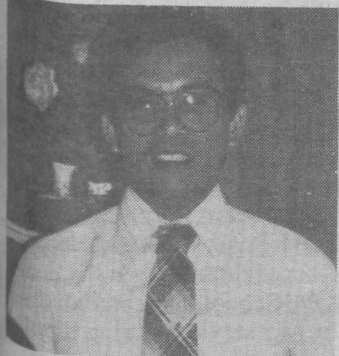


IN TIMES OF TROUBLE

by Velmer Paler
Philippines

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

The Book of Psalms is the only song book found in the inspired Word of God — the Bible. This book was the hymn book of the Israelites in par-



Velmer Paler

icular and also for all who are chosen by God; called to be His own people. Every believer has the right to sing it as the truth of our faith. No one can truly sing this song but those who are redeemed and washed in the precious blood of Christ.

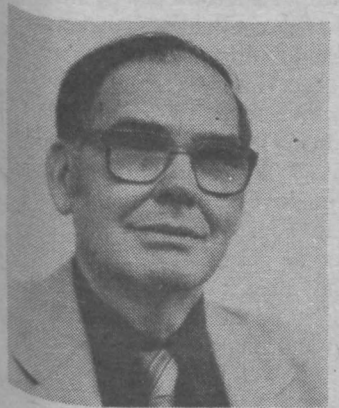
In times of trouble "God is our refuge and strength, a very present help." Often, Christians have severe and fiery trials. Some are affected bodily, others mentally, some financially and others are under the attacks of Satan. We wonder and cry out, "Why?" "Why do I have to suffer like this?" "Why

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STUDIES IN I JOHN

by Clyde Everman

In Chapter I John has told us that we can have fellowship with the Father and His Son, but in order to do this we must walk in the light, for "God is light". He says that, if we say we have fellowship with God and yet walk in darkness, we lie. If we say we have no sin, we only deceive ourselves. If we say we have not sinned, we make God a liar. Now since sin is ever present in all of



Clyde Everman

us how can we have fellowship with the Father and Son? In I John 1:9 we are told that, if we confess our sins, He forgives and cleanses from all unrighteousness. From this we see that the basis for fellowship is the work of Christ.

We need to remember that, when Christ suffered and died on the cross, He accomplished redemption for His people. He put away their sins by the sacrifice of Himself. He was raised from the dead for their justification. By His death and

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You can't win respect by demanding it.

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"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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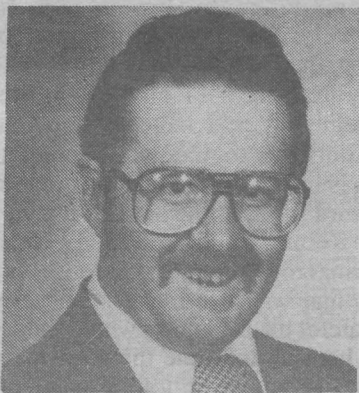
WHOLE NUMBER 2526

CAN GOD BLESS AMERICA?

by Sam Wilson

Proverbs 14:34; "Righteousness exalteth a nation: but sin is a reproach to any people." Let me begin this article with a statement concerning my feelings about America. I love this country. I subscribe to the theory; "love it or leave it." Anything I write in this article should not be interpreted in a way that would imply that I am anti-American. The opposite is the truth. I think America has been a great country. I believe there are many positive things to say about America even today. However, I must admit that those positive things are rapidly fleeing. My love for this nation makes this sermon difficult to preach or write. It is with a heavy and burdened heart that I write this article. It is with a great fear that I write this article. I have young children who, unless things change, will not have as good a future in this land as I have had a past. I wish I had good news for

you today, but I don't. I can give you some hope. As long as God is sovereign and merciful and forgiving, there is hope. Certainly this is a subject that affects all of us in America and those in other countries. Let us be aware of our



Sam Wilson

condition and do all in our power to improve it.

Lord Byron said, The course of a nation or civilization goes like this: First, freedom; then glory; then wealth; then vice; then corruption; then barbarism; then

collapse." I am afraid that America has followed this course. I am afraid that we are headed for the last stage, and that stage is collapse. I have read about and seen in person the other six stages in this nation. God spare us from the last. May our paths be re-directed.

Before I get into the heart of this article, let me make a few preliminary observations. 1. God blessed America greatly in her beginning. Surely the divine hand of God can be seen in the winning of our freedom from England. Surely we can see God's hand in the writing of our Constitution. We see God's hand in our system of religious freedom. A good portion of our modern day leaders have stamped upon God's hand in their mis-interpretation of the constitution.

2. Not only did God bless us in our beginning, but He has continued to bless us in our past

(Continued on Page 3 Column 3)

TITHING PART VI

you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sake, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts" (Mal. 3:10,11).

Some try to spiritualize this promise into something meaningless, but it means what it says. God will prosper the tither. Who will question God's ability

to do all He promises? Certainly He can do it even in the worst depression. But you say this promise is in the Old Testament and refers to Israel. My friend, it is applicable to all...to us today. God says in the self-same passage, "For I am the LORD, I change not" (v.6). Here is a New Testament passage which says the same, "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over" (Luke 6:38). Is not this promise of Jesus as full as that of Malachi?

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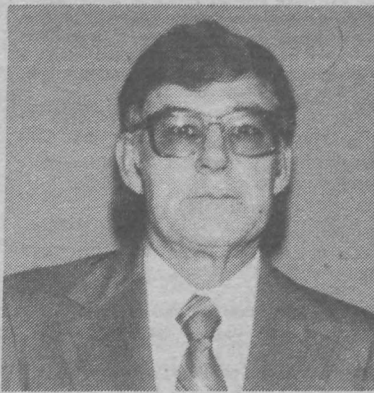
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THE CHURCH THE BRIDE

by Ray Brown
Box 203
Cannelton, WV 25036

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

The marriage is ready to take place, and she has made herself ready. Ready, in this verse of Scripture, is saying that she took her rightful responsibility. God has given her a great responsibility. No other believer



Ray Brown

has this responsibility. We have the same responsibility that the Lord Jesus Christ layed upon the eleven disciples. He expected from them what He expects from His church today.

We want to talk about the young church. The Bible represents her as a young girl that has no breasts. The bride speaks, "We have a little sister,

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DON'T FENCE GOD IN

by Gene Abbott
Rt. 4, Box 526
Athens, AL 35611

As a boy, I had an interest in popular music. I don't have any more, but I do remember one that I liked back in those days. It was entitled "Don't Fence Me In." Some readers may recall it. It would have been of much more value had it said don't fence God in, for this is a message humanity should hear today; and (sadly enough) this is true within what is identified as the church.



Gene Abbott

John 9:1-12, "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

TWO FACED AND DOUBLE TONGUED

"...not doubletongued...." (I Tim.3:8). This being given as a qualification for the deacon does not mean that it is all right for the pastor and other Christians to be doubletongued. God's Word does not set forth double standards. The requirement that the bishop be the husband of one wife does not mean that other members are allowed two or more wives. No individual, certainly no Christian, should be doubletongued. I speak to you in this article about a very important matter. These two sins, which are so closely related as to be almost one, are very prevalent. They are sins that do great hurt. I am sorry to say that these sins are

present even among the children of God. If these sins could be banished from among the children of God, it would mean so very much to our churches, to our Christian fellowship, and to the glory of God.

I use the words "two faced" though I do not have a definite Scripture for it as to the words themselves. However, the words are a good definition of hypocrisy, which is used frequently in the Bible. Vine says of this word, "Primarily denotes one who answers; then, a stage-actor; it was a custom for Greek and Roman actors to speak in large masks with mechanical devices for

augmenting the force of the voice; hence the word became used metaphorically of a dissembler, a hypocrite." One who has two faces; one of which he wears before some people on some occasions, the other of which he wears in other situations. The man is two faced. He is a hypocrite.

These two sins are deliberate and wilfull sins. They are not sins of being deceived. A man may tell something that is not true because he has been deceived and thinks it is true. Likely, he should be more certain and more careful. He should not tell something unless

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TWO FACED

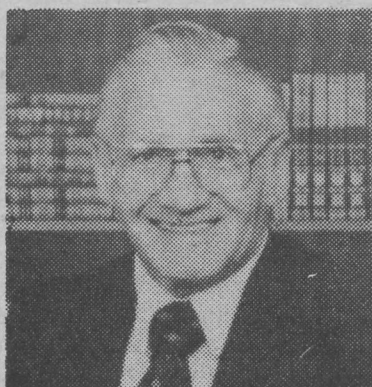
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he absolutely knows it is true. Many times he should not tell it even though he knows it is true. But a doubletongued man is not deceived into believing something is true. He deliberately tells one thing to some, and then tells a different thing to others. He does this to deceive.

There are preachers who are doubletongued as to their preaching. They preach to please their audience. They will preach one thing to one congregation, and then preach the contrary to another congregation. They are like the preacher in an Ashland conference some years ago who had been assigned the subject, "Atonement, Limited or Unlimited." He jokingly introduced his subject by saying, "Which way do you want it?" Many preachers do this, not jokingly, but really and truly. I knew a preacher who was an outstanding speaker. He could really preach. He was one of the best revival preachers I ever heard - until I got to know him better. He could preach in one of our kind of churches, and one would just know that he was a Landmark Sovereign Grace Baptist preacher. He could preach the local church with power. He could really preach on the doctrines of grace. I heard a preacher ask him one time, "How do you preach like that and get so many revival meetings?" I already had begun to suspect why this was true, and I soon had it confirmed to me. The man could go into an Arminian church, preach a revival, and no one would ever imagine that he was a sovereign grace preacher. He could

get along fine in a sovereign grace church. He could get along a little better in an Arminian church. How? He was doubletongued. He preached one thing in one church, and a different thing in another church. He held many meetings in both kinds of churches. Let me add here that, when a sovereign grace church learns that a man is like that, they should never use him again. Let me add another thing. When a supposedly sovereign grace preacher is frequently and repeatedly invited to hold revivals for Arminian churches, you can know that he is doubletongued. He is not preaching sovereign grace in that Arminian church. I say this sadly; some sovereign grace churches will allow Arminianism in their pulpits, but Arminians will not allow sovereign grace to be preached from their pulpits.

Preachers are often doubletongued in talking about other preachers. They will say one thing to a man's face and to his friends. Then they will say



Joe Wilson

something else behind that man's back and to those who are not friends of the man being spoken about. A preacher will brag to another preacher about his sermon, then to others criticize the same sermon. We should say nothing behind a man's back that we would not be willing to say to his face. We should say nothing behind a man's back that we would not want him to know we said. I suppose all of us do, or have done, such things. Let us cease at once from such doubletongued behavior.

Individuals, even Christians sometimes, are doubletongued. One will brag on a person to his or her face and talk against the same one behind his back. One will be on the phone, "I am so glad you called. I have enjoyed our conversation, please call again soon." Then the person will get off the phone and say, "I wish she would quit bothering me so much." That is being doubletongued. "That is such a pretty outfit." "I thought she looked awful in that, she has no taste." Doubletongued. "Must you leave now? Stay a little longer." "I thought they would never leave." Doubletongued. "That was a fine sermon. I enjoyed it so much. I could have listened another hour." "Wasn't that a poor sermon. I did not get a thing out of it. I thought he would never quit." Doubletongued.

I knew a church member. She would call up a lady in the church and tell her something about another lady, something that the other lady said about her. Then she would call the other lady and do the same in reverse. She was doubletongued. People like that can cause all kinds of trouble in a church. A doubletongued person will tell one story to one person, and then go tell another person a very different story.

A doubletongued person is a very dangerous person. He stirs

up strife between others. He builds a fire with his tongues, and then adds fuel to the flame until great damage has been done thereby. A doubletongued person is an enemy to everyone with whom he comes on contact. He greatly hurts the cause of Christ, and greatly dishonors the Lord.

A doubletongued person is a liar. These are two words for the same sin. This sin breaks the ninth of the ten commandments of God, and often plays a large part in the breaking of others of the ten. This sin of lying is a terrible sin. It causes much damage to others. I suppose I have been hurt more by liars than in any other way. I have learned recently of several lies that a person has told on me that has hurt me greatly. Oh, that men would speak the truth. I have been involved in several problems in which if men would just speak the truth, things would have been cleared up rapidly. But because of lies, these problems continue. I like to be able, when a man tells me something, to depend on it totally. But when a man lies to me, then the next time he tells me something, I have trouble believing it. I have to find out from other sources whether or not it is true. I cannot take that man's word for it, for he has lied to me.

Being doubletongued is a dangerous thing for the one who is that way. He must be so very careful that he knows where and to whom he told one thing - where and to whom he told a different thing - or he will be found out to be a liar. The doubletongued man will hurt - badly hurt - others, but eventually he is also going to be hurt himself by his sin.

Oh, the damage that men do with their tongues! "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell" (Jms.3:5-6). There is an old saying, "Sticks and stones may break my bones, but words can never hurt me." How totally untrue is this. Men have often been hurt far more by words than would have been possible by sticks and stones. The doubletongued man is one of the chief culprits in the damage done by the tongue.

Let us think awhile about the two faced man. This man has one face that he wears in certain places and with certain people. He has a different face that he wears in other places and before other people. I am not talking about the woman who puts on her makeup so as to have a different face when she goes out into the world. I am an opposer of make up on women, and think all and every woman would look better without it. I think they ruin the beautiful face God gives them by wearing the gook, and then have (they think) to wear it to cover up the damage they did with it to start with. Just call me cosmetologist: Joe. But I am not talking about this. This may be wrong, and it may not. I am talking about something exceedingly more important, and about which the sinfulness thereof cannot be questioned.

Many people have a church face. They put it on when they go to church. The rest of the time, it lies in a safe storage place until next time they go to church. Oh, it

is a beautiful face. It is so clean and pious looking. One would think that its wearer was about to sprout wings. But then this two faced person has another face that

he wears to work. It is so different that one is made to wonder if he is the same man. Does the man you work with know that you are a

(Continued on Page 3 Column 1)

FROM THE EDITOR

THE CHURCH MEMBER AND ALL THE SERVICES OF HIS CHURCH. I speak of a true Sovereign Grace Landmark Missionary Baptist Church. I have no concern for what members of other churches do relative to this matter. The church is very important. What could, or at least should, be more important? The church was established by our Lord Jesus Christ as the place where His people should show their love for Him by their faithfulness to the church. I fear that many, very many, church members have a very poor attitude concerning their obligations to their church. What proper claims does my church have upon me? What are my proper obligations to my church? What place should my church have on my priority list?

I deal at this time with only one question relative to this matter. What obligations does a church member have as to all of the services of his or her church? If I attend once in a while, if I attend one service each week, have I fulfilled my obligations as to this matter? Many people seem to think so. My church has Sunday School, morning, and evening Sunday services; and a Wednesday night service. We also have revivals and a Bible Conference. What obligations do I have thereto?

