

"REVEREND-REVERENCE"

by Fred C. Beard
TEXT: PSALM 111:1-10
I'd like to speak to you this morning on the subject of Reverend and Reverence. According to God's Word-and that's the only authority we have to go by-the only divinely inspired of God authoritative record of what is, and was, and what should be, and will be, God's Word! And God's Word



Fred Beard

says that reverend is His name. In the light of that understanding we must surely contend that Reverend belongs only to God. I believe Psalm 111 shows us why reverend belongs to Him and Him alone.

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STUDIES IN ACTS

by Willard Willis
"Then the chief captain took him by the hand, and went with him aside privately, and asked him, What is that thou hast to tell me?" (Acts 23:19).
The fact that the chief captain took the young man by the hand, seems to say to us that he was



Willard Willis

quite young. It is likely that it was because of his youth that the plotters against Paul did not consider him to be a threat to them, that is, if they were able to observe.

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ONLY TRUST HIM

by C. H. Spurgeon
"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go show yourselves unto the priests. And it came to pass, that, as they went, they were cleansed." Luke 17:12-14.

Several interesting topics might fairly be found in these verses. We see here the abounding fruit of sin, for here were ten lepers in a group, and the abun-

dance of divine power to meet it, for they were all cleansed. So also we see how Christ must come first, and ceremonies sec-



C.H. Spurgeon

ond: first the work of grace, and then the outward showing of it.

The Lord's tenderness towards outcasts, His attention to prayers from a distance, and His regard for the ceremonial law so long as it was in force, might each one yield an instruction meditation. I have, however, only one thought which I wish to bring under your notice, and to press upon you, perhaps almost to repetition and monotony. That thought I would engrave as with an iron pen upon the hearts and minds of all here present who desire to find eternal salvation. May the Holy Ghost imprint it upon every living soul.

These ten lepers were required by the Saviour to perform an act (Continued on Page 7, Col. 5)

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THE FOOLISHNESS OF OUR SIN

by John M. Alber
Sin! The Bible tells us, "Your iniquities have turned away these things, and your sins have withholden good things from you" (Jer. 5:25). Beloved, how suggestive this



John Alber

thought is! Sin is awful! It is our enemy! And yet the Bible tells us that we are all sinners and in need of God's wonderful forgiveness. Not all will receive it, but all are in need of it. Many, that is most, will never show any interest in the sure mercy of

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STUDIES IN JOSHUA

C.T. Everman
"And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the



Clyde Everman

Hivites, and the Perizzites, and the Amorites, and the Jebusites" (Josh. 3:9-10).

God had spoken to Joshua telling him that: "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." He then tells him to command the priests bearing the ark to move to the brink of the water of Jordan and there stand still. Joshua, having received again the assurance that the Lord was with him, now speaks to the people telling them, "--hear the words of the LORD your God." Note he did not tell them, "Today you will begin to see God"

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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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WHY SHOULD BAPTISTS BE ASHAMED OF THEIR PERPETUITY?

by Roy Mason
Why should Baptists be ashamed to own that their churches go back to the days of Jesus? Why should they be reluctant to admit that Jesus started the first Baptist church, and that such churches have existed from then until now? It seems to me

that a Baptist should be proud of the fact that he doesn't belong to a manfounded church, but with the people started by Jesus Himself.

The stalwarts of the Baptist faith of years gone by were firm believers in the continuity of Baptist church through the cen-

turies, but in recent times many Baptists shrink from the idea that Jesus started the Baptists, and that Baptist churches have existed without a break down through the centuries.

Why is this? One reason is the ecumenical movement--the pre-

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WHY ALL THE HEATHEN ARE LOST WITHOUT THE GOSPEL

by A. W. Pink
Has God more than one way of salvation? Are some saved by faith, and others by works? Will some enter heaven on the ground of sovereign grace, and others because they lived up to the light they had?

Perhaps these questions may seem needless to our readers. But in view of certain things which

are frequently coming under the writer's notice they are, in his judgment, timely. If a certain theory which receives wide credence today could be established then would God have two ways of salvation: one, salvation by grace through faith, and the other, salvation by character through works. We refer to a view concerning the state of those who die

in heathendom.

It is estimated that there are over eighteen hundred million people on the earth at the present time (now over 5 billion), and that more than half of these are entirely in the dark concerning the true way of life. Probably seven hundred million heathen, at

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

LET'S TAKE A GIANT STEP THIS YEAR

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ...." (II Pet.3:18).

Oh, we need to heed this Scripture! It is most important that we do so. It is important to our own blessings and usefulness down here, and to our rewards up there. It is important to our churches. If every member of a church would grow some this year, how much it would mean to the church as a whole! I cannot impress upon you too earnestly the importance of your growing in grace. Really, growing in

grace is the best evidence of the reality of grace. One can but wonder if the professed Christian who does not grow in grace whether or not he has any grace to start with.

When I was a child, we played games that did not cost our parents an arm and a leg. Wow! Have you checked toy prices lately? I robbed many a bank with a tobacco stick for a horse, a long stick for a rifle, and a short stick for a gun. I played many a ball game with a broom stick for a bat and an empty nickel (5 cent) milk can for a ball. We used to

play a game about taking steps - "Take one giant step," Take two baby steps" etc. We would then say, "Mother, may I?" and take the stated steps. Well, I desire to play that game with you in this message - except it is not really a game; it is a most serious matter. I want to ask you, to plead with you, to exhort you, to urge you, "Let's take a giant step this year." That is my purpose in this message. Oh, I pause to pray that God will use this message with many, especially with me, so

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LET'S

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that some of us will really take a giant step for God this year.

I call your attention to the matter of "babes in Christ," and "babified Christians." "Babes in Christ" are those newly born again. What a blessing they are. How we delight to see such. Oh, we yearn to hear the "cry" of a newborn babe in Christ. We earnestly desire to be used in the new birth of others. Yes, despite what the Hardshells say, God does use human instruments, giving the gospel, in the new birth of others. It is one of the greatest of blessings to a church to have people born again in its services - to have many new-born babes in Christ in membership. I pray for Calvary Baptist Church, and for other churches of like faith, that we might see much of this, this year.

But a "babified Christian" is another thing altogether. I use this term to refer to Christians who have been saved long enough to be full grown men and women, but who still act like babies in human life. A baby is a precious person, however, a grown person who acts like a baby is truly a disgusting spectacle. We would all like to have more "babes in Christ" in our churches, but I suspect that we have all the "babified Christians" that we want. Brothers and sisters, you know what I am talking about, don't you?

Dear brother, dear sister, I ask you a serious question: are you satisfied with the place whereunto

you have attained as a Christian? Are you satisfied with the progress you have made in your Christian life and service? Are you satisfied with your rate of growth in grace and knowledge (or has there been any growth)? If you are satisfied with this matter, it is a very bad testimony as to your condition. It makes one wonder if you are really saved. Please hear me; if you are satisfied with these things, do examine yourself very carefully as to the reality of your salvation. Now, let me give you a very definite and important fact concerning this matter. If you are



Joe Wilson

satisfied with the state whereunto you have attained in your Christian life and service, you will go no further. It is a most inexorable law of the Christian life that one will not grow beyond that wherewith he is satisfied. The desire to be more and to do more is essential to the realization of that desire.

It is the nature of living things to grow. Growth in grace is the best evidence of the reality of saving grace. If we are not growing do we have life? are we really saved?

Let me try to describe in a very simple way what it means to grow in grace. It means to be more, to know more, and to do more. It means that we will be more. We will be better Christians. We will be more holy. We will be more clean in our daily lives. We will be more separated. Oh, we do need to grow much as to the character of our Christian lives. We will have more and more victory over sin. In the last few years I have taken the position that some sins ought to disappear, or all but disappear, from the life of the believer. We ought to be gaining total victory over some sins, and we ought to be having more victory over many sins. Now, now, don't accuse me of preaching sinless perfection; and don't be afraid of sinless perfection. We all could get total victory over many sins, and more victory over many sins, and still be a long ways from sinless perfection. No, no, I am not preaching sinless perfection, but I am preaching that we ought to become more separated, clean, and holy in our daily lives; and that this will involve gaining many victories over sin. Is it not so?

To grow in grace means that we will know more. We will learn more about our Lord, more about His precious Word, and more about spiritual things. We will know more about the doctrines of the Bible, the prophecies of the Bible, the promises of the Bible, and the precepts of the Bible. We will grow in knowledge in many ways. The adult knows much more than he did when a babe; and the growing Christian will know more than he did yesteryear and yesterday.

To grow in grace means to do more - more in the service of the Lord. See the little baby, what

can it do? It coos and looks adorable, but what work can it do? But years later, it is a grown man and can do a full day's work. As the Christian grows, he is able to do more and more in the work of the Lord. He becomes a valuable and useful worker in the church. He becomes a strong soldier in the army of the Lord, going forth and winning many victories. Yes, growth in grace means to do more.

Now, I ask some hard and revealing questions. What is the situation with most of us? Where are we now in the matter of growth compared to where we were last year this time? Where are we now compared to some years ago? Where are we now, in zeal and love, compared to the time we were saved, and the first little while after that? Is it not true that most of us have grown very little during the past year? Some of us have grown very little for many years now.

I preach to you now, even as I preach to myself, "Let's take a giant step for God this year." It is possible for us to do this. If we do not do it, we will solely be to blame. We will be unable to blame anyone else. The matter of Christian growth is a matter of individual responsibility. No one can stop you from growing if you really want to, and if you will do what is necessary thereunto. It is entirely up to you.

God certainly is not responsible for our failure to grow in grace. Don't you dare say, "I am as far along in my Christian life as God wants me to be. I am exactly where He wants me to be. I am just what He predestinated me to be. I could not be any better as a Christian no matter what I would do, for God predestinated me to be where I am and what I am." Don't you dare say such things. Men sinfully misuse the precious truths of God's sovereignty, grace, and predestination when they use such to excuse their sins and failures. The man who sins and then says, "God predestinated me to commit this sin" is by that statement guilty of further sin. Now, understand that I am a believer in absolute predestination; but I am also a believer in man's responsibility; and I believe that the man who seeks to excuse his sin on the basis of God's predestination, is thereby a worse sinner.

God desires that we all grow in grace. It would be most pleasing to Him for every one of His children to be stronger and stronger in the grace of God. No earthly parent could more desire the growth, progress, and accomplishments of his child than does our heavenly Father desire for each of His children. It is the revealed will of God that all of His children grow more and more in grace, knowledge, life, and service.

The means of growth in grace are available to every child of God. What are they? I name three: the Holy Spirit, the Bible, and prayer. Every believer is indwelt by the Holy Spirit, in spite of the heresy of the Church Priesthood men. The Holy Spirit dwells in the physical body of every child of God. The "body" of I Corinthians 6:19 is not (I said, is not) the church; it is the physical body of the child of God. He is there in all the plenitude of His power, and in all the offices that He performs for the believer. Yes, He is there as Comforter, as well as indweller. He is there in all that He is. He is there in, as,

and for every believer as much as any believer. There is no office that the Holy Spirit will fill, or any work He will do, for any believer (even a Baptist) that He will not do for any other believer. Of course, what He does do for any believer depends upon that believer's response to the ministry of the indwelling Spirit.

There is the greatest possible potential for growth in grace by the believer in the fact of the indwelling of the Holy Spirit. You can grow. You can learn more. You can do more. You can have more victory over sin. You can be more holy. You can be a better Christian. You can do all these things because the Holy Spirit of God dwells in you for the purpose of enabling you to do these things. Yes, because of the indwelling Holy Spirit, you can take a giant step for God this year.

You can take a giant step for God this year because you have the Bible. The Bible contains all the food that is necessary for you to surely grow into a better Christian. The Word can encourage you, it can bless you, it can strengthen you, it can lift

you up, it can guide you, it can be a sword wherewith you can win great victories; yes, the Word of God is given to you that you might grow and be strong in the Lord.

You can take a giant step for God this year because of prayer. Maybe you say that you cannot do anything but pray. What greater thing could you do, any way? Prayer is a mighty thing. It can bring the power of God into your life so that you can be more and more the Christian that you want to be and ought to be. We are weak because we do not pray. We fail because we do not pray. We do not grow because we do not pray. Oh, my Brother, my Sister, we can do mighty things through prayer, we can grow into giants for God through prayer, and yes, we can take a giant step for God this year through prayer.

We can take a giant step for God this year because God desires it for us, and because God has given us that which is needful in order for us to do this. Furthermore, there are no hindrances to growth that cannot be overcome.

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FROM THE EDITOR

Well, the new year is here. Let me suggest some resolutions for the New Year. There is nothing wrong with making resolutions. It is wrong to resolve anything contrary to Scripture. It is wrong, at least foolish, to think that one can keep resolutions in the power of the flesh. It is wrong to break proper resolutions. But it is not wrong to make good, Scriptural resolutions, seeking God's grace and power therein. I suggest a few as personal resolutions for me. You do as you please about them.

I resolve to seriously examine my hope of salvation, and to be as sure as I can that I am truly a saved person. There is a danger of being deceived on this vital matter. The devil is a deceiver. The hearer of deceitful above all things. Many have been and many are now deceived on this point. It would be a terrible thing to die thinking I am saved and be cast into hell.

I resolve to be more serious about spiritual things. I will endeavor to put spiritual things first in my life. I desire to give more thought, time, and attention to spiritual things as contrasted with the physical and material things of this life.

I resolve to read the Word of God more this year. It is important that I read, study, and meditate in the Word of God. I need to learn more of the Bible. I need to apply more and more of it to my own life. I need the food, strength, wisdom, and encouragement that is possible from prayerful studying of the Bible.

I resolve to pray more this year. What can possibly be more important to me than this? I can do nothing else well until I have prayed well. I will pray daily. I will pray early in the day. I will pray frequently throughout the day. I will pray at the close of the day. I will have a set time and place where I can have special and frequent prayer. I want to pray more earnestly, more fervently. I want to pray more detailed in the things for which I pray. I want to enlarge my prayer life, to reach out farther and farther in this. I want to pray more for the work of the Lord, especially in my church. I want to pray more and more for the unsaved. Oh, that God would save some souls this year in answer to prayer!

I resolve to gain the victory over some certain, specific sin this year. I will give thought to some sin that is specially hurtful to me, that bothers me more than some other sins do, that I fall into more easily and frequently than I do some other sins. I will pray against this sin, fight against this sin, and seek victory over this sin this year.

I resolve to grow spiritually and to be a better person this year. Surely, this is possible. I have not yet attained. I have a long way to go. I desire to be a better husband, a better neighbor, a better pastor, a better preacher. I will pray and endeavor to grow much this year, especially want to be a better man, and I resolve to work and pray for that end.

