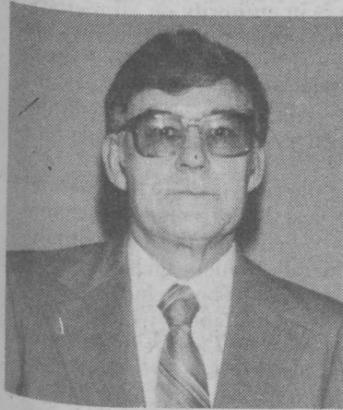


THE LOCUST

by Ray Brown
Cannelton, W. Va.

This message is going to be about locusts. We are going to study what the locust represents and what it means in the Scriptures. We want to apply this spiritually to our lives. Turn in your Bibles to the book of Joel, Chapter 2, Verses 25-27: "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat



Ray Brown

in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and

(Continued on Page 8 Column 4)

THE HATED DOCTRINE OF ELECTION, PART I

by T.B. Freeman
Mims, Fl.

Having been led as I believe by the Holy Spirit to write upon this essential doctrine, especially in our time, being surrounded by the forces of infidelity in the sovereignty of the Almighty. We deem it an esteemed privilege to write God's message to all who may chance to read it, for the glory of our Lord Jesus Christ, and the edification of all who have by the grace of God a will-



T.B. Freeman

ing mind to receive the truth. The author here wishes to make a humble confession that for many years he was blinded to the unspeakable, and blessed doctrine which he now embraces. Thanks be unto God most high who was pleased to open the eyes of my understanding. I once thought election to be a dangerous doctrine. Later I came to accept it only in part, but alas, this was as wretched as rejecting it altogether, however He who guides the believer into all truth, unveiled the eyes of my understanding and gave me to

(Continued on Page 10 Column 5)

WHO IS THE EXALTED SON OF SATAN

by Carl Barnette
Ireland, W. Va.

With this thought in mind, please turn your Bibles to the Book of Jeremiah Chapter 10 Verse 1: "Hear ye the word which the LORD speaketh unto you, O house of Israel: Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. Forasmuch as there is none like unto thee, O Lord; thou art great, and thy name is great in might." Beloved if the

Lord tarries, you and I, the true believer, are about to go through the toughest time of the year.

December is the month of the year when the heathens and the heathen Christians make an



Carl Barnette

open display to the entire world of their ignorance of the Word of the true and living God.

December, is the time of the year when the heathens and Christians heathens make a mass display of open sin and rebellion against our thrice holy God for the entire world to see.

December, is the time of the year when the heathens and heathen Christians exalt the son of Satan high above the True and Living God, Jehovah.

December, is the time of the year when the heathen and Christian heathen say HAPPY BIRTHDAY, JESUS in the name of the Son of Satan and of Satan himself.

December, is the time of the year when the heathen gods seem to flourish more than any other time of the year.

In our text we read a few moments ago, as far as I am concerned, we have a perfect picture of that thing called Christmas. Here in verse one of our text we are commanded by God to hear. Hear ye the word which the LORD speaketh unto you, O house of Israel. In Verse 2 we are commanded by God to be doers as well as hearers. We are commanded by God not to learn the way of the heathen. This is very clear, "Thus saith the LORD, Learn not the way of the

(Continued on Page 9 Column 2)

NEVER WRATH FOR THE ELECT

by Gene Kiger
Winston Salem, N.C.

"According as he (Father) hath chosen us (elect) in him (Christ) before the foundation of the world, that we should be holy and without blame before him (Father) in love" (Eph. 1:4).

Let us consider some Scriptures which at first appear to teach that the elect were objects of God's wrath. "...were by nature the children of wrath, even as others" (Eph. 2:3). We must examine this verse, and in



Gene Kiger

doing so, we discover the words "by nature;" that is, our natural desires or what we by nature desire to do. In context, the Apostle Paul is teaching that men in their natural state are "dead in trespasses and sins," totally depraved. Yes, all men, including the elect of God, received from Adam a depraved nature. This nature was not a surprise to God Almighty. God knew from all eternity man

(Continued on Page 8 Column 2)

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation in All States and in Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

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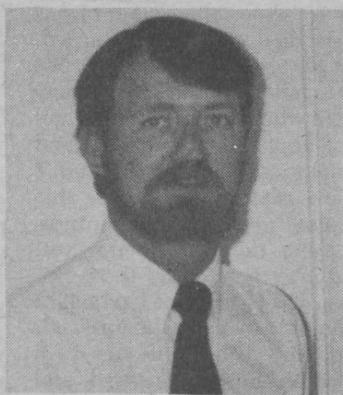
'ABORTICIDE'

by Bob Belanger
Goose Creek, S.C.

Psalm 139:16 "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

We have chosen this particular verse from the Word of God as a foundation upon which we, by His grace, will attempt to build a wall of truth. A wall for those opposers of our subject that will be impenetrable to the lies, false and ignorant notions, and downright subtle deceit regarding our subject. A wall based upon the solemn and final Word of God. We will introduce some of the latest scientific finds

regarding our subject strictly for clarification purposes and not as a support for the plain Biblical teachings. For the Word of God "abideth ever" and needs not the wisdom of man to uphold it.



by Bob Belanger

But the rather, were modern day man to give heed to its teachings, he would find that what he is just now learning was long ago already declared.

We open our subject with a bit of modern day news that come across South Carolina T.V., radio, and newspapers. The sum and substance of which was; "A five month old fetus was found floating in a waste treatment system." Another article stated that a newborn baby boy was found in a paper bag with his umbilical cord still attached, while his mouth had been taped shut. This boy was named Nathaniel Doe by those who were entrusted to his care and is doing well while the

(Continued on Page 3 Column 4)

THE DISADVANTAGES OF BEING A CHRISTIAN

by Sam Wilson
Gladwin, Mi.

Acts 26:28: "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

I will not enter into the interpretation of our text. I use it to show that Agrippa did not see sufficient advantages in being a Christian. The way of Chris-



Sam Wilson

tianity was not as appealing to him as his current life of sin. We wish in this article to deal with the disadvantages of being a Christian. Lord willing we will follow this up with an article on the advantages of being a Christian.

I wish to state from the outset that only those who are saved will truly recognize the advantages of being saved. Lost men are unable to understand that being a Christian is not a hindrance, but rather a great benefit. No man naturally desires to be a Christian, because he cannot see advantages to himself in becoming one.

The lost man's criteria for

(Continued on Page 6 Column 1)

(USPS 042-340)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SOWING THE SEED

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:5-6).

We are Missionary Baptists. We are not Hardshell heretics. The old Hardshells, whom we have long known as so-called Primitive Baptists, divorce the Word of God from eternal salvation — from the salvation experience. They teach that a man may be born again, may have spiritual life, then go through life, die and go to heaven, and

never hear the gospel of Jesus Christ — yea, never even know there is a Jesus Christ until he surprisingly wakes up in heaven. They do not seek to split a hair between regeneration and salvation. They just totally divorce the gospel from the salvation experience, from eternal salvation.

The new Hardshells are a different breed with a different, hair-splitting theology. They, many of them, still wear the name of Missionary Baptists. They teach that the gospel is not used in regeneration, in the giving of spiritual life. They teach

that one is made alive by the Spirit, totally apart from the Word of God. They teach that one who has been made alive, will, sometime in this life, hear the gospel and believe it. They split a hair between regeneration and salvation. Some they say, are regenerated, born again, without the gospel; but they are not yet saved. They will be saved when they hear and believe the gospel.

Both of these groups are Hardshell on the gospel and spiritual life. There is no difference on this point between

(Continued on Page 2 Column 1)

The Baptist Examiner

THE BAPTIST PAPER FOR THE BAPTIST PEOPLE
JOSEPH M. WILSON, EDITOR

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SOWING

(Continued from Page 1)

them so far as I know. Neither of them believe that the gospel is used in regeneration or the giving of spiritual life.

It has, from the beginning of true Baptist churches, and still is the doctrine of most who call themselves Missionary Baptists, that the Holy Spirit uses the gospel in giving spiritual life. We used to be able to just say that there is no salvation without the gospel. Now, with the hair-splitting absurdities of the New Hardshells, we have to say that there is no spiritual life, no regeneration without the gospel. But we say this. We say it loud, repeatedly, and adamantly. We do not budge an inch on it. We say that this is Biblical and Baptist doctrine.

It has been one of the sadder experiences of my ministry to see many of our kind, who once stood shoulder to shoulder with us on this point — to see many of them go to the Hardshell position on the gospel and spiritual life. For the life of me — and I have studied the Bible the same as they have — I cannot understand why they have departed from this truth. There is no Bible — not one verse anywhere — to support their doctrine. The Bible is very clear, and it is all one way on this subject. That way is the teaching that I have set forth thus far in this article. No living man can give one verse of Scripture to back up his doctrine that spiritual life is given apart from the Word of God.

But that is not the purpose of this sermon. I just sort of get carried away sometimes, when I am battling this awful heresy of Hardshellism. This article has a different message and a difficult purpose. I ask the question here, Are we really Missionary Baptist in our practice? Are we putting our theology into practice? Are we witnessing to the unsaved? See the Hardshell heretic. He says that the gospel

is not used in salvation. He sits idly by, not giving the gospel to the unsaved. See a multitude who call themselves Missionary Baptists. They say that the gospel is used in salvation. They say that men who die without hearing the gospel will go to hell. But see them sitting idly by, not giving the gospel to the unsaved about them. What is the difference, in the end result, between these two? My brother, I say it with an aching heart — but many a person is Missionary Baptist in doctrine, but totally Hardshell in practice. I preach to you in this message about "Sowing The Seed." I will ask several questions and answer them in this sermon.

My first question is, Who is to do the sowing? My quick answer is, every child of God is obligated to be a sower of the



Joe Wilson

seed. My text does not distinguish between the children of God, teaching that some of them should, but others need not, be sowers of the seed. "...he that winneth souls is wise" (Prov. 11:30). There is nothing wrong with the term "soul winning." I oppose those of my brethren who belittle this term and ridicule it. What if some men have abused this term? What Bible doctrine and Bible term has not been abused by men? "Soul winning" is a Bible term, a Bible doctrine; and it should be the practice of every child of God. That is: every child of God should give the gospel to lost people, praying that God would use this to bring those lost ones to Jesus Christ. Brethren, let sovereign grace preachers immediately cease to ridicule those who speak of winning souls; while those same preachers fail to give a faithful witness to the unsaved about them. "Soul winning" in the above Scripture is not confined to the preacher. It is the duty of every child of God.

"...they that turn many to righteousness as the stars for ever" (Dan. 12:3). This is not restricted to the preacher. Every child of God is to seek to turn others to righteousness by giving them the gospel of Jesus Christ. "He first findeth his own brother... And he brought him to Jesus..." (John 1:41-42). Not just as a preacher did Andrew do this. He had not yet been called to the ministry. He did this as a private Christian, as a man interested in the salvation of others. He bore a faithful witness to his brother, Simon, and was used of the Lord to bring that brother to Jesus.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me..." (Ac. 1:8). Not just preachers, but all upon whom the Holy Ghost has come — and that includes every child of God — are to be witnesses of Jesus Christ. "And daily in the tem-

ple, and in every house, they ceased not to teach and preach Jesus Christ. (ignore the chapter division) And in those days, when the number of the disciples was multiplied... (Ac. 5:42-6:1). I tell you that there is a connection here between the daily, faithful witnessing and the increase of disciples. "Therefore they that were scattered abroad went every where preaching the word" (Act. 8:4). Not just the preachers. The apostles remained in Jerusalem. The believers, the children of God, all of them became preachers of the Word. Yes, it is the duty of every child of God to be a sower of the seed.

It is very, very important that we realize this; and that we put it into practice. If only the preacher sows the seed, how much will be sown? How many will hear? You, yes, you may reach someone that no one else can reach. You know people I will never know. You meet people — and have the opportunity to give them the gospel — that I will never meet. The only way we will ever get the job done is for every child of God to sow the seed. The only way my church will ever do the work God has given her to do is for every member to be a sower of the seed. Failure by many of the children of God to do this is the reason for our failure to properly evangelize the world about us.

What are we to sow? What is the seed? That is easy. In the parable of the sower, the seed, and the soil in Luke chapter 8, Jesus tells us in verse eleven "...The seed is the word of God." We are not to sow our opinions, our theories, our arguments, our personal thinking. We are not to sow the false doctrines of men. We are to sow the Word of God. That is the only seed that will bring forth the New Birth, that will give spiritual life. Especially and particularly, we are to sow the gospel. We are to show men their great need of salvation. We are to show them that Jesus Christ died, that He was buried, that He arose from the dead. We are to tell them that any one anywhere who will repent of sin and trust Jesus Christ as Lord and Saviour will be saved. And I believe that we ought to be able to quote to them the Scriptures on these things — better yet, read it to them out of the Scriptures. Every child of God ought to be able to show the unsaved, from the Bible, his need of salvation, how to be saved, and give Scripture to answer any objections or excuses one might make. I say every child of God ought to know how to do this — and ought to do it. Shame on any Christian, who has been saved for only a short time, who cannot take the Bible and show a man how to be saved. This is the seed, the Word of God, particularly the gospel.

When are we to sow? Let the Bible answer. "In the morning sow thy seed, and in the evening withhold not thine hand..." (Ecc. 11:6). We are to sow all the time. It is not like farming, when there is a time to sow and a time to not sow. Every moment of every day is a good time for sowing this seed. Now I do not mean that we are to buttonhole everyone we meet and give them the gospel — but that would be far better than what most of us are doing. I do not mean that we are to neglect our daily tasks, or fail to properly perform our jobs, so as to always be giving the gospel. But we could find plenty of time, and

plenty of opportunities to sow this seed without failing to do the other necessary things of daily life and work. Oh, my brother, let us not excuse our laziness nor justify our sin-

fulness by saying that we have other things to do so that we cannot always be sowing the seed. I assure you that we are all

(Continued on Page 3 Column 1)

FROM THE EDITOR

BLACKS IN TRUE BAPTIST CHURCHES. I received in today's mail two questions for the Forum (or somebody). I have decided to answer them in an editorial. The questions were. "Will there be any Blacks or converted Jews in the 'Church' (The church being what we represent as Baptist)? If not, what Scriptures say so? And if so, where are these people?" "Should I accept a pastorate of a church which does not accept Black people who are spiritually qualified to join?"

I do not think there is really any question at all as to accepting converted Jews as church members, so I will not deal with that at this time, except to say that we surely should receive such as members.

I take the position that the church is in authority on all matters, and that I as a preacher must bow to that authority. Of course, I am at liberty to reject or accept a call to a church as I see fit. I am at liberty to try to lead the church I pastor as I believe the Bible teaches. I am at liberty to remain or resign a church that will not follow my leading. However, while pastor of a church, I must bow to the authority of that church.

Any Black man or woman, who is truly saved, is my brother and sister in Christ, and as much so as any white person. I should always regard them as such. Any saved person is spiritually qualified to be received as a church member unless such should be guilty of sins which would demand exclusion or be excluded from a true church. However, there may be circumstances which would cause a church to decide not to receive such. I will explain later relative to the question. There are no Scriptures which would exclude Blacks from church membership.

