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The Baptist Examiner

Baptist Is Our Middle Name

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

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SBC PART V ASSURANCE REJECTED

by Ray Waugh

Understandably, this Southern Baptist "Judas," Dale Moody has had no regard for the Bible as the Holy Word of God, and today he has no regard for the Bible as the Word of God. Consequently, as a "Judas;" in the midst of Southern

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Ray Waugh

QUALIFICATIONS FOR SOUL-WINNING -- GODWARD, PART I

by Charles H. Spurgeon

Our main business, brethren, is to win souls. Like the shoeing-smiths, we need to know a great many things; but, just as the smith must know about horses, and how to make shoes for them,



C.H. Spurgeon

so we must know about souls, and how to win them for God. The part of the subject on which I shall speak to you this afternoon is: Qualifications for Soul-winning; keeping myself to one set of those qualifications, namely, the Godward ones, and I shall try to treat the subject in somewhat of a common-sense style, asking you to judge for

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CHRIST, THE FORGIVER OF SIN John 8:1-11

by C.D. Cole

Of all His offices, there is none more valuable to the sinner than that Christ is the forgiver of sins. If Christ is not the forgiver, He cannot be the Savior. If He is not the forgiver of sins, everything else that He is or might be, is of little worth to sinners. If we think of Him only as an example, and are not deceived, we are left hopeless as we compare our lives with His.

The narrative before us encourages sinners of every name and degree to go at once to Christ. He will in no wise cast them out. There are no more touching stories in the Gospels than those which tell how Jesus dealt with the most degraded sinners. Recall that scene at the well of Sychar when He acted as revealer and forgiver of the sins of a fallen

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DIAGNOSING OUR DOCTORS

by Gene Darwin Abbott

Colossians 4:14 Luke, the beloved physician, and Demas greet you.

My wife and I are both from the town, or perhaps I should say village, of Livonia, Missouri, originally. I think it may be an Indian name, since I know of no reason it would have been named after that ancient land at the east end of the Baltic. The town has

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Gene Abbott

HIGHWAY ROBBERY FROM THE SCRIPTURAL STANDPOINT

by D.B. Eastep

In a day when robbery is a very common thing, though looked on with contempt and disgust by all true Christians, we forget that it is going on daily within the professing church and should be more hated and detested there than in any other place. And whether we condemn it or condone it, God speaks of it in unmistakable terms.

Through His prophet Malachi He asked a very pertinent question, "Will a man rob God?" But He not only asks the question; He answers it. He continues, "...Yet ye have robbed but ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation." (Malachi 3:8-9). Here God pronounces a curse

upon His people. But He immediately sets forth the remedy in the following words: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a

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The Baptist Examiner Pulpit

A Sermon by Pastor Joseph M. Wilson

GOD'S SOVEREIGN PREDESTINATION OF ALL THINGS AND MAN'S TOTAL RESPONSIBILITY

"For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, For to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27-28).

The two subjects given in my text are two prominent doctrines of the Bible. They are taught prominently, clearly, and repeatedly in the Bible. The man who

denies either of these teachings is not a believer in the totality of Biblical truth. These doctrines are not, as many imagine, contradictory to one another; instead, they are in perfect and total agreement. It is certain that our Baptist forefathers believed these two truths. I quote from the Philadelphia Confession of Faith:

"God hath decreed in Himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither

the author of sin nor hath any fellowship with any therein, nor is violence offered to the will of the creature nor yet is the liberty or contingency of second causes taken away, but rather established; in which appears His wisdom in disposing all things, and power, and faithfulness in accomplishing His decree."

This is what Baptists believed in the early days of our country. If those who call themselves

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THE LORD'S DAY

by Watson Dufour

"If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it" (Isa. 58:13-14).

The desecration of the Lord's day is the most noticeable and perhaps worst evil of this generation that hath forgotten God. The loud cry always goes up when any mention is made of keeping the Lord's day holy. "We are under grace, not under the law." To tell you the truth, I am getting sick to my stomach at people excusing their ugly sins by waving the banner of grace. I would like for someone to show me one passage of Scripture that teaches or even hints that Jesus Christ died to give men liberty to sin against the holy God. I think that we can assume that as long as there has been a world there has been one day out of seven set apart for me to honour the Lord. When the fourth commandment

was given at Mt. Sinai, it was worded: "Remember the sabbath day to keep it holy," thus pointing back to its original institution at creation when God rested on the seventh day. The Sabbath or the seventh day has since been replaced by what is sometimes called "The Christian Sabbath," for which is much better, the Lord's Day, the first day of the week, but the purpose and need is still the same. It is a holy day in which we are to give all honour to Jesus Christ our precious Lord. I don't believe that any individual or nation can long prosper who fails to heed this commandment of our God. I think it is high time to give the Lord's day back to the Lord.

I think this matter is of such utmost importance that I would like all of God's people to bow their heads for a moment of silent prayer as we earnestly beseech the Holy Spirit to give us enlightenment from His Word and fill us with grace to keep the Lord's Day holy, to the honour of Jesus Christ!

1. What we are to do on the Lord's Day:

Instructions are given to us very plainly in God's Word that we are to keep this day holy. I don't want you to tell me that I am teaching something out of law and not grace. God's people have always kept a day for the one purpose of honoring God.

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GOOD NEWS OR NO NEWS

by Fred C. Beard

Some time ago, I was told that the Gospel was only for the elect of God; I was told how utterly foolish it is to preach Christ, the Son of God and God the Father to those who have not the Spirit of God. Because after all, the Bible says that they are not able to receive the things of the Spirit



Fred Beard

of God, "for they are foolishness unto him, neither can he know them, because they are spiritually discerned." (1 Cor. 2:14). And when I heard this it sounded so good I cried aloud: Amen! But I ask you brethren; is this true? Does I Corinthians 2:14 say we are not to preach the gospel to every man? Nay beloved, I think not; I know not!

The gospel is the good news of Christ Jesus the Son of God, who came doing the will of God laying down His very life, and taking it up again. His death, His burial, His resurrection, according to the Scripture.

This is to be preached to the whole world. Saved and lost, sheep and goats alike. To the

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SOVEREIGN

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Baptists today do not believe these things, it does not prove that they are not true. Since the Bible has not changed, this proves that some who call themselves Baptists do not believe what Baptists used to believe, and do not believe the Bible on these subjects.

Let us look briefly at some Scriptures. Read my text again. It was hard to pick a text for this sermon. The difficulty was not that a text was hard to find; rather it was that there are so many texts in the Bible that teach these things that it was difficult to choose which one to use. My text speaks of the wickedness of men who gathered together against Christ, who falsely accused Him, who condemned Him by way of fake and false trials, and who murdered Him at Calvary. Surely, these wicked men were totally responsible for their awful crime and great sin. My text also tells us that all these men did to Jesus Christ was what God had determined before to be done. God had sovereignly predestinated the death of Jesus Christ, but this did not abolish the responsibility and accountability of those wicked men who brought it to pass. No man can properly understand and explain the death of Christ at Calvary without believing the two truths of my subject in this message.

"A man's heart deviseth his way: but the LORD directeth his steps" (Pro.16:9). Here we have the re-

sponsibility and accountability of man in devising, out of his own heart, the way in which he desires to walk. We also have the Lord actually directing the steps that man takes. Who among us is not aware that many times he has devised and planned something in his heart, but that things then worked out differently from his plans? God sovereignly directs the steps of every man, not according to man's own desires and plans, but according to God's eternal purposes.

"There are many devices



Joe Wilson

in a man's heart; nevertheless the counsel of the LORD, that shall stand" (Pro.19:21).

Does not this Scripture teach the twin subjects of this message? Of course it does. Man devises many things in his heart. He is totally responsible for those devices. However God controls the actions of man so that things come to pass according to His eternal counsel. Some of the devices of man's hearts come to pass, some do not; but all things come to pass according to the counsel of the Lord.

"But as for you, ye thought evil against me: but God meant it unto good, to bring to pass, as it is this day, to save much people alive" (Gen.50:20).

Joseph's brethren sinned grievously against him. They were totally responsible for this great and terrible sin. But God had purposed to bring about great good by means of their awful sin. God controls men's sins so as to bring about His eternally predestinated purpose; but this does not at all lessen the responsibility, guilt, and accountability of men for these sins.

"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few" (Isa.10:5-7).

Surely, anyone can see the two doctrines of my subject taught in this Scripture. Assyria sinned greatly against other nations, especially Israel. Assyria had nothing but evil in heart in doing these things. But in doing these things, Assyria was the tool of God accomplishing the purposes of God. God predestinated this, Assyria wickedly performed it, but their wickedness was controlled by God to the accomplishing of His purpose.

"And truly the Son of man goeth, as it was determined: but woe unto

that man by whom he is betrayed" (Lk.22:22).

The sin of Judas in betraying the Lord Jesus Christ was predestinated by God. Judas is guilty of that terrible sin, responsible for it, and will suffer eternal woe because of it. The sin is predestinated; the sinner is condemned; these two truths are taught throughout the Word of God.

GOD IS SOVEREIGN

God does as He pleases, always as He pleases, as He pleases in all things, in all places, and with all people and events. This is what we mean when we say that God is sovereign.

"But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job 23:13).

"For I know that the LORD is great, and that our Lord is above all gods. Whatsoever the LORD pleased that did he in heaven, and in earth, in the seas, and all deep places" (Psa. 135:5-6). **"...and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"** (Dan.4:35).

"In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Ep.1:11).

No man can understand or believe these verses of Scripture who denies the absolute sovereignty of God. These verses surely set forth the truth that I said above that we meant by the sovereignty of God. The god who cannot or does not do according to His will is not the God of the Bible. The god that tries and tries to save men, but cannot do this because man won't let Him, is not the God taught in the Bible.

The sovereignty of God relates to the will of God, not to His power. God wills as He pleases. No one instructs Him as to what He wills to do. Of course, it takes a mighty power for One's sovereign will to be effectual. God has a sovereign will, and He has almighty power with which to effect the purposes of His sovereign will. Look at the last Scripture (Ephesians 1:11) quoted above. There you have God's sovereign will, you have the "counsel" of His will which is His eternal predestination, you have the providence of God working all things according to the predestination of His sovereign will. How can men read their Bibles and fail to see these glorious truths?

GOD'S PREDESTINATION OF ALL THINGS

This sovereign God has predestinated everything that will come to pass, and all that He has predestinated will most certainly come to pass. I might also say that negatively, God has predestinated what will not come to pass, and that nothing will come to pass that God predestinated to not come to pass. This latter might be a strange way of putting it, but I do this to emphasize my point. God has predestinated all that will come to pass; all that God predestinated will come to pass; nothing will come to pass that God did not predestinate to come to pass. I believe in Absolute Predestina-

tion. **"The LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand"** (Isa.14:24).

"And we know that all

things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

Now things do not just happen

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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.

CHRIST

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woman. He first revealed to her, her sinful state and then revealed Himself to her as the Savior. Remember the woman who washed His feet and wiped them with her hair and anointed them with ointment because she had been forgiven much. Think of His loving response to the dying thief who begged to be remembered when He came into His kingdom. He did not wait to bless him, but said today shalt thou be with me in paradise. Our Lord does not put penitent sinners off when they come to Him for forgiveness. He does not prescribe a protracted period of praying and working before He speaks the Word of forgiveness. He is prompt to hear the cry of penitent faith. He is truly a present help in time of need.

In our text we have a woman taken in the very act of sin and dragged before Him by the scribes and Pharisees. These narratives illustrate the prophecy that "a bruised reed shall he not break; the smoking flax shall he not quench." Jesus was always tender and forgiving towards self-confessed and penitent sinners. If you want to see Him in a harsh and critical mood then see Him in the presence of proud self-righteous people. It is always well to remember that God resisteth the proud but giveth grace to the humble.