I resolve to be more considerate of others this year. To be more thoughtful about them. To treat others with kindness, consideration, love, and respect. I resolve to try to be helpful to others in various ways this year. I want to try to not needlessly hurt anyone this year, want to treat others as I would like for them to treat me.

I resolve to show more interest in and activity toward the salvation of the lost this year. I want to witness more frequently and faithfully to the lost. I want to visit more unsaved people, give them the gospel, invite them to our church, and pray for their salvation. I want to pray and work hard at winning souls to Christ this year.

I resolve to put Jesus Christ first in my life this year. I want to love Him more. I want to live more to His glory. I want to serve Him better.

I believe that all these resolutions are good and proper. I believe that it is Scriptural for me to desire and try to do these things this year. I know that I cannot do them in the power of the flesh. I pray that the Holy Spirit will enable me to fulfill these resolutions this year. If I do, I know I will be happier and will be more useful in the service of the Lord. May God work these things in my life this year.

LET'S

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The devil cannot stop us from growing. The world cannot stop our growth. Sometimes, in physical matters, there are things that can stop growth. Sometimes in the physical, one reaches the limit of growth. But in the spiritual there is nothing that can hinder growth, and there is no limit to the possible growth of a child of God. Oh, what we could be! Oh, how sad; what we are contrasted to what we could be!

Yes it is possible for us to take a giant step for God this year because God desires it, because the means are available, and because there is no hindrance that can keep us from doing this.

Not only is it possible for us to do this, it is also needful. Oh, what does every church need today? - Growing Christians. Oh, what does the work of the Lord need today? - Growing Christians. We might think of many things we need in our churches today, but nothing is more important or more needed than growing Christians.

Not only is it possible and needful for us to take a giant step for God this year; it is, or would be, very profitable. It would be profitable for our own spiritual enjoyment and blessings. It would be profitable as to our usefulness in the work of the Lord. It would be profitable as to our being a blessing to others. What are we here for, if it is not to be a blessing to others? It would be profitable to our glorifying the Lord. Surely this is the chief end of man. It would be profitable to our obtaining of rewards at the judgment seat of Christ. Listen, our rewards then will be in proportion to our growth here.

Let me now suggest many ways in which we should take a giant step this year. Let us take a giant step relative to the church of which we are members. Every saved person should be a member of a true Landmark Sovereign Grace Missionary Baptist church. We cannot and will not grow as we should unless we are in a true church. Let us seek to grow relative to our love for our church, relative to faithful in attendance at the services of the church, relative to our service in and through the church, and relative to any activities we can engage in relative to our church.

Let us take a giant step for God this year relative to Bible study. Have you ever read the Bible through? And why not? It is hard to really learn any part of the Bible without knowing something about all of the Bible. How much do you know about the Bible? How many of its multitude of promises are real and precious to you? How many of its precepts do you know, and try to obey? What do you know about the doctrines of the Bible? Can you prove from the Word of God the things your church stands for? Oh, let's take a giant step in the Bible this year. If you have never read it through, do so this year. I would suggest that you read the Bible through at least once every year, and this in addition to special and detailed studies of different parts thereof.

Let's take a giant step for God this year in prayer. What is more important in the Christian life than prayer? How many things are there that we do not have because we do not pray? Is there a

one of us that just could not pray any more this year than we did last year? Is there a one of us that does not need to pray more this year than we did last year? If you would pray more this year, how much do you think you might grow this year? If half of the members of any true church (I should say all, but dare not hope for such) would pray more this year than they did last year, what would it mean to that church? Only God knows. For self, for others, for the glory of God, for our church; let us take a giant step in prayer this year.

Let's take a giant step for God this year in the matter of personal spiritual improvement. Let us determine that by the grace of God and the enablement of the Spirit, we will be better Christians this year than last year. We can do it, we can do it, we can - God will help us to do it - let's do it.

Let's take a giant step in church activities this year. Let us be as faithful as we possibly can this year. Let's take a week's vacation from Monday through Saturday, and not miss a Sunday at our church - how about that? Let's not let anything keep us out of even one church service that is not absolutely necessary - that God would approve of. Leave company at home and go to church. Go see your children, your parents, your relatives, etc. on Friday night and Saturday; and be in your church on Sunday.

Let us do anything in and for the church that we can. Do physical things around the church - every church could use some physical work from its members. Do any job in the church that you are asked to do and can do. Maybe even ask for some job to do. Oh, would not this delight your pastor's heart - "Pastor, is there anything I can do in, around, or for the church?" Participate most heartily in every part of the church service. Pray earnestly with those who lead in prayer. Pray hard for the preacher. Sing joyfully and loudly to the best of your ability. Listen to the preacher as for your life. Don't be somewhere else in your mind, don't go to sleep - don't even get sleepy. Don't misbehave in any way. Oh, let us take a giant step for God this year in church activities. Also, do all you can to get others to attend the services of your church. There are many people you might could get to come that the preacher could never influence in this way.

Let us take a giant step - oh, many giant steps in witnessing to the unsaved and seeking to win souls to Jesus Christ. I know that many hate that term "soul winning," but the only thing I hate about it is that I am not doing it. If God would come to me like He did to Solomon, and offer to answer any one prayer for me - I would not need think it over, I would not hesitate - I would say, "Oh, my God, if I can only have one prayer answered this year, I pray that you will help me to win souls to Jesus Christ." I pray for that this year. I am determined to take a giant step for God this year in the matter of witnessing to the unsaved and seeking (Oh, God help me) to win them to Jesus Christ. After all, what could be more important than this? I know that we can and do say that glorifying God is to be the first thing in our lives; but would not winning souls be glorifying to Him?

Might I suggest that this is the

giant step that Sovereign Grace Baptists need to take above all others. Of course, the proper taking of the other steps I have mentioned would surely lead to the taking of this giant step. But is there a more pressing need among our kind than that of winning souls to Christ. We are about as sound and knowledgeable in the doctrines as we need to be. Our people, nearly all of them, know the doctrines. I suppose that, in the main, our people are living pretty good lives. There are many good things about our churches. But, my Brother, my Sister, especially my preacher Brother, is not the matter of winning souls to Jesus Christ our greatest failure? A failure of our churches, our members, and of our preachers, is it not so? I speak to my heart, I pray to my God; and I appeal to and exhort my brothers and sisters; let us take a giant step for God this year in the matter of witnessing to the unsaved and winning souls to Jesus Christ.

Let me now give a two-fold conclusion. First, I exhort as to what each of us should do about this message. Three things: Desire this. Determine this. Do this. Let each one of us do these three things. If we fail to do these things, we will surely fail to take a giant step for God this year - we may not even take a baby step - we may even take a giant step backward. A second conclusion: what might the consequences be if we will do this? We will be personally blessed. We will be a blessing to others. Our church will be blessed. God will be glorified. We will have great rewards. Do not these sure and certain consequences make the doing thereof worthwhile? Well, each of us must answer this question for ourselves. May God bless you to answer it aright. Oh, my dear God, please help me to answer it aright.

REVEREND

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The Psalmist starts out with "PRAISE ye the LORD." Pray tell me whom else would we praise? Coming together in the assembly of God's people is for the purpose of praising God to bring honor and glory unto His name. Psalms 100:4 says, "Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name."

I hear a lot of reasons from people for going to church. Some say it makes them feel good, that's why they go. Beloved, that's a side effect. That's the results, but surely should not be the main reason for assembling with the saints of God.

There are others that say they go to live better, to do better, to be better. What they really mean is that they think to earn entrance into God's haven of rest in the glory beyond by some act of penance while living here below. Hear me beloved, if going to church is a penance that you feel you must needs pay, then your heart is not right, your thinking is all twisted and turned. Assembling together is not a penance but a pleasure. A pleasure for those that love the Lord, having been given salvation by the grace of the Almighty. Being made as

I Peter 2:9 tells us, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:"

There are four reasons we have to praise His name. Four marvellous reasons. I. We are chosen, the elect according to the grace of almighty God. II. A royal priesthood. There's none higher on the face of the earth. Nay, not even in the heavens. For even the angels shall be subject unto us. III. We're a holy nation! That's not talking about the United States of America, but the nation of God's people. The chosen. Those of Romans 8:30 that were predestinated, (that's chosen) called and justified, and glorified, a holy nation. IV. And the fourth, a peculiar people. Oh, how peculiar we are to the world. The world can't see gathering together for the sole reason of praising God. For being such a stickler about the name of God and the things of God. The world wants to turn the heavenly and holy assembly into a worldly, depraved event that gratifies the man, but gives no glory, and no honour unto God to whom it belongs.

Paul wrote of such as we see today when he wrote to the beloved in Rome. He says in Romans 1:21, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened."

The lost man, woman, boy or girl has no pleasure in the church services, not the proper type of services that give glory to God, that praise His name. That's why they gather together and glorify themselves as wise, but as the Lord tells us in Romans 1:22, "Professing themselves to be wise, they became fools." They changed the truth of God into a lie. They worship the creature, (that's man), more than the Creator, who is blessed forever. Amen. We see this every day we live, little wonder we believe that the day draweth nigh when we will be with our Lord.

Our text says, "PRAISE ye the LORD. I will praise the LORD with my whole heart, in the assembly of the upright, and in the congregation. The works of the LORD are great, sought out of all them that have pleasure therein. His work is honourable and glorious: and his righteousness endureth for ever. He hath made his wonderful works to be remembered: the LORD is gracious and full of compassion. He hath given meat unto them that fear him: he will ever be mindful of his covenant. He hath shewed his people the power of his works, that he may give them the heritage of the heathen. The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is

his name." (Ps. 111:1-9). Holy and Reverend in His name.

I tell you it's a most ungrateful man that would take the name of God and heap it upon himself, to dirty and dishonor the name of God. They are like unto the ten lepers of Luke 17:11-19. "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole."

I want you to notice something about this event. I. There were ten and they stood afar off. Men don't run to the Lord. Mankind is very standoffish when it comes to the most important thing in all of life, their salvation.

II. They knew Him as Jesus, Master. They knew Him as one with the power of healing, of bestowing mercy. They knew Him as God.

III. When they had received of Him that which they desired; their cleansing of the leprosy, they went their way, save one. Praise God for the one in ten, for the one in a hundred, for the one in a thousand that are truly grateful unto God for their blessings. Ten of these men received healing, one returned to praise God and was made whole. That's saved by faith through grace.

When we look at these things we see the power of God of forgiveness and the grace of God in salvation. When we see that He is not one to ever break a promise, a covenant, made with man, and especially with Himself, then we should have a godly fear of such a one as this, our Lord. Psalms 111:10, "The fear of the LORD is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever."

When men have no fear of God they don't care about His name. They don't care about His commandments. They don't care about praising His name. They don't care about anything except their own gratification, their own desires. They have no reverence for God, nor for the assembly of God's people, which brings us to the second part of our message.

Psalms 89:7, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of (Continued on Page 4, Col. 4)

The Baptist Examiner Forum I

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

Explain John 20:22. As to if the disciples already had the Holy Spirit, and as to Pentecost.

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"Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." (1 John 20:21-23)

I have quoted John 20:21-23 concerning this question because all of the verses are important to understanding verse 22 and the Holy Spirit's action on the day of Pentecost. Having given the apostles the peace of communion with Him, Jesus gives them the same mission that He was given by His Father. In verse 22 Jesus breathes on them (used only here) and tells them to receive the Holy Ghost. He then tells them in connection with this mission that it will be clear through the Holy Spirit's work who will be (are) recipients of salvation. Only God has the prerogative of forgiving, or not forgiving sins. He never has, and never will give the prerogative to a human being, in Rome or anywhere else.

Several things about the Holy Spirit can be learned from this passage in regard to His work. Did the disciples already have the Holy Spirit? What happened at Pentecost? This event before us took place 48 days before Pentecost. Up until this time the disciples had the Holy Spirit as Paraclete. He enabled them, helped them, and guided them from this position. The Holy Spirit was to be at their side. Changing His relationship with them, He is now inside of them, indwelling them permanently for the work that Jesus has just given them. Many people believe that the Holy Spirit came at Pentecost, and people received the Spirit then. Both ideas are mistaken. The disciples received the Holy Spirit on the evening of the day that Jesus arose. They were filled with the Holy Spirit at Pentecost in Acts 2:4. The church was not born then; no birth took place, for the church had already been established by her Head as He had said He would do in Matthew 16:18. We need to remember that the Holy Spirit comes no place, for He is God and therefore omnipresent. He

acts in different ways according to God's will in different periods of time. Today all of the saved are permanently indwelt by the Spirit, but are filled at times, given enablement at times for certain tasks. People talk about the Holy Spirit being taken away during the tribulation, but He will not be taken away. He will simply change His emphasis, or work according to the sovereign plan and permit the anti-Christ to do his deeds as before ordained.

What happened here 48 days before Pentecost was the indwelling of the Holy Spirit. The disciples were after this able to worship and have great joy in the Spirit. They had one accord in prayer and supplication; all of this before Pentecost. Pentecost was a baptism, a filling of power, not the coming of the Holy Spirit to indwell believers.

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"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22).

This was said after Christ had told them "Peace be unto you: as my Father hath sent me, even so send I you" (v. 21). The giving of the Holy Spirit unto His disciples was the fulfillment of the promise He had made in John 16 that He would send them another Comforter who would abide with them and guide them into all truth. Now that He was ready to return to His Father, having completed His work on earth for which He had come, He now tells His disciples that they were to be His witnesses here on earth. But before they could do this He gives them the Holy Spirit. This took place before He ascended back to the Father. From this time forward they now had the Holy Spirit to guide and lead them into "all truth."

We see this to be true from the change it brought in them. In Luke 24:52 it is said that after they had witnessed Christ being carried into heaven that "And they worshipped him, and returned to Jerusalem with great joy." In Acts 1:14 we read, "These all continued with one accord in prayer and supplication. --." What caused the change from sadness and despondency to one of joy? From that of quarreling over who would be the greatest to that of unity and harmony? It was the presence of the Holy Spirit which had been given them.

Yes, this all took place before Pentecost. They had the Holy Spirit abiding within them before the day. What happened on the day of Pentecost was that they were baptized with the power of the Holy Spirit. Christ had told them that they were to wait in Jerusalem until they received power, then they were to be His witnesses through out the world. It was this baptizing of power that took place on the day of Pentecost not the coming of the Spirit to abide within them, for Christ had given Him to them before He ascended to the Father.

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John 20:22: "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost."

This is indeed a very tough question. Tough because there is much speculation without a lot of Bible to back up any opinion. We see from this that God's Word is a deep book, beyond our understanding.

The first thing I want to say is that I believe the Holy Spirit has always dwelt within believers. I believe He dwelled in Old Testament saints as well as New Testament saints, as well as every individual believer today. I also believe that the Holy Spirit dwells in the church in a special way. I have reference to true churches of Christ, not everything that calls itself a church. We fail often by not making proper response to the Holy Spirit.