Many church members attend their church Sunday morning and that's all. Some attend both Sunday services, but will not darken the door of Wednesday. Some will not attend Sunday School, but come in for the morning service. Some come to one or two services during a revival, but seem to feel no obligation whatsoever to attend all the services.

What is the reason for some of these things? Well, I don't know that there is a reason, but excuses are legion. I don't like my Sunday School teacher, therefore I will not attend Sunday School. I don't like Sunday School at all. I don't like my class. I don't like someone in my class. I am having company for Sunday lunch, and I have to stay home this morning, at least from Sunday School, so I can have it ready. The preacher is boring on Wednesday night. I don't like the way the preacher handles the mid-week service. I am too tired to go on Wednesday; after all, I have to work. (Preachers don't work, you know). I do things or go places (I don't believe in the Sabbath, you know. We are not under the law) on Sunday afternoon, and often we don't get home in time for Sunday night service, or sometimes we are too tired to go. Sunday is the only day I have to do some of these things. I have company, and you know one should never be rude to company. What would they think of me if I told them I had to go to church; and they could go with me, leave, or wait for me to get back? There is too much preaching in a Bible conference; it just wears me out, and I get so tired I can't go anything out of it anyway; so I just stay home from some of the sessions. I have so much to do that you surely would not expect me to attend services every night for a whole week. Do you expect me to just drop everything and go to church that much? After all, one can be too religious; we need to keep religion in its proper place. I just could not miss that television program. Well, you see, I could go on and on. I told you they were legion.

Now, what is often the real reason; not a manufactured excuse, but the real reason? Lack of proper respect for the church is often at the bottom of this attitude. We no longer believe, certainly no longer practice, the authority of the church over its members. We put other things ahead of the church. We do other things, and if we have any time left over, we go to church. Children of God just do not realize their responsibilities to the church.

A low level of spirituality is often the reason. The individual is just not interested in hearing the Word of God, in singing praises to God, in fellowshiping with brothers and sisters in Christ. There was a time when things were different. But now there is a coldness of heart towards the things of the Lord. To put it bluntly, the person is backslidden.

A lack of proper love for the Lord is the real reason for it all. A genuine case of strong and proper love for Jesus Christ in church members would solve all the problems of the individual believer and of the church as a whole. I have lived long enough to know that this is true - by experience myself, and by observing others. You don't like your Sunday School teacher; do you love Jesus? You don't like the class or someone in it; do you love Jesus? The preacher is boring if I hear him too much; do you love Jesus? I have other things to do; do you love Jesus? I am so tired; do you love Jesus? There is a T.V. program I do not want to miss; do you love Jesus? The preacher expects just too much; do you love Jesus? People get upset with the teacher, some member, or the preacher; and they take it out on Jesus. You do not just owe it to the teacher, the church, or the preacher to be there; you owe it to Jesus Christ, your Lord and Saviour who died to keep you from going to the hell you deserve. Do you love Him?

Every church member is obligated to be at every church service he or she can possibly attend. If one misses a service, he should have an excuse that will be accepted by the Lord Jesus Christ, for that is the one he will eventually have to face over the matter. There are some good and acceptable reasons for missing a service. No one will deny that. But not liking someone, fixing lunch for company, visiting others, and many such others are not really acceptable to God. I would suggest that concerning every service your church has, you be sure you are there; or be certain that you have a reason that will stand up at the judgment seat of Jesus Christ.

Our services suffer much because of poor attendance. A part of that poor attendance problem could be solved by faithful attendance on the part of the members. Such might also result in more visitors coming to the services. After all, why should your unsaved neighbor go to your church service when he knows that you are not going? What a poor example.

If you will read this editorial and listen to it, it will help you spiritually and it will help your church. I could go on and on about this, but I cease. May God bless you all. May we all strive to faithfully attend all the services of our church.

TWO FACED

(Continued from Page 2)

Christian? Does the face that you wear to work look like the one you wear to church? My friend, it is all right to wear different clothes to work and to church, but it is not all right to wear a different face. A man will talk pious, talk religious, talk about the things of the Lord on Sunday. Then, that same man will go to work and tell dirty jokes, use bad language, and never mention the things of the Lord. If you want to know how good a Christian a man is; don't ask his pastor or fellow church members, ask the people he works with.

A man will often wear one face to church, and wear another face in the home. Oh, that men and women would be as good in the home as they are in church. If you want to know how good a Christian a man is; don't ask his pastor or fellow church members, ask his wife and children.

This sin of two-facedness is close akin to that of doubletongued. It is two ways of lying. It is two ways of playing the hypocrite. It is being and talking one way in one company, and a different and often opposite way in a different company. It is the sin of pretence and show. It is the sin of covering up what one really is, and trying to make others think that one is what he knows he is not. They are different sins, but often they are of close kin.

I am sixty years old. I know you don't believe that; I look so young and full of vigor, but I am. I have learned some things in those years. I have learned to have great fear, and very little use for the person who is two faced and/or doubletongued. I have learned to deeply appreciate the person who is the same - all the time, and in every place. I have seen enough chameleons to last me a lifetime. I mean these people who change so often. You never know how they will be the next time you see them. You have to wait until you see them and see how they are behaving at that time before you know how to deal with them. I like people who are always the same. I like people that if you meet them today or tomorrow or next week - here or there or somewhere else - they are the same. I like that. I can deal with that. I can have good fellowship with that; that is, of course, when they are good Christians on every occasion.

Some men will wear one face at home, one at church, one at work, and a very different one in their world of entertainment. They will go places for entertainment that one who sees them in church would never imagine they would go. In the places of entertainment, they will behave like everyone else there. Brother, be a Christian everywhere you go. Don't go to a place where you cannot be a good Christian. There are places that if you go there, and there are things that if you do; you will feel forced to wear a different face from the Christian face you wear to church.

People often get themselves into places and situations where they feel constrained to be two faced and doubletongued. I will tell you now how you can avoid ever being either of these things. Be honest and truthful. Tell the truth to start with, then you will not feel a need to tell a different story to cover up a lie you should not have told to start with. Do not tell things to one person that are

not true, or that you do not really mean. Then you will not feel a need to tell a different story to another. Sometimes, just keep quiet. Don't brag on someone to his face when you do not mean it. Then you won't have to speak harshly of him to someone else because that is your true feeling. Just tell the truth to start with, if you must say something. Tell the truth all the time, and you will never feel the need of being doubletongued.

Be what you are. Do not pretend to be something you are not. Then you will not feel a need to pretend to be something else when in different company. Brother, sister, get right with God, be all you can be as a child of God, be this in every place and before every company; and you will never feel the need of putting on a different face for a different place. Be honest, be genuine, be truthful; and you will never be two faced or doubletongued.

There are people I feel I can depend on. If they tell me something, I feel I can take it to the bank. I accept it as true. I have not the least doubt about it. I believe it and act on it. There are people who are always the same. I know that if I meet them on the street, in the home, or in church; they will be the same wonderful and blessed person. Oh, these people mean much to me. I lean on them. I count on them. They are a blessing to my life and a joy to my soul. And I do praise the Lord that there are many such people. Let me just add that I try to believe that every person I meet is just like this until and unless he proves to be different. I do not look for bad in my brothers and sisters. I am not, on first meeting them, suspicious of them. I take them at face value. I believe in them. I thank God that I am like this. I get deceived sometimes. I get greatly hurt sometimes. But I would rather have this than go around doubting every person I meet.

There are other people. Oh, I wish there were not, but there are. If they tell me something I can't count on it. I can't believe what they say. If they are, oh so friendly to my face, I cannot really rejoice in it. I do not know if what they say is true or not. They have lied to me. They have not repented of that lie. I cannot have confidence in them. Here is a man. I would like to ask him about something I need to know. But there is no use in my asking. I will not be able to believe what he tells me. I know he has lied to

me in the past. Here is a man. I thought he was my friend. I rejoiced in that. Oh, brother, I do rejoice in a friend. I would go a long way to get a friend. I would go even further to keep a friend. And, by God's grace, I will always be a true friend to my friends. But this man that I thought was my friend has betrayed me. He has wronged me. He was not the friend I thought he was. Then he comes around again with his great show of friendship. But it does not mean what it did before. He betrayed me. He was not my friend. How can I now lean on him and depend on him as my friend? This is sad. I hate to lose a friend. I hate it so much when one who was my friend becomes an enemy; and tells me so. It is no secret. He does not even pretend to be my friend anymore. I hate that. But I hate it even more - it hurts me even more when one I thought was my friend proves that he is not really my friend - but he continues -two faced and doubletongued - pretending to be my friend. Oh, brothers and sisters, let us be singletongued. Let us have one face. Let that tongue be kind and true, but let it be single. Let that face be as beautiful and clean as God will make it, but let it be one face. Let us be genuine. Let us be what we are. Let us be honest and truthful.

It would be a blessing to Christian fellowship if there would be no more of doubletongued and two faced behaviour among us. It would be a blessing to a church if this would become true therein. And, brother, sister, it will be a blessing to you to be one-faced and singletongued. You will be far happier by being such. May God help us all to strive to this end for our own good, for the good of others, and for the glory of God. God bless you.

BLESS

(Continued from Page 1)

history. He has blessed us by giving us victories in past wars. He has made us a great and a feared nation. God has blessed us economically in the past. It is our mis-use of this blessing that has led to our present financial status. I dare say that other than Israel, God has blessed no other nation in history like He has blessed in America.

3. The third thing I mention is to ask a question. What have we done with God's blessings?

Have we not taken these

blessings for granted? Have we not abused many of these blessings? Have we not taken many of these blessing and turned them to curses? Perhaps this is no more clear than in our judicial system. We have taken God's blessings and cast them in His teeth. Can we expect God to sit by and do nothing while we abuse His name and blessings? I assure you He will not.

4. The fourth and last observation I make is the fact that God has blessed us in the past does not secure our future. We have to answer for our abuse of His blessings. We have taken religious freedom and turned it into a defense of atheism. We use our freedom given by the Constitution to defend pornography and all other sorts of sins. God will not allow this to go on unpunished. Beloved, this generation must answer for this generation. We must wonder how much longer God will be merciful to us. We must wonder how long God's space for repentance is for this nation! Indeed, this is a frightening thought.

Let me now answer the question. Can God bless America? God certainly has the power to bless America. Our enemies are not too strong for Him. If all the enemies of America were to attack us at once, they still could not defeat God. If it were only a question of power, I would answer this question with a resounding "yes; God can bless America". Russia is not more powerful than God. Nuclear war cannot defeat God. The God that constantly delivered Israel from more powerful enemies has the same power today to deliver us if He desires it.

The problem with God blessing America is not a problem of power, but is a problem of will and character. God is not like man. God does not and cannot operate outside His will and character. In fact, God's will is determined by His character. God is "holy and just in all his ways." God being holy; His character will not allow Him to bless sin. God hates sin. It does not matter if this sin is in the individual or a nation; God hates it. God's holy character will not allow sin to go unpunished. Especially when this sin is in spite of all His blessings. We might sit back and brag about how we are a better nation than Russia or others, and we might try and take solace in that thought. Don't deceive yourself. God does not judge us according to Russian standards. Do we not read in Ezekiel about God's coming judgment of Russia. Let us not think that we will escape the judgment of a holy God. Do we think that God will overlook our sins because of our past blessings and godliness. I assure you that His character will not allow it.

The next thing we want to notice is the reasons or the sins of America which forbid God's continuing to bless her apart from repentance.

1. In the first place, the attitude of America is a sin in itself. I believe the Bible teaches loyalism and patriotism. Beloved, patriotism is dead in our country. Our nation's biggest enemies are from within. I give you the Viet Nam veterans for an example. Has any group of American people been more mistreated than these men who went to fight for our nation. These men are often treated as traitors rather than the heroes they are. Many argue the

question as to whether or not we should have been there in the first place. Does this argument make the bullets any less real? Does this argument make those who died or those who were seriously injured any less dead or any less crippled? I will not spend time arguing as to whether or not we should have been there. My personal opinion is yes, we should have been there; but we should have been there to win the war in as little time as possible. This was a case where the American government turned Her back on those who were willing to fight and die for her. We should have gone in; won that war in a few days and then brought our people home. The treatment of these veterans tells me patriotism is dead. Think about our flag. Remember when it was revered by American people. Remember when you were taught in school to stand up and remove your hat when the Star Spangled Banner was played. I witnessed a young man at a High School football game stop underneath Old Glory during the National Anthem and proudly hoist up his middle finger at it. I watched as his friends laughed at his idiocy. Maybe I am too harsh, but wouldn't it have been nice if someone had come along and broken that middle finger of his. I will say that I had him removed from the football game, but did not break his finger. The blame is not totally this young man's. The blame goes to his parents and teachers and churches for not teaching him to respect this country and her flag.

Think for a moment about our leaders. They are the butts of the comedian's jokes. If you can't laugh at and mock and ridicule your President, then what can you joke about. Our President and others are constantly put down in the media and T.V. Do you think for a moment this would be allowed in Russia? I assure you it would not be. Our attitude towards our leaders is a sin. We need to give them respect that is due their position. Let me ask you another question. When was the last time you heard someone say something good about America? When was the last time you read something good about America?

When was the last time you bragged about America? How often do you fervently pray for America. Oft times we are as guilty as others. Yes beloved, our attitude toward this country is a sin. This country will not change until the attitude of her people change. The last thing I mention about our attitude is the lack of concern American people have about government. Many do not vote, saying "what difference will it make?" We allow the corrupt lobbyist to rule our country. We have become indifferent to things. We let organizations like the A.C.L.U. ruin our laws without taking a stand. For the record, I despise this organization. I think they are being instrumental in destroying our nation. They seem to be for everything that I think is wrong, and against everything that I think is right. I would like to think that my ideas coincide with the Bible. May God change our attitudes, and thus our country.

2. The second sin I mention is the corruption in high places. It seems like every day we hear or read about a new scandal in

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MAN WITHOUT GOD

As man lives his weary life,
Never sees his sinful shame;
That brings him grief and strife,
While seeking worldly fame.

God's blessings he can't count,
Don't know Christ who paid sins' fee;
With His blood on Calvary's Mount,
His great love the world to see.

God's love, don't want to know,
God's Word, man seems to hate;
And God's mercy, oh, how sweet,
But all must kneel at Jesus' feet.

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The Baptist Examiner Forum I

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0060

Explain John 15:6.

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"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned" (John 15:5,6).

The subject here is union with Christ. Christ uses the vine and its branches to illustrate the union He has with His people. He has shown in verse 4, that a man not connected to Him could no more bear fruit than a branch not connected to the vine could bear fruit. In other words the bearing of fruit is evidence that there is a union between the branch and the vine. Lack of fruit shows that the branch is not getting that which is necessary to bear fruit. There is something missing in the connection of the branch and the vine.