For my part on this subject: I would recommend to my church that we receive a Black who wanted to join, providing everything be in order. I would rebuke my church if she refused to receive a Black member simply on the ground of being Black. I believe that it would be unscriptural to refuse a church member simply on this ground.

However, let me hasten to add the following. If my church were in an area with a large number of Blacks, and if some of these Blacks wanted to join the church I pastored; I would recommend to the church that she receive such to a point. Should enough Black people join to come close to constituting a majority, I would recommend that the church urge her Black members to be formed into a separate church majoring on efforts to reach Black people. I most definitely would oppose the receiving of enough Blacks to constitute a majority. I have seen such happen, and as a result, the white people mostly left the church, the church called a Black pastor, and eventually the people who built the church are out, and people who had very little to do with building the church are in possession and control. I confess that I do not have implicit Scripture to back me upon this, but I feel this would be a wise and proper course of action. I feel that sincere Blacks would have no objection to this course of action. In fact, I feel that sincere and dedicated Christian blacks would much prefer this. Understand what I am saying. I would recommend my church to receive Black members under proper circumstances (not if such were trying to cause racial trouble). In an area with few Blacks, this would be no problem and should settle the matter. I would oppose allowing this to reach the point where the church had a Black majority. Should the church receive several blacks, I would recommend the forming of a Black mission leading to the organization of a Black church.

I do not know what I would do if a church should call me as pastor and inform me that they would not accept Black members under any circumstances. I don't think I would allow that to be a determining factor in my decision. I must leave this matter to the individual preacher.

I do not know where the Blacks are in our kind of churches. In fact, I do not know where the Whites are. There are a multitude of saved people who are not in our kind of churches. I cannot force the Whites to join. I cannot force the Blacks to join. I leave the fact that there are few Blacks (so far as I now) who believe the things we do with the sovereignty of God. I sincerely wish there were more.

So far as I am concerned, the pages of The Baptist Examiner are not closed to a Black preacher who believes as we do and who is in a church of our kind. Should there be any, or should our readers know of any, I would be happy to become acquainted with them. I would go a long way to be helpful to a Black church or preacher who believes the things we teach. I would be happy to fellowship with such.

Let me add that this "few Black" situation applies to our country. Remember that there are, doubtless, many Black preachers and churches preaching and standing for the truth in other lands. I mention our mission work in New Guinea as an example. Please understand that this church has done very much for New Guinea Mission work, and we have never stopped to think about the fact that those people are Black. I have endeavored to obtain sermons from New Guinea preachers for T.B.E., but there are many handicaps in doing this; language, for instance.

The Baptist Examiner is not a "racist" paper. I am not a "racist," whatever that means. I have never mis-treated a Black person in any way in all my life. I do not intend to start now. However, we do realize that God made a difference between Blacks and whites. We intend to observe that difference, to live according to that difference, and to recommend that others do the same. This does not mean that we will look down on or mistreat Blacks in any way. We will always oppose such attitude and action. But we will not go along with the modern trend to obliterate the distinction that God, in His sovereignty, has made. We will not live and act as if such distinction does not exist. We will endeavor to act according to Scripture and according to the differences that God (not we) has made. We desire to love and treat all men in a proper and Scriptural way.

SOWING

(Continued from Page 2)

far more guilty of sin in not sowing the seed than we are in sowing it at the wrong time or to the neglect of some other duty. Yes, we are to always be concerned about, interested in the unsaved; and always be looking for and taking advantage of opportunities to sow the seed.

Where are we to sow the seed? Again, let the Word of God answer. "Blessed are ye that sow beside all waters..." (Isa. 32:20). Oh, we are not to just sow the seed in the church and in our regular services. I asked my church this morning, "If the only people we give the gospel to in Ashland are those who come to our services, how many will we really reach?" I ask you the same question. Can we even begin to fulfill our mission in this world by only giving the gospel to those who attend our services? Listen, I would have a hard time finding one Scripture to prove to an unsaved man that he was obligated to attend a church service. I invite and urge them to do this. I think they should. But I would have difficulty proving it with Scripture. But - But - But, I have no trouble at all finding Scripture to prove that saved people are to go - I said go - I said go - to the unsaved and give them the gospel. Anyone want to argue with that? What did our Lord and the apostles do? Did they just erect a building, set a time for the meeting, invite sinners to come to the meeting, and let it go at that? No, they went to where the unsaved were - in the houses, on the streets, into the Synagogues, in the market places, wherever the unsaved were - they went to them and gave them the gospel.

I once suggested to a church member that we go visiting the unsaved. He replied that we had a building, we had services, we had a radio program; and that, if they wanted to, they could come to the building or turn the radio on. Yes, they could. But would they? Were they commanded to do so? But we were, and are, commanded to go to them. My first text speaks of "goeth." Again and again the Bible speaks of going. Let us quit our arguing. Let us quit our excuse making. Let us quit our efforts at justifying our sin. Let us arise, go forth and give the gospel to the unsaved.

Many readers of The Baptist Examiner have been thrilled and blessed by reading of the work of Brother Fred Halliman in New Guinea. What did he do? Did he go there, erect a building, set a time for a meeting, and leave it at that? No! No! We have read of his patrols into the jungle, walking up and down the mountains, crossing dangerous streams, going into strange and dangerous territory, carrying the gospel to the unsaved. That is how it is to be done. That is our commission.

How are we to sow the seed? Let the Bible answer. "He that goeth forth and weepeth, bearing precious seed..." (Psa. 126:6). This may be my most important point. This is our greatest need. We need a burdened heart for the unsaved. When is the last time you shed a tear over a lost sinner? Come on now. Be honest. When is the last time you shed a tear over a lost sinner? This is why we don't sow. Who can deny it. We don't go and don't sow because we don't care. We don't care.

"...no man cared for my soul" (Psa. 142:4). Out there in the world are a lost multitude, and here in our nice, orthodox, sound, true churches; no one cares for their souls. What a shame! What a sin! We will never witness to lost souls as we should until we have a burden, until we have some tears. Where are our tears? Where are our tears? Our tears are gone. Our tears are gone. And we will not see a revival, we will not see souls being saved until we have some tears. Our Lord wept over Jerusalem. Paul witnessed night and day with tears. Jeremiah is called "the weeping prophet." But this generation of church members has no tears.

Can we, will we, ever go forth bearing precious seed until we have some tears? If we really cared, if we had some tears, we would obey the Bible and become sowers of the seed. What effect will our sowing have upon others if we have no tears? Do you not know that the unsaved can tell if we really care when we witness to them? Surely, they can. I don't do much gardening. But once in a while I will help Katie a little. One day I was helping her plant tomatoes. She would make a hole, put a plant in it; and I was to pour insome water. It had to have some water. My brother, as we plant the seed of God's Word, we need to pour in the water of our tears.

Why are we so unconcerned and indifferent? Why do we have so few, if any, tears? I don't know, but maybe I can give a few thoughts on this matter. Let us consider the condition and the great danger of the unsaved. We see them today. We have an opportunity to give them the gospel. We fail to do it. We may never see them again. They may die and go to hell in the next moment of time. Should we see a man in imminent danger of some physical harm, we would cry out to him. We would warn him. We would seek to help him. Yes, we would. Yet, we see men every day in imminent danger of going to hell, and we give them no warning. We know the answer to their need. We know the only remedy for their condition. And we fail to even tell them of it. What guilt is ours! What guilt is ours!

Consider your own salvation. Rejoice therein. Praise God therefor. But why not let your next emotion be a desire to see someone else saved? Let our own assurance and joy of salvation move us to share the good news with others. Consider this, someone witnessed to you. Someone witnessed to you. I know there are Hardshell heretics who say that men are regenerated without the gospel. But I do most solemnly assure you that neither the Bible nor human experience bear witness to their doctrine. You know. You know. Yes, if you are saved, you know that someone witnessed to you. You know from your own experience that before you were saved, someone told you about Jesus. Oh, I do not understand why or how men become Hardshells on this matter. The Bible, observation of others, and our own salvation experience all bear witness to the fact that before one is saved, someone told him about Jesus. Now, someone told you. Aren't you glad? I think even now of many who witnessed to me before I was saved. I will say that, of all the sins of which I have been guilty, I never once was angry with one who witnessed to me

about Jesus Christ. Even before I was saved, I appreciated their interest. Someone told you about Jesus. Aren't you glad? Now, should you not do for others what someone did for you?

Pray about this matter. I call on every reader of this article to stop now. Confess your sin of failing to witness to the unsaved. Ask God to forgive you. Ask God to help you to start doing this as you should. Let me then suggest that we all start doing this. Start witnessing regularly and faithfully. I believe that, in the doing thereof, God would be pleased to give us the burden we need.

What are some of the sure rewards for sowing the seed? My text says, "...shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). What will the rewards be? Likely, very likely, almost certainly, souls will be saved. I know the doctrines of grace. I believe them. I know and believe them as much as you do. I also believe in the responsibility of man. I also believe in means. Like it or not, agree with me or not, I am a "means" Baptist. I believe that the God who predestinated the salvation of the elect, also predestinated the means of their hearing the gospel. I believe that the God who predestinated some to be saved, predestinated that they would be called to the salvation experience by the gospel (II Thess. 2:13-14). Fight that verse, you Hardshells. Surely, the sheaves of my text has reference to souls being saved. But there are other Scriptures. Look at Matthew 4:19, "...Follow me, and I will make you fishers of men." Let me turn that around. Let me suggest that if we are not "fishers of men" we are not followers of Him. And did He mean for us to fish and catch nothing? Did He not, in this promise, imply that faithful followers would become successful fishers? Will we argue with this? Look at Luke 5:10, "...from henceforth thou shalt catch men." Was it true? Did Peter catch men? Yes, He did, 5,000 of them on the Day of Pentecost. Surely, it is likely that if we faithfully sow the seed with a burdened heart, we will see souls saved. I verily believe, I told my church this morning, that if we would all begin to obey God in sowing the seed, I believe we would see souls saved as a result.

And there is the rejoicing of my text. There is a joy that comes in obeying the Word of God. There is loss of joy and there is chastisement upon disobedience. There is blessing upon and joy in obedience to God's Word. Then surely there will be many future rewards for faithful sowers of the seed. They will shine like stars forever. Oh, let us begin at once, let us continue faithfully, in sowing the seed.

I said this to my church this morning in so many words. Our church is in danger. We have a large percentage of elderly members. (Thank God for everyone of them). We have lost Paul Lewis. We have lost Blanche Meade. Some of the elderly are not able to come as faithfully as they once did. We will gradually lose many more. In a few years, if the Lord does not come for us, many of those now present will not be here. The hope of our church in the future may well depend upon our doing what has been preached this morning. If God does not give

us some new members, soon our old ones will be gone, and where will we be? What will we do? I preached this sermon to my church on Sunday Morning, September 29th. I told them that this might be the most important sermon they would ever hear so far as our church was concerned. That the future of our church might well depend upon their response to this sermon. I know that our hope is in God. I know that we depend upon God. But I also know, as I have already said, that God uses means.

I know more about sovereign grace preachers than most men today. And I know - I gladly bear witness - that most of them are concerned, deeply concerned about this very thing. I know that some of them - would God we all would - are faithfully seeking to sow the seed in the area where God has placed them. I know that many sovereign grace preachers stand with me on this sermon. Many of them will say with me that this matter of giving the gospel to the unsaved is the greatest need, and not doing it is the greatest failure of Sovereign Grace Baptists. We are Sovereign Grace people. We do not apologize for this. We praise God for this. We do not intend to give an inch on this. Can we not at the same time be faithful in giving the gospel to the unsaved? Is there any contradiction between Sovereign Grace and Faithful Witnessing? No, there is not.

May I make a closing suggestion. Can it be that, in our standing against the theology and practices - false theology and false, absurd, ridiculous, sometimes sinful practices - of many who make much of "soul winning"; can it be that we have gone too far in the other direction? Can it be that we who are so true doctrinally, and so strong doctrinally - and praise God for this, let us not abate this one whit - can it be that we have failed in our obedience to the command to carry the gospel to the unsaved? Oh, may it cease to be true. Let Sovereign Grace Baptists go forth bearing precious seed, and with a burdened heart, witnessing faithfully to the unsaved; and it may be that God will cause us to rejoice over the salvation of souls by our efforts and in our midst. Oh, may it be so! God bless you.

ABORTICIDE

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authorities search for his mother. These, my friends, are just two stories, about two days apart. The city in which they took place is not very large by comparison to our major cities. But these types of incidents are all too common, not just in this area, but throughout the entire nation. I am reasonably certain that each of our readers can well recall similar incidents such as these in your own area. It was Doctor Albert Schweitzer that said, "If a man loses reverence for any part of life, he will lose his reverence for all life." I speak to you today through this medium of the Baptist Examiner with a heavy heart. A heart that is gravely concerned for our nation, our children, and the future of both.

America, beloved, has warm, wet blood, even now, on its hands. America was repulsed at what they found in the concentration camps of Germany at the liberation. Death and the stench of it were everywhere, and to

this hour the survivors of the holocaust yet remember with anguish of soul. However it is roughly estimated that over 15 million babies have been brutally murdered in our land at the rate of two million a year. I refer of course to the wicked atrocity, the grievous sin of abortion.

Before we discuss our opening text I would like to relay some information given to me by the pro-life organization called "Birthright". Some of what you will read will confirm your Biblical stand on Anti-abortion. Some will more than confirm your stand on the Total Depravity of man. It is my earnest prayer, however, that what we all read here will cause us to flee to the Lord our God on bended knee, pleading for the mercy of God upon a merciless nation, pleading for the salvation of many, and pleading for an end to legalized murder that for so long has been supported by the United States Supreme Court and the aged men of wisdom (?) that act on its behalf.

One encyclopedia states concerning abortion: "Expelled fetuses weighing less than 14 ounces or of less than 20 weeks gestation usually are considered abortions. Therapeutic abortion is the deliberate removal of the fetus from the womb by means of instruments for medical reasons. In the United States prior to 1973 this procedure could be legally performed in most states only when continuation of the pregnancy would endanger the life of the mother..." "In case of illegal termination of pregnancy in the U.S. both the abortionist and the patient are held criminally liable. If the patient dies as a result of such an abortion, the crime is legally designated as murder...The Soviet Union, which permitted abortion between 1920 and 1936, again legalized it in 1955...A planned family may be achieved in a variety of ways, among them contraception, surgery, abstinence, or abortion."

As a matter of sarcasm I would say that this is not now 1973 and surely man has advanced for the better? Our women have openly come forward and declared it their "right" as liberated women, to murder the children within them.

Dan Lyons, National Chairman of Americans Against Abortion writes: "It is easy to take the life of a child, after it has been born. He or she can be drowned or strangled, or killed with a hammer, a knife or an axe. But abortion takes much more skill, diabolical skill. Abortion is the most common "surgical procedure" in the United States. More than two million infants are killed each year before birth. There are four methods for such a procedure. All of them amount to butchery. Butchery that cries to heaven for vengeance...According to the Supreme Court ruling, a child can be killed in its mother's womb up to the moment it has been born. In some cases, they are left to die by the doctors, whose very profession used to be to maintain life. They no longer take the Hippocratic Oath, because it forbade abortions."

Now in regards to Mr. Lyons last statement, I give you a portion of the Hippocratic Oath

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

Should there be a time limit on preachers at a conference? Should it be strictly enforced? Should there be any exceptions?

