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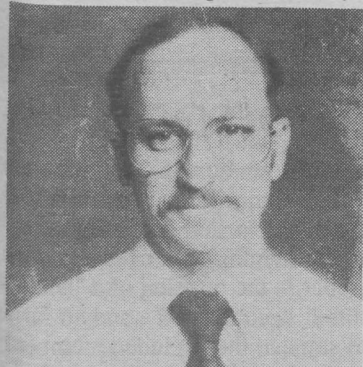
--Pink

WHO IS DEAD?

by John Pruitt

I'm sure that you have heard someone refer to a particular church saying, "That church seems to be dead." When this statement is made it usually has reference to a church that is small with "not much going on." It seems that life is measured by the number of people attending, and how much excitement is being generated by the various programs that are going on. Now I will not be too critical at this time as to exciting programs. I personally am not all that much opposed to church activities as long as a church does not compromise truth and holiness. Here

(Continued on Page 11, Col. 4)



John Pruitt

THE WHITE THRONE JUDGMENT

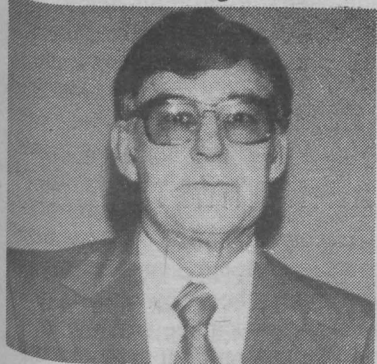
by Ray Brown
Box 203

Cannelton, WV 25036

"And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).

Looking back nearly two thousand years we see the first judgment of God. I am talking about the five judgments of God that concern the human race. Verse 26 tells us that He died to put away sin by sacrificing Himself. This put an end to the Levitical priesthood and the Levitical system. The sacrifice is obsolete as is the shedding of

(Continued on Page 9, Col. 1)



Ray Brown

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A HOME MISSION SERMON - Part I

by Charles H. Spurgeon
(Now in Heaven)

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecc. 9:10).

If God had willed it, we might each one of us have entered heaven at the moment of our conversion. It was not absolutely necessary for our preparation for immortality that we should tarry here. It is possible for a man to be taken to heaven, and to be found meet to be a partaker of the inheritance of the saints in light, though he hath

but believed in Christ a solitary moment. The thief upon the cross had no long time for the process of sanctification; for thus



spake the Saviour, "...Verily, I say unto thee, today shalt thou be with me in paradise." (Luke 23:43). It is true that in our case sanctification is a long and continued process, and we shall not be perfected the being of sin shall not be cast out-till we lay aside our bodies and enter within the veil. But nevertheless, it is quite certain that if God had so willed it, He might have sanctified us in a moment. He might have changed us from imperfection to perfection, He might have cut out the very roots of sin, and have destroyed the very being of corruption, and have taken us to

(Continued on Page 5, Col. 4)

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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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ASHLAND, KENTUCKY, JULY 7, 1990

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GOD'S PLAN WITH MEN

by T. T. Martin

Chapter I: SIN'S PUNISHMENT
GOD'S JUSTICE
DEGREES IN HELL

Reader, what you and I need to know concerning God's plan with the sinner, the lost, is not what some people think, nor what some teach, nor what some desire; but what God teaches. God is just. Fasten that in your mind; never lose sight of it. Over and over again is this fact impressed in the Scriptures. Yet lurking in the minds of multitudes is a vague suspicion or dread that God will be unjust in sending some to hell, and that He will be unjust in the way He will punish. Many who are thus disturbed lose sight of the fact that God is just; that whatever God does in regard to the lost, one thing is certain He will do no injustice. With my loved ones, with your loved ones, with the

most obscure, worthless creature, with the most refined, delicate nature, with the most cruel, debased creature that ever lived, God will do no wrong.

Many have turned away to infidelity, not on account of the Bible's complete teaching as to future punishment, but because they have taken some one passage of Scripture and warped it or gotten from it a distorted idea of the Bible's teachings on the subject.

For example, here is a boy fifteen years of age, whose mother died when he was an infant, whose father is a drunkard and gambler and infidel, who has given the boy but little moral training; and here is a man seventy years of age who had a noble father and mother, who gave their boy every advantage, the best of training, under the best of influences; yet he, when a boy, turned

away from all these influences and spent his life in sin and debauchery, and in leading others into sin. These two, the unfortunate boy and the old hardened sinner, die. With many the idea is that God consigns them to a common punishment in hell.

But, reader, remember that God is just; and if that is justice, what would injustice be? They were different in light and in opportunity and in sins, and yet punished alike? The Bible does not teach it.

But let us go back and consider this question of sin. "All have sinned." That includes you, reader. "...to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). All have done this, have failed to live up to the light they have had; hence,

(Continued on Page 8, Col. 3)

THE GREATEST MIRACLE IN THE BOOK OF JONAH

by Don Pennington

Read Jonah chapter 3. Jonah is a very interesting person. He teaches us many lessons. We would like to preach to you on the subject of the greatest miracle in the book of Jonah. We want to say by way of introduction that there are many great miracles in the book of Jonah. All of these miracles teach us great and wonderful lessons in practical living in this world. Jonah is truly a message for our day and age. We need to study it over and over. But, we want you to notice that the greatest of all the mira-

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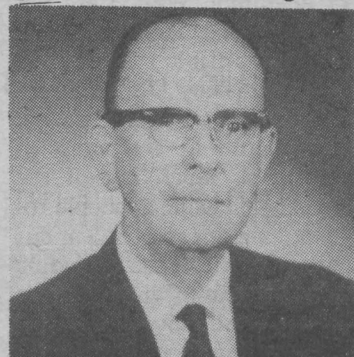


EVOLUTION - FACT OR FICTION?

by E.G. Cook

701 Cambridge Street
Birmingham, Ala. 35224

I believe that anything that is taught to our children in our schools should receive careful, thoughtful consideration. And since evolution is taught in our schools, we should seriously, and wholeheartedly investigate all the facts connected with this subject. Furthermore, we should do this investigating with an open mind. No investigation has ever been worth the trouble if those who are doing the investigating have a closed mind when they begin the investigation. So then, with an open mind, let us investigate this



E.G. Cook

great subject. And, if the facts are there to prove evolution to be a true teaching, I beg of you to join with me in contending for the teaching of evolution with all your might. On the other hand, if our investigation fails to produce any hard, cold facts to back up this teaching, I beg of you to join with me in contending for the truth concerning evolution with all your might. Who can say this is an unfair proposition?

And since there is so much that I do not know about this great subject of evolution, much of this

(Continued on Page 10, Col. 5)

The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

TITHING

"Will a man rob God?" Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. 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 you the

windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:8-10).

The Bible has a great deal to say about money, more than one would imagine without reading it all. Tithing is one way to obey most of what the Bible says about money. Tithing will keep one from many of the "money sins" condemned in the Bible.

What is tithing? Tithing is the

giving of one tenth of all that God gives us back to the Lord. One need not study and pray about how much to give to the Lord. Just obey God by giving Him the tithe plus an offering. Of course, if one has much and desires to give more than a tenth to the Lord, this is fine. One can give more than a tenth. One can not give less than a tenth and obey God about giving.

Tithing was not just under the

(Continued on Page 2, Col. 1)

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JOSEPH M. WILSON, EDITOR

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TITHING

(Continued from Page 1)

dispensation (so-called) of law; that is, from Sinai to Calvary. There are many who try to get around tithing. They come up with different ways of seeking to do this. It is surprising how inventive covetousness can make a man. I have often said that there are many people who don't practice tithing, but very few who do not believe in it. I really think that most people who say they do not believe in tithing are just covetous idolaters who are trying to manufacture a cover for their sin of robbing God.

Hardshells say they don't believe in tithing. Well, I am not surprised at that; there are many things in the Bible that they do not believe. Many Dispensationists, so far as I know, do not believe in tithing. But many of these cut so much out of the Bible as applicable to people today that I am not surprised at this either. After all, if we are going to cut much out of the Bible, we might as well save ourselves some money and cut out tithing. Many hyper-hyper, super-dooper, overboard grace men do not believe in tithing. They are so hyped up over their perverted views of grace that they don't want anything to do with works of any kind. Now, understand that I am a strong believer in the doctrines of grace, but this does not keep me from believing the rest of the Bible.

Tithing was before the so-called dispensation of law. (I be-

lieve in a law dispensation if I am allowed to interpret and preach it as I believe it.) (I do not believe in a dispensation of law as many teach it.) (I believe that there is much of grace in the law dispensation, and much of law in the grace dispensation.) The law of the tithe has been in effect as long as man has been on the earth, and it has been in effect for all men. Tithing was not restricted to a portion of men or a period of time. Genesis 14:18-20 and 28:20-22 clearly reveals that tithing was practiced before the so-called law dispensation began.

Here we see Abraham and Ja-



Joe Wilson

cob obeying the Lord in this matter. How then can men say that tithing was only for the so-called law dispensation?

Of course, there is no argument that tithing was in effect during this (I will stop using "so-called", but you will know what I mean) law dispensation. This was simply the applying of the tithe law, already in effect for all men, to Israel. However, there were some differences in this dispensation, and for Israel. They were to give a double tithe every year. The second tithe was to be used for religious festival purposes. Every third year the Israelite was to give a triple tithe. This third tithe was to be used for the poor. This is an illustration of a principle that is applied to Israel as to other laws as well. All men of all time are to keep the Sabbath holy unto the Lord. But there were special laws about the observing of the Sabbath that applied only to Israel and in that dispensation. Capital punishment is a law of God for all governments of every age. But there were crimes designated as demanding capital punishment to Israel in that dispensation that do not apply at all times.

Tithing was taught, and practiced, by Christ. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and not to leave the other undone" (Matt.23:23). Of course, there are things more important than tithing. Whoever said there were not? But note that Jesus here taught that one should be faithful in tithing - that doing the weightier matters did not absolve one of the responsibility to tithe. Note that He also taught that unsaved people were to tithe, for He surely did not consider all those to whom He spoke as saved people. Jesus taught tithing. Those who do not teach tithing do not teach as Jesus did. Those who teach against tithing teach against Jesus. Those who laugh at and ridicule (and I have heard this done) tithing, ridicule Jesus as a teacher.

Tithing is also taught in the

time following the earthly ministry of Christ in the Epistles. "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Co.9:13-14). Note "even so." How were those who ministered about the temple and sacrifice supported? By the tithes of the people. The Lord has ordained that His work today should be supported the same way.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him...." (I Co.16:2). Every one was to give. Giving was to be systematic. Giving was to be proportionate to income. What is the proportion to be? Surely, everyone instructed in and believing the Bible would answer immediately that the tithe was the Scriptural proportion. Everyone is to give a proportion, a tenth, of what God has given him. By the way, I wonder what the Fourth Commandment haters and breakers, who pretend that they treat every day exactly alike, do with this Scripture. They simply falsify when they say such, for anyone can see that this Scripture teaches that the first day of the week is to be observed as a special day in this age. The Sabbath Law remains; the day is changed. I wonder what the Seventh Day Adventist does with this Scripture. Does he meet on Saturday for service? Yes he does. Does he meet again on the first day of the week so as to give his tithes and offering as commanded here? I doubt that he does this.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Co.9:7). You may wonder why I use this verse, for it is used by many anti-tithers to support their heresy - I should say "mis-used." Every man should purpose in his heart to give as God has commanded, which is the tithe. If a man purposes in his heart to give less than this, he purposes to sin against God. He is not to give grudgingly. You say that if he gives grudgingly, he should not give at all. Search this verse and see if you can find that in it. No, that is added by anti-tithing covetous idolaters. He should give. He should give grudgingly. If he does not give, that is one sin. If he gives grudgingly that is another sin. No use in his being guilty of two sins. If he cannot but give grudgingly, let him still give; he will then be guilty in this of only one sin, not two. A man's sinful, selfish, grudging attitude does not absolve him of the responsibility of tithing.

My opponent will then say that if one needs the money for himself or family, he should not give it. This ignores the promise of Malachi 3:10-11. God says that He will reward the faithful tither by pouring out blessings upon him and providing for him. Multitudes have testified to the blessings, material and spiritual, of tithing. I have yet to hear one testify that he has suffered materially because of his tithing. A law of Bible Math is that ten minus one equals more than ten. You will have more by tithing

than you will by not tithing. You can count on this for God gives His guarantee for it. Somewhere down the line, probably not too far, you will suffer financially for your failure to tithe. Tithing is a financial investment that pays good dividends.

Isn't it strange how people who can't afford to tithe can afford so many other things? If you never spend a penny on things you could do without, if you never spend a penny for luxuries, if you never spend a penny on pleasure, if you are not any overweight, if you do not have a car, do not have a TV, live without anything except the barest essentials; then your plea that you cannot afford to tithe might carry some weight. But who among the non tithers do all these things? It is not necessity that keeps people from tithing: it is greed and covetousness.

You will say that the Bible says God loves a cheerful giver, and you cannot tithe cheerfully; therefore you are not to tithe. No, the above verse does not say that not giving cheerfully excuses from not giving at all. It is again a case of two sins or one. If you don't tithe, that is a sin. If you don't sin. There do it cheerfully, that is another is no need in your being accountable for two sins instead of just the one in this matter.

Who should tithe? Everyone, saved or unsaved, should tithe. All men are blessed by God. All live in God's house and on God's bounty. Why should any be excused from tithing? A boy told a lie. His mother told him she was going to whip him. He told her that she should not whip him for lying because he was not saved. She whipped him anyway. The fact that you are not saved does (Continued on Page 3, Col. 5)

FROM THE EDITOR

"hear the church" (Matt.18:17). The member of a church is to "hear the church." That is; the church has authority over its members, and members are to hear what the church has to say. If a member will not submit to the authority of the church, the church is to exclude that member. This places the excluded member in the position of a "heathen man and a publican" so far as that church is concerned - and so far as any church is concerned. This is not to say that the excluded member is not saved; the church does not have authority and does not make judgment as to that. It only means that the excluded member is in such a position so far as the church is concerned. The excluded member can attend the services, just as the unsaved can; but an excluded member is to be regarded as a heathen or a publican so far as relation to that church is concerned.

The church has authority over her members. The question I address in this editorial is: Who can release a member from the authority of the church? Can the member just leave the church and declare that he is no longer under its authority? Can the member tell the church he no longer wants to be a member and for the church to drop his name? Can the member just go and join another church without the permission of the church of which he is a member? Can another church take the member (by statement) and thus take the member out from under the authority of the church? Can one church interpose its authority in the affairs of another church and take a member from that church without that church having any say in the matter?

I do verily know that the Bible teaches that a church has authority over her members; my text, along with other Scriptures, declares this. Some of the questions I ask here may not be specifically addressed in Scripture, but I feel certain that the Biblical principle and teaching of a church's authority over her members gives adequate information on the subject.