The scribes and Pharisees were staggered and amazed when Jesus assume the prerogative of the forgiver of sin. And they were right when they asked, "Who can forgive sins but God only?" And Jesus did not deny the implication. He knew full well that it was blasphemy or a mere man to forgive sins. No stronger proof could be given of His claim to be God than when He said, "Neither do I condemn thee," or "Thy sins be forgiven thee." If Jesus was not God He was a blasphemer of God. If Jesus was not more than man, He was a bad man. No good man will claim the right to forgive sin in the sense that Christ forgave it. Men may forgive sins against them, but only God can forgive sins committed against God.

The Character of Forgiveness

1. Christ's forgiveness is a loving forgiveness. It is to be contrasted with much that characterizes human forgiveness. Men often say that they forgive, but there is often a bitterness in the way they forgive. There is a forgiveness that I will call "hedgehog" forgiveness, the sort that bristles all over with sharp quills to stick the offender. But Christ's forgiveness was loving forgiveness. When He forgave, the sinner was made to feel better. God pardons like a mother, who kisses the offense into everlasting forgetfulness. A little boy, on being asked what forgiveness of injuries is, said, "It is the scent that flowers give when they are trampled on." If you do not make the one who has sinned against you feel better when he repents, then your forgiveness is not the kind that Christ has. If your forgiveness is not a blessing to the one who has sinned against you, it is not like Christ's forgiveness.

2. Christ's forgiveness is a sincere forgiveness. There is no pretense or hypocrisy about it. Our Lord was always sincere when He spoke the word of for-

giveness. Sometimes men say they forgive, just in order to save their face, when there is not forgiveness in the heart. They lie when they say they forgive. When you forgive a person of an offense you feel towards that person just as though he had never wronged you. I have asked forgiveness from certain people who have made me feel much worse than before I asked them. But when Jesus forgave He always made the sinner happy.

A little boy had displeased his sister and came to ask her pardon, but he was not quite satisfied with her forgiveness when he got it. "Really and truly do you forgive me?" he asked, as he looked very earnestly into her face which still showed a frown. "Yes, yes," she said rather sharply, "didn't I tell you that I forgave you? Why do you not believe me?" "Cause," he answered, sobbing; "cause you aren't smiling." Unsmiling forgiveness is not genuine forgiveness -- it is not Christ-like. There was no frowning face when Christ forgave.

3. Christ-like forgiveness seeks the good of the one who has sinned against us. I give a crude but striking illustration. A man was once seen in a boat going down the river with a large dog which he wished to drown. He succeeded in throwing the dog into the water; but the animal tried to get back into the boat. As the man was attempting to beat the dog off from the boat, he fell overboard and would have drowned had not the dog seized him by the coat and wrought him to shore.

But the nearest thing to Christ-like forgiveness I have ever heard of is the story of an Armenian woman. After the frightful massacre of Christian Armenians in 1902, an Armenian woman, who had seen her father, uncles, husband, and son murdered by the Turks was visiting Moslem homes with an open Bible, preaching forgiveness within a week of the murders. But much of our forgiveness is from the lips while bitterness still rankles within the heart.

The Basis of Forgiveness

What is the ground upon which Christ forgives sinners? How could Jesus tell this woman that He did not condemn her? It was not upon the ground of innocence, for His words, "Go and sin no more," implies that she was guilty. Nor was it by setting aside His justice. Under the law this woman ought to have been put to death. How then could Jesus say, "Neither do I condemn thee." As the woman's accusers pressed their case, Jesus stooped down and wrote on the ground. We believe this act of Jesus was the symbolic ratification of the law. This was not the first time that He had written "with his finger." In Exodus 31:18 we read, "And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, written with the finger of God." In writing on the ground, Jesus was symbolically saying, "I am not come to destroy the law, but to fulfill it." This was His answer to the woman's accusers, who said, "Moses in the law commanded us, that such should be stoned: but what sayest thou?" His writing on the ground signified that He would uphold the law.

And as the men continued asking Him, He again stooped down and wrote on the ground. The first "tables of stone" were dashed

to the ground by Moses, and broken. A second set was written by the finger of God and laid up in the ark, and covered by the mercy seat. In writing on the ground a second time, Jesus was illustrating how He would save those, who were, by the law, condemned to death. He did not mean to set the law aside. As His first writing on the ground signified that the law would be established, the second writing intimated that the blood of an innocent substitute should come between the law and the one it condemned. It was because He Himself was going to die for this woman that He said unto her, "Neither do I condemn thee." He was not winking at her sin; He was not condoning or palliating her sin; He was anticipating the time when it would be upon Him and He would bear it in His own body on the tree.

A man was once being tried for a crime, the punishment of which was death. The witnesses came in one by one and testified to his guilt; but there he stood quite unmoved and calm. The judge and jury were surprised at his indifference; they could not understand how he could take such a serious matter so calmly. He made no effort in his own defense. When the jury retired it did not take them long to return with the verdict of "guilty." And when the judge was passing the sentence of death upon the man he told him how surprised he was that he could be so unmoved at the prospect of death. When the judge had finished, the man put his hand in his pocket, and pulled out a document -- it was a pardon from the king -- and he walked out of the dock a freeman. Ah, that was how he could be so calm -- he had a pardon from the king in his pocket all the time during the trial and he was just as safe as if he had never committed the crime. The king had instructed him to let the trial proceed and to produce the pardon only after he was condemned. The only thing that can make any of us bold in view of the day of judgment is to have a pardon from Him who is King of kings and Lord of lords. And this pardon has been purchased for us by the price of His own blood. In Ephesians 1:7 we read, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." Our forgiveness is not merited by us, but purchased by Him.

"Chief of sinners though I be,
Jesus shed his blood for me;
Died that I might live on high,
Died that I might never die;
As the branch is to the vine,
I am his and He is mine.

Chief of sinners though I be,
Christ is all in all to me;
All my wants to Him are known,
All my sorrows are his own;
Safe with him from earthly strife,
He sustains my hidden life."

The word forgive means to take off or take away, as a burden is lifted or a barrier removed. Sin is taken off us because it was laid upon Jesus Christ. It cost our Savior a sweat of blood to bear our load of guilt, yea, it cost him the agonies of the cross to bear it away. Samson carried away the gates of aza, but that was nothing to the load Jesus bore on our behalf. Every pardon is the price of His blood.

The Channel or Means of Forgiveness

This is repentance. The Scriptures connects repentance with forgiveness. In Luke 24:47 we read "that repentance and remission of sins should be preached in the name of Christ." And in Acts 5:31 we read that God hath exalted Jesus with His right hand to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins. We also learn that human forgiveness rests upon repentance. Luke 17:3, "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." There can be no forgiveness apart from repentance on the part of the offender. Jesus said, "Except ye repent ye shall all likewise perish." God now commandeth all men everywhere to repent because He has appointed a day, in the which he will judge the world in righteousness.

Repentance is an attitude of mind concerning sin and self and salvation. It is not a physical exercise nor a righteous work. It has to do with inward thoughts and desires. It is a change of mind in which sins are perceived and abhorred and forsaken. The man who is sick of self and fond of Christ has repented unto life.

In the story before us the woman took the place of a sinner. She did not deny her guilt; she made no protest before her accusers. They were silenced by Jesus not by the woman. Repentance is not the doing of something meritorious for salvation, but the admission that there is nothing meritorious or deserving about us. Repentance is a divine work of grace in us that causes us to lose confidence in self and to put confidence in Christ.

"Come ye sinners, poor and needy,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, love, and power.
He is able,
He is willing, doubt no more.

Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness he requireth
Is to feel your need of him;
This he gives you;
'Tis the Spirit's rising beam."

The Demands of Forgiveness

"Go and sin no more." This is still His Word to those who have been saved by His grace. Ours is not a sinning religion. Every believer is responsible not to sin; but his responsibility is not that of a criminal under law, but of a child under grace. Responsibility must always be viewed in the light of relationship. This will save us from doctrinal error. The unbeliever is related to God as Lawgiver and Judge, and his responsibility is based upon law. The believer is related to God as Father, and his responsibility is that of a child. Responsibility in the case of the unbeliever issues in death; in the case of the believer it issues in chastisement. The unbeliever is condemned; the believer is chastened that he might not be condemned with the world. I Corinthians 11:32, "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." Responsibility under law was the principle by which the whole human race was ruined. Responsibility under grace brings to the sinning saint the chastisement of a loving Father to his profit. In Hebrews 12 we read,

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verify for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of his holiness. Now no chastisement for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." This passage is full of timely truth. It tells us how God deals with His sinning children. He chastises every one of them, therefore there are no sinless ones among them. It tells us that He chastises for their profit. His chastisement is not from a burst of temper as is often the case with earthly parents, but from a wise and loving heart. It tells us that the end or issue of chastisement is the spiritual prosperity of His child. There is a yield of the peaceable fruit of righteousness.

"How oft, alas, this wretched heart
Has wandered from the Lord!
How oft my roving thoughts depart,
forgetful of His word!
Yet sovereign Mercy calls, 'Return!'
Dear Lord, and may I come?
My vile ingratitude I mourn;
O take the wanderer home.
And canst thou, wilt thou, yet forgive,
And bid my crimes remove?
And shall a pardoned rebel live
To speak thy wondrous love?
Thy pardoning love, so free, so sweet,
Blest Saviour, I adore;
O keep me at thy sacred feet,
And let me rove no more."

SOVEREIGN

(Continued from Page 2)

to come to pass for the good of God's people. God purposed it so. When God predestinated all things, He had the good of His people in mind. He works all things according to the purpose or plan that He made in eternity past, and He purposed the good of His people in that eternal plan - predestination is God's plan made from eternity relative to all things.

Now notice four things. Sovereignty is God's willing and doing as it pleases Him. Predestination is the eternal plan that God made relative to all things that would ever come to pass. Providence is God's governmental control of all His creatures and all their actions. It is God's working in and controlling all things according to His eternally predestinated plan. Foreknowledge is

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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

Does the Bible speak in a derogatory way and criticizing manner of Jacob as do many preachers? If so, give Scripture.

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Romans 9:13: "As it is written, Jacob have I loved, but Esau have I hated."

I am assuming that the querist has heard it preached that Jacob was a worse individual than Esau. They have heard how that Jacob was much more wicked and less deserving of God's saving grace than Esau. Let us understand that none are deserving of God's saving grace; therefore, none can be more or less deserving than another. Sometimes in our effort to magnify God's grace in saving Jacob, we paint a false picture. God's grace does not need our exaggerations. Whether Jacob or Esau lived better than the other does nothing to the grace and sovereignty of God.

Indeed, Jacob was a wicked sinner, he was not saved because of any good in him. He was saved because God loved him and chose him unto salvation before the foundation of the world. Romans 9:11, "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)". It was God's love that brought about Jacob's salvation, not his goodness or evil. Jacob was a heel-snatcher at birth. This is used by some to describe the rest of his life. This is not fair, and is not totally accurate. Jacob was wrong to lie to and deceive his father; this was a terrible sin. However, can we assume that Esau never lied to his father? I know of very few, if any, who have not in their lifetime lied to their parents. I believe Jacob was wrong in his dealing with Esau concerning Esau's birth-right. I do not believe that this makes him exceedingly more wicked than others. Perhaps Jacob was wrong in his dealing with his children, but I know that most of us are just as guilty. I am not saying these things in order to defend Jacob or sin. I am just trying to point out that Jacob was no worse than Esau and many others. I know that there are many good things that Jacob did. He did these things because of the helping grace of his God. Let us not make Esau out to be this good guy that got a bad break. Esau

was a terribly wicked sinner, like the rest of us, who deserved eternity in hell. Jacob was the same; however, God's love and grace reached down and saved Jacob. Our God is sovereign in His salvation. Our God is loving and kind in His salvation. We do not have to paint a false picture of Jacob to portray this. May God bless you all.

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Please read romans 9:11-16. "It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." (Romans 9:12, 13).

While I have heard some men preach in a derogatory and criticizing manner concerning Jacob and his "tricks" and "evil ways", I do not see Scripture supporting that picture. "He clutches," or "the supplanter" are names that are often used to point out Jacob's so called bad character, but these connotations of his name, do no more than support what God says about him in Scripture. I just quoted Romans 9:12 saying the younger (Jacob) would be served by the elder (Esau).

