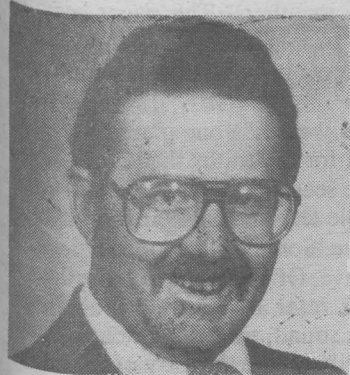


HOW I CAN BE A BETTER CHURCH MEMBER

by Sam Wilson

I Timothy 3:15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (II Timothy 2:5) "And if a man also strive for masteries, yet he is not crowned except he strive lawfully."



Sam Wilson

In our first text we find a little bit about the importance of the Lord's church, but the best of rewards come from lawful strivings in a true church of Christ. With-

FASTEN YOUR SEAT BELTS?

by Gene Abbott

Revelation 13:18 "Here is wisdom. Let him that



Gene Abbott

hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six."

(Continued on Page 7, Col. 3)

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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.

VOL. 64, NO. 4

ASHLAND, KENTUCKY, FEBRUARY 15, 1992

WHOLE NUMBER 2626

ARE YOU BORN AGAIN?

by J.C. Ryle

This is one of life's most important questions. Jesus Christ said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

It is not enough to reply, "I belong to the church; I suppose I'm a Christian." Thousands of nominal Christians show none of the signs of being born again which the Scriptures have given us -- many listed in the First Epistle of John.

No Habitual Sinning

First of all, John wrote: "Whosoever is born of God doth not commit sin" (I John 3:9). "Whosoever is born of God sinneth not" (5:18).

A person who has been born again, or regenerated, does not

habitually commit sin. He no longer sins with his heart and will and whole inclination. There was probably a time when he did not think about whether his actions were sinful or not, and he did not always feel grieved after doing evil. There was no quarrel between him and sin; they were friends. But the true Christian hates sin, flees from it, fights against it, considers it his greatest plague, resents the burden of its presence, mourns when he falls under its influence, and longs to be completely delivered from it. Sin no longer pleases him, nor is it even a matter of indifference to him; it has become a horrible thing which he hates. However, he cannot eliminate its presence within him.

If he said that he had no sin, he

would be lying (I John 1:8). But he can say that he hates sin and that the great desire of his soul is not to commit sin at all. He cannot prevent bad thoughts from entering his mind, or short comings, omissions, and defects from appearing in both his words and his actions. He knows that "in many things we offend all" (James 3:2). But he can truly say, in the sight of God, that these things cause him grief and sorrow and that his whole nature does not consent to them. What would the apostle say about you? Are you born again?

Believing in Christ

Second, John wrote: "Whosoever believeth that Jesus is the Christ is born

(Continued on Page 10, Col. 5)

ISAIAH SPEAKS TO AMERICA

by Del Fehsenfeld, Jr.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:16-18).

Our nation must heed the trumpet of the prophet of God, or be cast down by its very sound.

The prophet Isaiah was never voted one of the "Ten Most pop-

ular Christian Leaders" of his day. This fervent intercessor and uncompromising prophet rarely received applause for his messages. For he spoke the truth. And the truth pierced the consciences and threatened the godless lifestyles of his hearers.

Although specifically directed at God's chosen nation of Israel, Isaiah's words are a frighteningly accurate description of America in this final quarter of the 20th Century.

As we examine the message of the ancient prophet, it becomes apparent that the shortcomings of our nation are no more than a magnified reflection of the sins of God's people. "Hear, O heavens, and give ear, O earth: for the LORD hath

spoken, I have nourished and brought up children, and they have rebelled against me" (Isa. 1:2).

To the undiscerning observer, religion was flourishing in Israel, sacrifices and incense were offered with regularity. Religious holidays, rituals, and feasts were faithfully observed.

But under the scrutinizing eye of a holy God, the external mask of piety could not hide the underlying, ugly reality of sin, idolatry, and rebellion. The prophet became in God's hand an instrument to lift the deceptive mask.

God's grievances against His people are numerous. Perhaps they are best summarized in chapter five of Isaiah's prophecy.

(Continued on Page 11, Col. 5)

STUDIES IN DANIEL PART 1

by John R. Gilpin

This book proves that God Himself fulfills Bible prophecy.

We have a very definite prophecy concerning the children of Israel given to us in the 39th chapter of Isaiah that links up with the book of Daniel. Read Isaiah 39:1-8.

Now here is a prophecy given by Isaiah which was spoken at least 200 years prior to the time of the book of Daniel. Let's study this prophecy just for a moment to see how God fulfilled it.

To get the background, King



John R. Gilpin

Hezekiah was sick unto death. He prayed, and God restored him to health and lengthened his life by fifteen years. The word got around that Hezekiah had been

(Continued on Page 8, Col. 5)

NO STING, NO VICTORY

Text: I Corinthians 15:55, "O death, where is thy sting? O grave, where is thy victory?"

As I read the closing verses of I



Fred Beard

Cor. 15; I think of the writer, our brother Paul; and think of how this man that was taught by the best teachers of the law in his time, who was as he said, "brought up in this city (Jerusalem) at the feet of Gamaliel" (Acts 22:3). He was a man of learning. Yet his speech was with simplicity. Listen to him as he asks, "O death where is thy sting?" Oh, what a question.

There is a song about death and heaven, I don't remember the title or much about how the words go, but I do remember that it says in one place, "Everybody wants to go to heaven, but nobody wants to die." That's about the way it is with mankind, we want the good things of life without the bad. We want the best after life, but we don't want to ever think about

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

SOUL WINNING

"...he that winneth souls is wise" (Pro.11:30). I will not waste time dealing with the foolish mis-interpretations and perversions of this Scripture by men who try to get around its true meaning. To win a soul is to bring that soul to the salvation experience. Anything short of, or other than, a soul being saved is not soul winning. I guess I must add, in order to appease some who are overboard on the doctrines of grace, that a soul can be won only by the power of the Holy Spirit. But, this goes without saying, and those who know me know that I believe this. I will also add, to make the matter

clear, that the Holy Spirit uses men and women giving the gospel in this matter of soul winning.

Let me first say some things about soul winning and our kind of churches - things that it grieves me to say, but things that are certainly and demonstrably true. We are accused of not being interested in the salvation of souls. This is, I hope, a false charge. I know that it is false relative to many of our preachers and churches. Might I add, reluctantly and with great grief, that we do give some grounds for this charge.

I speak this of most (nearly all)

of our kind of churches. If it does not apply to your church, pass it over; better yet, write me and tell me wherein and how it does not apply. We do not win many souls. A few of our kind of churches win a soul now and then, but most of us do very, very little of this. We do not have a real and continuing and successful visitation program. Our preachers are not soul winning men. We do not have soul winning members. We do not preach much on soul winning. We rarely preach on it as a duty, and we almost never give any in-

(Continued on Page 2, Col. 1)

The Baptist Examiner
JOSEPH M. WILSON, EDITOR
Office Ph. 606-325-2012
Home Ph. 606-329-1758

Owned, authorized and published by Calvary Baptist Church, Ashland, Ky.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 60, Zip Code 41105-0060.

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PUBLISHED EVERY 2 WEEKS at 3339 - 13th St., Ashland, Ky., with paid circulation in every state and many foreign countries.

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POSTMASTER: Send address changes to The Baptist Examiner, P.O. Box 60, Ashland, Kentucky 41105-0060.

SOUL

(Continued from Page 1)

structions on why and how to win souls. We do not really work at winning souls in our churches. We make almost no effort at winning souls in the conclusions of our sermons or in our invitations at the close of our sermons. When have you heard or given an invitation urging sinners to then and there trust Jesus Christ as Lord and Saviour? Brethren I speak to and of myself and my church. If you and your church do not need such a message as this, ignore it.

Let me say something briefly (as I probably will later devote a full sermon to this) about the doctrines of grace and soul winning. You know that I believe the glorious and precious doctrines of God's sovereign and saving grace, so don't falsely accuse me. The doctrines of grace can be, and often are, perverted and used against soul winning. There are precious truths in the doctrines of grace (we might as well admit this) that can be misused so as to militate against soul winning efforts by the church, preacher, and believer. Who among us would deny that this has often been done? But it does not have to be this way, and it should not be this way. The doctrines of grace, properly understood, will promote soul winning. Many men of the past have been strong believers in the doctrines of grace, and also have been great winners of souls. Starting with the Apostle Paul I could name a multitude of such.

Might I just suggest that many of us emulate the great Spurgeon as to the doctrines of grace, but do not do this as to his winning of souls.

I preached this sermon at my church the first of 1991 and plan to do it again the first of 1992. Let me very sorrowfully say some things that I preached then. Calvary Baptist Church fails greatly in the matter of soul winning. I would say that this is the greatest failure of our church



Joe Wilson

(oh, that this might soon change). Because of this failure, Calvary Baptist Church is in great danger. If this does not change, our church may in a little while just cease to be - it is possible, you know. Someone said, "The church without evangelism in its heart has the death rattle in its throat." I wonder if there are not many of our kind of churches that are in great danger because they are not winning souls.

Let me say another thing that I said in that sermon to my church. I am not a soul winning preacher. I confess this to my shame and sorrow. This is surely one of the greater failures of my life and ministry (oh, that this too might change). I cannot expect my church to be a soul winning church until and unless I become a soul winning pastor. If we are to do this, I must begin to set the example. What say you, brother preachers?

I want to very carefully explain what I mean by this sermon on soul winning. I want to talk about some things I do not mean, and then some things that I do mean. The things that I write about that I do not mean are important things. They are things that may be used of the Lord to have a part in soul winning. They will be rewarded. They are things that we ought to do, but they are not soul winning. I remember preaching a sermon on "Our Part in Soul Winning" one time in which I preached about these things. With shame I realized that I was using these things to save my conscience over my failure to win souls.

Living a good life that will be a good testimony to the unsaved is not soul winning. We ought to do this. God may use this in bringing the unsaved to see their need of salvation. This will be rewarded, but this is not soul winning. Praying for sinners to be saved is not soul winning. It may be an important part of soul winning. It ought to be done. Oh, we ought to pray much for sinners to be saved. We ought to pray that God will save souls in the services of our churches. We ought to pray for individual sinners by name, asking God to save them. But this, in, of, and by itself is not soul winning.

Witnessing to people who are not saved at the time of that witness is not soul winning. We ought to witness to the unsaved; all of them that we can,

earnestly, repeatedly; but if they are not saved at that time, this is not soul winning. Understand that this is commanded and that it is important. Understand that God may use the witness you give today to save a soul later on. Understand that a soul being saved might be the result of many witnesses that have been given to that one in the past. Understand that the seed of the Word might not bring forth the fruit of the salvation experience at the exact moment it is sown. Understand that God will reward you for every witness of the gospel that you give to an unsaved person. But I am talking at this time about the actual salvation of a lost soul.

Inviting the unsaved to come to church, and bringing them to church is not soul winning. We ought to do this. It may be that God will save that one who comes because of our invitation, or whom we bring to church. We ought to do much more of this than we do. In fact, I don't know of anyone who does much of this. Before we do too much criticizing of the bus ministry of some churches, we ought to do much inviting of the unsaved to our services; and we ought to use our cars as "busses" to bring them to our services. God will reward us if we do this. He might save some. But this, in, of, and by itself is not what I mean by soul winning in this message.

Preaching evangelistic sermons, when no one is saved, is not soul winning - at least is not what I mean in this message. Brother preachers, we ought to preach more evangelistic sermons. We ought to preach on heaven, on hell, on the blessings of being a Christian, on man's great need of salvation, and many sermons on how to be saved. We ought to bring the gospel into most, probably all, of the sermons we preach. But preaching such a sermon, and no one being saved, is not soul winning. Soul winning is a soul being saved, then and there. If the person is not saved, a soul has not been won.

Let me mention two things now relative to this matter of soul winning. First, I know that only God can save a soul (I am not a "dummy" and am not an Arminian). But I also know that God uses the gospel in saving souls, and I know that God uses men and women, boys and girls, in giving that saving gospel to unsaved individuals (I am not a Hardshell). "...Follow me, and I will make you fishers of men" (Mt.4:19). Surely Jesus did not mean that His followers would fish and fish and fish, and never catch any men. "...Fear not; from henceforth thou shalt catch men" (Lk.5:10). "...for in Christ Jesus I have begotten you through the gospel" (I Cor.4:15). I could go on and on giving Scriptures proving that the Holy Spirit uses human instruments in giving the gospel to the unsaved and using that gospel to regenerate, convert, save (or whatever term you want to use) those whom He does save. If you do not believe that the Holy Spirit uses the gospel in regeneration, in soul winning; you are a Hardshell heretic. So, understand that when I speak of men winning souls, I refer to the matter of the Holy Spirit using men to win souls to Christ. Might I say most emphatically that no man can win a soul

without the power of the Holy Spirit. Might I say just as emphatically that the Holy Spirit does not win even one soul without some man giving the gospel to that soul. Last week we sang, "Tell Me The Story of Jesus" in a service. Afterward I

told the church that no one could be saved unless they heard that blessed story of Jesus, and that no one could ever hear it unless someone told it to them - amen?

You should be a soul winner. Are you a soul winner? Do you

(Continued on Page 3, Col. 2)

FROM THE EDITOR

Why not remember The Baptist Examiner in your will? Judged by any standards, The Baptist Examiner is a mission work. The gospel is preached in its pages. Saved people are urged to follow Christ in Scriptural Baptism, and the truth about baptism is taught. The whole counsel of God is taught in the pages of this paper. We surely endeavor to faithfully carry out the great commission through the ministry of The Baptist Examiner.

This paper goes into every state so far as I know, and into many foreign countries. Some missionaries get bundles of T.B.E. and use them in their mission work. The paper goes into several thousand homes. Thus, it goes to thousands and thousands of individuals. Many, after reading their copy, pass it on to others. The paper goes into prisons, libraries, and schools. Many people tell me that they read the paper from cover to cover, and some of them do this as soon as they receive it.