The same is true between Christ and anyone who professes to believe in Him, yet bears no fruit. One who is joined (abides in) to Christ by faith will produce fruit. One who produces no fruit is one who has made a profession of faith yet has given no evidence of that faith. He is like the stony ground hearer of the parable of the sower of Matthew 13:20,21, "...the same is he that heareth the word, and anon with joy receiveth it; Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." The man in verse 7 is such a one for it is said he does not abide in Christ, that is he has no connection with Christ and therefore can not bear fruit. As a result he is cast forth as a branch and burned.

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This passage, verses 1-6, is dealing with professors of Christ who are possessors of Christ versus those who claim to be possessors, but who are not. Verse 5 tells us plainly that all who abide in Him will bear fruit.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

No person can serve God outside of Christ. On the other hand, all who belong to Christ, can serve Him. We have the proper resource to serve Him, Jesus Christ Himself.

The question is concerning verse 6. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Christ is the only source of strength. "Neither is there salvation in any other: for there is none other name given among men, whereby we must be saved" (Acts 4:12).

He had just said as much in the chapter before. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

If a person does not abide in Christ, he cannot reap the strength that comes from Christ and is therefore a dead branch. They will then be gathered and cast into the fire. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death" (Rev. 20:11-12).

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Please read John 15:1-10. John 15:6 says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

The Lord Jesus here in these ten verses of John 15 is instructing the disciples, and us on a vital relationship, that is, a true born-again, quickened by the Holy

Spirit, child of God and his life. Jesus uses the metaphor of a vine and branches in reminding us that we must be rightly related to Him and can do nothing profitable, or lasting that counts without Him.

There are three basic interpretations of verse six, along with several variations. One teaching says that the removed, withered, and ultimately burned branches are Christians who have lost their salvation. This teaching, however, contradicts many passages in the Bible such as John 5:24 which says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Still another teaching says that these branches are Christians who will lose rewards at Christ's bema seat judgment, but they shall be saved "so as by fire". I do not hold to this teaching for the branches, or men here are withered, gathered, and cast into the fire and they are burned. The third teaching says that the men cast forth as branches are professing, but unregenerate Christians. Professing to be His, and with a seeming attachment to the vine, they are not living, saved branches, but spiritually dead and ultimately headed for judgment and hell. I hold to this teaching. I see possibly multitudes fitting into this condition. Like Judas, they appear to be branches, but within them is no light or life. They do not possess genuine salvation; and their destiny, as that of Judas, is the lake of fire. These branches are without the fruit of a proper Christian life and its display. They look like branches, but have no real attachment to Christ, or desire to holiness or the things of God. They, at some point, are cast out for they lack sustenance from Him who gives all life, and they wither and are finally destroyed in a continual burning. The Lord knows those that are His; and they are purged, pruned, and brought to full maturity while the unfruitful, unabiding for lack of life branches, are cast out to wither and die. Let us be ever ready to warn men, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven". (Matthew 7:21). May God bless you with fruitfulness and maturity in Christ.

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John 15:6; "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather

them, and cast them into the fire, and they are burned."

I wish to give two possible interpretations to this verse of Scripture, and then I will tell you which one I believe to be the truth. Both interpretations are true teachings; but this verse only teaches one of them. I will give you the interpretation I disagree with first.

There is no controversy over the fact that Jesus is the vine in which all saved people must abide if they are going to be useful in serving God. The controversy concerning this verse is whether or not the branches cast forth represent saved or lost people.

The most popular theory is that the branch represents lost people; people who have professed Christ as their Saviour, but have never produced works to prove their salvation. The argument is that Christ does not say; "If ye abide not in me" but He says "If a man abide not in me." The failure to use "ye" and the use of "man", shows that Jesus is not now talking about saved people, but lost. The truth of the matter is that the word "man", is not in the original and according to some it should be rendered; "If any one abide not in me." The interpretation continues in teaching that the branch withering shows it never had life in Christ. I will mention that some believe that Christ has specific reference here to Judas. After these who abide not in Christ are cast out they are gathered by other men in false religions. All of these together, being lost, are eventually cast into the lake of fire were they are burned. This is the most popular interpretation. It seems to fit unless a closer look is taken at the verse in question and the context. I personally do not hold to this interpretation. Let me now tell you what I think the verse teaches.

I believe the reference here is to saved people who are not abiding in Christ and therefore become useless in His service. First, I believe this because of the context around this verse. Beginning with chapter 13 Jesus is addressing His people. Chapter 15 deals with fruit bearing. Christ shows us that it is our responsibility, and tells us how we can be the most productive in bringing forth fruit. He teaches us the absolute necessity of abiding in Him in order to bring forth much good fruit. Secondly; I believe this because that which is cast forth is indeed called a branch. This branch is said to eventually wither if not abiding in Christ. In order for this branch to wither; it had to, at one time, have real life. It did at one time indeed abide in Christ. We know this is only true of saved people.

The third thing I want you to notice is that when they are cast forth, it is men that gather them and cast them into the fire. Matthew 13:41,42 clearly teaches us that it will not be men, but angels who cast into hell. This proves that the fire mentioned here is not hell. I believe this fire could correspond with I Corinthians 3:15. There we find that the false works of the saved are burned up. The possibility also exists that the fire here refers to the fire of ridicule by men who doubt your salvation because of your lack of works. I will mention that the word "burn," in I Corinthians and the word burn in John 15:6 are the same word. Arthur Pink compares this to the

salt that has lost its savour or the light that is hid under a basket. We need to make sure that our works abide in Christ. We need to be sure they are genuine, and performed in love for Christ. We need to be sure that we abide in Christ lest we become "castaways" and useless in the service of our Master. Realizing that our works will indeed be judged and those not found in Christ will be consumed; the soul will thus be saved, "yet so as by fire."

I believe this verse has reference to the importance of saved people abiding in Christ. It stresses the importance of works after salvation. The only true works will be those performed by the saved who are abiding in Christ. Let us be more concerned here about the practical aspect of the verse and less about the doctrinal. May God bless you all.

BLESS

(Continued from Page 3)

politics. We hear of drug use, sex scandals, bribery, and other political wrong-doings. The leaders of America are going to have much to answer for. They would have been entrusted with a great task, and they have failed miserably. They have changed and weakened our laws. They have become pacifist in dealing with other nations. I am not saying it is all his fault, but our nation has gone downhill ever since we had a Catholic president. Notice what the Bible says in Proverbs 29:2: "When the righteous are in authority the people rejoice: but when the wicked beareth rule, the people mourn." The answer to our problems is to have righteous people in authority. It would make us a happier and more godly nation. Another failure in high places is the fact that there are women occupying them.

Read Isaiah 3:12. Israel is insulted because they have women to rule over them. America has fallen into the same boat.

3. The third thing I mention is the sex sins of America. These acts might be defended by modern day psychologists, but the Bible still condemns this and God hates it. There are four areas of sexually related sins we want to mention. First there is pre-marital sex. This is on a rampage. A recent survey showed that the average age for sexual intercourse among males is 15; and among females is 16. The laws that make it possible for these teens to get birth control pills and condoms without their parents permission has led to an increase in this. The second form of sex sins I mention is that of adultery. We read about wife swapping and open marriages. We see divorce at a high rate often because of adultery.

A survey of so-called Christian women showed that 1 in every 4 had committed adultery. Don't let a few moments of pleasure ruin your family and life.

The third area of sex sins I mention is that of homosexuality. We have become another Sodom and Gomorrah. Our laws are such that they defend these people. A recent survey at a college showed that 80% of the females there had been faced with homosexual advances or experiences. God did not allow those in Sodom to go unpunished, and He will not allow America to go free. The last sin I

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT
THE BAPTIST EXAMINER--P.O. BOX 60--ASHLAND, KENTUCKY 41105-0063

Should a Christian dance? Attend a dance?

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Psalms 149:3 says, "Let them praise his name in the dance: let them sing praise unto him with the timbrel and harp."

Well, the Bible does say that we can praise God in the dance. Many will read a verse like this and take action upon it without looking to see if God said anything else about it. We are told that we should study the Bible that we would know how to rightly divide the Word of God. We just cannot take one verse from the Bible and say that's it. We must rightly divide it.

Dancing is perfectly proper in the Bible. In the Bible it was an expression of joy. In Exodus 15:20 Miriam the prophetess and the women who were with her danced in their joy over their deliverance from the Egyptians, and God seems to have been pleased.

David danced before the ark and before the Lord. All this was solo dancing, there is no account of two bodies rubbing together as dancing in the Bible. Mixed dancing, the dancing of men with women in the way in which it is carried on today creates sinful thoughts which leads to sinful acts.

Matthew 5:27-28 says, "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." In the modern dance, you not only look at your partner, but you hold her tightly to your body as you would your wife. Surely, you would not tell me that there are not evil thoughts running through your mind and you commit adultery in your heart, and I'm sure that this causes many to cheat on their partners of marriage.

No, a Christian should never allow himself to be tempted with the modern dance, and if we stay away from the dance floor we will not be tempted to get involved.

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"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (Gal 5:16). The Christian is in a very unique position as far as the world is concerned. They are of the flesh, but have within a new

nature that directs their activities. That new nature should override the desire that arises in the flesh when it is contrary to the dictates of God's Word. There are two paths that will be followed throughout life; the path that follows the works of the flesh, or the one that follows the fruit of the Spirit. Some may say that there is no command against dancing. Read the directions of the writer in verses nineteen through twenty-three. It is my belief that this activity is covered under the words "and such like." The appearance that dancing has is that it is of the world and of the flesh. Consider the following three portions of Scripture relative to this question.

First, the manner of life and the citizenship of the Christian are not of this world. We should abstain so as to set an example. "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that Ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil 1:27). The word becometh means to be worthy of the gospel of Christ.

Second, we should abstain so that we would not cause one weaker in the faith to stumble. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." (Rom 14:13). Not only does the world watch what we do, but those that are brothers and sisters observe and take direction from what we do.

Finally, the Word of God gives us an all encompassing command to ensure that we consider any action of this nature. "Abstain from all appearance of evil." (1 Thes 5:22). Abstain means to hold off from any appearance of evil. If there were nothing else, the ungodly music that is present today should cause one to abstain. And if there would be one that feels there is nothing wrong with dancing in this day, the next time you, as a Christian, dance, try to witness or discuss the things of God with your partner.

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"Now the works of the flesh are manifest, which are these. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders,

drunkenness, revelings, and such like of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:19-21). "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lust, excess of wine, revelings, banquetings, and abominable idolatries:" (1 Peter 4:3).

Dancing is of the flesh. It is of a fleshly nature. It is appealing to the flesh. It is satisfying to the flesh. There is nothing spiritual about it which is of a godly nature. The only kind of spirit involved in it is of an evil spirit or evil nature.

Dancing is reveling or connecting with that which is revelling. It is that which goes along with a loud noise, loud music, or that which some call music, which dulls the senses. That kind of music which is appealing to the flesh and excites one's fleshly nature and which causes one's emotions to be stirred up. Dancing does not affect the soul, if it does, it is only in a detrimental way and an evil way. It is not up building to the soul, for it cannot reach the soul. If it affects the soul it only pulls it in a downward direction.

All of those things mentioned in the Scriptures above have to do with that which deals with the flesh, and in an evil or bad way. And have to do with pleasing the flesh, pleasing the old Adam nature. Reveling is named with all of the other evil and sinful things mentioned in the Scriptures given above. Dancing is revelling or is associated with that which is revelling, such as drunkenness, envying, strife, hatred, variance, wrath, uncleanness, adultery, fornication and many other such things. Dancing is evil and is not of the Lord, therefore not of faith.

When one attends a dance he is associated with partying, drinking, and evil language. Dancing involves wife swapping, sweetheart swapping, which leads to envy jealousy, fighting, hating, and murders.

Besides all this, those who indulge in dancing cannot have their mind on heavenly things. The Bible teaches us to set our affection on things above and not on things on the earth. This alone is enough to teach one that it is wrong to attend a dance.

BLESS

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mention is the sin of lust. Many do not recognize this sin as the dangerous sin that it is. America is a nation seemingly consumed with lust. The commercials and ads used to sell products are usually based on lust. The dress of America shows we are a nation of lust. This small sin is responsible for a good portion of the larger ones. The actual sins mentioned

above always begin with lust. May God turn us around in this area. May we preach strong and hard against these sins.

4. The fourth sin I mention is America's failure to punish sin, and her abolishment of capital punishment. I guess technically, capital punishment has not been abolished; but practically it has. The biggest joke I ever heard was that capital punishment has not deterred crime in the last 10 to 20 years. How can something that is not practiced deter crime? It certainly would stop the two-time murderers etc. Our country has forgotten the laws of God. Our judicial system no longer has the punishment fit the crime. Technicalities and hot shot lawyers have abused our system. Rather than punishment, we offer excuses. We say they are sick and can't help themselves. We say they were socially and economically deprived as if that makes everything all right. We emphasize rehabilitation rather than the punishment that is deserved. Our courts need to realize that they are there for the purpose of punishment, and not rehabilitation. Surely the escalation in crime in America is in part God's judgment against us for not punishing crime as we should.

5. The fifth sin I mention is that of America legalizing murder. You all know that I have reference to abortion. There are one million and five hundred thousand such murders in this country with government approval every year. What makes me angry is that sometimes it is my tax money that pays the bill.

Abortion is now the second most popular operation in this country. As far as I am concerned the so called doctors who perform these murders are nothing more than hired "hit" men. This operation is in direct opposition to the hippocratic oath they take. How can you trust a doctor who would take a human life through abortion. Where will this murder stop? Next we will kill off all the retarded and helpless. Then we will kill the elderly. If abortion is legal, then what is next? There is such a thing now as a Demise pill that some hope there will come a day when everyone who reaches a certain age will have to take this pill and die from it. Is that what lies ahead for this country? I pray that it is not. I promise you this God will not allow these murders to go unpunished. God will indeed judge and punish this nation for this terrible sin. Beware America! Repent America! Before it is too late.

6. The sixth sin I mention is the obsession that American people have with drugs and alcohol. I hope to shortly write a few articles on drug use in America. I have a tract entitled "The Alcoholic Scoreboard." It is almost unbelievable the effect in money and lives that alcohol has on the American people. Our laws are far too lax concerning drinking in this nation. As far as I am concerned the drunk who hits and kills an innocent victim should be charged with murder, and nothing less. Drug use is getting to where it is almost as bad. Drugs are an 80 billion dollar a year industry in this country. (I have reference to illegal drugs.) I could spend much time on this point but I must hurry on. I do not want another two part article.

7. The seventh sin I mention is the false religions and unionism in America. There is supposedly a revival in process in America.