When a church receives a member, it thereby gains authority over that member. That authority continues until that church releases that member from her authority. If this is not true, then the church really has no such authority. The member cannot decide that he no longer wants to be a member, and just tell the church to drop his name. Another church cannot receive that member without the church of which he is a member releasing him to that church. Brethren, if what I say is not true, then real church authority over a member is at an end. If a member can get out of the authority of church over him without that church releasing him therefrom, then that church really has no authority over the member.

Suppose a member has sinned and deserves exclusion. The church is in the process of investigation, and planning discipline. The member just says that he no longer wants to be a member and demands that his name be dropped, or the member joins another church by statement. If this can be done, church authority and church discipline are at an end. A church either has authority over a member until it releases that member from its authority, or a church has no authority over the member at all.

What shall a church do if a member leaves in this way; if a member joins another church by statement. The church should seek to deal with the other church about this matter. The church that receives a member by statement without consulting with the other church is sinning against the authority of that church. There must absolutely be some mighty good and very unusual reason that would justify a church taking a member by statement. If a member of this church should join another church by statement, I would seek to do the following: I would contact the receiving church and rebuke her for interfering with, rather sinning against, the authority of our church. I would try to get the church to correct this matter by rescinding her action. If I could not get this done, I would ask my church to break fellowship with that church for ignoring and sinning against the authority of our church. I would ask my church to exclude the member for rebellion against church authority. You might say that we could not exclude a member who had joined another church by statement. I answer that, that member is under our authority until we release him therefrom, and would not consider him at all as a member of another church.

Well, what think you, my brothers? I believe that what I have written is harmonious with the Biblical doctrine of a church's authority over her members. What do you think? Comments welcomed.

The inflation of self-righteousness is an abomination to God. They who justify themselves condemn God, but they who condemn themselves justify God.

THE OLD WHORE AND HER GOLDEN CUP Part 2

by Joseph M. Wilson

In the previous article I pointed out that the old whore in Revelation 17 is the Roman Catholic Church. The marks of identification were given as follows from that chapter. (1). Her great size. (2). The colors of purple and scarlet. (3). Her worldwide influence. (4). Her great wealth. (5). Her fornication with the kings of the earth. (6). The seven hills upon which she sits. (7). Her murderous persecution of the saints of God. Thus exegetically, geographically and historically, the old whore is proven to be the Roman Catholic Church. I further pointed out that she is called mystery Babylon because the Roman Catholic Church is the embodiment and culmination of the idolatry which had its origin in Babylon.

Now let us look at the golden cup in her hand and its awful contents. Read Revelation 17:4.

The golden cup represents the efforts of Roman Catholicism to appeal to people. It pictures that outward appearance of Rome which appeals to the religious flesh of the unsaved man. Catholicism is an attractive religion. It pleases the flesh. She spares no efforts and goes to any length to make herself appealing to mankind. Look at the beauty and grandeur of her religious services. Where is the simplicity of the New Testament? Where true churches meet and in simplicity of heart worship the Lord, sing, pray and listen to the preaching of the Word of God, Rome has all sorts of varied ceremonies designed to appeal to the desire of man. Who could watch the Kennedy funeral on TV without seeing the resemblance with heathen witchcraft? Where do all the varied articles of clothing worn by the priest come from? Where in the New Testament do we learn of the multiplied variety of performances by the Catholic priest? They are not in the New Testament. If a Catholic priest had only the New Testament for his guide book, he would be utterly unable to carry out the elaborate ritual of a Roman Catholic religious festival. But all this beauty and pageantry appeal to the unsaved. The simplicity of New Testament worship has nothing that attracts the unsaved. Religions must depart from New Testament practices in order to attract and hold the multitudes of the unsaved. That is why many churches, imitating Rome, have added so much to their church programs that is unscriptural and anti-scriptural. All this is designed to, and does, appeal to the flesh of the unsaved.

The tremendous wealth of Rome is a part of the appeal of her golden cup. The world delights to exercise its false religion amidst luxurious surroundings. Rome is able to surround her devotees with all the evidences of great wealth.

Look at the influence of Roman Catholicism in the press, radio and TV. In TV, other religions are often made to look like a group of hysterical, ungodly fanatics. But practically, if not always, the Catholic is pictured as the very embodiment of all that is good. The Catholic is presented as if about to sprout wings and fly away. Other

preachers are presented as woman-chasing drunks, while the priest is always presented as if too good to even live among mortal men. Why this awfully false representation of the matter? It is because of the powerful influence of Catholicism. It is her desire to make herself appealing to the natural man. Are priests and nuns the models of virtue pictured on TV? Was not the virginity of nuns and the celibacy of priests the standing joke of the Middle Ages?

Look at the schools and hospitals of Rome. They are a part of that golden cup in its appeal to the flesh. Does Rome care about the bodies and minds of her followers? Certainly not. Where are the schools and hospitals in the countries wholly dominated by Rome? Why is it that in South America, Mexico and other places controlled by Rome, there is so much illiteracy, and so little real medical care? Why does Rome concentrate its medical and educational concern in those lands it is seeking to take over? The Catholic hospital and schools are not evidence of genuine concern on the part of Rome, but are her efforts to appear attractive and pleasing to the unsaved in those lands. Oh, they are so sweet and kind in their hospitals. They are so concerned to educate in their schools. But it is the sweet outward appearance of the wolf in sheep's clothing, as it seeks to entice the sheep within easy reach.

Now look at Rome's continual cry for peace in our day. Why the old "papa" delights to give the appearance of a veritable apostle of peace. It is so ridiculous that it is almost funny, if it were not so wicked and deceitful, for the head of the most murderous organization ever known to human history, to hypocritically speak of peace. What cared the Catholic church for peace, when it murdered our Baptist forefathers by the tens of millions? Let Rome come out and admit its murderous history. Let her take full blame for the millions she has slaughtered. Let her admit her horrible guilt and sin in this matter. Let her openly and publicly repent of all this before she even begins to talk of peace. Why it would seem that the very word "peace" would stick in the throat of a Roman Catholic.

Look at Rome's deceitful pretense of change. But note that her change is only in a very few, and very small, and insignificant things. Has she changed her heresies? Has she changed her heathen idolatry? Has she changed her political aims of world dominion? She may change the language she uses and the color of her uniform, but never the blackness of her heart.

Then the tremendous size of Rome and her political influence in high places are a part of that golden cup with which she seeks to deceive the nations. The world is impressed with size and power. Rome has both, and to spare. In almost every field of human endeavor, she exercises tremendous power. With the fact staring us full in the face, that a person cannot be a good American and a good Roman Catholic, we still elect to high and powerful offices in our land a goodly number of

these people. Abraham Lincoln, with all his noble ideas of freedom and democracy, said that we should drive them from our shores. A good Catholic is a traitor in the field of American politics. When Roman Catholicism comes to dominate American politics, it will no longer be "The land of the free, and the home of the brave." American politics are caught between the squeeze of the Catholics and the Communists and it is a race to see which will ruin our great country first. May God open our eyes to this great danger and preserve us from it if it be His will!

Well, we have seen the golden cup. Beautiful, isn't it? Impressive, is it not? Small wonder that it is so captivating to so many of mankind. But before we turn this cup up and drink to the full of its contents, it will behoove us to take a closer look at what is in the cup. Our text, Revelation 17:4, tells us that it is full of abominations and filthiness of her fornications. So let us give heed to those contents lest we be ruined thereby.

That cup is full of blood, murder, and persecution. This cup, so beautiful on the outside, is filled with blood on the inside. Let us look at Rome's murderous persecution of those who have differed with her religiously or politically before we take a drink of that cup. That cup is full of lies and deceit. It has been the policy of Rome to lie and deceive whenever it helped her achieve her own wicked ends. The Jesuits have been noted in history for their doctrine that the end justifies the means, so that they might perform any amount of treachery in order to further Catholicism.

This cup is full of sin and filth. Oh, what a wicked church is Roman Catholicism. The celibacy of the priests and virginity of nuns have long been a standing joke. Priests are often fathers in more ways than one. The institution of nuns was derived from the sacred harlots of heathenism. Brethren, God created man and woman with normal sex desires. He ordained marriage as the proper way of fulfilling those desires. He designated the forbidding to marry as a doctrine of devils. When men and women are brought into close contact with one another and forbidden by a false church to have proper sex relations, they will have their sex whether it is legal or not. The pages of history are stained with the sex filth spawned by this part of Roman Catholicism.

The doctrines of Rome produce, lead to, and encourage sin. What man among us who was in service does not remember the Catholic boy who spent a night in drunken debauchery, hurrying to early mass and to confession. Surely the doctrines of a proxy religion, confession to and forgiveness by a human priest, indulgences and so on, lead to, and encourage sin among Catholics. They do not have a personal salvation, a personal relationship with the Lord Jesus Christ, but only a second-hand proxy religion where they trust their eternal salvation in the hand of a priest who, more often than not, is worse than they are. I tell you no man can believe and practice the doctrines of Rome relative to sin and salvation without those doctrines leading to and encouraging sin. I tell you that it is these doctrines that often make this wicked religion so

popular with the unsaved world. They can indulge their sinful desires to the fullest extent and then turn salvation over to their priest. What a wicked, black, hellish religion is this religion. The very embodiment of all that is wicked and sinful. Yes, let us look closely at that cup before we drink thereof.

This cup is full of wicked, domineering political aims. It is the doctrine and aim of Rome to bring the whole world under the absolute dictatorial authority of the Pope in Rome. No honest man can successfully deny this. It is the teaching of their so-called church. The Pope is to have all civil and religious authority in the world under his dominion. This is the doctrine and the ultimate political aim of Roman Catholicism. Americans ought to take another and a closer look into that cup before they put so many Catholics in political office. It is my conviction that a Catholic, because of his professed and demanded allegiance to the pope, is automatically disqualified to run for political office in America. I believe in religious freedom, but folk who have a first allegiance to a foreign power in the earth should be barred from holding office in our country.

This cup is full of false doctrines. Oh, my brother, what false doctrines among us today did not come from that golden cup? Few, mighty few indeed. Arminianism, baptismal regeneration, works for salvation, mariolatry, an earthy priesthood, the awful lie of purgatory, (un)holy water, prayers to mere men and women, idol worship, all these and many more originated in that golden cup in the hand of the old whore. Where are these things taught in the Word of God? Nowhere at all. I could write an article on each one of them showing the hellishness in origin and the wickedness in fruitage thereof. Surely you can see the absolute error and unscripturalness of these doctrines. Surely you could add much to this list of false doctrines that are in that golden cup. Look out across professed Christendom. See the heresies taught in the so-called churches across the land. Did they not one and all come from that golden cup? I tell you that if it were not for the power of the Spirit of God keeping true churches true to the Word of God, the false doctrines of that golden cup would sweep over the land and truth would be drowned therein and disappear from the face of the earth in our day. Yes, if we love the precious truths of the Word of God, let us look again at the awful contents of that golden cup. That institution is the false church of all false churches. She is the whore mother of the harlot daughters which are the Protestant churches of our day.

Now let me briefly point out what our attitude toward all this should be. We should investigate and learn the truth of these matters. We should love and pray for the individuals who compose this wicked organization. We should take an uncompromising stand against Roman Catholicism. We should stand fast and true for the truth of God's Word.

This matter is of great prophetic interest. The world once thought Catholicism had received its death blow and was on its way out. Prophecy reveals that Roman Catholicism will be

the religion of the early part of the tribulation period and be destroyed in the middle of that period—that false churches will be reunited with the old whore as one world church of the tribulation. If Catholicism had perished, how could this prophecy be fulfilled? But this tremendous revival of Roman Catholicism in our lifetime shows the fulfilling of prophecy and indicates the probability of the soon return of our Lord for His saints.

Even so, come Lord Jesus!
God bless you all.

TITHING

(Continued from Page 2)

not excuse you for not tithing. Everyone who receives anything from God (and we all do) should give tithes to the Lord. Surely, every saved person should tithe, for they have been especially and additionally blessed by God. Baptists should certainly tithe for they have been blessed above all others of the children of men. Every one should tithe. Someone might say that he does not get much; well, a tithe will not be much, but he is to give his tithes.

Where should one give his tithes? One should not give his tithes to meet his own needs. One should not give his tithes to meet the needs of relatives and loved ones. A lady asked me if she could give part of her tithe to help her mother. You know what I answered to that, don't you? One should not give his tithes to charities or to help the poor. If you want to give to any or all of the multitude of charitable organizations, that is up to you; but it is not paying your tithes. Give your own money for such, not the Lord's. One should not give tithes to free lance religious organizations. You should not give your tithes to church schools, mission boards, radio programs; not to any of the man-made religious works of our day. Oh, there are a multitude of such parasites preying on the purses of people today.

Where did God tell people to give tithes? He told them to bring them into His store-house. What was His store house in the days of Malachi? It was the temple. What is the temple of God today? It is His true churches. Among the multitude of so-called churches, which are the Lord's true churches? True Baptist churches are the only churches of the Lord today. Therefore all tithes are to be given in and through true Baptist Churches. If you do not give your tithes in and through a Baptist church, you are not tithing at all. If you give your tithes to false churches; man-made churches such as Methodist, Presbyterian, Campbellite, Holy-roller, etc., you are not tithing at all.

I would say that ordinarily one should give his tithes where he is a member - almost in every case. But if you insist on being a member of a false church, you should leave home early enough to stop by a true Baptist church and give your tithes. Then go on to your false church. You will be attending a false church, but you will be putting your tithes where

(Continued on Page 4, Col. 5)

The Baptist Examiner Forum I

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

Is there more than one gospel; for instance, the gospel of grace and the gospel of the kingdom?

SAM WILSON
1490 North
Spring St.
Gladwin, MI
48624

PASTOR
Grace
Baptist Church
Gladwin, MI.



I. Corinthians 15:1-4, "MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures."

I believe we have in our text a definition of the gospel. I will not argue that this can not elaborated on and somewhat expanded. I do not believe that there is more than one gospel. If there is, then we need a new Bible to explain to us which gospel is which when the Word is used in the Bible. I believe the gospel involves what Jesus Christ has done for the elect of God. Surely, involved in that gospel is the fact that man is a sinner. That fact is the reason that Jesus had to die. To try and preach a gospel without preaching sin is vain and foolish.

I know that the gospel is the good news. I know there is good news about God's kingdom and that there is good news about God's grace. This good news however is not what I consider to be the gospel. We have the good news about the kingdom and about grace because of the gospel. Without the gospel to mankind, then there is no good news. I think Paul, in our text, explains to us what the gospel involves. It involves the death, burial and resurrection of our Lord Jesus Christ. It involves Jesus Christ dying according to the Scriptures. A supposed gospel message that does not talk about Christ's death is no gospel message at all. The gospel is the power of God unto salvation. There is no power to save in saying that God has a kingdom. There is no power to save in saying God is gracious. There is power to save and wash away our sins in the fact that Jesus became our substitute, took our sins upon himself, suffered our hell, died on the cross, was buried, and then rose from the dead on the third day according to the Scriptures. Beloved friend, there is

saving power in that message. That is the message that we should be preaching. Preach that man is a sinner on his way to hell and that his hope resides in the shed blood of Christ.