I quote from a letter received this week, "Your paper is the only preaching I get, and I am so thankful for the truths that I read in it." I have visited in many homes, and have seen The Baptist Examiner lying where they kept it to read. Many people tell me that their Bible and The Baptist Examiner are all that they have. Some of them also receive our tapes, and add this to the "all" they have. Of course, they have the Lord and fellowship with Him, but they refer to learning from others. Multitudes in this land do not have a sound, true church close enough for them to attend. They depend heavily on the ministry of The Baptist Examiner for spiritual food. If you could read my mail, you would realize that T.B.E. is truly a great mission work, and is doing great good in many places.

It takes money to do this mission work; of course it does. My secretary tells me that the \$6.00 subscription price will not pay the total cost for sending the paper for a year. And, we send many, many subscriptions for less than this. In addition, we send many, many subscriptions free of any charge to the recipient. We send hundreds, many hundreds, of copies overseas, and so far as I know, we receive nothing financial in return. We are glad to do all this. We plan to do it as long as we are able. We hope to be able to do all this as long as the paper is in existence. But, of course, we all realize that someone must pay for all this.

We receive help from many churches and individuals for this purpose. We could not carry on without this help. We do thank the Lord for each individual and church that helps us, be it little or much. We received this week one dollar from a friend. We praise the Lord for this. We pray for those who help us. We ask God to bless them, and we believe that He will. We desire to greatly expand the ministry of The Baptist Examiner. To do this, we will need the continued support of those who already help, and we will need increased and additional support. I urge every reader of this paper to give this matter some thought and prayer. Maybe you can help some. Maybe you could suggest to your church that they take The Baptist Examiner as a mission work of their church, and help some in its support.

Now, let me suggest a way that many of you could help in this mission work. Many have already done this. Many of you will be leaving this world for that better world before much longer. You will leave all your worldly goods behind. You can take nothing from this world to that world. The currency of earth is no good, and not needed in heaven. You have made a will, or you are thinking of making one. You are or will be thinking about what you want done with what you leave behind you. To whom will you leave what, is a question that you are considering. Might I suggest that you give thought to leaving some of your earthly wealth (be it small or large) to The Baptist Examiner. You have loved the paper. It has meant much to you. You have received many blessings from it. You desire that it will go on blessing people on earth after you are in glory land. Leave some of your money, in your will, for this cause. In this way, while you are rejoicing in the presence of the Lord, while you cannot be personally serving the Lord here on earth; you will still, in a very real way, be ministering to others here on earth, helping and blessing others, and glorifying the Lord. Is not this a matter worthy of your thought and consideration? There are not many ways in which you could still be serving the Lord on earth and blessing others after you have moved to heaven, but this is one such way.

We thank you for your help and prayers given us while you have been living in our midst. I do not think that, after you are in heaven, you can help us by your prayers. I think that must all be done while here. I do not believe that the prayers of departed saints can be of help to those left upon the earth. But, by remembering The Baptist Examiner in your will and leaving the paper some of that which God has given you and you did not use up in your life, you can still help us after you are gone.

I do not ask people for money for myself. But I do not mind asking for money for the Lord's work, and The Baptist Examiner is surely a part of that work. I do seriously and sincerely ask the readers of this to give thought and prayer to what I have written. If you will do this, you will have a continuing part in the Lord's work and in blessing and helping others, even while you are rejoicing in glory; and you will gain rewards thereby. I suspect that the only part that you leave in your will that will gain rewards in glory for you will be that part that you leave to the Lord's work. I will not argue this dogmatically, but it is worthy of thought.

Pray for us now while you can. Help us financially now if you can and will. Remember us in your will and thus continue helping us while you rejoice in glory. May the Lord bless you all.

WHEN PEACOCKS COME HOME TO ROOST

by Herb Evans

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase." (I Cor. 3:5, 6).

"For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" (I Cor. 4:7). (see James 1:17).

"For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves and comparing themselves among themselves, are not wise" (II Cor. 10:12).

For almost thirty years, we have watched the new soul winning techniques, promotional schemes, gimmicks, and innovations gain momentum, peak, and then fizzle. Many innovators, of the "one, two, three, repeat after me, now, you are saved" evangelism, claim roots in the soul winners of the past. Yet, they seem to avoid or water down the old timers' Scriptural demands for repentance and "fruits meet repentance" (As opposed to modern demands to "give your heart to Jesus." What does He want with a deceitful ol' heart, anyway?).

The trumpet sounding receiving its own reward -- Matt. 10), boasting, and glory seeking of the world's "super" churches, Sunday schools, bus ministries, and preachers (even to the point of falsifying their numbers), by those, who should have renounced "walking in craftiness" and the "hidden things of dishonesty" (II Cor. 4:2, 3), during the last few decades, is disgusting.

Many a well meaning Christian has been sidetracked and spoiled through "vain deceit" (Col. 2:8), into loving the praise, glory, and honour, of men rather than the praise of God (John 12:43), under the excuse of rescuing souls from hell. Such badges of glory, awarded by the brethren, seem to license or excuse the sins of super preachers and soul winners. To those who are ensnared, into human glorification, it makes no difference that the greatest apostles did not glorify (I Thess. 2:6) nor promote themselves nor generate their own press. (News spread, not because they tooted their own horns but because something was really happening - genuine conversions and changed lives! Only the artificial needs to be promoted).

Both saved and unsaved church members, who cannot or will not witness biblically, are suddenly able, to be "praise-worthy," religious participants, by getting someone to sign their card or to come see the preacher swallow a gold fish or to come see and eat the world's largest banana split. But clever Christian sales pitches and free hot dogs may be used equally well by apostated nominations and even cults, to increase membership or attendance. (Bingo does extremely well!).

Any criticism of doubtful soul winning methods has been and is met with charges of lacking love for souls or being anti-soul win-

ning. Questions, regarding "Why can't we do it like they did it in the Bible?" were and are met with charges of being a holier than thou Pharisee.

Some brethren are intimidated by the "chief priests," afraid to be "put out of the synagogue." Other brethren are justifiably grieved, uneasy, and disturbed about the fraud and antics of their brethren (who could care less, about the ministry being blamed, (II Cor. 6:3). They refuse to "glory in men" (I Cor. 3:21), unable to reconcile such novelties with (nor even find them "in") the Scriptures. They win souls, in a manner, exemplified by Scripture, rejecting the temptation to get on the "look at me" bandwagons.

The results are in! While many humble brethren have inherited the smaller, more stable, more spiritual churches, others are the proud owners of "super" crashes and "super" carnal, unstable churches, after the peacocks came home to roost. Unfortunately, we shall see more of it.

SOUL

(Continued from Page 2)

want to be a soul winner? Let me tell you three things that are necessary to being a soul winner: 1. A compassionate heart. 2. Obedient feet. 3. A speaking tongue. If we are going to win souls to Jesus Christ, we must have a compassionate heart. We must love sinners. We must earnestly desire to see sinners saved. Notice this about Jesus, "But when he saw the multitude, he was moved with compassion on them...." (Matt. 9:36). We must have a similar compassion for unsaved men and women if we are going to win them to Christ. And close fellowship with Christ will give us some of His compassion.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6). This most certainly is not a verse on farming. Weeping has nothing to do with a good harvest of grain. This verse most assuredly has to do with soul winning. In this verse three things are necessary to soul winning: 1. We must go. 2. There must be the use of the precious seed of the Word of God. 3. There must be weeping. The promise is that if we will do these things, we will win souls to Christ. Is that not what this verse says? Have I not interpreted it right? If not, show me where I have erred. Yes, this is a great verse on soul winning. Before we say that it does not work, let us try it. How many of us go and go? How many of us weep over lost souls in an agony of desire to see them saved? Does not this verse guarantee success for those who do what it says? But where are our tears? Where are our tears?

"...for as soon as Zion travailed, she brought forth her children" (Isa. 66:8). Whatever might be the primary meaning of this Scripture, may we not apply it to soul winning? We must travail in birth before we bring forth children. Are any of us in travail just now concerning the salvation of sinners? Maybe that is why we are

not winning souls to Christ. "Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:31). Paul was a great soul winner. Paul was a man of many tears. Do you suppose that there is a connection between these two.

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Psa. 142:4). How many lost men and women are there in the world today who can truthfully say, "no man cared for my soul"? How many children are there in the families of saved people who can say this? How many men and women are there who work day by day close to saved people who can say this? How many are there who sit regularly in some Sunday School class who can say this? How many are there who sit often in some church service who can say this? Now, how many people are there who live less than a mile from your church who can say, "no one in that church cares for my soul"? You may say to me, "Oh, preacher, we do care for the souls of men." Well, why don't you (me included) act like it? You will have little effect on a man in winning him to Christ until and unless he believes that you really care for his soul. Where is our concern? Where are our tears? One essential qualification in being a soul winner is to have a compassionate heart.

Secondly, the soul winner must have obedient feet. "Go" is a major essential in soul winning "He that goeth forth..." (Psa. 126:6). "And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). We are commanded to "go" forth and preach the gospel to the unsaved. You will say, sinners don't come to church today. Well, is your church going to sinners? We can't make sinners come to church. Sinners can't keep us from going to them. God's plan for soul winning is not sinners coming to church, but the church going to sinners.

If every sinner who has visited our church during the last ten years had been saved in that church service, we still would not have won many souls to Christ. Brothers and sisters, if we sit by and wait for sinners to come to church, we will not see many saved. Don't say, "Oh, those terrible sinners, they just won't come to church." Don't say, "Oh, there is so much in the world that keeps sinners from coming to church." Instead say, "Oh we terrible church members, we just won't go to sinners and give them the gospel." Say this.

"Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). Who preached? All of them. Where did they preach? Everywhere. What did they preach? The Word. Is not this example a command to us? Should we not follow the good examples set forth in the Bible? A question in arithmetic: What percent of the members of our kind of churches go to unsaved people every week and give them the gospel? Another question: What percent of our kind of preachers do this? Brothers and sisters, do not honest answers to these two questions show us why

we are not winning souls to Christ?

Thirdly, the soul winner must have a speaking tongue. Men must hear the gospel in order to be saved. Then someone must tell them that gospel. "...and how shall they believe in him of whom they have not heard?...." (Rom. 10:14). Listen to this: A sinner must believe in Jesus Christ in order to be saved; he must hear about Jesus in order to believe in Him; someone must tell him about Jesus in order for him to hear. It is as plain and simple as that. Where does that leave us when we fail to tell sinners that which they must hear in order to be saved - oh, where does that leave us? Of course, we must tell the blessed gospel of Jesus Christ. It is not talking about the weather, about politics, about sports, etc., that will win men to Jesus Christ - it is telling them about Jesus. Why is it that we can talk to men about almost anything and every thing except about Jesus Christ? Do you talk to unsaved people? What do you talk about? Do you talk to them about Jesus? Why not?

I fear that we Christians are going to have two things to answer for: For what we did say, and for what we did not say. Christians who can talk well about a multitude of subjects become tongue-tied when it comes to talking about Jesus Christ. Dear child of God, you have the message that men need to hear - that they must go to hell if they do not hear - what are you doing with that message? Jesus is God, He was born of a virgin, He lived a sinless life, He died at Calvary, He arose from the dead; men must hear these things about Jesus or they cannot be saved. The death, burial, and resurrection of Jesus Christ is the saving gospel. Men must hear and believe that gospel or they cannot be saved. Oh, what an awesome responsibility is that of the child of God - to tell sinners that which they must hear or they cannot be saved. Children of God; this is our debt to the unsaved world about us, this is our responsibility, this is our commission from God - go and tell; go and tell; what are we doing about this solemn responsibility?

All around us are multitudes of lost sinners. The harvest field is all around us. Lost sinners are not hard to find. Let us be faithful in giving them the gospel. Let us have a compassionate heart, let us have obedient feet, let us have a speaking tongue; let us go forth and win souls to Jesus Christ.

Do the Scriptures promise success to those who faithfully and properly try to win souls to Christ. I think they do. One would be hard pressed to prove the contrary. Anyway, we have no right to say we can't win souls until we have done our best to do so. When we have a compassionate heart, shedding many tears over lost souls; when we have gone forth and witnessed to a large number of the unsaved; when we have given the blessed gospel to a multitude; then will be time enough to try to find some excuse for our lack of success. Right now, the reason for our lack of success is very plain. We don't have that compassionate heart, we are not going forth to the unsaved, we are not giving them the gospel. Why look for some other reason (or sinful excuse) when we have this reason

plain as day before us?

Maybe we should quit bragging so much about what kind of church we are, and start grieving about our failure to win souls to Jesus Christ. Well, this is my message. What say you to it? What will you do about it? Even now, I ask myself, what am I going to do about it? Who can tell what it would mean to our kind of churches if we would start winning souls to Jesus Christ? Who can tell what it is going to mean to us in the near future if we don't?

HOW CAN

(Continued from Page 1)

out being a member of a true church of Christ, your opportunities to please God are greatly limited. None can deny the Biblical importance of the church. [Disagreement comes concerning what is a church.] If the church is so important to the individual and to God, then we should desire to be the very best member we can be. There are too many people just playing church. They attend for all the wrong reasons, and most attend the wrong churches. We should strive to be the best church member we can possibly be. We should do this for our own good, for the good of others, and especially for the glory of our God. This subject was assigned me for a Bible Conference I was not able to attend. I prepared the sermon anyway for the church here in Gladwin. It is a subject of great need in our day and time.

In this article, I want to mention some things we can and should do in order to make us better church members. Surely, this should be a primary desire of every church member. We should want to be better members. If we do not have that desire, then I would say that our salvation is in question. Our purpose on this earth is to give glory to God. He receives this glory through faithfulness in His churches.

I. The first thing I mention is that we should examine ourselves to make sure of our own personal salvation. You might ask how that would make us a better member? I believe anything that adds to our assurance of salvation adds to our enthusiasm in serving God. However, I mention this point because there are many churches which have names on their rolls of people who are not truly saved. Judas serves as an example of this. The first requirement of church membership is salvation. I realize that if you are not saved, then you are not truly a member of the church, but you are claiming to be, and you are in name. The only right and noble thing to do then would be to ask the church to remove your name from the roll. Bear in mind that God hates hypocrisy. Keep in mind the love that God has for the church. He does not desire leaven in His body. You are being a mockery to God and the church. Friend, salvation is a matter of the greatest importance. It would behoove all of us to make our calling and election sure. I would urge every member to make sure he is saved. If you are satisfied of this, then praise God and get busy in His church.

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The Baptist Examiner Forum I

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

Explain Isa. 13:20 & Rev. 18:10. Have these been fulfilled?
Is Babylon to be rebuilt, and these later fulfilled?