Let me now give you my interpretation to the verse in question and my answer to this very difficult question. I believe the disciples already had the Spirit dwelling in them as individuals when this event took place. I believe the Holy Spirit bore witness with their spirit that they were sons of God. Some might speculate that the disciples did not have the Holy Spirit dwelling in them as long as Christ was with them. I disagree with this idea. Some might speculate that the Holy Spirit was coming upon them in a special power. They base this on the next verse concerning the remitting of sins. I also reject this theory because the disciples had already performed some miracles. I believe Christ here gives the Holy Spirit to the church. At this time, when Christ is about to depart for glory and leave the church He loves; He leaves the Holy Spirit to indwell and empower the church. This scene is the church receiving the

Holy Ghost. Now let me try and explain Pentecost. I believe Pentecost was a special empowering of the Holy Ghost to the church as a testimony that the church was to continue on as God's working and serving place. It told the church and the world that just because Christ was gone, His church was here. In John 20:22, the church received the Holy Ghost. On Pentecost, the church received the power of the Holy Spirit. It was a revelation to them that they still had the power of God on their side. Well, that is what I believe. May we as individuals and as a church make better usage of the power of the Holy Ghost in our lives and services. May God bless you all.

REVEREND

(Continued from Page 3)

all them that are about him." The entire 89th Psalm, all fifty two verses are a praise unto God by the assembly of God's people, His church! But pay attention to the fact that the fear of God, in the assembly of God's people is a must before ever there can be any reverence for God.

God taught Moses as He teaches us today to reverence Him when we came nigh unto Him. Moses climbed the mountain that day to see the sight of a bush that burned but was not consumed. I can see him now as he very bravely left his wife behind and started out. I see him as he came closer to the place where God's glory shown through the flames of fire, and I see him becoming a little less brave, a little apprehensive, a lot slower to move on. I see him peeking out from behind the rocks to look upon God. I even hear him thinking within himself as I know I would have, and you would have, what am I doing here? Why have I come this far? Why don't I just turn around and go back down in the valley and tend my sheep, and my own business?

But the drawing power of God is a power we can't overcome. Who are we that we can do otherwise than what God has predestinated for us to do.

So there we see Moses as he comes to the place where God would have him to be. And we hear the voice of God. Thundering as the thunder of a storm. "...Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." (Ex. 3:5).

Moses was afraid and rightly so. He feared God, as we should fear God with a godly fear of the giver and taker of life. Moses had assembled himself where God would have him to be. And now he was commanded to show reverence unto God. Oh, "Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him." (Ps. 33:8). Would that is true, but it is not.

The world will not reverence God, because the world is not of God. But we that are God's chosen, called, and drawn, quickened to new life, we are to hold Him in reverence. Not only in the assembly of the saints but every day and every minute of our lives.

Psalms 4:4 says, "Stand in awe, and sin not: commune

with your own heart upon your bed, and be still." we are to reverence God upon our beds, then every day every minute we are called upon to reverence God.

I am afraid we are so prone to setting schedules that we schedule every thing. We make an appointment to praise God for two hours a week if something else doesn't look better to us. We show by our lack of reverence to God what our real character is like.

Reverence of God is not confined to the church building, nor the assembly as we pointed out in Psalm 4:4. And yet there is commandment from God for reverence of God's sanctuary (His church).

Leviticus 19: when God gave the Sunday laws to Moses He says very plainly in verse 30, "Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." Men excuse themselves with "that's the Old Testament, doesn't mean the same thing today." But Jesus, our Lord, came to the sanctuary in Jerusalem and took offence at the lack of reverence for the house of God and made a cord of scourges and whipped those that sold and bought in God's house and "said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." (John 2:16).

Reverence belongs unto God's house. I am afraid we are very careless about where our reverence is directed.

In the book of Ephesians wives are told to reverence their husbands, but that's not with the same fervent reverence that we are to reverence God and God's house.

Men of God are to be acknowledged as men of God, nowhere are we told to reverence them as we are to reverence God, not even as we are to reverence God's house.

The words Reverend-Reverence should have a special meaning to us as God's people. Reverence God's name. Reverence belongs unto God.

"God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." (Psa. 89:7).

ACTS

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serve him. All of us are indebted to that young man, who, nearly two thousand years ago, saved the life of his Uncle Paul. Humanly speaking, we would not have much of the New Testament, if he had not been for that brave young man.

"And he said, The Jews have agreed to desire that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat of him more perfectly" (Acts 23:20).

This statement, which was made by the young man, was the basis for a drastic change in the future of the Apostle Paul. It became a turning point from the Jews to the Gentiles. The same boy, through God the Spirit's direction, changed the course of the Apostle Paul, even as a small helm changes the course of a ship.

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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

Money is given through the authorizing church to a mission work in this country. There is a split between the church and the missionary. To whom does the money in balance belong? The mission, missionary, or authorizing church?

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The church at Antioch had several prophets and teachers in the membership. Among them was Paul and Barnabus. As the Antioch church was fasting and ministering unto the Lord, the Holy Spirit spoke to the church and revealed unto her that He had called Paul and Barnabus to the mission field. The Spirit told the church to separate them unto the work whereunto He had called them. When the Antioch church had fasted and prayed, and laid their hands on them, they sent them away. We see here the authorizing church is Antioch and the missionaries are Paul and Barnabus.

Should a church send a missionary out and there is a split between the church and the missionary, we must understand that this split came about either by the church or the missionary teaching false doctrine. If the missionary begins teaching false doctrine, then the authorizing church should return the money in balance to the regular treasure.

If a portion of the money in balance was sent to the authorizing church for that particular mission, from some other churches, then I think that it would be only proper to return such money to the churches that sent it in. At any rate, the money was not sent to the authorizing church for her support. Therefore, it should either be returned or forwarded to the missionary or mission.

No matter what the split between the missionary and the church is about, the church should use discretion in the matter. If the authorizing church feels that the missionary is at fault and she feels that the mission is a worthy cause, then the church should see that the mission gets the money that was set up for the support of the missionary, which, after all, was the purpose to establish a church.

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This is a good questions, and one that has been discussed by many. Just how should this be handled. To whom, or what does

the mission money belong? First of all I do not believe that there would be a split between the church and the missionary unless there is a disagreement as to doctrine or the way the missionary handles the mission he was sent out to do.

If the missionary will not abide by the rules he has agreed to abide by, then he has betrayed the church and those who have helped the church sponsor him. If this be so, then he should be called home and be replaced with one who will.

To whom does the money belong? If other churches have helped sponsor the missionary, the money belongs to the mission and is to be handled by the sponsoring church. There should not be any more money sent to this missionary, and the money should be held up until another missionary has been chosen. Now if the church sent out the rebellious missionary without help of other churches, the money belongs to the sponsoring church.

If a church starts a mission in some country by sending a mis-

sionary there, that work belongs to the church that sent him out. If he cannot agree with the rules of the church and is called home, he must give up the work. He has no right to transfer that work to another church unless the sponsoring church is in agreement. If the church he would try to get to take over his work was a church of like faith and order they would not interfere with this missionary work. There is too much of this going on today. What happened to honesty? What happened to Christian ethics?

There have been fellowship splits over churches interfering with another church's discipline. This has hurt many people and has broken fellowship with or between many churches. I just cannot understand why once sound preachers will take excluded members, or use excluded members in order to build up their membership at the expense of losing fellowship with those they once claimed to respect and love in the Lord. I am looking forward to that time when there will peace on earth and good will toward men.

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large ship.

"But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee" (Acts 23:21).

The Scribes, according to Acts 23:9, had said, "Let us not fight against God." They, of course, by this statement, were on target. God, in fact, was using a young man to effectively combat more than forty men who had bound themselves with a very strong oath. They had even vowed that they would not eat or drink until they had killed the great apostle. We know that they did not kill Paul, which means, that if they adhered to their vow, they died of starvation and thirst. It is not likely, however, that they kept their vow.

"So the chief captain let the young man depart, and charged him, See thou tell no man that thou hast showed these things to me" (Acts 23:22).

The young man, no doubt, felt very good about himself as he left the castle. He, no doubt, wondered just what action the chief captain would take. He, no doubt, was sure that he had knocked the props from under the evil plot. It is very likely that none of the plotters ever knew

that they had been defeated by a young man. It is very likely that they would have harmed him if they had been made aware of his action against them.

"And he called unto him two centurions, saying, Make ready two hundred soldiers to go to Caesarea, and horsemen three score and ten, and spearmen two hundred, at the third hour of the night" (Acts 23:23).

The Lord Jesus, according to Acts 23:11, had informed Paul that he was to be His witness in Rome. We, by looking behind the action of the soldiers, horsemen and spearmen, observe the Lord Jesus as He prepares Paul's escort to Rome. Our thoughts are too small if we see only the soldiers, horsemen and spearmen. We, in fact, are to look beyond the material things and see the fulfillment of God's eternal purpose. It is a purpose which no man or nation can alter. This was why our Lord advised Paul to be of "good cheer," that is, not to allow his apparent set backs to cloud his vision, or to cloud his faith in God. Paul, in the following passage of Scripture, has informed us as to how he believed regarding God's working in the lives of those who love God.

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Romans 8:28).

Our text informs us that the chief captain "called unto him two centurions." The name "centurion" is a derivative of the word "century." The word "century," as we all know, means

one hundred years. The name "centurion," on the other hand, relates to a person who had one hundred men under his command. The two centurions, with their two hundred men, were to escort Paul safely out of Jerusalem. The seventy horsemen were to escort Paul from Jerusalem on to Caesarea. This fact is brought out in Acts 23:32 where we are informed that the foot soldiers returned to the castle. It is likely that the spearmen also returned to the castle once Paul was safely out of Jerusalem.

The foot soldiers, horsemen and spearmen were called together at the "third hour of the night," or what we know as 9 p.m. The Jewish day was from 6 a.m. to 6 p.m. The "third hour of the night" therefore would have been three hours after 6 p.m. or 9 p.m. It was at 9 p.m., then, when nearly five hundred trained Roman soldiers gathered in secrecy to escort Paul out of Jerusalem. God, if there had been need, would have sent a thousand angels to escort Paul out of Jerusalem. There, in other words, was no way that God's promise to Paul would not have been realized. All of this action taken by the chief captain meant that the plotters, who had agreed not to eat or drink, had to eat their words, or die of starvation and thirst.

"And provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor: (Acts 23:24).

We are to observe that Paul, who at an earlier date had left Caesarea and gone to Jerusalem, was now being returned to Caesarea under a heavy guard. You may recall that Paul, during his stay in Caesarea, had visited the home of Philip the evangelist. You may also recall that his friends in Caesarea had tried to persuade him not to go up to Jerusalem. Paul, however, according to Acts 21:13, advised his friends that he was willing to "die at Jerusalem for the name of the Lord Jesus."

The "beasts," to which our text refers, may refer to horses, camels, or asses. I'm informed that asses were usually used in this area of Judea.

Paul, then, was to have been taken to Felix-Felix the governor of Judea. Felix, who had been the governor of Judea for a period of five years, lived in Caesarea. Caesarea was about sixty miles from Jerusalem.

Felix had begun his life as a slave and therefore had not always been in the line of royalty. It was his brother Pallas who had been the power behind his rise to the position of governor. Pallas, in fact, was one of Nero's favorite people. The result was that Felix was the first slave in history to rise to the position of governor over a Roman province. Tacitus said of Felix, "He exercised the prerogatives of a king with the spirit of a slave."

Felix married three princesses one after the other. The name of the first is not known. The second was the granddaughter of Cleopatra. The third was the daughter of Herod the First. Her name was Drusilla.

Felix was not a man with good principles. He, in fact, was known to hire thugs to kill his closest supporters. It is said of him that he was brutal. It was this man that Paul, in the company of seventy horsemen, was to meet face to face.

"And he wrote a letter

after this manner: Claudius Lysias unto the most excellent governor Felix sendeth greetings" (Acts 23:25,26).

The chief captain obviously knew how to ring the door bell of the governor. He did so by calling him "most excellent governor" and by sending him a "greeting," that is wishing him health, joy and prosperity.

"This man was taken of the Jews, and should have been killed by them; then came I with an army, and rescued him, having understood that he was a Roman" (Acts 23:27).

These are some of the details that resulted in Paul being sent to Felix, but above these details, we are to observe God's purpose as it is being worked out. God's purpose being for Paul to be His witness in Rome. One, when building a house, must put it together piece by piece. God, in like manner, in fulfilling His purpose for each of our lives, has predestinated numerous details for us to encounter. He carefully regulates these details even as He did in the life of the apostle Paul.

"And when I would have known the cause whereof they accused him, I brought him forth into their council: whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds. And when it was told me how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also to say, before thee what they had against him. Farewell" (Acts 23:28-30).

We, as I have said, must look above these many details and observe the purpose of God as it was being worked out. We miss much if we see no further than the men and the actions they took. People who go to a baseball game are called spectators. God, on the other hand, is not a spectator, but a participant in the affairs of this world. The same is true regarding the details which are before us. The chief captain, the soldiers, the Sanhedrin and Felix had no idea that they were players on the field where God's master plan was being unfolded. The action of the Sanhedrin, in fact, fits within Psalms 76:10 which states: **"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."**

"Then the soldiers, as it was commanded them, took Paul and brought him by night to Antipatris" (Acts 23:31).

There were many Jews living between Jerusalem and Antipatris. This fact means that Paul was in danger until he arrived at Antipatris. The soldiers, however, acted as his security guard until he arrived at Antipatris. The balance of the journey to Caesarea was open country where there was little danger of an ambush. Paul and his guard, when arriving in Antipatris, had travelled about thirty five miles. I'm told that Antipatris received its

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name from Herod the Great who called the city Antipatris in honor of his father whose name was Antipater.

"On the morrow they left the horsemen to go with him, and returned to the castle: Who, when they came to Caesarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear thee said he, when thine accusers are also come, And he commanded him to be kept in Herod's judgment hall" (Acts 23:32-35).

Paul, since he was from Tarsus, was from the province of Cilicia. It was a Roman province which was governed by Felix. Herod's judgment hall was the place where justice was administered. The building was probably constructed as a palace for Herod the Great, or even a place to administer the justice which was backed by Herod the Great. The prison, or place of security was obviously attached to the building.

FOOLISHNESS

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Almighty God, and yet they are in need of it. In fact, dear ones, they will not and can not in and of themselves turn to God. Why? In part because of the foolishness of their own personal sin. It has and it does separate the sinner from God. And because of his sinful nature, man is the enemy of God and has no hope or power to change his disposition.