Men who point out Jacob's craftiness in stealing Esau's birthright and blessing seem to forget Romans 9:12. I would also point out that Jacob was, although it was wrong of her, obeying his mother in the matter of deceiving his father (Genesis 27:6-11). Note especially verse 8 in Genesis 27. She even went so far as to say, "And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them" (Genesis 27:13). This resulted in Jacob obtaining the blessing and having to leave, again at his mother's request, for a much longer time than he or she expected. He never saw her again. That was the human side; but these events were all in God's plan and purpose as His providence guided Jacob's life.

I would also remind everyone that God reflected this very thing when He spoke to Jacob in Genesis 28:15, "And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Later on Jacob would testify of his redeemer and the fact that God was

with him all his life when he said while blessing Joseph's children, "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads;..." (Genesis 48:15, 16).

I do not see the Scriptures speaking in a harsh, or derogatory manner about Jacob. He exhibited the same human frailties all of us have, but all of his life he was guided by God for God's purpose and Jacob's good. For those who hold Jacob's deception of his father against him, I would add this. We reap what we sow. What goes around, comes around. Laban deceived Jacob on several occasions, but God brought from it nothing but good. Bless the Lord.

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In Genesis 25:19-34; chapters 27 to 35, chapters 46 to 50, the Holy Spirit has given us the record of Jacob's life, what he was and what he became after God transformed him. We need to read and study that record to see what the Holy Spirit has to say concerning Jacob. At his birth he was given the name "Jacob" which means, "to defraud, to deceive, to supplant, to overthrow a person by tripping up his heels."

From the very first the Holy Spirit presents him as one who is deceitful, one who lies and cheats, one who is cunning, and is most selfish. In studying his dealings with his fellow men, we find him portrayed by the Spirit as one who is twisted, crooked, taking unfair advantage of others. Jacob took unfair advantage of Esau in the buying of his birthright (25:30-34). He deceived his father and lied to him in order to obtain the blessing which his father intended to give his brother (27:1-29). In Isaiah 41:14 he is called a "worm." "Fear not, thou worm Jacob, and ye men of Israel,--". While this was said of the descendants of Jacob; by calling them Jacob, does it not indicate they were much of the same character as their forefather? Can we portray any one being lower than a "worm"?

The ministers whom I have heard speak of God's love for Jacob and His hatred of Esau, "As it is written, Jacob have I loved, but Esau have I hated" (Rom. 9:13), have always used the Scripture to show the low character of Jacob. This was to show that there was not one good thing in the life of Ja-

cob, as there is nothing in any one that would cause God to love him; that God's love for His elect people is not based upon their goodness, but according to His own good pleasure.

Even though Jacob was of very low character, God transformed him from Jacob, the deceiver, to "Israel" the prince of God, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men" (Gen. 32:28). What better example of how God can and does take one of the lowest of characters and makes one fit for His service?

The story is told of the late Queen Victoria of England, who visited a nearby paper mill. She was shown into a room where old dirty rags taken from the refuse of the city was being sorted. She was told that from these finest paper was made. Some time later she received a packet of the most delicate white paper bearing her own image as a water-mark. She was told that this paper was made from the rags which she had seen on her visit. Is this not an apt illustration of the transformation which God worked in the life of Jacob? In the life of all whom He loved? "But we are all as an unclean thing, and all our righteousness are as filthy rags" (Isa. 64:6).

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Even if God spoke of Jacob in a derogatory manner; that is his prerogative to do so. I do not understand how or why God works, only that He does what He pleases in the armies of heaven and in the earth. Jacob did only what God allowed or directed him to do to carry out His divine plan and purpose for an elect people, (nation) who would come from His loins and be named after Him. From this elect nation would come the redeemer, Christ, who would die and shed His blood for all of God's elect, both Jew and Gentile.

We know that God had determined that Esau would not receive Isaac's blessing, even before these two sons were born. Genesis 25:23, "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Over 1,400 years later, God spoke through the mouth of His prophet Malachi, concerning the same two sons and said, "I have loved you, (Israel), saith the Lord. Yet ye say Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage wast for the dragons of the wilderness."

In my opinion, though the Word of God may give account of things that may seem to imply an unfavorable character in Jacob, that doesn't give a preacher the right to speak in a derogatory or critical way about His actions. Thank you for your question.

SOVEREIGN

(Continued from Page 3)

God's foreknowing of all things that will ever come to pass, because He knows His predestinated plan. Prophecy is God's revealing in the Bible that part of His eternally predestinated plan that He desires us to know. History is the coming to pass of all things according to God's predestinated plan. When time is over, predestination and completed history will fit exactly.

Predestination is the truth that God eternally predestinated everything that will ever come to pass. Within that big doctrine of total and absolute predestination we have the truth that God predestinated to cause some things by the exercise of His power. We also have the truth that God predestinated to permit many things to come to pass by the power of others than Himself. God predestinated to permit sin; He did not predestinate to cause sin.

Please note that God willingly permits sin. He does not permit sin because He cannot help doing so. He willingly, and for purposes known to Himself decreed to permit sin. We must, in order to understand Bible truth on these matters, understand that the Bible teaches the permissive will of God as well as the causative will of God. Please note this next statement; it likely will occur again in this article: God causes some things; God permits some things; God controls all things; and all this is according to His sovereign and eternal predestination. Please read this statement a few times; it will go far in explaining what I am writing about.

In order to understand this message, you need to understand the distinction between causative and permissive predestination. You need to also understand that predestination, as it applies to sin, is controllative. Let me illustrate this with Psalms 76:10.

"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." There is much of wrath and great sin in the depraved nature of a man. God allows to come forth from that depravity that which He pleases to permit and which will be controlled to His glory. God sovereignly restrains much that is in the depraved heart from coming forth into acts of sin. God permits some sin; He restrains some sin; He controls all sin. God does not cause the sin; that comes from the depraved heart of man. God does control the sin that is in man's heart.

God causes the good that men do, and all this comes to pass according to His eternal predestination of all things. Note again: God causes some things; God permits some things; God controls all things; and all this is according to His sovereign and eternal predestination.

MAN IS RESPONSIBLE

Some sovereign gracers seemingly do not believe in the responsibility of man, or at least are very weak on this point. Sometimes men overdo the truth of the sinner's dead spiritual condition, and thus deny or greatly weaken his responsibility. I have come to realize that there is much harm (many false doctrines originate here) in over-doing the teaching that the sinner is spiritually dead. Spiritually dead

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The Baptist Examiner Forum II

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

Can a person know that he is humble? Should he refer to himself as such; say "this humble pastor" or "this humble editor"?

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The word "humble" according to the New Practical Standard Dictionary by Funk & Wagnalls means, having or expressing a sense of inferiority, dependence, or unworthiness; meek. Lowly in condition; unpretending; obscure. The word humble is always used in a good sense in the New Testament. Note Luke 1:52, "He hath put down the mighty from their seats, and exalted them of low degree." Romans 12:16, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits." II Corinthians 7:6, "Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus." James 1:9, "Let the brother of low degree rejoice in that he is exalted."

These are just a few Scriptures on this subject, but enough to teach us that we cannot write a book on our humility. A person who claims to be humble is conceited.

Can a person know that he is humble? I think not. To be humble is to be gentle, kind, and understanding to everyone; and this without put on or play acting, but just being real. I do not believe anyone should refer to himself as being humble. If you are humble, every one will know it without you reminding them of it.

I realize that many good men/women have referred to themselves as being humble, such as this humble servant, this humble pastor, this humble one. However, if honest, they would know better if they had studied this word out. I don't know if I am humble, but if I am, it is by the grace of Almighty God.

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A person can know that he is a sinner, that he is unworthy of God's goodness, that he is deprived in his heart, and that he is limited in mental and physical ability compared to God. But whether that humbles him or not takes the conviction of the Holy

Spirit. Because... "All the ways of man are clean in his own eyes." (Pr. 16:2). The Holy Spirit must teach him humility.

Calling attention to humility is presumption. I believe it assumes an air of arrogance. It says "I'm proud to be humble." It contradicts itself. Humility is shown in your action. Action speaks louder than words, so if you are humble in action you do not need to say it. You can say... "I can do all things through Christ which strengtheneth me." (Ph. 4:13).

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"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Peter 5:5). Humility is the state or quality of being humble of mind or spirit; without the asserting thereof. To be humble there must be an absence of pride or self assertion. The opposite of humility is pride. For one to speak of his humility is to show forth pride to some degree.

It is possible for a person to know that he is humble. For he, by his inward actions, places himself in a position of self abasement. He is notable to expound that position in a verbal manner; but must, in order to remain in a state of humility, forgo calling attention to the fact that he is humble. He and God alone know the degree of humility that is possessed. He cannot, nor should he ever, refer to himself as being humble. There are some very distinct benefits of humility. "By humility and fear of the Lord are riches, and honour, and life" (Prov. 22:4). If a man is to have the wealth of life and honour, he must first have humility. "Better it is to be of an humble spirit with the lowly, then to divide the spoil with the proud" (Prov. 16:19). The spoil that is referred to is gain or profit that pride might bring. Many seek after these things, and many times is our pride that keeps us from obtaining them. It is the practice of humility that causes us to be lifted up and exalted by God. "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you"

(I Peter 5:6).

Then, collectively, there are some benefits for the people of God that will accrue to them because of humility. We are all aware of the condition of our nation at this time. Instead of getting better, things are getting worse and worse. The problem is that many of God's people are estranged from Him and are engaged in the practice of that which is based on pride and not humility. This is the benefit, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sins, and will heal their land" (II Chron. 7:14). This is a conditional promise of God to His people for their benefit. If we do what we are supposed to do, then God will do what He promised. The beginning of all these things are rooted in the humility that we can know we have, but cannot speak about.

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"Likewise, ye younger, submit yourselves unto the elder, Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (I Peter 5:5).

Humility is an attribute of the child of God, or at least should be. A Christian can have this attribute if he does not already have it. It may take some self discipline. It is a thing that must be acquired. We are taught in God's Word that we should be humble. If God said for us to be clothed with humility, then we must be.

Also in I Peter 5:6, we are told to humble ourselves under the mighty hand of God. When we do that then God will lift us up.

Humility might not be easy for some to acquire, but it sure can be done. Those things that God tells us to do and we make an effort to do that, it will be becoming of us to strive in that direction.

Some one may ask the question, "How can I be humble?" By thinking upon the things of God. A person needs to look to the Lord Jesus Christ. Think of all that He did for us. We are taught in the Scriptures to consider Christ. If one considers Christ and this does not bring one to humility, then such an one needs to do some soul searching. When we think of Christ coming into the world to save sinners like

ourselves, and that He made Himself of no reputation. Then think of the cruel death that He died, even the death of the cross. This should begin to move one toward humility.

I think that when one boasts of humility, then that one is lacking in humility. Those who brag about having this trait or attribute, in my opinion, do not have it.

If one undertakes to show his humility, then he takes away the effect of it. We should not try to show that we are humble. We need not do this, for humility is a thing of the inner man, a thing of the heart, and it will be exemplified by a person's life. It will be seen in ones life without telling or attempting to make a show of it.

If a person tells me that he or she is humble, I doubt that I would believe them. When some one says, "I am a truthful man," I think otherwise. If one tells me that he or she is honest and brags about their honesty, I doubt their honesty.

A person should live so that humility will be seen in ones life without referring to himself or herself as being humble.

LORD'S

(Continued from Page 1)

The apostolic church always used the first day of the week to meet together, that they might honour and praise God, preach, pray, break bread, and have fellowship with Christ and the brethren. "In God We Trust," for many years the Lord's Day was kept sacred and holy. Until just recently some places such as Philadelphia and Boston held to their Sunday blue laws, and we thank God for them, but now you will look in vain for any coordinated effort to keep the Lord's Day. All have given in to the devil and his agents of darkness. This is a serious matter. The Lord's Day is to be kept holy. God intends for us to do just that and we must determine to get back to the blessed privilege, duty and joy of using the Lord's day for the Lord.