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Questions concerning the end times can be very difficult to answer to the satisfaction of all, because there are many and sundry interpretations of the many aspects of the second advent of the Lord Jesus Christ. There are so many factors involved in the interpretation that must be considered, and which I for one find hard to be understood. For this reason there is an overwhelming temptation on the part of some to wrest the Scriptures to fit their own theory. Be it far from me to presume to have a full grasp on this great and most important subject. I must confess that I have for years shied away from any in-depth study on eschatology and perhaps robbed myself and those whom I would teach of many blessings. On the other hand, I am quite sure that there are some whom we can consider experts on the subject. No doubt God enabled Mr. Dwight Pentecost to produce a rather detailed, but very simply written work on the subject entitled "Things To Come." I would like to quote one or two statements from this able author and expounder. But first, I would like to simply state my opinion of the two passages in question.

It seems to me that the passage in Isaiah 13 has a dual application. First it refers to the first destruction of Babylon. The rise of the Babylonian Empire was yet a few years in coming, approximately BC 626. In BC 539, (approximately) the great Babylon fell to king Darius and the Median armies. I believe that the secondary application has to do with the fall of the Revised Roman Empire which is yet in the future, but being formed even as I write this article. This empire referred to in Revelation 17,18 as Babylon, will have its capital in the city of Rome, (see Revelation 17:9) and its headquarters very likely will be the Vatican. The Vatican is an independent country within the country of Italy, and is the headquarters of the Roman Catholic Church. This new Babylon will consist of an all-world and most powerful religious system which will include most, but probably not all false religions. At that time (the first half of the great tribulation period) this religious authority, being led by the Man of Sin will establish a one-world church state. Later, it will

evolve into a one-world military-state. As they, (not we, for all of the saints of the pretribulation period will have been taken out at the beginning of the tribulation) move into the second half of the tribulation or the "time of trouble" spoken of by the prophet Daniel, God will begin to pour out His vials of wrath upon the earth; and during the seventh vial Babylon the Great will be utterly destroyed in a very short period of time (Rev. 18:8). Therefore, the primary application of Revelation 18 is to the Babylon of the future, which Babylon will be Rome and not the sight of ancient Babylon. Ancient Babylon is simply the illustration or type.

I now quote Mr. Pentecost's "Things To Come" Page 364, 367, and 368. "Revelation 17 outlines the judgment on the great harlot, the apostate religious system, that exists in the tribulation period. The unbelieving professing church went into the tribulation period (Rev. 2:22; 3:10) and a great religious system, under the domination of the great harlot, arose... It is not too much to say that the false doctrines and practices found within Romanism are directly attributable to the union of this paganism with Christianity when Constantine declared Rome to be a Christian empire. It is thus concluded that the harlot represents all professing Christendom united in a single system under one head... The Beast, who was dominated by the harlot system (Rev. 17:3) rises against her and destroys her and her system completely. Without doubt the harlot system was in competition with the religious worship of the Beast, promoted by the false Prophet, and her destruction is brought about so that the Beast may be the sole object of false worship as he claims to be God." Thank you for your question.

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ISAIAH 13:20: "It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there."

Revelation 18:10: "Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come."

Let me first mention that I do not believe this prophecy has yet been fulfilled. Some think this prophecy was fulfilled by the

Medes and the Persians as mentioned in Isaiah 13:17-19 History will tell us that this is not a fulfillment of the prophecy in our text. The city of Babylon continued to flourish after it was conquered by the Medes. The city continued in some form and substance until around A. D. 1000 and has never yet experienced the sudden destruction as mentioned in our text. This means that the prophecy in Isaiah 13:20 has not yet been fulfilled.

That brings us to the second question concerning whether or not Babylon is to be re-built. I think that it is evident that if this prophecy is to be fulfilled that Babylon must be rebuilt. I think this could easily take place during the tribulation period. Revelation seems to teach us that there will be a destruction of Babylon during the tribulation. I see this as the fulfillment of Isaiah's prophecy. We know that it has not yet come to pass. We know that it must come to pass. I believe it will take place towards the end of the tribulation. To sum things up; Isaiah 13:20 has not yet been fulfilled. Babylon is to be rebuilt and this prophesy to take place during the Tribulation period, corresponding with Revelation 18:10. This is about all the information I can give you. Indeed God's Word is a deep Book. There is so much that we do not fully understand. We must just leave the details in the hands of our most able God. May God bless you all.

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"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." (Isaiah 13:19,20) Also read Revelation 18:10

I wish that I could simply lay out an uncontroversial answer and explanation to this question that would satisfy everyone; but this question, as are many in the forum, is controversial and divided by opinion. I answer this question therefore, with my present understanding, conviction, and belief.

First, I believe that neither of these two Scriptures have been fulfilled. They are yet future. Many believe that Isaiah 13:20 has been fulfilled, but I do not. If

Babylon's history is carefully studied, it will be found that the city has been conquered, partially destroyed, but never totally to the extent spoken of in Isaiah 13:19,20. Sodom and Gomorrah were destroyed totally, Babylon has not been brought to that state yet. Some people, including Jews, have inhabited Babylon off and on continually throughout her history. Some say that Babylon met her destruction when Cyrus captured the city in 539 B.C. Not so. The prophecies of Jeremiah 50:15 and Jeremiah 51:30 have never been fulfilled. Babylon the Great has never been completely demolished, razed, or abandoned.

This is further testified to by the rebuilding of some of the city done by the infamous Saddam Hussein. This is documented in Dr. Charles H. Dyer's book, "The Rise of Babylon". Complete with pictures and Bible prophecies, the rebuilding of Babylon is discussed and details of the restoration of the city are given. Is this then the city in Revelation 18:10? And for that matter, is it the literal city of Revelation 17?

I believe the literal city of Babylon will be rebuilt because the majority of evidence points to that conclusion; although it can be and is, argued both ways. Revelation 17 and 18 are two different events. Revelation 17 speaks of the embodiment of the wicked religious system of Babylon come down to this very day. Mystery Babylon, the religious aspect, is embodied in Rome sitting on the seven hills. Revelation 18 speaks of political, economic Babylon which I believe will be the literal city of Babylon itself. Revelation 17 is fulfilled at mid-point in the tribulation, and the events of Revelation 18 at the end of the 7 years. This is the final blow to the times of the Gentiles which began with the Babylonian captivity.

I therefore believe that the destruction of a rebuilt Babylon literally fulfills to completeness the Old Testament prophecies about its destruction, as well as this prophecy in Revelation 18. Regardless of the student's position, however, it is both sad and awe-inspiring to see in these prophecies the power of God upon the glory of wicked man in preparation for the final climax culminating in the coming of the Lord Jesus Christ.

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"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation, neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there" (Isa. 13:18, 20). "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come" (Rev.

18:10).

I do not believe that the Babylon of Revelation is the rebuilt city of an ancient Babylon of the Chaldees. Isaiah has told us that city would be destroyed and would, "never be inhabited." It is a well established fact that that city has long been destroyed and the prophecy of Isaiah has been fulfilled. Therefore, we see that the Babylon in Revelation must mean something else. Chapter 17 Babylon is referred to as a woman, "And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots and abominations of the earth" (Rev. 17:5). A careful study of the name "Babylon" as used in Revelation will show that a religious system is referred to with its headquarters in a city rather than the city itself. This religious system has its roots from the religious system that was in ancient Babylon, hence the name. History shows that when Babylon fell to the Medes and Persians in 538 B.C. the great religious empire moved its headquarters to Pergamos. About 133 B.C. Pergamos fell and this religious system moved its headquarters, this time, to Rome where it still is today. Comparing the two religious systems as to practices, rites, customs, and doctrines, we see they are much the same, showing that the "Mystery Babylon the Great," "the great whore that sitteth upon many waters," is the same religious system that had its beginning in ancient Babylon. While in Rome that system has become a great city, calling its self "the eternal city." This religious system is not only a religion that is "the mother of Harlots and Abominations of the earth," but has become a great commercial empire that extends throughout the earth. I believe that chapter 17 of Revelation describes the fall of the religious Babylon, while chapter 18 describes the fall of commercial Babylon. This is yet to take place. If anyone has a doubt as to what this religious system is called today, read the description given by the Apostle John in Revelation and see how it fits the worldwide church whose headquarters is now in Rome.

HOW CAN

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If you are not, then get out of the church. People will not laugh at you. They will not look down upon you. They will appreciate and respect you for doing the right thing. They will pray for you. God will in time save your soul. So in order to be a better member, or to cease being a member in name only, let us examine our salvation.

II. The second thing I mention is that you make sure of your baptism. If you do not have Scriptural baptism, then you are not a member of the church any way. This is a question that cannot be left up to the believer. I have heard pastors say, "As long as they are satisfied with their baptism, we are." You will not hear me say that. You will not find that to be the historical position of Baptist churches. Let me mention some things that are

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The Baptist Examiner Forum II

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

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Explain I Cor. 14:26 as to a church service. Explain as such might apply today

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do not have the gift of wisdom. the gift of knowledge, etc. All these gifts were until the canon of Scripture came together. The only gifts that remain is the gift of love, faith and hope. There are no more, as Paul taught in I Cor. 13:13. All the other spiritual gifts came to an end. If one would have the ability to put any of these gifts to use, he must acquire them by studying.

The principle that was used in the Corinthian church as Paul gave them instruction; for one at one time to preach, or teach, or prophecy, and one to interpret. The same principle is in effect to day. We have one preacher at a time, one teacher at a time. We sing one song at a time. One man prays at a time. Having more than one man praying at the time, would be confusion. One praying is leading the church in prayer. One prays in an audible voice while the others are praying silently.

If two or three are praying aloud at the same time, that would be confusion. If a church had two singing two different songs at the same time, or two preachers preaching at the same time, that would be confusion, and God is not the author of confusion. We have one preacher preaching at a time and one praying at a time and the singing of one song at a time. In this way we are practicing as did the Corinthian church after Paul corrected them.

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"For God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33). The purpose of a church service is to present, in an orderly manner, the Word of God, to the members, to visiting members of other churches, and to those who know nothing about the Word of God, the lost. This presentation must be made in an orderly and understandable way. The church service is not to become a forum for the exhibition of each individual's knowledge, but is to be a place where those that attend can be edified. If everyone were to come to a service as verse twenty-six states, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a revelation. Let all things be done unto edifying," there would be nothing but confusion on every side. Few, if any, would be able to understand, most of all those that are lost. To explain this, Paul gives us two examples, a nega-

tive and a positive.

"If therefore the whole church be come together in one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (I Cor. 14:23). They do not have to be doing all the things that are stated, just speaking in tongues is enough to cause those that are unfamiliar with a service to think that the participants are mad. They cannot understand because they are unlearned, they have no knowledge or facts relating to the tongues that they hear. They cannot reconcile what they are hearing with anything that resembles the Word of God. The conclusion is that tongues should not be spoken unless there is an interpreter. The rule for speaking in tongues is presented in verses twenty seven and twenty eight. This presents the negative side.

"But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth" (I Cor. 14:24-25). To prophesy means to speak forth the mind and counsel of God. The speaking forth here is for the purpose of impressing upon the unbeliever that God knows the condition of his heart. And as the prophesy goes out, the secrets of the heart, hidden sins, are made manifest. When his sins are made manifest, the sinner understands that he is a sinner, that he needs a change in his life and depends upon God to make that change. The people of God have spoken in unity and done that which is edifying.

The rule for speaking in this manner is found in verses 29-32.

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There were temporary gifts granted to the apostles just after the ascension of Christ lasting until the Word was complete. Paul himself had these gifts, as did some others in the early churches. He wrote instructions concerning the gifts to the churches. First Corinthians chapter twelve and chapter fourteen are among these. In 14:28 he is rebuking the mis-use of the gifts, and mis-conduct in the church services. He admonishes them to keep everything in order

to the edifying of the flock. Their admonition is a warning to us, that we do everything decently and in order. The principles laid out by the apostle still apply to us. The singing and the preaching in the worship service should be done in a way not to cause confusion, and should glorify Christ and build up the assembly. We must be focused upon the One we worship.

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I suppose, that coming together means a church service, and from the context I'm most sure of it. When we come together, we are sure to sing some songs and perhaps someone may want to sing a special that has come to his/her mind. I see nothing wrong with that. Someone may have a verse of Scripture that he would like to read or have explained more thoroughly to his understanding. Some one may need an interpreter, he may not speak our language and speak in a different tongue than we do. Some may feel that God has spoken to them about something special and want to share it with the church.

Now, all this could happen in a single church service, and we might be faced with it. What would we do? Paul said, let all things be done unto edifying. Would any of the above edify the church?

In this day and time of course the Lord has placed pastors in the churches to govern the churches. Every organized group must have a leader, otherwise there will be confusion and disruption and would be of no value.

Paul said in I Corinthians 14:40, "Let all things be done decently and in order." This means that no one should interrupt a church service that is in order. If one has something to say, he must wait until after the service is over, or speak before it starts. I'm sure everything can be worked out or put to order and the church can be edified.

I hope the other brethren can be of more help than I have.

HOW CAN

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necessary in order for you to have Scriptural baptism. First, you must have a proper candidate. That is a born again believer in the Lord Jesus Christ, or a saved person; not a person being baptized in order to be saved. Secondly, you must have a proper motive, that being to show forth the death of Christ and to unite with a true church of Christ. Thirdly, you must have a proper mode or way. That way is immersion, or putting one all the way under the water. Fourthly, there must be proper authority. Jesus thought this so important that He walked 60 miles to receive baptism at the hands of the one person who at that time had authority to baptize. People criticize us Baptists for limiting

the authority to baptize. We simply follow the example of Christ. In all the world there was only one person with that authority at that time, and that was John the Baptist. In all the world today, there is only one institution with the right and authority to baptize. That is a Landmark Sovereign Grace Missionary Baptist Church. If you have any other kind of baptism, then you should seek proper baptism. I do not have time nor space to enter into all the arguments against false baptisms. I will simply tell you that if it was not by a true "pillar and ground of the truth" church, then seek Scriptural baptism. Baptism is too important not to be sure about. The sad result of not having Scriptural baptism is years of wasted service. It is years of no credit for attendance in church. It is years of wasted tithes and offerings. It is years of working without authority. It is years of non-observance of ordinances. As much as many would like to think that He does, God does not reward sincerity apart from truth. God must be worshipped in "Spirit and in Truth." Let each of us examine his own baptism. If it is Scriptural, then praise God and get busy serving Him in the church. If it is not, then seek Scriptural baptism and get to serving Him in the church.

