00
Philadelphia B. C., Birmingham, AL	50.00
Sov. Grace B. C., Mansfield, OH	25.00
Naborton B. C., Mansfield, LA	75.00
East Corbin B. C., Corbin, KY	28.82
Sov. Grace B. C., East Moline, IL	23.25
Bethel B. C., Lawton, OK	40.00
Baptist C. of Brimfield, Brimfield, IL	74.00
	1,221.07
Love Offerings:	
Beverly Manor B. C., Washington, IL	500.25
Liberty B. C., Milwaukee, WI	75.00
	575.25
Total Income for May	1,796.32
Balance Carried Forward	692.78
	2,489.10
Less Expenses	2,070.15
Balance 5-31-85	418.95

EXPENSES:	
Living Expenses	697.34
Rent	210.00

Utilities	17.62
Gas & Auto Expense	248.75
Supplies	145.85
Auto Insurance	35.20
Travel Expense	329.94
Other	385.45
Total Expense	2,070.15

Passage Fund:	
Balance Carried Forward	5,390.82
Portland B. C., Plumerville, AR	20.00
Faith B. C., St. Joseph, IL	35.00
Unity B. C., Glendon, WV	50.00
Dessie B. C., Clem, WV	100.00
Balance 5-31-85	5,595.82

## JUNE - 1985

Monthly Support:	
Beverly Manor B. C., Washington, IL	600.00
Salem B. C., Washington, IL	50.00
Portland B. C., Plumerville, AR	50.00
Grace B. C., Bradenton, FL	50.00
The Lord's Church, Goose Creek, SC	25.00
Memorial Heights B. C., Perry, GA	100.00
Sov. Grace B. C., Mansfield, OH	25.00
Philadelphia B. C., Birmingham, AL	50.00
Vashti B. C., Taylorsville, NC	50.00
Naborton B. C., Mansfield, LA	75.00
Mem. East Corbin B. C., Corbin, KY	49.79
Bethel B. C., Lawton, OK	40.00
	1,164.79

Love Offerings:	
Beverly Manor B. C., Washington, IL	600.00
Berean B. C., Batesville, IN	40.00
Sov. Grace B. C., Raleigh, NC	75.00
Swallowford B. C., Winston-Salem, NC	72.00
Anonymous	10.00
	797.00
Total Income for June	1,961.79
Balance Carried Forward	418.95
	2,380.74
Less Expenses	2,335.90
Balance 6-30-85	44.84
Cash on Hand	300.00

EXPENSES:	
Rent	210.00
Living Expense	273.23
Utilities	23.80
Telephone	14.45
Gas & Auto Expense	136.00
Supplies	11.94
Travel Expense	244.03
Transfer to Passage	74.00
Medical	79.81
Purchase Automobile	900.00
Other	368.64
Total Expenses	2,335.90

Passage Fund:	
Balance Carried Forward	5,595.82
Portland B. C., Plumerville, AR	20.00
Baptist Church of Brimfield, B., IL	74.00
Faith B. C., St. Joseph, IL	35.00
Dessie B. C., Clem, WV	50.00
Interest Posted	19.30
Balance 6-30-85	5,794.12

## JULY - 1985

Monthly Support:	
Salem B. C., Washington, IL	50.00
Memorial Heights B. C., Perry, GA	100.00
Grace B. C., Bradenton, FL	50.00
The Lord's Ch., Goose Creek, SC	25.00
Portland B. C., Plumerville, AR	50.00
Philadelphia B. C., Birmingham, AL	50.00
Sov. Grace B. C., Mansfield, OH	25.00
Naborton B. C., Mansfield, LA	75.00
Mem. East Corbin B. C., Corbin, KY	48.82
Bethel B. C., Lawton, OK	40.00
	513.82

Love Offerings:	
Beverly Manor B. C., Washington, IL	400.00
Grace B. C., Ellaville, GA	89.00
South Jackson B. C., Jackson, KY	35.00
Sov. Grace B. C., Texarkana, TX	50.00
Sov. Grace B. C., Silsbee, TX	100.00
	674.00
Total Income for July	1,187.82
Balance Carried Forward	44.84
	1,232.66
Less Expenses	1,204.00
Balance 7-31-85	28.66
Cash on hand	900.00

EXPENSES:	
Living Expense	239.61
Telephone	52.73
Gas & Auto Expense	43.50
Supplies	97.07
Travel Expense	325.89
Medical	64.72
Other	380.48
Total Expense	1,204.00

Passage Fund:	
Balance Carried Forward	5,794.12
Portland B. C., Plumerville, AR	20.00
Faith B. C., St. Joseph, IL	35.00

(Continued on page seventeen)