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In planning a Bible conference there is one of two ways to go. One is to schedule about two speakers for each session with no time limit. This means that with only two speakers most of the sessions will run over time. Recently I attended a conference where the speakers were told to use all the time needed but to use common sense. Many of the speakers spoke and spoke and spoke and forgot about common sense. One of the morning sessions ran over thirty or forty minutes while the ladies of the church were waiting to serve lunch.

The other way is to limit each speaker as to time. Many more speakers can be used in this way and the program can be kept on time. To me this seems to be the better, in fact the only way to go. Each speaker being aware of the time allotted him should prepare his sermon to fit into the time slot. If he gets carried away and goes overtime, then it becomes necessary to stop him. If the host church and her pastor see a necessity for an exception to the time limit for a speaker, it is their right to do so as long as it does not take time from the other speakers. As the householder told the laborer in his vineyard, "Is it not lawful for me to do what I will with mine own?" (Matt. 20, 15).

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This answer could be answered in three words, "yes, yes, no." The answers should be yes, yes, no. Nobody should expect the answer to be anything but yes, yes, no. Perhaps the problem lies in a person's understanding as to what the difference is between a Bible conference and, say, a revival meeting.

Whenever we have someone preach for us during a regular worship service, fellowship meeting, or revival meeting, we do not restrict them at all. The preacher chooses his subject and preaches as long as he deems necessary in order to present the message. Frankly I am of the opinion that 30 to 45 minutes is long enough in most cases to get your message across. An occasional message of an hour's length is all right but should be the exception rather than the

rule. The longest message recorded in the New Testament was our Lord's sermon on the mount and it was only 107 verses long. Peter's great message on the day of Pentecost was only 25 verses long. When Paul preached just before being taken to prison, he preached until midnight then till break of day. One man went to sleep and fell out of the window. It was an unusual event — the exception rather than the rule.

Just what is a Bible Conference? It is like a seminar. It is a time of teaching for the church. There is, therefore, nothing wrong with assigning subjects and a time limit. It does not matter what the subject may be, if the preacher stays on his subject and organizes it properly, he can stay within the time frame. You generally have 3 or 4 preachers each session, so it is absolutely necessary that each preacher stays on his subject and in his time limit. No matter how much you like the preacher, or how well known he is, there should be no exceptions.

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I Corinthians 14:40, "Let all things be done decently and in order."

From the beginning let me assure you that my answer is not an attack at any preacher or church who speaks at or hosts a Bible Conference. I do however feel strongly about the answers I will give. Let us take the questions and answer them one at a time. I will mention that I am answering this question upon the return from a Bible Conference. At this conference I polled a good number of people present and found that the vast majority of people asked were in agreement with the answers I will give.

The first question is, Should there be a time limit on preachers at a conference? It might surprise you how many preachers will agree with my answer that, yes there should be a time limit. Every preacher I asked at the conference just attended agreed that there should be a time limit on preachers. This question affects preachers probably more than listeners, yet we agree that there should be a time limit. I have heard all the reasons for not having a time limit and I don't think they hold water. Let me give you an example of what could happen without a time limit on preachers. I was at a Bible Conference where there was no time limit set. We began services one night at seven o'clock. There were only two preachers scheduled to preach. These two preachers preached and preached and preached. We were finally let out of services at eleven o'clock that night. Below

ed, you can argue with me if you desire, but I am convinced that something like this puts a damper on the spirit of a conference and does not add to the spiritual blessing.

The second question is, Should it be strictly enforced? My answer to this is also in the affirmative. There is no use in having a rule if it is not going to be enforced. Such a rule that is not enforced and does not have some teeth in it, will not be very effectual. One person said maybe there should be a two or three minute leeway given to preachers. If that happens you will find that preachers want a three or four minute leeway. It does not matter what time you set, preachers will try to take advantage of a lenient rule. Preachers are not as dumb as some of you might think. We know what we can get away with. Preachers know how to really get into the message right at the time limit. If this rule is not strictly enforced then it may as well not be enforced at all.

The last question is, Should there be any exceptions? To this I answer as loud a "no" as I did a "yes" in the preceding two questions. To allow exceptions is not to strictly enforce the rule. Let me ask a question, if you are going to allow exceptions, then what are your criteria going to be for letting a certain preacher go over the time limit. Is it going to be based on a person's age? I really don't think many would agree with this if they will stop and think about it awhile. Is the criterion going to be that you feel a certain preacher is really filled with the Spirit and preaching a good sermon. Just because you might feel that way does not mean everyone else feels that way. What is a very good sermon to you might not be a good sermon to me.

Should we use popularity as a criterion? Again, the preacher that is popular with one may not be popular with another. There is no good way of determining to let one preacher go over a time limit and not another. It is best to make no exceptions. Furthermore, to allow one preacher to go over and not another can cause more hard feelings. I work hard on my conference sermons, trying to cull and cut it down to thirty minutes. Why should I have to do this and other preachers not?

Every preacher knows beforehand that there is a time limit. I would have no animosity towards a preacher who set me down if I violate the time limit. I expect it and deserve it. Not only that, perhaps I owe an apology to the host church and pastor. I also feel that if every preacher sticks to his allotted time, it will make a better conference. As a fellow preacher to my preacher brethren, let us stay within our allotted time. May God bless you all.

ABORTICIDE

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which states: "You do solemnly swear, each man by whatever he

holds most sacred...That into whatsoever house you shall enter, it shall be for the good of the sick to the utmost of your power, your holding yourselves far aloof from wrong, from corruption, from the tempting of others to vice. That you will exercise your art solely for the cure of your patients, and will give no drug, perform no operation, for a criminal purpose, even if solicited, far less suggest it." It is quite obvious from this that those physicians who perform abortions, those who assist including the father and mother, hold nothing sacred, not even life. The abortionist is neither aloof from corruption nor does he keep others from his vice. The abortionist has performed surgery for criminal purposes. The act of refraining from the oath in no wise frees from the guilt and sin of the murder of the innocent. They are in effect the modern day Herods. Let us now examine the gentlemanlike manner that these butchers practice their "surgical procedures!"

Doctor and Mrs. J. C. Willke, in their book entitled "Handbook on Abortion", tell of five methods commonly used in the slaughter of the innocent. First method is called Suction Aspiration. "To use this method the surgeon must first paralyze the womb opening, then stretch it open...He then inserts a hollow plastic tube with a knife-like edge on the tip, into the uterus. The suction tears the baby into pieces...The suction is 29 times more powerful than a home vacuum cleaner." The second method is termed a D&C or D&E. "The D&C is similar to the suction type except that he inserts a curette, a loop shaped knife, up into the uterus. With this he cuts the placenta and baby into pieces and scrapes them out into a basin. Bleeding is usually profuse. The D&E is a D&C done after twelve weeks (of pregnancy). This method has always been regarded as extremely dangerous to the mother." The third method is called a Prostaglandin Abortion. "These are drugs recently developed...When they work, will produce labor and delivery at whatever stage of pregnancy the woman is. If the baby is old enough to survive the trauma of labor, it will usually be born alive...Of course the entire purpose of an abortion is to kill the baby so, to have one born alive, is considered a 'complication'...The drugs have a 42.6% complication rate. The fourth method is salt or Saline Poisoning. "This is done after the 16th week. A large needle is inserted through the abdominal wall of the mother and into the baby's amniotic sac. A concentrated salt solution is injected into the amniotic fluid. The baby breathes and swallows it, is poisoned, struggles, and sometimes convulses. It takes over an hour to kill the baby...The corrosive effect of the concentrated salt, often burns and strips away the entire outer layer of the baby's skin...The mechanism of death is of acute hypernatremia or acute salt poisoning with development of widespread vasodilatation, edema, congestion, hemorrhage, shock and death." The fifth method is known as Hysterotomy. "This is like a 'C' section. The mother's abdomen is surgically opened, as is her uterus. The baby is then lifted out, and with the placenta, discarded." What may we say to such things except, "Physician heal thyself." (I might add here that the

Willke's are in no wise in support of abortion.)

Of such things Solomon declared: "Lo, this only I have found, that God hath made man upright; but they have sought out many inventions" (Ecc. 7:29). David said, "They provoked him to anger with their inventions" (Ps. 106:29). And the Apostle Paul, in describing the fallen race of mankind, stated that man is an "inventor of evil things...all under sin...Their feet are swift to shed blood; destruction and misery are in their ways...There is no fear of God before their eyes" (Rom. 1:30, 2:9, 15, 16, & 18). For every invention that has come forth of the hand of man there has been found a means to use it for the glory of sin. How is it that the times in which we now live should have been spoken of centuries ago? Listen: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (I Tim. 4:1). Consider how our society, our courts, have literally been seduced by the "seducing spirits" of "women's rights", and "feminist causes." How can anyone who is carrying a child question as to whether or not it is human? The very idea that the child is other than human is totally without sense or sound reasoning.

Now, we turn again to Psalm 139:16. I implore each of you, our readers, to meditate upon the riches and beauty of this Psalm, and in the light of this article before you, make the request of David in verses 23 & 24. "Search me, O God, and know my heart; try me, and know my thoughts; And see if there be any wicked way in me, and lead me in the way everlasting." Oh beloved, this is what America needs so desperately. It needs to see its wicked ways. It needs to be led in "the way everlasting." I remember some years ago being utterly amazed at what I was reading in this Psalm, in particular, verse 16. We draw your attention to the words, "Thine eyes did see my substance." David up to this point, declares the Omniscience of God concerning himself. That is, how that the Lord has known everything there was to know about David. Where he was, what he was doing and thinking. (verse 2) Wherever he went, slept and whatever he did the Lord knew about it. (v. 13) Whatever he spoke, the Lord heard (v. 4) There was no hiding or fleeing from the presence of God (v. 5-13). Yea, David takes us to the depths of God's knowledge of him and declares, "Thou hast covered me in my mother's womb...I am fearfully and wonderfully made; marvelous are thy works...My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them."

Now you might ask, what is found here that is so amazing? David, you see, has described things about 3000 years ago that was not known in depth to medical science until about 30 years ago! During most of our

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Nothing lies beyond the reach of prayer except that which lies outside the will of God.

The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. Box 71 — ASHLAND, KENTUCKY 41105-0071

Should a church receive and baptize a very young child, say 5-10 years old, who professes to be saved?

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"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28: 19, 20).

Under the authority granted by Jesus Christ, a church is to preach the gospel, baptize those who believe, and teach them to observe all things commanded them by God. And God promises that those who are ordained unto eternal life shall believe. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48). Those that believe receive remission of sins.

"To him give all prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43). Those that gladly receive His word are to be received by the church through baptism. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). I believe the Bible teaches that the church is to baptize and receive all who come professing faith in Jesus Christ, even those that may be weak in the faith, Romans 14:1 "Him that is weak in the faith receive ye, but not to doubtful disputations." Our responsibility is clear.

I cannot tell you at what age God convicts a person of his sinful condition, and grants unto him repentance and faith. Jesus said that the Holy Spirit comes and goes as He wishes. "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). The Word goes forth, the Spirit moves, and a soul is regenerated. We have no way of knowing ahead of time who will be quickened or when. God's Word tells us to teach our children about Jesus Christ and the things of God. I know of examples in the Bible where children received the teachings of God's Word. Timothy is one example. "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Timothy 3:15).

The word translated "child" in this verse, in the original Greek was "brephos" which means a young child or babe. Thus Timothy, from an early

age, had knowledge of the Scriptures and salvation. Also, the promises of God to the faithful: remission of sins, leadership of the Holy Spirit, sanctification, intercession, perseverance, and preservation, adoption, eternal inheritance, everlasting life, etc... are also promised to our children. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

I believe salvation is of the Lord, even of His free grace. If He is pleased to regenerate a young child and give him or her a saving knowledge of Jesus Christ; who are we to refuse to receive them? "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" (Acts 10:47).

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In Matthew 19:14, we read, "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

The word in this verse "little" refers to a small child or can also mean older children, as boys and girls. And the noun used here, "children" also means small children and could mean infants. Although it is used in reference to infants sometimes it is no wise means that infants are to be sprinkled or baptized.

In the Scripture quoted above the children spoken of were not infants. However, they were little or small children. They were large enough to come to Christ upon their own will or desire when permitted, or allowed to come.

Still further we see from Matthew 19:13 that these little children might have been brought to Jesus that He might heal them. For it is said that He might put His hands on them, perhaps to heal them of their diseases.

Then another thing we see here is that Christ was teaching a lesson in humility. And also teaching how a person must come to Christ. A man must come to Christ as a child, humble, innocent, harmless and with no malice or hatred. Come with nothing in his hands, no work, nothing whereby to claim Christ; even as a little child, not having worked any, not in anywise at all.

Now as to the question should a church receive very small children who have made a profession of faith. If a child has made profession of faith in Christ, and it seems to be real and the child seems to understand what he is doing; then he should be received for baptism.

I doubt very seriously that a child 5 or 6 years old would profess to be saved, unless urged by

some older person. I mean to say that it would be a very rare occasion. If a little child is taught, and instructed in the ways of the Lord, many times they come to Christ at an early age. But, to come at an early age as 5 or 6 or maybe 7 would be less likely.

A church should receive and baptize little children who have come to a knowledge of truth of the saving power of Christ, if in the judgment of the church the profession of the child is real.

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The Bible does not mention a certain age when one can be saved, born again, or receive Christ as Saviour. There is a verse of Scripture that comes to mind found in Matthew 19:14, "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." I know there are various ideas concerning this verse. However, the 13th verse explains it to my satisfaction. Little children were brought to Jesus to be blessed. I don't think that we should include this portion of Scripture with the first few verses of the chapter. I think that this is a different teaching. I just couldn't say what age a church should set to accept young people who make a profession of faith. Someone said, when a child comes to see the lie about Santa Claus, he is old enough to believe the truth about Christ and the plan of salvation. Personally, I have never seen a child under ten make a profession of faith without some one encouraging them to do so. This is done in Bible School, on the bus going to Church, and sometimes in Youth Meetings. Many of these children have no conviction, know nothing about salvation inwardly, and accept Christ outwardly only because they were asked to do so. They may grow up thinking that outward profession saved them; and therefore, they can live any way they want to and go on to heaven. Now, if a young person makes a profession of faith after being brought under conviction by the Holy Spirit, regardless of age he or she will have a clear vision of the cross and what it means. A change takes place in their lives which will be manifested. Surely a church would not deny them baptism, that they might serve the God who saved them. If God, our Sovereign, can cause John the Baptist to leap for joy in the womb of his mother Elizabeth; surely, He can save a five to ten year old child. I realize that, like the blind man that was born blind who was healed of his blindness by the Lord Jesus Christ, he might not know all

the mechanics of it; but he or she knows that there has been a change in their lives. I might add this, if they are baptized into the church, they can take the Lord's Supper and vote in the business meetings.