There are supposedly a multitude of people being saved in America. I am afraid that these people's religion is like the Platte River; it is a mile wide, but only an inch deep. Their religion does not reach the soul, and therefore it is a vain religion. America has given herself to sensationalism. The heretical Pentecostal movement has led to a false sense of security. I read where one person said the Pentecostals had to bring in a Baptist to straighten out the mess they had made. That sounds good, except that I don't consider Jerry Falwell a Baptist. There is a movement to unionize all the churches. Such a union is unscriptural and will lead to compromise of truth and to God's judgment.

8. The eighth sin I mention is the sin of idolatry. There is not a person alive in this country who is not guilty of some form of idolatry. Even the best of Christian people at times put things ahead of Christ. There are many idols to choose from. To some it is their job, to others money, to others family, to others sports and hobbies. We have become a nation of spectators to athletic events. If my history serves me correct, this is what led to the fall of the Romans.

9. The ninth sin I mention is the destruction of the home unit. I wish I had a lot of space for this point, but I must be brief. Marriage is a very important institution of God. It has become an easy thing to get out of marriages in this country. It should be a very hard thing to get out of. I hear people, even some preachers, talk about how they would not put up with a spouse that did thus and so. Unless what she does is adultery or desertion, you will put up with it or sin against God in getting a divorce. I want you to understand that when I say "desertion," I mean the old fashioned desertion. I do not go along at all with this new doctrine that there can be desertion even while the couple live together. This new theory will lead to more excused divorces by the church, and that should not be. I guess that if I went to war and was injured to where I could not function sexually that would give my wife grounds for a divorce. I am sure you are aware of the fact that one in every two marriages now end in divorce. When the home unit is destroyed, then the nation will not be far behind. May God save our homes and families, and thus save our nation.

10. The tenth and last thing I mention is America's recent sidings against Israel. You see, I do not believe God is finished with Israel. I believe that nations are still being blessed and cursed relative to their dealings with and treatments of Israel. I believe that God has blessed us in the past because we have been kind and favourable to Israel. It is dangerous for our government to side against Israel. Let us not lose this. When you vote, I would urge you to find out what the candidates think of Israel. May we continue to back this nation. If there is a battle, I want to be on Israel's side.

Let me now take a little space and mention some evidences of God's judgment upon this country.

I think our present economy and

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BLESS

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job situation is evidence of God's judgment. What do our young people have to look forward to so far as jobs go? I live in a small town and know that most of our young people move away because they cannot find work. Our economy often seems on the verge of collapse. Could this not be a warning from God?

I think the constant increase in crime is an evidence of God's judgment. We have not punished crime as we should, so God is allowing this crime to increase. We see it all over. Think about the schools in Detroit, policemen there all day, weapons being searched for daily. Think of the increase in violent crimes; and ask yourself, could this not be a warning from God?

I think the continual moral decay of our society could be God's judgment. Diseases that have come about as a result of these sins, such as aids, is an example of God's judgment on America. Could this not be a warning from God?

I think the constant fear of war and the possible loss of military supremacy could be evidence of God's judgment. There is no doubt that America was at one time a greatly feared nation. We were without a doubt the most powerful nation on earth. We are no longer feared as we once were, and our power is questionable. Could this be a warning from God?

I think the fewness and smallness of true churches is an evidence of God's judgment. We know there will be at least one true church here when Christ returns, but we do not know how many. It seems as if a large portion of our churches are struggling. There is getting to be an "old" look to a lot of our churches. Could this be a warning from God? I think the above mentioned things can and do serve as both evidence of God's judgment upon this nation as perhaps a final warning about our sins. May we heed the warning. May God turn this country around. May we return to a foundation of godliness.

The last thing I want to deal with is the question: Is there any hope for America? I must be honest. The failure of America being mentioned in Bible prophecy is scary to me. I see Israel, and Russia, and many other nations, but I find no clear mention of America. I have thought in the past that God's plan for America in prophecy was that He uses us to prepare other nations and the world for His prophetic program. There are many nations today that would not exist were it not for America. I believe Russia is one of these nations.

Let me mention a few things that must happen for God to bless this nation again.

First, there must be a genuine concern for this country by her citizens. This is especially true of the Christians in this country. This must be a concern that brings about action. Feelings without action is useless. Let me mention a few actions we must take.

1. We must diligently pray for this country. A failure to pray

often for America is about as unpatriotic a thing as a saved person could do. It is on the verge of being treason. We must pray for this nation's existence and for our leaders. Oh, may God bless America again.

2. We are to cast our votes for the best candidates. I believe it is the duty of every citizen to vote. I believe this vote should be based on knowledge gained by examining the candidates and the issues of the greatest importance. We must vote for morality and for kindness to Israel.

3. We must be willing to speak out against the wrong doings of the government. By wrong doings I have reference to things that are in opposition to the Bible things such as legalizing abortion and abolishing capital punishment. We must let our congressmen know how we feel and let them know often. We need at times to write letters to them expressing clearly our feelings. One problem with this nation is that only the wrong speak out while the right often remains silent.

4. We must be busy trying to evangelize the lost. This is where the true hope of America lies. We need to do more witnessing to the lost about their need of Christ. If there were a revival of souls saved in this country, there would be repentance and change. Let us remember that God will sometimes spare many for a few righteous' sake.

5. We must train our children properly. We must train them to respect this country, her leader, and her flag. We must teach them to be moral and to honor the laws of the land. We must teach them right and wrong, and guide them in the paths of right.

6. We must be obedient to the laws of this country unless those laws are contrary to the laws of God.

7. The last thing I mention is that we must be willing to fight and even die for this country if necessary.

In conclusion let me ask again; Can God bless America? With a heavy heart, I must say no. He cannot bless us in our present state. Is there any hope? Yes, as long as God is sovereign and if there is repentance. May God bless America. May all who read this article do their part in turning this nation back to God. Who knows what a few dedicated people who are willing to give their all for God and America can do? May God bless you all.

TITHING

(Continued from Page 1)

"He which soweth sparingly; and he that soweth bountifully shall also reap bountifully" (II Cor. 6:9). Again in Proverbs 3:9, 10, we read, "Honor the LORD with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Here is Bible Key to Prosperity.

These passages and promises contain the Bible key that unlocks heaven's storehouse to personal and church prosperity. From these, and similar passages throughout the Bible, I received my subject for this series. Any open-minded reader can clearly see that God does give a definite plan for prosperity. He positively promises--guarantees --that this divine key will unlock heaven's

door to great prosperity and blessings. Listen to His promise and challenge: "Bring ye all (not a part) of the tithe into the storehouse...and prove me now herewith...if I will not open you the windows of heaven, and pour you out a blessing." He just asks you to give Him a trial. Think of it! It is our duty to pay the tithe, for it belongs to God, and yet He asks us to be honest and try Him, and see that He will pour us out a blessing. Dear reader, can you reject such a clear-cut, gracious promise? Will you reject such a Divine challenge? You know that God has never broken any promise spoken. Men may fail to do what they say, but God never! Thousands of Christians have tried this key to prosperity, and found that it worked. All who have tithed as God commanded, and for holy purposes, have enjoyed blessings they had never known before. The windows of heaven were opened, and blessings showered upon them, let me give you the testimony of of them. First, hear Mr. H. Z. Duke, who gladly gives this testimony:

A Tither Prospers

"(This personal experience is given to the public after numerous requests from brethren I have confidence in, with the hope that it may do some good and advance the Master's cause.)

I went into the mercantile business known as the 'five and ten-cent business' in Bowie, Texas, in 1894, and in January following, my pastor, Brother F. M. McConnell, and I agreed to tithe for one year. Before the year was out I said, 'This suits me, and I will tithe, not for one year only, but for life.' The business prospered from the start, although begun in a small way. Having only about \$700 capital, doing a strictly cash business, both in buying and in selling, of course our business was limited. Yet the first year our tenth was \$110; the second \$154; third, \$360; fourth, \$388; fifth, \$330; sixth, \$662; seventh, \$566; eighth, \$250; ninth, \$566; tenth, \$1040; eleventh, \$650; twelfth, \$1,223; thirteenth, \$1,221; fourteenth, \$1,143; fifteenth, \$2,472; sixteenth, \$3,378; seventeenth, \$1,604; eighteenth, \$2,390.

I have tried the Lord in this business way and I would no more quit tithing than I would quit providing for my family." H. Z. Duke.

Newspaper Tells The Story.

At the Southern Baptist Convention meeting in Oklahoma City, Oklahoma in May of 1939, a Mr. J. H. Anderson gave his testimony on the blessings of tithing. The local newspaper--"The Daily Oklahoman"-- was so impressed that they gave this story the center of the front page. The heading and story was as follows:

"BUSINESS MAN TELLS SUCCESS STORY"

"Tithe For The Lord Pays Big Dividends"

"For more than fifty years, J. H. Anderson has been putting aside at least a tenth of income 'for the Lord's work.' Meanwhile he became head of a big department store in Knoxville, Tennessee and he made a sizable fortune.

He attributes his success entirely to the blessings which the Lord has showered upon him as a tither. He tells of some amazing instances when he apparently has been guided by a Power entirely outside of himself, to his profit. Anderson, one of the leading

laymen in the Southern Baptist Convention at the municipal auditorium, cannot understand why more men don't heed the command to tithe, given in Malachi 3:10, and realize the fulfillment of the promise it gives!

"Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

"I live with the most comforting faith," he explained, "that I am in His keeping. It removes all fear."

I stand amazed at the blessings which have been showered upon me. Time after time things have been thrown in my lap. There is no room for doubt that the Lord is merely carrying out His part of the bargain."

Anderson started tithing the first year he went into business, on borrowed capital, operating a little mercantile store in Hopkinsville, Kentucky. He was impressed by a tithing sermon. After careful consideration he set up an account in his books called 'The Lord's Account.'

At the end of each month he credited the account with a tenth of the profits. "In one of those early years" he recalled, 'I was prevailed on to give \$1,000 toward a church building. I figured it would be more than my tithe for the year--but the Lord planned differently. I made \$11,000 that year.'

He once won a contract for 500 suits of a rather unusual material for an institution. He went to New York and tramped the streets trying to find the suits.

"You might think it was foolish to bother the Lord with a little thing like that," he said, "but I just closed my eyes and said a prayer, asking to be shown where I could get the suits. I walked aimlessly a few blocks past office after office of clothing firms. Finally I went into one. They had just what I needed at a better price than I'd hoped for."

In 1907 with two others he started a department store in Knoxville. They decided to operate a small jobbing business also. They set a date to go to New York. Just before they were to leave, the Knickerbocker Trust Company in New York failed.

"Something told me to heed that warning," he said, "I prevailed on my partners to wait. Before the year was out, prices had tumbled. We were able to buy our goods and sell them at much lower prices than our competitors. Before we knew it, we had a \$7,000,000 jobbing business that first year. It put us on our feet."

One night, Anderson awakened with a sudden thought that he must withdraw his money from a bank in Knoxville, thought to be one of the city's soundest firms. Deciding it was the Lord speaking to him, he wrote his secretary to take the money out. The bank failed a few days later.

"It no longer seems strange to me," he said. "I accept it gratefully and humbly." Anderson hasn't kept a 'Lord's Account' on his books for many years. Now, instead of giving just one-tenth to the Lord, he takes out what he needs to live on comfortably and gives the rest to the Lord's work."

I can imagine some reader saying, "But Mr. Anderson is an exceptional case." I think not.

God has promised to bless those who "bring all of the tithe into the store-house," and I firmly believe He will do it in every case. There are thousands of other cases like the two just given. Colgate, the soap maker, gives the Lord's blessings through tithing credit for his prosperity. If space permitted I could give scores of others whom I know who declare they have enjoyed greater prosperity, as well as other blessings since they started tithing.

An Insurance Man.

Since I have been writing this book, Mr. Don Mott, an insurance man of Orlando, Florida, came to see me. When I told him what I was writing, he said, "I give tithing credit for all of my blessings." Then he told me his story. Some few years ago he was out of work, and was working less than \$25. He told God that he would give one-tenth of all he received if He would enable him to find work. He found work the next day, and has been working ever since. His salary has increased almost every month. He now owns an insurance agency worth thousands of dollars. The general salesmanager of the company for whom he works told me that he didn't think he could make a go of the insurance business when he entered it, but that he was one of their top men now. "How he does it, I don't know," the manager said. But Mott says he knows that it is God's blessing because of tithing.

What God has done for those whose testimonies have been given He can do for you, dear reader. He has promised to bless you; He will positively do it. He will "bring of the tithe into the storehouse."

Not All Blessings in Money

Before leaving this point let me say a needed word here. Do not look for all of your blessings in dollars and cents. I believe God often opens the windows of heaven and pours out blessings to some tithers that are far greater than He could give to them through material prosperity. I doubt that God will make all tithers rich in dollars and cents for this would be a curse, and not a blessing to multitudes. God knows the kinds of blessings that are the greatest for us, and will give the tither those kinds of blessings.

God blessed Anderson, Duke Colgate, and thousands of others with great material gains. But He may have blessed other tithers even more than them though not in worldly riches. The greatest "prosperity" is in happiness, health, home, children, and spiritual prosperity. God has given to this tither a wife that he would not exchange for billions of dollars. To another he has given precious children with healthy bodies, minds, and souls--worth their weight in diamonds. To another He has given a happy outlook on life--a peace within worth all of this world's riches. The material prosperity that He gives to tithers is among the least of His blessings to them. Let us learn that all prosperity is not in the possession of this world's goods.

Wrong Motives in Tithing

Let me warn you against selfish motives in tithing. One should not make tithing a mere investment. You know some read God's promises about tithing and say, "Well, I want to be prosperous so I'll give a tenth. I do get back tenfold I'll keep it."

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PLAIN PROPHECIES FOR PLAIN PEOPLE

by John R. Gilpin

In the previous chapter, I discussed a number of prophecies which had to do with the Jews, and with the Jews only. In fact, every one of these plain, simple prophecies which I discussed was a prophecy relating to the descendant of Abraham the Jewish family.

Now I would like to discuss the prophecies that have to do with the nation that existed round about the Jews at the time when the Jews were a nation, as recorded in the Word of God.

I. THE FIRST PROPHECY THAT I WANT YOU TO NOTICE IS THE PROPHECY CONCERNING THE CITY OF TYRE

"Therefore thus saith the Lord GOD: Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea: for I have spoken it, saith the Lord GOD: and it shall become a spoil to the nations" (Ezek. 26:3-5). "And they shall make a spoil of thy riches, and make a prey of thy merchandise: and they shall break down thy walls, and destroy thy pleasant houses: and they shall lay thy stones and thy timber and thy dust in the midst of the water. And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more: for I the LORD have spoken it, saith the Lord GOD" (Ezek. 26:12-14).