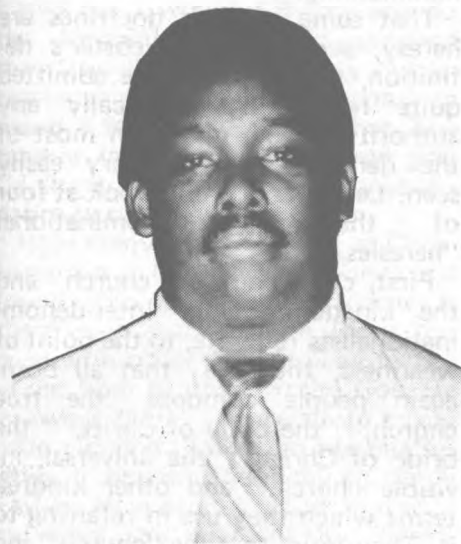
# Missionary

(Continued from page sixteen)

Unity B. C., Glendon, WV	25.00
Dessie B. C., Clem, WV	50.00
Memorial Heights B. C., Perry, GA	100.00
Vaccinations for Oversea Travel	136.00
Balance 7-31-85	5,888.12

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

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



ELDER VICTOR BROOKS

Greetings from Landmark Baptist Church in St. Louis.

We want to begin by thanking all of you who have aided in the rehabilitation of our church building. We are still concentrating on having a new roof put on before winter sets in. With the heat of summer now on us it's hard to think of it getting cold, but all that will stop it will be the Lord's return.

As of June 7th my family and I have been living here now one year. It has been a busy year, but one we have all enjoyed.

We took opportunity to go and visit two of our supporting churches in Colorado and New Mexico. We had a most enjoyable time the eight days we were gone. We do regret that we had to cut our trip short by two days in order to get to the business of the church. We had hoped to get down to visit the church in Hobbs, New Mexico, but we were not able to.

As I stated last report if there is anyone heading this way on vacation you are more than welcome to come and be with us. Preachers come prepared to preach.

We pray that God will continue to bless us here and all of you will continue to pray for us.

Victor Brooks  
Landmark Baptist Church  
2622 Hebert Street  
St. Louis, MO 63107

## FINANCIAL REPORT June - 1985

Sov. Grace B. C., Colons, IL

41.01

Berea B. C., South Point, OH	20.00
Beverly Manor B. C., Washington, IL	100.00
Central Ave. B. C., Tampa, FL	50.00
Sov. Grace B. C., Davenport,	80.22
Stephen LeCrone, Washington, IL	20.00
Independence B. C., Foristell, MO	50.00
Berea B. C., Bloomfield, NM	100.00
Beverly Manor B. C., Washington, IL	65.00
TOTAL	\$526.22

## FINANCIAL REPORT July - 1985

Berea B. C., South Point, OH	20.00
Central Ave. B. C., Tampa, FL	50.00
Berea B. C., Bloomfield, NM	100.00
Independence B. C., Foristell, MO	25.00
Beverly Manor B. C., Washington, IL	65.00
(PASTOR SALARY)	
TOTAL	260.00



MISSIONARY  
ROBERT P. MYERS  
August - 1985

Dear Brethren,

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

What a privilege we have of serving the living God, my brothers and sisters! How can we even begin to conceive of the vast honor of being His ambassadors?

We have enjoyed another glorious month here in Washington. We have had several prayers answered this month. Some we have been praying for for a long time have confessed Christ as Lord this month. Praise the Lord! Many wonderful things are happening in the Kingdom, brethren. Christ is coming!

We have visited several folk this month and passed out many tracts, inviting folks to come to services. There have been a few visitors coming. We are certainly looking to the Lord to do great things here.

Our attendance has been down this past month. A couple of services only our family was present. We were able to have great services, however and the Holy Spirit blessed.

We enjoyed a good fellowship service with the South Park Baptist Church this past Friday. Next month's fellowship is scheduled to be hosted by the Lord's Baptist Church, Tacoma, Wa., Bro. Larry Killion, pastor. We rejoice in the fellowship with these brethren.

The Lord has blessed with other churches beginning to support our work here this past month. We praise the Lord for all you churches who

have a concern for carrying out the gospel commission. Although we are not getting to preach to too many in the regular services just now, our Lord is enabling me to preach and witness to many at their front doors and in their homes. Pray that He will bring forth fruit from His Word being sown.

We want to thank Bro. Milburn Cockrell and the Berea Baptist Church, South Point, Ohio for the big fat bundle of tracts they sent us. We've been giving some of them out already. Also, belatedly, we want to mention that when we passed through Lawton, Oklahoma on our way out here Bro. Forrest Keener and the Bethel Baptist Church gave us a bunch of literature and tracts which have been very useful to us. We thank you, Bro. Keener and Church!