III. The third thing I mention is that we should be sure of, and be grounded in our beliefs. What a church believes and stands for is of great importance. The church being a body, it is important that every member be in agreement on all major doctrinal issues. There cannot be harmony in the church if the pastor is teaching one thing and the Sunday school teacher is teaching something else. It brings scorn upon the church when members disagree with the recognized doctrines of the church. First, we all should be settled on what we believe. The Bible is not open to man's interpretation but teaches certain truths. It is important that we know what our church believes and that we are in agreement. Secondly, it is important that we are able to defend what we believe. It is not enough to say, "I will ask my pastor." It is not right to believe something and not be able to offer proof from God's Word as to why you believe it. This brings harm to the truth. To be a better church member you must be able to defend well the truths that your church believes. Thirdly, you must be willing to stand for these truths. I get tired of people telling me they believe something, and yet they are unwilling to take a stand for it. You must be sure that you do not compromise the truths your church stands for. I think of one example: a young couple gets married; one is a sovereign grace Baptist, the other an "Arminian Baptist." They decide that they will take turns going to each other's church. This is not taking a stand. This is pure and simple compromise. There is no place for compromise when it comes to something as important as the truth. When compromise takes place, truth suffers. To be the kind of church member you should be, you will stand for the

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STUDIES IN JOSHUA

Chapter 4:20 - 5:12

"And those twelve stones, which they took of Jordan, did Joshua pitch in Gilgal (4:20).

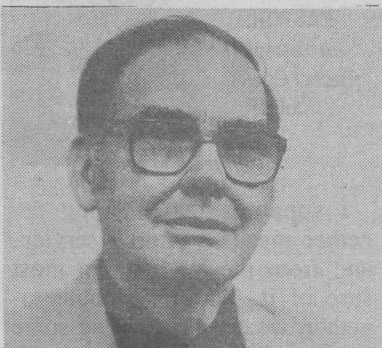
Israel was now in the promised land. They had taken God at His word. It was faith at work. One may ask, does faith really work? What does faith do? Faith brings us to utter dependence upon God. The Israelites had no way of crossing Jordan, except God would make a way. They must depend entirely upon Him. This they did and now they were on the other side of Jordan. This was a new chapter in their lives. They had found a new way of life. Forty years their fathers had wandered in the wilderness, refusing to depend upon God to lead. This new generation, under the leadership of Joshua had completely trusted in God and as a result they had witnessed one of the greatest of miracles. God wanted them to never forget this miracle, therefore He had Joshua take the twelve stones which they had taken from Jordan and pitch (set up) in Gilgal, where they had made camp. These stones were to "be for a memorial unto the children of Israel for ever" (Josh. 4:7).

"And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the LORD your God dried up the water of Jordan from before you, until ye were passed over, as the LORD your God did to the Red Sea, which he dried up from before us, until we were gone over:" (Josh. 4:21-23).

The purpose of this memorial was to remind Israel and their children in coming generations that God is a God of power and glory and it was only by His power that they had crossed Jordan. The children were to be taught the meaning of these stones. Note this teaching was not to be left to others, but it was the parents who were to do the teaching. "When your children shall ask their fathers in time to come. -- then ye shall let your children know--." It is most sad that God's own people, His chosen people, failed in the command to instruct their own children of the mighty power of God. They failed to tell of His goodness toward them. As soon as they got settled in the land and had peace and all that had been promised them, their memories began to fade. The meaning for which the stones that made up the memorial stood, was soon forgotten. They failed God as well as their children.

One of the saddest statements made in the Bible is found in Judges 2. Many years after Israel had crossed over Jordan and had erected the memorial stones at Gilgal, after God had given them victory after victory, after they had obtained possession and were settled in peace and had plenty, they forgot God! "And Joshua

the son of Nun, the servant of the LORD, died, being an hundred and ten years old ---- And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the LORD, nor yet the works which he had done for Israel" (Judg. 2:8, 10). How could this happen? How could a people who had seen the many miracles which God had performed for them forget? The parents had failed to tell their



C. T. Everman

children how God had brought them across Jordan and how He obtained the many victories against the enemies for them. As a result, their children turned away from God and "did evil" and "served the Baals" in Canaan. "They forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth" (Judg. 2:12,13). Just think! In just two generations the children of Israel had forsaken the God who had brought them into this land of plenty, the land that flowed with milk and honey. Why? You may ask, How could the parents fail in this most important thing? But before condemning them, let us take a look at America. It has not taken two generations for us to forsake God. What a downward trend that I have seen in my life time of nearly seventy nine years. In our government, in our schools, in business, in all phases of our life there has been a great breakdown in the morals of the people. Free love has replaced marriage, homosexuality a hidden sin, has now become only "a different life style". One of the greatest crimes, one that Americans should hide their heads in shame for their government, is the sanction of thousands of the murder of unborn babies each year. This action places America in the same class as that of the pagan nations that sacrificed their children to their gods. How long will God withhold His judgment from America?

What has caused this breakdown in morals and departure from God and His laws? The same thing that occurred to the nation of Israel, parents failing to teach their children, and the result, "And they forsook the LORD of their fathers, ---- and followed other gods" (Judg. 2:12).

"That all the people of the earth might know the hand of the LORD, that it is mighty:" (Josh. 4:24).

There was another reason for the memorial. It was to let all the people of the world know that God of all the earth was Israel's

LORD and that He was with them. This message was heard loud and clear throughout the land, for we read: "AND it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel, until they were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel" (Josh. 5:1).

When these people heard of the crossing of Jordan on dry ground they knew it was by the hand of God. Knowing this, did it cause them to bow down and worship the true God? No! While it made their heart to melt and lose spirit, they, as the apostle Paul wrote, "When they knew God, they glorified him not as God" (Rom. 1:21). Instead of turning to the living God these nations hardened their hearts and refused to acknowledge Him as God.

"At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time" (Josh. 5:2).

Now that Israel had established a beachhead at Gilgal and the memorial had been set up, they were now ready to begin the business of possessing the land. Right? wrong. There was some unfinished business which they must take care of before God would act on their behalf. One was the rite of circumcision which had been laid aside while in the wilderness. Now that this new generation of Israelites were in the land, the first thing God required of Joshua was to make sure all the sons of Israel were circumcised. "--circumcise again--the second time" does not mean that those who had been circumcised before were to again be circumcised. This is explained in verses 4-7. "And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt. Now all the people that come out were circumcised; but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised. For the children of Israel walked forty years in the wilderness, till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD swear that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey. And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way" (Josh. 5:4-7).

Circumcision was a rite established by God when He made a covenant with Abraham. In that

covenant He promised Abraham He would make him a great nation, He would give him a land, make of him a great nation, and would make him to be a blessing (Gen. 12:1-3). God confirmed this covenant with Abraham by means of circumcision. It was a sign of the covenant. (Gen. 17:9-14). It was to be continued in Israel to remind them of what God had covenanted with Abraham, "And he that is eight days old shall be circumcised among you, every man child in your generation, he that is born in the house, or bought with money of any stranger, which is not of thy seed" (Gen. 17:12).

The men who had been circumcised in Egypt had died in the wilderness. The sons born during the wilderness journey had not been circumcised. These were now to be circumcised. Why was circumcision so important? As we have pointed out, it was a seal or sign that God had made a covenant with Abraham, but it also spoke of separation. These Israelites needed to know that circumcision was not simply a mark in the flesh, but there was righteous living on their part.

Verse 6 reminds us again that the children of Israel were required to walk in the wilderness forty years until all the, "men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the Lord."

"And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day" (Josh. 5:8,9). They were God's chosen people and He would never go back on the covenant which He made with Abraham. The reproach of Egypt was that while they were in Egypt the rite of circumcision had not been observed, but now that reproach was rolled away. The word Gilgal means rolled away.

"And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho" (Josh. 5:10).

While the Israelites were still in Egypt God had given them an ordinance by which they were ever to remember His love and grace toward them. This was the Passover, which was the last plague God visited upon the Egyptians and it was after this event Israel was delivered from bondage. It was on the tenth day of the first month a lamb without blemish was to be separated from the flock and kept up until the fourteenth day. On that day, it was to be slain and its blood applied to the door posts. God had told Moses, "When I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:13).

When judgment from God fell upon Egypt the Israelites were spared because they had the blood upon the door posts. God intended that they would ever remember His mercy toward them by observing each year this

Passover, "And this day shall be unto you for a memorial: and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast by an ordinance for ever" (Ex. 12:14).

One year after they left Egypt Israel observed the Passover in the wilderness at Sinai (Num. 9:1-5). For the next 39 years we have no record of them again keeping the Passover. Now that the new generation had entered Canaan, after setting up the memorial stones and reinstating the rite of circumcision, they now, on the fourteenth day of the first month keep the Passover.

It should be clear that God intended that His chosen people Israel, would never forget the things which He had done for them. The memorial stones were to remind them and their children of His great power in parting the Red Sea and the damming up of the river Jordan for them to cross over. Circumcision would ever cause them to remember His covenant which He had made with their father Abraham. The Passover would remind them of His love and mercy in sparing them from judgment which He inflicted upon Egypt.

"And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the self same day. And the manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year" (Josh. 5:11,12).

For forty years, even while judging them for their sins by causing them to wander around in the wilderness, God had provided manna for food. But now that they were in the land where there was food for the taking, the manna ceased. God had promised them that He would bring them into a land of plenty, "a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive, and honey; A land wherein thou shalt eat bread without scarceness" (Deut. 8:8,9). The next day after they had eaten of the old corn of the land, the manna ceased. It might be well to note that God does not work miracles when the natural means are available. Some one has said, "we don't need bread from heaven when we have bread from earth".

Before going on with our study of the book, we might do well to stop and reflect that we today, like the Israelites of old, have very short memories. We also need some way of reminding us of what God has done for us. God has instituted some memorials in our day that we might not forget. When Christ gave the great commission to His church He commanded in that commission "to go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

Baptism is a sign. It is not a repeat, it is not a means of salvation, but is a symbol of picture of the death and resurrection of Christ. The Bible teaches that those who have placed their faith in the shed blood of Jesus Christ are to be baptized, thus reminding us and showing to the

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world that Christ died and rose again and that we, by faith in Him, are buried with Him and are raised to walk in a new life. Another memorial Christ left for His church that they might not forget is the Lord's Supper. The night before His crucifixion, after the Passover Supper, He broke bread and said, "...This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19,20). The Apostle Paul told the church at Corinth, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). So as we take of the Lord's Supper we are reminded of the death of Christ for the sins of His people and also are reminded that He has promised to return to receive us unto Himself. We, like Israel, need to be constantly reminded that when God sees the blood, the shed blood of Christ, He will pass over us in judgment. Our sins have been paid for by that blood, the blood of the Lamb of God. **"THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"** (Rom. 8:1).

HOW CAN

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truth no matter who is hurt by it. Anyone can compromise for the sake of getting along, but it takes a true person of God to stand for the truth. It is not our business to get along; it is our business to stand for the truth. I have to wonder about how strong ones beliefs are when they can compromise the truth so easily and so often. I have found that believers in God's sovereignty in salvation usually remain silent about these truths when they are getting along with Arminians. You will never be the kind of church member you should be until you are willing to take a stand no matter what. If it costs you friends, if it costs you your marriage, if it costs you your parents or children, even if it costs you your life, take a stand for the truths of God's Word.

IV. Fourthly, I mention that we can be better church members simply by behaving ourselves better in God's house. This should not have to be mentioned; but it had to be mentioned in Paul's day, and it must be mentioned now. It is a shame that some people treat their schools and homes and places of business better than they treat God's Church. There is often a total lack of reverence for the church. We oftentimes can talk about everything but spiritual things. There are people whispering back and forth. There are people passing notes to one another. There are people fighting over babies. There are people trying to entertain children. There are people playing games. There are people day-dreaming. There are people getting up every few minutes to go to the bathroom. Have we no respect for God's house? There is not a lot of time spent in church; surely we can behave ourselves for that short

amount of time. If you want to be a better church member, then make sure that you behave yourself in church.

V. In the fifth place I mention church attendance. The church is a body fitly joined together. The body cannot function properly unless every member of that body is present. Giving thought to our human body teaches us that the Bible demands our faithful attendance. We need faithful attendance to survive the temptations of this world. We need the church; the church needs us. The pastor needs your support. Make sure the excuses you use for missing church are such that will be accepted by Christ Himself. We often will use excuses to stay out of church that would not stop us from going to school or work, or even to a ball game. We do not attach the importance to the church that we should. You cannot be the member you should be without faithful attendance in church. If you want to be a better member, you can improve in this area. It is good to know that there are some members who cannot improve in this area. I am thankful that this is true of most of the membership here in Gladwin. The case with the vast majority of the members here is that if they are not in church they are sick and have a good reason for not being there.

Sixthly, we can be better members in the area of tithes and offerings. Thank God, there are many people that this does not apply to. However there are many who would think this does not apply to them when it does. First, we should realize that tithing is a clear command from God. Not to pay tithes and an offering is a deliberate breaking of God's law. The key to understanding this is that you have to give an offering along with your tithe in order to fulfill Scripture. Many of us let down in the area of an offering. Most of us could increase the size of our offering a little bit. Think about it; if every member increased his offering three dollars a week, how much money this would bring into the church every year. There is no greater way to spend your money than in the Lord's work. Not to pay your tithes and offerings makes you to be a thief and robber, and probably should lead to your exclusion from the church. Another way that we can improve in this area is possibly our attitude in giving. God loveth a cheerful giver. We ought to give to the Lord's work with joy, knowing it is a good cause, and that we will be rewarded for it. We can be better church members by improving in the area of tithes and offerings.

Seventhly, we can be better church members by loving one another more. How we need this in our churches! How we have failed in the area of love! There is no clearer commandment in God's Word than to love one another. So much of our church troubles come from a lack of love. I urge you to read I Corinthians chapter 13 at least once a week and examine your love by it. The foundation of being a good fellow church member is our love for each other. I am not at all interested in excuses. I do not want to hear what so and so did to you years ago. The Bible does not talk about a conditional love, but a love that is present in spite of faults. This love can come about through prayer for one another. This love

can come about through realizing that we all have faults and that we must love in spite of these. You will never be the church member you should and could be as long as you have animosity in your heart toward another member. If you want to be a better member, you must love the brethren better.