This is God's prophecy concerning the city of Tyre, which was one of the great cities of antiquity. Its inhabitants, the Phonicians, traded with the world. In Joshua 19:29, the city of Tyre is spoken of as "the strong city Tyre." In I King 5, you will find that Hiram, the king of Tyre, made a league with David, when David was in the act of building the temple of God at Jerusalem, to the extent that Hiram with his men were to furnish a tremendous number of trees that they were to cut from the forest of Lebanon and convey in floats from the place where they were cut unto the place where David should ask for them to be delivered. In return, David was to provide a tremendous amount of food, provisions, oil, and various commodities which should be given in exchange to Hiram and his men for the wood of these trees from the mountains of Lebanon.

I refer to this in order that you might see that it was one of the great cities of antiquity. However, God said, "I am against you. I am going to bring you to destruction. Your stones, and your dust and your timber are going to be cast into the waters, and I will make you like the top of a rock, and you shall be a place for the spreading of the fishermen's nets."

Now, beloved, when God says, "I am against you," it is time for any man to sit up and take notice. When puny man rises up against you, it is time to call on the Almighty God; but when God speaks against you, it is time to pause and take notice. God said that the city of Tyre was to be so completely and entirely destroyed,



that it would never be rebuilt. When God spoke those words, nothing could have been much farther from the truth. It was a flourishing, progressive, populous city. However, Nebuchadnezzar, the king of Babylon, besieged the city of Tyre, threw up an economic blockade around the city and besieged it for thirteen long years.

We are so used to fast movements in war, such as we noticed in World War II when nations were overrun within a few days' time, that it would seem to us an exceedingly slow process to think of an army encamping round about a city, with an economic blockade, about that city so that none could come and none could go from the city for thirteen years. It would indicate that the city was well supplied with food and that they were well supplied in every respect that they could withstand a siege of thirteen years.

Finally, when their provisions ran out, so history says, Nebuchadnezzar was able to batter down the walls and enter the city, but when he had gained admission into the city, he found that the king and his people, under cover of darkness, had for weeks been moving the wealth and the riches and all that they possessed from the city on the mainland to an island, half a mile out in the ocean. They had not only transported their wealth and their provisions and their commodities, but even the people had been entirely and completely moved to that island, so that when Nebuchadnezzar succeeded in battering down the walls and the gates of the city, all that he got for a thirteen year siege was a deserted city, without a single inhabitant in it and without any wealth that might fall into the hands of the Babylonians. In his rage and in his anger, Nebuchadnezzar demolished the palace and destroyed the main buildings of the city, and marched away, having thus despoiled and destroyed the city of Tyre on the mainland.

The king of Tyre, realizing that it would be a tremendous task to rebuild the city on the mainland, decided that since they were already living upon this island half a mile in the ocean, and since they would have to rebuild the city on the mainland, that they might as well build the city on the island and thus have more security by having water all around them. Accordingly, the king of Tyre and his people forgot about the city on the mainland and built the city on the island a half mile out in the sea.

The king died, and other kings came and died. 240 years passed by and Alexander the Great had become the dominant world figure. Nebuchadnezzar, as the king of Babylon, had passed off the scene. The Medes and the Persians had arisen and they had been destroyed. Now the world emperor was Alexander the Great.

Alexander the Great called upon the island city of Tyre and asked them to allow him to worship within the gates of the city. They knew that if they allowed Alexander the Great to worship within their gates, he would bring a tremendous host of his people with him: and once they were inside the gates and saw the beauty and the wealth of the city, he would not stop with just worshipping with them he would ask of them the treasures of the city of Tyre. Accordingly, they refused Alexander the Great the permission to enter into the city to worship with the result that Alexander then decided to build a causeway from the mainland to the island over which he would lead his soldiers and destroy that island city of Tyre.

Alexander the Great went into that demolished city on the mainland and picked up the stones and the timber of all the houses that Nebuchadnezzar had destroyed and then tore down the houses that Nebuchadnezzar had not touched and cast all this into the ocean. Evidently the material became scarce for the Word of God indicates that they even scraped up the dust and cast it into the ocean and built a causeway from the mainland to the island over which Alexander the Great led his soldiers to the destruction and complete demolition of the island city of Tyre. Though it required the combined efforts of Nebuchadnezzar of Babylon and Alexander the Great of Greece and though 240 years elapsed between the time that one of these besieged the city on the mainland and the other besieged the city on the island, though 240 years had elapsed between these two sieges ultimately God's Word was perfectly fulfilled. As the Word of God said that it would never be rebuilt, so the city of Tyre stands today completely destroyed, having never been rebuilt and only serving as a place for the spreading of the fishermen's nets.

A man who visited Palestine, and who went to Tyre several years ago, told me that when he and his group drew near to the city of Tyre, the first thing that caught their attention was the fishermen coming in from the sea and spreading their nets upon the bare rocks where the city of Tyre had been, that these nets might dry.

Beloved, how remarkable is the fulfillment of the Word of God! If there were no other prophecy in all the Word of God, this in itself is enough to convince me that God not only knows and foretells, but that God keeps His Word concerning every statement within His Book.

II. GOD LIKEWISE GAVE US A PROPHECY CONCERNING ZIDON.

"Again the word of the LORD came unto me, saying, Son of man, set thy face against Zidon, and prophesy against it., And say, Thus saith the Lord GOD, Behold, I am against thee O Zidon:

thee O Zidon; and I will be glorified in the midst of thee: and they shall know that I am the LORD, when I shall have executed judgments in her and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the LORD" (Ezek. 28:20-23).

Here is a prophecy concerning the city of Zidon, which tells us that that city was to be scarred by wars and pestilence, but that it was to continue. Unlike the prophecy concerning the city of Tyre, which was to be completely destroyed, never to be rebuilt, the prophecy concerning Zidon was that it was to be scarred by wars and pestilence, but the city itself was to continue.

Beloved, has this prophecy been fulfilled? I say literally every word of it has come to pass. I'll give you some two or three historical statements.

This city of Zidon fell into the hands of the Persians, and was under Persian dominion just before the birth of the Lord Jesus Christ. In the year of 35 B.C., they revolted from the Persians, and the Persian army besieged the city of Zidon. The people of Zidon, knowing that they would fall into the hands of the Persian army, went into their own houses and 40,000 of the inhabitants of Zidon burned themselves and their houses, rather than suffer the torture that they knew would befall them when once the Persians had conquered them. God said that the city of Zidon would be scarred by wars, but the city itself would continue, and it did just that.

Those of you who recall the story of Richard the Lionhearted and the story of the Crusades perhaps will remember that the city of Zidon was conquered and captured three times by the Crusaders, and likewise was reconquered and recaptured three times by the Moslems. Talk about a city being scarred by wars! In the Crusades alone, this city was scarred six different times.

Even as late as 1840, the city of Zidon was bombarded by the combined fleet of England and Austria and Turkey. Beloved, in spite of the wars through which the city of Zidon has passed in spite of all this, the city of Zidon still stands today, just like God said that it would.

Let me remind you that the God that you and I serve today is a God who will keep His word today just like He kept His word concerning Tyre and Zidon. He is the same God today as He was then. What He said about Tyre and Zidon came to pass just exactly like He spoke it. If God kept His Word concerning these cities God will keep every word that He has spoken within His Book.

III GOD GAVE US A PROPHECY CONCERNING THE PHILISTINES. If you will study the Word of God, you will find that the Philistines were one of the great nations of antiquity. They were the chiefest enemy that the Jews possessed. God gives us a prophecy concerning these Philistines. Listen

"Therefore thus saith the

Lord GOD; Behold, I will stretch out mine hand upon the Philistines, and I will cut off the Cherethims, and destroy the remnant of the seacoast" (Ezek. 25:16).

Beloved, Ezekiel recorded this, but Ezekiel didn't say it. Ezekiel was merely the clerk who recorded what God had said, and God said, "I am going to destroy them."

That country of the Philistines, with its five capital cities, has completely perished from the earth. Not a student today in school is ever troubled with the history of the Philistines, for the Philistine nation has passed completely out of existence heard of, never spoken of, never recorded in any wise as being a nation of today. Her neighbors on the south, the Egyptians, remain. Her neighbors on the east, the Jews, remain, even though they are scattered, and even though their nation is but a small, weak nation. God said that the Philistines would come to nought, and what God said has come to pass.

In the days when David was king of Israel, the Philistines were doubtlessly the greatest nation in the world next to the Jews. They were the ancient enemy of the Jews and many times were able to overrun the Jews. God said that that nation was going to be destroyed, and what God said literally came to pass.

Take, for example, one city of the Philistines — the city of Ashkelon. This was one of the five capital cities of the Philistines, and God gave us a prophecy concerning this one city particularly. Listen: "For Gaza shall be forsaken, and Ashkelon, a desolation; they shall driveout Ashdod at the noon day, and Ekron shall be rooted up" (Zeph. 2:4).

Beloved, so completely has this prophecy been fulfilled that Ashkelon that great capital city of the Philistines has been so completely destroyed, that the harbor itself was filled up in 1270 A.D. Never has there been any effort in any wise at all to rebuild the city, though many other nations of antiquity have been destroyed and rebuilt many, many times. When the city of Ashkelon was destroyed and the harbor was filled up in 1270 A.D., that ended the history of the Philistines. God said it, and it came to pass just like God said that it would.

IV. GOD GAVE US A PROPHECY CONCERNING THE COUNTRY OF BABYLON.

Nebuchadnezzar was the great king whereby the city of Babylon is remembered.

You will recall in the book of Daniel how that Nebuchadnezzar put on a great feast for a thousand of his lords and nobles, and how he brought in the golden and silver vessels which had been taken from the city of Jerusalem when it had been sacked by Nebuchadnezzar. You will recall how Belshazzar in his feast drank wine out of the golden and silver vessels and praised the gods of gold and silver, and iron and brass and wood and stone.

What a city the city of Babylon was in that day! Its walls were

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fourteen miles on each side, making fifty six miles of stone wall all around the city. So great were those walls that chariot races were held on the tops of the wall with plenty of room for the spectators to have seats to line those walls. You can't imagine the splendor of the country of Babylon with its hanging gardens that had been built by the king for his mountain wife who became tired of the plains round about and who asked to see a mountain. Her husband, willing to gratify her desire, built the hanging gardens of Babylon, just in order to satisfy his heathen wife who had come from the hill country.

Listen, beloved, God spoke a prophecy concerning the city of Babylon. He said that city was going to be destroyed, never to rise again, and that her splendor was to pass away. Listen: **"Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of Chaldea's excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall well there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged"** (Isa. 13:17-22).

Beloved, when Isaiah preached that sermon, everybody thought he was crazy, and it certainly looked like he was. For Isaiah to say that the city of Babylon would be destroyed so completely and as graphically as he described it, was seemingly an impossibility. However, remember what looks like an impossibility from the standpoint of man is always possible if God is in it. Mark it down, whatever God says is going to happen, always comes to pass. Every word in this Bible is going to be fulfilled. God said concerning Babylon that it was going to be entirely and completely destroyed and beloved it was.

In Nebuchadnezzar's day Babylon was a great city and it was still such when captured by Alexander the Great. It was then one of the world's greatest cities and Alexander intended to make it his capital city; but after his death his generals decided that the capital would be at Selucia a little town some forty miles north of the city of Babylon. Thus the glory of Babylon was little by little transferred from Babylon to Selucia and ultimately Selucia

received all the glory that formerly had come to the city of Babylon.

In Christ's day, even by the time that Christ came to Bethlehem, the city of Babylon was inhabited by only a handful of Jews, and in just a few years after the Lord Jesus Christ went back to Glory, there was scarcely 500 people, so history says, that lived within the city of Babylon. History tells us that by the year 1200 Babylon was completely deserted, so that no one has lived there since.

I talked to a man some years ago who had been making an expedition to Palestine and ancient Biblical cities every year for a number of years. He was the head of an archaeological expedition. He told me that the city of Babylon was inhabited by asps and serpents to such an extent that it was almost an impossibility for a man to go there. He told me that on the last trip that he made to the city of Babylon that the first thing that greeted him as he approached the city was a jackal that barked from one of the houses, and that as he drew near to the city a flock of owls flew from a clump of bushes within the city. Then as he came closer unto it, three lions darted out from a section of the city and that he shouted at them, and they passed out of sight in the distance.

Beloved, what God said concerning this city of Babylon has come to pass. It has plenty of inhabitants not human, but plenty of inhabitants asps, serpents, owls, jackals, lions, and wild beast. This man of whom I spoke, told me that even the Arabs refused to dwell nearby, because they said the city is haunted and they refuse to camp near to the city of Babylon.

Oh, can it be possible that that city which was so great that it had wall: so large that chariot races could be held on the top of those walls can it be possible that that city came to so complete a destruction? My brother it did, just like God said that it would.

CONCLUSION: I have shown you today from the Word of God the prophecies concerning Tyre and Zidon, the prophecy of the Philistines, and the prophecy concerning Babylon. If I had the time to do so, I might discuss prophecies relative to Egypt, prophecies concerning the Moabites and the Ammonites and the Edomites, and show you that God has kept His word concerning these prophecies just as He has kept His word concerning these cities that I have discussed today.

Beloved, the God who spoke to Tyre and said, "I am going to destroy you and you will never be rebuilt," the God who spoke concerning Zidon and said, "I am going to scar you by wars and yet you will continue," the God who spoke concerning the Philistines and said that they would be driven completely out of existence, the God who spoke concerning Babylon and declared that that city would be inhabited by wild beasts and birds that same God still speaks to you and to me. His word is just as much alive today as it was then. His word is just as much alive today as when He spoke it.

Listen, sinner friend, what does His feet, with His brow bloody and bruised by the crown of thorns, and with His side riven by a spear tell you? Beloved, Jesus did all of this just to keep you and me out of hell. There is not any way for a man to get out of hell once he gets there, and there is

only one way to keep out of Hell before he goes there, and that way is the Lord Jesus Christ.

May it please the Lord today to help you, sinner friend, to see the truth that God has spoken, and has provided a way of escape for you. The same God who speaks to you is the same God that spoke the words of the prophecies that I have given to you today. He kept His word concerning these prophecies, and He will keep His word concerning you. May God bless you!

TITHING

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up." Why, this is insulting to God. It is but an investment from which you expect great returns. Let us give the tithe because God's Word teaches it and "for Jesus' sake"--for the glory of God, rather than for personal gain, and God will see that the "windows of heaven are opened" upon us.

Other Duties Neglected

Others begin tithing, but fall down on other Christian duties. They feel to tithe will bring God's blessing though they live in adultery and other sins. When they find God's rod on their backs, they complain that they expected easy sailing when they tithed. Tithing will not keep the rod off a rebellious Christian's back. It does not release us from other Christian duties. Someone says, "Well, I sin in other ways, so I will not tithe for I will not get the blessing." Wrong again. Tithing will bring its share of blessings. Not to tithe will bring more woes and sufferings.

But God does promise that if we tithe for the same reason that we keep other commandments--because He says to do it and we want to please and honor Him, He will richly bless us: He will "rebuke the devourer"; prevent the vine from casting her fruit before season, "open the windows of heaven," and "pour out a blessing."