May the glory of Christ rest on each of you and may He fill you with joy and peace in the Holy Spirit.

Yours in Christ,  
Bob Myers and Family

## OFFERINGS FOR JULY 1985

Bryan Station B. C., Lexington, KY	50.00
Hopewell B. C., Mayfield, KY	25.00
Beverly Manor B. C., Washington, IL	70.00
Faith B. C., Paducah, KY	100.00
Salem B. C., Willow Hill, IL	54.00
Lord's B. C., Tacoma, WA	25.00
Faith B. C., Streamwood, IL	35.00
Olmstead B. C., Olmstead, KY	30.00
Regular B. C., Craigsville, WV	50.00
Faith B. C., Sacramento, KY	23.00
Independence B. C., Foristell, MO	20.00
South Park B. C., Seattle, WA	50.00
Bible B. C., Portland, OR	66.00
The Otis Andersons, New Concord, KY	25.00
The O. B. Eldridges, Almo, KY	20.00
A Friend, Kentucky	10.00
TOTAL	\$653.00

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

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



## MISSIONARY IRVING CUMMINS August - 1985

Dear Brethren,

Another month has been completed here in the Lord's work which was a rewarding one. We had some real good calls on visitation with one man and his wife coming one Sunday evening as a result. They are Nazarenes and said they enjoyed our services but have not been back since. Mr. Austin brought his wife again: he and his son very seldom miss. The Wegers also continue to come although they haven't been as regular lately.

I had the privilege of driving to Louisville, Ohio and preaching at the Maranatha Baptist Church the 21st of July. Brother Carl Darnell preached for me in my absence and for the evening services several members of Salem Baptist Church came plus other visitors, there were twenty-five for services.

I have had a strange month for me

as far as employment is concerned. The first of July I started a new job at Fedders and was laid off the seventeenth. On the nineteenth I was hired as a cashier at the TA truck stop. This was a real blessing and this was the first job that considered my accounting background as a plus. They told me with my background and education I would have the opportunity for advancement.

We have not received any word on whether the building will be sold yet or not. Mrs. Niccum the treasurer of the local trustees told us the property is being transferred from them to the district trustees so it may be a while before it will be sold. That is good news; the longer they wait the better for us.



The meetinghouse of the Salem Baptist Mission, Effingham, IL, where Missionary Irving Cummins labors.

On July 24th the Salem Baptist Church voted to call Brother Darryl Titus as pastor. I have not heard any more on the call yet but it was good to have them extend the call. We ask you to pray for Brother Titus as he prays about the call and the church as they await his answer.

I will close for this month and ask you to continue to pray for us here as we continue in the Lord's work. Pray that the Lord will continue to send in new folks and that some would be saved and added to the mission.

Yours in brotherly love,  
Irving Cummins

## SUPPORT FOR JULY 1985

Zoar B. C., Cunningham, KY	43.66
Zoar B. C., Cunningham, KY (love)	218.50
Beverly Manor B. C., Washington, IL	40.00
Faith B. C., St. Joseph, IL	11.00
Storms Creek B. C., Ironton, OH	25.00
Faith B. C., Paducah, KY	100.00
Salem B. C., Willow Hill, IL	54.75
Faith B. C., Lynn, AR	50.00
Salem B. C., Washington, IL	79.50
Home B. C., Mt. Morris, MI	100.00
Faith B. C., Streamwood, IL	35.00
Liberty B. C., Burton, MI	45.82
Corner Stone B. C., Mt. Clemens, MI	100.00
Independence B. C., Foristell, MO	20.00
Maranatha B. C., Louisville, OH (love)	150.00
Friends	200.00
	\$1,273.23
Mission Offerings	257.57
Salem B. C., Willow Hill, IL	57.00
	314.57
Mission Expenses	394.75

Sponsoring Church:  
Salem Baptist Church  
Willow Hill, Ill. 62480

Field Address:  
J. C. Cummins  
606 Shelby Avenue  
Effingham, ILL 62401

(Continued on page eighteen)

# Missionary

(Continued from page seventeen)



**MISSIONARY  
ROBERT FISHER  
August - 1985**

Dear Brethren,

Greetings in the name of Christ Jesus, our Lord and Saviour. We thank the Lord for His great grace and for enabling us to serve Him another month here in Eugene. We pray this letter also finds you walking in the truth and serving the Lord through His church.