The eighth thing I mention to make us better church members is that we need to pray more concerning the specific needs and cares of the church. Pray more for ourselves that we will be better members. Pray more for other members that God will supply their needs and help them to be better members. Pray more for the pastor that God will lead and direct him, that he might lead and direct the church. Pray more for the lost loved ones of members of the church that God might soon save them. Pray more for the missionary efforts of the church that God might bless them. Pray more for heretics that God might bring them to the truth. Proper and greater prayer for the church will make us better members. May we make the church the focus of our prayer life.

The ninth thing I mention is that we should participate better in services. We can do this in several areas. First, we can do this in the area of singing. Every member of the church should join in the singing of praises unto God. We should make a loud and joyful noise unto the Lord. A good song service is a definite plus in the church service. You will find yourself enjoying church more by participating. Secondly, we can participate better when others are leading in prayer. Let us join in with them in a silent prayer of our own. We can participate better by paying proper attention to the sermon being preached. Nothing depresses a preacher more than to see uninterested people sitting in the congregation. Help the pastor along with his message by paying proper attention. We can participate better by being available when there is work to be done. Did you ever notice how that when there is work to be done around the church, it is always the same crowd doing it. Do your share. Pitch in an help out around the church. You can participate by teaching a class, singing a special, filling in for an absent pastor, leading singing, cooking meals, etc.

The tenth thing I mention is that we as church members can be more friendly. Some most assuredly need this more than others. Being friendly is one thing that everyone can do. There is not a single member that cannot be friendly to those in attendance at church, whether they be members or guests. Do not be responsible for giving your church a bad name by not being friendly. This will make you a better member and your church a better church.

The eleventh thing I mention is that we can and should witness more to the lost. This is not just the job of the pastor, but is the job of every member of the church. Oh, how we have failed in this area! We are making mockery of the name missionary with our feeble efforts with the gospel. We should first invite people to Christ. Then invite people to church. Then invite people to the truths of God's Word. There is so much room for improvement in this area with most of us. This is probably our

greatest failure as churches and church members. I believe that this is so serious, that failure in this area places our very existence in jeopardy. To be a better church member, we are going to have to do a better job witnessing to the lost.

The twelfth and last thing I mention is that in order to be a better church member, we must live a holy life before the world. Let us realize that we are always representatives of our church. We are to live a pure life that reflects positively on our church and on our Saviour. We can help or hurt the church by the way we live. May God help us to live in a way that will bring honor and glory to His name. By doing this we will become better church members.

Well, in conclusion let me ask you a question; do you want to be a better church member? May we never be content until we are doing all we can as a member of the Lord's church. Are you willing to sacrifice and do the things mentioned in this article? To be a better church member will require sacrifice and commitment. It will require effort and dedication. However, I promise you it will be worth it. It will be worth it now and in eternity. The church is the most important institution in all the world. May God help us to be better members, for our own good and for His glory. May God bless you all.

FASTEN

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When I was living in Shelby county, Alabama, I had just identified my standing on sovereign grace. Ironically, this was when I read an article in the "Sword of the Lord" and realized how different my perspective was from that of John R. Rice. I belonged to a church with a 4-point pastor, and I was (already) arguing for Limited Atonement with him; but I wasn't far enough along to split.

I was assigned to the task of covering the evening training period, and we were studying the second coming. A young member of the congregation said that he doubted the American people would accept the domination of one such as the anti-Christ. I replied that I'd already been amazed that what the American people could be made to accept. It is my contention that we have been compromising our freedom more and more not only with each generation, but with each convening of Congress.

I don't expect this coming anti-Christ to herald himself as "anti-Christ!" I expect him to slip up on us (first), with subtlety. I expect him to edge his way into dominance. I expect him to convince us that he is doing everything for the benefit of the populace. I do not feel he will say "I am going to take away your liberty!" I would anticipate that his heralds will say we are doing things for the protection, security, and comfort of the people. I expect them to characterize themselves as liberals, who are out to provide prosperity to the masses, likely at the expense of the rich.

Now, what do we see our present government? We have a Congress that has said "let us increase taxes to balance the bud-

get," then has proceeded to out-spend the increased tax provision. They have given themselves a huge raise to reward their inability to balance the budget and accommodate the inflation they anticipate as the result of that inability; yet we are told this is for our benefit, to protect us from economic stagnation. Stop! Think! Is the stage not being set? Are our contemporary politicians not heralding the advent of anti-Christ?

Now, what are our illustrious leaders doing for the church and the moral fiber of our nation? They have legalized sins that were considered crimes as a means of combating the "crime rate." One renown U.S. Senator made a statement at his party's convention to the effect that they would not tolerate the imposing of morality upon the people. We're told that we can not legislate morality. We've made abortion legal and invited homosexuals out of their closets. We have subsidized abortion and the un-work ethic, and all these things have been blessed and even legislated by Congress. We have also encouraged pornography. Why? The answer is simple! Sad to say, even President Bush appears to agree in principle. We are embarking on a movement toward a new world order. Fasten your seat belts, please!

Is the Social Security Number an instrument for universal identification? I simply don't know, but I am old enough to recall when it was stated that it was "never" to be used for identification. It was replied by critics (my grandparents among them) that this would not prove to be true. Look now, have you never been asked to produce your social security card to prove you were, or were not, the person in question? I have. We forget all too soon, I reiterate: I'm amazed at what we have already allowed.

What is coming and what can we do? I'm not one to harp on politics in church, but let me say this: I'm a bit concerned that the political voice of many contemporary Christians is not in harmony with the Gospel position. We cannot support a politician who will advocate legalization of murderous abortion, prostitution, homosexuality, pornography, and who (also) supports legislation which will infringe upon the authority of the church and be in harmony with Christianity.

If you prefer to simply remain aloof, ignoring the political scene without taking any position, you might wish to fasten your seat belt to avoid whiplash: because there may be some remote developments coming as a result of this passiveness. I don't often comment on the activities of the SBC, or respond to critics of that convention; however, I tend to side with them in their allowing Oliver North to speak at their convention, although I don't feel we need to be overly partisan in the political area. Why? Because of a thing called globalism! Why was North put under the Congressional third degree? I was told by one ardent liberal that it was because he was a crook. I don't think that was the reason at all: I think it was because his action tended to retard globalism.

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THE SEPARATION OF CHURCH & STATE

"Righteousness exalteth a nation: but sin is a reproach to any people" (Proverbs 14:34).

First Amendment: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people to peaceably assemble, and to petition the government for a redress of grievances.

What was the intention of the First Amendment? Was it as the liberals of today insist, that we're to keep religion and its principles out of government? Or was it rather to insure the free exercise of religion without giving the state power to any denomination or sect, but to maintain the principles of God's Word in our government? Consider the following:

As a diplomat to Russia, speaking of his government John Quincy Adams said, "The highest glory of the American Revolution was this: That it connected in one indissoluble bond the principles of civil government with the principles of Christianity."

In his farewell address, George Washington the father of our nation said, "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness -- these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked. Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on the minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." (MESSAGES AND PAPERS OF THE PRESIDENTS, VOLUME I, 1789-1817, page 220).

John Adams said, "...we have... abundant cause of gratitude to the source of benevolence and influence for... religious liberty and a calm but steady determination to support our sovereignty, as well as our moral and our religious principles, against all open and secret attacks." (MESSAGES AND PAPERS OF THE PRESIDENTS, VOLUME I, 1789-1817, page 250) In a proclamation dated March 23, 1789, he said, "...the safety and prosperity of nations ultimately and essentially depend on the protection and the blessing of Almighty God, and the national acknowledgement of this

truth is not only an indispensable duty which the people owe to Him, but a duty whose natural influence is favorable to the promotion of that morality and piety without which social happiness cannot exist nor the blessings of a free government be enjoyed;" He recommended that we all "...acknowledge before God the manifold sins and transgressions with which we are justly chargeable as individuals and as a nation, beseeching Him at the same time, of His infinite grace, through the Redeemer of the World, freely to remit all our offenses, and to incline us by His Holy Spirit to that sincere repentance and reformation which may afford us reason to hope for His inestimable favor and heavenly benediction;" (IBID, page 268 & 269). The following quote is also attributed to him: "We have no government around with the power capable of contending with human passion unbridled by morality and religion. Our constitution was made only for a moral and religious people... it is wholly inadequate to the government of any other."

James Madison said, "We have staked the whole future of American civilization... not upon the power of the government, far from it. We have staked the future of all of our political institutions up on the capacity of each and all of us to govern ourselves according to the Ten Commandments of God."

The term, "Separation of Church and State" was first used by president Thomas Jefferson in a letter to the Danbury Association of Danbury, Connecticut in 1802. In that letter he assured them that the First Amendment had erected a wall of separation between church and state, but it was a one directional wall. It was designed to keep the government from running the church, but made sure that Christian principles remain in government.

The House Judiciary Committee record for March 27, 1854, contains the following: "Had the people, during the Revolution, had any suspicion of any attempt to war against Christianity... that Revolution would have been strangled in its cradle. At the time of the adoption of the Constitution and the Amendments the universal sentiment was that Christianity should be encouraged, not any one sect... That was the religion of the founders of the republic... and they expected it to remain the religion of their descendants... the great vital and conservative cement in our system is the belief of our people... in the pure doctrine and divine truths of the gospel of Jesus Christ."

What was the position of the Supreme Court prior to the liberalism introduced by the Warren court? John Jay (the first Chief Justice of the Supreme Court) said, "Providence has given to our people the choice of their rulers and it is the duty, as well as the privilege and interest, of a Christian national, to select and prefer Christians for their rulers."

1796. RUNKEL vs WINE-MILLER: "By our form of government, the Christian religion is the established religion and all sects and denomination of Christians are placed upon the same equal footing"

1811. PEOPLE vs RUGLES: What ever strikes at the root of Christianity tends manifestly to the dissolution of civil

government."

1892. CHURCH OF THE HOLY TRINITY vs US: "Our law and our institutions must necessarily be based upon and embody the teachings of the Redeemer of mankind... It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian." There were 87 precedents quoted in this ruling.

The landmark cases of the Supreme Court in 1962 and 1963 (ENGEL vs VITALE, MURRAY vs CURLETT & ABINGTON vs SCHEMPP) set a new direction without precedents. The prayer that was ruled unconstitutional by the ENGEL vs VITALE case (June 25, 1962) is as follows: "Almighty God, we acknowledge our dependence upon Thee and we beg Thy blessings upon us, our parents, our teachers, and our country." In the years that followed, God and His principles were taken out of our public school system.

Sad statistics marked the twenty years from 1963 to 1983: "Unwed birth rate among 10-14 year old girls was up 553%, divorce rate up 117%, unmarried couples living together up 353%, violent crimes up 544%, average school SAT scores drop from above 970 to a low below 910."

America is a world leader in:

"Violent crimes, divorce, teen pregnancies, abortions, illegal drug use, and illiteracy (among industrial nations)"

Surely sin is a reproach to any people. Charles Finney once said, "The church must take right ground in regard to politics. Politics are a part of a religion in a country as this, and Christians must do their duty to the country as a part of their duty to God. He will bless or curse this nation according to the course Christians take in politics."

Quotes and statistics taken from the video "America's Godly Heritage," produced by The Wall Builders.

FASTEN

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I feel anti-Christ will require a world-wide background of globalism to reach his full potential, and this is the "in thing" today. Any form of nationalistic sentiment works to the detriment of global unity. North had diverted funds to support an independent national movement against the Communist bloc in Central America. This was viewed as working against a resolution of conflict, and conflict must be stemmed (at any cost) if the global unity is to become effective. Freedom matters little to these globalists in our Congress. This perspective will explain a multitude of sins. This explains why they feel morality must be abolished. Amoralism will facilitate globalism, since it is an absence of standards. If every culture will accept anything, there is nothing to segregate, and everyone will be in a single accord; but this will be a unity with no morality and a minimum of justice. Fasten your seat belts, friends, this is the new world we can look forward to.

Do some readers yet feel the American people are above "putting-up" with restraints that might be imposed by governments? I say these restraints will

be sugar coated. They will be for the sake of health, for a cleaner environment, for safety, and even for your own satisfaction. George Orwell wrote of an expected ruler who was called "Big Brother," and Aldous Huxley wrote of a "Brave New World." The government depicted in the literary efforts of these two writers were both advanced in concept, yet neither of them would be characterized a Utopian. They both carried sinister overtones. Big Brother did, however, persevere in domination due to his theme, his loyal subjects were taught to function because of the love of Big Brother. It was necessary to "brainwash" them.

I'd like to digress, just a bit, to comment that the emphasis in this modern world on the brain washing process is but a manifest evidence of predestination. If men can change the will through subtle persuasions, God can certainly do it with Spirit persuasion.

Returning to the main theme now, I would remind readers of some of the propaganda we have fallen for in recent years. Hear of the "greenhouse effect?" Did you know it hasn't really been substantiated? It is really merely theory. Remember when people were told apples weren't safe for our consumption? Did you know that has now been debunked, but it cost fruit farmers a pretty penny. We were warned that insecticides had polluted our apples. It wasn't true. We're told women don't have freedom over their own bodies unless they're not only permitted to abort at will, but also if the government does not pay for their abortion. Nothing is said by our media about the rights of the being that will be aborted. This is a case of being informed of only one view and a biased view at that.

All of this we're told is for the good of society. Some years back we were told that something was happening that was good for the American family in the long run, women were working instead of tending the house, and were becoming more independent. Was it really better? I hardly think so. We have developed into a society where unemployment is rather high, education is inadequate, delinquency is high, morality is all but destroyed, and the great majority of marriages end in divorce.

We do something else; we permit our government to tell us we must strap ourselves in our cars for our own good, or we will be ticketed and fined. "But it is safer," many will say! I don't know that it is! I've heard that claim disputed. At any rate, driving without harness is no more dangerous than government subsidized abortion. It will certainly kill the baby. If Congress truly wishes to protect motorists, why do they not stop drinking on the highways? The true rate of alcohol to highway mortality would be staggering. A Presbyterian minister, named Steve Brown, said you can fool some of the people some of the time, but you can't fool all the people all of the time, although you can come pretty close. That's approximately what he said anyway. He was talking about cults. The sad thing is our government and the media are in the same business of deceit.