"...call the Sabbath a delight..." It has always been a matter of bewilderment to me that Christians dread the Lord's Day with its blessed privilege of attending the house of worship and praising the name of our Redeemer. The Lord's Day is intended to be the highlight of the week and if it isn't, there is something wrong. If you dread to get out of bed on Sunday, if it is a tiresome task for you to get ready to go to church and you are the last to arrive and come in dragging your feet, there is something wrong. We should call the Lord's Day a delight. There should be joy in our hearts at the prospect of coming to His house and praising His name. I am not rebuking anyone, neither am I laying down the law. I love you and am trying to point out to you the things in God's Word that will cause you to grow in His likeness. If you will heed the Word of God, you can most surely rejoice in the Lord's Day.

Psalm 84:10: "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

One day spent in the presence of God is worth a thousand spent anywhere else. The Psalmist was a man of great fame, he had many

days of applause, victory, and rejoicing, but he considered the day spent in the courts of God to be greater than all. Likewise, we ought to look forward to the Lord's Day as an inestimable privilege. David knew also the power and authority of kings, but he said he would rather be a doorkeeper in the house of God. We need to have the same sense of values. The very humblest job in the service of God is to be desired above the highest position the world has to offer. It has been said that the angels would delight in sweeping the streets just as much as they would in doing the greatest work, if God told them to. They delight to do His will. It is not what we do but whom we serve that counts. We need to know what it is to be in the presence of God and do the most menial of service as if it were the greatest of all.

Psalm 122:1: "I was glad when they said unto me, Let us go into the house of the LORD."

The Lord's Day should be eagerly awaited and warmly welcomed. The most pleasant moments of my life have been spent in the house of my God with the brethren and my Saviour Jesus Christ. I certainly am not going to get involved with the things of the flesh until I can no longer call the Lord's Day a delight.

"...the holy of the LORD, honourable..." It is a shame to think of the Lord's Day as anything but holy and honourable. If we have the slightest thought in our hearts that His day is a burden we ought to crucify the thought and beg the grace of God to consider it holy and honourable.

Ezekiel 44:23-24: "And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand in judgment; and they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my sabbaths."

Certainly God deserves a day in each seven and we should consider that day above all days. The Lord's Day is the day designated by God for us to hallow. There are the unholy days of Christmas and Easter which have been brought in by the old whore, the Roman Catholic Church, and many people think they can dress up and make a big splurge on these days and please God but it just isn't so. You might please the devil but not God. He has only one day, one out of seven--the Lord's Day. Let us hallow that.

"...and shalt honour him..." The purpose of the Lord's Day is to honour the Lord. Especially should we remember His death and resurrection. Don't you think there is enough in that to keep our hearts and minds busy for a day? It should be a blessed truth to us how the Lord Jesus has saved us.

Psalm 107:31-32: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! Let them

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SBC

(Continued from Page 1)

Baptists, Dale Moody spent his more than 50 years among Southern Baptists and his more than 45 years in Southern Baptist academia purposefully opposed Baptist (Biblical) truth. This has been spelled out very clearly as we have shown his dislike for Southern Baptists' "Abstract of Principles"! In 1937, Dale Moody was opposed to the eternal security of the believer, and now in this year, Dale Moody was still opposed to "the eternal security of the believer."

His associate for a number of years confirms that which I have indicated. Her words confirm and document that which I am contending. We find her saying concerning Dale Moody, "Throughout his many years of teaching and preaching, Dale Moody has consistently warned Baptists that an anemic notion of 'eternal security' has displaced the biblical teaching of 'the perseverance of the saints.' In this passionate exhortation (his 1991 volume, "APOSTASY") about the danger of apostasy, readers will hear what generations of students heard in Moody's classroom—a fresh examination of biblical texts too often neglected or domesticated for confessional purposes. Never one to mince words or to fail to point out his disagreements with other scholars, Moody's exegesis illumines the starkness of the warning and the urgent call to holiness in persevering faith: (Moody, "Apostasy," Back Cover).

Something of the confusion in her mind is evidenced in what she speaks of as "the urgent call to holiness: Any Baptist worthy of the name is aware that we, as mortals, have no fleshly holiness in this life, at all. Our righteousness is wholly and completely only of our Lord Jesus Christ. First, in Isaiah 64:6, we learn that "All of our righteousnesses are as filthy rags." And in Romans 10:4, we learn of our present state that "Christ is the end of the law for righteousness to everyone that believeth." Too, in verse 10 of this same chapter, we learn, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We, then, have Christ's righteousness.

This female professor of theology really is telling us that Dale Moody is convinced that the Southern Baptists of the past who believed in "the eternal security of the believer" were a group of unlearned ignoramuses. Anyone who is aware of her beliefs and her teaching certainly is aware that she could never have signed-off honestly on Southern Baptists' "Abstract of Principles." Yet, as Dale Moody's "right-hand man" for a number of years, she committed herself to indoctrinating her students with heresies that none of the originators of the Southern Baptist Theological Seminary would have countenanced for one moment. She became his co-conspirator. She obviously joined him in his rejection of "The Abstract of Principles" and the word therein that

the saved are eternally secure.

As "Professor Emeritus," Dale Moody penned, "this freedom I enjoyed until 1984 when my thirty seven years of teaching were terminated over the issue of eternal security of the believer, as J.R. Graves taught in the nineteenth century" (Apostasy, p.2). We need to recall, then that he left L.S. Chafer and the Dallas Theological Seminary in 1937, because he did not believe in the "the eternal security of the believer." So, in truth, from 1937 until his publication of "Apostasy" in 1991, Dale Moody has never been a Southern Baptist. He has, instead, been a "Judas" whose purpose in staying at The Southern Baptist Theological Seminary and his purpose in teaching at the Seminary was to undermine what the Southern Baptists who began the seminary had believed about "the eternal security of the believer."

Though most of the songs that the saved have sung across the last three or four hundred years have proclaimed in a multitude of ways that our place in Christ Jesus is eternally secure when we have believed in Him as our Savior, this man, Dale Moody, has committed himself to undermine these truths. We can say without any fear of being contradicted, that Dale Moody has committed himself as an alleged Baptist, himself as a person, himself as a minister, himself as an evangelist, himself as a professor, and himself as an author to one thesis. That thesis shows him believing that "salvation is by works" and not "by grace through faith." He has given a considerable portion of his life pursuing the thesis that Scriptural salvation can be lost. He fails, however, to advise those who hear him or read him in Hebrews 10:26-27, and the fact that once lost they can never be saved again!

Furthermore, the whole of his academic and ministerial life was spent attempting to document that the saved both can and must "apostatize." Since none of us have lived without sin and since none of us can live without sin (I John 1:7-10), his was an apparent attempt to consign all who believe as he to eternal doom. The Word of God is exact, "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries" (Heb. 10:26-27).

Though this man had several academic degrees, and though he had been noted as a theologian for many years, he apparently had considerable difficulty understanding the blessed Word of God. Can it be somehow that this man (who may have been saved as a young man) should be identified by the Apostle Paul as one of those who was carnal? (cf. I Cor. 3:3). Perhaps, in his youth and subsequently, he committed himself so completely to the errors of Neo-Orthodoxy for so many years, that God actually blinded his mind so that he had to think as a deluded one, rather than as a learned scholar! He obviously was not aware that if those who are "saved by grace through faith" can lose their salvation by sinning, then every mortal who has ever lived, every mortal who is living, and every mortal who

will ever live will be forever damned.

If anyone who is ever saved can ever be lost, and our God is absolute—as we have seen above—then he or she can never be saved again! Furthermore, if we can believe this portion of the Word of God, and we can suppose that other portions of the Word of God are to have equal importance, then we must know that all of the saved will sin. The Word of God is equally as absolute concerning this truth as it is concerning the other. Anyone with any understanding whatever must recognize the truth, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:7-10).

Sadly and most tragically, this man, Dale Moody, the scholar, the professor, the learned theologian gave the whole of his academic and ministerial life to fighting against Southern Baptists' "Abstract of Principles." He did this for more than 50 years. For most of those 50 years and more he expected Southern Baptists to pay him for being "a Judas," "a traitor," and "a conspirator," one who despised Southern Baptists' "Abstract of Principles." Surely, his was a most piteous plight! Since he had to live his life as two or more personalities, it really is something of a marvel that he was able to continue as he apparently did.

He had to arise each morning knowing that he would be going to classes where he was expected to teach that "once we are saved, we are forever saved" Yet, as he entered into his teaching each day, he, according to one who was his associate, Molly Marshall-Green, "warned Baptists that an anemic notion of 'eternal security' has displaced the biblical teaching of 'the perseverance of the saints.'" She advises us that "generations of students heard (this, RWS) in Moody's classroom..." (Moody, "Apostasy," Back Cover). Then, on those Sundays when he went to hold forth as an evangelist or as a preacher for God, he knew that his audience of Southern Baptists would not countenance his seminary teachings regarding apostasy, so he would have to proclaim some simple Biblical truth that he did not really believe! What a terrifying life this man must have led for the last 50 years and more!

The battle that he must have fought with himself for all of those years certainly must have caused him great personal grief and confusion. For he was not fighting against only Baptists, he was fighting also against the plain teaching of the Word of God. Name the prophet and the apostle, and we shall find that each one of them was very clear that the salvation that God provides was, is, and ever shall be eternal. What a sad plight was his as he attempted to wear an academic hat proclaiming "apostasy," while at the same time for the benefit of Southern

Baptists in the pews, he wore a hat indicating that he believed that the Bible was the Word of God.

Assurance Everlasting

The Scriptures, nonetheless, have never changed. In fact, in the very book (Hebrews) where he delights in finding his teaching of "apostasy," we find these precious words, "Jesus Christ, the same yesterday, and today, and for ever" (Heb. 13:8). When this man started preaching, the Word of God was very explicit concerning "the security of the saved." All of the years that he taught, the Scriptures continued to enunciate that once we are saved, we are forever saved and secure. The Scriptures are absolute, also, that if we could live without sin, we would never die (Rom. 6:23). God specifies that death "is the wages of sin" or as the result of sin.

Thankfully, and wonderfully, right here—along with this everlasting truth—there also is that everlasting assurance that salvation is wholly of God. Let us grasp the wonder of this truth and never let it depart from our hearts or our minds again. God follows the truth concerning "The wages of sin is death," with that eternal truth, "but the gift of God is eternal life, through Jesus Christ, our Lord" (Rom. 6:23)—not through anything that we have done and not through anything that we can or might do.

We may know, therefore, that our salvation is not through anything that we have done, not through anything that we are doing, and not through anything that we can or might do. Very simply, eternal salvation is the gift of God to everyone who believes. The hard truth that most have great difficulty accepting is that even the believing must be by the Spirit of God. Jesus once explained this truth wonderfully, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my father who is in Heaven" (Mt. 16:17). Peter's knowledge that "Jesus was the Christ" (God manifested in the flesh) was wholly of God. Our resurrected Savior confirmed this truth even more wonderfully.

God has provided us with the words that should warm our hearts and excite our minds every day. Those words are very clear, "Then came Jesus, the doors being shut, and stood in the midst and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed" (John 20:26-29).

Believe me, dear friends! If it were possible for one who is saved by the grace of God ever to lose his or her salvation, the resurrected Lord Jesus Christ never would have said, "Blessed are they who have not seen, and yet who have believed." Can you imagine Jesus calling someone who was to be

saved and who would sin away his or her salvation and end up in Hell being "blessed"? Some who really are rather ignorant of the blessed Word of God might have found it convenient or pleasing to follow the verbalizations and the mental meandering of Dale Moody into the of his unbelief! The wise of this world and of the next, however, will choose rather to believe the Word of the resurrected Lord Jesus Christ and those of the men who penned these truths.

STUDIES IN JOSHUA CHAPTER 10:1-21

by C.T. Everman

"NOW it came to pass, when Adonizedec king of Jerusalem had heard how Joshua had taken Ai, and had utterly destroyed it; as he had done to Jericho and her king, so he had done to Ai and her king; and how the inhabitants of Gibeon had made peace with Israel, and were among them. That they feared greatly, because Gibeon was great city, as one of the royal cities, and because it was greater than Ai, and all the men thereof were mighty" (Josh. 10:1,2).