No, I do not believe there is more than one gospel. To believe this is to slight the true gospel of our Lord and Saviour, Jesus Christ. May God bless you all.

JOHN LENEGAR
126 N.
Washington St.,
No. 5,
Delaware, Ohio
43015
PASTOR:
Walnut Creek
Missionary Baptist
Church
Delaware, OH.



"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Romans 1:16)

Although we read the terms: the gospel of the kingdom, the gospel of God, the gospel of Christ, and the gospel of His Son, all are referring to different aspects of the one gospel. There is only one gospel. Some of the various phrases mentioned refer to the origin, content, and details of the one true gospel. The word gospel (euangelion) means "good news". It refers to the good news of what God has done for His lost sheep through the death, burial, and resurrection of the Lord Jesus Christ. Jesus has provided and guaranteed salvation through His sacrifice. Chosen, called, quickened, justified, and one day glorified, each child of God lives then with the provided righteousness of the Lord Jesus Christ.

The good news also encompasses aspects of God fulfilling His promises to Israel, as well as opening up a way of salvation to the Gentiles. The preaching of the gospel is the means toward making believers, while the power of the Holy Spirit makes the believers.

While there are many false gospels preached today by a wide variety of pseudo-Christian groups and movements, there is only one gospel. Paul told the Galatians in Galatians 1:6-7, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ." The word for "another" in verse 6 (heteron) means "a different kind; not the same kind." The word "another" in verse 7 (allo) means "another of the same kind." In other words, Paul was saying that some of the Galatians were deserting the true gospel for one that is not really another of the same kind, but one entirely different; foreign. There is only one gospel, although many pseudo-

gospels are preached and taught today; be they adulterated, perverted, or entirely divergent.

When Paul speaks of "our gospel", or "my gospel", he is referring to the one true gospel entrusted to us. The Lord's church has the privilege and duty of preaching the gospel. God's ministers, like Paul, have been separated (marked off by boundaries) unto the gospel. (Romans 1:1) It is our privilege and responsibility to preach the good news in it's entirety while we have the opportunity and unto the end of the church age. (Matthew 24:14)

John Pruitt
Rt. 1 Box 452B
Williamson, Ga.
30292

Pastor
West Griffin
Baptist Church
Griffin, Ga.



I find only one gospel in the Bible, and that is the gospel of our Lord Jesus Christ. Whether it was called the baptism of repentance by John the Baptist, the gospel of the Kingdom by the Lord Jesus, or the gospel of Christ by the Apostle Paul, it is still the same gospel.

Proof of John's gospel of repentance is found in the Acts of the Apostles chapter 19:4. "Then said Paul, John verily baptized with the baptism of repentance, saying, unto the people, that they should believe on him, which should come after him, that is, on Christ Jesus." Later, Paul summoned the elders of Ephesus to meet with him in Miletus. There he affirmed that he had kept back nothing that was profitable unto them, but had shewed them, and had taught them publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward the Lord Jesus Christ. I believe that this is enough evidence that Paul believed that John's gospel was even the same as his own.

In Matthew 4:17 we discover that Jesus preached the very same gospel as John the Baptist. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." Now compare this passage with Matthew 3:1,2. "In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand."

Therefore, we must conclude that all three preached the same gospel.

Keeping in mind that Paul affirms in Acts 19:4 that John's baptism of repentance was sufficient to save souls, we must believe that it was the same gospel that he declares in Romans 1:16 as being the power of God unto

salvation. Consider also that in his letter to the Galatians 1:8 that Paul warned that if any one, including himself or an angel from heaven preached any other gospel than that he had already preached unto them, let them be accursed.

Finally, let us note that our Lord expected this gospel of the kingdom to be preached until His return. In Matthew 24:14 as He prophesied of His return He said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This must have been the very same gospel that He commissioned His church to carry out in Luke 24:46-48. "And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." I trust that this has served to answer your question.

CLYDE T. EVERMAN
108 Burdall Ave.
Ft. Mitchell, Ky.
41017

DEACON
Calvary
Baptist Church
Ashland, KY.



"MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand: By which also ye are saved, -- "For I delivered unto you -- how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures;" (I Cor. 15:1-4).

This gospel which Paul preached is the only gospel that God has ever given or ever will give. In Ephesians 1:13 it is called "the gospel of your salvation." In Matthew 4:23; 24:14 it is called "the gospel of the kingdom." In Acts 20:24 it is called "the gospel of the grace of God." In Romans 1:1 it is called the "gospel of God." in II Corinthians 4:4 it is called the "gospel of Christ" and in Revelation 14:6 it is the "everlasting gospel."

The word "gospel" means good news, and to the elect of God it means the good news of how our Lord Jesus Christ provided salvation for His people. The good news, the gospel that was preached to Abraham was that a Saviour would come to save His people, "And the scripture, foreseeing that God would justify the heathen through faith, preached the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). John the Baptist preached the gospel of the kingdom, "...Repent ye: for the kingdom of heaven is at hand. For this is He that was spoken of by the prophet Esaias..." (Matt. 3:2, 3). The gospel of the kingdom which John preached was, "...Behold the Lamb of God, which taketh away the sins of the world" (John 1:29).

After the resurrection of Christ, the good news, the gospel, was that He had come, He had died, He had risen from the dead, as had been foretold in ages past. In Revelation 14:6 we are told that an angel will preach the everlasting gospel, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The gospel here is called "the everlasting gospel" because it has been the gospel of salvation in every age of earth's history. There has never been another gospel. That gospel was believed by Abraham when it was preached to him. It was preached by John the Baptist, by the Lord and His disciples while He was here on earth. It was preached by the early church. It is being preached by true churches today. In the Great Tribulation, after Christ has removed all His saints from the earth, He will send an angel to preach the "everlasting gospel," the same gospel that has always been preached. If that angel, or any man, was to preach another gospel Paul said he was to be cursed, "But though we, or an angel from heaven, preach any other gospel unto you than that which ye have received, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:8, 9).

TITHING

(Continued from Page 3)

they belong. I believe in "Storehouse tithing," yes I surely do. And true Baptist churches are the only storehouses of God.

Why should we tithe? Well, this is an important question, isn't it? I believe the reasons are weighty enough that if you will really study them, surely you will begin to tithe. We should tithe because God commands it. That one reason is enough. We should order our lives by the Word of God. We should seek to learn and obey the commandments of the Lord. The one who is Spirit-taught, and submissive to that teaching, will need no other reason for faithful tithing. God said tithe. You will tithe or you disobey God.

We should tithe because the needs require it. Oh, the work of the Lord, the work of the Lord! What is more important in all the world than the work of the Lord? What can we give our money to that is more important than this? And surely we all know that it takes money to do the work of the Lord. Some wicked and foolish people are always saying that the church is always asking for money. Well, of course they are, and why not? The greatest and most important work in the world is getting the gospel of God's saving grace to the millions of lost sinners in this world - and it takes money to do that.

Now the money that is given to the Lord's work should be properly used therefor. It is not given for ornate and luxurious buildings. It is not given for Boy Scouts and softball teams. It is not given for charity for the poor.

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The Baptist Examiner Forum II

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

Explain Acts 17:30. Can every man repent?

DAVID S. WEST
2829 South
Live Oak Drive
Moncks
Corner, SC
29461
PASTOR
Landmark
Missionary
Baptist
Church
N. Charleston,
SC



The eye is for seeing and the ear is for hearing, but there are some that are blind and there are some that are deaf. Those that are blind cannot see the beauty of nature. They cannot see the beautiful flowers. Those that are deaf cannot hear the singing of the birds. They cannot hear the beautiful sound of music. Such people are blind and deaf in a natural sense. There are those that are blind and deaf in a spiritual sense. Their spiritual senses are dead.

Jesus said, "Why do ye not understand my speech? even because ye cannot hear my word" (John 8:43). These people to whom Christ spoke were not deaf in the natural sense, but they were deaf as to the spiritual hearing. They could hear with the natural ear, but could not perceive what Jesus was saying. Jesus had not opened their understanding; therefore, they could not hear with the spiritual understanding.

Jesus said also, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8:47). Those whom God has given understanding, that is, given a hearing ear, they hear the Words of God. They that hear are of God. Those that do not hear are not of God.

The Scriptures teach that all creation belong to God. All creatures are God's. All men are His by creation. God can do what He so pleases with all His creatures. No one has a right to question God as to His actions.

I knew a man once that was a land-owner. He had several families that farmed for him. He had one man that was what we called at that time a hired hand. He was just a plowhand. He worked by the day. At times this fellow would get drunk on the week end and could not plow on Monday morning because of his unfit condition. But, just because this plowhand was unable to work because of his stupidity did not mean that this land owner had lost his authority over him. His command was for him to plow, but he could not plow because of his drunken condition.

All men are God's by creation. He has the right to command them to repent. All men everywhere are commanded to repent. But men cannot repent when left unto themselves. They are not able to repent because of the condition they are in because of the sin of Adam. Men are blind with sin, and cannot see the

things of God. They cannot hear with the heart because of alienation from God. Their understanding is darkened and they cannot perceive the things of God. So men cannot hear nor see the things of God because of the spiritually depraved condition of the mind and the heart and the soul. But this does not mean that God has lost His right of command over men. He commands all men everywhere to repent. Men must repent or perish. If men do not repent they will answer to God in the day of judgment.

DAN PHILLIPS
865 Bethel Drive
Bristol, Tenn.
37620

PASTOR
New Testament
Baptist Church
Bristol, Tenn.



Repentance may be viewed from a divine and a human perspective. God is said to be the author of repentance. Acts 11:18 says, "When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." It is through the regeneration wrought by the Holy Spirit that man is led to a consciousness of his sinfulness and to a turning from it as a principle of life.

In one's sinful nature, one cannot repent; however, through the illuminating work of the Holy Spirit one is led to see himself as a sinner in rebellion against God, and as evil in nature. Hence man's repentance is always preceded by God's illuminating activity.

Repentance is always conjoined with faith, however; and man must act, once illuminated by grace. Where there is true faith there will always be true repentance; and conversely where there is not true repentance there can never be true faith.

A lost person often does things that later makes him ashamed of himself; he knows that he has done wrong and caused much hurt to someone and also to himself. This causes him to repent. This is not a repentance brought on by the Holy Spirit, but rather, his conscience was troubled and caused him/her to repent. Proverbs 28:13 says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." I hardly believe this Scripture covers this type of repentance. John 9:31 tells us that God heareth not sinners. "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth." This is an inspired verse which tells us that man cannot pray unless he has been born again; therefore, he can not

repent that God will have mercy upon him.

Can every man repent? Yes and no. He can repent within himself but not to God because God heareth not sinners.

JAMES O. WILMOTH
1747 Fullington Rd.
Toledo, OH 43614

TEACHER
Grace
Baptist
Church
Toledo, OH



"And the times of this ignorance God winked at; but now commandeth all men every where to repent:" (Act 17:30). This verse falls naturally into two parts. The first part deals with what man was doing in God's sight, and the second part deals with what God has told man to do in his sight. The first part of the verse refers to a particular instance, a time when the people on Mars' Hill ignorantly worshipped many gods. This was no new thing, because man is basically polytheistic. Through the ages, he has remained the same, he makes many gods for himself. It is this time at which God winked (overlooked). He allowed them to go on in their folly for a specific period of time without dealing with them. This is what the word times means; a season or duration of time. The ignorance that is mentioned refers back to verse twenty three. These people, because of their superstitions, were classifying God with one of their invented gods and were worshipping him as an unknown god. The time of ignorance is passed.

The command now, at this present time, is for all men everywhere to repent. Man is no longer to have more than one god, for there is only one God. All other gods are constructed in the minds of men. It says that all men are to repent. All in this case, is an all inclusive word, that means everyone without exception. All of mankind. He is speaking of everyone everywhere. There is no one left out of this command. If it could happen, it would be the wish of God that all men would repent. "Who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim 2:4). The words will here translates to wishes. This is His wish because all men have been shown that there is a God. "For the grace of God that bringeth salvation hath appeared to all men," (Titus 2:11). Again, the all is an all inclusive word.

All men everywhere are commanded to repent, but can every man repent? The word can means to have the ability to repent. Every man does not have the ability to repent; therefore, all men cannot repent. Repentance

is linked to faith, in an inseparable manner. One cannot be exercised without the other in the initial experience of repenting. All men cannot repent because all men do not have faith. "And that we may be delivered from unreasonable and wicked men: for all men have not faith" (II Thes 3:2). Faith is conviction based on hearing, and receiving and coming to God. But there are those that will not hear, will not receive, and will not come that they may have life. "And ye will not come to me, that ye might have life" (John 5:40). Man has the responsibility to repent because God has given him the command to repent.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Act 17:31).

The three verses that follow verse thirty one serve to verify the previous statements. "And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed..." (Act 17:22-33a).

JAMES A. CRACE
1862 St. John's Rd.
Crescent Springs,
KY 41017

PASTOR:
Bethel
Baptist
Church
Crescent Springs,
KY



All men are to repent, but only those convicted of their sin by the Holy Spirit are able to perform godly repentance. Repentance is a change of heart that brings a change of action. Only those granted faith in Jesus Christ are capable of godly sorrow, which is the realization that you have sinned against God. This brings true repentance.

The lost man, or the unbeliever is to repent. Jesus said... "I have not come to call the righteous, but sinners to repentance" (Mt. 9:13).

The believer in a backslidden condition is to repent. Paul said, "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance..." (II Cor. 7:9). He was writing concerning a disobedient believer that had been disciplined and later repented.

Churches are called to repentance. Read the first three chapters in Revelation.

Not all men are able to repent; it is a gift of God that comes from Spirit conviction of sin, a change of heart and attitude about sin and God. I do believe that anyone who truly wants to repent will be granted repentance. After all, their willingness is a gift of God.