As we continue to labor in the Pacific North West to preach the gospel and establish churches, we learn daily by experience the practical aspects of the doctrines that are taught in the Bible. The depravity and inability of the lost sinner is one of these doctrines. The Bible teaches that sinners do not have the desire or ability to come to Christ for salvation, except they be drawn. As we talk to people about the gospel on a day to day basis we see the actual truth of this doctrine in experiences with people. All men will reject the truth about Christ and salvation by grace if not for the regenerating work of the Holy Spirit. Only the power of God can give life to a dead sinner and reveal Christ to him in the free pardon of sin. Our God is sovereign and He reveals truth to whomsoever He pleases--and not always to the people we expect Him to. So we continue to be burdened for the lost, to preach the truth in love, and to leave the results with our God. This way God's will is accomplished and He receives the honor and glory.

We are still praying for the Lord's guidance as we look for a suitable public meeting place. I think that having a public meeting place would help our work in Eugene. People seem to be somewhat inhibited about coming to a private home for church services. Please join us in this prayer request. Until a suitable public building is located, we will continue to conduct services in our house three times a week. We thank the Lord for our radio program and for the people that are hearing the truth through this aspect of our ministry. Last month we also en-

joyed conducting a small, five day vacation Bible school.

Once again I want to express thanks to all the churches and individuals who labor with us spiritually and financially. I feel many of you are concerned about our work and interested in the cause of establishing sound Baptist churches in the spiritually barren Pacific Northwest area. We have opened up a building fund to prepare for the time when we will need to buy property and the things needed to furnish a church building. Please continue to pray for our family and for the Lord's work in this area.

By His Grace,  
Robert Fisher

## FINANCIAL REPORT

Beginning Balance	\$5,431.32
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
Covenant B. C., Troy, MI	20.00
The Lord's Church, Puyallup, WA	25.00
Oakvale B. C., Danese, WV	100.00
Julien B. C., Gracey, KY	25.00
The Bible B. C., Plant City, FL	50.00
Faith B. C., Sacramento, KY	35.00
Mem. East Corbin B. C., Corbin, KY	57.65
Mem. East Corbin B. C., Corbin, KY	75.00
Olmstead B. C., Olmstead, KY	30.00
Regular B. C., Cragville, WV	25.00
Mt. Pleasant B. C., Chesapeake, OH	50.00
Pinehill Mis. B. C., Summerville, SC	30.00
Independence B. C., Foristell, MO	20.00
West Milton B. C., West Milton, OH	30.00
Temple B. C., Ocala, FL	50.00
Midland B. C., Franklin Furnace, OH	15.00
Grinter Heights B. C., Kansas City, KS	31.00
Memorial Heights B. C., Perry, GA	100.00
Big Creek B. C., Wayne, WV	100.00
Bryan Station B. C., Lexington, KY	70.00
Faith Mis. B. C., Madison Heights, MI	100.00
Faith B. C., Seffner, FL	225.00
The Lord's Church, Goose Creek, SC	25.00
Grace Bible B. C., Denham Springs, LA	50.00
South Park Mis. B. C., Seattle, WA	50.00
Zoar B. C., Bardwell, KY	55.78
Alton Crapps, Batesburg, SC	5.00
Beverly Manor B. C., Washington, IL	30.00
Philadelphia B. C., Birmingham, AL	50.00
Grace Memorial B. C., Memphis, TN	200.00
Mrs. O. C. Whitaker, Cushing, TX	10.00
Living Stone B. C., Barboursville, WV	104.95
Faith B. C., Sacramento, KY	35.00
Claude Creech, New Port Richey, FL	10.00
Nellie Creech, New Port Richey, FL	10.00
Mem. East Corbin B. C., Corbin, KY	100.00
Central Avenue B. C., Tampa, FL	10.00
I-20 B. C., Darlington, SC	25.00
Concord B. C., Leesville, SC	25.00
Berea B. C., South Point, OH	100.00
Philadelphia B. C., Decatur, AL	500.00
Morris Street B. C., Hobbs, NM	200.00
New Hope B. C., Mt. Morris, MI	50.00
Central B. C., Marion, KY	50.00
Subtotal	3,064.38
TOTAL	8,495.70

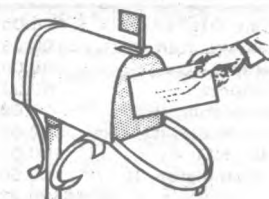
## EXPENDITURES:

Salary	900.00
Housing Allowance:	
House payment	387.97
Utilities	133.67
Supplies/Misc.	216.40
Auto Expenses	171.10
Insurance	315.00
Postage / Office Supply	25.02
Advertising	37.26
Radio Program	120.00
Sunday School Materials	36.64
Establishing Building Fund	2,000.00
TOTAL	4,343.06
Ending Balance 8-15-85	\$4,152.64

## ANNOUNCEMENTS

Calvary Missionary Baptist Church, Springfield, Oregon, and Pastor Hubert Tyler have voted to hold their annual Thanksgiving Conference. Details to follow at a later date.