In this chapter we have the account of one of the most remarkable battles of all times. In this chapter we see how Joshua's faith in God's promise to him resulted in God working one of the greatest of miracles at his request.

Adonizedec, the king of Jerusalem, had heard of the utter destruction of the cities of Jericho and Ai by Joshua, and now comes word that the people of the city of Gibeon had made peace with Israel rather than fight them. This brought great fear upon the king of Jerusalem as well as anger against the Gibeonites who chose to become slaves of Israel rather than to fight. "Wherefore Adonizedec king of Jerusalem sent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachish, and unto Debir king of Eglon, saying, 'Come up unto me, and help me that we may smite Gibeon: for it hath made peace with Joshua and with the children of Israel'" (Josh. 10:3,4).

The Gibeonites had thought they had avoided destruction by making peace with Israel, but their neighbors to the south of them considered their act as one of treason; and five of the kings banded together to wipe out the city of Gibeon. "Therefore the five kings of the Amorite, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it" (V.5).

The Gibeonites now again were faced with destruction, not by Israel, but by the hands of their nearby neighbors. They sent a plea to Joshua for help. Now that they have submitted to become servants of Israel they expected Israel to protect them. "Slack not they hand from thy servants; come up to us quickly, and save us, and help us for all the kings of

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JOSHUA

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the Amorites that dwell in the mountains are gathered together against us" (Josh. 10:6). Joshua considered it his responsibility to go defend Gibeon in order to fulfill his treaty with Gibeon. "So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour" (V.7).

Joshua had no doubt as to the outcome of this encounter with the Amorites for the Lord had told him, "...Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee" (V.8). So Joshua, with the assurance of a complete victory, taking his entire army marched all night and "...came unto them suddenly..." (V.9). It would seem that Israel, marching all night from Gilgal, had come upon the camp of the armies while they were still asleep. "And the LORD discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Azekah, and unto Makkedah" (V.10). What confusion there must have been in the camp of the Amorites, each man running for his life and the Israelites chasing and killing them as they fled. As they fled God gave assistance to Israel, "And it came to pass, as they fled before Israel, and were in the going down to Beth-horon, that the LORD cast down great stones from heaven upon them unto Azekah, and they died: they were more which died with hailstones than they whom the children of Israel slew with the sword" (V.11). Although Israel slew a great number, God killed more with hailstones from heaven. We need to note some things about the hail. The stones were of such a size and fell with such force as to kill. There is coming a time when again hail from heaven will fall with such size and force as to kill, "And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great" (Rev. 16:21).

While the hail was falling upon the Amorites, killing them; it killed none of the Israelites for in verse 15 it is said that after the battle all Israel returned to the camp at Gilgal. When God rained hail down upon Egypt it is said that none fell in Goshen where the Israelites lived (Ex. 9:26). In this battle it fell all around the Israelites but not upon them. In Psalm 91:7 it is said, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." How true this came to pass in this battle. While the Israelites were chasing and slaying the Amorites, God was sending hailstones down upon the Amorites but not upon the Israelites.

This running battle continued all that day, but as Joshua saw that all the enemy could not be destroyed that day and many would escape during the night he

made a strange request of God, "Then spake Joshua to the LORD in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon" (V.12). We need to note that Joshua first prayed to God before he spake to the sun. When he said, "...Sun, stand still thou upon Gibeon..." it was a prayer of faith. It shows that to make such a request he had complete confidence in God. Joshua must have had faith that was greater than "...a grain of mustard seed..." which could remove mountains (Matt. 17:20). He had faith that could cause time to stand still. We need to also note that he said this "in the sight of Israel". To make such a request before all his men only shows his confidence in God that his request would be granted. The Lord had told him before he went into battle, "...Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee" (10:8). With the assurance that God would keep that promise he could say, "...Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon".

"And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is it not written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day" (Josh. 10:13).

This passage is one of the chief passages of the Bible at which the critics scoff. Now we know the sun does not move around the earth causing day and night, but it is the rotation of the earth which brings darkness and light. Joshua, in addressing the sun rather than the earth was using the same language which we use today. This being true, yet do we, even those who deny the Bible, refer to the sun as rising and setting. Each day the weather bureau reports the sunrise and sunset for that day. The Holy Spirit, in recording of this event, is using the same terms that we use. Critics tell us this could not happen for it is against the laws of nature. They do not know or care that it was God who set the laws of nature in force, and He and only He can change or suspend those laws as it pleases Him. "Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundation of the earth? It is he that sitteth upon the circle of the earth,---that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in:---To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by greatness of his might, for that he is strong in power; not one faileth" (Isa. 40:21-26).

As to what happened that day there are many theories, one is that it was near noon when

Joshua made this request and God caused the earth to slow its rotation causing that day to last for 48 hours instead of 24. (The older I get it would seem that the rotation of the earth has speeded up).

The theory is that if the earth came to a complete stop; all upon it would fly out into space. This theory does not give God credit for the power to prevent this happening. I have no proof, but I believe that God, at Joshua's request stopped everything in the universe, the earth, the sun, the moon, even the stars in the heavens in their rotation. Just as a moving projector showing an action picture is stopped showing something suspended in its action, all were frozen in their movement for nearly a day's time. But we do know, "...So the sun stood still in the midst of heaven, and hastened not to go down about a whole day" (V.13). Regardless of what God did either to the sun or the earth, the result was light that lasted for almost another day.

"And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD fought for Israel" (V.14).

This verse tells us this miracle was done by the Lord in response to Joshua's prayer, "...the LORD hearkened unto the voice of a man..." this verse does not imply that God has never before or after answered the prayer of man, but what is meant is that a miracle of such magnitude had never been brought about where the whole planetary system has been brought to a halt. By performing this miracle at Joshua's request God was carrying out His promise that He made on the other side of Jordan where He said, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee" (Josh. 3:7). Could there be any doubt in the mind of any of the Israelite that Joshua's God was with him?

Verse 15 tells us that, "And Joshua returned, and all Israel with him, unto the camp to Gilgal." I believe this does not mean that they stopped fighting and returned to Gilgal at this time, but it was after all had been accomplished and all the enemy had been slain, for we are told the same thing in verse 43. The fact that "all Israel returned to Gilgal" was another miracle. Not a man of the Israelite army was killed by the sword of the enemy, or by the hailstones from heaven.

"But these five kings fled, and hid themselves in a cave at Makkedah" (V.16). The five kings who had set out to destroy the Gibeonites because they had made peace with Israel soon found out that they were fighting more than just the Israelites. With their army in flight from Israel and hail stones falling from heaven killing more of their men than were the Israelites, was too much for these kings. Instead of trying to rally their men to fight they fled into a cave. This reminds us of another time which is yet to take place in which is said, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man hid themselves in the

dens and in the rocks of the mountains: And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev.6:15,16).

"And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah. And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them: And stay ye not, but pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand" (Josh. 10:17-19).

Joshua, knowing he had to make use of the additional day light which God had given him, commanded that the mouth of the cave in which the five kings were hidden to be sealed and a guard placed by it. Then he commanded his men to continue to chase the fleeing Amorites, "...smite the hindermost of them; suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand". Joshua and his army continued after the Amorites as they fled trying to reach their walled cities. "And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them

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LORD'S

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exalt him also in the congregation of the people, and praise him in the assembly of the elders."

I know none so worthy of praise as Jesus Christ. I believe we can use a whole day praising His name and yet the half will not be told. I also believe that the Lord knows our frames better than we do and He set aside one day in seven for His worship because we need it. The same is true of the ordinance of the Lord's Supper, which I think also should be kept every Lord's Day. You might not know why eating the bread and drinking the wine contributes to your spiritual well being, but it does. God is not starved for our affection. He does not need our worship; we need it. Let us understand that our God knows best and let us keep that day He hath given us, calling it a delight, holy, honourable and honoring Him.

2. What we are not to do on the Lord's Day:

"...not doing thine own ways..." The Lord's Day cannot be our day, we cannot devote the day to self and to the Lord. We have no right to decide through the week, or on Saturday, if we shall go on a picnic or take a pleasure ride or something else on Sunday; our Lord has already decided. Once for all we need to understand that the Lord's way is right and ours is wrong.

Proverbs 14:11-12: "The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish. There is a way which seemeth right

unto a man, but the end thereof are the ways of death."

We, everyone, needs to pray, "Not our way, but thy way, Oh Lord, not our will but Thine."

"...nor finding thine own pleasure..." Sunday has been turned into "funday". On this count alone we are terribly guilty in the sight of our Lord. Ball games, fishing, swimming, golf, movies, newspapers, radios, television. Name anything that men indulge in for pleasure or amusement and there is more of it done on Sunday than any other day. Today in every creek and stream people will be fishing and swimming; on every corner lot and ballfield a game will be in progress. In almost every home where there is a television set baseball will be the main fare. If one stood by the side of the main highway all day he would see perhaps ten thousand cars go by, all intent on using the Lord's Day for pleasure. If you stopped those cars and inquired, over fifty per cent would claim to be followers of Christ. How, brethren, shall we explain this to the Lord? It can't be done. We spend five or six days making money and then we spend it all on Sunday bringing shame upon the Lord and His day.

II Timothy 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; Having a form of godliness, but denying the power thereof: from such turn away."

I am sorely afraid that these days are upon us. Men who call themselves Christians, will be found on the Lord's Day doing all of these things that in no way bring glory to Christ. It is a shame to salve your conscience by coming to church on Sunday morning and then use the remaining part of the day to indulge the lusts of the flesh. One who uses the Lord's Day for his own pleasure loves pleasure more than he loves God.

"...nor speaking thine own words..." This is a very searching thought, even our very words are to be guarded that they might bring glory and honour to our Lord on His day. You and I are both guilty of speaking of trivial things on the Lord's Day, the weather, crops, the state of our health. I am sure the people to whom I talk would be profited much more if I talked to them of nothing save Jesus Christ and Him crucified.

Psalm 141:3: "Set a watch, O LORD, before my mouth; keep the door of my lips."

The angels of heaven desire to know the mystery of Christ. Throughout the eternal ages we will be singing the praises of the Lamb. Surely if we tried we could make Him our one and only subject on the Lord's Day.

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SOVEREIGN

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Agrippa said, "Almost thou persuaded me to be a Christian. Spiritually dead Felix trembled under the preaching of Paul. Spiritually dead Saul kicked against the pricks. The spiritually dead sinner has a conscience. The spiritually dead sinner has the work of the law written in his conscience (Rom. 2:15). When one uses the spiritually dead condition of the unsaved to do away with responsibility, he has misused it.

Many, I think I can safely say "most" sovereign grace preachers do not preach frequently, plainly, and properly on human responsibility. I have observed that many times, when a sovereign grace preacher is preaching on responsibility, he will keep bringing in God's sovereignty. I think that many of us are too afraid that someone will think we are Arminian. I think that we will often keep dragging in "sovereignty" while preaching "responsibility" because of this. We will be preaching the free offer of the gospel, and then bring in election and sovereignty so that no one will think we are Arminian. Let us preach God's sovereign predestination of all things; let us preach man's total responsibility; let us preach both plainly and often. Let us not dilute one truth by always trying to bring in other truth - truth that does not really belong with the subject upon which we are preaching at the time.

Man is responsible to be and do everything God's Word commands him to do. Man is responsible to continually and perfectly obey the law of God. The fact that man is unable to do what he ought to do does not, in the least, decrease his responsibility to do so. God has not lost His authority, just because man has lost his ability. Our responsibility is not according to our ability, but according to God's law.

There are many examples in the Bible where God has commanded man to do what he could not do. In Mark 2 He commanded the man with the palsy to take up his bed and walk. He could not do that - but he did. In Mark 3 He commanded the man with the withered hand to stretch that hand forth. He could not do that - but he did. Jesus commanded dead Lazarus to come forth from the grave. He could not do that - but he did. God has the right to command man to do what man cannot do. God's authority is not limited by man's inability. Man's responsibility is not limited by his inability.