HOME

(Continued from Page 1)

heaven instantly, if so He had willed it. Notwithstanding that, we are here. And why are we here? Would God keep His chil-

dren out of paradise a single moment longer than was necessary? Yet it is not absolutely necessary for them. Then, why are they here? Does God delight to tantalize His people by keeping them in a wilderness when they might be in Canaan? Will He shut them up in prison when He might give them instant liberty, unless there be some overwhelming reason for His delay in giving them the fullness of their life and bliss? Why are they here? Why is the army of the living God still on the battle field? One charge might give them the victory. Why are God's ships still at sea? One breath of His wind might want them to the haven. Why are His children still wandering hither and thither through a maze, when a solitary word from His lips would bring them unto the center of their hopes in heaven? The answer is; they are here that they may glorify God, and that they may bring others to know His love. We are not here in vain, dear brethren. We are here on earth like sowers scattering good seed; like ploughmen ploughing up the fallow ground. We are here as heralds, telling to sinners around, "what a dear Saviour we have found," and heralding the coming of our Master. We are here as the salt to preserve a world, which else would become putrid and destroyed. We are here as the very pillars of this world's happiness: for when God shall take away His saints, the universal moral fabric shall tumble to its fall; and great shall be the crash, when the righteous shall be removed, and the foundations shall be shaken. Taking it therefore as granted that the people of God are here to do something to bless their fellowmen, our text comes in very pertinently as the rule of our life. May God help us to practice it by giving us much of His powerful Spirit. "Whatsoever thy hand findeth to do, do it with thy might..." This is what thou art here for. Thou art here for a certain purpose. That purpose will soon be ended, and whether it be accomplished or unaccomplished, there shall never be a second opportunity for attempting it, "...for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." So far as this world is concerned, the grave is the end of our doing. So far as this time and state are concerned, the grave shall be the burial of our wisdom, our knowledge, and our devices.

Now, I shall this morning, first, endeavor to explain the preacher's exhortation; and then endeavor to enforce it by evangelical arguments.

I. First, I shall explain the preacher's exhortation. I shall do so by dividing it into three parts. What shall I do?--"Whatsoever thy hand findeth..." How shall I do it?--"...do it with thy might..." --and then, why shall I do it?-- "...for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

1. First, then, are there not some here who are saying, "I hope I love Christ; I desire to

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TITHING

(Continued from Page 4)

It certainly is not given for the undue enrichment of the preacher. It is given for the Lord's work, and that is what it should be used for. And it is not given for the secular education of the young. Nothing that cannot properly and fairly come under the heading of the Lord's work should receive one penny of the tithes and offerings of the people.

I have repeatedly said that the greater sin of those who have been caught in terrible and scandalous sins is not those sins as bad as they were. A greater sin has been that they have robbed multitudes of money they thought they were giving to the work of the Lord, and that money has been used to scandalously enrich these men and women. Oh, to use religion to rob people is a very terrible sin. Tithes are not to put milk coats on the preacher's wife, to air condition the dog's house, to put overly expensive cars in the preacher's overly expensive garage, to enable the preacher to live the life of the filthy rich - tithes are to be used in the work of the Lord.

The blessings that accrue to tithing recommends it most highly. God will spiritually bless the faithful tither. He will have sweet fellowship in the Lord and with the Lord, other things being equal. Of course, there are other things besides non tithing that can rob one of sweet fellowship with the Lord. But other things being equal, one who tithes can and will have more of blessed fellowship with the Lord than the non tither. One could go on and on naming spiritual blessings that accrue to the tither.

Tithing will bring financial and material blessings to the faithful tither. God has promised this, and He will keep that promise. You cannot gain by withholding your tithes from the Lord. You will suffer much over this sin. You can and will gain by tithing. Multitudes have testified to the material and spiritual blessings of tithing. Again, I have never heard a tither testify that he lost in any way by tithing.

The sin of not tithing is a very terrible sin. Let me list some of the many sins that are involved in this sin of not tithing. It is a sin of rebelling against God's Word.

God's Word is plain and clear on this. Non tithing covetous idolators have sought to get around the plain teaching of God's Word on this subject, but they have failed to convince many people on the subject - I wonder if they have yet convinced themselves. Most people know that the Bible teaches this. And in this case, as in all Bible truth, ignorance is no excuse. But ignorance is not usually (if ever) the reason people do not tithe. Covetousness, which is idolatry (Colossians 3:5) is overwhelmingly the reason people do not tithe.

Not tithing is the sin of ingratitude. God has been so good to you. He gives abundantly to you. Your not tithing shows your lack of gratitude to God for all that He has done for you.

Not tithing is the sin of foolish thinking. One thinks that he

can have more for himself by not tithing. The truth is that God will give a man more because he does tithe, or will maybe give wisdom so that what he has left after tithing goes further.

Non tithing is the sin of lack of faith. You say you cannot afford to tithe because you will not be able to meet your needs if you do. You don't believe God in this matter, do you? He said that if you would bring the tithes into His store house, He would open the windows of heaven and pour you out a blessing that you would be unable to receive. You do not believe God, do you? You believe He lied when He said that, don't you? Surely, you would like to have blessings of God so many you could not receive them. Well, God tells you how to have them, but you don't believe God. You believe the way to have more for yourself is to rob God and keep your tithes. God said that He would rebuke the devourer for the sake of the tither. You don't believe God will keep His Word, do you? Yes, my friend, not tithing is the sin of lack of faith.

Non tithing is the sin of not paying an honest debt. You live in God's house. You ride in God's car. You wear God's clothes. You eat God's food. You owe God for all this. You do not pay this honest debt when you do not tithe.

Not tithing is the sin of covetousness. There is no way around this, and remember that covetousness is idolatry. You do not tithe because you covet that which belongs to another, even to God.

Not tithing is the sin of idolatry. You worship the things that money can buy, so you rob God to pay for them. I have a friend (I feel sure I can be friends with such). I told him one time that he robbed God of God's tithe, bought him a color TV with money stolen from God, then stayed home from church to watch that TV. Wow! what terrible sin.

Not tithing is the sin of robbery, yes it is; God said so. Many of you who would not steal a penny from a man think nothing of robbing God. You would not rob a bank, but you will rob God. Many a person who can be trusted with the money of others, cannot be trusted with God's money. Well, why is this? I suppose that such a one fears the laws of men, but does not fear the laws of God. One who steals from men may lose his or her reputation, but they can rob from God and still be respectable citizens of society.

Sometimes when preaching in a church on tithing, I have just prior to preaching, taken some money from the offering plate and put it in my pocket, making sure that all saw me do this. Then later, in the sermon, I would mention this and tell them how terrible they thought that was. Then I pointed out that my taking money out of the plate was no worse than their not putting their tithe in it. Of course, I always put the money back. Many a person who would not think of stealing a dime from an offering plate in a church, thinks nothing of robbing God by not putting his tithes in. We don't use an offering plate at our church, but you get the point.

Not tithing is the sin of not doing one's fair share. Oh, how much a church could do if everyone gave tithes and offerings.

You are not doing your part if you do not tithe.

Not tithing is the sin of not loving your church as you should. How can you talk about loving your church and wanting her to prosper and do great works for the Lord when you will not tithe?

Not tithing is the sin of not loving the Lord as you should. You say that you love the Lord and yet you steal from Him? How much confidence would you have in someone's professed love for you if that one stole from you? Jesus said, "If ye love me, keep my commandments" (John 14:15). You do not show and prove your love for the Lord by how much you talk about it, but by obeying His commandments. Many people sing, "O how I love Jesus" and show a lack thereof by keeping their tithes for themselves.

I could go on and on, but do not these things show non tithing to be a terrible sin? It is not the thing of little importance that you thought it was; is it? I urge every reader of this message to give heed to what I have written. Let me just add that tithing is the only fair way of doing the Lord's work. You don't have much; you are not required to give much. Each one is to give according to what God has given him. Each one is to give at least a small offering above the tithe. Those who have much can give a large offering above the tithe. But is not this way of tithing the very best way of being fair to everyone as to the work of the Lord?

I have frequently said to a congregation that they should find a way to answer what I have preached, or start doing it. I say the same to you. May God bless you. Yours for faithful tithing.

HOME

(Continued from Page 5)

serve Him, for I have been saved by His work upon the cross; what then can I do." The answer is -- "Whatsoever thy hand findeth to do..." Here we will observe, first, that this refers us to the works that are near at hand. You are not called upon today, the most of you, to do works which your eye sees far away in Hindostan or China. The most of you are called especially to do the work which is near at hand. People are always desiring to be doing something miles off. If they could but be somewhere else, what wonders they would accomplish! Many a young man thinks if he could stand up under a banyan tree, and discourse to the black faces in India, how eloquent he might be. My dear fellow, why don't you try the streets of London first, and see whether you are eloquent there. Many a lady imagines that if she could move in a high circle she would no doubt become another Lady Huntingdon, and do wonders. But why cannot you do wonders in the circle in which God has placed you? He does not call you to do that which is leagues away, and which is beyond your power; it is that which your hand findeth to do. I am persuaded that our home duties--the duties which come near to us in our own streets, in our own lanes and alleys, are the duties in which we ought, most of us mainly to glorify Christ. Why will you be stretching out your hands to that which you cannot reach? Do that which is

near, which is at your hand. People sometimes come to their minister and say, "What shall I do for Christ?" In nine cases out of ten it is evidence of a lazy, idle spirit, when men ask what they shall do. For if they were really in earnest, wanting to do something, they would find themselves placed in the midst of such a press of work, that the question would not be, "What can I do?" but "Which out of all these shall I do first? for here is enough to fill an angel's hands, and occupy more than all a mortal's time." Very often I find men ambitious to serve God in an orbit in which they will never move. Many say, "I wish I could become a preacher." Yes, but you are not called to be a preacher, it may be. Serve God in that which your hand findeth present. Serve Him in your immediate situation, where you now are. Can you not distribute tracts? "Oh yes," you say, "but I was thinking of doing something else." Yes, but God put you there to do that. Could you not teach an infant class in the Sunday School? "I was thinking of being the superintendent of the Sunday School." Were you, indeed? but your hand has not found out how to get there. Do what thy hand has found: it has found an infant class to teach. Could you not endeavor to instruct your family, and teach your servants in the way of God--God helping? "Oh yes," says one, "but I was thinking about organizing a Dorcas Society, or a Ladies' Visiting or Tract Distributing Society." Yes, but your hand has not found that out yet. Just do that first which is nearest to you. Begin at home. When Jerusalem was built, every man built before his own house. Do you the same? There is a wise provision by our rulers, that every man should cleanse the street in front of his own house. Why will you, who live here in Southwark walk all the way to Islington to cleanse the street in front of somebody else's door? Stop and attend to your own work; and if everybody will do that which comes immediately under his own eyes, and is found out by his own hand, then how much may be accomplished. Depend upon it, there is more wisdom in that than some of us dream. "Whatsoever thy hand findeth to do, do it." Do not be prowling about for work, but do it where it is when thy hand findeth it.

Again, "whatsoever thy hand findeth to do," refers to works that are possible. There are many things which our heart findeth to do that we never shall do. It is well it is in our heart; God accepts the will for the deed. But if we would be eminently useful, we must not be content with forming schemes in our heart, and talking of them with our lips. We must get plans that are tangible, schemes that we can really manage, ideas that we can really carry out; and so we shall fulfil the exhortation of Solomon, "Whatsoever thy hand findeth to do, do it." I will give you an illustration. Not many months ago in a certain magazine, which, I will not mention, there was a supplement given upon China; in which supplement the churches represented by that magazine were exhorted to raise enough money to send a hundred missionaries to China. There was a very earnest appeal made to the churches--a glorious blast of trumpets as if

something very great was coming. The mountain was in labour, and labour it did. Now, I have been told that the secretary of the Chinese mission called upon the editor of the aforesaid magazine, and said, "I see you have a proposal to send a hundred missionaries to China. Will you strike the two noughts off and find money enough to send one. It is said that they who aim at the moon will shoot higher than those who shoot at a bush. It may be correct, they may shoot higher, but I do not think they are so likely to hit their mark. Shooting high is not the thing: it is hitting what you shoot at." Now, if they had said, "We will do our utmost to send one missionary to China," they might have effected it; but they were talking about a hundred; and they have not succeeded, nor are they likely to do so.

The exhortation of our preacher would come home to such people. They have got it in their hearts to do it; they say when they grow big enough they mean to accomplish great things. "Who art thou, O great mountain? before Zerubabel thou shalt become a plain." (Zec. 4:7). Now, instead of meddling with that great mountain, suppose you try your faith upon a fig tree first; and, then, if you moved that first, you might have confidence to move a mountain. John Bunyan was a very wise man when he thought once he would try to work miracles. Instead of ordering the sun and moon to go back several degrees, as he rode along he thought he would tell the puddles in the road to become dry. It was a miracle that would not interfere with anybody, and therefore a very proper one to begin with. But in the beginning the thought came into his mind, "Pray first;" and when he prayed he could not find any promise that he could dry up the puddles, and so he determined to leave them alone. I hope those men who come with some splendid vision in their heads would only try to do what they can, and no more. When they become giants let them do a giant's work, but as long as they are dwarfs, let them do a dwarf's work. Remember, the exhortation of the great man is, to do, not great things, but to do the things that thy hand findeth to do--present things, possible things. Do not be scheming and speculating about what you would do if your old aunt were to leave you twenty thousand pounds, or what you would do if you were to become prime minister, and so forth. Do what you can, in your workshop, or shed, or with a needle in your hand; and if ever you have a scepter--which is not likely--and you use your needle well, you would be the most likely person to use your scepter well also.

There is another word of exhortation which seems to strike me as being very necessary when addressing God's people, it is this: "Whatsoever thy hand findeth to do." Suppose, now, the duty which lies against our door to be a very disagreeable one. A sad thing that any duty should be disagreeable to the man who has been saved by Christ, but so it is. There are some duties, which while we are nothing but poor flesh and blood will always be less agreeable than certain others; yet, mark you,

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STUDIES IN ACTS

by Willard Willis

"Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there." (Acts 10:17, 18).

God had appeared to Cornelius, and He had appeared to Peter. Both men were fully informed. The link that was about to connect the two men was at the gate, or entrance, to the house, as the Greek here for "gates" means.

God had arranged the journey of Cornelius' representatives so that they encountered no delays. God even controlled the pace of their walk so that they arrived precisely at the end of Peter's trance. God had even stationed a person to give them directions so that Simon's house could be easily found. It becomes very obvious that our God has more of a control over this earth and its inhabitants than most people realize.

Peter, in fact, when the men arrived, was trying to figure out what the vision was all about. He, of course, found a part of the answer at the "gate". The balance of the answer would be revealed to him when he arrived at the home of Cornelius.

"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them" (Acts 10:19, 20).

God the Spirit -- the same God who hung the stars in their places -- is the very one who was overseeing the events before us. The fact that God was so greatly involved in the events before us, shows clearly how important these events were. God, in fact, gave a vision to Cornelius and to Peter. The angel gave Cornelius an explanation, and the Spirit spoke to Peter. It becomes very obvious that we should be very concerned regarding why heaven became so involved in the events before us.

We will see as we proceed that this entire matter was related to our Lord's body -- the church -- the church through which He is glorified. Let us never forget that His church is just as important to Him today as it was back then. May we, therefore, never take the work of His church lightly. May we fully realize that the church of our Lord is, by far, the greatest institution on the earth today.

The Spirit informed Peter that He had sent the three men who were waiting to see him. The questions arise as to why did the Spirit send them and why were Cornelius and Peter given visions? I answer again that the entire matter revolved around our Lord's church -- the church for which He died -- the church which the gates of death will never prevail against.