A. Halsell, Church Clerk



## From The Mail Box

Dear Brother,

I didn't receive July BBB. I especially like Jarrel Huffman's articles in the paper.

Has he written any books?

---Arizona

\*\*\*\*\*

Dear Bro. Cockrell,

Never have I heard any one teach like you. You're the best. I've listened to you for a long time. I have never disagreed with anything you say.

I have planned to write you for a long time, just neglected it.

I would love to receive your pamphlets.

I hear you on WANO, Pineville, KY.

---Kentucky

\*\*\*\*\*

Dear Berea Baptist Banner,

Christians today are in need of wholesome, scriptural literature coming into their homes. Your paper, and the Holy Bible, are all we need to keep up with the "World's News." Please send us a two year subscription.

---Michigan

\*\*\*\*\*

Dear Brother Cockrell,

Thank the Lord Jesus Christ for a truthful and inspirational paper such as the BBB. May the Lord continue to bless you and us in this work.

Having noticed my subscription has run out, I would like to renew my subscription for two more years. Enclosed is \$5.00 for this.

My husband and I have been listening to your radio program each Sunday. (He is not saved.) This has been very encouraging to me. We especially enjoy the music of Joe and Kathy Martinez. May the Lord use this to open his heart and the hearts of many other listeners also.

---Ohio

\*\*\*\*\*

Dear Editor:

In his missionary report printed July 15, Robert Fisher referred to the churches that supported him before his spiritual enlightenment as "Arminians" and suggested that they were unscriptural.

As pastor of one of those poor unfortunate churches, I would appreciate it if you would publish Bro. Fisher's definition of "Arminian" so we may know what kind of Baptist we are.

Sincerely

Leo Hornaday, Pastor  
New Hope Missionary Baptist  
Church, Eugene, OR 97401

\*\*\*\*\*

Editor's note: You will find Bro. Fisher's answer to this brother in the article on page one: "What Is An Arminian?"

## Heresies

(Continued from page fifteen)

must be perfectly obvious to any fairly careful student of the matter, inter-denominationalists do believe and teach things which are "opposed to the authorized doctrinal standards" of the average church, and such teachings do have a tendency "to promote schism"! If such is not the case, then why do we have so many members of our orthodox churches pulling out of them, under the leadership of these inter-denominationalists, and starting what is nothing more nor less than a new denomination which claims to be "inter-denominational" or "non-denominational"?

That some of their doctrines are heresy, according to Webster's definition, and as would be admitted quite readily by practically any authority on the matter in most of the denominations, is very easily seen. Let us take a brief look at four of these inter-denominational "heresies."

First, confusing the "church" and the "kingdom of God." Inter-denominationalists reiterate, to the point of weariness, the idea that all born-again people compose "the true church," "the body of Christ," "the bride of Christ," "the universal, invisible church," and other kindred terms which they use in referring to it. They insist that the "church" and the "kingdom of God" are one and the same--that if a person is saved he is not only a citizen of the kingdom of God; he is also a member of the true church.

If this reasoning be true, then there is no such thing as a church on earth! According to clear Biblical teaching,

(Continued on page twenty)

# WANTED!

## SUBSCRIPTIONS

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# WANTED!

## Dear Nancy

By Nancy Potter, Leighton, Alabama

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



Dear Readers:

My five year old had just had a booster shot and was feeling quite low the other night. "Mommy. . ." she looked up at me. "Will you sit down and play paperdolls with me?" I told her I would. "Before you do the dishes?" She seemed surprised that I would leave the dirty dishes, cluttered supper table and come to spend a few moments with her. The sparkle in her eyes made me glad I'd chosen to put her need above my desire to get the kitchen clean.

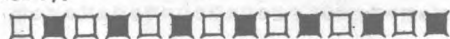
How many times have we, as Christians, run to God with a problem and found Him unwilling to listen? Is there *ever* a time when He is too busy with other things to comfort us in our hour of need? Praise God, He is always there! I snuggled up to my little girl and listened to her chatter while I thought about my heavenly Father. How often I run to Him with my fears, my concerns, my "child-ish" questions. Not once have I been let down. Not once has He disappointed me. And you know what thrills me even more? To think He is available to every one of His children at the very same moment! There is no waiting in line, no need to feel we have been put "on hold". Have you ever thought about that? How does God have the ability to hear every one of us that is crying out at the same time? I can only answer this. . . it is because He is GOD. Omnipotent. Omnipresent. Tireless. Ever-merciful.