ABORTICIDE

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own lifetime! Geraldine Lux Flanigan, in her book, "The First Nine Months "Of Life" states the following: "We are the first generation to be able to have a clear picture of the course of our development from a single cell to an individual, active and responsive in most of the nine months before birth. Our history, from the first moments until birth, has been fully charted only in the past thirty years." Yet what is this that we find so startling about David's comments? It is in fact found in the Hebrew word "Golem", which is translated in verse 16 as "substance". We also find the word "substance" in verse 15, but this word in the Hebrew is "Otsem" which means "bone" according to Young. It is in reference to the same support or strength of the body as we may conclude by comparing both Young and Strong, yet in verse 16 David is led of the Spirit to use a different word that our English translators rendered improperly, for most all Bible scholars agree that "Golem" should read thusly; "Thine eyes did see my EMBRYO." This particular word is found but once in the entire Word of God and yet as far as I know, the existence of the embryo was considered not even known in the time of David, that is, according to historians and scientists. Such may account for the KJV rendering. But God knew about it and described it unto David. That "substance became David the King, beloved of God, and ancestor of the Lord Jesus Christ. The Word of God then declares that the embryo is a human being; a living human being fashioned according to the book in which all members of the human body are written. That "substance", that embryo therefore is God authored, God ordained life; make no mistake about it. Destruction, wilful deliberate destruction of the baby, the fetus, or the embryo, is murder. It is the taking of God ordained life.

I had heard some time ago that among one of the first things that begins to form in the embryo are blood cells. It would seem that this is so in light of Leviticus 17:11 & 14 which states: "For the life of the flesh is in the blood...For it is the life of all flesh; the blood of it is for the life thereof." Shed the blood and the life is removed. Life is that God created force that cannot exist without its author. But He has so ordained that this mysterious force would reside in the blood, and blood therefore, is the very substance of life. To remove the supply or to shed the same in the manner of abortion is murder. Yes, murder that will be judged and which will be accounted for. Dr. and Mrs. Willke relay this, among many tales of gruesome horror: "A mother is diagnosed as having twin pregnancy of 20 weeks gestation. Amniocentesis revealed one was normal and the other had Down's Syndrome (Mongolism). Dr. T. Kerenyi, at Mt. Sinai hospital in New York, inserted a long needle through the mother's abdominal

wall, into the chest of the Down's Syndrome baby, and into its heart. All of the blood (25ml) was sucked out of the heart, killing the baby." An embryo is defined as the development of an organism, before it has assumed its distinctive form, thus David described himself as "yet being unperfect." This does not mean that he was not a human life. Observe the following statements. Parents Magazine: "Six hours after the joining of the ovum and the sperm a fabulous multiplication of cells is in progress... The heart is formed in twenty days and beats at three weeks... The umbilical cord joins the embryo to the placenta and to the yoke sac, which manufactures blood cells during the first weeks of the embryo's life... At seven weeks the fetus, instead of the yoke sac, produces its own blood." (By means of its previously formed liver.)

In the booklet, "When you were formed in secret" by Gary Bergel, we read; "As the nuclei of the ovum and the sperm unite during the first hours of fertilization, they bring together twenty-three chromosomes from the mother, and twenty-three chromosomes from the father. These chromosomes sets carry some 15,000 genes from each parent cell...In these first quiet hours of human conception, the genes, like letters of a divine alphabet, spell out the unique characteristics of the new individual. The color of the eyes, hair and skin, facial features, a body type and certain qualities of personality and intelligence are all determined by the genetic coding... This quiet, yet sacred act of conception has produced not a "potential human being", but rather a human being with vast potential. A new human life has begun and will continue until natural or violent death." A. W. Liley M.D., adds, "Genetically the mother and baby are separate individuals from conception." Life Magazine: "The birth of a human really occurs at the moment the mother's egg cell is fertilized by one of the father's sperm cells, that is, at conception...This life did not begin at birth. Birth is only a change in the place of residence of an already living, active person."

The Willke's further add that in December of 1967 the First International Conference on Abortion met in Washington, D.C. When asked "when does human life begin?", the conference concluded by a vote of nineteen to one that they "could find no point in time between egg and cell union and the birth of an infant at which point we could say that this was not a human life." The fact is beloved, that there is exactly that: "no point in time", because the forming and birth of every human being was ever present in the mind of an eternal God. Time concerns only the habitation of man. Did not the Lord declare unto Jeremiah, "Before I formed thee in the belly I knew thee"? All life must proceed of and from the Lord, therefore all life was present in His mind ere the foundation of the world was laid for He has declared, "I am the Lord, I change not." It is He that forms the life of the belly and

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QUESTION: — What Bible verse commands the execution of witches?

ANSWER: — Exodus 22:18. "Thou shalt not suffer a witch to live."

ABORTICIDE

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determines who that life is to be ere they are born. Psalm 103:14 declares, "For he knoweth our frame; he remembereth that we are dust." That is, He knows our formation, how we were formed, "in continuance were fashioned."

These words of Psalm 139:16, "in continuance were fashioned" are the very and exact description of how man is formed in the womb. Listen: "Within six to twelve hours after the nuclei have merged and the chromosomes have exchanged genetic coding, the fertilized egg divides into two cells; after a time the two divide into four, the four into eight, and so on, creating after some 266 days a new born babe weighing approximately seven-and-a-half pounds and containing millions upon millions of cells." (Gery Bergel) "In continuance were fashioned, when as yet there was none of them." What modern science now knows was already declared by the Word of God, century upon centuries ago. "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time which was before us." (Ecc. 1:9-10).

With man, murder of the innocents is also not new. Pharaoh killed many children in seeking to kill Moses, the very one God raised up in his own house. Herod killed many as he thought to kill the Lord's Christ. Many in the days of old offered up their children as sacrifices to the pagan gods, but in sum and substance it proves that though his methods of murder may differ, and be more brutal than his ancestors, man ever remains a creature of grave corruption and sin. American society reflects the nation as a whole. A nation in agreement with Pharaoh and Herod. A nation that agrees with its communist counterpart as they join hand in hand across the sea in support to the murder of those within.

"My lips and tongue will never taste the good fruits of the earth;

For I myself was judged to be a fruit of little worth...

I'll never walk the shores of life or know the tides of time;

For I was coming but unloved, And that my only crime..."

(Fay Clayton)

THE

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judgment is the reason he sees no advantage. Let us examine

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their criteria. First, they look only at the physical gain there might be in becoming a Christian. Secondly, they look only upon what earthly gain could be theirs if they became a Christian. Thirdly, they look only at the present and what Christianity can do for them right now. They have no concern for eternity. I assure you this is not proper criteria. This will not give the truth about being a Christian. I will mention one other sad thing about man and his ideas about Christianity. Most men believe they are Christians. They know nothing about Jesus but still think they are saved. We live in sad days when saved live so much like lost that the lost people do not know the difference. People today think they have the best of both worlds. They think they can live any way they wish here on earth and still be fit for heaven.

It is my desire to look at this somewhat from a lost person's point of view and show the disadvantages (so called) of being a Christian.

First, being a Christian means you probably will never be very rich. I know that riches are thought more of than they should be, but people do not understand this. The Bible speaks of it being as easy for a camel to pass through the eye of a needle than a rich man to inherit the kingdom of God. There are few examples in the Bible of rich men being saved men. There are few examples in history of the same. Certainly there are few examples in this day and time. If riches is what you want, then being a Christian would be a disadvantage to you. To be rich often means to be dishonest, and good Christians are honest people. Christian people are not prone to lie and deceive just that they might make a sale and pad their bank account. To be rich is often very time consuming. It will often take one away from serving God. It will often lead to working on Sunday and thus forsaking the assembling of one's self with the church. It can get to be where there is only time to think about business and not God. Riches often lead to great fear of losing those riches. Men will go to all extremes to try and protect their riches. Riches will often lead one to great pride which is not according to the character of a child of God. God's people are to be a humble people. Poverty, not money makes one humble. So, if you have a great desire to be rich, then Christianity would be a disadvantage to you.

Secondly, if you have a great desire to be popular, Christianity may be a disadvantage to you. I remember a young man in Tulsa telling me of his burning desire to be popular. He seemed to desire this more than anything else at that time. He seemed willing to go to any extreme to obtain this popularity. He said he had to make an impression on people. Beloved, this young man professed Christ, but I fear for his soul. To be popular is not the chief desire of truly saved people. This young man seemed willing to do anything to receive the approval of his peers. This approval does not come by being a good Christian. If it is your desire to be popular, then being a Christian would be a disadvantage to you.

Thirdly, if you have a desire to be famous, being a Christian will be a disadvantage to you in achieving this goal. Most people

You can be too big for God to use but never too small.

from time to time desire some sort of fame. They want to be known by the world as a great accomplisher of some feat. Who are the famous of our day? They are not the devout Christians. They are the athletes, politicians, actors and actresses; they are people with reputations for ungodliness, not Christianity. I remember reading a magazine article saying, Dale Murphy of the Atlanta Braves baseball team was not marketable because he was too clean cut. What a sad indictment on our society! If you have aspirations of ever being famous, then Christianity may be a disadvantage for you.

Fourthly, being a Christian may be a disadvantage to you in that it will probably cost you some of your current friends. If a person gets saved and does not lose some friends, then they probably are not living like a Christian should live. You find many Bible examples of saved people having only saved people as friends. I remember when my brother "Little Joe" was saved as a Senior in High School. He had a regular group of friends before being saved that shortly thereafter were no longer as friendly as they were before. Little Joe's attitudes had changed and theirs had not. He had to find some new friends that were saved and had the same attitudes that he had. Being a Christian will be disadvantage to you if you want to keep all your old friends.

Fifthly, being a Christian may be a disadvantage to you in that it may not only cause you to lose friends, it may alienate you from your family. I have seen this happen many times. Husbands, wives and children all alienated over the moral standards of the one who is saved. Being a Christian may cause one to leave his family over religious differences. Often, doctrine will be the cause of family separations. The Christian is right to "obey God rather than man." It does not matter if this separates the family unit. If you can not stand to be alienated from some of your family, then being a Christian may be a big disadvantage to you.

Sixthly, being a Christian will put you at a disadvantage in the world's eyes, for as to them you will not have any fun. The world however, does not know what true fun is. The world's idea of fun consists of everything that is contrary to the Word of God. They think you cannot have fun unless you are a drunk. They think week-ends were made that people might go out and make fools of themselves while under the influence of alcohol. Good Christians don't drink. I make that statement without apology. If you think you are a good Christian, yet feel it necessary to have an occasional drink, you are deceiving only yourself. I have no respect for a Christian man who will defend drinking. To the world, true fun comes from use of drugs. I coach a High School wrestling team and have some dealings with youth through the school. It would amaze you how easily drugs can be obtained by our youth. It would startle you to learn of the great number of kids who are drug users. Christians do not need outside help to get "high." Christians have the Spirit of God dwelling in them to give them peace. The world thinks fun comes from illicit sexual activity. Adultery, fornication and even in this day, open homosexuality are thought of as being the major ways to have a good time. I remember a young man

in Tulsa asking me one time if I drank, used drugs or chased women. When I told him no, he asked, "What do you do for fun?" That question implies that there is no way to have fun outside of sin. This is far from the truth. When I tried to explain to him how Christians have fun by going to church, fellowshiping, reading the Bible and praying, he did not seem very impressed. I urge lost people to ask saved people which life is more fun, the one they had before being saved or the one they have now. True Christians will say they never had as much fun in sin as they now have out of sin. So if in the eyes of the world you want to have fun, then being a Christian will be a disadvantage to you.

Seventhly, if being laughed at and made fun of bothers you very much, being a Christian will be a disadvantage to you. The world thinks that the actions of saved people are foolish. When they learn you spend your Sundays in Church rather than the lake, or visiting, or doing nothing they think you are wasting your time.

When lost people hear that you give tithes and offerings to the church they think you are foolish with your money. When you cannot play golf or a ballgame because church interferes, the world thinks you are silly. The world will laugh at and ridicule you if you are a good Christian. I have a young man who is a member of the church here in Gladwin who is referred to as "Jesus John" because he will not miss church to play basketball on Sunday nights. We as a church here are called by several other names than The Grace Baptist Church. One example is "the Basement Baptists" because we have the church set up in the basement of the parsonage. The more truth you stand for, the more persecuted you will become. The better Christian you are, the more things people will find to laugh at and ridicule you about. If you don't like being made fun of, being a Christian would be a disadvantage to you.

Eighthly, being a Christian might be a disadvantage to you in that you could be verbally and physically persecuted. There are those who love to tell lies and half truths about Christians. You are helpless in stopping this from happening. I know for a fact that one person's Christian beliefs were held against him when he applied for a certain job. I feel this is a form of persecution. God forbid that it happen, but you could even be physically persecuted. The Bible informs us that "all who live Godly in Christ Jesus shall suffer persecution." There have been many saints who have been sorely persecuted by their enemies. Many have suffered death at the hands of God-haters. Thank God we live in a land of religious freedom, but this freedom could end. This freedom does not mean Christians will not be assaulted for their stand for truth and holiness. If you fear persecution in any form, being a Christian could be a disadvantage to you.

Ninthly, being a Christian would be a disadvantage to you if you don't like living under a microscope. Being a Christian puts extra responsibility on you to live a life above reproach. People love to get something on a Christian. They will always be watching and listening to your every move. It gives them great pleasure to see you slip up.

You are always under the eyes of those who hate God and what

He stands for. They feel that if you fail, then God has failed. They are always out to tarnish your testimony. I might also add that you are always under the watchful eye of God. He is watching to see that we not bring reproach upon His name. May we as Christians be more aware of all the eyes that are watching us. May we seek to live lives that do not reflect negatively on the saving power of God. If you don't like other people minding your business and always watching you, being a Christian is okay; but if this is offensive to you, then it would be a disadvantage for you to be a Christian.

Tenthly, being a Christian may be a disadvantage to you in that you will not be able to do some of the things and go to some of the places you have gone to in the past. The life of a Christian is often a life of sacrifice. It takes a lot of time and effort to be a good Christian. Your friends will begin to wonder why you don't show up at the same old places. They will begin to wonder why your noon beer has become Pepsi. They will wonder why you are reading a New Testament at work instead of joining in listening and telling dirty jokes. Being a Christian is a completely new life. If you are content with your life the way it is then being a Christian would be a disadvantage to you. There will be a big difference in your life if you are truly saved. You might start being called a sissy for having Christian attributes. You will no longer be the fighter you once were but will now be a peacemaker. You will not be a gruff person but a loving and kind person. You will no longer seek to make fun of others but now will be made fun of by others. If this offends you being a Christian would be a disadvantage.

Now let us give a few concluding thoughts on this subject of the disadvantages of being a Christian. I wish to remind you to read the next article on "The Advantages of Being A Christian". It is not my idea in this article to slight Christianity but to tell it like it is. Too many preachers today lie about what it is to be a Christian.

They make it sound as if it relieves one of any troubles they would ever have. This is far from the truth. I will not lie to men just to get their profession. I know that the advantages far outweigh the disadvantages. All true Christians know this, but lost people do not. I am dealing honestly with them. Based on that which is best for men physically, materially and temporarily being a Christian could be a disadvantage to them.