Men of high level get together when an embassy is about to be set up in a foreign country. God's embassy, where His Spirit was to dwell, was about to be set up in Caesarea; and God the Spirit was fine-tuning the entire event. The

Spirit, after all, had come to this earth for the very purpose of honoring the Lord Jesus, and honor Him He would. He, in fact, would establish a church in Caesarea where the life and work of Jesus Christ would be magnified -- a place where the work and suffering of the Lord Jesus would not be forgotten. It would be a place where the "all things" would be taught. "Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?" (Acts 10:21). Both of these parties knew that they were the keys to a very high level meeting. They knew that something very important was about to happen. We have then four men with a great mystery hanging over them. Simon the tanner, in whose house this event was taking place, must have become very excited too. One can be sure that he remained very curious until he had received word back from Caesarea.

"And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nations of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee" (Acts 10:22).

Peter, after hearing his visitors mention the name of Cornelius, the centurion, may have thought the meeting related somehow to a military matter. I think that such would have been my first reaction. The men, however, in continuing their conversation, referred to Cornelius as "a just man, one that feareth God and of good report among the nations of Jews." The only reason one would have for fear of a military man with these qualifications would be if he had done wrong. The Jewish people, in fact, knew that they could expect nothing but good from Cornelius and his troops. He, as it is said, had a "good report among all the nations of the Jews."

Cornelius and his family were that which the "four-footed beasts of the earth and wild beasts, and creeping things and fowls of the air" represented. Each of these were barriers that the apostle Peter, by the grace of God, had to tear down. The Jewish people, when observing him tearing these walls down, would think that he had lost his senses (see Acts 10:45). They would think that he was an enemy of Israel -- that he was one who had joined, in a sense of speaking, the Philistines.

"Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him." (Acts 10:23). The fact that "certain brethren from Joppa accompanied" Peter and the others back to Caesarea, shows that others may have been invited to discuss this matter during the prior evening.

Peter, no doubt, expounded on the vision which he had received, and all of them together may have tried to figure out how it corresponded with the vision which Cornelius had received. We know, in fact, from verse seven-

teen, that Peter was not sure as to what the vision meant. One can understand why six other brethren (Acts 11:12) from Joppa journeyed with Peter to the home of Cornelius -- the outstanding centurion. Simon the tanner may have been one of the six.

"And the morrow after they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends" (Acts 10:24). The anticipation at the home of Cornelius was very great. He, after sending for Peter, contacted his relatives and close friends and advised them that the Creator of heaven and earth was about to manifest Himself in some great way at his home. He, in fact, had been informed by the angel that his "prayers and his alms had come up for a memorial before God."

"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him" (Acts 10:25). I'm sure that Cornelius did not place Peter on an equal basis with God when he fell down before him and worshipped him. The action taken by Cornelius was simply an act of profound regard for Peter as God's ambassador. It, in fact, was usual for persons to prostrate themselves at length on the ground before men of rank and honor. The act of worshipping Peter does not mean religious worship, but it relates to civil respect, or profound regard for one who was in the position of the apostle Peter.

"But Peter took him up, saying, Stand up; I myself also am a man." (Acts 10:26). I don't think Peter asked Cornelius to stand up because he thought he was worshipping him in a religious fashion. He simply asked him to stand because Peter did not feel himself to be superior to Cornelius. Cornelius, after all, had 100 men under his command; and he too was a devout man of God.

"And as he talked with him, he went in, and found many that were come together." (Acts 10:27). The many which Peter observed as he entered the house, were the "four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air" (Acts 10:11, 12). They, however, according to Acts 10:15, had been cleansed and for this reason they were no longer "common." They, in fact, were a chosen people. They, by faith, were also the children of Abraham. They were included in the Lord's sacrifice at Calvary. They, therefore, with the regenerated Jews, were all one in Christ Jesus.

"And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean" (Acts 10:28).

The Jews did all they could do to keep themselves separate from to marriage, business, religion, etc. They left no stones unturned in keeping their people with pure Jewish blood and pure Jewish religion. Peter then, in the Scripture before us, had crossed over the line. He did so because he was determined to please God rather than men. Peter, in fact, said, "God hath showed me that I should not call any

man common or unclean."

The question arises as to what had happened that required Peter to cross over -- to call no man common or unclean. We will find that answer in the following Scriptures:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us." "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God" (Ephesians 2:12-14, 19).

Peter, when referring to "other nations", has reference to anyone who was not a Jew. The sacrifice which our Lord made at Calvary, however, had made a drastic change in those who were called common and those who were called the chosen or not common. It is as stated in the following passage of scriptures: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Galatians 3:28-29).

"Therefore came I unto you without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me?" (Acts 10:29). Peter said, in essence, "I'm at your service, since God sent me to you. I recognize now that you are not common or unclean. I'm here to do whatever I can, so tell me why you have sent for me and I will respond without being prejudiced. There will be no 'gainsaying' or hesitation or reluctance on my part."

"And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God" (Acts 10:30-33).

Each participant had performed according to God's will. All had been made ready. The relatives and close friends had been compelled to come to the meeting. The stage was set -- the stage on which God would manifest Himself. All, in a sense of speaking, were looking toward the stage with great expectation. They, of course, would not be disappointed.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons" (Acts 10:34). Peter, up to this point in his life, had not perceived that God was no respecter of persons. He, in fact, felt that God would always respect Jews over Gentiles. He, however, on the basis of the events that had just occurred, had changed his mind. The blood of Jesus Christ had cleansed the elect Gentiles, too, so that they were no longer common, but children of God and joint heirs with Jesus Christ.

"But in every nation he that feareth him, and worketh righteousness, is accepted with Him." (Acts 10:35). "Every nation" here is a reference to the Jewish nation and all the Gentile nations. The wall between Israel and other nations had been torn down by the sacrifice of Jesus Christ. All the world was now to be preached to. The "alms" and "deeds" of Cornelius, through the blood of Jesus, had been accepted. He, of course, represented all the other Gentiles.

It is said that those God accepts are those who "feareth Him, and worketh righteousness." Baptism is an act of righteousness after one is born again. Here, then, is where the believer is to begin. One, in order to continue in works of righteousness, must hear and heed the Word.

The word "worketh" is in the perfect tense and means that the work of righteousness is a continual thing, or the habit of one's life. Cornelius was certainly a great example of those who fear God and "worketh" righteousness. He, in fact, as the result of his new nature, gave much alms to the people and prayed to God always.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)" (Acts 10:36). Peter, by this statement, begins his message to Cornelius, his relatives, and close friends. I can picture them as they are seated in the room. Some, no doubt, were fat and some were thin. Some were old and some were young. Each, however, had an eternal soul. This was the part of them that really mattered, rather than the bodies which housed their souls. The six men which came with Peter were also there.

Peter's message related to the "word which God sent unto the children of Israel." This was not the first time they had heard the "word", since the next Scripture (10:37) will show that they already knew it, the "word" being, as verse 38 states, "How God anointed Jesus of Nazareth with the Holy Spirit,..." etc.

We are to see that Cornelius and those around him were already well aware of Jesus and His work among men. They were already convinced that He was God's Son and their Savior. That which they were in need of was God the Spirit to activate their spiritual life and to teach them the "all things". This would be done by the Spirit through the Lord's church which was about to be established in the house of Cornelius. They would then receive the power of the Spirit.

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ACTS

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They would then be commissioned to go into all the world and preach the gospel too. They, through the Lord's church, would also be privileged to partake of the Lord's supper.

The "word" being preached related to the "preaching of peace by Jesus Christ." This peace involved the peace of God and the peace with God. The peace in our hearts, as the song states, which the world did not give, is the peace of God. There is also a peace with God in that our sins are under the blood, and God is no longer angry with us and ready to cast us into hell. The war is over, and peace between ourselves and God had been made through the death of God's Son.

Peter, in his beginning remarks, refers to Jesus Christ as "Lord of all." The Lord Jesus, in being one's Lord, means that we are to hear and obey Him. He will not send His Spirit to a group of rebels, but only to those who are meek and teachable.

"That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached" (Acts 10:37). The work and words of the Lord Jesus Christ from Nazareth were headline news in Judea and the surrounding areas. Cesarea was not far from Galilee so that those in Cesarea -- the setting for our text -- were fully aware too of that which Jesus had said and done. They had not walked by His side as Peter had done; but they, nevertheless, by faith, were convinced that He was God's Son -- the Messiah and their hope for the future world.

It is very likely that His walking on water, His many healings, His raising Lazarus from the dead, etc., were stories that had spread far and wide. Cornelius, in fact, and his family were fully aware of what their Lord had done, and they were convinced that He was for real.

"How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him." (Acts 10:38). Cornelius and those with him in his home, according to Peter (Acts 10:37), knew the same thing the elect Jews knew. They knew that God had anointed the man Jesus of Nazareth with the Holy Spirit and with power. They knew, even as the believing Jews knew, that Jesus went about the countryside doing good. They knew how He had healed all that were oppressed of the devil. They knew for a fact that God had been with Jesus every step of the way.

Cornelius and those around him had no doubts about the man Jesus. They were convinced that He was their hope for the world to come. Their hope, in fact, was built on "nothing less than Jesus' blood and righteousness." They were fully convinced that He was able to keep that which they had committed into His hands. They believed that Jesus was their friend as well as a friend of the Jews. They too, in fact, could sing, "What a friend we have in Jesus."

HOME

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though the duties seem to you to be degrading and disagreeable, contrary to your taste, yet the exhortation hath it,

"Whatsoever thy hand findeth to do, do it with thy might." Whether it be the visitation of the poorest of the poor or the teaching of the most ignorant, whether the hewing of wood or the drawing of water, the very lowest work in the Lord's house, if thy hand findeth it to do, do it. You will remark in many Christians, and possibly if you are wise you will remark in yourself, how we all have a preference to do those duties which we regard as being honorable, as coming strictly within the range of our own office, those which probably will be rewarded with the praise of men. But if there is any duty that shall never be heard of till the day of judgment, if there is any work that never shall be seen until the blaze of the last day shall manifest it to a purblind world, then we generally slur such a duty and seek another. Oh, if we did not understand the true majesty of humility, and how great a thing it is for a Christian to do little things, to bow himself and to stoop, we should rather envy the meanest of the flock than the greatest, and each of us try to wash the saint's feet and perform the most menial service for the Master. Often, I think, when you and I are standing back for some humbling duty if Christ Jesus should come by that way and do it, how we should blush. Let me give you Christ's own picture. There was a poor wounded Samaritan who was left half dead. There was a priest coming to Jerusalem. He was busy with his sermon, looking over his notes, and thinking of what he should have to say to the people when he addressed them. Well, there was a poor fellow the other side of the road, wounded. It was no business of his--he was a preacher. If he went to interfere with the poor man's wounds, he was quite sure it would be such a ghastly sight that he would not be able to preach half so well, so he passed by. Well, then there came a Levite, a good respectable deacon in the sanctuary. "Well," he says, "I must make haste and catch the minister, or else I shall not be in time to read the hymns." It was no business of his to go and see after the poor man who was wounded. At last the Master Himself came that way, and He, the head of the church, the prince of preachers, the great deacon, the great servant of servants, He did not disdain to bind up the broken heart, and to heal the poor man's wounds. There is a story told in the old American war, that once upon a time George Washington, the commander-in-chief, was going around among his soldiers. They were hard at work, lifting a heavy piece of timber at some fortification. There stood the corporal of the regiment calling out to his men, "Heave there, heave ahoy!" and giving them all kinds of directions. As large as possible the good corporal was. So Washington, alighting from his horse, said to him, "What is the good of your calling out to those men, why don't you help them yourself and do part of the work?" The corporal drew himself up and said, "Perhaps you are not aware to whom you are speaking, sir; I

am a corporal." "I beg your pardon," said Washington; "you are a corporal are you; I am sorry I should have insulted you." So he took off his own coat and waistcoat and set to work to help the men build the fortification. When he had done he said, "Mr. Corporal, I am sorry I insulted you, but when you have any more fortifications to get up, and your men won't help you, send for George Washington, the commander-in-chief, and I will come and help them." The corporal slunk away perfectly ashamed of himself. And so Christ Jesus might say to us, "Oh, you don't like teaching the poor; it is beneath your dignity; then let your Commander-in-Chief do it; He can teach the poor, He can wash the feet of the saints, He can visit the sick and afflicted--He came from heaven to do this, and He will set you the example." Surely we should each be ashamed of ourselves, and declare from this time forward whatever it is, be it great or little, if it comes to our hand, and if God will but give us help and give us grace, we will do it with all our might. I have thus explained what we are to do.

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GOD'S PLAN

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"all have sinned."

Two questions arise: first, ought sin to be punished? Second, ought all sin to be punished, or only the coarser, grosser, more offensive sins?

As to the first, ought sin to be punished? There is a strong drift toward the teaching that sin ought to be punished only for the purpose of reforming the sinner. Intelligent men endorse this teaching without realizing that it is spiritual anarchy and absolutely horrible and detestable.

A woman and four little children are murdered in cold blood by three robbers for the purpose of robbing the home. When the three are arrested, the first is found thoroughly penitent, thoroughly reformed, broken-hearted, over his horrible crime. If sin should be punished only to reform the sinner, this man should not be punished at all, though he murdered five people in cold blood; for he is already reformed.

The second is such a hardened criminal that he never can be reformed, and the more he is punished the more hardened he will become. Then if sin is punished only to reform the sinner, he should not be punished at all, though guilty of the murder of five people in cold blood.

The third is tender-hearted and easily influenced, and by sending him to prison for thirty days, he will be thoroughly reformed, though guilty of five cold blooded murders. On this principle of punishing sin only to reform the sinner, all a sinner would have to do to make sure of heaven would be to become such a hardened sinner that he could never be reformed, and then he would go to heaven without any punishment at all.

People need to call a halt and realize that sin ought to be punished because it is right to punish it, because it is just. But this means the punishment of all sins, the sins of the refined as surely as the sins of the debased, the smaller sins as surely as the greater sins. Hence the teaching of God's Word, Romans 1:18, "...the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men..."

But we need to keep in mind that it is discriminating wrath, and God's Word makes this plain. Hebrews 2:2, "...every transgression and disobedience received a just recompense of reward." "...A just God..." (Isa. 45:21).

"Degrees of punishment in hell: Many sneer at a 'God of wrath' and say they believe in a 'God of all love.' God is love, but He is just as surely a God of wrath; and were He not a God of wrath, He would not be God, but a fiend. He who loves purity and chastity and has no wrath against impurity and unchastity, but loves them, too, is a moral leper. He who loves the defence of the poor and the helpless, but has no wrath against the cold-blooded murderer, the one crushing the defenceless, but loves him, too, is a fiend. Character, from God to devil, can only be told by what one loves and what one hates.

Notice how clearly the Saviour teaches this same great truth. Matthew 11:20-24, "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted to heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Notice, "more tolerable," difference in punishment.