There are times when my two children need me at the same moment, and I feel quite torn between them. Whom do I put first? How can I choose without hurting one of them? Which one is needing me the most? Other mothers will identify with me here. Maybe one child has scraped a knee, but the other is hurting on the *inside*. Which do you turn to comfort first. One lady told me to gather them both on my lap and rock them. That works sometimes, but there are other times when I have to bandage that little knee. Times when I feel that some one-on-one comforting is more valuable. It can be a trying situation, sometimes. Reflecting on it, though, helped me to appreciate my heavenly Father even more. I can run to Him for comfort at any hour and never find Him too busy with one of His other children to help me!

When I tucked my three-year old son in bed the other night, I reminded him that God would be watching over us all night. "Doesn't God have a bed to sleep on?" he wanted to know. My heart nearly burst with

pleasure to tell my little son that God never needs to rest, never needs to sleep; He is *always* watchful of His children! While we rest, He reigns over His universe; while we sleep, He keeps watch; while we go about our busy lives, He remains constant, ever-faithful. And when we feel the need to run to Him with our cares, He patiently teaches us, comforts us and sends us back out to begin anew. How grateful we should be for such a wonderful Father!

"God is our refuge and strength, a very present help in trouble" (Ps. 46:1).



### BEREA BAPTIST BANNER FINANCIAL REPORT July - 1985

Beginning Balance	372.27
Receipts:	
Mildred Y. Logan	140.00
Briar Creek B. C., Williamsburg, KY	125.00
Sov. Grace B. C., Orange, TX	50.00
Berea B. C., South Point, OH	165.00
Landmark B. C., Elida, OH	100.00
Big Creek B. C., Wayne, WV	100.00
Faith B. C., Lawtey, FL	25.00
Philadelphia B. C., Decatur, AL	50.00
The Lord's Church, Goose Creek, SC	100.00
Hillcrest B. C., Winston-Salem, NC	30.00
Nellie Creech, New Port Richey, FL	10.00
Sov. Grace B. C., Birmingham, AL	50.00
Elmo Woodson, Sheridan, AR	15.00
Southside B. C., Fulton, MS	21.66
Mrs. O. C. Whitaker, Cushing, TX	15.00
Estill Frazier, Colfax, NC	250.00
W. E. Bruton, Austin, TX	15.89
Rollinsburg B. C., Talcott, WV	50.00
Philadelphia B. C., Birmingham, AL	100.00
Central Ave. B. C., Tampa, FL	25.00
Naborton B. M., Aztec, NM	4.75
Clearview M. B. C., Maceo, KY	20.00
Sov. Grace B. C., Raleigh, NC	20.00
Merle Hall, Knob Noster, MO	200.00
Robert Van Hoose, Mansfield, OH	40.00
Sov. Grace B. C., Mansfield, OH	25.00
Robert Whaley, Middleburg, FL	200.00
George Crawford, Summerlee, WV	20.00
Dempsey Henderson, Brazil	25.00
Julien B. C., Gracey, KY	25.00
Berea B. C., Bloomfield, NM	50.00
Calvary B. C., Grenada, MS	30.00
Sov. Grace B. C., Fulton, MS	50.00
Calvary B. C., Paris, TN	25.00
Mem. East Corbin B. C., Corbin, KY	57.65
Subscriptions	180.74
Anonymous	70.70
Deposited to Divide Checks	125.00
Total Receipts	2,606.39
TOTAL	2,978.66

EXPENDITURES:	
Printing	561.92
Postage	275.00
Supplies	314.00
Wages	1,119.00
IBM	451.38
Insurance on Composer	17.00
Taxes (FICA)	235.40
Dividing Checks	50.00
Total Expenditures	3,023.70
DEFICIT 7-31-85	-45.04



## The Wabash Confession Of Faith

By the Editor

The Wabash District Association of Baptist Churches was organized in 1809. The seat of it at first was on the Indiana side of the Wabash. It became known as an Illinois institution as its churches were mostly, if not wholly, in that State.

In 1806 the Wabash Baptist Church was formed about eight miles north of Vincennes, and the same year the Bethel Baptist Church in a settlement further down the Wabash river. In 1808 the Patoka Church was organized in what is now Gibson County, and the Salem Baptist Church still farther south. The same year the Wabash District Association was organized. In 1809 the Maria Creek Baptist Church was formed about fifteen miles north of Vincennes. The ministers who were instrumental in gathering these churches in the wilderness were Alexander Devin, Samuel Jones, James Martin, and Isaac McCoy. Elder McCoy for more than twenty years was an indefatigable missionary among the western Indians.