Man is totally and completely responsible for every sin he commits. When a man tries to use God's sovereignty to excuse his sin, he is adding sin to sin; he is even more guilty. When a man seeks to excuse a sin by saying that he was predestinated to do that thing, he is adding sin to sin, and becoming more guilty. Oh, it is a terribly wicked thing for a man to seek to excuse his sin by God's sovereign predestination. God is not in any way to blame for any sin that men commit. Every man is totally guilty for every one of his sins. No one else is even partly

to blame, and certainly God is not to blame in any respect.

The sinner is totally responsible to repent of his sins and believe on Jesus Christ for eternal salvation. I know that repentance and faith are gifts of God's grace and works of God's Holy Spirit. I know that the dead sinner cannot of himself repent and believe the gospel. But this does not in the least relieve him of his responsibility to do these things.

Man cannot of himself repent and believe. He is responsible to do these things. If he does not do them, he will be held accountable, and will suffer in hell for not doing them. These things are all true. We are to preach them all. They are consistent, and anyway, they are part of God's inspired Word. Let us beware of seeking to put Scripture against Scripture, and let us beware of failing to preach the whole counsel of God.

The believer is responsible to win souls to Christ. The sinner is dead and cannot come to Christ. The Christian does not have the power to give spiritual life. Still, the Christian is responsible to win souls. These things do not contradict one another. They are taught in the Bible. We are to preach the whole counsel of God; we are to preach the soul winning responsibility of the child of God. We are to never, never, excuse our disobedience or failure by the sovereignty of God. To do so is to add sin to sin.

The believer is responsible to live his daily life according to the will and Word of God. Woe to the believer who excuses his sinful way of life by the sovereignty of God. I have heard men come perilously close to this. It is far better to admit our guilt, to take the total responsibility for living a holy life to ourselves, to admit our sin and failure in this matter, blaming only ourselves; than it would be to blame God for our failure.

The believer is responsible to believe the truths that are taught in the Bible. I am sick and tired of our kind of people excusing the other kind by saying, "God just has not revealed these things to them." Let us be done with this at once and forevermore. If a Christian does not belong to a Baptist church, he is responsible for not doing this and is guilty before God. If a believer is sprinkled instead of Scripturally baptized, he is responsible and guilty. If a preacher pastors a Methodist church and sprinkles little babies, he is responsible and guilty before God for this. If a Christian does not believe the glorious doctrines of God's sovereign and saving grace, he is guilty and responsible for this. Brother and sisters, let us forthwith cease excusing these people by saying, "God just has not revealed these things to them."

God has revealed these truths to them. What do you think the Bible is? The Bible is God's revelation of the truths as to what Christians should believe and practice. The believer is spiritually alive. The believer has the Holy Spirit - he has life, he has the revelation, he has the Holy Spirit; what excuse can he then have for not believing the truth?

What if I told you that a believer committed adultery because God had not revealed to him that he should not? What if I told you a believer cursed, blasphemed, stole, and murdered because God had not revealed it to him? What

if I told you a believer did not tithe because God had not revealed it to him? (I could go on and on). You would tell me that God had already revealed these things, and that man was responsible and guilty in these things.

Well, I am going to tell you that God has revealed church truth, baptism truth, Lord's Supper truth, sovereign grace truth, etc., and that the Christian is responsible to believe these truths because they are already revealed in the Bible. What is this that some men seem to be teaching? I thought we preached that revelation ended with the book of Revelation, and that there would be no further revelation. Why then do we excuse our Arminian friends and loved ones by saying, "God has not revealed these things to them?"

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (Jn. 7:17).

Why do some believers not know the truth as to certain doctrines? Because they don't want to know, or are not willing to obey God in them, that's why. Arminians do not believe in sovereign grace because they do not want to believe these truths, or because they are not willing to do what they would have to do if they really believed these truths.

I remember when I was fighting the truth of Eternal Security. I did not want to believe this (what we then called awful and terrible) doctrine. I did not want to do what I knew I would have to do if I believed this doctrine. I remember when I spent two hours at one time (I had spent other hours) with the Lord over the sixth chapter of John and over this doctrine. When I finally told God that if He would show me the truth on this, I would do whatever He led me to do as to the matter; like a flash of lightning, the truth came to my soul on this matter, and it has stayed with me ever since. It was not a new revelation. It was a willing receiving of the revelation that God had made long ago. All saved people are responsible to believe the truths that are revealed in God's Word. Once more, let us stop excusing our friends and loved ones who do not believe the truth by saying, "God has not revealed it to them yet."

The believer is responsible to pray - to pray sincerely, believingly, earnestly, and long and often. Prayer does not change things. No man's prayer will ever change even one thing. God's predestinated purpose will be exactly fulfilled; but still the believer is responsible to pray.

God's sovereign predestination of all things and man's total responsibility are both true. They work together in perfect and beautiful harmony. There is not even a little bit of conflict or contradiction between them. God is sovereign, man is responsible; that's the way it is, always has been, and always will be. Beware of failure to believe either of these precious truths. Beware of preaching one to the exclusion of the other. It is not: I believe one, but I also believe the other. It is: I believe the one, and I also believe the other. "But" would be the wrong word to use as to these things.

These truths are gloriously consistent and harmonious. The happiest and best Christian life is that which is lived in belief of and harmony with both of these

truths. I exhort every reader to believe and live according to these truths. Do not create in your own mind a conflict between these truths. These truths live together in perfect harmony in the mind of God, and in the Word of God. Let them live in perfect harmony in your life, in the belief of your church, and in the preaching of every God called preacher. God bless you all. Comments welcomed.

LORD'S

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We mustn't take this lightly. Our tongue is a very important and sometimes devilish member. Oh, how we need to seek the aid of the Holy spirit that our words and tongues will glorify Jesus on His day.

3. The blessed result:

"Then shalt thou delight thyself in the LORD..."

Most every Christian expresses the desire for a closer fellowship with Jesus, and the best way to start is to keep the Lord's Day holy. I don't mind telling you that I would rather spend one moment with Jesus than an eternity in fleshly pleasures. I have the promise of my Lord that if I keep His day holy, doing the things He tells me to, and not doing the things that He tells me not to do, that I shall delight myself in Him. If we don't love our Lord enough to take one day out of seven to praise His name and delight ourselves in Him, I don't see how we can hope to enjoy His presence in heaven. God did not give us this teaching because He is a tyrant but because He loves us and knows what we need.

Psalm 16:11: **"Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore."**

To be in God's presence is all that one could ask. Just to be with Him assures us fullness of joy and pleasure forevermore.

1 Peter 1:8: **"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."**

Anything that draws us closer to Jesus should be welcomed, and nothing is so calculated to do just that as the Lord's Day. If we spend all of the Lord's Day seeking His glory then we will be better Christians on the other days. We ought not to let company, laziness or anything else, keep us from coming to church on the Lord's Day. I have gone to people personally about this. Mothers will pray for their sons and wives for their husbands who work away from home, then when they come in on Sunday, they defeat their very purpose by staying home and cooking up a big feast, showing very plainly that they think more of their boy's and husband's stomachs than they do of the Lord and their soul's salvation. There are many other things such as pride. A woman says she doesn't have the proper clothes, someone gets a black eye, others have their teeth pulled and stay at home. It doesn't make any difference to me and I don't think it does to God, if you look like a monkey, you still ought to be in the Lord's house on His day, praising the name of Jesus Christ.

"...I will cause thee to ride upon the high places of the earth, and feed thee with heritage of Jacob thy father..."

God takes care of those who honor Him, blessing them on this earth. He might not give you all you want, because what you want might not be good for you, but no matter how many enemies you make by honoring the Lord, and you will make many, such as lodges and other forms of spiritual darkness. God will take care of you and no man will be able to lay a hand on you until your work is finished. And what is even more blessed. He will give you Jacob's heritage, that wonderful inheritance of the saints of light in heaven.

"...for the mouth of the LORD hath spoken it."

Keeping or not keeping the Lord's Day is not something we can decide for ourselves. God hath spoken. Neither individual nor nation can afford to go against His revealed will pertaining to His day. Once upon a time we honored our Lord and His day and we were the leading nation of the world, today we are a second rate power, and we will be a tenth-rate power if we don't get back to honoring the Lord's Day. The blessings of God are bestowed upon those who honor His day.

GOOD NEWS

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sheep of God it will be the good news; to the goats, which are not of His flock it will be no news whatsoever. All according to God's plan, God's purpose.

1. Christ Jesus set us an example of preaching to the goats, the reprobates. John 10:22-30. **"And it was at Jerusalem the feast of the dedication, and it was winter." (I want you to take note if you please, my Lord and Saviour was not a seasonal preacher, but He was constant in all seasons.) "And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long doest thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me:"**

Many were the times that Christ Jesus had said in like manner that He had come from the Father. The miracles, the healings, all bear witness, and yet these who were present at many of these times still ask, "tell us are you the Messiah?" Christ's sheep need not ask of Him who He is. They know, they hear His voice, they will follow Him.

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." They are His and He has the power, the authority as God to give them life everlasting all because, "My Father, which gave them me, is greater than all; and no man is able to pluck them

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GOOD NEWS

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out of my Father's hand. I and my Father are one."

Yes, Christ Jesus knew that these were not of the elect. After all, He was present there in the council Halls of Glory when God chose the sheep and gave them to His son. He knows each of those sheep by name. And these were not of His flock. And yet He preached Himself, the Son of God to them. He declared that He had done so before. He not only preached Himself, the Son of God, but also God the Father, and clearly proclaims that all that come to Him, He gives eternal life.

Could these men come? No way, brother! For it was not given unto them to come, but rather they took up stones to stone Him.

Yes brothers, you preach Christ and Him crucified: to the elect, the sheep; it's the good news of their saviour, of their salvation from this sinful world. But to the reprobate, the goats, it's no news, or even worse, bad news. And yes, they may take up stones to stone you, but be of good cheer. When men hate you, be reminded they first hated Christ, and He died for you that you shall never die, but have life everlasting.

I find Christ preaching to the goats in John 5:36-47. "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

What a burning message! But you take note as you study the Word, there is not a hint of Christ asking that they believe or come to Him. In fact, the message ends asking, "...How shall ye believe my words?" They can't, it's not given unto them to believe.

Again in John the 8th chapter, Christ preaches to the reprobate. He proclaims Himself as the Son of God, He warns them of their sins, then states very plainly that they shall not believe for they are of their father the Devil, John 8:44, and as such they can not hear His words. And they took up stones to stone Him.

Christ Jesus preached to the elect the good news of Himself. And the sheep heard His voice even as they hear it now and they follow Him. He preached to the non-elect, the goats, and the message is no news, they cannot come for they are not drawn. And no man cometh to the Son except the Father draw him.

II. The early preachers were found preaching to unbelievers, to the goats, and they, like as we, know not who the reprobates are. But they followed the examples set down by Christ.

Acts 14:2 we find Paul and Barnabas in Iconium. They are preaching in the synagogue of the Jews and the Scriptures say that the unbelieving Jews stirred up the Gentiles, and made their minds evil against the brethren. These unbelievers also took up stones to stone the preachers.

As one studies the life of Paul, he will find that Paul suffered much for the truth's sake. Paul declares much of this for us in II Corinthians 11:23-33. "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, one was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep: In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands."

He says five times he was beaten with 39 stripes of the whip. Three times he had been beaten with the rod of the Romans. He says three times he was shipwrecked, not counting the time of his shipwreck on the way to Rome, this record being written before this time. And one day and a night in the deep, I believe referring to his having been stoned and left for dead at Lystra by the Jews. His own countrymen beat him, stoned him, robbed him. Believers and unbelievers alike, false brethren Paul calls them.

And yet with all this outward suffering, Paul says it was nothing compared to the inward suffering for the church of the Lord God.

Let me tell you brothers, we don't know anything about suffering for the gospel's sake. I assure you I don't! There is enough Adam and Simon Peter in this flesh that my enemies best cover their ears with strong steel lest they lose them by the sword, and I brag not. Beloved, I would to God I was not that way. Some day, God willing I'll be more tolerant, more forgiving. I pray to that end. Let the old man die and the new live, showing forth Christ which dwelleth therein.