The same teaching Jesus gives in Mark 12:40. "These shall receive greater condemnation." Jesus revealed to Pilate God's judgment of a difference in sin, John 19:11, "He that delivered me unto thee hath the greater sin."

And Paul teaches the same, Galatians 6:7, "...whatsoever a man soweth, that shall also he reap," the reaping according to the sowing.

Let the reader notice the clear teaching: the punishment of sin will be graded, first, according to light and opportunity. A writer, a great scientist, held that heredity and environment largely determine one's destiny. That is what Jesus taught. The people of Sodom were more wicked than those of Capernaum; but heredity and environment were against them. The people of Capernaum had not sinned so terribly as the people of Sodom, but they had more light and opportunity; they had better heredity, better heredity, better environment; Jesus says that therefore the people of Capernaum shall be punished more severely than the people of Sodom. And that is right; that is just.

Those to whom Jesus spoke were born under better conditions than those of Sodom; they grew up under more favorable surroundings; hence, they were more responsible; hence, they are to receive greater punishment at the

judgment. Apply to your own case, reader: for every added ray of light, for every added opportunity, there will be that much added punishment for your sins. And that is just; that is right. The opportunities that wealth brings, the light that education and culture bring, will but add to the punishment at the judgment. The most highly educated, the most refined, the most wealthy, those who have lived under the most favorable influences, will suffer most at the judgment.

But punishment will be further graded by the number of the sins. "Every transgression received a just recompense." Hence, the more one sins, the greater the punishment. If one knew that he was going to hell, corrupt human nature would say, "Sin and enjoy while you live," but reason and Scripture would say, "Stop! add no more to the degree of hell."

Punishment for sin will be further graded by the character of the sin. "He that betrayed me to thee hath the greater sin." While a small sin is just as surely sin as a great sin, yet God recognizes degrees in sin, and as a consequence, there are degrees in the punishment of sin. Following from degrees in the punishment of sin comes inevitably the fact that no wrong will be done any one at the judgment, that no one will be treated wrong in hell. He who fears only injustice and wrong, has nothing to fear from the judgment or in hell."

Two reflections for the reader: If you have heretofore rebelled against the idea of future punishment, what can you say when now you see that God will make all just allowance for surroundings and conditions, and will take into consideration the number and kinds of sins? God has a right to have laws; His laws are right; a law without a penalty amounts to no law; the penalty, God assures us, will be absolutely just. What can you say when you stand before such a judge and receive such a sentence?

The other reflection for the reader: Let not this teaching of the Bible lead you into thinking that hell, then, will not be so terrible after all, and that you need not fear it. Instead of letting it allay all dread of the future, it is enough to make the blood run cold through your veins; for those who will have the most terrible suffering will be the most enlightened, the most cultured.

Another thought: not so far distant, cold, harsh, unsympathetic God will be the judge at the Judgment Day, but the Lord Jesus, "touched with the feeling of our infirmities," will be the one who will judge you and condemn you and give you your just degree of punishment in hell. Hear Him: John 5:22: "For the Father judgeth no man, but hath committed all judgment unto the Son."

Peter reveals the same fact in Acts 10:42, "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead."

Remember, that He whom the world praises as so good, so just, so discriminating, so loving, so tender, will be the judge at the Great Day, who will pronounce each sentence. Oh, reader, the very fact that the Lord Jesus will

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be the judge is absolute proof that no one will be treated wrong, that no one will be punished unjustly in hell; and the bare possibility that He may pronounce your eternal doom is enough to cause you to turn today. "Turn ye, turn ye, for why will ye die?"

WHITE

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blood of animals. So God has judged the final judgment of sin. This was the final judgment or striking the death blow to sin for the believer.

"So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation" (Hebrews 9:28).

He will not then be the sin bearer, but He will be the Lord of glory.

I have talked to many people who say they are not afraid to die. The first part of Verse 27 talks about death, but the latter part is the part in which a man should fear. "...but after this the judgment:" There is life after death. In other words when a person dies that is not the end of it. There is a future judgment. This is one of the judgments of God.

There are five judgments. We have the judgment of sin which was Calvary. We have the Bema Seat of Christ which is the second judgment. We have the judgment of Israel which is the third judgment. We have the judgment of the nations which is the fourth judgment. The fifth judgment is the White Throne Judgment.

This is the judgment I would like to explain to those that don't know the Lord Jesus Christ in the pardon and forgiveness of sin. I want them to look back nearly two thousands years and see the judgment of sin on the body of Jesus Christ. Then I want them to turn and look to the future and realize that there is another judgment.

We think about hell and talk about hell. Hell is the penitentiary of the moral universe. This is God's penitentiary. Hell is God's moral penitentiary of this universe. The drunkard is not happy in the prayer meeting, but in the saloon. The swine is not at home in the parlor, but in the hog pen. Hell is a sinner's own place. It tells us this in the Bible. You can read about this in Matthew Chapter 24. Jesus said the man that betrayed him would have been better off if he had not been born. In Matthew Chapter 27 we see that Judas repented. He was the one who betrayed the Lord Jesus Christ. He threw down the thirty pieces of silver and went out and hung himself. You can read about it also in Acts Chapter 1 where it says he hung himself and he fell head long and his bowels gushed out. It says he by his transgressions fell and lost his place and he went to his own place. So God has a place for the believer and he has a place for the unbeliever.

So we want to study the nature of the final judgment. Those that can not believe and will not believe upon Hebrews 9:26 will

have to face Verse 27. This is a coming or future judgment, and those that reject Jesus Christ will be at the White Throne Judgment. The final judgment is not a spiritual judgment, and it's not an invisible judgment. The final judgment is a period in the future appointed of God. The Bible says it is appointed to men once to die.

If I am living when Christ comes I will not die. Do you realize that? If you are a saved person at the appearing of Christ you are not going to die. You are going to be transformed. You are going to be changed in a moment in the twinkling of an eye.

After this comes the final judgment of God. It is reserved for the sinner.

What is hell? Hell is a place God reserves for the wicked until the appointed time when He will bring them out of hell, and they will all stand before the White Throne Judgment, and then be cast into a lake of fire.

Paradise is no longer in hell. It is no longer in the heart of the earth. When Jesus Christ died and ascended back to the Father He took paradise with Him. Matthew Chapter 27 has a good account of this. Many graves were opened and many saints walked in the city after the resurrection of Jesus Christ. He took them to paradise in the third heaven with Him.

Hell is a place large enough to hold all who reject Jesus Christ and deny the gospel of Jesus Christ. You may break many appointments in your life but there are two appointments that you are going to keep whether you like it or not. They are the appointment of death and the appointment of the judgment. You are going to keep them. There is nothing that you can do about it.

"And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). It is your responsibility to repent. God commands you to repent and believe the gospel. Every time the gospel of Jesus Christ is preached God calls upon you to repent and believe the gospel. He urges upon you to be reconciled with God. He urges you to turn from your sins and turn to Christ by faith.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

If you don't repent and acknowledge God and trust Jesus Christ you are going to be judged that day. God said He has appointed a day in which He will judge the world in righteousness. That is what the nature of the final judgment is. He will judge the world in righteousness by the man whom He has ordained, the Lord Jesus Christ.

God provided a covering, a robe of righteousness that He has worked out for man through the explicit obedience of Jesus Christ on the cross. Those that reject the robe of life and reject Jesus Christ, those that deny the gospel of Jesus Christ are going to be judged by Jesus Christ. It will be Jesus Christ that is sitting upon the White Throne Judgment, because God the Son is the one that died. God the Son is the one that bore the sins. So God has appointed a day in which He is going to judge sinners by the man

whom He has ordained raised from the dead. In other words, He has given the assurance of the gospel of Jesus Christ by the death and resurrection of Jesus Christ. God said if you deny this way of escape then you are going to have to suffer the consequences, you are going to be judged at the White Throne Judgment.

He has given this authority unto the Son of God. He is going to be the judge that sets upon the White Throne Judgment.

Let's notice that II Peter 2:9. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:"

So they are reserved. They are kept there. Hell is the penitentiary of God. This is where he puts the evil, the drunkards and all of the different types of sinners. Hell is such a terrible place, and a lake of fire is hard to describe to people so that they can see the terribleness of it. Judas went to his own place. This is appointed of God in the future, the White Throne Judgment. It is to take place after death. It is to take place in the near future and the resurrection is a preparation for this coming day. It is not for the believer but for those outside of Jesus Christ.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And they shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29).

If I go by the way of the grave, I will hear the voice of the Son of God, and I will be called up to meet the Lord in the air. All of those that trusted Jesus Christ will hear the voice.

Those that have done evil He is going to raise them up and bring them before the White Throne Judgment, and there man is going to hear those awful words. The object of the final judgment is not to prove guilt or innocence. The last judgment will be the revelation of the righteous judgment of God. It is not a place where you can plead guilty or innocent. It's not a place where you can argue with God.

So the object of the final judgment is not to prove guilt or innocence. Many people might try to argue with God at the White Throne Judgment. The Lamb's Book of Life will be there. God knows whether you are in the book or not. Jesus Christ knows who is in the Book of Redemption. The Holy Spirit knows who is in the Book of Redemption because He wrote them down before He made the world. Your name must be in the Book of Redemption. You can't put it in yourself.

Why are the sinners there? Because a sinner is inwardly judged when they die and before they die. It doesn't change anything when a preacher preaches a funeral. It is just a few words he might say to comfort the family or try to help someone to see that they don't make the mistake that the man made that has been ushered out to a Christless eternity. That sinner was inwardly judged when he died and before he died.

A man will be judged according to his deeds. A man will be judged on how he lived and what he did with Jesus Christ. It is

what you do here in this life. You can look back at Verse 26 of our text and see how the judgment of sin of God's wrath fell upon His lovely Son, the Lord Jesus Christ. After death there is a judgment. Man is going to be judged.

What happens at the White Throne Judgment? There will be three things at the White Throne Judgment. The law of conscience by which men anticipate punishment for their own sins. This is what man does when he stands before the White Throne Judgment. He knows he is there because he is guilty. He knows he is there because he is filthy and undone. He knows he is there because he rejected Jesus Christ. He wanted to have a good time. He wanted to have his hour and his day. Let me tell you brother, he is having it at The White Throne Judgment.

The second thing is the law of character when he stands before the White Throne Judgment. The law of character of every thought and impression upon the moral soul. Man fell in Adam. He became a scandal to the universe. The image has become filthy and corruptible in the sight of God. The atoning blood of Jesus Christ is the only thing that can restore that image. He is the only one that can wash the soul and cleanse the soul from its sin. Listen brother your conscience is the light of God in the soul. It is God's candle. It might not be very bright but there is still light there.

The third thing is the law of memory by which the soul preserves the record of its acts, both good and evil. I believe the character of each person is written down in a book, and the books will be opened. Many people make the statement that I can read his life just like a book. No you can't, but God can. God knows all about the other books that are there. I believe one is the bibliography of a man's life. God has written down every thing that you have ever done. Things that you have forgotten, God has a record of it. You ask why did God have to write it down if God don't forget? Because there is going to be some that want to argue with God and the book will be there. They can look into the book and see their sins. The judge in the final judgment will be God in the person of Jesus Christ.

In closing the subject of the final judgment, who will be there? It will be law breakers, rebels, sinners, child abusers, homosexuals, drunkards, thieves, robbers, liars. Who will be there? The subject of the final judgment will be all those who have not been redeemed by the blood of Jesus Christ. Those that are still dead in their sins are going to be at the White Throne Judgment. God's law will be there. God's law says a soul that sinneth shall surely die. I tell you people, it is not a joking matter. It is an event that is going to take place and it is in the near future. It is not very far off.

"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. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

MIRACLE

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cles in the Book of Jonah is not the fact that the great fish swallowed Jonah that we hear about so many times. The greatest miracle in the Book of Jonah is the fact that the city of Nineveh repented. Beloved, repentance is a miracle. Repentance comes from God. We will not and can not repent except it is given us of God to do so. We just are not capable of doing it without the power of almighty God.

We want to consider four major things in this lesson. First of all, we want to consider the city of Nineveh. Secondly, consider the messenger; thirdly, consider the message and consider the results of the message. Now notice beloved, that Nineveh is referred to as an exceeding great city. This exceeding great city of Nineveh was the proud capital of the country of Assyria. Assyria has been a long time enemy of Israel. They had a long and bloody history against each other.

The next thing we want you to notice is that this city was great in wickedness. Notice verses 2,3,& 4 say, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the LORD, Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." We are told in verse 3 that if you were at the city limits and began walking through the city of Nineveh it would take you three days to get to the other city limit; it was that big. It was an exceeding great city of three days' journey. It was great in wickedness, and also we find that history says that Nineveh was called the robber city. The reason it was called the robber city is because it ran over and robbed other countries just in order to enrich itself. We want you to notice the location. We find it was located 280 miles North of Babylon on the eastern bank of the Tigris River. Beloved, it was just across the river from what we know today as modern Moscow.

Next, we want you to notice that these were not ignorant people. They were highly educated in the ways of the world. In fact we are told that when archaeologists went over there, looked around Nineveh and did some digging and so on, they found

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that the Ninevites had a library during that time that had over 100,000 volumes in it. We also find that many of these volumes were about creation and about the world's flood in Noah's day. So they were not an ignorant people. But, they didn't know the God of the Bible. Now notice that Nimrod was the founder of Nineveh. We find in Genesis 10:9-12 the story of this. We start with the last part of verse nine. "...Even as Nimrod the mighty hunter before the LORD. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. Out of the land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah, And Resen between Nineveh and Calah: the same is a great city." They were not a God-fearing people, but wickedness was great in the land.

Now God had called Jonah to go preach to the Ninevites. Notice the messenger. First of all, we find that Jonah was a man. He was not a super-natural being, but he was only a man. Beloved, that is who God uses in His services. He uses men. Jonah was a disobedient man. Jonah 1:3 says, "But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD." He was a disobedient man. Being disobedient of course, he was out of fellowship with God.

Also, Jonah thought it better for the judgment of God to fall on the city of Nineveh than for them to repent. Jonah thought he knew more about it than God knew. He said God you're making a mistake by sending a message to that kind of people. They deserve to be destroyed, they're our enemy. Israel, according to Jonah's way of thinking would never be safe as long as the Ninevites were alive. He did not want to see the people saved; he wanted them annihilated.

Now that brings to our minds sometimes about our natural enemies. You know in my and your lifetime, Russia has been a natural enemy. I can remember the time when Germany and Japan were our natural enemies also. Do we want them saved or do we want them annihilated? That's a good question for us to ask ourselves. Maybe we should pray that the Lord would send missionaries there rather than President Bush sending tanks, guns, planes; and such as that. Maybe we should pray that the Lord would send a sweeping revival through that country.