I want to close this by asking those who are lost a few questions. Is the life you have now without Christ all that good? Is the life you have now better than the life of Christians you know? Would you ask a Christian if they would exchange what they have in Christ for all the riches in this world? Ask a Christian if they feel at all disadvantaged in being saved? I ask you one more question; Are these disadvantages worth going to hell over? I assure you they are not. There is no hardship on this earth that can even compare with hell. The Bible warns man that there is no profit in gaining the whole world and yet losing his soul. Christians are not at a disadvantage, lost people are. Read this article carefully with reference not just to now, but to eternity. I will by

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STUDIES IN EZEKIEL

Willard Willis, Monroe, Ohio

"And the word of the Lord came unto me, saying, Son of man, prophesy against the shepherds of Israel, prophesy and say unto them, Thus saith the Lord God unto the shepherds; woe be the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks" (Ezek. 34:1, 2).

A shepherd feeds only himself when he places his own interests above that of his flock. He thinks only of self when he doesn't set aside time for the preparation of food for his flock. He thinks only of self when he doesn't mend the fences so as to keep his sheep from straying and to keep dangerous animals from devouring his sheep. The following passages present the same message to us today: "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31). "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (II Cor. 11:13-15).

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lord's over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:2-4). The shepherd of a flock must remind himself continually that he has been assigned his position by the Holy Spirit. He therefore must always seek the guidance of the Holy Spirit and make every effort not to grieve Him. We must always be able and willing to deny ourselves even as our chief Shepherd denied Himself for the cause of the sheep. His main goal, of course, was to honor God Himself and to train the sheep to do all to the glory of God.

"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock" (Ezek. 34:3). God, in the passage before us, condemns those pastors who rake the cream off the top for themselves. Their goal is not the growth of the sheep, but the growth of their own wealth. They, in order to advance their own cause, "kill them that are fed." I have seen so called shepherds kill them that are fed, that is, they despise those in the church who have been fed and are knowledgeable. They, in fact, strengthen the heretic and endeavor to weaken the godly. It is as stated in verse

four of the chapter before us. The passage reads as follows: "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them" (Ezek. 34:4).

The Lord's sheep are those whom He has purchased with



Willard Willis

His own blood. They therefore are of great importance to Him and He expects His ministers to recognize this importance by caring for each sheep even as He would care for it. He, in fact, while He was here in person, healed the sick, bound up the broken, gathered the strays, sought the lost and ruled them with love rather than cruelty. He expects His ministers to follow in His steps. "And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered" (Ezek. 34:5). This passage does not blame the sheep, but the shepherd. The sheep in a church, for example, have gone astray and the pastor is the one who is brought on the carpet, because he was too busy caring for himself and failed to give the necessary time and effort to the sheep. The sheep, as a result of the shepherd's negligence, became "meat to all the beasts of the field." Today we would say that they became fair game to every heretic who brought a new doctrine to them. They were not grounded in truth to the degree that they could distinguish between truth and error.

"My sheep wondered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them" (Ezek. 34:6). The thought here is not so much where they were, but why they were there. They, in fact, were scattered over mountains and hills because the shepherd was home feeding his face and counting his loot. The shepherds were charged with negligence both in the fact that the sheep strayed and in the fact they did not seek and search for them. The reference before us would, in our day, apply to the pastors and the sheep in our Lord's churches. There, however, are other sheep which we are to also seek after. They are those sheep who have not yet been brought into the fold. They, in fact, are sheep by election. They are those who are referred to in the following passage: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16). It is this group that the church is to seek out of

the world. "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

"Therefore, ye shepherds, hear the word of the LORD; As I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock. Therefore, O ye shepherds, hear the word of the LORD; thus saith the Lord GOD; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will delivery my flock from their mouth, that they may not be meat for them" (Ezek. 34:7-10).

David said, "The Lord is my shepherd, I shall not want." This fact is quite a contrast from that which we have been reading. David also said, "He maketh me to lie down in green pastures." Here again we see how good our Lord is in contrast to the shepherds of Israel and shepherds or ministers today who do not provide for the Lord's sheep. David also said, "My cup runneth over." This fact was so because of the care he received from his shepherd. Those shepherds to which our text refers, left the sheep with empty cups.

I realize that the primary message of our text relates to the rulers of Israel. Shepherds of our Lord's churches today, however, have a similar commission from the Lord. They, too, have a great responsibility to God and to His sheep. They, too, must give an account to God relative to the exercise of their office. It is as stated in the following passage: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

The Lord's message to the negligent shepherds was that He would cause them to cease from feeding the flock, and feeding upon the flock. Shepherds today may also be removed from their office by God the Spirit if they are slothful and negligent. It is as stated in the following passage: "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:26, 27). "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the moun-

tains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment" (Ezek. 34:11-16).

The reference in these passages is to the regathering of Israel to their homeland. The regathering began in 1948 when Israel was made a nation. The complete fulfillment of these passages, however, will not occur until the Millennium. It will be then that the Lord will reign or be Israel's personal Shepherd for one thousand years (see Jer. 23:1-6). The Jews, however, still have a lot of suffering to endure before their Shepherd comes to succor them. The Great Tribulation period, in fact, will be the time of Jacob's trouble. It will be then that our Lord will destroy the "fat and the strong" and "feed them with judgment". "As for you, O my flock, thus saith the Lord GOD; Behold, I judge between cattle and cattle, between the rams and the goats" (Ezek. 34:17).

The judgment to which this passage refers is a judgment which separates between the precious and the vile. He, in His judgment between cattle and rams and goats, will set His sheep on His right hand and the goats on the left. It is as stated in the following passages: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left" (Matt. 25:31-33).

"Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? And as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet. Therefore thus saith the Lord GOD unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust with side and shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad" (Ezek. 34:18-21). The Lord's flock was obliged to eat that which their superiors had trodden into the dirt and to drink water which their superiors had muddied. Their leaders even made matter worse by gouging them with their horns and pushing them aside with their shoulders. The reference in these passages is ob-

viously to the fact that the leaders in Israel used extortion and oppression as a means of keeping the people poor. They, in fact, left them scarcely enough to subsist on. The conscience of the leaders was not affected in the least by their action against the poor. It, in fact, as far as they were concerned, was a "small thing" (v. 18) to have acted as they did.

These facts point out very well the distance the leaders of Israel had gone from God and His requirements for them. Our Lord encountered the same kind of people during His stay among us. It is as stated in the following passage: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation" (Matt. 23:14). There are multitudes today, who, while acting as shepherds, are only treading under foot God's precious Word and causing its pure waters to be muddied by their heretical preaching. They, in other words, give the Lord's sheep no spiritual food to eat or spiritual water to drink. They only use their shoulders of strength and horns of power to obtain gain for themselves and they do so with no shame. It, in fact, as is stated in verse eighteen, seems but a small thing unto them. It is very obvious however that such is not a small matter with our God. It will be found that what man considers small, God considers great and what man considers great, God considers small. The great doctrines of the Holy Scriptures are good examples.

"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it" (Ezek. 34:22-24). These glorious passages cause the eyes of the sheep to look by faith across the trodden grass and muddied waters to that grassy and well watered plain that lies on the other side of yonder mountain. My reference, of course, is to that one thousand year reign of our Lord upon this earth. He is called "David" because of His being the "root of David." It is as stated in the following passage: "And one of the elders saith unto me, weep not, behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (Rev. 5:5).

"And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods" (Ezek. 34:25). Some men, when they run for public office, promise that their administration will provide safer streets for us to walk on. The streets however,

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EZEKIEL

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than they were before. Our Lord, however, in the passage before us, is not speaking with a "forked tongue" when He makes the statement that His sheep shall "sleep in the woods". The woods would be a very dangerous place for sheep today, but such will not be true during the Millennium. Let's observe from the following passages some of the great promises which pertain to the Lord's sheep during the Millennium. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrices den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea" (Isaiah 11:6, 9).

All of the above mentioned blessings, of course, will result from the "covenant of peace" (v. 25) which God is to make with Israel. "And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord GOD" (Ezek. 34:26-31).

Let's suppose that a man who was running for president of our country, would promise, if elected, to cause the rain to come down in his season, to cause the tree of the field to yield her fruit and the earth to yield her increase. He would promise further that all in the land would be safe and that none would be able to make them afraid. We, of course, would know that an office seeker who made these promises would also lie about his age. We, however, in our Lord Jesus Christ, will one day see all of these promises fulfilled. The utopia to which the passages before us relate will be realized when the fullness of the Gentiles is reached. It is as stated in the following passages: "For I would not, brethren, that ye should be ignorant of

this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:25, 26).

THE

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God's grace show in the next article that there are far more and far greater advantages to being a Christian than not being one. May God bless you all.

NEVER

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would fall in Adam. Still He said, "...I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee" (Jere. 31:3). What the elect were by nature did not, does not, and will not change God's attitude towards them.

Why did Christ die upon the cross? — to slay the enmity, and reconcile us unto God (Eph. 2:16). He was made "a curse for us" (Gal. 3:13) to redeem us from the curse of the law. Let me say emphatically that we "were by nature children of wrath," but let me say just as strongly, that God viewed the elect "in Christ before the foundation of the world." God has always seen us "sit together in heavenly places in Christ Jesus" (Eph. 2:6). The key to this verse is the word "nature," and the natural man has always been and will always be, hated by God outside of Christ. However, the question of man's nature is not our study. It does fit and is consistent with this study, but our discourse shall be basically confined to showing the absurdity of God's wrath upon the elect, not whether man has or has had a wrathful nature.

The next verse we shall consider is found in John 3:36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This verse has been misunderstood by many. At first, I also thought that the elect who already believe "have everlasting life." Surely, this is true; but I also thought the elect who did not yet believe, had the wrath of God abiding upon them. The Scripture does not say that. The verse states that "...he that believeth not the Son shall not see life..." Can this be true of even one of the elect? Shall any of the elect "not see life?" Those who "shall not see life" are the ones that have the wrath of God abiding upon them. We know "that of all which he hath given me I should lose nothing" (John 6:39). So, it is impossible for any of God's elect not to see life.

We cannot make the Bible teach that the wrath of God abides on His chosen until they believe. To attempt to do so would be the same thing that Jehudi did when he took a penknife and cut up the Word of God (Jere. 36:23). Let us be content with the position that the wrath of God abides on the reprobate and them only.

Were the elect "saved from wrath through him?" (Rom. 5:9). Certainly they were. The two things we need to determine here are from what wrath, and when was this accomplished?

First, from what wrath? One thing, though not the only thing, that makes us different from reprobates is that we shall never suffer the eternal damnation of hell, which is certainly the wrath of God. We need also to realize that by the atonement of Christ, we have been delivered from the curse of the law, and the penalty of our sins. To realize this is to know freedom, or deliverance from the wrath of God. Therefore, the wrath of God is what we were saved from. The second part of this question is, when was this accomplished? The answer should already be in our minds. Christ was as a "Lamb slain from the foundation of the world." You can say it was not accomplished until He actually came and died. However, remember all the Old Testament saints were counted righteous by the Lord God thousands of years before Christ was crucified, because He would accomplish it. Therefore, we must conclude, that we were "saved from wrath through him" before the world was formed.

Next, I should like for us to consider that there were two kinds of vessels from the same lump recorded in Romans 9:21-24. We know one of the main themes presented by God in this chapter is that there are some whom God loves and some whom He hates, (Romans 9:13), some on whom He will have mercy and some He will harden (Romans 9:18).

Consider the vessels of verse 22, "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction." God here is said to show His wrath upon what kind of vessels? — vessels of wrath or the reprobates? There must be reprobates because they are said to be "fitted to destruction."

The vessels of Romans 9:23 are said to be vessels of mercy, or vessels upon which God shows mercy. Verse 24 tells us that these vessels of mercy are "even us, whom he hath called." So it is safe to conclude that God viewed the elect not in a wrathful attitude, but in one of mercy. The reprobates were under the wrath of God, even when He saw them coming from the same lump.

God, when we were saved, was not made a new creation, we were (II Corinthians 5:17). In fact, God did not change in any aspect, small or large, when we believed. God had the same love toward the elect when "dead in trespasses and sins." "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

Why would God have a wrathful attitude toward anyone? Because God is holy and fallen man is sinful, transgressing God's holy, just and good law. God has every right to have wrath against all men. "...thou hatest all workers of iniquity" (Psa. 5:5). How then, can an unchangeable, holy, righteous, just, sovereign God love that which is unclean, unjust, unholy, and unrighteous? Please remember our opening text, Ephesians 1:4. We were chosen in Christ before the foundation of the world, that we should be holy, not in ourselves, but by the imputed righteousness of Christ; and also that we should be without blame before Him in love.

This was not as simple as some conclude. God the Son left the glory He had with His

Father, came robed in flesh, lived a sinless life, died a merciless death, and endured the hatred and wrath that God had for the sins of His people. This God accepted as full payment: the ransom was made, and all the elect were "free, free indeed."

To say that Christ through His death abolished the hatred GOD had for sins, but that because of those same sins God still views us as objects of wrath, is foolish. If indeed Christ has by a substitutionary death removed the hatred, then for sure the wrath is removed also. God has never viewed the elect as objects of His wrath because He saw them in Christ as the objects of His love. The everlasting love settles this question.

For those that would still disagree, let us consider briefly. To say that God, even for the smallest part of a second viewed us in wrath is absolutely saying this wrath is eternal, because we know for sure that our God and everything about His is eternal. Not even the smallest thing shall ever change. The Bible states expressly, "For I am the LORD, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

LOCUST

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my people shall never be ashamed." Part of the prophecy of Joel has not been fulfilled.

I think the four different insects mentioned in this Scripture are one and the same. It is the different stages of development of the insect. I believe a spiritual application meant here. God said it is His army that He sent among the people because of their transgressions and their sins against Him. I believe this represents a type of the same account as in Revelation, when it deals with the four horses. Now the person on the four horses is the same person. The four horses are the development of the progress and the work of the Antichrist during the tribulation time, the seven year period that this earth is going to experience after the Lord calls His people home. A lot of people say when the Lord raptures His church, but I say when the Lord raptures His people. A lot of God's people are not in a New Testament Church. If they have been born again and washed in the blood of Jesus Christ, when the Lord comes they are going to be with the Lord Jesus Christ.

The locust that we are discussing appears mainly in the Word of God in three different settings. The locust is also known as a destroyer both literally and figuratively speaking. God uses the locust as a destroyer, as one that does His work, as one that is under His control and under His power. you would read about the locusts and how He brought the strong wind and the locust came. And how He brought the strong wind in the plagues in Egypt and how the locusts were swept out into the Red Sea and drowned. God did that. All things are under the power and control of God.

Remember the story of Jonah when Jonah thought he could run from God. He went down to Tarshish to catch a ship. Remember the story how God prepared the fish to swallow Jonah. Then after three days and three nights the fish vomited Jonah upon the land. Jonah got up and went on and did what God had told him to do. Then Jonah got angry

because God spared those people. Jonah wanted God to kill them. Jonah was a Jew, and he wanted God to destroy the Gentile nations. Then, he went over and sat down on the side of the hill and said I'll just die anyhow. God prepared a gourd to come up and shade Jonah. Then God prepared a worm to eat that gourd. So God is in all little things.

The Bible tells us, "Oh thou sluggard consider the ant and be wise." God said we can look at the ant and learn something by it. Look how he works, how he prepares for the coming days. Those locusts are God's army. God sends different things. God will take away the displeasing things to him and put in their place things that will glorify Him. God said, "If you have a canker I will cut it out that it may heal." If you don't cut it out, you might lose the whole limb and maybe your life. God said, "I will restore that back which the locust has eaten away." Now we think about the locust as a destroyer.