Any statistician worth his salt knows how to use statistics. You can use the opinion of experts, and lo and behold, you can identify the expert based upon what

he will say. We're fed selected information to convince us of a point, while other information is withheld. One says a man would have died had he not been wearing a seat belt and some other would have lived had he been wearing one. That man becomes an expert and the one who disagrees is disregarded. Scientists who believe evolution are accepted authorities, but those who disbelieve are not. Those who will "play ball" with the "establishment" are those who will be listened to. The term establishment must however be properly identified, for many point in the wrong direction to identify it.

The establishment, the group in control, is the group that wishes to compromise morality at any price, and this requires the conformity to the contemporary ideals of their society. They will permit almost anything except another viewpoint. This is why we must be trained to accept their practices. If we question their environmental ideas, disagree with what they think is necessary for health, doubt their educational methods, or in any way oppose them; their entire proposed culture is threatened. It is brought out by Orwell, that "Big Brother" has learned to deal with people through a type of love; and our modern globalists are using a pretended concern to deceive us today; but they're using this to cause us to conform to their desires. If you think I'm wrong, just fasten your seat belts!

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sick, and eventually the word was carried all the way to Babylon so that the king of Babylon heard that Hezekiah, the king of Jerusalem, had been ill. When the king of Babylon heard this, he sent messengers in order to bring to Hezekiah his greetings and felicitations. The messengers came to Hezekiah and said, "Our king in Babylon is glad you have recovered and he has sent us as ambassadors of good will to you." Hezekiah was so pleased that these ambassadors had come to him that he endeavored to make them feel at home and showed them the best time that he could. He took them around over the city and showed them everything he had, including his treasury houses and all the treasure he had. There was not one single thing that Hezekiah had by way of treasure that he failed to show these ambassadors from Babylon. As soon as they went home, Isaiah, the prophet of God, came and looked Hezekiah in the face and pointed the finger at him and said, "You have done wrong. The men to whom you have showed these treasures will be the very men who will get these treasures away from you and take them to the land of Babylon. Furthermore, your children will be taken to Babylon and will become eunuchs in the palace of the King of Babylon."

Hezekiah heard what Isaiah said, and like every faithful man who loves God, bowed himself in submission and said, "Good is the word of the Lord..." He didn't fight against it. He realized that he had done wrong and he accepted the word of Isaiah, God's

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man, as final, and said, "It's all right -- I bow in submission before the Lord."

Now, beloved, there's the prophecy. Time passed by -- Isaiah died, Hezekiah died, and we open the Bible to the book of Daniel and we find Daniel, Shadrach, Meshach and Abednego over in Babylon, serving in the palace of the king of Babylon. God had spoken in the book of Isaiah. God had said, through Isaiah the prophet, that their treasures would be carried into Babylon and their sons would become eunuchs in the palace of the king. What Isaiah prophesied so far has become a reality in the first chapter of the book of Daniel. That then, beloved, brings me to the first great lesson of this book of Daniel, namely, that this book proves to us that Almighty God fulfills prophecy. He kept His word regarding this one. He fulfilled this prophecy, and just like He fulfilled this one, so God will fulfill all the balance of the prophecies of this Bible.

I made a statement similar to that once and one brother who was visiting with us, said, "I was visiting with us, said, 'I thought that all of the prophecies of the Bible had already been fulfilled.' I said, 'Not so, my brother, a good part of the book of Daniel and the book of Revelation is yet to be fulfilled.' Beloved, God will keep His word. He kept His word as to this prophecy in the book of Isaiah, and He will keep His word concerning all the balance of the prophecies of His book.

I believe that Revelation 17 and 18 are definitely prophetic. I think the old whore who is spoken of in Revelation 17, is none other than a picture of Roman Catholicism, and the harlot daughters that are spoken of, are the Protestant churches that have come out of Rome. Revelation 17 and 18 picture to us this old whore and her harlot daughters, and tell us that they are going to be destroyed. I read, also, in Matthew, that, "Every plant, which my heavenly Father hath not planted, shall be rooted up." I know He didn't plant Catholicism. I know He didn't plant Protestant churches which have come out of Catholicism; therefore, I fall back on these prophetic statements to declare to you that ultimately all of these false churches shall be rooted up and destroyed. Nothing is farther from the truth than that today. I read how the Catholics are praising themselves because of the fact that they are getting unusually favorable publicity through the daily papers. It is true, they have gotten unusually favorable publicity in all the secular press. Nothing could be farther from the truth today, but beloved, God is running this world. Every prophecy that God has ever made in the past has come to pass and I believe that this prophecy concerning Catholicism, as well as all the balance of the prophecies of God's Word, shall ultimately come to pass just as they are written.

It makes my heart rejoice and thrills my soul when I find Isaiah giving a prophecy and several hundred years later find that prophecy fulfilled to the letter, with the treasures of the Jews carried into Babylon and with the sons of the Jews serving as eunuchs in the king's palace. This prophecy was fulfilled to the let-

ter. As God kept His word concerning this prophecy, so He will keep His word concerning all the balance of His Book.

II. The Age Old Lesson of Sowing and Reaping.

Let's see how the Jews reaped what they sowed. Go back in the Old Testament and you will find that God demanded of the Jews that every seventh day was to be a Sabbath of rest, and that one year out of every seven years was to be a Sabbath of rest. You will find from the study of the law of God that the Jews were to cultivate the ground and till their crops for six years, and then, the seventh year the land was to be fallow and they were not to cultivate it at all for one whole year's time. That was called the Sabbatic Year.

The Word of God tells us that this law was kept intact and was fulfilled to the very letter until the days of King Saul. That is, the Jews observed God's law in that they rested one day out of seven and let the land lie fallow one year out of seven. When King Saul came on the throne, however, I don't know that he said it outwardly, but, at least, he acted that he knew more than God, and the people followed in his steps. The result was that from the days of King Saul, for 490 years, the children of Israel never observed the Sabbatic Year. They planted, they reaped, they harvested, they sowed, they carried on the process of agriculture the seventh year just the same as the balance. They didn't observe the Sabbatic Year from the days of King Saul for 490 years.

Now if you will divide 490 by seven, you will find that they had stolen from God seventy Sabbatic Years. I imagine they complimented themselves and, doubtlessly, patted one another on the back at their shrewdness, thinking how they were doing so much better now that they had laid aside the Sabbatic Year. I imagine they seemingly complimented themselves upon their foresight because they were no longer living under that burdensome restriction. I imagine they considered themselves unusually fortunate, and they were getting along so much better now that they were planting their ground every year instead of allowing it to lie fallow one year out of seven.

Beloved, remember this: whatever God says is final. God may allow a thing to go on for a while, but whatever God says is final. 490 years passed by in which they had robbed God of 70 Sabbatic Years. Finally, God said, "It's enough." Here came a king from Babylon by the name of Nebuchadnezzar who destroyed Jerusalem and carried the people of Jerusalem captive over into Babylon. How long did those Jews live in Babylonian captivity? 70 years. They had stolen 70 Sabbatic Years from God, they reaped 70 years captivity in the land of Babylon.

We have a Scripture in the New Testament which certainly confirms this thought:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8).

That's not the only place we find this truth in the Word of

God. Listen: **"And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good"** (Gen. 1:12). Notice again: **"But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes. And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they bought him to Jerusalem, and there he died"** (Judges 1:6, 7).

Adonibezek, when he was captured, was humiliated by having his thumbs and his big toes cut off his hands and feet. Then, with a mutilated body, he was compelled to gather his food from under the table of his captors. Adonibezek, looked at his hands and those toeless feet and picked up the crumbs from the floor and said, "I have treated 70 kings just like this, and as I have done, so hath God requited me." Adonibezek reaped what he had sowed.

Notice again: **"He that soweth iniquity shall reap vanity: and the rod of his anger shall fail"** (Prov. 22:8). **"For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up"** (Hosea 8:7).

We have a remarkable illustration of this in the life of Jacob. Do you remember how Jacob lied to his old father, telling him that he was Esau. You remember how he carried out the deception by putting goat's skin on the back of his hands and the small of his neck, so he would appear to his father as a hairy man rather than the clean shaven fellow that Jacob was. Thus, he deceived his old father with goat's skin. He lied to his father and made him think that he was his brother, and thus, received the blessing that should have fallen upon Esau. Thirty years passed by and one day Jacob's boys came in and stood in his presence. They had a coat of many colors. There was but one like it in all the land. It was the coat Jacob had given to his favorite son, Joseph. Those sons had killed a goat and dipped this coat in that goat's blood. Now they spread out this coat before their father and said, "Father, we found this coat. Do you know whether or not this is your son's coat?" Jacob said, "It is my son's coat, an evil beast hath devoured him." Jacob deceived his father with goat's skin; his boys deceived him with goat's blood. He lied to his father as to his identity and his sons lied to him as to the identity of that coat. He reaped just exactly what he sowed.

Take the experience of David. Do you remember how David sowed adultery and murder -- how that he committed adultery with Bathsheba and how he had her husband, Uriah, put to death in the thick of battle. The Word of God tells us how one of David's sons committed adultery with one of David's daughter -- a half-brother and half-sister affair -- and how that another brother, later, slew the brother who had committed adultery with his half-sis-

ter. As David sowed adultery and murder in his home, he reaped the same within his own family.

Take the case of Pharaoh. He drowned all the boy babies of the land of Egypt. Of all the heart-rending stories you can read within the Word of God, you will find in the book of Exodus the most pathetic incident of all the Bible. Those boy babies of the land of Egypt were thrown into the river as fast as they were born. Time passed by and Pharaoh with his 400 armed chariots drove into the Red Sea in pursuit of the children of Israel. The waters came together with a rush and Pharaoh and his 400 charioteers were drowned within the depths of the Red Sea. He had drowned the boy babies of Israel and he, in turn, was drowned in the Red Sea. He reaped just exactly as he had sowed.

Ahab had a man of God by the name of Naboth killed. When Naboth was dead, the dogs came and licked up the blood of that faithful man of God, Naboth. There were not many like Naboth in his day. There were not many who would dare to oppose the king when the king wanted to do wrong. The dogs came and licked the blood of that faithful man of God. A little while later, Ahab went out to battle in his chariot. He was shot by an arrow and died in his chariot. When they brought the chariot home and washed it, the Word of God tells us the dogs licked up the bloody water. He reaped exactly as he had sowed.

Beloved, mark it down, this is an established law of God. These Jews robbed God of 70 years and they reaped 70 years' captivity in the land of Babylon.

III. Daniel in Captivity Purposed to do right.

Daniel 1:8 says; **"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself."**

Here's Daniel along with Shadrach, Meshach and Abednego in a far away land. The king puts them in his own college and sends them to school at his own expense. He is going to make them part of his "brain trust." These boys, along with all the balance of that school, are studying to be on the advisory staff of the king. They have a certain amount of food assigned to them. That portion included wine and meat which any loyal Jew would not partake of. Daniel purposed in his heart that he would not defile himself. He said to the man whose business it was to bring in his food, "It is wrong for us to eat that meat." You remember for a Jew there were certain animals they could not eat. They were not even allowed to eat the fat and blood of the animals that were clean to them. Daniel looked at that food and said, "It's wrong for me to partake thereof. It's wrong for me to drink this wine," and he pushed it aside. He purposed in his heart that he would not defile himself with the king's meat and the king's drink.

I wonder how you would have reacted under similar circumstances. There are lots of folk who try to live fairly decent lives when they are at home, who think differently about the matter when they get away from home. Bear in mind that when Daniel

drew the line and said, "I won't defile myself," he was 500 miles away from Jerusalem. He might have reasoned: If I were back home, I should obey the law of God, but I am 500 miles away from home and it doesn't make any difference; however, Daniel didn't reason that way.

Lots of people who are away from home fall into practices they would not fall into had they been at home. Not so with Daniel. Some people will smoke, go to dances, play cards and go to the movies away from home, but they wouldn't dare to do so at home. Oh, beloved, that wasn't the kind of man Daniel was. Daniel said, "It's just as wrong in Babylon as it is in Jerusalem." He purposed in his heart that he would not defile himself.

You might say, "That's just a trivial matter." You might reason and say, "It was only a little thing." Daniel might have reasoned that way. He might have said, "It's a very small thing, -- this matter of eating meat that is unsanctified and drinking wine is only a small evil," but he didn't.

Let me tell you something, beloved, the only way to get along with God in His service is to be faithful to Him in the little things -- the least things that arise. Mark it down, there are no non-essentials in the Bible. Even the least thing in the Bible is for me and for you to obey. It may be a little thing, but if you look after the trivial things, you will find this to be true, that it will be a whole lot easier to stand out against the bigger things.

Daniel had the courage to break with the crowd. All the rest of those lads who were being trained to be wise men in Babylon, went along with what the king decided. Whatever food and drink the king set before them, they accepted. Daniel broke with the crowd.

I remember a friend of mine in the ministry had a young girl come to see him, to talk with him about a matter of marriage. She said that she was in love with a Catholic boy and asked this preacher friend of mine for advice concerning marriage. This preacher friend said, "Girlie, you will rue the day you marry him." She said to him, "He is in the crowd that I run with and I can't break with the crowd." But, beloved, she lived to see the day, and this preacher lived to see the day, when she stood before this preacher friend of mine and said, "I have rued the day ten thousand times over." Why? All because she would not break with the crowd.

Daniel was not that kind of boy. He did what God said to do. He stood for the things of God regardless and irrespective of the crowd. Even in this heathen's den, Daniel would not defile himself. When we come to the sixth chapter, we have Daniel in the lion's den, but this first chapter puts him in the heathen's den, and he would not defile himself. He knew how to say "no" and he lived pure even in the midst of those heathen. It is often said that the hardest word in the English language is not the longest, but the hardest one is that little word "no." Daniel knew how to say it. Even though he was in the midst of heathen, Daniel refused to defile himself. He knew what it was to say "no".

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to things that were wrong.