One theologian wrote, "There are ten Greek words for sin in the New Testament from which the other 23 words for sin are derived....[1] Missing the mark; [2] violating God's Law; [3] a deviation from God's Law; [4] disobedience; [5] unrighteousness; [6] irreverence and impiety; [7] lawless; [8] ignorance; [9] inferior to God's moral standard; [10] apostasy, literally, rebellion." It does not take long for one to see that every child born to Adam's race falls into this category. What is even more alarming is what the Bible declares about the one that sins: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" James 2:10. Furthermore, the Bible tells us that "all have sinned, and come short of the glory of God" (Rom. 3:23). Therefore, man does not deserve and God is not bound to give to him His sure mercy. It is only the goodness of God that any lost sinner comes to a saving knowledge of Jesus Christ. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trust

in Christ" (Eph. 1:11-12). "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). The Bible tells us that these, "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). And furthermore, the Bible tells us that all that, "the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

Sin will cut man off from the very fountain of God's blessings, both the Christian and the lost sinner. God is not a respecter of persons. Just because one belongs to the family of God does not mean that he is exempt from God's judgment with regards to sin. Beloved, sin will change our taste for and our relish of good things for that which will not satisfy. In many ways, sin will render us unfit to receive the blessings that could otherwise belong to us. Because of sin within our lives, we are often caused to abuse even the good things that we have received. Thus, sin will and has brought forth spiritual death to those that are outside of Jesus Christ and physical death to those in the family that will not obey the commands of our God. You see, we should hate sin and turn away from it: as sinner to Christ, but we will not hear of it as Christians, but we have learned to walk in the flesh and for many, do not care to walk as God would have us. God help us!

I. WHAT WILL SIN DO TO US?

In our text, the answer is given so plainly and yet we do not see what God has said. It will defile the one who has sinned! "Wash me thoroughly from mine iniquity, and cleanse me from my sin...Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psa. 51: 2,7). Only God can wash the sinner clean! Only God can make the lost sinner clean in His sight! Because of our sin, there is the need of God's cleansing. Furthermore, our sin will haunt us all of our life. "For I acknowledge my transgressions: and my sin is ever before me" (Ps. 51:3). While it is true that God will and does forgive, the one that sins finds it hard to forget and remove that from his mind. There is no glory in one's sin! Psalms 51:8 indicates that because of our sin, the sinner has become sad. "Make me to hear joy and gladness; that the bones which thou hast broken may rejoice." And in verse 9, we are told that our sins tend to condemn us-"Hide thy face from my sins, and blot out all mine iniquities." David continues, and shows to us that our sin will simply drive us away from the presence of Almighty God. "Cast me not away from thy presence; and take not thy holy spirit from me" (Psa. 51:11). Sin has taken the poor lost sinner and placed him outside the family of God, and that has far reaching effects that he will only realize at the Great White Throne Judgment. He has not enough strength in and of himself to get out of that situation. He can not and will not be able to lift himself up. It is only when God sees fit to reach down and save his

miserable soul for His glory that man has hope! Apart from that, man will die and spend eternity in hell.

Sin will and has robbed man of his joy. There can be no joy in looking forward to the hand of judgment upon oneself. But that is what man will find at the judgment. Some think that the Christian does not have to give an answer to his sin because Christ has paid the price on Calvary for them. That is true in part, and in another it is not true. Forgiven and on his way to heaven; yes, and that can not be altered. But can the child of God live any old way he wishes; the Bible speaks so loudly, no. The Bible tells us that the Christian is to live a dedicated life in accordance to Romans 12:1-2.

Sin has destroyed many a Christian testimony. Saved, oh yes, but the Devil has gotten his pitch fork out and made his mark on the child of God, and many a man bears the mark. Heaven will be theirs, but the child of God will hang his head in shame at the Judgment Seat of Christ. Oh, for a careless moment or a thoughtless deed, the Christian may lose his testimony. The Apostle Paul was so concerned that he wrote, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

II. THE FOLLY OF OUR SIN

To the unsaved lost sinner, this has no real meaning. They couldn't care less about their sins any way. They are lost and, for the most part, do not even know it, much less care about it. But for the child of God, their folly is another thing. When a child of God will dally around with sin, that only shows his ignorance and future fall. It is true that the child of God can not get rid of his old Adamic nature, but that is not sufficient enough in itself to allow man to sin. We are to live godly lives! Those who live in sin are playing with a big bomb, and it will sooner or later go off and cause great damage to themselves and those around them.

Beloved, sin is very dangerous. The child of God has no right to live therein. Listen, you can not live in open sin as a child of God without getting yourself and others burned! Sin is a very serious matter and should be dealt with by the individual Christian. If the Christian will not deal with it, the church had better, lest God brings some judgment upon them for not obeying His Word. This preacher knows of a number of incidents where individuals are living in open sin and bringing the judgment of God upon themselves and their churches because they have not and will not get the matter straightened out. We are not an island unto ourselves! Whether we like it or not, as Christians, we are hurting our brothers and sisters in Christ when our local church permits such actions to go on. God used the Apostle Paul to rebuke the church at Corinth because of a sin that they would not deal with in I Corinthians 5. They listened, and in the Second Epistle the apostle rejoices with them because the church had taken proper action and was able to reclaim the one who had been living in open sin and rebellion.

My purpose in this message was not to deal with church

discipline, for that in itself is another matter. But if the shoe fits, we ought to wear it and clean house! But what this preacher is trying to get at is this: God expects His own to live holy lives. Just because we are eternally secure in Christ Jesus does not give us a license to sin. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Romans 6:1-2. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy" (I Pet. 1:14-16).

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exalt me in your presence." No! Not at all. That is what God told Joshua, but what Joshua told the people was, "By this you shall know that the living God is among you." Joshua's great concern was not that he would be exalted in the sight of the people but that they would see that the living God, in contrast to the dead gods of the seven nations in Canaan, was with them. Note also the statement that follows, "And he will drive out from before you the Canaanites, and the ----." This was to give the assurance that God would not only open up a way across Jordan for them to cross over but also that He was with them and would open up the way for them to take possession of the land. He would do this by driving out the nations that now were in the land.

"Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan" (Josh. 3:11).

Let us note what was required of the people in this conquest. First, they were required to move forward with complete confidence in God. They were to render complete obedience to His commands. They were to ever keep their eyes on the "ark of the covenant." And they were to recognize God as, "the Lord of all the earth," the One who was almighty, the One who controlled all things. Is there not a lesson here for us today? If we are to be "overcomers" in this life are we not required to have the same complete confidence, the same complete obedience, to ever keep our eyes on Christ our Lord, to ever rely upon His all mighty power to overcome all difficulties?

"Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon an heap" (Josh. 3:12,13).

Now Joshua reveals to the people how the God of all the

earth is to perform one of the greatest of miracles. As they keep their eyes on the priests bearing the ark of the covenant stepping into the waters of the swollen river, what they behold is not the priests sinking deep into the water, but under the soles of their feet is dry ground. The water stops flowing and what a sight! They see the water standing "upon an heap." Here again we see faith proven by works as James has said, "I will shew thee my faith by my works" (James 2:18). Joshua showed his faith by commanding the priests to move into the water. The priests showed their faith by obeying the command. The priests were to move to the edge and into the water that it might be evident that the river Jordan was stopped from flowing not by any thing which they did, but was solely done through the power of the Lord. It was Matthew Henry who said, "God could have divided the river without the priests, but they could not without Him." We might note that the priests, by their obedience to the command of the Lord, their faith in His word, set a good example for the people to follow. By the priests example they, as well as we today, should learn to trust the Lord for help in time of trouble. Note also that in verse 11 they are told, "Behold the ark of the covenant." They were to ever keep their eyes upon the ark. The ark being a type of the Lord Jesus Christ, we likewise are to ever keep our eyes on Christ our Redeemer. "Looking unto Jesus the author and finisher of our faith;" (Heb. 12:2).

"Turn your eyes upon Jesus. Look full in His wonderful face,

And the things of the earth will grow strangely dim In the light of His glory and grace."

"And it came to pass when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; And as they came bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (Josh. 3:14) Jordan overfloweth all his banks all the time of harvest). That the water which came down from above stood and rose up upon an heap very far from the city Adam; that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea failed, and the people passed over right against Jericho" (Josh. 3:14-16).

Some one has titled this event as "Crossing an Uncrossable River." Another called it "A Step of Faith." Both titles are very fitting. Humanly speaking the river was uncrossable for the multitude of people, but when God gave the command to the priests bearing the ark to step into the river, their step was a step of faith. Faith is taking God at His word. These priests had God's word that He would be with them and open up a way across Jordan and believing God they stepped into the water only to find it dry ground upon which

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WHY THE BAPTIST PREACHER LEFT THE BAPTISTS AND JOINED THE CAMPBELLITES

by Joe Wilson

Someone recently sent me a tape by a Campbellite preacher on the above subject. And would you believe; I listened to it. I have a pattern where I can walk a mile in the church auditorium. I listened to this tape during some walking, so as to not overly waste my time. I did not need to listen to the tape, for I already knew the answer, though it was not the answer the Campbellite gave - but, of course, he did not know what he was talking about, else he would not have been a Campbellite. Now, I will tell you the true answer as to the subject of this brief article.

1. He was not a Baptist to start with. He pretended to be. He may have thought he was. But he really was not. I have a very strong conviction about such matters. When anyone tells me that he used to be a Baptist, but now he is something else; I know immediately that he never was a true Baptist. When a man is a Baptist; I mean a genuine Baptist, he will never be anything else. Baptists are right. They are in harmony with the Word of God. They are the only true churches on the face of the earth. A man who is a true Baptist just cannot and will not ever be anything else.

2. He did not know the Word of God. The Word of God teaches truths which Baptists believe. If it's Bible, it's Baptist; and if it's Baptist, it's Bible - that's just how it is. People who are anything but Baptists are such because they do not know the Word of God. No saved person can follow the teachings of the Bible and be anything except a Baptist. Other churches teach many things that are contrary to the Word of God (the Campbellites are about the worst at this!) so, if a man is going to follow the Word of God, he will be a Baptist. Now, understand that I mean this with all my heart. I am not just writing this to be writing something. Belief in and obedience to the Bible will make one a Baptist.

3. He was disobedient to the Word of God. Since point 2 is true, this goes without saying. When this Baptist preacher left the Baptists and joined with the Campbellites, he committed an act of disobedience to and rebellion against the Word of God.

4. He did not follow the leading of the Holy Spirit. The Holy Spirit would not write a Book, the Bible, teaching one thing; and then lead a man to believe and teach contrary to what He had written. It is absurd to even imagine such a thing. People who say that the Holy Spirit led them to be Methodists, Holy Rollers, Presbyterians, Campbellites, Hardshells, etc., are just lying; the Holy Spirit had nothing to do with their becoming such. Man had something to do with it; the devil had something to do with it; but the Holy Spirit had nothing at all to do with it. When a man joins any church other than a true Missionary Baptist church, you can put it down that he is not being led by the Holy Spirit. Likely, he is being led by a spirit, but certainly not by the Holy Spirit. Our Lord started a Baptist church during the days of

His earthly ministry. He promised perpetuity to that church. He has fulfilled that promise. True Baptist churches are still here on the earth today, and will be here until Jesus comes. Now our Lord would not start and perpetuate one kind of church, and then the Holy Spirit lead a man to join some other kind of church.

5. He was influenced by some man (a Campbellite). He was not led by the Holy Spirit; he was led by man. The Campbellites (they call themselves the Church of Christ or some similar name) were started by a man (Campbell), and those who join with them are led by man.

6. He was influenced by the devil or a demon. The Campbellites teach doctrines of demons, and demons influence men to believe those doctrines. Campbellites are Synagogues of Satan, and not churches of Christ.

7. Most likely, he was not saved. I would not say that there are no Campbellites who are saved. I will say that very few of them are saved. I will say that any man who is trusting in Baptism for salvation is not saved. I will say that very, very few, if any, of the leaders among Campbellites are saved. I will say that it is very doubtful that this Baptist preacher who left the Baptists and joined the Campbellites is a saved man.

In my estimation, Campbellites are at the bottom of the Protestant totem pole. I have more respect for Holy Rollers (and that is not much) than I do for Campbellites, and I believe that a far larger percentage (not large, but larger) of them are saved. I have more respect for Methodists and Presbyterians, even with their baby sprinkling which is a wicked sin, than I do for Campbellites - that is where such are not liberals or modernists. If you should perchance get the impression that I do not think much of Campbellites - I wonder why? Understand that I am referring to them as Campbellites, and not as individuals. As individuals, I love them and wish salvation for them. I would be happy to pray for the salvation of any of them. But I could not and would not pray for God to bless their churches so long as they remain Campbellites.

Well, now you know the truth about why the Baptist preacher left the Baptists and joined the Campbellites.

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their feet landed. As soon as the priests obeyed, God acted, the water from up stream, "...rose up upon a heap..." The water down stream, being cut off, the river bed became dry ground, "...and the people passed over right against Jericho."

"And the priests that bare the ark of the covenant of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until

all the people were passed clean over Jordan" (Josh. 3:17).

This river that was uncrossable had been crossed. Israel was now on soil of the land that the LORD of all the earth had promised them. We might note that God worked this miracle in such a way that there could be no doubt but that it was His power and His alone that opened up the way across Jordan. First, the event had been promised by the LORD. It came to pass when the river was at flood stage. At other times of the year, we are told, the river becomes very low and would be easy to cross, but God had the Israelites to cross when it was in flood stage. Again, the wall of water must have been held in place for at least a day, for it must have taken that long for over two million people with all their cattle and goods to cross over. Also the river bottom became dry ground for the people to cross. Could there have been any human means in which these things could have been accomplished?

Some one had said that, "In the crossing of the Jordan River at flood stage by a nation some two million strong, God was glorified, Joshua was exalted, and Israel was encouraged, but the Canaanites were terrorized." In crossing Jordan, Israel was now to face well equipped armies with chariots, walled cities that must be taken. They were now committed to walking by faith, for the task ahead was as impossible for them as the crossing of Jordan. They must depend solely upon God. If they were to be victorious they must walk by faith. The same is true for us today. Just as Israel had an uncrossable river, we often face impossible obstacles that we can only overcome by looking to the One Who has said, "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee..." (Isa. 43:2).

"Got any rivers you think are uncrossable?"

Got any mountains you can't tunnel through?

God specializes in things thought impossible;

He'll do what no other friend can do."

Before going on I wish to point out some few outstanding things in these verses. The "...time of harvest" (v. 15) would be the barley harvest which comes in the spring. This is when the snows in the mountains melt and run into Jordan causing the flooding. God chose this time of year in order to show that for Israel to cross over the river it must be only by God displaying His almighty power. Also in verse 16 it is said the waters from above, "...rose up upon a heap..." The waters downstream rapidly flowed away, leaving a wide path of dry ground, "...and the people passed over right against Jericho." This crossing was in plain view of the armies of Jericho, whom one would have expected to have rushed out to drive the Israelites back; but as Rahab told the spies that when they had heard how God had opened up the Red Sea and how He had overcome the kings and armies on the other side of Jordan for Israel, "...our hearts did melt, neither did there remain any more courage in any man..." (Josh. 2:11). When

they saw this great host crossing over Jordan, one can imagine what effect this had on the Canaanites.