I JOHN

(Continued from Page 1)

resurrection He satisfied every demand made by the law, and upon that basis God can declare righteous every one for whom Christ died. That work which Christ did on the cross was finished never to be repeated. By faith in that work we become children of God. That relationship can never be broken. But John is not talking about that relationship, but how the children of God can have fellowship with their Father and His Son, the Lord Jesus Christ. Sin can break that fellowship. While the blood of Christ paid for all our sins, and by faith in that blood we are born into the family of God; we still have the same old body that has the same old desires and lusts that are in rebellion to God. While we have a desire to do God's will, yet we do things that we should not do. The apostle Paul stated it this way, "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I" (Rom. 7:15).

While sin causes a break in fellowship with God, that fellowship can be restored by confessing our sins (I John 1:9). While the work Christ did on the cross is finished, He has a present work at the right hand of God, "My little children, these things write I unto you,

that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:" (I John 2:1). In Romans 8:27 we are told that, "--he maketh intercession for the saints according to the will of God". Again we are told, "--He ever liveth to make intercession for them" (Heb. 7:25). In John 17:9 He said, "I pray for them". See the example where He prayed for Peter. He told Peter that Satan had desired him to sift him as wheat, but He told him that He had prayed that his faith fail not. Note that even before Peter had sinned, our Lord had already had a talk with the Father. Yes, Peter sinned that night. He slept instead of praying. He acted in the energy of the flesh when he cut off the man's ear. He followed afar off. He warmed himself at the enemy's fire. He denied his Lord with oaths and curses. But his faith did not fail. His love for the Lord did not change. He failed his Lord, but his faith remained. His faith did not fail because the Lord had prayed that it not fail. We have the Lord who is praying for us.

The word "advocate" means one who comes along side to aid in time of need, one who comforts. The child of God has two Advocates. The Holy Spirit, Who is called our Comforter in John 14:16 is said to make intercession for us (Rom. 8:26). While we have the Holy Spirit abiding in us pleading our cause we also have Jesus Christ, the righteous one, in heaven as our Advocate coming to our aid that our fellowship might be restored. We also have another aid to keep us from sin and that is His Word, "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). "Now ye are clean through the word which I have spoken unto you" (John 15:3). The Holy Spirit was given to us to lead, guide, and direct in our day to day walk. God would have us to know and obey His Word, and be led by the Spirit. In addition to the Holy Spirit He has given us, "an advocate with the Father, Jesus Christ the righteous:". Note that He is the Righteous--the One without sin. When we sin it is against a righteous and holy God. How can a righteous God forgive us our sins? The answer is because of our Advocate, "Jesus Christ the righteous". "And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world" (I John 2:2). The Greek word for "propitiation" is the same word used for "mercy-seat" in the Old Testament. It means that on the cross Christ became sin for us. There He met the just demands of God's holy law. In the Old Testament the mercy-seat was the meeting place between God and man. John is telling us, that Christ is not only our Advocate, but He is also the propitiation (sacrifice) for our sins. In Romans 3:24-26 we read, "Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness: that he

might be just, and the justifier of him which believeth in Jesus"

When Christ died on the cross, God was satisfied with that work. This is the basis upon which Christ is our Advocate. He pleads our cause on the basis that He has satisfied the demands of the law on our behalf. "He is the propitiation... not ours only, but also for the sins of the whole world". This is not telling us that He is the propitiation for every individual upon the earth. For whom He is the propitiation, He is also their Advocate, and He is not the Advocate of everyone. In Romans 3:25 we are told that He is, "--a propitiation through faith in his blood". This tells us He is the propitiation only for those who place their faith in Him. The word "world" is used in different senses in the Bible. For example it is used in three different senses in John 1:10, "He was in the world (the earth) and the world (the whole universe) was made by him, and the world (the people of the earth) knew him not". John the Baptist said of Jesus, "Behold the Lamb of God which taketh away the sin of the world" (John 1:29). Now we know there are some for whom He did not die, for in John 10:11 He said, "I am the good shepherd: the good shepherd giveth his life for the sheep". Then in the same chapter He told some Jews, "But ye believe not, because ye are not of my sheep, as I said unto you" (John 10:26). In Revelation 7:9 we see the meaning of the word "world" as used here in John. We read, "After this I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people, and tongues, stood before the throne, and before the Lamb,--" It means that there are people all over the world for whom He is the sacrifice for their sins.

"And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (I John 2:3-5). Verse 3 tells us that we can know God and that we can know that we know Him. This assurance is by our obedience to His Word. These verses tell us there can be no fellowship apart from obedience to God. There were false teachers in John's day the same as there are in our day who claimed that knowing God freed men from the obligations of the moral law. Today, in the eyes of many, sin is no longer sin. Sins of every description are being committed, yet they are no longer considered sin. Yes, even some Christians take this view. John is warning against this view. He states that there is no way a child of God can have fellowship with the Father with unconfessed sin in his life. In verse 3 "hereby" points forward to what is to be said. The N.A.S. stated verse 3 as, "And by this we know Him if we keep His commandments". Another translation gives it this way, "Here is the test by which we can make sure

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I JOHN

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that we know him: do we keep his commands?". To "know" God is John's way of saying that a child of God is in fellowship with the Father. Therefore verse 3 is telling us we can know (have fellowship) if we keep His commandments. Verse 4 gives us the negative approach to what was said in verse 3. He says very strongly that anyone who claims that he knows God and keeps not His commandments is a liar and in addition the truth is not in him. If our relationship is real, and we have a real fellowship with God; then it will be shown by our obedience to His Word, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ...If a man love me, he will keep my words:--" (John 14:21,23). 14:21,23).

"But whoso keepeth his word, in him verily is the love of God perfected". When we are born into the family of God, there is a desire planted in our hearts for God, a longing for His fellowship, a desire for His Word. Although we want to obey His Word, yet so often we fail. We live in bodies that are weak and fail God. Sin comes so often which causes a break in our fellowship with God. We say things and then wonder why we said them. We do things that we are amazed as to why we did them. Even though we do those things, there is a desire to do the will of God, "...his delight is in the law of the LORD: and in his law doth he meditate day and night" (Psa. 1:2). How obedient we are to His Word is a test of our love for God and His Son. It is also a test of our fellowship and union with Him. It

is possible for a child of God to walk, while here on earth, in close fellowship with Him day by day, moment by moment. Yes, we can have that fellowship. What is the requirement for that fellowship? John says it is obedience to His Word! Do we have that fellowship?

BRIDE

(Continued from Page 1)

and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" (S. 8:8). The bride was deeply bothered. This represents the early church. The early church had not matured. It had not grown or flourished like God had desired it to. They had become distant. You can read where they have left their first love. The Lord Jesus Christ is coming after a virgin bride, and she is most beautiful. She had made herself ready to greet the guests and to be the honour of the groom. She is going to represent the Lord Jesus Christ before many nations. The nations are all going to send representatives. They are going to be amazed and admire her. She is the bride. She is going to have some say during the millennial reign of Christ. This is one of the great privileges and blessings that God has waiting for those that are in His glorious church. They are in the bride of Christ. She is going to make some decisions and appointments through the Lord Jesus Christ her husband. She is going to take her rightful place. I believe the marriage took place in glory in the bridal chambers in heaven. I believe the marriage supper is on earth. A lot of people disagree. Because Israel will be there. Israel walked into the millennium. They walk in. They are not raptured out. So the wedding supper would have to take place upon the earth.

We have to think about Israel. Israel was given a promise. In the covenant Israel is given this promise; it will not be taken from her. This is an earthly promise. He is talking about the promises and the land God gave Israel. It was an earthly blessing and an earthly promise that Israel was going to dwell on earth. He was going to give Israel an allotment on the earth. It was to be theirs, and they would dwell there forever. He talked about earthly Jerusalem. The Jerusalem that the Jews will be building. It will have the priesthood. It will have all the functions of the temple. The Lord Jesus Christ, when He comes and sets up the kingdom, will finish the task of building the temple; the Lord Jesus Christ Himself. So it's an earthly promise and an earthly blessing that God has in store for Israel.

"And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD: Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both" (Zech. 6:12-13).

So the Lord Jesus Christ, when He comes back with His people and sets up the millennial kingdom, will build the temple. Israel will start it, but they will not have it finished. He will restore worship and sacrifice. He will restore the obligation of the temple worship and service. He will sit upon His throne. He shall be a priest upon His throne. A lot of people disagree. They say there will not be any temple worship during the millennial reign of Christ. There will be temple

worship during the millennial reign of Christ.

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah; and the LORD my God shall come, and all the saints with thee" (Zech. 14:4-5).

The same saints are referred to again in I Thessalonians 3:14. He will come back with His saints. In Revelation 19:11 the Son of man is coming in the clouds of glory with His holy army. Those that are riding upon white horses are the church. Notice, by His coming and the brightness of His coming, according to II Thessalonians 2:7, He destroys the Antichrist.

We will be with Christ when His feet touch the Mount of Olives. We will be with the Lord Jesus Christ when He sets up His tribunal. We will be there when all of the nations will have to pass by in honour and respect to the Lord Jesus Christ. They will pass by in review. That is what the great valley is about. A lot of people say that valley is where they are going to fight the battle of Armageddon. The battle of Armageddon has already been over. This is a different war entirely. This is the beast, the antichrist, who took up and fled from Rome and went down into Jerusalem and there he sets up his headquarters. He has just about defeated Israel when the Lord comes.

"And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem, Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (Zech. 14:12).

A whole army is standing upon their feet with no eyes and no tongue. They can't see or hear, they are dead. The brightness of the coming of Jesus Christ! We will be with Him, we will see that. This is the army that besieged Jerusalem during that day and time. This is the beginning of the millennial reign of Christ. When Jesus Christ reveals Himself to the Jewish nation, we will be with Christ. We will see Israel when they march into Jerusalem in the millennium. All of this has to take place before the marriage supper of the Lamb.

"And it shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. This shall

be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. 14:16-19).

Gog and Magog are already destroyed at this time. Russia is no more. God destroys Russia upon the mountains of Israel with one hundred pound hail stones mingled with fire. He crushes them and blood is up to the horses' bridles for two hundred miles.

There are two battles. Many people say there is one big battle. There is the battle of Armageddon. We won't be at that one. We will be with the Lord Jesus Christ when He comes at this given time. We will take our rightful place. If they don't come up and worship God, He won't give them any rain. Man has to have water. What are you going to do when God withholds water? God said He is going to withhold it if you don't come up and worship Him and say He is King of Kings and Lord of Lords, and then you will perish. This will be your punishment. Russia is already gone. This is Egypt God is dealing with here. Russia is going to rise up again after the millennial reign of Christ, after Satan is turned loose. The Lord is getting ready, and He is going to put us in charge.

Now, we have come back with the Lord. We have already seen the Mount of Olives. We saw Him pick up the Antichrist, like you would a little kitten, and toss him in the burning pit. We have seen Him do it with the false prophet. We saw that mighty army, the last hold out of the Antichrist, that fled into Jerusalem to set up his headquarters there. They are after the resources and all the wealth of Israel and the middle east. We saw that mighty army consumed upon its feet. Dead men standing. No eyes and no tongue in their mouth because of brightness and coming of the Lord Jesus Christ. You can read the account of this in Psalms 149:1-9.

We are going to have the right to execute vengeance upon the heathen and punishment upon the people, to bind their kings with chains, and their nobles with fetters of iron, and to execute upon them the judgment written. This honour belongs to all His saints. Praise ye the Lord! These men that think they are in some kind of position and authority over us on the earth at this time, those that think they are so high and mighty and up in society will be put in chains and fetters if they don't repent. If they don't repent and they still live, they will be put in chains and fetters. They are nothing to God. They might mean a whole lot to people now. We can't overthrow our government. We have to be obedient to the rulers who rule over us. But one day we will be the rulers. One day we will tell them what to do.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war" (Rev. 19:11). He makes war on the antichrist. "His eyes were as a flame of

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IS MAN FREE?

(copied from March 1, 1931 issue TBE)

Much controversy has raged over the question of man's freedom. The matter has been discussed pro and con. And, as usual, the question has been often darkened by a failure to think and speak clearly. We venture the following comments of this much discussed subject.

1. The sinner is free to do as he pleases. And he always pleases to continue in sin unless the Spirit of God implants a new disposition in him. He loves sin (John 3:19), and, therefore, pursues it. Thus he is a bondsman of sin (John 8:34). His will is held captive by sin, and he voluntarily serves sin. No outside pressure is brought to bear upon him to make him sin, he does it of his own accord.

2. Therefore, the sinner is not free to turn from sin to Christ. His very freedom to do as he pleases, robs him of his freedom to turn from sin, because he never pleases to do that in his natural state (Romans 8:7,8). To talk of one having the freedom to act against his own will and nature is consummate nonsense. Man seeks what he loves. Therefore, in his natural state he seeks sin.

3. The believer acts freely in the exercise of faith. This is by no means saying that faith proceeds from the carnal mind. It proceeds from the new mind. But it proceeds voluntarily. Man

believes because the implantation of a heavenly affection makes him want to believe. He does it because he wills to do it, just like he sinned previously because he willed to sin. The secret of the difference between him and his former self is that his affection has been changed. Thus he has been made free from bondage to sin that he might follow righteousness. See John 8:32; Romans 6:20,22.

4. But the believer is not free to depart from Christ. Why? Because the presence of the new life in him makes it impossible for him to want to depart from Christ. He cannot act against his predominating nature. Just as he once followed sin because he loved it, now he follows righteousness because he loves it. And it is now as impossible for him to turn away from righteousness as it once was for him to turn to righteousness. Jeremiah 13:23; 32:40; I John 3:9; 5:4.

Therefore, if in the question: "Is man free?" we mean to ask: "Is man free to choose any supposable course of action that is physically possible?" we must answer that he is not free; and the Scripture bears us out in our answer. Jeremiah 13:23; John 6:64,65. But if we mean to ask if man is free from outside constraint upon his will so that he may follow his own inclinations

and desires when such is physically possible, then we answer most assuredly that man is free. As surely as water runs down hill, man always follows his strongest desires and inclinations when such is physically possible.

Now may we inquire in what sense the New Hampshire Confession of Faith uses the term "free agency" when it states that election is "perfectly consistent with the free agency of man." Does it use free agency in the former or latter sense discussed above? We affirm that we are to understand the term in the latter sense. For certainly one of the important rules for the interpretation of place "in a manner above our comprehension or calculation" (N.H.C.) and "in the region of the soul below consciousness" (Strong). By means of this new nature we are instantly induced to voluntarily repent of sin and believe on Christ. But this new nature is not an outside force. It is within us, and is as truly a part of us as any other faculty. Therefore, whether man follows sin, or, enabled by the implantation of a new nature, he turns from sin to God, he acts voluntarily and according to his own choice; and is thus a free agent according to the only sensible meaning of that expression.