Until 1819 foreign missions, home missions, Indian missions, Bible operations, and other benevolent projects appeared in its minutes. In 1820 Elder Isaac McCoy took leave of the association and the infamous Daniel Parker appears in the minutes as connected with Lamotte Church, in Crawford County, Illinois. Parker persuaded the church he pastored to take a process of ecclesiastical discipline with a neighboring church because some of its members contributed to missionary societies. This produced a difficulty that came into the association, extended into the other churches, and finally spread through a number of associations.

But let us remember that the association was organized in 1809 under missionary influence. Let us see what their Abstract of Principles say:

ART. 1. We believe in one only living and true God. The Father, the Word and the Holy Ghost; and that these three are one.

ART. 2. We believe the Scriptures of the Old and New Testaments to be of Divine authority, and the only rule of faith and practice.

ART. 3. We believe in the fall of man, and that all Adam's posterity are sinners by nature, and that they have neither will nor power to deliver themselves from their condemned and sinful state by their ability which they possess by nature.

ART. 4. We believe in the doctrine of election by Grace as it respects the subject, and a reward as it respects Christ, given to him as a reward of his humiliation before the world was.

ART. 5. We believe that sinners

are justified in the sight of God only by the imputed righteousness of Jesus Christ, and we believe that the elect shall in time be called, converted, regenerated and sanctified by the Holy Ghost, and are kept by the power of God through faith unto eternal salvation and cannot finally fall away, but shall persevere in grace to glory.

ART. 6. We believe that good works are the fruit of the faith of God's elect and follow after they are born of the spirit of God, and only justifies them in the sight of angels and men, and are evidences, of their gracious state.

ART. 7. We believe that baptism and the Lord's Supper are ordinances of Jesus Christ (appointed in his church) and none but true believers are the subjects, and that the proper mode of baptism is immersion.

ART. 8. We believe the sanctity of the first day of the week or Lord's Day ought to be observed and spent in the public and private worship of God, and that we should abstain from our worldly concerns, except in cases of necessity and mercy.

ART. 9. We believe in the resurrection of the body both of the just and unjust, but every one in his own order, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation, and that God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ.

ART. 10. We believe the joys of the righteous will be eternal, and the punishment of the wicked everlasting.

## ANNOUNCEMENTS

The local Fellowship Meeting in the tri-state area will be with the Living Stone Baptist Church, near Barboursville, W. Va., and Pastor Steve Cornett Sept. 28th at 7:00 p. m. The Pastors' Meeting will be with the same church Sept. 7, at 8:30 a.m.

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The Big Creek Baptist Church near Wayne, W. Va., will have its annual Home Coming Sept. 8th. Lunch will be served by the church and services will be held in the afternoon.

\*\*\*\*\*

The Johnstown Baptist Church, Rock Camp, Ohio, and Pastor George Sherman will conduct the annual Home Coming Sept. 15th. Lunch will be served by the church and services will be held in the afternoon.

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The Little Bethel Baptist Church near Wingo, Ky., and Pastor Vernon Taylor will conduct special services Sept. 9-13. The Editor is the speaker each night.

## Heresies

(Continued from page eighteen)

one enters the kingdom of God only through the new birth. "Except a man be born again, he cannot see the Kingdom of God. . . Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:3,5). A saved person voluntarily asks for fellowship in a local church, and is baptized into that fellowship. There is not a case on record, in the New Testament, where anyone was ever received into church fellowship apart from water baptism.

Second, teaching a present-day "baptism of the Holy Spirit." Their teaching along this line is to the effect that each believer is baptized by the Holy Spirit into the body of Christ, which is the true church, and that each one must experience this "baptism" in order to be a member of the body of Christ.

If there be any present-day "baptism of the Holy Spirit," it is a flat contradiction of Ephesians 4:5, which says: "One Lord, one faith, one baptism." This passage must refer to water baptism, and our Lord Jesus Christ made clear to His disciples in the Great Commission that they were to continue making disciples and baptizing them until the consummation of the age. The "baptism of the Holy Spirit" was something which was accomplished once for all for the Jewish believers on Pentecost, and for the Gentile believers in the house of Cornelius. Believers now are not baptized with the Holy Spirit; they receive Him in the experience of salvation.

This so-called "baptism of the Holy Spirit" is based almost exclusively upon a faulty translation and a definite misinterpretation of I Corinthians 12:13: "For by one Spirit are we all baptized into one body." The argument of the inter-denominationalists, based upon this passage, is that each believer is baptized by the Holy Spirit into the body, or true church, at his conversion. It sounds good and conclusive, doesn't it? However, a more careful study of the Greek will lead to a different conclusion. The preposition *en* would be more properly translated "in," and not "by." Too, the "Spirit" referred to in the verse does not necessarily refer to the Holy Spirit, notwithstanding the use of the capital "S." As all Greek students know, there are no distinctions in capital and small letters in the original; that had to be decided by the translators. It is this writer's firm conviction that the verse would be translated better as follows: "For in one spirit (the spirit of unity) are we all baptized into one body." As is shown conclusively by the context, the "body" in this chapter can refer only to a local church, and it is by means of water baptism that a believer is received into the fellowship of a local church, or body of Christ. The church as an institution is simply the *sum-total* of these local

bodies.