There are some lessons that we can learn from this event of Israel crossing over Jordan. First, that God honors faith, faith that is based upon His promises. As Joshua moved toward the Jordan river he had great faith, but that faith was based upon God's promises. By past experiences he knew that God would keep His promises. Our faith should be based upon the Word of God. Too many times our faith is based upon our feelings and desires which are sometimes contrary to the Word of God. To base our faith upon the Word we must know what the Word tells us, which means that we must study. In the second place, this event shows that God honors those who honor Him. One thing that stands out in this story is the way that Joshua gave glory to God. Instead of telling the people that God was ready to magnify him in their sight he told them, "...Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and ..." (3:10). Another lesson to be learned from this account is that God often tests one's faith. Joshua's faith as well as that of the priest's, was tested when God commanded them to step into the river. To step into that water must have been a step of faith, a step of entire dependence upon God. A still greater test of faith and obedience was the priests bearing the ark, "...stood firm on dry ground in the midst of Jordan., until all the people were passed clean over Jordan." Here they stood in the middle of the river bed with a wall of water above them, kept back by an invisible force. How long did they stand there? "...until all the people passed clean over Jordan." That no doubt, took most of the day. But God honored their faith and obedience by holding back the water until they too had crossed over to the other side. The same power that stopped the flow of water was the same power that caused the water to remain "upon a heap." Also, we see that just as the children of Israel were led by the ark in crossing Jordan, we are to be led by our Lord Jesus Christ, Who is the Anti-type of the ark.

"--and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan." The priests with the ark of the covenant stood in the middle of the river bed until all had crossed over. This was one of the most important events in the history of the nation of Israel. They now stood on the land that hundreds of years before God had given to Abraham and to his seed forever. The history of their journey to reach this land was one of many failures and troubles. Their road had been a rough and rocky one, but it was one, although they, many many times failed God; yet He never failed them and even took their failures to bring about His purposes. While God had given them the land, yet they must take possession of it. This could be done only as they trusted the Lord to lead them and to obey His commands. As we continue to study this Book we will see that as long as they trusted and

obeyed the "...Lord of all the earth..." they accomplished the impossible, when they failed to do this, they met a humiliating defeat. As we study this record of Israel taking possession of the promised land we must ever keep in mind this was written for our learning.

In our study of chapter 4 we will see that because of the importance of this great miracle which God performed in the crossing over Jordan, God directed Joshua to set up a memorial of the event so that the Israelites would ever remember and pass on to their children the account of how God brought them into the land.

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of faith in him before they had the slightest evidence in themselves that he had wrought a good work upon them. Before they began to feel their foul blood cleansed, before the horrible dryness of leprosy had yielded to healthy perspiration, they were to go towards the house in which the priest lived to be examined by him and to be pronounced clean. They were to exhibit faith in Christ Jesus's power to heal them by going to exhibit themselves as healed, though as yet they were in the same condition as before. They were to start to the place where they should be examined by the priest, believing that Jesus had healed them, or would heal them, though, as yet they had no internal evidence whatever that their flesh should become as that of a little child. This is the point I wish to dwell upon-that the Lord Jesus Christ bids sinners believe in him, and trust their souls to him, though they may not yet discern in themselves any work of His grace. Just as these men were lepers, and nothing but lepers, so you may be sinners, and nothing but sinners, and yet you are bidden to exhibit faith in Jesus Christ while you are just what you are. As these men were to start straight away to the priest with all their leprosy white upon them, and to go there as if they felt they were already healed, so are you, with all your sinfulness upon you, and your sense of condemnation heavy on your soul, to believe in Jesus Christ just as you are; and you shall find everlasting life upon the spot. This is my point, and it is of the first importance. Sinners, as sinners, are to believe in Jesus for everlasting life. The voice to each one of them is, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee life."

Now, first, I shall notice what signs are commonly looked for by unconverted men as reasons for believing in Christ; which, indeed, are no reasons at all: then, secondly, I shall try to show what is the real ground and reason for faith in Christ; and, thirdly, what will be the issue of a faith in Christ similar to that of the lepers.

I. First, then, I say that we are to believe in Jesus Christ-to trust him to heal us of the great disease of sin-though as yet we may have about us no sign or token that he has wrought any good

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work upon us. We are not to look for signs and evidences within ourselves before we venture our souls upon Jesus. The contrary supposition is a soul-destroying error, and I will try to expose it by showing what are the signs that are commonly looked for by men.

One of the most frequent is a consciousness of great sin, and a horrible dread of divine wrath, leading to despair. Strange to say, we constantly meet with persons who say, "I could believe in Jesus Christ if I felt more burdened by a sense of sin. I could trust him if I were driven more entirely to despondency and to despair; but I am not depressed enough; I am not broken-hearted enough; I am sure I am not brought low enough, and therefore I cannot trust Christ." Strange notion, that if the night were darker we should see the better! Strange idea, that if we were nearer death we should see the better! Now, my friend, you are speaking and acting in distinct disobedience to Christ; for he would have you trust himself, not on the ground of your feeling much or little, or on the ground of your feeling anything at all, but simply because you are sick and he has come to heal you, and is abundantly able to work your cure. If you say, "Lord, I cannot trust thee unless I feel this or that," then you, in effect, say, "I can trust my own feelings, but I cannot trust God's appointed Saviour." What is this but to make a god out of your feelings, and a saviour out of your inward griefs? Is your own heart to save you by its dark insinuations against divine love? Is unbelief, after all, to bring you salvation because you refuse to believe your God? And despair-wicked despair, which gives the lie to God—is that to be trusted in, and not the Saviour whom God has sent into the world to save sinners? Is there, then, a new gospel, and does it run, "He that denies the power of Jesus and despairs of his love shall be saved?"

You know that Jesus justifies the ungodly, and cleanses the wicked from their sin through his precious blood; and though you know this to be true, you say, "I cannot trust the Crucified, I cannot rely upon His full atonement unless I feel my guilt to be unpardonable, and disbelieve my God." I pray that you may never feel as you foolishly think you ought to feel; for feelings of despair dishonour the Lord and vex His Spirit, and certainly cannot be good for you. It comes to this—that you are making a god of your despair, and a Christ out of your horrors, and so you are setting up an artichrist in the place where Christ alone should be. Come, young friend, though you have not been terrified and alarmed and heart-broken to the extent of some, will you trust Christ with your soul, and ask no questions? I pray you, trust Jesus once for all.

"Cast thy guilty soul on him,
Find him mighty to redeem;
At his feet thy burden lay;
Look thy doubts and cares
away;

Now by faith the Son embrace;
Plead his promise, trust his grace."

That is the point. Can you trust Jesus? for that is what he bids you do. How strange it seems that anyone should raise a question about trusting HIM! How insane and insulting to be willing to trust our feelings and not trust the Saviour! These ten lepers felt no change whatever wrought upon them when Jesus bade them go off to be examined by the priest; yet away they went, and as they went they were made whole. Trust Jesus Christ just as you are, without those feelings which you have hitherto supposed to be necessary as a sort of preparation. Trust him at once, and follow him, and he will make you whole before you have taken many steps in the path of faith and obedience. O Lord God, lead all my hearers and readers to trust thy Son at once.

Many other persons think that they must, before they can trust Christ, experience quite a blaze of joy. "Oh," says one, "I heard a Christian say that when he found the Saviour he was so happy that he did not know how to contain himself, and he sang like a whole band of music in one—

'Happy day, happy day,

When Jesus washed my sins away.'

Oh that I could be as full of joy as these 'happy day' people! Just so. But what mischief will you make out of that? Are you going to find evil even in our delights? Will you feed your unbelief on the joy of the Lord? What strange perversity! "Why," you say, "must I not be happy before I can believe in Christ?" What? What? Must your needs have the joy before you exercise the faith? How unreasonable! Because we tell you that such and such a root produces a sweet fruit, will you say that you must have the fruit before you will accept the root? Surely that is bad reasoning. We who have experienced this joy came to Christ in order to obtain it, and did not wait until we found it, or else we should have waited until now. We came to Jesus just as we were: some of us were very wretched, but we came just as we then were, and we trusted Christ, and we were made whole. Then followed joy and peace; but if we had waited till we felt joy and peace before we came, we should have been standing out against the gospel plan, which is, that men are to trust the Saviour before they feel the slightest benefit from him. O sinner, is not this common sense? Must we not take medicine before we are cured by it? Must we not eat bread before it removes our hunger? Must we not open our eyes before we see? Before the Lord Jesus has either comforted you or healed you consciously, you are to come and just do what he bids you, and trust in him to save you. Neither the gloom of horror nor the blaze of delight is to be looked for before faith, but faith is to precede all and that faith is a simple, humble reliance upon Christ.

We have known others who have expected to have a text impressed upon their minds. A kind of superstition has grown up that a special Scripture must, somehow or other, hover over the mind, and continue there, so that you cannot get rid of it, and then you may hope that you are saved. In old families there are superstitions about white birds coming to a window before a death, and I

regard with much the same distrust the more common superstition that if a text continues upon your mind day after day you may safely conclude that it is an assurance of your salvation. I hope I have never taught you to draw any such a conclusion. Far be it from me to assist you into a confidence which has so questionable a foundation. The Spirit of God often does apply Scripture with power to the soul; but this fact is never set forth as the rock for us to build upon. Will you find anything in the Bible to support the supposition that the vivid recollection of a text is a seal of conversion? It has often happened that some Word of God does greatly comfort the soul; but why should you demand the same? Have you any right to say, "I will not believe God's Word unless he impresses it upon me?" Is it a lie, then? "No, it is true," say you. Remember, if it is not true, an impression upon your mind would not make it true, and if it is true, why do you not believe it? If it is true, accept it. If there be any force about a promise, pray God to make you feel its force and power; but you ought to feel its force and power, and if you do not, sin lies at your door. As a reader of the Scriptures you must not fall into the idea that you are to wait till some Scriptures burns its way into your soul; but you must read attentively, and believe what the Lord God says to you. Furthermore, I would have you remember, it is not reading the Scripture that saves you; it is believing in Christ. You will only read your own condemnation in the Bible if you remain out of Christ. Even the Bible itself may be made into a stumbling-block if you substitute Bible reading for closing in with Christ and putting your trust in him. Your immediate business is to trust Jesus, and no measure of reading will compensate for neglect of faith. What if no special text of Scripture were ever laid home to your heart at all, yet here it stands, "Believe in the Lord Jesus Christ, and thou shalt be saved." That is your business, my dear hearer, if you are to get peace at once; and I earnestly hope that some of you are going to get it before this sermon is over. I have asked your souls of my God, and I have got them for a prey to-night. They shall be David's spoil, and you shall be led in chains of grace to Jesus. Who among you will put his trust in Jesus? for, if you do so, you shall surely find eternal salvation the moment you believe in his dear name.

There is another way in which some men try to get off believing in Christ, and that is, they expect an actual conversion to be manifest in them before they will trust the Saviour. Now, understand that Christ has wrought salvation in no man who is unconverted. There must be a perfect turning round of us—a complete conversion from sin to holiness. But that is salvation, and not a preparation for salvation. Conversion is the manifestation of Christ's healing power. But you are not to have this before you trust him; you are to trust him for this very thing. When a man with a disease goes to an eminent physician, does he say, "Doctor, I will trust you with my case when I have reached a certain stage?" "Nay," says the physician, "if you have reached that state you will be in a fair way of healing, and you won't want me." Your wisest plan is to go to your

physician just as you are; and if you can be sure that he is an infallible healer, just put yourself into his hands as if you knew nothing, and he knew everything, and as if you would not have a will or way in it, but would leave yourself entirely with him. That is the thing to do with the Lord Jesus, the infallible Physician of the souls of men. Why, you poor wretched sinner, you say, "I am not a saint. I cannot be saved." Who said you were a saint? It is Christ's work to make you into a saint. "Oh, but I do not repent as I should." It is Christ's work to make you repent as you should, and to him you must come for repentance. "Oh, but my heart won't break." It is Christ who is to break your heart—not you who are to break it, and then come to him with it ready broken. Come to Jesus just as you are, with your hard, stony, senseless heart, and trust that and everything else to his saving power. "I do not seem even to have a strong desire," says one. Christ himself gives every spiritual desire by his Holy Spirit. He is a Saviour that begins the alphabet of mercy at A. He does not ask you to get as far as B, C, D, and promise then to meet you; but he begins at the beginning. The good Samaritan when he found the man beaten by the thieves came where he was. That is what Jesus does. He does not say, "Now, then, you wounded man, get up, and come to me, and I will pour the oil and wine into you." No; but he goes where the wounded one lies in utter helplessness, stoops over him, removes his rags, cleanses his wounds, pours in the oil and wine, and lifts him up, and bears him to the house of mercy. Poor soul! My Master is not a half Saviour, but a whole one; and if you are lying at the gates of death, hard by the doors of hell, he is as able to save you as if you were sitting on the doorstep of heaven. Just where you are, and as you are, trust Christ to save you, and you shall be saved. Do not look for conversion first, but expect it as the result of faith.

We have known some who have had a very curious idea, which I can hardly put into words, namely, that if they were to be saved they would experience some very singular sensation. They could believe in Christ if they felt in a mysterious fashion. It is rather difficult to understand people, but when I have been talking to some enquirers I have thought that they expected even a physical sensation—a sensation within their bodies. I remember one saying to me, "Sir, I was quite sure I was saved, for I felt so light." Poor simpleton, what does it matter whether you felt light or heavy! What has that to do with it? Perhaps you were light-headed, or half out of your mind with absurd excitement. Beware of such nonsense. To feel light may be interpreted into being weighed in the balances and found wanting; it is a sensation which may frighten as much as console. "Oh," says one, "but I felt so singular." Yes, and many who are now in Bedlam could say the same. What does it matter what you felt? It is not feeling that will save you. Believing on Jesus will bring you the blessings of grace; but strange feelings may be produced by what you have eaten, or by the weather, or by hysteria, or a hundred other things. Do you not know that when politics are being discussed, or when some other subject is

under dispute, an earnest orator will often stir men with excitement till their flesh creeps? But what of that? Excitement does not save anybody. Many are melted to tears by a novel or a play; but what is the benefit? You may be moved with religious excitement, and half the emotion may be purely physical, and there may be nothing of the grace of God in it. The wiser way is calmly to sit down and say, "Here is God's way of salvation—salvation through his crucified Son, Jesus Christ; and he has promised that if I trust his Son he will save me from sinning, and make a new man of me, and heal me of my spiritual diseases. I will trust him, for I am sure that the witness of God is true." By that simple and deliberate act of faith you are saved; the power to believe your God is the evidence that the cure has begun, and begun well. If you have, indeed, trusted him, Jesus has undertaken your case, and he will save you.