BRIDE

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fire, and on his head were many crowns; and he had a name written that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God" (Rev. 19:12-13). That is not Christ's blood. He shed His blood on Calvary. That is the blood of His enemy.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Rev. 19:14). "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:8). This is the guidance and assistance of the power of the Holy Spirit in the Christian's life.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." (Rev. 19:15-16). "And I saw the beast, and kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (Rev. 19:19).

This is the last attempt. This is the final battle concerning the Antichrist and false prophets. They take their last stand in Israel, and God consumes them. We have read about that in Zechariah.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone" (Rev. 19:20).

We will see the great battle that will be taking place. People tie this in with the battle of Armageddon. You can't get one battle there. There have to be two battles. The Lord uses the instrument of nature to destroy His enemy. The antichrist, the false prophet, and those that had besieged Jerusalem. God Himself comes down and takes charge of the battle. I don't know if we are going to fight here or not, but we are going to be with Him. We are going to be upon white horses. His wife is going to take her rightful stand and live with her Husband. I do know we will see this. We're going to rule and reign with Christ. We're going to have responsibility just like we have a responsibility right now. The church is the only one that has that responsibility. The Lord gave it to His church. We are going to have the same responsibility during the millennial reign of Christ. The church has authority here upon this earth, but we are really going to see her authority during the millennial reign of Christ.

IN TIMES

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Lord?" There is a reason for everything that happens to believers. Troubles may be for chastisements, for correction, to test our faith, or to fulfill God's purposes.

God is in control in times of trouble. To the unbelievers, life is meaningless; for it consists only of turmoil, trouble, pain and tears. But, to the elect, life has a plan; for God has a purpose for each life. There is no accident nor "good luck" for believers. God is in sovereign control of everything, and He works all things to the fulfillment of His purpose.

I felt led to bring this message to you, who are under circumstances like Paul, with a long course of affliction and suffering behind him. Perils on land, perils on sea, hunger and thirst, scourging and stoning had all been experienced. Under the Spirit's leading he writes, "Rejoice evermore" (1 Thess. 5:16). "God is our refuge and strength, a very present help in trouble." There are four things to consider from our text.

First of all, we find the sovereignty of God. Take note that the very first word of our text is God. "In the beginning God..." He is first and the source of everything else. Look what's happening in our land. There is trouble everywhere. People are running to and fro for fear. Hence, though the world is panic-stricken, the word to the elect is "Fear not little flock." All things are subject to His immediate control. All things are moving in accord with His eternal purpose.

The Will of God. "...being predestinated according to the purpose of him who worketh all things after the counsel of his own will." (Eph. 1:11). There are no surprises with God. Yet, how little is this realized today even by the people of God. Many suppose that He is little more than a far distance spectator twiddling His thumbs taking no immediate hand in the affairs of earth. It is true that man has a will, and God also has the same. Man is endowed with power, but God is all-powerful. Man is but a creature, but God is the Creator existing throughout eternity. He made the world, made His plans, and is infinite in power; but man is only finite. Therefore, God's plan and purpose can never be thwarted by the creatures of His own hand. To argue that man is a free moral agent and the determiner of his own destiny is to strip God of His attribute of Omnipotence. God is the only sovereign, man is not sovereign. "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Prov. 21:1).

The Way of God. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers" (Nahum 1:3, 4). How blessed to know that God's strong hand is on every believer and every thing. What a marvelous thing to know that our very afflictions come not by chance, but are ordered and ordained by God. He is on the throne. He is the very God of heaven. The

sovereign "God... our refuge and strength, a very present help, in trouble."

The Work of God. "And we know that all things work together for good to them that love God; to them who are the called according to his purpose" (Rom. 8:28). All things are under God's control, regulated by the supreme Sovereign; and all things are ordered by Him to minister to our ultimate good. When things go wrong, as time changes, come what may we are not afraid of evil tidings, for our hearts are settled and ready to trust in His care. God is a sovereign God in times of trouble.

Then secondly, The Saving Grace of God. My text says, "God is our refuge..." If a hell of flaming fire will torment the wicked ones, God is our salvation. The Bible says, "Salvation is of the Lord." You who have trembled because of the uncertainties of your salvation; to you who are troubled in heart Jesus said, "Let not your heart be troubled..." (John 14:1).

Christ the very foundation of salvation. "For other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. 3:11). The most important part of any building is the foundation. The only foundation upon which we can build is the Lord Jesus Christ. Man does not do one thing in order to put in the foundation of his life and salvation. He said, "It is finished." (John 19:30). Every thing that was needed for man's salvation was thus completed. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:10-12). Christ is the solid rock. The very foundation. The foundation of all this world's hopes and of every man's salvation is Christ Himself. God's people have a sure confidence. Other men build as best they may, but the elect rest upon the Rock of ages. Perhaps some unsaved one is reading this, who never has begun to build properly. All of his life has been wasted. May the foundation be put into your life today. Repent and believe Him and now begin to build your life for eternity.

"My hope is built on nothing less

Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

On Christ the solid Rock I stand;

All other ground is sinking sand,

All other ground is sinking sand."

His power is our fortress. God, the very God, is our fortress, "...though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled" (Psa. 46: 2, 3), we hide ourselves in God. "Fortress" means a center of military protection. Salvation to the elect is everlasting, wrought by grace. That age-old Baptist doctrine, "once in grace always in grace," means that "once saved, always saved." All the saved are kept by the power of God and shall never again be brought to judgment. "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Rom.

8:33).

He is the author and the finisher of our faith. "Looking unto Jesus the author and the finisher of our faith..." (Heb. 12:2). Salvation to every believer is entirely of the Lord. Man, by nature, is totally ruined and cannot and will not be saved by his own effort. Man, in a spiritual sense, is dead. No corpse can re-animate itself. Hence it is written, "It is the spirit that quickeneth; the flesh profiteth nothing" (John 6:63). But the Spirit does not "quicken" everybody because everybody does not believe and trust Christ. "For all men have not faith" (2 Thess. 3:2). The work of the Holy Spirit, which is the new birth, is completely His work, and man has no part or lot in it. It is He that quickeneth, that also produces repentance and faith through the preaching of the gospel. Many preachers are saying, "God is willing to do His part if you will do yours," which is a complete denial of the gospel of His grace. They said, "help your self and God will help you," which is just the same way of dishonouring God. In this case, many Christians who are confused are trying again and again and only to fail. Are you troubled? There is no salvation for anyone until it looks away from itself. Look to someone, yes, to someone outside; that is to Christ and you will live. God is our refuge in times of trouble.

Then thirdly, The Strength of God in times of trouble. "God is our refuge and strength..." (Psa. 46:1). We believers have no strength of our own. The world, the flesh, and the devil are arrayed against us, so we commit ourselves into the care and keeping of the Lord and say, "God is our refuge and strength, a very present help in trouble."

In weaknesses He is our strength. Many times we feel and think of our weaknesses. Yes, we are conscious of our frailties. However, the Lord has made us for His glory in the midst of our weak points, and we should turn to the Lord for power. It is when we are weak that we are strong. "...for my strength is made perfect in weaknesses." While the Christian allows the thought that he

is sufficient in himself, while he imagines that by mere force of will he shall resist temptation, while he has any confidence in the flesh; then he shall certainly fail and fall. Apart from Christ, we can do nothing. The promise of God is, "He giveth power to the faint; and to them that have no might (of their own) he increaseth strength" (Isa. 40:29).

In weariness He is our strength. We commonly associate patience with lying down. This will cause us to weary, and to weary will get us easily to slumber and sleep. This is the reason why the ten virgins slumbered when they sat down and did nothing. But, I know of something that implies a strength and that is the strength of God. Jesus said, "occupy till I come." Let us run a race in the service of God, knowing that He is our strength.

In wavering He is our strength; Christian! Rise up and let's sing this song of faith, "God is our refuge and strength..." Therefore, we will not waver in our faith, by God's grace. In the strength of God, faith is an appropriating confidence in God. That's why God has directed us to a right place, which is the local church where every member will be nourished, established, and strengthened by the preaching of His Word. Thomas doubted the Lord because he was not in the fellowship of the church. To be saved is simple God-given faith that brings the soul to heaven. But, to grow in the grace of God's faith, your peace shall be fuller and deeper if you know the deep things of God and understand the secret thereof; and find yourself resting in His Word without fear and your heart trusting in the Lord. Half of our fear is the result of ignorance. Our faithful attendance to the teaching and preaching of God's Word in the local church will clear the will of God for us.

And now lastly, God is our succorer. "God is our refuge and strength, a very present help in (times of) trouble" (Psalm 46:1). Nothing in all the world gives us greater happiness than to be dependent upon God's leading us through life. To wait upon Him and to stay

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A DOUBLE APPEAL

SOMETHING TO THINK AND PRAY ABOUT. Just today I read a letter. "Please send me your hard hitting paper, The Baptist Examiner." It was from a preacher in the Philippines. We put his name on our mailing list. He seemed to think that others would like to receive the paper. We send hundreds of papers to foreign countries. So far as I know, we receive nothing from those who receive these papers. We can only do this because churches and individuals help us. We have a few who give for this purpose, but we need more, much more, if we are to continue doing this. This is the fastest growing part of this mission work of sending out The Baptist Examiner. I would ask that churches and individuals consider sending some support for this part of our work. Of course, this would need to be in addition to present support of T.B.E.

I read another letter today. "Please send me a concordance, a book on prophecy, a book on

doctrine, or any books you can." We have sent many books from our bookstore to preachers, in foreign lands who tell us they need books and cannot afford to buy them. I did not send the books this one requested. I may do so later, but we are very limited as to what we are able to do in this way. I would like to have a Baptist Examiner book fund to be used in sending books to such men. I would suggest that churches and individuals think and pray about giving to such a fund. Many of us know how important books are to preachers. Here are preachers who need, but cannot afford books. If you would send us money for this purpose, we would send the books at our cost. We would not make a penny's profit for our book store. We would send books as you directed, or if you prefer, we would use our discretion as to what books to send and whom to send them to. Let us hear from you as to these two matters. I believe that they are genuine mission works.

IN TIMES

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calm in every situation is the way to find help in times of trouble.

His Power To Help. "...for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13: 5, 6). We Christians sometimes respond to the unknown. As we pass through difficult and frightening situations, we may feel as though we are being threatened by the giants of fear, scorpions of pain, or dragons of discouragement. But the elect find great comfort and courage in knowing that wherever they go, and in whatever situation they may find themselves. God is with them, ready to help.

His promise to help. "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3). Cheer up, ye saints of God, there's nothing to worry about, nothing to make you feel afraid, nothing to make you doubt. My friend, let me warn you that worry is wasteful. Worry is the opposite of faith. Worry is an act of man's free

will where man chooses not to trust God and His promises. There are 366 verses in the Word of God which expresses the thought, "fear not." Many of us are fearful because we often feel alone and uprooted in this dark and dangerous world. Worrying over problems we meet each day that could be faced with calmness if we simply trusted His promises. We may not always understand where God is taking us, but we are assured that God knows. You don't need to know where you are going provided you know whom you are following.

He is present to help. Our text says, "God is our refuge and strength, a very present help in times of trouble" (Psalm. 46:1). Sometimes Christians wonder if God really cares. We give thoughts that God is indifferent to us and we make complaints. "Master, carest thou not that we perish?" (Mk. 4:38). The popular idea about trials is that when bad things happen we are being punished. We are not to open our mouth making foolish complaints, but to yield to His will. God allows extraordinary trials to His people, but He gives extraordinary comfort. He sends us trials, not to impair us, but to improve us. Say: "I'm

here by God's appointment" and then He will keep me here in His care; under His training for His time, in times of trouble. God bless you all. Amen.

DON'T

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world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, God, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not."

I recently heard a well known evangelist speak on this verse

over the car radio. He informed us that men had inserted the punctuation into this passage and that we must re-punctuate it to understand the true meaning. We were to accept that the thought must be interrupted after the statement that it was not either the sin of the man or the parents that had caused the man to be born blind. We were advised that this had nothing to do with the glory of God in the healing. These two phrases were to be considered separately, just as if they were in two different paragraphs. It was entirely ridiculous (we were told) to consider that anyone might be born blind to display the glory of God.

I have not quoted this preacher's words; but have only summed them up in my own words. This is not with the intent of distorting what was said, but because I was unable to record the actual statements and must relay this view from memory. I don't always give English or grammar lessons with sermons, but I think it might be well to point-out that what this person did was "postulate." This means that he made unproven statements, without offering any proof, as if his words were so obviously true as to require no proof. A postulation may, or may not, actually be true; so what about this one? I think most of us can agree that the Bible is the best expositor of the Bible.

Exodus 4:10-11, "And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the LORD said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?"

I wonder if this preacher has ever considered this passage. I wonder also if it would be any easier to explain why God would cause a man to remain blind (when He was able to heal him) than to explain why God might cause a man to be born blind. This preacher who found it necessary to improve upon the most obvious and direct understanding of Scripture is also a noted healer. I believe I can recall him even claiming to have raised some from the dead. No, this is not the one who was recently quoted "widely" for having made that statement. I would like to point out, however, that this healing was much different from the healings we hear of, or see (?), in this present age. We know that this man was truly blind before he was healed. This is a decided departure from contemporary healings.

The passage from Exodus should show us beyond any reasonable doubt that God does not require any apology for His absolute sovereignty in this matter. He declares that He has absolute control over these matters and determines where blindness is to reside. Perhaps it can be recalled without citing Genesis three that Adam alibied to God that it was due to the woman that God had given to him that he was tempted. It might also be recalled that God did not even bother to reply. No doubt, some preachers would respond that it was so ridiculous that God had no need to respond; but then that would also

seem to be inconsistent with this very passage in Exodus. God has absolute control. We could expand upon the basis of applying this to the passage in Genesis three by appealing to foreknowledge, and I'm speaking only of foreknowledge in the sense of prior knowledge. If we're only to have pre-science as a divine attribute, we can still apply this extreme divine control to the giving of Eve to Adam. If God knows before the event, would He not have known that Eve would tempt Adam? At the very least, God allowed it to happen; so it can hardly be considered too ridiculous to answer. If the healer-preacher can postulate, perhaps I can too. I would postulate that God was able to prevent the event (the temptation along with the fall) in the garden had it been His will. I would postulate further that God did not answer because He did not need to; because He was above blame or responsibility. The purpose of all this is to say that I find no evidence in Scripture that God wants any apology or limitation given for or applied to His absolute sovereignty.