And I know I do not stand alone in this. Be honest brothers, have you overcome the old man completely? I don't think so.

And yet that inward suffering is something we also have in common, each according as God hath given by measure to us. As suffering for the truth, for the church of our Lord God to stand and show forth His Glory, and His Kingdom.

Yes, Christ set an example to us. The early preachers followed that example set down for us? God forbid!

And yet why? Why preach to the unbelievers? Are they going to change? I don't know, do you? God has not told me who those reprobates are. But He has told me to preach the gospel to every creature, sheep and goat alike. And He has promised me that the "...fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." (Rev. 21:8). God knows who they are. He alone has power to save and destroy alike. Blessed be the name of the Lord.

God has a reason for our preaching to the unbelievers of this world. And it is not that we might convert any reprobate. Beloved, a goat can not become a sheep any more than a sheep can become a goat. Let me give you the reasons in what time I have left.

The first reason, God commanded us to do so. Christ our King gave a commission to the church, go preach to every creature the gospel. And that gospel shall fall on whatsoever God wills it to fall. Not by our power, but by the power of God. We really need no other reason than this and yet, if I may, let me continue.

The second reason is God has set us a watchman. I read in Ezekiel 3:17 where God said to Ezekiel, "...I have made thee a watchman unto the house of Israel...give them warning from me." Beloved, nothing has changed! God still sets up His watchman! God has chosen you as a watchman over the flock of which you pastor. And if you fail to warn the wicked of his wicked ways and he dies in his iniquity; his blood will He require of your hand. And yet if ye warn him and he turn not from his wickedness, nor from his wicked ways, he shall die in his iniquity, but thou has delivered thy soul.

God holds His ministers responsible to warn the wicked, God has not told us whom they are that shall turn, nor whom it be that shall continue. But only that we are responsible to warn them. Ezekiel 33 gives more detail about this duty of God's ministers as watchmen.

Paul charged Timothy to be a watchman in all things enduring afflictions, doing the work of an evangelist, making full proof of his ministry. Why? Because of Christ Jesus who shall judge all things, the quick and the dead at His appearing and His kingdom (II Timothy 4).

Oh yes, I believe that God's watchmen are watchmen over the kingdom of Christ. A kingdom of which Christ said is not of this world. Christ's Kingdom is a

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EUTHANASIA

Thou shalt not kill
(Exodus 20:13)

by Dr. Hiers

Folks, in the day and age in which we live infanticide and euthanasia are being practiced at an ever increasing rate. The new born who is born less than perfect, and the feeble elderly have become the targets of death. For the first time since Nazi Germany we are seeing a regression to death technology and to state-sanctioned, assassination medicine. History documents that legalized abortion and euthanasia prefaced the Holocaust.

Euthanasia, defined as "good death," is the pretext for finalizing the life of the golden aged or the incurably diseased or irreparably deformed. Such a view is in direct contradiction of the Judeo-Christian ethic. No life should be terminated on social or medical grounds unless that person has taken the life of another (Gen. 9:6).

The advocates of these so-called "mercy killings" feel that such a death is a blessing to the person involved and not a homicide. The problem is who plays the part of God in making such a decision, and when? The former Surgeon General of the United States, Dr. C. Everett Koop, comments that the humanistic justification for euthanasia has very little to do with medical imitations but a lot to do with some medical staff's decision based on the social problems of the patient involved. These problems often have to do with visitation by the family, the number of nursing hours required each week, financial resources available, etc.

Essentially, there are two forms of euthanasia -- voluntary and involuntary. The first plan leaves the final decision with the individual. A sympathetic physician conveniently leaves the drug needed with the directions as to

its administration. The involuntary route is made by some doctor of family member without the sanction of the patient. Those who fall in this category are usually the deformed fetuses and terminally ill.

We must note at this point that euthanasia is not the prayerful and thoughtful planning for the death in which one makes the decision to prohibit extraordinary lifesaving devices. Euthanasia does not equal the "Living Will" you may file with your physician or family. Such an action authorizes your family or the doctors not to prolong your life by costly mechanical means. The Karen Quinlan case was a widely publicized example of how medical science can prolong visible signs of life even after the brain ceases to function. Since the Quinlan case, thirty-one states have now adopted the use of brain wave test to determine death. The point in question, however, is not the prolonged use of machine to sustain visible life, but should today's society be allowed to do away with unwanted people? The same mentality that promotes the abortion disgrace advocates euthanasia.

Not long ago, many were shocked when the governor of Colorado, Richard Lamm, stated that the elderly terminally ill have a "duty to die." This type of mentality is humanistic, and Hitler would have liked it. Our ex-surgeon General, Dr. Koop, reports that 80 percent of a group of pediatric surgeons who were asked, "Do you believe that the life of every newborn baby should be saved if it is within our ability to do so?" answered NO. A baby born with Down's syndrome and a malformed esophagus was allowed to die of starvation. This was not in some under-developed country, but in the state of Indiana. The parents decided to let the baby die rather than authorize a corrective operation or even allow intravenous feeding because the child had Down's syndrome. I certainly

agree with Dr. Koop when he stated, "withholding fluids or nourishment at any time is an immoral act."

As Christians we must recognize the difference in prolonging the act of dying and protecting the act of living. God places a high value on life, and so must we. A new science, sociobiology, is quickly spreading its influence in the medical world. It promotes abortion, euthanasia and the killing of malformed infant children. Sociobiology has been defined as the systematic study of biology as the basic force of all social behavior. The legitimate child of evolution is sociobiology. The advocates of sociobiology see Hitler's ideas as "only forty years ahead of their time, although some of his methods may seem a bit crude."

One of the most extreme supporters of sociobiology is noted writer Edward O. Wilson of Harvard. Wilson outspokenly regards the human race as strictly materialistic. He has stated, "If human kind evolved by Darwinian natural selection, then genetic changes and environmental necessity, not God, make the species." Folks, when there is no God, there will be no morality, no ethics and no eternity.

As Bible-believing, independent, Fundamental Baptists, we must oppose the naturalistic philosophy of secular humanism and sociobiology. We must take strong exception to it and as Fundamentalists reject and disclaim euthanasia as anti-God, and anti-Biblical.

Euthanasia should be considered homicide. The whole idea totally rejects the possibility that God can and sometimes does raise up hopelessly ill people. Neither does euthanasia consider that God may have a purpose for suffering and illness. This humanistic mentality forces all decisions into the restricted mentality of modern science and its humanistic assumptions. Christians, God's Word still declares, "THOU SHALT NOT KILL."

GOOD NEWS

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spiritual kingdom, we must serve Him in spirit and in truth. I tell you when that time of refining comes, and all the works which we have done are put to the test of the refiners fire, the only thing coming out of that fire shall be that which was done in the spirit. And I am sorry to say that most of which all have done, yes even and especially we preachers, it shall burn and burn and burn. Not much shall stand the test of fiery truth. But be that as it may.

I hear the word of God as God says for those whom are not set as watchmen, they are to "obey them which have the rule over you, and submit yourselves." (Why? Because God hath set them over you) "For they watch for your souls, as they must give account."

Beloved, God holds His preachers accountable for his teachings, for leading the flock which God sets him over. Obey and submit to them, "That they may fulfill the position as watchman with joy, and not with grief." And when you do, God says, "it will be more profitable for you."

Profitable! Where, one might ask, here? In material things, maybe so. But more importantly in Christ's Kingdom, that Kingdom of which ye be a part of, if indeed ye be of the elect of God; born not of the blood, nor of the natural birth, nor of the will of the flesh, nor of the will of man, but of God.

I admit, shamefacedly I might add, that I know so very little of anything, less than most know about the Kingdom, but I believe the Word of God. And God said to the first church of which He was the head and foundation, the Alpha and Omega, the beginning and the end, "I have appointed unto you a kingdom, as my Father has appointed unto me, that ye may eat and drink at my table, in my kingdom, and sit on thrones. Judging the twelve tribes of Israel." This Christ said to those that had continued with Him in His temptations.

Are we continuing in those times of tempting, are we, too, to sit at the table in the Kingdom of Christ where He is Lord of lords, King of kings? I don't know about you, brothers and sisters, but I am a citizen of that kingdom. For Christ purchased me with His shed blood. I am His to do with as He will. He is my King and that, to me, puts me in His Kingdom.

DIAGNOSING

(Continued from Page 1)

never been noted for anything greater than some of the town baseball teams. For some strange reason, this little town always (in the past, at least) seemed to have extremely good baseball teams, at least for that particular region.

Many of the people of my generation, including myself, were delivered into the world by a regional physician: P.V. "Doc"

Hart. I cannot testify of the spiritual condition of "Doc," who died many years past; but I can attest to his merits as a physician. It has been said by many of that community that there was no doubt that he would have been wealthy and well recognized had he gone to a city and worked in a large hospital. As was Luke, he was a beloved physician. As a preacher, I try to remember never to state anything as a fact unless I can produce good evidence (especially Scripture) that will authenticate the statement as factual. Doc Hart can be called a beloved physician, even if this same standard is invoked. I don't recall the exact date; but it was during the warm season, that they had a special commemorative assembly in the Livonia town park and it was especially (and only) for Doc Hart.

Speakers from the entire area, not just the Livonia community, were there to laud him. No, I don't think we should praise men too much; but I will say Doc was capable of handling this type of thing pretty well; he wasn't inclined to get the "big-head." My entire purpose for this essay is not to tell the world how great the "country doctor" was, however. The purpose is to indicate that in that bygone era some of our doctors were honored and even revered. I could go on and on about Doc's principles, of how he seemed to care little for the money, of how he went out to his patients, of his exceptionally effective bedside manner, and of his calm caring spirit; but it is now time to move to the present application and contrast Doc to the stereotype contemporary physician.

Let me be very blunt and declare that the typical practitioner of our age will fall far short of Doc Hart in all the significant measurements. Doc, when he retired, or tried to, didn't keep-up with the latest medicines; and some felt he had grown ineffective with age, but then he was trying to quit, although some wouldn't let him. This brings me to one of my major points; I greatly fear we have gone beyond the point of effectivity and have embarked into a world of dangerous drugs, even within the "ethical" sphere. Here in Centralia, today, there are a number of physicians with a middle eastern surname. That is not my calculated guess: I'm certain many are of middle eastern extraction. During the recent Persian Gulf crisis, there was even some local speculation on the loyalty of those who were of Iraqi background. Further evidence is found in the fact that there is an Islamic Center in the "metro" area, and I say metro with tongue-in-cheek. Greater Centralia encompasses three corporate entities, for a total of maybe 25,000 people. Our family doctor has a traditional Welsh name, but I cannot be certain of his Christianity either. I can only hope he follows Christian ethics with consistency. I can, on the other hand, hardly expect any of those doctors who may be Islamic to accept Christian moral values. Let us recognize, a simple fact: Islam may recognize Christ as a prophet, but those who profess Islam are most assuredly not Christians. If it is hardly possible to separate grain and chaff, effectively, or more Biblically wheat from the tares; we are truly asking for trouble if we imagine a known heathen will be morally compatible with

Christian; but I do face known facts: The great majority simply are not. The great majority are Islamic, and I'm speaking of that majority. As with Scripture, what I'm saying should be kept in the proper context, and I am laying a groundwork for an appraisal of the medical world, in general. I don't claim we can put everyone, to the individual, in this profession in one common mold. I have a daughter who is a registered nurse, and I would not classify her with the group that I've been discussing. Many of us have also heard John C. Wilkie express his concern for the ethical values of the medical profession; but (sadly) he is an exception.

My wife is currently having a problem with a headache, complicated with what is probably arthritis of the upper back. She was given some medicine for the headache and another kind for the back. She had some strong reactions which bordered upon hallucinations. Now, this was not with some under the counter remedy; this was prescribed by the doctor, and to the best of my knowledge, he is quite ethical. What I ask is, why do we run into so much of this? Why, too, do we pay such high prices for medicine, suffer these reactions, then find it necessary to throw much of it away and pay another premium price for a replacing medicine? Now, I'll pose yet another question. Can't we expect more pre-testing of prescription drugs, prior to marketing?