The very fact that you can and do believe has within it the essential force by which you will be delivered from the alienation of your mind. He that believes God is no longer an enemy to him. Those whom we trust we soon learn to love. This, you see, demands no singular sensation or excitement; this is plain and clear enough. "But must we not be born again?" says one. Yes, truly; and he that believes in Christ is born again. Though as yet he knows it not, the first mark of life is within his soul, for the first sure token of spiritual life is trusting Jesus Christ alone. The best evidence is not trusting marks, signs, evidences, inward feelings, impressions, and so on; but just getting out of that and trusting Jesus. There lies the essence of the saving change, the getting from self to the Lord God in Christ Jesus. A certain mariner has a fine anchor, one of the best constructed anchors ever used in the navy. He has it on board his ship, and yet it is not a pennyworth of use to him. While he has it on board his ship it does not answer the purpose of an anchor: his vessel drifts with the anchor on board. Would not that hold in the day of storm? Headmires his anchor as if it were a mass of gold. The winds howl and the waves roar, but he feels safe with his anchor on board. Fool, this anchor is of no use to you while you can see it. A ship's anchorage cannot be in the ship itself. "Suppose I hang the anchor from the side of the vessel." It is of no use there. "What must you do with it? Fling it overboard. Let it down into the deep, even to the sea-bottom. It is gone. You cannot see where it is. All right! That will do. Now, soul, fling your anchor of trust overboard. Do not let it hang to your feelings, or to your impressions, or to anything that is in you; but overboard let it go, deep into the waters of infinite love, and let it get a grip on Jesus. Outside of you your trust must be; for as long as your confidence is within you, or has any dependence upon yourself, it is like an anchor on board, which can only increase the weight of the ship, but certainly cannot help it in the day of storm. There is the truth. God grant you grace to accept it.

II. And now, secondly, and as briefly as I can, I want to bring forward WHAT THE REASON IS FOR OUR BELIEVING IN JESUS CHRIST. What warrant

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MURDERS THAT COULD HAVE BEEN AVERTED BY CAPITAL PUNISHMENT

Many argue that capital punishment does not stop murder. One may as well argue that prison terms do not stop rape and robbery. The fact that prison terms do not stop rape and robbery is no reason not to give time in prison to the rapist and the robber. However, the truth is, many murders could have been averted by capital punishment. Consider the following examples of innocent people who were slain by convicted murderers.

Information except for the last two incidents was taken from *The New American*, and the last two incidents were taken from *Reader's Digest*.

Some 80 years ago, Charles Fitzgerald killed a deputy sheriff and was given a 100-year prison sentence as a result. He was released after serving just 11 years, and in 1926 murdered a California policeman. He was given "life" for that killing, but was paroled in 1971.

In 1931, "Gypsy" Bob Harper, convicted of murder, escaped from a Michigan prison and killed two persons. After being recaptured, he then killed the prison warden and his deputy.

In 1936, former FBI Director J. Edgar Hoover reported the case of a Florida prisoner who committed two murders, received clemency for each, then murdered twice more. On March 17, 1971, Hoover told a congressional subcommittee that 19 of the killers responsible for the murder of policemen during the 1960s had been previously convicted of murder.

In 1951, Joseph Taborsky was sentenced to death in Connecticut for murder, but was freed when the courts ruled that the chief witness against him (his brother) had been mentally incompetent to testify. In 1957, Taborsky was found guilty for another murder, for which he was electrocuted in May 1960. Before his execution, he confessed to the 1951 murder.

In 1952, Allen was arrested for the knife slaying of a news stand operator and sentenced to life in prison. In 1965, he was charged with fatally stabbing a prison doctor and an assistant prison superintendent, but was found not guilty by reason of insanity. In 1968, his 1952 conviction was overturned on a technicality by the Virginia Supreme Court. He was retired, again found guilty, but given a 20-year sentence instead of life. Since he had already served 18 years and had some time off for "good behavior," he was released. On December 31, 1971, he was arrested and charged in the murder of two men in Spartanburg, South Carolina.

In 1957, Biegenwald murdered a store owner during a robbery in New Jersey. He was convicted, but given a life sentence rather than death. After serving 17 years, he was paroled. He violated his parole, was returned to prison, but was again paroled in 1980, after which he shot and killed an 18-year-old Asbury Park, New Jersey girl. He also killed three other 17-year-old New Jersey girls and a 34-year-old man.

A man convicted of murder in Oklahoma pleaded with the judge and jury to impose the death sentence, but was given life instead. He later killed a fellow inmate

and was executed for the second killing in 1966.

In 1972, Arthur James Julius was convicted of murder and sentenced to life in prison. In 1978, he was given a brief leave from prison, during which he raped and murdered a cousin. He was sentenced to death for that crime and was executed on November 17, 1989.

In 1976, Jimmy Lee Gray (free on parole from an Arizona conviction for killing a 16-year-old high school girl) kidnapped, sodomized and suffocated a 3-year-old Mississippi girl. He was executed for that second killing on September 2, 1983.

Also in 1976, Timothy Charles Palmes was on probation for an earlier manslaughter conviction when he and two accomplices robbed and brutally murdered a Florida furniture store owner. Palmes was executed for the killing on November 8, 1964. An accomplice, Ronald Straight, was executed on May 20, 1986. (The other accomplice, a woman, was granted immunity for testifying for the prosecution.)

In 1978, Wayne Robert Felde, while being taken to jail in handcuffs, pulled a gun hidden in his pants and killed a policeman. At the time, he was a fugitive from a work release program in Maryland, where he had been convicted of manslaughter.

In 1979, Donald Dillbeck was convicted and sentenced to 25 years in prison for murdering a Florida sheriff's deputy. In 1983, he tried to escape. In January of this year he was transferred to a minimum security facility. On June 22 he walked away from a 10-inmate crew catering a school banquet. Two days later he was arrested and charged with stabbing a woman to death at a Tallahassee shopping mall.

In 1981, author Norman Mailer and many other New York literati embraced convicted killer Jack Henry Abbott (who had murdered a fellow prison inmate) and succeeded in having him released early from a Utah prison. On July 18, 1981 (six weeks after his release), Abbott stabbed actor Richard Adan to death in New York. He was convicted of manslaughter and received a 15-year-to-life sentence. Mrs. Adan sued Abbott for her husband's wrongful death and her pain and suffering. On June 15, 1990, a jury awarded her nearly \$7.6 million.

On October 22, 1983, at the federal penitentiary in Marion, Illinois, two prison guards were murdered in two separate instances by inmates who were both serving life terms for previously murdering inmates. On November 8, 1983, Associate U. W. Attorney General D. Lowell Jensen told a Senate subcommittee that it is impossible to punish or even deter such prison murders because, without a death sentence, a violent life term has free rein "to continue to murder as opportunity and his perverse motives dictate."

On December 7, 1984, Benny Lee Chaffin kidnapped, raped and murdered a 9-year-old Springfield, Oregon girl. He had been convicted of murder once before in Texas, but not executed. Incredibly, the same jury that convicted him for killing the young girl

refused to sentence him to death because 2 of the 12 jurors said they could not determine whether or not he would be a future threat to society!

Thomas Eugene Creech was convicted of three murders and claimed a role in more than 40 killings in 13 states as a paid killer for a motorcycle gang, killed a fellow prison inmate in 1981 and was sentenced to death. In 1986 his execution was stayed by a federal judge and has yet to be carried out.

When he was 14, Dalton Prejean killed a taxi driver. When he was 17, he gunned down a state trooper in Lafayette, Louisiana. Despite protests from the American Civil Liberties Union and other abolitionist groups, Prejean was executed for the second murder on May 18, 1990.

During his term as New York City's Mayor, the liberal Edward Koch pleaded: "One Lemuel Smith was convicted last year in Dutchess County for murder. He had already been convicted in Schenectady for kidnapping and rape, for which he received two 25-years-to-life sentences. While serving these three life sentences in Green Haven Prison, he lured a woman corrections officer...into the Catholic chaplain's office there strangled her to death and mutilated her body...A fourth life sentence is meaningless. The status of the law in New York has given him a license to kill."

Arthur J. Shawcross, jailed in connection with the murders of two children, was called a "psychosexual maniac" for whom prison walls "could not be erected thick enough," according to official parole documents. Yet in 1987 the state parole board turned him loose. For two years Shawcross terrorized the Rochester area, murdering a total of 11 women, until, on January 4, 1990, he was at last arrested.

On October 6, 25-year-old Linda Tucker was abducted at gunpoint in a shopping center. A few hours later, police found her body; she'd been shot through the head. They soon arrested Theodore Goynes. In a week in 1973, Goynes had raped two women and attempted to murder a third. He cut her throat, tied her to a bed, doused her with lighter fluid, and set her on fire. (Incredibly, she lived.) Goynes got a 40-year term, but with prison crowding becoming a problem, authorities released him after 14.

Editor's Note: The Bible teaches capital punishment. Genesis 9:6 says, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." This is only an example of several Bible verses that teach capital punishment. (Copied).

TRUST

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have I, as a sinner, for trusting myself with Jesus Christ?

No warrant whatever within ourself need be looked for. The warrant for our believing Christ lies in this—first, there is God's witness concerning his Son Jesus Christ. God, the Everlasting Father, has set forth Christ "to be the propitiation for our sins, and not for ours only, but also for the sin of the whole world." God the

Father says to men, "I am able to forgive you justly through the death and righteousness of my Son. Trust me, and I will save you." What do you want more than that? He that believeth not hath made God a liar, because he hath not believed his witness concerning his Son. Why, surely, if God declares a thing, you do not need further evidence: "Let God be true, and every man a liar." What can be firmer than the voice of God, who cannot lie? Beloved hearers, I feel as if I really ought not to bring any other evidence before you. If looks so like insulting the Lord by trying to defend him, as if his perfect truth needed my testimony to support it. Angels never doubt God. Those bright and glorious beings never suspect their Maker. Worms of the dust! Worms of the dust, how can you doubt the God that made you? Oh, let it not be so. And when his testimony is that he is a God ready to pardon the guilty, waiting to forgive all those that trust his Son, why should we doubt such a gracious declaration? My soul, I charge thee trust the Saviour, and raise no further question, but let the matter be assured and established within thee.

The next warrant for our believing is Jesus Christ himself. He bears witness on earth as well as the Father, and his witness is true. Consider who this Christ is whom we are bidden to trust. Look at his person. He is God, very God of very God. Can we doubt him? He is perfect man, and he has taken perfect manhood upon himself for our sakes. Can we doubt him? He has lived a perfect life. When did he ever lie? Who can charge him with falsehood? He has died "the just for the unjust, to bring us to God;" and God has accepted the sacrifice of his dear Son. What surer proof of his truthfulness can he give us than his death for us? O trembler, why wilt thou refuse thy confidence to one so worthy of it? Canst thou doubt Calvary? Wilt thou despise the cross? Wilt thou say, "I want some other warrant for trusting Christ besides his own person and his finished work?" I feel ashamed almost to be pleading here for such a thing as this. Tell me wherein my Lord was ever false. O sons of men, tell me when once he refused to receive a sinner that came to him. You know that he is risen from the dead, and that he has gone into heaven, and sitteth now at the right hand of God, and will shortly come, and dare you treat him as a mere pretender? Can you not trust in him? Can you dare distrust him? Do you want signs and wonders over and above those which are in himself? If one should rise from the dead you would not believe, if you do not believe Jesus, for you have more than Moses and the prophets, when you have Christ himself risen from the dead. Will you not trust him? I would like to get you by the hand, my brother, and put it personally to you, "Do you mean it, that you suspect my Saviour and cannot trust your soul with him? Do you mean it? Nay, with tears I do entreat you, do not treat him so badly, but cast your soul on him at this instant, and believe him just as you are, and he will save you. He will not run back from his word, but he will wash out your guilt in his own blood if you will consent to be cleansed.

Still, to put this in another shape, you want to know why

you are to believe: your warrant for believing lies in the fact that God commands you to believe. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "Believe in the Lord Jesus Christ, and thou shalt be saved." And this commandment we have received from our Master—that we preach this gospel unto every creature under heaven; and we do preach it in his name, commanding you in the name of Jesus Christ, the Son of God, that ye believe in him. This divine command is warrant enough for you. If God commands you to do it, you need not say, "May I do it?" Nobody can want any permission to keep the law: the command includes a permit. When the law of the gospel comes from God himself, dear hearer, what is there to do but to obey it and believe at once? The door is open, enter. The feast is spread, eat. The fountain is filled, wash.

Moreover, there is the promise made to you and to every creature, "Believe in the Lord Jesus Christ, and thou shalt be saved." "He that believeth in him is not condemned." Do you hear that? "He that believeth in him hath everlasting life." He has eternal life, he has it now. These are promises rich and free for you. What more do you want? Oh, I know not what more I can say, when Jesus commands you, when Jesus invites you, how can you stand back? O blessed Spirit, make this plain to men and lead them to believe.

I will add only this one more thing: I dare say these poor lepers believed in Jesus because they had heard of other lepers whom he had cleansed. Now, here stands one before you, a representative of many more in this place, who, if this were a fit time, would stand up and say the same. I came to Jesus full of sin, guilty and lost, with a hard heart and a heavy spirit; and I looked to him, trusting him alone to save me; and he has saved me. He has changed my nature, he has blotted out my sin, and he has made me love him, and love all that is good and true and generous, for his sake. It is not I, even I, that am left alone to tell you; but, as I have said, there are thousands in this Tabernacle, at this very hour, upon whom the same miracle of divine mercy has been wrought. Therefore trust my Lord Jesus, and you shall feel the same miracle wrought upon you. Where are you, friend, you who want so much persuading for your own good? If I have money to give away I do not find that I have to persuade anybody to have it. Jingle a guinea, and what ears men have! How soon they will rush where the coin gives forth its golden notes. Give bread away in a cold winter, or even a little soup, how the poor will crowd to get it! But when it is, "Trust Jesus, and your sin shall be forgiven you, and your nature shall be changed, and you shall be saved from sinning, and you shall be made pure and holy," oh, my Master, what are they at that they want calling so often? Men not

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TRUST

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only require calling, they need compelling to come in.

"Dear Saviour, draw reluctant hearts,

To thee let sinners fly,

And take the bliss thy love imparts,

And drink, and never die."