IV. Daniel Was Blessed Because of His Royal Purpose

Look at this boy. The man who had charge of these young fellows in school, said, "Why, I will endanger my own head if I don't give you this food and wine to drink." Daniel said, "Let's try it for ten days and see how we get along." They tried it for ten days and they were better looking eating vegetables than the rest of the crowd who had eaten the king's meat and drunk the king's wine. They, therefore, allowed Daniel and his friends the liberty as to their food, and the Word of God tells us that they did not eat meat nor drink wine any longer, but rather, ate the food that was pleasing to the Lord.

A little later the king called them in for a test -- examination day came. The time of testing came and all the boys in the king's college who were studying to be part of the brain trust of the land of Babylon, stood before the king. When Nebuchadnezzar questioned them as to what they knew, he found that Daniel and his companions were ten times wiser than the magicians and astrologers and all the balance of the crowd. Here stands the wise men, the astrologers, the magicians and all the brain trust who have been schooled to be advisors to the king. Against all these stand our young boys, Shadrach, Meshach, Abednego and Daniel. When these fellows of the brain trust fail, Daniel and his three companions answer the questions. The king himself was amazed at it because these boys were found to be ten times wiser than his own brain trust.

I tell you, beloved, God blessed Daniel because of his royal purpose, and I am persuaded to believe that there isn't an individual in all this world who will take his stand for God and on God's side but what God will bless him like He blessed Daniel. Listen: **"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come"** (I Tim. 4:8).

We are living in a day when it is considered that exercise is the chief thing of life. Most of the folk who go to college, go there with one thought in mind -- athletic contests. We are living in a day when athletic contests completely control the world. God says, **"...bodily exercise profiteth little: but godliness is profitable unto all things..."** It doesn't say there isn't any profit in bodily exercise, but it says there is more profit in godliness than anything else.

Mark it down, beloved, it paid Daniel to say "no." It paid him to stand by his royal purpose.

I wish you would listen again: **"Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts"** (Psa. 119:98-100).

Beloved, do you want to know the path of wisdom? Do you want to know the path to learning? The path whereby you can find these is a path of separation -- a path of separation to God and to the Word of God. To understand the Scriptures, a man must travel a path of separation. That's what Daniel did. He separated from the world and God blessed him. I contend that if an individual will separate himself from the world and walk with God, God will bless him for his royal resolve. Listen: **"The secret of the Lord is with them that fear him; and he will shew them his covenant"** (Psa. 25:14).

Let me give you an example: You have heard me speak, though you never saw him, of that great man of God, H. Boyce Taylor. I don't believe that there has ever been one produced like him in Kentucky. I have been blessed immeasurably by listening to him preach, by reading his paper, and I am, to a great extent, what I am in my doctrinal convictions, because of the influence of Brother H.B. Taylor. There just wasn't any compromise in that man. If his best friend did wrong, he would rebuke him the same as his worst enemy. There are mighty few of us but what would compromise just a little bit under circumstances like that, but not so with Boyce Taylor. He stood for God's Book and, for nearly 34 years, was pastor of one church. He edited a paper every week called "News and Truths." He founded, carried on, and taught in a school he called the West Kentucky Bible School, a school for the training of preachers. He was the head of the Amazon Valley Bible School, a school for the training of preachers. He was the head of the Amazon Valley Faith Missions for years and led his church at Murray, Kentucky, to give more for missions per capita than any other church in the whole United States. He was an author of unusual ability. He scattered thousands upon thousands of tracts by way of free literature. God blessed him, beloved. God blessed this servant, your pastor, through him, and God has blessed hundreds and thousands of Baptist preachers through him, all because Boyce Taylor dared to go contrary to the crowd and dared to stand for what he thought was the Word of God.

God blessed Daniel in the same way. God will bless you and me in the same manner. The old song says:

"It pays to serve Jesus
It pays every day;
It pays to serve Jesus
Each step of the way."

It paid Daniel, it paid Boyce Taylor, and it will pay you and me. I think about Daniel -- how he dared to stand out for what he knew to be right, and I think, beloved, in the light of that experience of Daniel, of that old song which says to us:

"Dare to be a Daniel
Dare to stand alone
Dare to have a purpose firm,
Dare to make it known."

May the Lord God in heaven help you who are saved to be a Daniel!

STING

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how, or what is going to have to happen in order to get to that after life. That's right, death! But no one wants to think about

death. We tie death and pain together as if they were inseparable, but not so. There is no pain in death. Nay, not for the child of God! And that is whom Paul is writing to, the child of God!

You listen to me now, and I speak to all that will hear, but especially to those that are lost. If you are not in the family of God, then you have much to fear about death. I call attention to Revelation 20:14-15, **"And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."** If you are without Christ, if you are not in the family of God, you'd better fear death. Not only the first death, but you have the second death to contend with, and that with much pain and suffering in the lake of fire where the worm dieth not and the fire is never quenched.

By contrast let us look at the other side. Revelation 21:3-4, **"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, or crying, neither shall there be any more pain: for the former things are passed away."** The child of God should not fear death. All pain and all sorrow are removed by God the Father, Himself.

Now, lest some of you should not understand what I am saying, let me clear up a thing or two. First of all, I am not saying that if you believe on the Lord Jesus Christ and have received the free gift of grace (salvation) that you will no longer ever have pain or sorrow. If I believed that I would have to believe also that I, above all others, am lost and without hope. Just holding a pen to write these words brings much pain. And sorrow is ever with me in knowing that I do so little in return for the much that God has so freely given to me. And I am not saying to that lost person that might read these words, to stay out of the lake of fire, make a confession of faith in Jesus. That lake will be filled with those that have made false confessions. If God has not opened the heart, then the mouth should stay closed. Romans 10:9-11, **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed."**

Let us not put the cart before the horse. If your heart be opened by God's grace, by all means share it with others, that's what a confession is, sharing what God has done for you.

You see, this is what Paul was talking about when he said, **"O death, where is thy sting? O grave, where is thy victory?"** (I Cor. 15:55). There is no sting of death to those that are in Christ Jesus. And the grave has no victory over the child of

God.

Isaiah prophesied of the event that would remove the sting of death and the victory of the grave hundreds of years before it ever took place. Read with me in Isaiah 25:6-8, **"And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it."**

The mountain Isaiah spoke of was Mount Zion. He spoke of that terrible, yet glorious day, when they took my Lord Jesus to the mountain and nailed Him to the tree, and hung Him up for all to see. He spoke of my Jesus that took my sins upon Himself that glorious day, just for me. He died there on that tree, He died there and took my sins away, no more shall they be charged to my account. And on that great judgment day I shall stand before the great Judge, Almighty God, clean, clothed in the robes of righteousness, yet not I, but Jesus my Lord that washed me in His blood and made me to be clean. We that are His have nothing to brag about, we did nothing to obtain our righteousness, nothing to make ourselves clean. Thus we, like Paul, must say, **"But thanks be to God, which giveth us the victory through our Lord Jesus Christ"** (I Cor. 15:57).

Before I close, let me give you an example of what Jesus did for His people there on Mount Zion. A few weeks ago, our little dog was playing on the porch and a bee got in somehow. The dog went after the bee, just like you and I went after sin. You see that's the way of things. Well, you know what happened, the bee got the dog instead of the dog getting the bee. Well, the dog then grabbed the bee in his mouth and then let it go. My wife asked me why the bee didn't sting the dog in the mouth, I told her the bee couldn't sting him the second time because a bee only has one stinger, and when the bee stings, it leaves the stinger in whatever it stings.

Now you listen to me. That's what happened there, two thousand years ago, on Mount Zion. Sin planted its sting of death in the body of Jesus, and Jesus took that sting in His body for all His people; thus I can say with brother Paul, O death where is thy sting?

Jesus went even farther, He took those sins to the grave, and the grave could not hold Him. He arose on the third day according to the Scripture, and thus again His people can say with assurance; O grave where is thy victory?

I would that all that read this might be in the family of God. But if there be one amongst you without Christ let that one listen to one more verse, **"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to who ye obey; whether**

of sin unto death, or of obedience unto righteousness?" (Rom. 6:16).

ARE YOU

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of God" (I John 5:1).

A man who is born again, or regenerated, believes that Jesus Christ is the only Saviour who can pardon his soul, that He is the Divine Person appointed by God the Father for this very purpose, and beside Him there is no Saviour at all. In himself he sees nothing but unworthiness. But he has full confidence in Christ, and trusting in Him, he believes that his sins are all forgiven. He believes that because he has accepted Christ's finished work and death on the cross, he is considered righteous in God's sight, and he may look forward to death and judgment without alarm.

He may have fears and doubts. He may sometimes tell you that he feels as if he had no faith at all, but ask him if he is willing to trust in anything instead of Christ, and see what he will say. Ask him if he will rest his hope of eternal life on his own goodness, his own works, his prayers, his minister, or his church, and listen to his reply. What would the Apostle say about you? Are you born again?

Practicing Righteousness

Third, John wrote: **"Every one that doeth righteousness is born of Him"** (I John 2:29).

The man who is born again, or regenerated, is a holy man. He endeavors to live according to God's will, to do the things that please God and to avoid the things that God hates. He wishes to continually look to Christ as his example as well as his Saviour and to prove himself to be Christ's friend by doing whatever He commands. He knows he is not perfect. He is painfully aware of his indwelling corruption. He finds an evil principle within himself that is constantly warring against grace and trying to draw him away from God, but he does not consent to it, though he cannot prevent its presence.

Though he may sometimes feel so low that he questions whether or not he is a Christian at all, he will be able to say with John Newton, "I am not what I ought to be, I am not what I want to be, I am not what I hope to be in another world; but still I am not what I once used to be, and by the grace of God I am what I am." What would the Apostle say about you? Are you born again?

Loving Other Christians

Fourth, John wrote: **"We know that we have passed from death unto life, because we love the brethren"** (I John 3:14).

A man who is born again has a special love for all true disciples of Christ. He loves all men with a great general love, but he has a special love for those who share his faith in Christ. Like his Lord and Saviour, he loves the worst of sinners and could weep over them; but he has a peculiar love for those who are believers. He is never so much at home as when he is in their company.

He feels they are all members of the same family. They are his fellow soldiers, fighting against the same enemy. They are his fellow travelers, journeying along the same road. He understands them, and they understand him.

(Continued on Page 11, Col. 4)

WILL: ABORTION PAINFUL TO ABORTED

In a recent column, noted syndicated columnist, George Will, announced a simple fact so often hidden behind the facade of the pro-abortionists' arguments. The fact is, said Will, that "abortion is painful for the aborted."

Will said that the one subject that has been neglected in the abortion controversy that has

erupted since the 1973 Supreme Court ruling is pain--the pain that the aborted feels.

This fact is true enough. And as Will mentions, if Americans are convinced that the unborn feels pain, then the possibility certainly increases in the public eye that a fetus could be human life. If this message sinks in, the

abortionists will be dealt a stunning blow.

Will's column is based on an essay by Professor John T. Noonan of the University of California at Berkeley Law School called "The Human Life Review." Noonan discussed in his essay the four principal means of abortion.

They are the sharp curettage, which uses a knife to kill; suction curettage, where a vacuum sucks out the fetus in pieces; the saline abortion, in which a salt solution is injected into the amniotic fluid and acts as a poison; and a chemical method of abortion that causes impairment of the cardiac functions of the fetus.

Will compares the expressions of the unborn with that of certain animals that have "no language in which to express pain." However, he says, people "empathize with the pain of creatures, such as baby seals, which lack language to express pain."

Medical science now generally recognizes that a fetus can move by the 56th day and is sensitive to touch in the hands, feet, genital and anal areas by day 77. Will quotes Noonan as saying that "beginning with presence of sense receptors and spinal responses, there is as much reason to believe that the unborn are capable of pain as that they are capable of sensation."

Why the discrepancy, Will asks, between the compassion of Americans over certain animals and the seeming lack of regard for human life? Laws are passed that regulate the type of traps that may be used. Regulations determine the way that cattle may be

killed so as to be more humane. Even stray dogs and cats are guarded by these humanitarian laws.

But, as Will says, "no law regulates the suffering of the unborn." He cites the Supreme Court ruling won by Planned Parenthood, that said it is unconstitutional to ban saline abortions. (Saline abortions, Will says, cause the skin of the fetus, when delivered, to resemble "skin soaked in acid.")

The heart of the matter is that the pro-abortionists don't want the cruelty of abortion to be publicized as fact. As Will says, "Most pro-abortion persons have a deeply felt and understandable need to keep the discussion of abortion as abstract as possible. They become bitter when opponents use photographs to document early fetal development." (copied from The Baptist Trumpet, October 16, 1991 issue)

DON'T FORGET THE BABY!

Dr. Fred Schwartz, replying to a friend who said it was none of his business what she did with her body, said: "I acknowledge a woman's right to do what she wishes with her own body, just as...with her own house. The owner of a house is certainly entitled to seal off one room in the house when she so chooses. If, however, that room contains a baby, who will be destroyed by this action, the right of the baby to live must take precedence. The unborn baby, or fetus, is a co-tenant in the maternal house. It, too, has rights, and its well-being must be considered. A sentence of death requires very special justification. I saw my first abortion when I was a medical student. The mother was a young girl...The baby had developed for 6 months or more, and was removed by Caesarean section. I watched the surgeon remove a beautifully formed, writhing, crying infant, and hand it to an attendant for disposal in the trash can. Please, when considering the legality of abortion, don't forget the baby." (15/15 CACC). A tragic truth: "Only half the patients that enter an abortion clinic come out alive." (copied from The Baptist Challenge)

ARE YOU

(Continued from Page 10)

They may be very different from himself in many ways -- in rank, in station and in wealth. But that does not matter. They are his Father's sons and daughters and he cannot help loving them. What would the Apostle say about you? Are you born again?

Overcoming the World

Fifth, John wrote: "Whatsoever is born of God overcometh the world" (1 John 5:4).

A man who is born again does not use the world's opinion as his standard of right and wrong. He does not mind going against the world's ways, ideas and customs. What men think or say no longer concerns him. He overcomes the love of the world. He finds no pleasure in things which seem to bring happiness to most people. To him they seem foolish and unworthy of an immortal being. He loves God's praise more

than man's praise. He fears offending God more than offending man. It is unimportant to him whether he is blamed or praised; his first aim is to please God. What would the apostle say about you? Are you born again?

Keeping Oneself Pure

Sixth, John wrote: "He that is begotten of God keepeth himself" (1 John 5:18).