Third, accepting Roman Catholic "baptism." When these inter-denominational "churches" accept into their membership people who have been "baptized" by sprinkling and pouring, they are accepting Roman Catholic "baptism"! As every intelligent student of church history knows, immersion only was practiced as baptism for the first two or three centuries of the Christian era. The Pope of the Roman Catholic Church officially changed the mode to sprinkling at the Council of Ravenna in 1311 A. D. Therefore, when any "church" accepts any member from another group upon such "baptism," that "church" becomes guilty of heresy!

Fourth, ignoring the Scriptural steps to the Lord's Table. Almost without exception, these people contend that the only qualifications necessary for participation in the Lord's Supper is salvation. Not so does the New Testament teach. The record of the first observance of the Lord's Supper following its institution says:

"Then they that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship and in breaking of bread" (Acts 2:41-42). According to this record, before they came to the Lord's Table, they were saved; Scripturally baptized; added to a New Testament church; held to true teaching; and were in fellowship with the others. Unless a person takes these five steps, he does not really come to the Lord's Table, and those who encourage him to come without these steps are guilty of heresy! This the inter-denominationalists do.

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### BIBLE CONFERENCE

Meadow Creek Baptist Church  
Meadow Creek, W. Va.  
September 13-15

Meals will be served by the host church Friday at 5:00 p.m., Saturday lunch at 12:30 and supper at 5:00 p.m., and lunch on Sunday at 1:30 p.m. The speakers are as follows:

#### Friday September 13, 1985

Elder Herbert Cade ..... 7:15 p.m.  
Elder Harold Harvey ..... 8:00 p.m.

#### Saturday September 14, 1985

Elder Steve Cornett ..... 10:15 a.m.  
Elder Harry Balmer ..... 11:00 a.m.  
  
Elder John Massie ..... 2:15 p.m.  
Elder George Sherman ..... 3:00 p.m.

Elder Kenneth Cade ..... 7:15 p.m.  
Elder Dan Stepp ..... 8:00 p.m.

#### Sunday September 15, 1985

Elder Gerald Price ..... 10:15 a.m.  
Elder Leroy Pack ..... 11:00 a.m.

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## News

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### THE TAXPAYERS AND PLAYBOY

How many of you taxpayers are aware that you have been paying the Library of Congress \$103,000 annually to produce braille editions of *Playboy* magazine for the possible delectation of the blind? Questioning the magazine's "literary merit," Rep. Chalmers Wylie (R. Ohio) introduced an amendment to eliminate the notorious sex-oriented magazine from the list of 36 magazines translated into braille by your government at your expense. Of course, the proposal was attacked as "censorship," but Rep. Wylie's amendment passed and the money was cut from the budget (*The Review Of The News*, Aug. 21, 1985, p. 22).

"To do justice and judgment is more acceptable to the LORD than sacrifice" (Prov. 21:3).

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### TAX SUPPORT OF CATHOLIC BROADCAST

Baptist Joint Committee executive director James M. Dunn has protested the weekly broadcast into Cuba of the Roman Catholic Mass over U. S. funded Radio Marti (*Western Recorder*, Aug. 13, 1985, p. 3).

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### LABELS ON "PORN ROCK" TO PROTECT KIDS

Score one for a small group of women who call themselves the "Washington wives." In just three months, they have forced the record and broadcast industries to curb raunchy and often brutal rock music aimed at the young.

Hundreds of radio and TV stations have pulled off the air, or refused to introduce, songs that detail such acts as incest, sadomasochism, thrill killing and oral sex at gunpoint.

In addition, record-industry leaders have agreed to warn parents about "porn rock." Stanley Gortikov, Recording Industry Association of America president, announced August 8 that 19 firms--which release 80 percent of all U. S. records and tapes--will tag albums and cassettes with a label such as "Parental Guidance: Explicit Lyrics" (*U. S. News & World Report*, Aug. 26, 1985, p. 52).

"Rise up, ye women that are at ease. . ." (Isa. 32:9).

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## ANNOUNCEMENTS

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The South Park Missionary Baptist Church, Seattle, Wash., and Pastor Glen Tweet have called Elder Mark Fenison to be the missionary-pastor of the mission in Eatonville, Wash. He has accepted the call and is moving on the field. Any offerings to the missionary work of Bro. Fenison should be sent to the South Park Missionary Baptist Church.

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