III. I must now close with the third point, which shall not occupy you many minutes; it is this, WHAT IS THE ISSUE OF THIS KIND OF FAITH THAT I HAVE BEEN PREACHING? This doctrine of "only trust Jesus,"-what does it lead to? This trusting in Jesus without marks, signs, evidences, tokens, what is the result and outcome of it?

The first thing that I have to say about it is this, -that the very existence of such a faith as that in the soul is evidence that there is already a saving change. "Oh," say you, "I do not see that. How can it prove that I am a new man because I trust myself with Christ?" Consider a little: it will be an evidence of a saving change already wrought, for it will show that you have come to be obedient to Jesus, and obedient upon a matter which your proud will has long struggled against. Every man by nature kicks against simply trusting in Christ; and when at last his own will, the ending of rebellion, the establishment of peace. Faith is obedience. Faith is the evidence that the warfare has been ended by unconditional surrender. They said to Jesus in olden times, "What shall we do that we may work the works of God?" and He answered, "This is the work of God-the most godlike work that ye can do-that ye believe on Jesus Christ whom He hath sent." It is even so: in one sense faith is not a work at all, and in another sense it is the grandest of all works. Here is where God and you are at issue, this is the central point of the quarrel: you want to be saved by something in yourself, but God says that He will save you if you trust in Christ. Now, if you do trust Christ just as you are, it will be an evidence that you have been made obedient to God, and so obedient that a complete, deep-seated, radical renewal of your nature has evidently taken place.

It will be an evidence, also, that you are humble; for it is pride that makes men want to do something, or to be something, in their own salvation, or to be saved in some wonderful way, that they may tell other people how wonderfully they were saved. When you are willing just to be saved like a poor, good-for-nothing sinner as you are, then you are already saved from pride. I will not compliment you: you are a good-for-nothing wretch of a sinner; and if you will trust Jesus, as a man must do who truly bears that character, it will prove that you are humble, and this will be good evidence that a change has passed over your spirit.

Again, faith in Jesus will be the best evidence that you are reconciled to God, for the worst evidence of your enmity to God is that you do not like God's way of salvation. You so much dislike God that you will not have heaven on God's terms. You, the

sinner, are so much at war with God that you will go to hell rather than be saved in God's way. That is what it comes to. And when you give that up and say, "Lord, so long as I can be made whole-so long as I can be made to love thee-I am willing to be saved anyhow," there will be evidence of a great change in you. When you cry, "Lord, I will be saved in thine own way, and I will therefore trust Christ as thou hast bidden me," then God and you are reconciled upon a point of the chief importance. There is no battle between you now, for you are of one mind about trusting Christ. God has trusted His honour in Christ's hands, and you are trusting your soul in His hands, so that God and you are now agreed to honour Jesus. The moment you have trusted Christ, that simple thing becomes in itself a distinct admission and indisputable proof that a great change has been wrought in your relation to God, and in your feelings in reference to Him.

Now, mark you, before long, sooner or later, you will become delightfully conscious of the fact that you are saved. Many a man is saved, and for a time he questions the truth of the gracious work, but in due time the blessing is made clear to Him. When a man trusts Jesus as these ten lepers did, and acts upon his trust, good always comes of it. See the ten men! They are going towards the priest, though they have not yet felt that they are healed. They are acting upon Christ's authority, and he will not make fools of them, for they that trust in Him shall not be ashamed nor confounded. They must start on their walk before they feel the healing; but as they are going they shall feel it. And you, too, trusting Christ without any sense of any good thing, shall not be long before you shall feel His blessed power upon your heart. I wish to speak my own experience simply to help those who are coming to Jesus. While I was coming to Christ I did not know that I was coming; and when I looked to Christ, I scarcely knew whether it was the right sort of look or not; but when I felt at last that Jesus had healed me, then I knew what I had done. Many blessings God has given me which I have not found out that I had till some time after my reception of it. I have read the feelings of certain good men, and I have said, "I wish I felt like them;" and some time after, when I looked back, I perceived that I was actually moving in their orbit, and passing through the self-same experience. Many a man wishes he was humble, and he is humble because he does not think he is humble. Many a person sighs, "I wish I had a tender heart," but I am sure that his heart is tender because he mourns its hardness. He longs to be deeply sensitive before the Lord, but it is clear that he has a tenderness which he does not himself recognize. His ideal of tenderness is very high, and properly so, and therefore he dreads falling short of it. Oh my dear friend, if you trust Jesus in the dark, you shall one day enter into the light; and if you never should enjoy comfort you would still be safe-if all the way between this place and heaven you should never have a consciousness of being saved, yet if you have trusted Christ, you must and shall be saved, for He cannot possibly allow faith in Him to be

exercised in vain. Ere long, if you trust Jesus, you shall know his love. Trust Him as you sink and you shall swim. Trust Him as you feel yourself dying and you shall live. If you trust Him before you feel any work of grace upon you, you shall soon discover that there was a work upon you, though you discerned it not. If you trust the Lord you are already the subject of a divine power, for nothing short of omnipotent grace could have led you to believe and live. The state and act of faith are simplicity itself; but to bring us into that simplicity God Himself must new create us.

To put all in one, if you are ready to come to Christ, and trust Him without any miracles, signs, or evidences, but will simply trust Him alone, you have within you a power which will carry you through life, and preserve you in holiness even to the end. This morning I spoke about David's encouraging himself in God. When Ziklag was burnt, and his wives were gone, and his men talked of stoning him, he fell back on God alone. This is a high attainment, and yet it is one which has its parallel in the very dawn of faith in the sinner. It is a grand start in life for you, a poor sinner, to begin by trusting Christ alone, saying, "I, without anything good in me whatever, without anything that I can lay hold of as a hope for me, do cast myself, whether I sink or swim, upon Christ Jesus the Saviour of sinners, and if I perish, I perish." This is a glorious beginning. To many a saintly life such a faith in the Lord alone has been a crowning act, and yet you, poor sinner, may exercise this same faith while yet you are a babe in Christ. You will often have to trust in this fashion in future life, and therefore it is well to begin as you will have to keep on. You will be brought, in business, in the family, and in the various trials of life, into such a condition that you will have to exercise a faith just of the same sort as that which you begin with; I would, therefore, have you learn the lesson while you are young. You will have to say, "Though I am weakness itself, and poverty itself, and do not see how I may be provided for, yet as the ravens and the sparrows are fed, so shall I be; and therefore I cast my nakedness upon God for clothing, and my hunger upon God for food, and my very life I cast upon Him that He may preserve it to me between the jaws of death." This is grand faith, and you must begin there, for if you do not you have not begun to build on the rock. Your first course must be the live rock, or else all will be insecure. To begin well is half the battle: mind that you get a foundation which can never be moved; for life has many trials, and woe to the man whose foundation fails him.

This is grand faith to die with as well as to live with. Now the curtains are drawn and the light of the sun is shut out, and the voices of friends begin to fail, and the ear is dull, and the eye-strings break. My soul, thou art now about to launch into the unseen world. What wilt thou do now? What, indeed, but faint into the arms of thy Father and thy God! Oh, my dear hearer, if you have learned to trust at the very first because of what Jesus is, and not because of what you are, then you will know how to die; for standing there, in the prospect of

the great account, or rather lying there upon the bed, the prospect of the Lord's coming, fears will come, and doubts will come, and terrors will come, if you are looking within, or looking back upon your past life and trying to find a reliance there. But if you can say, "My Saviour, into thy hands I commit my spirit: my naked soul I put into thy pierced hands again," then may you breathe your last in peace, knowing whom you have believed, and being persuaded that He is able to keep that which you have committed to Him until that day. When John Hyatt lay a-dying, one of his friends said, "Mr. Hyatt, can you trust your soul with Jesus now?" "Man," said he, "trust him with one soul? That is nothing. I could trust him with a million souls if I had them. I know that he is able to save all who trust Him." I want you to begin, then, as these poor lepers did, by just taking Christ at His word, and going your way in the strength of that word before you feel any hopeful change within. In this fashion when you come to die you may look out for glory and expect it, though the brilliance has not yet transfigured you; you may look out for the eternal crown, look out for the harp, look out for the face of the Well-Beloved, and the bliss unspeakable, and expect them, even though the clouds gather around you. Before you pass the gates of pearl, or cross the chilly sea, you may enjoy the sight of the beatific vision by an unstaggering faith. Hope that is seen is not hope; but glorious is the faith which seeth Him who is invisible, and grasps the substance of the things not seen as yet. By this power I even now anticipate the joys of the upper skies. Try, beloved, to do the same. O for more faith! It will be grand to know all heaven, though you have not seen it and felt it, because you knew and trusted the Lord of heaven. Hitherto you have found the promise true; now trust the Lord for glory as once you trusted Him for grace, and you shall find ere long that His richest promises are sure.

God save you, every one of you, beloved; and may He do so at this very hour, for His dear Son's sake. Amen

WHY

(Continued from Page 1)

sent day attempt to merge all of the denominations into one big hodge podge. The hodge podge known as the National and World Council of Churches is that hodge podge. The biggest bunch of heretics of all time are in leadership of this ecumenical movement. Personally I believe that the leadership of this ecumenical movement are busy building Antichrist's church, which will play a large part in boosting Antichrist into supreme power over the world. Among Baptists the ecclesiastical big-wigs want affiliation with the National and World council of Churches, and I predict that Southern Baptists will affiliate with these organizations before very long.

Two weaknesses are undermining the doctrinal integrity of Baptists. One is weakness concerning the origin and perpetuity of Baptist churches, and the other is weakness concerning authoritative baptism. These weaknesses are illustrated by two recent happenings.

One of the professors of the Southern Seminary had a recent article in which he belabored the idea of Baptist church perpetuity. He took issue with a number of Baptist books which in the past were written to prove the perpetuity of Baptist churches through the centuries. Among others, he cast reproach on my book "The Church That Jesus Built."

The second happening relates to baptism. The Ashland Avenue Baptist Church of Lexington, Kentucky offered strong protest before the Elkhorn Baptist Association concerning the practice of one of the churches of the association which had received "alien immersion" but in this instance, after full discussion, the association absolutely refused to discipline the church. These instances serve to illustrate the current weakness of Baptist churches and Baptist leaders in relation to distinctive Baptist doctrines.

I was not always a believer in the perpetuity of Baptist churches. As a youth I got hold of a Scofield Bible (a fine Bible in some respects, but with notes desperately in error along some lines). This Bible "sold me" on the universal/invisible church. As a young preacher I heard a staunch Baptist preacher preach a sermon at an association in which he declared that Jesus started the Baptists and that Baptist churches have been in existence ever since.

The sermon made me angry, and I decided to write a booklet refuting what he had preached. I began a careful study, and the first thing I had to do was throw away my universal/invisible church doctrine. I discovered that it was universal/invisible nonsense, refuted utterly by the very meaning of the word translated church, for the word ecclesia signifies a called-out assembly, and that demands both organization and locality, whereas the universal/invisible church has neither.

Have you ever thought--if it was a universal/invisible church that Jesus started, then He didn't start anything, for if all believers constitute "the church" He didn't have to start it--it would have existed anyhow.

I have come to abhor the doctrine of the universal/invisible church. It is the most ridiculous and without foundation heresy that I know anything about--and is a modern invention designed by the devil to counterfeit the true church--the one that Jesus started.

In preparing my booklet I wrote the headquarters of the various denominations and secured their literature. I discovered that they frankly state when, where and by whom they had their beginning. Certainly the Protestant denominations were not started by Christ, for they can readily be traced to human founders. The small splinter groups that have sprung from them--or that have grown up in recent years are, of course, even further away from Christ as founder.

Having then seen the fallacy of the universal church idea, and having eliminated the various Protestant and other groups, that left only the Catholics and the Baptists.

I discovered that while some of the heresies of the Catholic Church originated early, there was no Catholic Church in the real sense for several centuries.

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THE TITHE IS THE LORD'S

by M. E. Wright

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD" (Lev. 27:30).

"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 they shall not be room enough to receive it" (Mal. 3:8-10).

There are those who say that the tithe belongs to law, and that it is not a standard whereby the Lord's mission program is to be supported today. This writer is not arguing that question. But I would like to raise a question which I think should concern each child of God: and that is, if you do not believe that we are to invest at least a tithe of our income for the support of the Lord's work, what portion do you believe that we are to invest? Has our Lord left it to our own thinking as to how much or how little we are to invest? If He has, where do we find this teaching in the Word? God said to Israel that they had robbed Him by withholding tithes and offerings. If we who have far greater blessings and privileges than they had do not invest at least as much as they were commanded to pay, just how do we stand in His sight in regard to our failure in this respect? We must admit that He says, "The tithe is the Lord's." do you know of any Scripture that says that the tithe is not the Lord's?

If the preaching of the gospel of Christ, and supporting all of the Lord's work today is not to be supported by tithes and offerings, just what is the meaning of the Scripture in I Corinthians 9:14? Here it is said, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." To what teaching in the Scriptures does the expression "even so" refer?

We find in the 18th chapter of Numbers that the Levites were not given any inheritance of the land as were the other tribes. The Lord made selection of the Levites for a special service, that of administering the service of the tabernacle. This was to be a full time work, and obviously if they were to give all of their time to this which the Lord had appointed them, they would not have time left for other work.

Notice carefully what our Lord said as to how they were to be supported. "And the LORD spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the

service of the tabernacle of the congregation" (Num. 18:20-21).

To this and other Old Testament Scriptures Paul refers when he is speaking of how the Lord's mission program is to be supported today. Note the following words as he is speaking about this very thing: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. 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 Cor. 9:7-14).

What could be plainer from these Scriptures as to how the gospel ministry at home and abroad is to be supported?

Most churches in this country, if they would adopt the Lord's way of finance, could have a full time work with a pastor on the field, and be doing far more than they have ever done in sending out the gospel of Christ to the uttermost part of the earth.

If you, my fellow believer in the Lord Jesus, have not adopted the Lord's financial plan for supporting His work, why not do so now? God does not call upon you to do this at some future time. Your future as well as mine, is altogether in His hands. His Word is "prove me now" (Mal. 3:10).

Do we desire that our Lord have just the leftovers of our worldly possessions? Do we want Him to have just about what we would give as a tip to a waitress after we have paid a big price for our own satisfaction. No doubt but what there are many of the Lord's children who spend more for smoking and other so-called fleshly pleasures than they do for the preaching of the gospel. Is this pleasing to our Lord? Is it best for us?

When you and I go to the tax collector's office, do we say "Here is what I think is the amount I owe?" No, we would not be able to get by with such a thing as that. Yet there are those who treat the Lord about like that. We should come to His Word and search out His will for our lives in regard to His financial plan, and then by His grace adopt His

plan and follow it the rest of our lives. If our love for Him is greater than our love for worldly possessions for ourselves, we will be glad and happy to follow His plan for our lives.