A man who is born again is careful of his own soul. He tries not only to avoid sin but also to avoid everything which may lead to it. He is careful about the company he keeps. He knows that evil communications corrupt the heart and that evil is more catching than good, just as disease is more infectious than health. He is careful about the use of his time; his chief desire is to spend it profitably.

He desires to live like a soldier in an enemy country -- to wear his armor continually and to be prepared for temptation. He is diligent to be a watchful, humble, prayerful man. What would the apostle say about you? Are you born again?

The Test

These are the six great marks of a born again Christian.

There is a vast difference in the depth and distinctness of these marks in different people. In some they are faint and hardly noticeable. In others they are bold, plain and unmistakable, so anyone may read them. Some of these marks are more visible than others in each individual. Seldom are all equally evident in any one person.

But still, after every allowance, here we find boldly painted six marks of being born of God.

How should we react to these things? We can logically come to only one conclusion -- only those who are born again have these six characteristics, and those who do not have these marks are not born again. This seems to be the conclusion to which the apostle intended us to come. Do you have these characteristics? Are you born again?

ISAIAH

(Continued from Page 1)

This passage reveals not only God's case against Israel, but also the grave need of God's people today for repentance and cleansing.

The Menace of Materialism

1. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" (Isa. 5:8). Here was a people motivated by temporal gain and material prosperity. Never content with the provision of their basic needs, their sights were ever on the accumulation of more and better "things." It's not that "God, who giveth us richly all things to enjoy" objected to their having fine possessions. The problem was in their heart attitude. Their ultimate goal was to exist "alone in the midst of the earth"--to live for "self," to be exalted above others, to escape the burdens and cares of others, to be far away from the demands and realities of life.

As God's people living in a

(Continued on Page 12, Col. 1)

THE BAPTIST EXAMINER
FEBRUARY 15, 1992
PAGE ELEVEN

DR. BERNARD NATHANSON PHOTOGRAPHED AND DESCRIBED AN ABORTION IN PROGRESS

A little baby, 12 weeks from conception, is peacefully moving inside its mother. It is a little girl. She is sucking her thumb. Her heart is beating normally, about 140 times a minute.

You witness the curette entering the mother. A curette is the abortionist's instrument used to locate, attach to and chew the baby to pieces and suction it from its mother. The baby immediately becomes aware of the invasion of its domain by a hostile force. The little girl begins to move convulsively about. Her heartbeat races to 200 times a minute.

But the little girl cannot escape the curette. On the screen you see the little baby in the left side of the mother, shuddering. It can get no further away from the murderous instrument.

The curette finds and attaches itself to the baby. Dr. Nathanson points out on the film that the little girl's mouth is open with a silent scream. In moments, toes, fingers, arms, legs and body are sucked out of the mother's body. Nothing but the child's pitiful head remains floating inside the mother. Since the head is too large to be suctioned out, another surgical operation must be performed.

You see then another abortionist's device entering the mother. It looks like a large set of pliers. It searches, finds and fixes on the head. The device quickly crushes the head into pieces. The suction machine performs the rest of the murderous act. The head is suctioned out and the abortion is complete.

This happens 4,000 times a day in America.

--The National Statesman

WHICH IS MORE VALUABLE?

(Please check box)



☐ AN UNBORN EAGLE



☐ AN UNBORN CHILD

If you chose the unborn child, sorry, you're wrong... at least according to the laws in this country. You see, the penalty for taking or destroying an eagle's egg is \$5,000 and a year in jail, but the penalty for taking an unborn child's life is *nothing*. In fact, people get paid a lot of money for doing it.

Does something seem wrong to you? It is. It is our Supreme Court that has ruled that it is legal to take the life of an unborn child by abortion, and only the Supreme Court can reverse this ruling. How can you help to protect the unborn babies in this country? (1) Support only those elected officials who oppose abortion. (2) Write your Senators and Congressmen *NOW* and urge them to support legislation that would call for all laws that fund or aid in the performance of abortions to be repealed.

Let's Take Our Children Off the Endangered List!

(copied from The Baptist Challenge)

ISAIAH

(Continued from Page 11)

materialistic, greedy society, we are all too often guilty of the same attitude. Rather than seeking the eternal riches of His righteousness and giving ourselves to meet the spiritual needs of others, our energy is consumed in indulging the appetites of our flesh. We want to be left alone, to add to our grasp more houses, lands, stocks, securities, cars, retirement funds, personal luxuries and conveniences.

The Pursuit of Pleasure

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the LORD, neither consider the operation of his hands" (Isa. 5:11,12). The hedonistic, pleasure-seeking nation of Israel did not have time to seek after God. They lived only to please themselves (Isaiah 2:6). With blithe disregard for the future, they lived only for the "here and now."

Perhaps nothing saps more vitality and power from the life of God's people today than the pursuit of pleasure. We have time for television, ("pictures of desire") ballgames, movies, parties, vacations, tennis, gold and magazines. But we can't find time to pray, to study God's Word, to disciple our children, to serve, to witness.

"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope" (Isa. 5:18).

The picture here is one of open, blatant rebellion. God's people do not even attempt to hide their sin; they have no sense of shame. How the heart of the Saviour grieves to see His blood-bought Bride enjoying and flaunting every conceivable sin. Sin is being openly practiced and tolerated--bitterness, anger, lack of love, pornography, adultery, fornication, divorce, worldliness, and on and on.

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20).

The Binding of Boastfulness

Through repeated disobedience, the conscience of the nation of Israel had been seared; God's people developed a twisted, perverted sense of right and wrong. They could no longer discern between good and evil. They indulged and found satisfaction in the things God hates. They scoffed at the values of God.

No one can argue that our nation has adopted values and standards contrary to those of God. "Hands that shed innocent blood" are an abomination to God, yet our courts protect the "right" of a mother to take the life of her unborn child. God resists the proud heart, but our society encourages ladder climbing, self-assertion, and the independent, self-sufficient spirit. God's design for the

family calls for submission and yielding of rights. Our system demands equal rights for all. God created the man to provide leadership and the woman to respond to his leadership with a gentle, quiet spirit. In our world, the assertive woman receives the applause, and men have defaulted their responsibility to lead.

"Woe unto them that are wise in their own eyes, and prudent in their own sight" (Isa. 5:21). In their pride and arrogance, the Israelites had become blinded to their true spiritual condition. They had an inflated view of themselves. They could not see the foolishness of their own so-called "wisdom."

How like so many of us as believers. We have the answer to everything. Just ask us! Our shelves are filled with notebooks on everything. The only problem is we haven't learned how to live--how to have a holy, humble relationship with God and with others.

We are too proud to admit our real spiritual needs. We don't want anyone to think that our marriage is struggling, that our children are rebellious, that our walk with God is shallow and frustrating, or that we can't control our angry, impatient, and critical responses.

Isaiah's Indictment of Israel

"Woe unto them...Which justify the wicked for reward, and take away the righteousness of the righteous from him" (Isa. 5:22-23).

Perverting justice is a characteristic of a society that has forsaken God. Motivated by greed and personal gain, corruption becomes an accepted way of life.

The Wages of Sin

Written into the constitution of God's universe are certain consequences for sin. And Israel was not exempt. In the early chapters of his prophecy, Isaiah graphically describes the price Israel had to pay for her disobedience.

Her country was desolate and her cities were burned with fire (1:7). The land was overthrown by strangers (1:7). Their sacrifices were unacceptable to God and of no value (1:11). God refused to hear or answer their prayers (1:15). God forsook those who had forsaken Him (2:6). God took away their food and other basic provisions (3:1). There was a dearth of "mighty men" to provide spiritual, political, and social leadership (3:4). Social oppression was great (3:5). Young people were arrogant and had no respect for authority (3:5). Ultimately, they were taken into captivity and chastised by God, that they might learn obedience, dependence, and humility.

God's Offer of Mercy to Israel...and America

In spite of the hardened, idolatrous ways of His people, God revealed Himself not only as a just and vengeful God, but also as a merciful, long-suffering God of covenant love. With eyes of faith, Isaiah saw a Saviour who would one day take on Himself the full fury and wrath of a holy God against sin.

Mercy was abundant and available, if God's people would only meet His conditions. 1. Return to God's Word. "Hear the word of the LORD,...give ear unto the law of our God..." (Isa. 1:10).

2. Repent. "Wash you, make you clean; put away

the evil of your doings from before mine eyes; cease to do evil" (Isa. 1:16).

3. Restore God as King and His righteousness as the standard for living. "...come ye, and let us walk in the light of the LORD...Learn to do well; seek judgment, relieve the oppressed...If ye be willing and obedient, ye shall eat the good of the land" (Isa. 2:5; 1:17,19).

Israel received the glorious promise that God would restore His presence and His glory in "every dwelling place" and in the "assemblies" of His cleansed people (Isa. 4:5). He assured them that He would be for them a place of refuge, protection, and security (Isa. 4:6).

The same God who offered healing and forgiveness to stubborn, rebellious Israel, stands waiting to send "times of refreshing" to our land. There is hope as great and limitless as God Himself. The homes and churches of our land will experience a great release of His power and purity as God's people humbly agree with Him about their need, seek His mercy, and return to Him with all their hearts.

"...O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens" (Ezra 9:6). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

THE EVOLUTIONIST'S NIGHTMARE!

by Al Benson, Jr.

Someone once said that the evolutionist needs time--lots and lots of time. For, with time, the impossible becomes possible, and possible becomes probable, and the probable becomes a vital certainty! This is how it seems to work out in most of our public school textbooks. With the evolutionist's dating system that makes the earth billions of years old, they take something that is probably impossible and create out of it absolute certainty. From black to white in only four and a half billion years, so the theory goes!

However, Mount St. Helens in Washington presents the evolutionists with a dilemma. The 1980 eruption of that Washington volcano caused certain events to happen within a matter of days or weeks that the evolutionists have claimed must take millions of years. In fact, Mount St. Helens was a perfect example of that old but true saying that "man proposes but God disposes."

At the Christian Worldview Conference on creation held in March of this year in Schaumburg, Illinois, Dr. John Morris gave an excellent overview of much of what happened at Mt. St. Helens in a short period of time.

For example, during the eruption process, 600 feet of rock sediment was laid down in one afternoon. It did not take millions of years to occur. Mount St. Helens was also a glacier, so when it got hot, water melted and ran down the mountain. All manner of things happened at

once, lava flows and avalanches, and lava came down and covered trees, all in a very short period of time.

The energy dissipated by the eruption was equivalent to 30,000 atomic bombs. The eruption killed everything around it. There was 150 square miles of ruined forest (I'm surprised the EPA didn't lodge a formal protest against volcanoes.) In fact, the scenery around Mount St. Helens after the eruptions were over looked exactly like other western scenery that evolutionary geologists tell us took millions of years to occur. While not having been to Mount St. Helens at this point, I have been to Capulin Mountain, an extinct volcano in northeastern New Mexico. Listening to what John Morris said about Mount St. Helens helped me to put what I had seen at Capulin Mountain into better perspective and to realize anew that these events do not have to take all the time the evolutionists say they do.

Morris pointed out that the presuppositions often dictate our conclusions. If an average geologist, not knowing the history of Mount St. Helens, were to start researching there, his training would probably lead him to conclude that some of the rock formations there took millions of years to form.

Dr. Morris pointed out that rocks from the eruptions and from mud flows hardened in five

years. The character of the erosion at Mount St. Helens is much the same as that at the Grand Canyon, leading us to the conclusion that the canyon did not take millions of years to form as we've been previously told!

The eruption at Mount St. Helens caused a 900 foot high tidal wave in Spirit Lake, just below the mountain, that completely tripped everything off the opposite shore of the lake and took all the tall timber down like so many toothpicks! And, they have even found the beginnings of small coal deposits at Mount St. Helens, caused by the heat from the eruptions.

Remember, these eruptions only occurred 11 short years ago, and already there are natural occurrences present that the evolutionists tell us would take millions of years to happen. Folks, somebody's timetable is messed up. If evolutionists are correct, then evolution must be evolving at a much quicker pace today than it evolved millions of years ago. It would seem that man's proposals, again, do not hold water. Maybe we should go back to the first two chapters of Genesis, shed some of our supposed "cosmopolitan" world view, and simply take God at His Word when He had Moses record how it all happened.

(copied from The Baptist Trumpet, October 16, 1991 issue)

ANNOUNCEMENT

A revival meeting will be held at the Naples Park Baptist Church February 16-22. Services will be at 10:00 a.m. and 6:00 p.m. on Sunday and the rest of the time at 7:30 p.m. Elder Wendell Furlong will be the visiting speaker. There will be a fellowship meeting on Saturday beginning at 10:00 a.m. Elders George Sledd and Wendell Furlong will be speaking, and the church will serve the noon meal to all who attend. For further information call the pastor, Elder Willard Pyle at (813) 267-8327.

ANNOUNCEMENT

The West Griffin Baptist Church of Griffin, Georgia will have their fourth annual Bible Conference March 6 through March 8, 1992. Meals will be served Saturday and Sunday. For more information call Pastor Pruitt at home, (404) 229-4485, or Wayne Smith at (404) 227-1735.

The following is a list of speakers and subjects: Henry Horton, When Does the Gospel Become Polluted?; Eldon Joslin, What Is The New Jerusalem?; George Sledd, America's Morals and Values... Where Have They Gone?; Don Schunk, Total Depravity; Samuel West, Unconditional Election; Dan Phillips, Limited Atonement; Willard Willis, Irresistible Grace; Troy Sheppard, Perseverance and Preservation of the Saints; Joe Wilson, Church Authority From Beginning to End; John Pruitt, Preachers, Divorce and Remarriage; Wayne Crow, How to Kill a Baptist Church; Andy Proctor, Jesus Christ is Coming... Are You Ready?; David West, The Responsibility of a Pastor to His Flock; James Grace, The Responsibility of a Flock to their Pastor; Medford Caudill, Should a Missionary Go With the Flow on Deputation? Marty Hoffman, The Universal call of the Gospel; Reggie Moore, If Jesus Christ Should Come to Your House; Wendell Furlong, Four in the Furnace.

CAN YOU IMAGINE THIS?

Jesus teaching that a church should receive or publicly use the excluded member of another church?

"...if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven...." (Matt. 18:17-18). Note that the proper disciplinary action of a church is bound on earth (that is, among all true churches) not just relative to the excluding church.

10 SUBSCRIPTIONS \$10