The locust is known as a source of food. Elijah and John the Baptist, that's about all they had to eat. All of these insects that we have read about are one and the same insect. The four stages in which God chastises his people, are the four stages in which sin will eat away at the heart and soul of a man. The way that sin will destroy the body. A lot of young people don't realize this. They say they have a whole life ahead of them. Listen, sin eats and destroys the body, also the soul, it destroys in hell. Sin in your body destroys your health. Oh, the many things that the young people have today that Satan can use to destroy them. Satan can use labels of deceit that he may deceive these young people. Things like drinking, drugs, sex, and pleasures of the world. They think they are having a good time, they think everything is all right and that they have everything under control. They have been deceived and they do not understand. Oh dear people! God shows you what sin really is, how you are to recognize sin, and how you are to deal with it. "They that hate me without a cause are more the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away" (Psa. 69:4). People today try to put the blame upon God. Is God to blame because he sent the locusts? "Thus saith the LORD, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away" (Isa. 50:1).

You sold yourself to sin. We can't blame that on God. Adam tried to blame God. He said, "Lord if you had not given me this woman, Eve, I wouldn't have done this." Eve said, "If it wasn't for that old Serpent, I wouldn't have been tempted to eat of fruit of the forbidden tree." We try to pass the blame down to our parents and the people we come in contact with. We try to justify the very fact and means of what sin has done to our lives. It has eaten away as a canker, it has eaten up the very best of our lives like the locust will eat a harvest. This is a picture of sin.

They are trying to put the

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blame on God. You have sold yourselves because of your sins. We should teach our children the right things that God would have them to do. God has put the children under our care to bring them up and nourish them in the Word of God.

Notice in Psalm 51:3, "For I acknowledge my transgressions: and my sin is ever before me." What does that mean? The realization of a sinner. Verse 4: "Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest." When you sin you sin against God. You don't sin against your fellow man, you sin against God. David took a man's wife and he did the man wrong. But he sinned against God. God said it is not right to take a man's wife, it is not right to look upon a man's wife, and lust after her. It is not right to have pre-marital sex. It is not right to commit adultery. It's sin and it will destroy the body. Verse 5: "Behold, I was shapen in iniquity and in sin did my mother conceive me." We must understand these things; a convicted heart, knowing sin, a troubled mind through the conviction of the work of the power of the Holy Spirit. A sinner needs to know these things. When God does restore back to us that which the locust has eaten, we will still have the wounds and scars of sin until the glorification state.

Let's notice the five things that God will restore. Five is the number of Grace. Psalm 103:1-2, "Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits." Let's see what the benefits are. What does God restore which the locust has eaten? Verse 3: "Who forgiveth all thine iniquities, who healeth all thy diseases." God forgiveth all your sins, all your transgressions. Notice in Matthew 1: 21, "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Forgive us for all our sins. God said, "All the damage that sin has done I will restore it. I will put things back which sin has eaten and taken away. I'll put a joy and peace back in your heart and life." Jesus Christ came as your sin bearer, and He took your sins that you may be reconciled to God. God will save you and forgive you all your sins. Christ said, "Come unto me all ye that labour and are heavy laden, and I will give you rest." What's that mean? If you are heavy laden and sick with sin, He says come to Him, if you are under a burden of sin He says come to Him. Pleasure of sin is only for a season. What sin is worth spending eternity in a lake of fire?

Second, He healeth all thy diseases. Notice in Psalm 107: 20, "He sent his word, and healed them, and delivered them from their destructions." How did He do that? The second person of the God head, the Lord Jesus Christ was sent to earth by God to do these things. When the power of God comes upon a man it has saving health in it. He heals the body and soul. He restores that which the locust has taken away. You need salvation, sins forgiven, and to be healed by the

power of the Word of God. It's better to have the soul healed eternally and saved than to have some bodily affliction healed. When Jesus was between Heaven and earth on the cross He cried, "Father forgive them; for they know not what they do." Why did He say that? They knew what they were doing. But they didn't know they were crucifying the Lord of Glory. They didn't know He was the Christ, the Son of the living God. They knew exactly what they were doing. That was their work, driving the nails in His hands and feet. They were very cruel men. Matthew 27: 36, "And setting down they watched him there." They were watching the very God Jehovah die on the cross. They were looking at the very Sovereign God of the Universe that made this world.

Third: "Who redeemeth thy life from destruction" (Psalm 103:4). We are all on a broad road to destruction if we do not follow the narrow path of the Lord. The broad road to destruction is so inviting because there are no restrictions on it. The things along that broad road are pleasing to man's nature. A sinner's nature leads him along the broad road to destruction.

Also in Verse 4 is the fourth thing. He crowneth thee with loving kindness and tender mercies. Notice in Jeremiah 31:3, "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." He is talking about when we preach the gospel of Jesus Christ. This is the power of God unto salvation. That is what draws the sinners, the gospel of Jesus Christ empowered by the Holy Spirit. Christ can save you right where you are, just like you are, at this precise time. You come forward to confess Him as your Lord and Saviour.

The last thing that we are going to discuss is in Verse 4: "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagles!" When God gives you His Word, you taste how wonderful it is. When He saves you, you will know. Oh, how you will love the Lord! You won't know what love is until you come to Christ. In closing notice in Psalms 68: 19, "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Isn't that a marvelous thing? That which the locust has taken away, God has restored.

SATAN

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heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. In verse 3, we find the reasons we are to be hearers, applicants and doers of His commandments. God makes it very clear that the customs of the people are vain. God says in very plain English, "For the customs of the people are vain." Beloved, if there is one thing that the God of heaven cannot stand it is vanities, or vain things. Also in Verse 3 God goes ahead and describes this vain custom. He says, "For one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it

move not. They are upright as the palm tree, but speak not; they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good. Now beloved, I would like for you to ask this question, What were they doing celebrating that thing called Christmas hundreds of years before Christ was born of the Virgin Mary? The plain and simple truth is that they were not celebrating the birth of our Wonderful Lord and Saviour Christ Jesus. The plain and simple truth is that that thing called Christmas can be traced back to the old Babylonian days and is a celebration of heathen gods. Later after the birth of our Wonderful Lord and Saviour, after His suffering, after His death, after His resurrection, after the beginning of the Roman Catholic Church, they brought this pagan holiday over from old Babylon and tacked the name of Christmas to it in order to gain converts and to satisfy the heathens. After all, the more people you have, the larger your collections will be. Oh beloved, I say unto you, "Can you imagine the nerve? Can you imagine the lack of education it took to link the name of our Wonderful Lord with that of Roman Catholic mass? How dishonoring this is: it is so dishonoring that words are not in the human language to describe such a putrefying act.

Oh, Beloved, let me beseech you, please I beg you, please do not cut down a Christmas tree. Please do not go out and buy a Christmas tree and please do not decorate that tree. God makes it very clear that the tree itself is a false god, and the worship of the tree comes from the decorating of the tree.

The only way to worship God is stated very clearly in the Gospel of John Chapter 4 and verses 23-24. It says, "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. Beloved, if you want to lead a life that is pleasing to God, throw away your old wives' tales, throw away your fables and get those false gods out of your life. Beloved, the only way to worship God is in spirit and in truth. All other attempts are vain in the sight of a

Thrice Holy God. Now, Beloved, you can search the Scriptures from the book of Genesis to the Book of Revelation and nowhere can you find the word Christmas. Search the Scriptures Beloved, from the Book of Genesis to the Book of Revelation and nowhere are we told to celebrate that thing called Christmas or to celebrate the birth of our Lord. Therefore, if God does not teach us by commandment or example to celebrate that thing called Christmas, or the birth of our Lord then we should not do so. This question has been asked by countless thousands of people, "Where did the doctrine of Christmas come from - if God did not give it to us? Let me answer that question in this way. There are only three forms of life upon this earth; plant life, animal life and human life. Seeing that plants and animals cannot give us commandments then that only leaves one other form. Therefore, we must conclude that Christmas is a man-made commandment or doctrine.

Turn with me if you would please to the Gospel of Matthew Chapter 15 starting with Verse 1 and we will see just what God has to say about those people who would teach the commandments of man for the doctrine of Almighty God. Matthew Chapter 15 Verse 1 says, "Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother; and, He that curseth father or mother let him die the death. But ye say, Whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrine the commandments of men." What we have here, Beloved, is very simple, we have the scribes and the Pharisees coming to Jesus, asking Him this question: "Why do thy disciples transgress the tradition of the elders? Now, Beloved, if you have any knowledge of the Pharisees, you know that they were always trying to put Jesus down, and always trying to discredit Jesus.

The idea would go something like this: "What's the matter with you, boy, don't you teach your disciples anything? This is a bad reflection upon you. Shame on you. Just look what your disciples have done. They committed a terrible sin. They ate bread without washing their hands. How could you have allowed such a thing to happen. We all have had this to happen unto us and we know how it feels. Now the Pharisees go ahead and explain unto Jesus just what they were talking about saying, "for they wash not their hands when they eat bread." Jesus being the Master of masters just simply turns this problem around and smacks them right between the eyes. Verse 3 says, "But he answered and said unto them Why do ye also transgress the commandment of God by your tradition?" In other words what He is saying is "Why have you replaced the commandments of God with the commandments of men? In Verse 4-5-6, Jesus gives them an example of just what He is talking about and goes on to tell them just what effect their tradition has had on the commandment of God. He says in Verse 6, "Thus have ye made the commandments of God of none effect by your tradition." Now, Beloved, in Verses 7-8-9, Jesus unwraps this neatly wrapped package. Jesus reaches out and unties the beautiful ribbon, takes the beautiful bow from it and places it off to the side and reaches out and strips away the wrapping. Now the veil has been rolled back, the wrapping has been stripped away and it stands there in its dirty black shame.

Beloved, if you think that I am a very plain speaker just

listen to this, in Verses 7-8-9, Jesus is speaking and He calls black, black and white he calls white. He says, "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." Now, Beloved, in reality is not this what the so-called churches of the world have done? Have they not replaced the commandments of Almighty God with the tradition or doctrine of man?

Have they not also just like the Pharisees made the commandments of God of none effect? How many so called churches do you know that will tell you not to celebrate that thing called Christmas? Very few Baptist churches will tell you not to celebrate that thing called Christmas.

In fact, those of us that stand upon the great trial of Christmas are persecuted beyond measure. If you do not celebrate Christmas, people of the world will say such things as: ignorant or stupid, narrow-minded, uneducated idiot or ignore him, he doesn't know what he is talking about for everyone knows we should celebrate Christmas." They will go ahead and say, "I do not see how anyone cannot celebrate Christmas and wear the name of Christian."

Truly, Beloved, I do not see how anyone can celebrate Christmas and wear the name of Christian. Anyhow, we are not to worry about those people who would persecute us for standing upon the great truths of God's holy Word. When people persecute us for standing upon the great truths of God's Holy Word, this is proof positive, proof positive, I say, that we are children of the King, and, an heir of eternal bliss.

If you would turn with me to the Gospel of Matthew 5:9 for proof of that statement. It says, "Blessed are the peacemakers: for they shall be called the children of God." Someone might be questioning how this verse relates to persecution. Let me answer by asking these questions. Why do we preach and why do we teach these great truths of the Bible? Do we preach and teach these great truths to cause trouble? Is it to create chaos? Is it to start a riot? No, Beloved, these are not the reasons we preach these great truths. We preach and teach these great truths of the Bible to bring peace and joy unto mankind. We preach and teach these great truths of the Bible because the Peacemaker of all peacemakers taught these great truths when He walked here on earth as God - man among men. We preach and teach these great truths of the Bible to exalt the True and Living God, for they are His truths. We do not preach and teach these great truths to cause trouble, to create chaos, to start a riot, but to bring peace and joy, eternal peace, eternal joy, eternal bliss to mankind.

Matthew 5:10 says, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Beloved, if you are persecuted for standing upon

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these great truths of God's Holy Word, you are being persecuted for righteousness sake and God says you are a blessed person. Verse 11 says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake."

Rejoice and be exceedingly glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and to be trodden under foot of men. I say unto you, Beloved, rejoice, and be exceedingly glad: for great is your reward in heaven. You are the salt of the earth. Persecutions, are a part of your Christian heritage if you preach and teach the great truths of Almighty God. Persecutions, are a part of your Baptist heritage. Just look what they did to the greatest Baptist that ever lived, Jesus Christ. They crucified Him because God foreordained it to come to pass and also because of envy. Why should our lives be any different? Beloved, countless thousands of people today believe that the 25th day of December is the birthday of our Lord. According to the studies I have done, Christ could not have been born on the 25th day of December or in the month of December.

In order for the shepherds to have been out taking care of their flocks as stated in the Bible, the birth of our Lord would have had to have taken place sometime between the months of March and September. The 25th day of December is not, I repeat, is not, the birth day of our Lord, but is the birthdate of the son of the Babylonian Queen of heaven (false god). Beloved, everything and I do mean everything about this holiday has the smell of heathen about it. I thank God Almighty that I am not a heathen, or a heathen Christian. I thank God that I am just a simple short, fat, country hillbilly preacher saved by the grace of an all wise, all powerful God. Have you thanked God recently for being what you are? If not, you should do so, and you should not wait much longer. Now, I would like to show you a verse of Scripture that takes care of not all, but most all holidays. Turn with me if you would please to the gospel of Luke 16:15, "And he said unto them, Ye are they which justify yourselves before men: but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God." If you just read this verse of Scripture it does not seem to say much. But if you study this verse as God says to study, you will find that there is much truth in this remarkable verse. Let me point out just two things this verse contains: first, I would like for you to notice the little word "esteemed." If there are two words in the English language that would describe or tell us what this word means, they would be "highly exalted." If there would be one word in the English language that would

describe or tell us what this word means it would be the word, "celebrated." Next, I would like for you to notice the little word "abomination" which means "highly sinful." Now let us reread that verse of scripture, replacing the word esteemed and the word abomination with their meanings, for a more modern translation, and a better understanding of God's Word. "And he said unto them, ye are they which justify yourselves before men! but God knoweth your hearts, for that which is highly exalted or highly celebrated among men is highly sinful in the sight of God." Now I asked you, Beloved, is not that thing called Christmas highly exalted or celebrated among men?

You know as well as I do that there can only be one answer to that question. And that answer is "yes." Yes, X-mas is highly exalted or highly celebrated among men. If that is the case, and deep within your heart and soul you know it is then Christmas can only be classified as a highly sinful act in the sight of a Thrice Holy God. How can those that celebrate that thing called Christmas be classified? They, Beloved, can only be classified as highly sinful sinners, saved or unsaved, in the sight of a Thrice Holy God. Therefore you better watch out; you better not cry; you better not pout, I'm telling you why. Proverbs 15:3 says, "The eyes of the Lord are in every place, beholding the evil and the good."