God's people, Israel, were guilty of offering the blind, the sick and the lame unto Him. He was not pleased with this. Neither is He pleased if we just bring Him leftovers after we have spent what we want upon ourselves. God has given His best for us. Even His only begotten Son, to die in our room and stead. He lives at God's right hand as our great high priest. He is coming again to receive us unto Himself. May we be faithful stewards of His while He is away. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

WHY

(Continued from Page 10)

Schaff, in his "History of the Christian Church," says that Gregory the Great (590-604 A.D.) was the first of the popes.

When I began to study of the Baptists I found that their origin is not to be located this side of Christ. Jesus started a church--not on Pentecost, but during His lifetime on earth, as promised in Matthew 16:18. In Matthew 18:17 He said, "...tell it unto the church..." and even a half-wit would know that they couldn't tell it to a church that didn't exist. Jesus promised to perpetuate the church He started--to never let it go out of existence. That is certainly the meaning of Matthew 16:18 when it says "...and the gates of hell shall not prevail against it." Either He has preserved the institution He started, or else He lied, one or the other. Which do you believe? I believe He kept His word.

If He kept His word, then churches holding the essential doctrines of Baptists have had continued existence from then until now. He certainly didn't start the Catholic church, for it started centuries after Jesus was here. Besides, if you will take a look at the Catholic church, you will see that it doesn't even bear resemblance to the churches of New Testament times. He certainly didn't start the Protestants, for they and the more recent sects can all be traced to human founders who lived centuries after Christ. So, it is Baptists or else it's nobody and in that case Christ's Word fails.

It is not necessary to trace a historical line of churches in unbroken continuity in order to believe that Baptist churches have always existed from the time of Christ. The bare word of Jesus Christ is enough. But actually there is more historical proof of the continuous existence of Baptist churches through the centuries than one would expect. As I pursued my church study I discovered group after group who held to the doctrine of Baptists. These groups were nicknamed various names, but through the centuries the most common name, a sort of generic name, applied to this, was the name "Anabaptists," which signifies "rebaptizers."

The outcome of my study of the church question was not a booklet proving that the church that Jesus started was a universal something, or that the Catholic

church was the original church will all other groups springing directly or indirectly from it. The outcome was a book refuting the universal church idea and tracing Baptists from the days of Christ until now. That book "The Church That Jesus Built" has sold through ten editions and has made Baptists of many people. I have baptized preachers of other denominations who become Baptists after reading the book. While I do not consider the tracing of a line of churches link-by-link from the days of Christ essential, I think I have done a fair job in historically tracing Baptists through the centuries from the days of Christ until the present.

But many Baptists who are loose on the church question are equally loose on the question of baptism. It is becoming more and more common for churches to receive "alien immersion." If Jesus started Baptists then they are the only people authorized by Him to baptize. Certainly no man-founded church has any authority to baptize, and let us remember that baptism is no better than the authority behind it. Speaking for myself in more than forty straight years in pastorates, I never led any church to receive "alien immersion."

Many times we had people to present themselves for membership and expecting to be received on the basis of immersion administered by man-founded churches. We refused such immersion, and when we explained the matter the persons readily consented to receive Scriptural baptism. In only one instance was there refusal to be immersed again.

I remember one case where a woman objected. I asked her if she had ever been playfully immersed by playmates when they were swimming in the creek. She said "yes." "Was that immersion proper for church membership?" "No" she said. "Why not?" "The person immersing me had no proper authority," she said. "That's what is wrong with your baptism--your church was started by a man, and has no authority from Christ to baptize," she saw the point and said, "I'll be for baptism next Sunday."

Some try to say that the Great Commission, given by Christ as recorded in Matthew 28:18-20 was given to individuals and not to a church. Two things are to be said about this theory.

First, if it was given to individuals, when those individuals died the commission died with them, and has never been binding upon anybody from that time until now.

Second, that Jesus was giving the commission to men in corporate capacity as constituting His church is clearly indicated by His words, "...and, lo, I am with you always, even unto the end of the world." He couldn't be with individuals unto the end of the age, when they would die centuries before the end of the age. But if He was speaking to men as constituting an institution that would exist through all time until the very end of the age, then His words make sense. It was to this institution that He started and which He envisioned as lasting to the end of the age that He gave the Commission to baptize, and no other institution has the right to baptize, and when churches receive baptism performed by the authority of man-

founded institutions, they receive that which is "alien" and worthless.

One last thought--do not Baptists dishonor and betray their noble ancestry, their noble ancestors when they receive alien immersion? Remember that the generic title bestowed upon people holding New Testament doctrines down through the centuries was usually the title Anabaptist. They were "rebaptizers"--people who baptized over again those coming to them from their religious groups. It cost our Baptist ancestors hatred, reproach, and every form of mental and physical suffering to stand for Scriptural baptism. How blameworthy for Baptists today to weaken down and spinelessly betray the stand taken by our ancestors at such terrific costs. I would feel horribly guilty if I did!

HEATHEN

(Continued from Page 1)

least, now alive on earth today, will die in utter ignorance of the "only true God, and Jesus Christ whom He has sent;" and this, in face of the authoritative command of our Savior and Lord who said of old and who says to us today, "...Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Oh, dear Christian reader, are we not playing at missions? No! that is the wrong way to put it: Have we not betrayed our trust? "But as we were allowed of God to be put in trust with the gospel..." (I Thess. 2:4). God has not permitted the angels to be "put in trust with the gospel," but He has entrusted it to us, and we have basely betrayed our trust.

We heartily sing, "Amazing grace, how sweet the sound, that saved a wretch like me," and we continue singing it, seeming to care little or nothing whether our fellows in heathen lands hear the "sweet sound" of saving grace or not. Oh, what abominable selfishness! God have mercy on our brutal callousness and indifference to the eternal destiny of the poor heathen.

But the point of this appeal is blunted for many, for they do not really believe the heathen are lost without the gospel. They prefer to listen to the sentiments of their own hearts, rather than to the pointed declarations of Holy Scripture. The belief that seven hundred million of our fellow men, now on earth, will be tormented in the Lake of Fire forever and forever, is too dreadful to be entertained. People will say, (and people who are considered as sound in the faith), that, if the heathen who have never heard of Christ do the best they can, if they will live up to the light they have through nature and conscience, they shall be saved. But this, dear friends, is a lie of the devil. For it there is not a single plain passage of Scripture. Against it stands every passage in the Bible which defines God's way of salvation.

What saith the Scripture? Hear them: "Neither is there salvation in any other: for there is none other name

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HEATHEN

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under heaven given among men, whereby we must be saved" (Acts 4:12). If then, there is "none other name" through which salvation comes, it follows with absolute certainty, that for all in heathendom who know nothing of that Name which is above every name, there is no salvation.

But, says an objector, some of the heathen are very religious; they worship their own gods. It is true that they are woefully ignorant; but will not the One who looks not on the outward appearance but on the heart, accept the sacrifices they make unto their idols? Again, we ask, what saith the Scriptures? Hear them: "...the things which the Gentiles sacrifice, they sacrifice to devils, and not to God..." (I Cor. 10:20).

Listen again: "For as many as have sinned without law..." shall what? Be saved if they have lived up to the light that they had by nature and have followed the dictates of their own conscience? No! "For as many as have sinned without law shall also perish without law..." (Rom. 2:12). Once more: "As it is written, There is none righteous, no, not one" (Rom. 3:10). The word "righteous" means "up to the required standard." And the Holy Spirit says, "...There is none righteous..." This means that no heathen measures up to the required standard. As the next verse goes on to say, "They are all gone out of the way..."

Let each reader settle it in his or her mind, once for all, that every soul out of Christ, is lost now, and will remain lost for all eternity, if he believes not on the name of the only begotten Son of God. And, asks the Holy Spirit, "...how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14).

And what will be the fate of all heathendom who die without Christ? They shall be cast "...into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:42). They shall be consigned to that fearful place "Where their worm dieth not, and the fire is not quenched" (Mark 9:44). They shall be "...punished with everlasting destruction from the presence of the Lord..." (II Thess. 1:9). Nor is this the worst: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night..." (Rev. 14:11).

What think ye, dear reader, of these awful passages, which describe the eternal doom of those who die out of Christ? Can you read them unmoved? Can you read them without your heart being deeply stirred and moved to pity? If so, there is grave reason to believe that you are yourself a stranger to the saving grace of God.

And now, Christian reader, what shall be your response to

this message? You are one of those who have been "put in trust with the gospel." Have you been true to your trust? Will you, right now, look to God, earnestly seeking His will, and ask Him what He would have you do, in the matter of carrying or sending the gospel to the heathen? May the Lord enlarge your narrow hearts and fill them with the compassion of Christ towards a lost world.

Is it all right to sing Patriotic songs such as "The Star Spangled Banner," "My Country 'Tis of Thee," or "America, The Beautiful" in a church service? How would you answer or deal with those who object?

Editor's note: Brother West had his answer in on time. It was due to a mix up with me and the printer that it did not appear in the Jan. 4th issue with the others. I apologize to the readers and to Brother West for this.



David West

This country of ours is a land of freedom, a land of liberty. We have been through some hard wars to keep it that way. We should consider this. There have been hundreds, yes, even thousands of lives lost in the defense of our country and defending our freedom. It was and is because of love for country, that men and women have lost their lives for this freedom.

There have been hours and days and months and even years of vigil, by those at home awaiting the safe return of loved ones, of sons and daughters and husbands. Some never returned, leaving many hearts sad and lonely.

Many have returned home to their loved ones wounded and recovered from their wounds. Some returned home crippled for life. Some lost their arm or arms. Many returned home with their nerves shattered and wrecked and never will be the same and normal again.

In every war, there are those who cannot go; there are those who are not able to go. These should give their support to the country and to those who have taken up arms to defend those that are weak and faint. I Samuel 30.

They that enter into battle and those on the home front, both love this country. And we can sing patriotic songs, first, in thankfulness to God for preserving our country by giving service people the victory. Second, we sing such songs to show our love for soldiers giving themselves in battle, and then love to country.

Those that object to the singing of patriotic songs should be taken into consideration. We should bear with them. We should discuss the singing of such songs with them. Maybe we should sing patriotic songs less. We should refrain from singing them as much if it causes offense on the part of any. Paul said, "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make

my brother to offend" (I Cor. 8:13). If there are those that are offended by singing patriotic songs, could we not just leave them offended by singing patriotic songs, could we not just leave them off, since it is not necessary or compulsory that we do that. Should we not do as Paul did about meat?

We sing patriotic songs in our service occasionally. I see nothing wrong with it. There are none that I know of in our church that oppose the singing of patriotic songs.

The singing of patriotic songs does not take away our honor to God. Most of them give God glory. As the song "America, The Beautiful." One line says, "America, America! God shed His grace on thee." Then, in the song "My country 'tis of Thee." The last stanza gives God the honor for our liberty and ends with, "Protect us by Thy might, Great God, our King."

ANXIETY

by Arthur W. Pink

"In nothing be anxious." (Phil. 4:6, R.V.).

Worrying is as definitely forbidden as theft. This needs to be carefully pondered and definitely realized by us, so that we do not excuse it as an innocent "infirmity." The more we are convicted of the sinfulness of anxiety, the sooner are we likely to perceive that it is most dishonoring to God, and "strive against" it. (Heb. 12:4). But how are we to "strive against" it? First, by begging the Holy Spirit to grant us a deeper conviction of its enormity. Second, by making it a subject of special and earnest prayer, that we may be delivered from this evil. Third, by watching its beginning, and as soon as we are conscious of harassment of mind, as soon as we detect the unbelieving thought, lift up our heart to God and ask Him for deliverance from it.

The best antidote for anxiety is frequent meditation upon God's goodness, power and sufficiency. When the saint can confidently realize "The Lord is My Shepherd," he must draw the conclusion, "I shall not want!" Immediately following our exhortation is, "but in everything by prayer and supplication, with thanksgiving, let your request be made known unto God." Nothing is too big and nothing is too little to spread before and cast upon the Lord. The "with thanksgiving" is most important, yet it is the point at which we most fail. It means that before we receive God's answer, we thank Him for the same: it is the confidence of the child expecting his Father to be gracious.

"Therefore I say unto you, Take no thought (anxious concern) for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." (Matt. 6:25, 33).

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BEATITUDES FOR MARRIED COUPLES

Blessed are the husband and wife who continue to be affectionate, considerate, and loving through all the days of their life together.

Blessed are the husband and wife who are as polite and courteous to one another as they are to their friends.

Blessed are the husband and wife who have a sense of humor, for this will be a handy shock absorber.

Blessed are they who love each other more than any other person

in the world, and who joyfully fulfill their marriage vow of a lifetime of fidelity as husband and wife.

Blessed are they who thank God for their blessings, and who set aside some time each day for the reading of the Bible and prayer.

Blessed are they who never speak harshly to each other and who make their home a place of mutual encouragement and love.

Blessed are the husband and wife who can work out their problems without interference from relatives.

Blessed are the husband and wife who dedicate their lives and their home to the advancement of Christ and his kingdom.

VICTORY -- FOR ME

The Lord of heaven chose to be
Born a human being just like me
That He might dure the woes of life,
And bear me from this scene of strife.

He came according to God's plan.
To earth from heaven's holy strand.
He did it all so graciously,
And won for me the victory.

Now I stand in Him complete.
By grace I'm filled with joy replete.
For me He from death's doom arose,
And won the victory o'er all foes.

--Davis W. Huckabee

FOR SALE

ONE CROSS, nearly new, I can not carry it and keep up with the world and its crowd.

ONE TALENT, slightly shelf-worn, but usable. (It has been laid away for many years in a napkin).

ONE FIVE-piece set of armor in good shape, only needs polishing. Must be donned with prayer. I haven't time.

ONE LARGE bundle of Christian opportunities. I seldom use these opportunities so I have decided to let them go with the sale.

ONE BADLY used Christian influence. Buyer may be able to repair this influence if carefully handled.

The above-mentioned articles are stored in the basement of my home, located in the corner of Careless Avenue and Neglect Street.

(Signed) A backslider Christian

CAN YOU IMAGINE THIS?

Being regenerated and not being saved?

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

BOOK ANNOUNCEMENT

Elder Tom Ross has written a book, "Abandoned Truth: The Doctrines of Grace." I have just finished reading the book. It is a very excellent book. I highly recommend it. It deals with all five of the Doctrines of Grace. The chapter on "The Perseverance of the Saints" is very good, and is much needed among (over emphasis on Eternal Security) Baptists of today. The last chapter on "The Necessity of Gospel Preaching" is also greatly needed today among our kind of Baptists. I mention these two chapters as especially needful, but the whole book is just excellent. The book is only \$5.00, which includes postage. We do not sell the book as the price is too small to afford the usual book store discount (It is truly a bargain price). Order from Providence Baptist Church, 830 Birch Road, Xenia, OH. 45385.