Jonah had disobeyed God's first command because he did not want a revival in Nineveh. He thought if Nineveh is saved then Israel would not be safe, according to his view. Notice in Jonah 4:2 it says, "And he prayed unto the LORD, and said, I pray thee. O LORD, was not

this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." He is saying I knew you wouldn't destroy them, and that's the reason I didn't want to go. Now, beloved, that is pretty strong language. Jonah was just saying Lord, I know more about the situation than you do. I knew you wouldn't do it so I didn't want to save them. That is a terrible attitude. Should we go preach to lost sinners and have it in the back of our mind, I know God is not going to save them. We should go preach to lost sinners expecting God to save them, because the Lord said He would save to the uttermost them that would call upon His name. Now mind you, we must realize that it is God that does the saving, not us and not them. But we should nevertheless expect the Lord to act when we preach to lost people.

Notice beloved, that Jonah was impressed with the size of the city. God was concerned with its lost people and their wicked ways. Notice the difference. Jonah was impressed with the size of the city, the Lord was concerned about the lost people of the city. That's another thing we must be careful when we go into the field of work, wherever it is. Remember that God is concerned about the welfare of the people: not the size of it, not the schools of higher learning and all these great institutions of men that impress you and me. That is not what the Lord is concerned with, but the Lord is concerned with the people. We are to be concerned about this also.

In James 1:23,24 we read, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." He immediately forgot what manner of man he was. Now, what kind of a messenger are you and I today? What kind of a worker for God are we? We are to look into the Word of God to get that answer. Now when we look into the word of God like a mirror, and we get the answer we are not to forget what we saw. This man looks in the mirror, and he might see the ugliest thing he ever looked at but he walks away and immediately forgets, and he thinks, "boy what a handsome fellow I am." If any one says that any of us are ugly it's going to be someone other than ourselves, because we aren't willing to admit it. We look into the word of God and we must be willing to admit to what we saw and try to improve on what we saw.

Now notice the message that God gave Jonah. Remember, this was the second time God spoke to him. He has already been vomited up on the bank by the great fish; that part of his life was over with. Verse 2 says, "Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." God gave Jonah a message and Jonah ran from that message. He said I don't want to deliver it. God caused the fish to put him on the shore of Nineveh. God said the message is

still the same. Go do it. The message was from God. When Jonah entered Nineveh his words were very few, but those few words were God's Words, and that is what counts. Do you know what message that Jonah had for the Ninevites? It consisted of eight words. Sometime we think if we don't preach an hour that we don't have a message. Jonah's message was eight words to a city big enough that it took three days to walk through it. In verse 4, "And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown." Count them, eight words. Now beloved, you might say forty days is a long time, and some might say that forty days is not very long at all. That leads me to say this; how long do you have? How many days have you got? You may not have forty days. Some of you younger ones may have forty years. Some of us older ones may have more than forty days, but there may be many of us that don't have forty days. Beloved, we don't know our allotted time in this world, but if you are without Christ, you do know that; and if I was lost I wouldn't want to spend one of those days in sin again.

Notice beloved, yet forty days and Nineveh shall be overthrown. One cannot play with God and escape judgment. Many times when you are witnessing to someone they say something like this, "Well, when I get ready to accept Christ I'll do it." They always make it their choice. No, no. It doesn't work that way. God is in command, not man. God's judgment is sure. Hebrews 9:27 says, "And as it is appointed unto men once to die, but after this the judgment." It can happen really quick, and it doesn't have to be an accident either. There have been men and women down through the years that went to bed never feeling any better in their entire life and woke up in another world. It just happens.

In Philippians 2:9-11 we read, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Beloved, we pray that your time of doing this will not be at the white throne judgment. Forty days a short time, forty days a long time, as we said before, how long do you have? Judgment is sure.

Proverbs 27:1 says, "Boast not thyself of to morrow; for thou knowest not what a day may bring forth." I'm sure we all have plans for tomorrow, but are those plans going to work, or does God have other plans for us? Proverbs 29:1 reads, "He, that being often removed hardeneth his neck, shall suddenly be destroyed, and that without remedy." Beloved, be careful, judgment is sure. Numbers 23:19 tells us this, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it

good?" God is not a man like you and me; you can count on what He says.

Now, the results of the preaching in Nineveh, great in wickedness. Nineveh was estimated at that time to have numbered one million people. Revival swept through Nineveh, whole city, from the person in the highest position to the person in the lowest position. The King proclaimed it. Jonah 3:6-9 says "For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" He says, let us repent; perhaps, when God sees us repenting, He will change and say I'll not destroy.

Beloved, when we came to the Lord Jesus Christ, we didn't come making demands, but we came repenting of our sins and saying, God, I'm a sinner, I pray that you will have mercy on me. Perhaps he will not destroy us. When I came that Sunday morning, I knew one thing. I knew if I didn't come He was going to destroy me, and if I did come perhaps He wouldn't. It was explained to me in the message that there was mercy at the feet of Jesus.

Now notice, the people repented. They turned from their sin and turned to God. A miracle indeed by God Himself, that Nineveh repented. Jonah 3:5 says, "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them."

Beloved, they believed God and they repented. A great miracle, and it was a great miracle when you and I repented also. In Romans 10:8-10 we read, "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Beloved, we pray that the Lord will show you your need of a Saviour.

I'm sure those Ninevites had heard somewhat of Jonah's failures. I'm sure that they knew that he was the man that the fish vomited up. I'm sure that they had heard of his disobedience. I'm sure they had heard of his shortcoming, and that he was just a man, but, regardless of what they saw in Jonah, the Ninevites were convinced of this message. God was using him. God can use the message in spite of the messen-

ger.

We are told that they believed God. It doesn't say they believed Jonah, but they believed God. We are to be hid behind the message. We, as God's messengers, are to hide ourselves behind the message. It is the message that counts, not the messenger. We pay too much attention many times to the messenger and not enough attention to the message. It doesn't make any difference what he looks like; it's what he says that count. Pay attention to the message. It is serious business to proclaim the Word of God. One of these days I must stand before God and give an account of every message that I have preached. You think that doesn't put fear in me. It certainly does. In salvation, God can deal with a person or He can deal with an entire nation. We have examples where God dealt one on one. If my memory serves me correctly there are about 21 incidents in the Word of God where God dealt with a person one on one for salvation. Here we find where He dealt with an entire nation and granted repentance unto them and faith and saved the entire nation. Beloved, the greatest miracle in the Book of Jonah is that the Ninevites repented, and the greatest miracle in any one's life or any country is that of salvation through the Lord Jesus Christ. We are so thankful He saw fit to grant these things unto us and make us a child of God.

EVOLUTION

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investigation will have to be in the form of questions that I hope some good evolution teacher will be so kind as to help us with. All true scientists deal only in hard, cold facts. Pseudo-scientists deal in suppositions. Naturally we would want this evolution teacher to give us hard, cold facts. We can do our own supposing.

To begin our study on this subject, we understand that quite a few species of spiders cannot survive without their webs. These webs are the means by which they catch their food. Now the thing I need help on is, how did these spiders survive during the millions of years it took for them to learn how to spin their web?

In Central and South America there are many small fish averaging about eight inches in length which swim on the surface of the water. These fish have one pair of eyes just below the water line, that enables them to see their enemies down in the water beneath them. Then they have another pair of eyes just above the water line that enables them to see their enemies up above them. Now if these fish (anableps) developed their eyes above the water line first, their fish eating enemies in the water beneath them would have devoured them in short order. On the other hand, if they developed their eyes beneath the water line first, the cranes, the gulls, and other enemies above them would have made them extinct long ago. Will someone tell us how the anableps solved this problem?

The angler fish (so called because of their built-in fishing pole) may grow to weigh as much as seventy pounds. They are very poor swimmers, but they can wedge up to a rock or other object and change their color to coincide with that object. When these fish get hungry their fishing pole protrudes from their mouth. On the

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end of this fishing pole there is a delicious looking live bait. And when some unsuspecting fish swallows this bait he is immediately sucked into the angler fish's big mouth like dust and lint into a vacuum cleaner. Now, since this fish is too slow and too awkward and clumsy for him to catch his food as other fish do, will some one tell us how he survived all those millions of years while he was developing his fishing pole?

The duckbilled platypus (flatfoot) of Australia has a bill that looks like a duck's bill, but it is soft and pliable, and very sensitive. It has a tail like a beaver's tail, and lays eggs like a snake or turtle. But it is warm blooded and feeds its young by means of milk from the mother. Though Mrs. Platypus feeds her young by means of milk from her own body, you cannot really call her a mammal because she lays eggs like a reptile. And though she lays eggs like a reptile, you cannot call her a reptile because she is a warm blooded creature. Will some one please explain just how evolution got so mixed up in this case?

Some evolutionists tell us that their most infallible proof of evolution is that found in the case of the horse. They begin this proof with Eohippus Borealis which means the northern dawn-horse. This distinguished Mr. Eohippus Borealis, they tell us was the beginning of our modern day horse. And, if you have the glowing imagination of a three year old child, you just might find some few resemblances between them. The fossil remains of this little cat like animal some thirteen inches tall is found in the stratum known as the Eocene age. But the amazing thing about it is that alongside the first fossil remains of Eohippus Borealis there are the fossil remains of the fully developed horse. They show up at the same time, grazing in the same pasture, so to speak. And, since that is true, how can anyone say with a straight face that one of them evolved from the other? Where is the proof? Why does your evolution teacher not tell you that the horse was already there when the first Eohippus Borealis was found? Can it be that he had rather you did not know the truth about it? If the horse had not shown up in the fossil remains until a later stratum, we would not have so much proof that this teaching is the fabrication of a frustrated mind.

The mallee fowl, one species of the megapodes of Australia and New Guinea, presents another problem to me. The male of this "brush turkey" digs a fifteen foot hole in the ground some three or four feet deep in his arid, semi-desert habitat. The female lays her eggs in this hole. They are covered over with dirt and fermented vegetable matter and are hatched by means of the heat generated by this fermented, or rotting vegetable matter. But here where the climate is very dry, the leaves do not ferment naturally. So Mr. Mallee Fowl digs the hole in the fall. And during the winter he gathers leaves and puts them in this hole. Then in early spring he covers these leaves with about two feet of dirt. This causes the leaves to rot. About a month later the eggs are laid and the hole filled up with dirt. And though the temperature in his part of the world varies as much as 80 to 90 degrees while the eggs are hatch-

ing, Mr. Mallee Fowl never allows the temperature of those eggs to change. He keeps them at 92 degrees at all times until they are hatched. This he does by removing some of the dirt if there is danger of the eggs getting too warm, or by putting on more dirt if there is danger that the eggs may get too cool. Now the thing that puzzles me no little is, how did the mallee fowl get the eggs to hatch while he was learning how big and how deep to dig that hole, while he was learning how to make leaves rot in a dry climate and, while he was learning how to determine the exact temperature of those eggs some three or four feet down in the ground? Please remember, he had to get them to hatch some way or the mallee fowl would have become extinct long ago. And, if he was able to get them to hatch without all that trouble, why did he change to this troublesome and laborious way?

Evolutionist teachers tell us that changes come about by what is called the survival of the fittest, that is, that the stronger members of a species survive while the weaker ones die out. Now this sounds reasonable. And in the main we can all subscribe to that teaching. But there are instances when this teaching is not true. For instance, the Amazon ants are unable to feed themselves, build their nests, or care for their young. They cannot even take their own bath. In other words, these ants are completely helpless. An entomologist ran an experiment to see if this were really true. He took 30 of these Amazon ants and put them in a glassed-in box in which he had placed plenty of soil and plenty of food. In less than two days half these ants died, none of them had eaten a bit of food nor attempted to build a nest. The entomologist then put one slave ant in the box. This slave ant hurriedly fed the hungry ants and soon had everything in order. These slave ants have been known to kill their own queen thereby dooming the life of their colony in order that they might be more able to serve the Amazon ants. We would have to say this is the survival of the helpless at the expense of the fittest. Please remember, evolution is not a charitable institution. So how can this be made to fit in with the teaching of evolution?

Charles Darwin, whom evolutionists seem to worship, said, "This ant is absolutely dependent on its slaves; without their aid, the species would certainly become extinct in a single year." (Origin of Species P.255).

If space would permit in a small tract, I would like to go into detail concerning the futile efforts that have been made by evolutionists in their mad scramble to try to find their so-called missing link between the ape and man. There is the Nebraska man which was created from just one little old tooth that later turned out to be the tooth of a wild pig. Then there is the Java man that was formed from three or four bones one of which they thought was part of this prehistoric man's skull. It later turned out that this poor fellow's skull was only a part of an elephant's knee cap. There are others just as disgusting to intelligent people.

Your evolution teacher knows full well that it is utterly impossible for acquired characteristics to be transmitted to the next generation. They know that if a man gets a leg cut off in an accident his children will still be born with two legs. They know that if you

cut a dogs tail off, his puppies will still be born with tails. There is just no way under the sun for a change that takes place in man or beast after they are born to be passed on to the next generation. A cat can only give birth to kittens. A dog can only give birth to puppies. And an ape, believe it or not, can only give birth to little apes. That being true, the only way for an ape to produce a man would be to create one, and even Judy on Daktari does not have sense enough to do that.

So, boys and girls, there is absolutely no way under the sun to bridge the gap between the ape and man. The chromosome make-up of their somatic cells are different. So is the chromosome make up of their reproductive cells. And though the evolutionists try to argue that the chromosome count has nothing to do with reproduction, we challenge them to cross breed any of the animals with a different number of them. The gorilla has 48 chromosomes and the barbary ape has 42. If the number of chromosomes have nothing to do with reproduction why do they not present us with a half gorilla and half barbary ape to prove it?

And since man has 46 chromosomes and the gorilla has 48 it is self-evident that there can be no cross breeding between them. The evolutionists cannot deny that fact. The evolutionists of the world would give a million dollars for a creature half man and half ape any day in the year. They know evolution is an utter impossibility. They are not fools, but sometimes it looks as if they thought our boys and girls are. Then, since they know evolution is an utter impossibility, why do they continue to hold to such teaching?

If I were to tell you why they do it, you would not believe it. So let us go to them for the answer.

Sir Arthur Keith says, "Evolution is unproved and unprovable. We believe it because the only alternative is special creation, and that is unthinkable." Professor D.M.S. Watson of the University of London said, "Evolution itself is accepted by zoologists, not because it has been observed to occur or can be proved by logical coherent evidence to be true, but because the only alternative, special creation, is clearly incredible." What all these highfalutin words mean, boys and girls, is that they know that evolution can never be proved, in fact, that it is impossible. But they must either hold on to this impossible thing or else accept the fact that God made all things that were made just as He said He did. And they are just too smart to believe that. So they are just too smart.

In Charles Darwin's last days he said to his good friend, Lady Hope of Northfield, England concerning his earlier writings on evolution, "I was a young man with unformed ideas. I threw out queries, suggestions, wondering all the time over everything, and to my astonishment the ideas took like wild fire. People made a religion of them."