Now, before anyone gets the wrong idea I would like to make it perfectly clear to all, that I do not, I repeat, I do not deny the virgin birth of our Lord. In fact, I will say this about the virgin birth of our Lord. In the history of the human race there have been many, many great events take place. The virgin birth, beyond any shadow of a doubt, was one of the greatest things that could ever happen to mankind. In fact, I will say that without His birth, His death and His burial, His resurrection could not have taken place. Had our Wonderful Lord not been born; had our Wonderful Lord not have suffered, bled and died, had our Wonderful Lord not been resurrected from the grave, then every man, every woman, and every child that has ever lived before us and every man, every woman and every child that is now presently living and every man, every woman and every child that would be born in the future would die in their sin and would be cast into a burning hell with no chance of escape. God makes it perfectly clear that without the shedding of blood there is no remission of sin. (no forgiveness of our black dirty sins.) Now, Beloved, I have some very old figures for you, which have probably increased by now, but nevertheless, in 1975-1976, I cannot recall exactly but it was one of those years, the heathens and heathen Christians spent 23 billion dollars on that thing called Christmas. That money could have been put to good use in a far, far, wiser way than for false worship. It could have gone for food to help feed the hungry. It could have gone for clothes to help clothe the naked. It could have gone for research to help do away with many terrible diseases. It could have gone for medicine to help the sick and needy. Last, but certainly not least, it could have gone for carrying the gospel to the four ends of the earth. It could have gone

for many other things other than worship of false gods. Now, Beloved, I had a man at my place of employment tell me this year that they had the right to celebrate Christmas. His reasoning would lead you to believe that the wise men reasoning would lead you to believe that the wise men celebrated the birth of Christ with their gifts. There is no comparison with what they do today and what the wise men did. In the gospel of Matthew Chapter 2:11, "And when they were come into the house, they saw the young child with Mary his mother and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold and frankincense, and myrrh. Truly, I find no God given right in this verse or in any other verse of Scripture to celebrate that thing called Christmas. This verse of Scripture does not even say that the wise men celebrated the birth of Christ. Let us look closely at this verse. What is truly there? "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him. Notice that the Bible does not say that the wise men worshipped His birth or that they worshipped the fact that He was born. But it does say that they worshipped Him, the young child. Who is the young child? It is none other than our Lord and Saviour, Christ Jesus. They worshipped Him, not the fact that He was born, but they worshipped God manifested in the flesh. They worshipped the Prince of Peace, the King of kings and the Lord of Lords. After they worshipped God manifested in the flesh, then they opened their treasures, they presented unto him gifts; gold, and frankincense and myrrh. So as you can plainly see, Beloved, there is no God given right there to celebrate that thing called Xmas. Who is it that capitalizes on that thing called Christmas. In short, Beloved, everyone capitalizes on that thing called Christmas. Christmas is so wide spread through the world that no one can escape its clutches. Even many of the so-called churches capitalize on that thing called Christmas. They need to be told about Matthew 21:13 "And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." The Church is to be supported by its tithes and offerings, not by trickery or deceitful fables. Truly, Beloved, anyone who encourages others to celebrate that thing called Christmas can only be classified as a blind leader. "And if the blind lead the blind both shall fall into the ditch."

If you recall correctly, I entitled this message, Who is the exalted son of Satan? When you ask people this question, they will say that Satan never had a son. Beloved, I say unto you that Satan has many sons and daughters. Who is the exalted son of Satan? It is none other than dear old Santa. As you well know the son of anyone inherits many of his fathers likenesses. Let us see if I have Scripture to back up such a statement as to name dear old Santa the exalted son of Satan. Remember we are comparing likenesses. Those of you who have pencil and paper handy, I ask that you simply write down those two words Satan and Santa. First, I would

like for you to notice that Satan has one S in it.

Like his father Satan, Santa also has one S in it. Next, I would like for you to notice that Satan has two A's in it. Like his father Satan, Santa also has two A's in it. Next, I would like to point out that Satan has one T in it. Like his father Satan, Santa also has one T in it. Next, I would like to point out that Satan has one N in it. Like his father Satan, Santa also has one N in it. Next I would like for you to notice that both words start with the letter S. Next, I would like to point out that both words can be arranged to spell either Satan or Santa without adding to or taking away from the letters. Next, I would like to point out that both words have five letters in them. Now for the Word of God, God has revealed unto us, that Satan is the god of this world. Like his father Satan, Santa is also a false god. In order for Santa to come all the way from the North Pole and leave all those presents for everyone, in every home, in every country and on every continent he would have to be equal with God, and we know that there is none that is equal with Almighty God.

Next, I would like to point out that Satan is a deceiver. Like his father Satan, Santa is also a deceiver. Santa does not leave all of those presents. Also, I am afraid that many of those presents that are bought with stolen money. Money stolen from God Himself. Money that should have been put in the collection plate at church for their tithes and offerings.

All that I will say about Rudolph is that I would like to see him during deer season. Now, Beloved, let us put the frosting on the cake. Turn with me to the Gospel of John Chapter 8:44. Christ says, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Now, Beloved, Santa is a lie and everything connected with him is a lie. Satan is a liar and the father of lies. Therefore, we conclude that Santa is the exalted son of Satan.

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know what is "the hope of his calling, and what the riches of the glory of his inheritance in the Saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places?" (Eph. 1:18-20).

Having now received this doctrine, I bow to His sovereignty. I do not believe I can do better to finish my introduction to you, than give the following remarks by Charles H. Spurgeon, who was called the "Prince of Preachers," who now is in Heaven.

"Do not be afraid to dwell upon this high doctrine of election. When your mind is most heavy and depressed, you will find it to be a bottle of the richest of cordial. Those who doubt the doctrines of grace or cast them into the shade, miss the richest cluster of Eschol,

they lose the wines on the less well refined, the fat things full of marrow. There is no balm in Gilead comparable to it. If the honey in Jonathan's wood, when but touched, enlightened the eyes, this is honey which will enlighten your heart to love and learn the mysteries of the Kingdom of God. Eat, and fear not a surfeit, live upon this choice dainty, and fear not that it will be too delicate a diet. Meat from the King's table will hurt none of his couriers. Desire to have your mind enlarged, that you may comprehend more and more the eternal everlasting, discriminating love of God. When you have mounted as high as election, tarry on it's sister mount, the covenant of grace. Covenant engagements are the munitions of stupendous rock behind which we lie entrenched. Covenant engagements with the surety, Christ Jesus, are the quiet resting place of trembling spirits.

"His oath, His covenant, His blood Support me in the raging flood.

When every earthly prop gives way,

This still is all my strength and stay."

"If Jesus undertook to bring me to glory, and if the Father promised that He would give me to the Son to be a part of the infinite reward of the travail of His soul, then my soul, till God Himself shall be unfaithful, till Jesus shall cease to be the truth, thou art safe. When David danced before the ark, he told Michal that election made him do so. Come my soul, exult before the God of grace, and leap for joy of heart."

The author would have you see, that you judge not this before time, neither judge it by traditions of men, nor by human wisdom. Be honest and fair enough to judge it by the Word of God which liveth and abideth forever. Be careful also not to cast this book aside before a prayerful study of it. If you do not like it, please examine yourself before the Lord who trieth the reins of men's hearts. If you like the book, see that you be not selfish with a good thing, pass it to someone else, that they also may receive its meat. Take heed that you receive this writ as from the Lord, and not the poor author, I am but the clay, He is the potter. "A man can receive nothing, except it be given him from Heaven" (John 3:27). So we offer this book as the message of God.

"THE ORIGIN OF HISTORY OF ELECTION"

Election is as old as God Himself. God's purposes, and decrees, are from eternity. What God purposes now, He has always purposed. He changeth not as men change. "For I am the Lord, I change not" (Mal. 3:6). "He is not a man that he should repent" (Num. 23:19). The places in the Scriptures that seem to imply that God repents, should be carefully searched as to behold that the thing God does is manward, and would appear to man as if he did repent, while in the background of it all in His decrees and purposes He never repents. As in the case of Nineveh, He had purposed beforehand to spare Nineveh, but with means that would appear to man as if He intended to destroy Nineveh and changed His mind. Man seeth not as God seeth. Man is in time, God in eternity. God's ways in fullness are past finding out. "How

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unsearchable are his judgments?" (Rom. 11:33). He has a revealed will, and He has a secret will. What He has revealed, we may be edified with, what He hath concealed, we should not be curious to comprehend. Let us be still and know that He is God. God is immutable, and so are His decrees, and purposes. "Jesus Christ, the same yesterday, today, and forever" (Heb. 13:8). "The gifts and calling of God are without repentance" (Rom. 11:29). "God is not altogether such a one as man" (Psa. 50:21).

If we recognize God at all, we must consider that he is the sovereign Lord and ruler over all, who is blessed forever. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1:11). "The counsel of the Lord standeth forever" (Psa. 33:11). "Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth" (Rom. 9:18). What shall we say then, is God unjust because He worketh all things after the counsel of His own will? God forbid. For saith He, "Hath not the potter power over the clay, of the same lump, to make one vessel unto honor, and another unto dishonor?" (Rom. 9:21). Yet sinful fallen sons of Adam have the corruption in their hearts to deny the supreme God the right to do as He pleases. They say He would be unjust to do this or that. Shall the sinful creature question the doing of the sinless creator?

Yet such is the case with all who deny the sovereignty of the Almighty. Did not God have a perfect right to hate Esau, and love Jacob? (Rom. 9:13). This only can be attributed to God's sovereignty. For who was Jacob, that he was worthy of God's love? Was he not a fallen member of Adam's race? Was he not called the worm Jacob? (Isaiah 41:14). If God wished to have saved some of Adam's sinful and fallen race, by justifying them by the suffering death of Christ, and His shed blood (Rom. 5:9), who can fall out with Him for it? If God from all eternity chose some of Adam's hell deserving posterity, and purposed to justify them by His grace through the redemption that is in Christ Jesus, who can question Him for such mercy and goodness? Would it not have been perfectly just in God, had it been His pleasure, to have left all of Adam's sinful race in their lost condition? If not, then God is not sovereign. Salvation is not by grace, Christ's death is in vain. Man is sovereign, salvation is by works, and man is his own saviour. Such a delusion is the preaching of Arminianism. It is the spawn of Popery, as Mr. Rous (Master of Eton College) once declared.

Let us remember once for all that what the Almighty does is perfectly just and right, and that He maketh no mistakes. "Shall not the judge of all the earth do right?" (Gen. 18:25). We do solemnly believe that the rejecting and ignoring of the doctrine of Election, and substitution of Arminianism by churches and ministers for the past fifty years has paved the way for the great flood-sweep of modernism now controlling the larger part of so-

called Christianity. It indeed is a pitiful delusion. However, we believe, God is beginning to wake His elect to cry aloud in this midnight hour, against this monstrous demon that is seeking to destroy the faith once delivered to the saints. We also have the promise of our sovereign God and Christ, that the Gates of Hell shall not prevail. Let us who believe the truth once more rise up and go forth without the camp bearing His reproach, with the great cloud of witnesses.

In this cloud of witnesses, let us consider some of the historic heroes who have bravely declared the doctrine of Election. Some of whom have been martyrs for Christ's sake of whom the world was not worthy. (Heb. 11:38).

Never was there one who preached election stronger than our Lord Jesus Christ Himself. A lady in Newport News, Va., said to me, "Don't tell me anything about that doctrine of election. We had a preacher come here to our church and preached a message on election, and by the following night he emptied the house with the exception of a very few." "Well," I said, "I am not surprised, for that's what happened when Jesus our Lord preached the strong message on election in the sixth chapter of John, and it is said, 'From that time many of his disciples went back, and walked no more with him' (John 6:66)." In this chapter our Lord preached three things that revoked Arminianism once and for all. First He preached unconditional election, "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (verse 39). Second He preached, the effectual call, "It is written in the prophets, And they shall be all taught — of God. Every man therefore that hath heard, and hath learned of the Father, cometh to me" (verse 45). Third, He preached, total depravity of man, and He said, "Therefore said I unto you, that no man can come unto me, except it were given unto him of my father" (verse 65). Taken from the attitude of mankind today toward this truth, and considering the fact that man's nature in the flesh has not changed from that day to this, it is not hard to understand why (verse 66) says, "from that time many went back, and walked no more with him." But Christ wouldn't compromise truth for the sake of great crowds (verse 67); "Then said Jesus unto the twelve, Will ye also go away?" The unfaithful minister would have said like thousands do today, well, I better lighten up on this doctrine or just leave it out from now on, or retreat to the quicksands of Arminianism and human philosophy. Thank God for our dear Saviour who stood more firm than the Rock of Gibraltar. Let every man of God take heed that he be not moved from the truth by either frowns or flatteries.

For the next great character witness to election, we shall consider the great Apostle Paul. Never a man we read of suffered more for the truth, except our Saviour, than Paul. He bore in his body the marks of the Lord Jesus Christ. (Gal. 6:17). Paul preached unconditional election, for we read in many places in his epistles this glorious doctrine that enrages Satan and self righteous, flesh trusting, deceiv-

ed, religious people. We shall endeavor here to state a small portion of the much he has written by the Holy Ghost. We quote from Ephesians 1:4-7. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Then shall we behold (II Timothy 1:9), "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began." To deny these plain words of our God is more than I can do, be they ever so unpopular with the average minister today.

For our next witness to election, we name Augustine born at Tagasta, in Numidia. In the year 387 A.D. he was converted to Christianity and was raised to the high office of Bishop of Hippo in North Africa. His sermons are listed among the greatest ever preached. Here we have not designed to give the phraseology of these staunch witnesses to election, but rather their names for the influence of the message.

Next we name the great preacher John Calvin, the great reformer, who at Geneva, with his fellow workmen formed the five points of Calvinism, which being based upon the doctrine election, from that time forth, those who believe in the doctrine of election are often called Calvinists, and election being called Calvinism. Election being the opposite of the Roman Catholic faith, was the big stake in bringing the great Reformation. While all the reformers did not accept the doctrine of election, none of them could ever produce any Scriptural grounds as a reason for rejecting it. If they made an effort to do so like Wesley, they only misapplied and misinterpreted the Word of God, as so many do today, using the Word of God deceitfully.

Next we come to Jonathan Edwards. From the beginning he was one of the most brilliant in American church history. On July 8, 1741, he preached his most noted and celebrated sermon on, "Sinners In The Hands Of An Angry God." One can easily behold the sovereignty of God in the sermon without even close observation. He was one among the topmost preachers on election. Those who know history know I am stating the truth.

Come now to John Bunyan who wrote the great and immortal allegory, "The Pilgrim's Progress." Among books, none has been so widely read, next to the Bible, as this book. It has been translated into over eight hundred languages. Bunyan suffered imprisonment in the Bedford jail for twelve long years, for preaching the truth. He preached to the multitudes while at liberty in London on his most beloved text, John 6:37, "All that the Father giveth me, shall come to me, and him that cometh to me I will in no wise cast out." Thus he preached election strong. The author has Bunyan's last sermon he preached just before his depar-

ture. The subject is, "Natural or Spiritual Birth" (John 1:13). This message also is strictly on election.

Now we come to George Whitfield the man who preached election with such eloquence that excited and affected the world in his day. For this doctrine he and John Wesley separated widely in their ministry. While the writers of Methodist Church history admit Whitfield was the greatest preacher in the world in his day, they reject the truth he preached; thus we see what the Methodist Church has come to today, the rankest of Modernism. Arminianism is but a foundation of Modernism. Whitfield was gifted with a voice which Benjamin Franklin measured to extend two miles clearly in the open air. He was the great field preacher, wonderfully gifted of God. He was stoned and greatly persecuted for the truth's sake. Men fell dead while he thundered God's messages from his pulpit in the open field. He was driven to the fields through persecution but they served as more space for his at times, sixty thousand hearers, which no church house could hold. He crossed the Atlantic thirteen times in his day, and thundered the doctrine of election on both sides of the globe in no uncertain sound. When once John Wesley heard him preach on election to a great field audience, Wesley said to him at the close of the message being troubled at the message, "What have you done?" To which Mr. Whitfield replied, "I have defended the truth."