We can put no fences on the authority or on the power of God. We can impose no requirements or responsibilities on Him. The wisdom of Solomon is most manifest when he declares that all is vanity. See almost any chapter of Ecclesiastes. Solomon may have been the most exalted of all of the kings of Israel; but he recognized the insignificance of himself in the overall divine scheme, and enough so that he made this the primary theme of the book of Ecclesiastes. We must not attempt to put any boundaries upon the scope of divine control, or attempt to reserve any ultimate power or authority to humanity or to human will. Even this wisdom of Solomon is not really to the credit of Solomon, for it was a divine gift. Solomon had asked for wisdom and it was given to him, along with tremendous wealth and power, by God. The power of God over the will of humanity can well be demonstrated by the conversion of Paul (Saul of Tarsus) as related three different places in the Acts of the Apostles. There are those who will expect us to be stunned when they declare that God is not a respecter of person, but they never consider the conversion of Paul when they say this. If salvation were to be by human will, then why did Christ choose such a dramatic appeal to Paul? God would have been a respecter of Paul's tremendous potential had He not given others an equal chance, were it not a matter of divine sovereignty. If it is to be a matter of divine option, there is a significant difference. Paul was of such value because he was predestined to be of value. The net result is that a man was chosen to be gifted and to be elected to salvation by Divine option. The plan of God is complete. It begins before birth and determines not only individual salvation; but what is to happen with salvation. The true Romans road map is not to be

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IS SALVATION CONDITIONAL?

(copied from March 1, 1931 issue TBE)

We are commanded to give diligence to be approved unto God, rightly dividing the word of truth (II Tim. 2:15). It is said that the verb for "rightly dividing" literally means "cutting straight," as in laying out a road or making a furrow. It is not easy for a novice to plow a straight furrow. It is somewhat difficult to keep from varying from a straight line. It takes even greater diligence and skill to plow a straight furrow in spiritual tillage. But when we do not do it, we present a marred representation of God's perfect spiritual pattern.

On the above question it is easy to vary from the straight line of Bible truth. Some vary from it when they say salvation is unconditional, for in so saying they mean to deny the necessity of repentance and faith to salvation. Others vary from it when they say that salvation is conditional, for in so saying, because of the meaning they attach to the term, they make repentance and faith the cause of the sinner's salvation. In this, as in everything else, an answer to the question depends upon the meaning of terms. Because of the ambiguity of language, the whole truth is clearly expressed by neither an unqualified affirmative nor by an unqualified negative reply to this question. But if we had to choose either an unqualified affirmative or an unqualified negative reply to this question, we should choose the affirmative. We believe the affirmative comes nearer the truth than the negative. For salvation is conditional in some sense, and that in the essential sense of the term; and to say that salvation is unconditional is to say that it is in no sense conditional. This logically denies that repentance and faith are prerequisite to salvation.

Therefore, in answering this question, we are going to give an affirmative reply; and then explain both what we do not mean and what we do mean. We are going

to say that salvation is conditional. Now what do we mean by this? First of all, we will tell...

1. What we do not mean.

(1) We do not mean that Christ failed to fulfill a condition in the covenant of redemption between Him and the Father. Christ met every condition in this covenant. He left none in the covenant for the sinner to meet. He made salvation absolutely free to those whom God purposed to save through Him.

(2) We do not mean that anything man does or can do is the efficient cause of his salvation. Salvation "is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). God's purpose is the efficient cause of salvation.

(3) We do not mean that the salvation of the elect is contingent or uncertain. The ultimate salvation of all the elect is as certain as though they were already in heaven. In Romans 8:29,30 this certainly is clearly expressed. The Holy Spirit here speaks of the calling, justification, and glorification of the elect in the past tense. These have already taken place in the purpose of God: and, since He "worketh all things after the counsel of his own will" (Eph. 1:11), saying: "My council shall stand, and I will do all my pleasure" (Isa. 46:10), they must take place actually. Therefore, there is nothing uncertain or contingent about the salvation of the elect.

(4) We do not mean that there are any conditions to salvation that the dead sinner can meet. The dead sinner is as unable to turn from his sins as the Ethiopian is to change his skin, or the leopard his spots (Jer. 13:23). All the issues of his life are wicked, because they are from within his heart (Prov. 4:23), and his heart is desperately wicked (Jer. 17:9). A clean thing cannot come out of an unclean thing (Job 14:4). In his natural state, man cannot please

God, for "The carnal mind is enmity against God, for it is not subject to the law of God; Neither indeed can be, so then they that are in the flesh cannot please God." The natural man cannot even comprehend spiritual things (I Cor. 2:14). Therefore, no man can come to Christ, except the man to whom it is given of the Lord to come.

(5) We do not mean that election is conditional. Election is absolutely unconditional; but election is not salvation. Election is unto salvation. Election is God's choice of the ones to be saved.

2. What we do mean.

When we say that salvation is conditional we mean what is essentially implied in that term; nothing more and nothing less. We read from the dictionary that "A condition is something that necessarily precedes a result. But does not produce it." This is said in showing the difference and distinction between a "cause" and a "condition." Loosely speaking the terms "cause" and "condition" may be used synonymously; but essentially they differ.

Repentance and faith are conditions of salvation in the essential and distinctive sense of that term, for they are prerequisite to salvation. These, to be sure, do not spring from the carnal mind. They are wrought in us by the regenerating Spirit of God. Nevertheless, they are prerequisite to salvation, for no man, according to the pattern of sound words in the Scripture, is said to be saved until, enabled by the Spirit of God, he repents and believes. Salvation consists of more than regeneration. It consists of the application of the benefits of Christ's death and the imputation of His righteousness. These come to us through faith. See John 3:18; 5:24; Acts 16:31; Romans 3:28, 4:5; 5:1; Galatians 3:26, which have reference to adoption and not to regeneration; Ephesians 2:8-10.

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

DON'T

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found in random selected verses. The whole map is contained in Romans 8:28-30, and it is all God's plan. The only position allowed to a man is what the man is caused to do. Each "called" individual is destined to be conformed to the divine image. The very individual is predestined to salvation, called, justified, and glorified. The only part allotted to man is to do what he is destined to do individually. This was as true of Solomon and Paul as it is of you or me. The will of man is no fence against the Divine authority, power, or will. God has mapped out our salvation. This is why the Romans road map is found right here. I sometimes supplement sermons with my poetry. Let me offer one here.

The "Real" Romans Road-Map.

Evangelicals often follow the "Soul-Winner's" Code; Using a series of passages known as the Romans Road. Is credit for salvation on those "winner's" bestowed? Might I point out God's Roman Road-Map of salvation? Romans Eight contains God's plan of predestination. In verses twenty-nine and thirty we see that God made His claim: The predestined, called, justified, and glorified are the same. His sovereign-will governs those who will be known by His name. This says that God's plan will carry clear through: He will elect, sanctify, and He'll glorify us too.

The Romans Road might be looked upon as the road to salvation, but there would also be a road to damnation. Remember now what Solomon recognized as a problem with the ego of mankind. Might I suggest that vanity might be the main path (or road) to damnation? It seems that two instances of this can be found rather quickly in the Book of Acts, and both were involved with magic. We can read of Simon the magician in Acts 8:9-25 and of Bar-Jesus (Elymas the magician) in Acts 13:8-12. These men were both engaged with sorcery (magic) and were obviously concerned with bewitching (fascinating) the public. Bar-Jesus was a false prophet and Simon desired the ability to utilize the Holy Spirit to the extent of trying to purchase it. It would look as if he had assumed Christian miracles to be some superior type of magic that he could learn.

Now, I wonder why I find myself looking at some of the special gifts claimed by contemporary church people with an eye toward comparing them with what I see here in these two accounts. I wonder why I must expect to see some of the same motives in the churches of today. I wonder why I must doubt that anyone is truly raising the dead today. I wonder why I

have never really witnessed a man being healed of an obvious affliction, such as baldness, leprosy, or a crippled hand. I've yet to see a pegleg cured. I've yet to witness the healing of a person that I knew to be blind. I knew of a girl in a church we were once members of, who had a large ovarian growth. The church had prayers for her. She went in for surgery and it had disappeared. There was no healer. Her parents even considered a lawsuit, thinking the doctor had misdiagnosed. Then my wife reminded them that the church had prayed for her to get well. There had not been any specification whether it was to be after surgery or before. Apparently, God had decided that it was to be before. Perhaps the doctor was mistaken, but there was not really any reason to think so. If it is divine healing, it can be done today. Miraculous healing by healers is much more suspect, because it invades the province of God. If God would require the assistance of a man, a fence would be cutting into the territory of God; and all territory belongs to God. You say, they do give God the glory? I say, not so you'd really notice. They may use the name of God, but do they not seek to claim a share? Read on.

Matthew 7:21-23, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

If it seems unusual that Christ would deny people who had performed miracles, and had cast out demons in His name; would it not be all the more unusual that this is declared right after He had talked about knowing a tree by the fruit? Would it not be safe to say, then, that their miracles were not truly God-given? Must this not be the case if Christ never knew them? Simon the magician and Bar-Jesus looked great to the people, but their ability wasn't God endorsed. Isn't this the situation found in this passage from Matthew?

Would it be a postulation if I were to declare that a man infringes all the more upon the absolute sovereignty of God if he claims miraculous power (even though he does it in God's name), if he would give himself credit for qualifying for the gift falsely? If the man has claimed he somehow earned the gift, then declares it to be a gift of God, does this justify him? In this case another ramification is apparent: God did not even give the gift, at least not for the purpose it is being used. This must be fact, for he will declare that He never knew them. He may have indeed allowed them a talent for deceit; but He had not likely given them a talent to do genuine miracles, and certainly

not for God's purpose. Think of the faith in the second chapter of James. The faith, that was not a divine faith but mere human generated faith, couldn't save a person. Is the same thing not true here? If these so-called miracles resulted from some human (or maybe demonic) ingenuity, it not only couldn't save these people; but it sealed their condemnation. They were seeking to fence God's power in by providing their own power. The question to anyone who is considering Christ is "can you dedicate your genuine allegiance to Him?" If one can do that, he may but he will not find it necessary to provide human innovations to assist an omnipotent and sovereign God. He will seek to use talents without any fanfare to do what he believes that God would wish him to do.

THE QUESTION OF John 7:17

by John Pruitt

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." It is my understanding of the context from which this verse is taken, that any man who seeks to do God's will, or wills to do His will must have the Holy Spirit dwelling in him, for all men, without exception, by nature hate, and rebel against His will. For this reason I am satisfied that whoever it was that our Lord was referring to had to be a regenerate soul. The context would indicate that Jesus was making a comparison between those who put their trust in the keeping of the law, and those who put their trust in the Maker of the law.

Now, in making a present day application of this text we must realize that neither the law, nor the Maker of the law, nor the nature of the depraved heart has changed from that time until this. Nevertheless, the Lord was saying that only those who do, or seek to do, God's will can discern the spiritual application of what He was saying, and that only those who were regenerated in heart would be able to recognize that His authority came from the Father who had sent Him, and not from the world system.

Let me further say that I do not believe that God has a special elect that He has chosen to reveal all of His will to, and that no other child of God shall be able to discern His will. Nor do I believe that God has chosen to reveal more truth to some than He has others. This is where people like Russel, M.B. Eddy, Armstrong, and Smith got the idea that they were God's private revelation to the world. Realizing of course, that none of these people had any spiritual discernment anyway. But there have been others throughout history who led much smaller groups who gave testimony of being saved and called to preach who felt they had a special revelation from God. Not too many years ago there was a man from Homa, L.A. whom I had corresponded with, and had spoken to on the phone, who was very sound in the doctrines of sovereign grace as far as I know, but I received information that he had led a group of people to Canada to escape the tribulation period. He evidently felt that God had chosen to reveal special truths to him that He had not revealed to others. I believe that an "election

unto discernment" view is a very dangerous one. This is not to say that God does not grant some more capability to learn, or that He has not granted some more wisdom, because we know from Scripture and from observation that He has. And I am also aware that there are some who are even less educated than I, but have a much deeper understanding of spiritual things than I. God has given us His word and it is our responsibility to "Study to show thyself approved unto God... rightly dividing the word of truth". How else are we to "Grow in Grace, and in the knowledge of our Lord, and Saviour Jesus Christ"? I further realize that even the most sincere of God's children can and very often are led into error, and even heresy, and for this reason we must recognize that just being saved and sincerely seeking God's will does not insure that a person will always know every doctrine in truth. I do not think that this was at all what the Lord meant when He said, "...he shall know of the doctrine..." He was speaking to a group of people who had rejected His doctrine altogether. He had said to them earlier, "Well hath Esaias prophesied of You hypocrites, as it is written, this people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrine the commandments of men" (Mark 7:6,7). But rather He was saying that anyone who is regenerated in heart will be able to discern whether He was the true Christ, and whether His doctrine was the humanistic doctrines of men or the truth from heaven.

Even though a person may be saved, sincere, honestly seeking God's will, and willing to do His will; if the truth is not rightly divided there cannot be a full understanding of all truth. Brethren, none of us are right all the time in doctrine, but it isn't God's fault. It is our failure to rightly divide the Word. May God bless you.

ANNOUNCEMENT

Readers of The Baptist Examiner are invited to attend services at the Calvary Baptist Church of Reserve, Louisiana. The church is located on the Airline Highway (Westbound on the right). The church believes and practices, in the main, the things that The Baptist Examiner stands for. Services are: Sunday School - 9:45 a.m. Morning Worship - 11:00 a.m. Evening service - 4:00 p.m. Wednesday Evening - 7:30 p.m. Elder Kenneth Long is the sound and able pastor of this church. For further information, contact him at 425 Kenilworth, LaPlace, La. 70067, or call him at 652-4395 (area code not known).

It seems that the very soul and essence of true religion is this — the possession of a trust in Christ which, through the passion called "love," affects my whole being, moves me to the greatest activity, or restrains me from sin. Have you got this faith that works by love?

--C. H. Spurgeon

GRACE AND GLORY

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (I Peter 5:10).

Sovereign, eternal, amazing grace,
No word, we know, can take its place;
Unsought, unmerited by Adam's race;
Thank You Lord for Thy saving Grace.

God gives to us this marvelous Grace,
Unworthy, undeserving though we be:
Oh! How I long to see His face,
The One Who bled and died for me.

The beauty of our Lord's Grace
Our lives should always show,
Expecting soon to see His Face.
When, to mansions above we go.

Thank God for His marvelous grace,
All to whom this grace is given;
Soon, we'll see Him face to face,
With glorified bodies up in Heaven.

Infinite, marvelous, matchless grace -
Freely bestowed on His chosen race;
Blessed thought, for all who love
Thoughts of His return from above.

After death, will come the glory -
When the shadows have fled away,
When we've closed our earthly story,
And have entered that endless day.

Glory, past all comprehending:
In that land, where all is fair:
Glory, wondrous, and unending -
Which by grace, we then shall share.

Grace, and glory! Wonderful story:
Grace, sufficient, while we live:
Grace, the guarantee of glory -
When life is o'er, Thou wilt give.

Meditation and Composition by -
Claude H. Creech - Feb. 8th, 1975