When Lady Hope went in that day to see her old friend he was lying in bed reading the Bible. When she asked him what he was reading he said, "Still Hebrews. The Royal Book, I call it." When these evolutionists split hell wide open they may be somewhat surprised when they fail to find their little god, Charles Darwin, there to discuss evolution with them. For the young, healthy, God-hating and Bible-denying evolutionist, evolution may be a pretty

good thing to live by, but it sure is an awful thing to die by. As for me, I prefer to believe that "From (or in) the beginning of the creation God made them male and female," Mk. 10:6. That is absolutely the only way man could possibly get here. So please remember, boys and girls, the thing the evolutionist hates most about the creation is the Creator Himself.

WHO

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at West Griffin Baptist Church we have activities from time to time which do not involve a church service, such as cookouts, hayrides, and outings for the young and old. Sometimes we just get together in someone's home for an old-fashioned prayer meeting. I am opposed to activities which involve dancing, mixed bathing, social drinking, Halloween parties, etc., or anything else which is unbecoming to people professing godliness and true holiness.

Notwithstanding, there are many church folks that have been conditioned to think that a church has to have a big sound system with guitars, drums, and electronic organs as a mark of life. Again, I am not opposed to musical instruments as long as they are being used in a way that, and for the purpose of glorifying God instead of a method to appeal to the world and the flesh. Please note that I am not opposed to proper ways, means, and motives for carrying out church activities and programs. You see my friend, the ways, means, and motives in which we worship God are of vital importance. They that worship God must worship Him in spirit and truth.

There was a man in the Old Testament whose name was Saul. He was a king. He was the very first king of Israel. God sent this king to destroy the Amalekites who were enemies of God and His people. He was ordered to utterly destroy every living thing pertaining to the idolatrous people. Saul was gung-ho. He took his troops, went right in and whipped out all the Amalekites -- almost. He got to thinking, "If I destroy everything, I won't have anything to show for this great thing I have done. One of Saul's problems was that he had a bad case of "I" trouble. I Samuel 15:9 "But Saul and the people spared Agag, and the best of the sheep, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them..." This reminds me of much of the church crowd that uses loud "rock" music, (disguised as religious), women speaking in the assembly and in the pulpit, accepting people into their membership without any question about their background, and exercising no discipline on delinquent and unruly members. I recently talked to a Baptist pastor who told me that in the three years that he had been pastoring the church, there were some members he had never seen. What is even more appealing, is that the church will not do anything about it, according to this pastor.

Saul wanted to be king of God's nation, fight God's battles, gain many victories; but take all the credit himself. To make a big show, impress the crowds, and give his own ego a shot in the

arm; he brought back a few trophies from "his" great victory over Amalek. The only problem was that God was not impressed at all. Yes, Saul was very popular with the people, but he was not at all popular with the One in whom we live, and move and have our being. What is your priority?

Many churches (?) are trying to use unscriptural means to accomplish a Scriptural goal. Preachers are saying that the end justifies the means. A church or pastor who seeks to please the crowds and gain popularity with the world through unscriptural means and activities may seem to be a very vibrant and active group, but they have gone the way of King Saul.

God said to Samuel, "It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments." I Samuel 15:11. Oh, how many churches have turned back from following God, and have not performed His commandments?

I will ask many of you who read this article to read it carefully and prayerfully. I will ask you to be honest with yourself and with God as you consider this very important question, "Who is Dead?" Are you more motivated by whatever it takes to get folks, or whatever it takes to please God? Friends, if the church feels at home in the world, and the world feels at home in the church; there exists a very serious spiritual problem. The problem is your church has left her first love.

Pastors, notice that when Saul was confronted by Samuel the prophet about the matter, Saul had to tell two lies to save his own face. First he said to Samuel, "...I have performed the commandment of the Lord" (I Sam. 15:13). This was far from the truth. He had not even come close to obeying God. He had gone about to do his own thing. He had saved a spoil and brought back Agag, the King of Amalek, as a trophy of his own pride. God had left no room for misunderstanding or compromise. He commanded Saul to "...smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." The second lie that he told was that his soldiers were to blame. I Samuel 15:15, "And Saul said, They have brought them from the Amalekites..." Shame on the pastor who will lay the blame for compromise on the backs of the members of his church. You are the spiritual leader, and you will be held responsible. God didn't buy that story from Saul, and He won't buy it from you.

Saul's greatest responsibility was not just to go and win the battle and take the land away from the Amalekites. This he did. His greatest responsibility was to follow the commandment of God, and follow it exactly. In this he failed. He brought back a spoil, even though he knew full well what God had said. Even worse,

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CAN YOU IMAGINE THIS?

Jesus begging for money to keep His work going?

"...freely ye have received, freely give" (Mt.10:8).

WHO

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he tried to pretend that he disobeyed the commandment in order to give God an offering.

A church's greatest responsibility is to proclaim the truth. Not just truth, or some truth, but all the truth. A church's greatest responsibility is to proclaim and protect the whole counsel of God, and not just the easy part. The greatest and most serious compromise committed by many, yea a vast majority of so-called Baptist churches, is in the area of Bible doctrine. Most of this vast majority will have nothing to do with sovereign grace doctrine at all. Their doctrine is strictly social, and their gospel message is as weak as water. Some do not reject it but will not preach it, or teach it because they know that it is unpopular with the masses. They would lose members and visitors. Still others will say they believe the sovereign grace doctrine, but when it comes down to the nitty gritty they will not practice what they preach. How about you? Where do you stand? Some of you say that you love the doctrines of grace, you love to talk about them, you love reading sovereign grace material, but that is as far as you go. You are a member or pastor of a church that seems to be active, seems to be alive; but it either rejects the truth altogether, or else stays far enough away from it so as not to be identified with it. I ask again, who is dead?

Our church is small in number. Our pastor works fulltime on a secular job, (not by choice, but of necessity). Some say that we are just a little group who are struggling to stay alive. Others accused us of being "hardshell". Many have complained that we do not have a "youth program." Still others claim that our music is dead. Notwithstanding, we openly and boldly teach the truth no matter what. We teach total depravity, unconditional election, limited atonement, free and irresistible grace, and the perseverance and preservation of all the saved. We practice closed communion with unleavened bread and fermented wine, we do not allow our women to do things outside their Scriptural boundaries. We will not accept members without verifying that they have scriptural Baptist baptism. I ask you, who is dead?

Please understand that we love people. We have several outreach ministries including a gospel preaching newsletter called "Nothing But the Truth." We desire greatly to grow in number as well as in spirit, but not at the expense of compromise in these very precious truths. We may not make a big impression on the world, but this one thing I know, "Behold to obey is better

than sacrifice, and to harken than the fat of rams" I Samuel 15:22.

Dear Christian friend, dear pastor, what say ye to these things? Exactly where do you stand on the truth? It is not as though I have not been faced with these issues myself. Yes, I have been there, and I can speak from experience. In the early 80's, I lost many friends and supporters in Texas when I finally took a stand on sovereign grace doctrine. I was asked to leave one church because I refused to go along with their unscriptural missions program. I was asked to leave another when I would not compromise in church truth. I resigned another church because they refused to practice church discipline. I have paid the price for truth's sake; but so what? Many others have done the same at a much greater cost than I. Furthermore, our Lord warned us that the world hated Him and would hate us also.

Have you been troubled over these things? Has the Holy Spirit dealt with you? If you are in a situation of compromise and you are troubled about it, perhaps God is speaking to you right now. Pastor, isn't it time you stood up for the truth? Isn't it time you shared the precious truths of sovereign grace with your people? "Behold, to obey is better than sacrifice, and to harken than the fat of rams"

I have heard some church members reason that they remain in a church that is not teaching the truth in hopes of leading that church to the truth. Well, you can lead a horse to water, but...you know the rest. What I mean to say is, the chances of this happening is less than remote. Do you know of any? I know of none. The chances of you being led out of the truth are much greater.

My advice for anyone in this situation is to find a good sound Scriptural Baptist church that is not only teaching the whole counsel of God, but is also practicing it; and support that work and its ministries by standing with them. Find a church where you can celebrate and fellowship in the whole counsel of God. Invest your energies in a sound sovereign grace church where the great doctrines are taught. I think that you will then experience some deep spiritual blessings that you had not realized before. Get into a church that is really alive. May God bless you; so be it.

When questions arise concerning preachers -- their conduct, conversation, attitude, attire, and message -- one scripture comes to my mind. "Now then we are ambassadors of Christ" (II Cor. 5:20). We are the "highest ranking representative appointed by our king to represent him to others." That is an ambassador! This grave responsibility and high office, when realized, will spell out for any man the answers to the above questions.

by T.B. Freeman

Some years ago while I was pastor of the LaGrange Baptist Church located between Titusville and Mims, Florida, there was a man named Ed Davis and his wife, Ruby, who attended services at this church. Mr. Davis was a Christian, but his wife was lost.

While preaching on a series of sermons on the "Life and Times of Jesus," I was preaching on the Sermon on the Mountain when it pleased our sovereign Lord to bring Ruby under deep conviction of sin. One Sunday morning after services as she left the Church, I thought she was offended at the sermon, thinking perhaps she would not be back. However, on the following Sunday she was back and when I had finished the message and extended the invitation, she came to the front, weeping under much stirring of her soul (Jer. 31:9). Ruby was saved that morning through God's sovereign grace through repentance toward God and faith in the Lord Jesus Christ.

Ruby was baptized at Fox Lake Park. As we entered the water,

the bottom of the lake was soft. I shall never forget what she said. As she spoke out, she said, "Brother Freeman, it is marshy here." Indeed, it was marshy there. However, God's blessings were upon the service, and Ruby came out of the water rejoicing in her Lord and Saviour and how we rejoiced with her!

Ruby grew in grace and was strong in faith. Then one day she was taken to the hospital here in Titusville. At my first visit with her at the hospital, as I entered the room, with tears in her eyes, she said, "Brother Freeman, it was malignant." My heart was much saddened by those words. As time went on, however, she seemed to have gotten well and the surgery apparently had been successful.

Sister Ruby went back to work and to Church, but after some time she was again back in the hospital here in Titusville, then to Tampa, and from there to Daytona Beach where she remained for a long while. Finally, she was brought home bedfast, as

the doctors had done all they could do. I visited her frequently. At this time she and Ed were living near the First Baptist Church of Aurlantia, north of Mims, of which Church she was then a member.

The day before Ruby went to be with her Lord I visited her, and as I stood by her bedside, holding her trembling hand as I prayed, I was certain it was the last prayer I would have with her. That day Brother Ed had her removed back to the hospital, and the following day she crossed over the river of death and passed through the portals of glory into the paradise of immortality forever to be with her Lord (II Cor. 5:8).

August 26, 1976, Brother Howard Long, her pastor, preached the funeral message. He spoke of her strong faith in the Lord and encouraged others present to have more faith in God.

And now to our Lord and Saviour be all the glory and praise for redeeming Sister Ruby's soul with His own precious blood.

NEWS OF INTEREST TO CHRISTIANS

Abortion Kills More People Than War!

According to a recent article, 25,324 were killed during the Revolutionary War; 498,332 during the Civil War; 116,516 during World War I; 407,316 in World War II; 54,246 during the Korean War; and 58,655 during the Vietnam War. That is a total of 1,160,389 during all the wars

since the Revolutionary War, but that figure pales into insignificance when you consider the fact that 25 million unborn helpless infants have been killed by legalized abortion as of January, 1990, and another 1,500,000 are expected to be killed in 1990! It seems hypocritical to us to hear politicians talk about prenatal care while at the same time voting for

tax-funded abortions.

If someone wishes to keep the baby alive and give birth to it, then some politicians are for allocating government funds to see that the child is born healthy. On the other hand, if someone wishes to kill the unborn infant, then the same politicians are for furnishing government funds to pay the abortionist for killing the infant.

At my first setting out, indeed, I thought to be better and to beel myself better from year to year; I expected by degrees to attain everything which I then comprised in my idea of a saint. I thought my grain of grace, by much diligence and careful improvement, would, in time, amount to a pound; that pound, in a further space of time, to a talent; and then I hoped to increase from one talent to many; so that, supposing the Lord should spare me a competent number of years, I pleased myself with the thought of dying rich. But alas! these my golden expectations have been like South Sea dreams; I have lived hitherto a poor sinner, and I believe I shall die one.

--John Newton

C.H. Spurgeon said, "I am uttering no criticism upon anyone in particular; but I continually read or hear the exhortation, 'Give your heart to Christ.' The exhortation is good; but do not permit it to cover over the gospel word, 'Believe on the Lord Jesus Christ and thou shalt be saved.' In the Sunday School, the teaching often is, 'Dear children, love Jesus.' Now this is not the gospel. The love of Christ comes as a fruit; but the gospel is concerning his son; and the command is, 'Believe on the Lord Jesus Christ and thou shalt be saved.' If we think that we can do more by substituting another exhortation for the gospel command, we shall find ourselves landed in serious difficulties."

ANNOUNCEMENT

There will be a revival meeting at the Main Street Baptist Church of Burnside, Kentucky July 15-20. As you might expect, the church is located on Main Street and will be easy to find. Services will be at 7:30 nightly. Brother Carl Sadler will be the speaker for these services. There will be special singing each service. Wendell Furlong is the able pastor of this very fine church. You will be greatly blessed if you can attend any of these services. Pray for this meeting. For further information, contact Brother Furlong at (606) 561-8637.

BOOK REVIEWS

We have a book in our Book Store. It is by C.H. Spurgeon. That should be enough to recommend any book. The more I read of Spurgeon, the more I marvel. He was a man of great doctrinal depth, and therewith a man of very devotional and practical ministry. This book is a book of prayers which he prayed during services at the Metropolitan Tabernacle. I have compared it with another such book of his, and it seems to be different. Of course, it is not suggested that one should copy these prayers in his own praying; but I feel sure one could learn much about prayer from reading these. I believe one would know and appreciate Spurgeon more after reading these. I believe that reading of these prayers will deepen the prayer life of the believer, and especially will help the pastor to become much improved in leading his congregation in prayer. This is a paper back of over 175 pages. It sells for \$3.95.

We have another book by Spurgeon. It is really two books in one. "The Metropolitan Tabernacle: Its History And Work" and "Mr. Spurgeon's Jubilee Services." The first is really a history of the church that then met there. It goes back before the days of the Tabernacle, and gives some account of pastors before Spurgeon. This book will be a valuable addition to the Spurgeon section of anyone's library - your library does have a Spurgeon section, doesn't it? One will surely gain a greater appreciation of the work of this church, especially under Spurgeon, by reading this book. Surely, God greatly blessed and used this church. This book is a paper back of nearly 200 pages. It sells for \$4.95. These two books are really priced well as book prices go today. They would surely be worth more than the price asked for them. I urge you to get these books. Order from our Book Store, and remember that the profit goes into our book ministry.