Come now with me, dear friend of mine, to the man whom it has been said to have been the last of the Puritans. At twenty-one years of age he was said to be the world's greatest preacher. He was called the Prince of Preachers, Charles H. Spurgeon. Here we have another stalwart preacher of election. One of the keenest replies from any source was that of Mr. Spurgeon to Henry Ward Beecher. Mr. Beecher saw fit to attack Calvinistic (election) doctrine, affirming that it was as useless as the ugly hump on the camel's back. The great London preacher, who was a staunch defender of Calvinistic views, replied that the hump on the camel's back, as far from being useless, is absolutely necessary, because it furnishes its owner, as from a storehouse, with nourishment and strength in its long journey through the desert, so that the comparison of the Brooklyn divine is truer than he thought, because Calvinistic doctrines are the strength and vigor of the Christian life and character. Thousands of preachers today garnish Spurgeon's sepulchre and yet reject the truth he preached. Suffice it to say here, I have no doubt given enough of the great cloud of witnesses to convince from the historic standpoint, any fair and candid mind that election has made a great trail through the greatest of preachers. We have but chosen few of the many who have stood for this great doctrine. We glory not in men, but we glory in the grace of God and our Lord Jesus Christ who gave to the world these mighty ambassadors of His truth.

Editor's note: Understand that the editor, and this paper, does not approve of the term "Calvinism" as applied to the Doctrines of Grace. However, when brother Freeman wrote

this great book, the term was in frequent use in this way. Many of our brethren used to use this term often. It used to be frequently in the pages of The Baptist Examiner. I was one of that number. I am thankful that most of our brethren now steer clear of this term. I feel sure that Mr. Freeman is of that number. I am not as adamant as some against any usage of the term "Calvinism", but I do very much prefer that we not use it. I very greatly prefer to refer to these glorious and precious truths as The Doctrines of Grace.

INTENSE CONCERN FOR THE SALVATION OF OTHERS

John A. Broadus

"For I could wish that myself were accursed from Christ for my brethren" (Romans 9:3).

This is known to students of the Scriptures as one of the passages which are commonly accounted difficult, one of the hard places. A preacher would not be likely to take such a passage as his text, unless he supposed it possible to present a simple and natural explanation of it, and to draw from it as thus explained some useful, practical lessons. Before I try to do this, it may be allowable to offer two or three hints as to the course we ought to pursue in studying the difficult passages of Scripture, — hints that would, indeed, apply to all our Scriptural studies.

My first hint would be this: Be willing to let the Scripture mean what it wants to mean. You may say, "that, of course," but it is very far from being a matter of course. Be willing to let the Scripture mean what it wants to mean. We come to it knowing before hand what things we like and what things we dislike, and if we find in the passage something not in accordance with the ideas we have been reared in, or that now have possession of our minds, we say, "Well, of course it can't mean that," and then we begin to search for some other meaning. The plainer the passage, the harder to find anything else than what is plainly meant, and so we go off and say, "What a difficult passage of Scripture!" Has not that often happened to you? It has happened to me. I have waked up to find, after a long years of study, that something I always thought was a very hard passage was plain enough, only I had never been willing to allow it to mean what it wished to mean.

My second hint would be: Take good account of the connection. We are peculiarly prone to neglect the connection in dealing with Scripture, because we have the Bible printed—most unfortunately, I think—in little scraps of broken sentences, set before us as if they were separate paragraphs—which is not done in any other book in the world—and broken up also in larger portions which are called chapters, where the connection is often completely severed, and yet we cannot help imagining

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**TUNE IN TO
THE CALL TO CALVARY**

Station: WEMM, Huntgn., W. Va. Time: Sun.—7:30-8:00 a.m. Dial: 107.9 Watts: 50000 FM

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there must be a new subject at the beginning of a new chapter. Moreover, we are accustomed to hear short passages taken as texts, and too often interpreted without regard to the connection. The connection is sometimes the entire book. I doubt if there is one sentence in the epistle to the Hebrews, and there are very few in the epistle to the Romans, which can be really understood without taking account of the whole epistle. But often the connection is only some sentences before and after. Now, if you consider the connection, it is wonderful how it will help you to understand a difficult passage. You go above the difficult place; you launch on the stream above, and come floating down, and your boat is borne over the rocks. If you cannot determine the precise meaning of the words, you will see what is the general thought of the passage as a whole, and that is the main consideration.

The last hint I shall mention is, that we must take good account of the state of the writer's mind, when he says these things. What is he thinking about? What is he aiming at? How is he feeling, when he uses this language? I am sure, if any of you have tried it, you will find that the more care you exercise, when reading the Scriptures, in trying to enter into sympathy with the thought and feeling of the sacred writer, the better you will be prepared to see what he really means.

Now, all these hints I have ventured to offer are of importance to us in studying the text: "I could wish that myself were accursed from Christ for my brethren." Observe he does not say "I wish." Not he. He could not say that. But he almost says it. The original could not be better translated in any other words than those used in our version. The apostle seems to be like one who is on the point of saying something wrong. He rushes, as it were, towards the brink of saying that he wishes to be accursed for his brethren, only he does not say it—stopping on the brink because it would be wrong, because his devout heart would shrink back from the idea of being accursed from Christ, even for his brethren. Now, why does the inspired apostle use this strange language? Why does Paul almost say a terrible thing, so terrible that many people, as they come upon it, and begin to inquire into the meaning, all out of sympathy with the passion of the writer, imagine that they must explain it away—that it must be impossible for him to approach even to the brink of saying what would be so dreadful.

The epistle to the Romans is taken up in its doctrinal portion with the great thought of justification by faith: that men are justified simply by believing in Jesus. The apostle discusses that in the first five chapters. Then, in the next three chapters he discusses the bearing of this justification by

faith upon the matter of sanctification, showing how it works in helping us to be good. In three more chapters he now discusses the bearing of justification by faith upon the privileges of the Jews. The Jews considered themselves far superior, in point of religion, to any nation in the world; and they would begin to see at once that if the apostle's doctrine be true, and a man is accepted through simple faith in Jesus Christ, then a Gentile might exercise that as well as a Jew, and so a Gentile would be as good as a Jew. We cannot imagine how they would shrink back from any doctrine with such a conclusion, that a Gentile is as good as a Jew. We do not know of any national or race prejudice in our time that are so strong as the prejudices then existing between Jew and Gentile. They would especially dislike such teaching from Paul the apostle. They would say he is a renegade himself to the religion of his fathers. He is a traitor to his people. They were indignant at the idea of his saying that a Gentile could be saved as well as a Jew. When Paul said, the following spring, in his address at Jerusalem, that Jesus had told him to go to the Gentiles, they broke out in rage, and he had to be saved by the Roman garrison. The apostle knew how intensely they would dislike this idea, and so he wanted to assure them in entering upon this topic—the bearing of justification by faith upon the privileges of the Jews—he wanted to assure them that he loved his own people, and although he is bound to acknowledge, as he is going to acknowledge, that the great mass of his people are rejecting the Messiah, while Gentiles all around are believing unto salvation, yet he acknowledges this with inexpressible pain and grief. That is the way he feels. That is what he wants to impress upon them. He sees what is coming for his nation. This epistle was written twelve years before the destruction of Jerusalem, and only eight years before the war that led to that destruction. The apostle saw that soon their hot fanaticism would break out in desperate rebellion against the Roman authority, and sooner or later they must be crushed out and ground to atoms. Here was a man who saw that his own nation, his own race, bound to him not merely by nationality in the ordinary sense, but by ties of blood, through long and pure descent, was going to ruin. His race alone of all the great races of the earth can trace their history back to a historic ancestor; for all the other peoples find their ancestry lost in darkness, but the Jews could go back in history to their common father. His race had great and glorious deeds connected with its history in the past, and had yet more glorious promises for the future in connection with the Messiah. And this man, who loved his people, who loved them so intensely that when the Lord appeared to him in a vision, and said, "Go preach to the heathen," he remonstrated and did not want to obey, and had to be driven by persecution, clearly sees that the Jewish is about to perish. Not only does he see that national destruction

awaits them, but he sees that the great mass of them are slighting their own Messiah, now that He is come, are rejecting the salvation that is in Him alone, and plunging madly into the darkness of eternity. He feels all that. And listen how he speaks, in introducing this subject, "I say the truth in Christ—I lie not." A man of self-respect never condescends to assure people that he is telling the truth and not lying, unless there is some extraordinary reason for it. "I say the truth in Christ—I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the glory, and the promises; whose are the fathers, and of whom as concerning the flesh the Messiah came, who is over all, God blessed forever." You see that ordinary language does not suffice to express his emotion. In his swelling passion of soul he rushes to the very brink of saying what would be wrong to say, and shrinks back from saying it. That seems to me to be the plain meaning of the passage, and all that is necessary to understand it is sympathy with the sacred writer's state of mind.

Now, as thus explained, the passage is rich in instruction. I shall only gather out three or four of its lessons, all of which connect themselves with one thought: intense concern for the salvation of others.

1. And first. Concern for the salvation of others is naturally enhanced by patriotism. If a man feels at all as a Christian ought to feel in the way of desire for the salvation of all his fellowmen, through common human sympathies and common wants and destinies, then he will naturally feel more of such concern for those who are allied to him by ties of nationality; dear to him through feelings of patriotism—his own people. And all the more if they are also dear to him by ties of personal affection — if they live in his own locality, if they share all his peculiar interests, his difficulties, his joys. Still more if they are his friends, and most of all if they are his kindred. All the reasons we have for desiring the salvation of mankind at large exist in such cases, and then all these additional reasons enhance the concern we naturally feel for their salvation. My friends, not only Paul felt thus, but he who stood on Olivet and looked out on the splendid capital of his country, which he knew was doomed to destruction, shall we not suppose that he felt some peculiar interest in his own people? Why not?

2. Again. Concern for the salvation of others is not prevented by a belief in what we call the doctrines of grace; is not prevented by believing in divine sovereignty, and predestination and election. Many persons shrink away from ever accepting them, because those ideas are in their minds associated with the notion of stolid indifference. They say if predestination be true, then it follows that a man cannot do anything for his own salvation; that if he is to be saved he will be saved, and he has nothing to do with it, and need not care, nor need any one else

care. Now, this does not at all follow, and I will prove that it does not follow, by the fact that Paul himself, the great oracle of this doctrine in the Scripture, has uttered these words of burning passionate concern for the salvation of others, so close by the passages in which he has taught the doctrines in question. Look back from the text, run back a few sentences and you will find the very passage upon which many stumble: "Moreover, whom he did predestinate" — there are people who shudder at the very words — "them he also called, and whom he called, them he also justified; and whom he justified, them he also glorified." Just a little while after He uttered those words from which men want to infer that the man who believes it need not feel concerned for his salvation or the salvation of others, just a little after, came the passionate words of the text. Nor is that all, for you will find just following the text, where he speaks of Esau and Jacob, that God made a difference between them before they were born, and where he says of Pharaoh that God raised him up that He might show His power in Him, and that God's name might be declared throughout all the earth. "Therefore hath he mercy on whom he will, and whom he will be hardeneth." Some good people fairly shiver at the inference, which seems to them to be inevitable from such language as that. But I say the inference must be wrong, for the inspired man who uttered this language, only a few moments before had uttered these words of the text. And whenever you find your heart or the heart of your friends inclined to shrink away from these great teachings of divine Scripture concerning sovereignty and predestination, then I pray you make no argument about it, but turn to this language of concern for the salvation of others, so intensely passionate that men wonder and think surely it cannot mean what it says. The trouble is in this and many cases that we draw unwarranted inferences from the teachings of the Bible, and then cast all the odium of those inferences upon the truths from which we draw them. Now, I say that whatever be true, for or against the apostle's doctrines of predestination and divine sovereignty in salvation, it is not true that they will make a man careless as to his own salvation or that of others; seeing that they had no such effect on Paul himself, but right in between these two great passages come the wonderful words of the text.

3. The third lesson is, that concern for the salvation of others will sometimes rise to intense passion. The Apostle Paul is not always saying, "Woe is me if I preach not the gospel." He said that under certain circumstances. Nor does he anywhere else use such an expression as this of the text. So, as I said, concern for the salvation of others will sometimes rise to intense passion.

And more generally, let us say, piety has elements of passionate feeling. I suppose that piety is threefold: there is thought, and feeling, and action. Different persons are inclined to prefer one or the other of these three, according to their own natural constitution, their education, prejudices, etc.; but all three are necessary to a symmetrical Christian character and Christian life. Some persons

will say, if you talk with them, "O, I do love Christian thought — I love to hear a preacher who presents to me inspiring thoughts, especially if there is some new thought." And then some of them are carried away with the idea that they want modern thought, as they call it, instead of Scripture. But meantime it is true that we also need feeling. A man who finds himself inclined to prefer what he calls thought in connection with Christianity, and to neglect Christian feeling and Christian action, ought to see to it lest his character be deformed because wanting in essential elements, and ought to cultivate in himself a regard for feeling and for action. Many cultivated people in our time, as they look with ill-concealed disgust upon the poor negroes, with their wild passionate way of expressing religious feeling, had better see to it lest they themselves be ruinously lacking in the element which appears in the Blacks to be exclusive. Then there are those who care nothing about anything but feeling. They say, "I love to hear a man that makes me feel." Their danger is that they will not know what they are feeling about, because it is not Scripture truths that make them feel, and such feeling will not lead to pious action. Emotion in religion is proper and necessary, and I do not condemn those who value it highly; but such persons must see to it that they have truth, which is the circulating life-blood of piety, and that their feelings shall lead to corresponding earnest and intense activity; for emotion about religion, as in anything else, if it does not express itself in activity, will not only be worthless, but will injure the character. Others there are who talk of nothing but action, work, work. Now, work is a noble word, but the danger of these persons is, that they will forget to love Christian truth and to cultivate Christian feeling.

The same thing is true as to bodies of men. You can easily think of a great religious denomination in our country, who care mainly for thought, instruction, knowledge. A noble idea it is, but possibly their danger may be that they will underrate Christian feeling. You can very easily think of another powerful and useful denomination of Christians whose great idea is feeling. Everything is made to contribute to working up emotion, and their danger is that they will neglect the importance of holding truth, even if they do not neglect the importance of activity.

The same thing is also true about certain periods of Christian history. You can find periods when all the Christian world seemed devoted to the idea of doctrine, when men disputed through a lifetime about the doctrines of Christianity, when all the great divisions of the time centered themselves upon the difference between two words of Scripture. You can find other periods where Christianity seemed to run altogether into mystical feeling; when good people gave themselves up to solitary lives, or retired to the privacy of their homes, and thought that all that could be done was to try to cultivate Christian sentiment in private. And ours is an age which runs towards activity. The Christian idea now is work. I thank God that we live in such

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