Yes, I suppose some drugs cannot be adequately pre-tested, and yes, I suppose some side effects cannot be identified prior to actual use; but why must doctors consistently persevere in using medicines even after side effects have been identified? I said that I try not to state anything as fact that I can't prove, and I cannot be certain of motives; but I must truly wonder if drug companies use any kind of direct or indirect kick-back system. I am asking if greed could be a motivation toward prescribing drugs.

I Timothy 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and have pierced themselves through with many sorrows.

Greed is a common characteristic of humanity, and is not peculiar to, nor absent from, the medical profession. When unrestrained, however, it can be more than serious, and become fatal to some individuals. The discussion I have been following to this point would imply that I'm speaking primarily of drug related deaths, such as an overdose or a wrong prescription, especially when this might be due to carelessness or when a physician might treat someone in a fashion to extract a larger fee when he knew this might not really be required. I am thinking of deaths resulting from such "over treatment," especially, as a matter of fact, but not restrictively of the drug dosage.

The medical profession has been guilty of intentional death, for the sake of remunerative satisfaction. The medical profession does more than merely permit death, but often encourages it and even to the extent of aggressive solicitation: I am speaking of abortion. This is a scientifically oriented vocation, and physicians have no excuse for ignorance of pre-natal facts. A

doctor can hardly help but be aware that this being he calls a fetus is an unborn human being. The facts are conclusive and can't be logically refuted. All the required elements are present at conception. This being is separate and distinct from the person carrying him, and has his own system. The most significant characteristic is that he cannot speak out in his own defense. Of course, he has no medical insurance to protect his own life or pay the doctor's salary for saving him.

I can have a certain amount of empathy for a physician, when he must wonder whether to preserve the life of a mother through abortion. I am thankful I will never be placed in such a dilemma. The contemporary medical doctor will all too often go beyond this and build a practice around "any case" abortions, however, and many advertise this service far and wide.

I recently heard a case reported of a woman being in a hospital in what was judged by the hospital staff as something like an inferior life state. This woman had specified to her husband that she wished to keep alive if it were necessary to feed her or give her life support systems. The husband wanted to keep her alive, the family physician wanted to keep her alive, and her bill was being paid with insurance; but the hospital felt she should be terminated due to her state of being. This matter was even taken to court. Fortunately the court ruled to preserve her life. What's the point? We are living in a society pre-occupied with keeping the world at "zero population growth," and subtle murder is often justified to meet this desire; further-more, the medical profession was deviated from a heritage of life-preservation and is now becoming a group dedicated (more and more) to something which constitutes nothing more than subtle murder.

This trend has (no doubt) been facilitated through the licensing of more physicians with a non-Christian heritage, for the human life does not have the value to paganism that it has to Christianity. Pagan countries do not regard humanistic thinking. "What's in a name" Shakespeare has written! Let us notice that humanism does not truly regard the rights of humanity, despite the elevation it will bestow to humanity as the controlling force of the entire universe, and not just to this world. This thinking pats mankind on the back but serves only the few who will define the purpose and make the rules of morality and of survival. Humanism does not intend to serve all of the human race, but only to deceive all of it.

I've been saying that the medical profession is not mainly in the grasp of murdering, self-serving humanists. I have written about this particular profession, here, because it has so much to do with preserving human life. It can kill, almost as effectively as it can preserve. I do not intend to deny that other professions are equally infected. I could have written of teaching, legal, entertainment, the press, broadcasting, and (yes) even the gospel ministry: because these and many others have some degree of the same infiltrations. Some may have even a larger infection. It is, however, the disgraces of abortion and euthanasia that I'm thinking of here; for these were

found in the reign of Hitler and have been practiced in other societies of comparable iniquity. Execution (in various forms) has been exercised commonly by tyrants and heathen and we're finding it on the increase in government-endorsed programs; for abortion has been supported, encouraged, and even subsidized through taxed-funds.

We've likely all heard it said that there are people who make things happen, people who watch things happen, and people who say "what happened?" Well, what has happened? I referred to humanism already. Now let me speak of the twin brother of humanism: Globalism! We've been relaxing the American immigration quotas, over the decades, to permit more people from areas (other than northwestern Europe, which formerly had the highest allowances. This may have been instigated by globalists, because it has worked to the benefit of their philosophy. It has served to bring in a large mixture of those of other than Christian culture, and these are often people from cultures which have a low and limited regard to two common Christian principles: Truth and the sanctity of human life. These twin enemies of Christianity have so infiltrated into every fact of our current American culture that I find it difficult to write, or speak, on any Christian theme without addressing one or both of these matters. I find it very unlikely that these things have developed by accident: I feel the present situation was planned, and even well orchestrated far in advance.

Coming back to the medical

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JOSHUA

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entered into fenced cities" (Josh. 19:20). While Israel slayed a great number of the enemy yet some of them reached the safety of the fenced cities.

"And all the people returned to the camp to Joshua at Makkedah in peace: none moved his tongue against any of the children of Israel" (Josh. 10:21).

"And all the people returned---". Does this not tell us that this was another miracle? Not one of the Israelites was slain neither by the sword of the Amorites nor by the hail that fell from the sky. All returned to camp. This was because the "captain of the host of the LORD" (Josh. 5:14) was in command of this operation. Not only did He cause the sun and the moon to stand still giving an extra day of sunlight but He directed each hail stone that it fell not on an Israelite. He had "discomfited" the enemy before Israel (10:10) to the extent that there was no fight left in them instead they fled for their lives. The fact that "none moved his tongue against any of the children of Israel" shows how great the fear of God had come to the Amorites. It would seem that they realized that it was the God of Israel that they were facing None of them dared to curse Israel or say a word against them.

DIAGNOSING

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matter, now; I don't feel that I care too much whether my surgeon is of Scottish ancestry or has immigrated from the wilds of Borneo. (You see, my surname is either Scottish or English.) I do want him to be qualified, but I'd like him to be qualified both professionally and morally. I don't object to immigration quotas which permit Siamese, South American Indian, or Afghans if they're morality (or Christianity) rather than on an ethnic basis. With our present situation, however, I fear that when we reach that age where our income is not adequate to satisfy the medical profession our lives will not be worth a plug nickel. I sense an age of euthanasia coming rapidly upon us. Perhaps we'd do well to verify the faith of our personal doctors and consider the hospitals, in our areas, very carefully.

HIGHWAY

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blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the LORD of hosts." (vs. 10-12).

That the above referred to passage of Scripture (Malachi 3:10) is a direct command of God cannot be denied. To deny that it is a command is to deny the Word of God and charge God with falsehood. "...he that believeth not God hath made him a liar..." (I John 5:10). But in return God calls him a liar who claims to know God and keeps not His commandments. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." (I John 2:4). So one knowing this command to be of God and not doing it, if he professes to be a Christian, is charged with being a liar. God Himself makes the charge, not I.

Now, since God commands this, it is only right that we should obey it. If His commandments were not right we should have reason to disobey them, but since His own Word declares them to be right, then we should obey them, and will obey them if we are true Christians. "The statutes of the LORD are right... the Commandment of the LORD is pure..." (Psalm 19:8). So we say, and say with all emphasis:

I. TO TITHE OUR INCOME IS A SCRIPTURAL ACT.

1. It was practiced before the law was given. I am aware of the fact that many object to the tithe on the pretense that it is law, but before the law was given, we find records of people who tithed.

(1) Before the law was given Abraham gave tithes to Melchizedek. Let us look at the record, keeping in mind that this incident took place before the law was given. "And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he

blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he (Abraham) gave him (Melchizedek the priest of God) tithes of all." (Genesis 14:18-20).

(2) Before the law was given Jacob vowed to pay tithes to God. You remember Jacob was fleeing from his enraged brother Esau, whom he had wronged. He was away from home. The night came on. He went to sleep, and in his sleep he saw God in a vision. When the morning came he took his pillow of stone and made an altar of it. And there he vowed a vow, saying, "...If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth (the tithe) unto thee." (Genesis 28:20-22). And so far as we have any record, he kept the vow. This grandson of Abraham did this before the law. As far back as we have records of human history, men practiced tithing. This is a cold, solid fact of history, which any student of history knows to be true.

2. It was practiced by Jews who were under the law. Many Scriptures could be given as proof of this statement, but we cite just a few, trusting they will suffice to convince an honest and open heart: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD'S: it is holy unto the LORD. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof, and concerning the tithes of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the LORD." "And, behold, I have given the children of Levi (the priests, corresponding to our preachers) all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation." "But the tithes of the children of Israel, which they offer as an heave offering unto the LORD, I have given to the Levites to inherit; therefore I have said unto them, Among the children of Israel they shall have no inheritance." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Leviticus 27:30-32; Numbers 18:21, 24; Malachi 3:10). Every Jew under the law who was right with God was a tither, because he believed God's Word. And some who were not right were tithers. (Matthew

23:23).

3. It was commanded and sanctioned after the law. Above we stated that some Jews who were not right with God were tithers. Their tithing did not atone for their sins, but to say the least, Christ did not condemn their tithing, but rather sanctioned it. In this chapter from which we shall quote, Christ pronounced woe after woe upon those religious hypocrites. but He commended them for one thing, namely tithing. Listen to His words: "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment mercy and faith: these (tithing) ought ye to have done, and not to leave the other undone." (Matthew 23:23). Here is tithing in the New Testament, and Christ said of it that it should be done. So who am I and who are you, to say that it should not be done?

Let us turn to another passage of Scripture in the New Testament. The writer of the Hebrews is stating that Abraham paid tithes to Melchizedek, a priest of Salem. He further states that other priests who minister at the altar receive tithes from the people. These priests eventually die. But Christ, Who shall never die, is to receive tithes too. "And here men that die receive tithes; but there he (Christ) receiveth them, (tithes) of whom it is witnessed that he liveth." (Hebrew 7:8).

Some may argue that Paul's statement in I Corinthians 16:2 opposes tithing, in that it does not specify any certain portion of our income. He says, "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him..." But surely God would not ask us to give a definite percent of our income and then fail to designate what that percent should be. It must be, at least, the tenth.

II. TITHING, WHICH IS A SCRIPTURAL ACT, IS TO BE DONE IN A SCRIPTURAL WAY.

("Storehouse"). ("The first day of the week").

First, it should be given in the right place. No student of the Scripture of any consequence denies this to be the local church. God's "storehouse" to the Christian is the local church. The local church is the working unit of the kingdom of God on earth. It is the divinely appointed agent and is responsible for the right use of the tithe in the maintenance and extension of the kingdom.

Another, who is duly qualified to speak on this subject says: "There are many minor reasons why the tithe should be brought into the treasury of the church:

"First. The wise man declared...in the multitude of counsellors there is safety" (Prov. 11:14). God's tithe would be much more wisely expended by the church at large, than by the average individual church member.

"Second. The men who are best qualified to accumulate wealth are, by virtue of their occupations, the least qualified to expend the Lord's tithe to the best interest of His cause. So we conclude that God has endowed and qualified some men to accumulate wealth, and that He has also called and endowed other men

through the channels of His church, to use that wealth to the best interest of His work. The called and inspired ministry that devotes its life's work to the studying and supplying the great needs of the race are certainly better agents in the right use of God's tithe than the men who devote their life's work to their vocations.

"Third. If the money expended for the poor was paid directly from the treasury of the church, its recipients would feel under obligation to God, its owner, and to the church, His agent, and not to an individual man. Under the recent system most of the glory is absorbed by the agent or giver, and never reaches God at all. If God's tithe were distributed through the treasury of the church instead of the individual man, the recipients would look to the source from whence came their help, and thus be drawn under the influence of the gospel, and many of them would be saved and be made contributors of their tithe to the same treasury." -- The Law and the Gospel of the Tithe, by W.C. Nash.

It is a fine thing to do to give to the poor, but giving to the poor by an individual is not tithing. We have no more right to give God's money to the poor than we have to give our neighbor's money to the poor. As the writer quoted above stated, if the church gives to the poor, the church and Christ, its head, will get the glory. But Christ's church cannot give to the poor if His people play the part of robbers and rob Him.

A Jew in Old Testament times did not deny that the synagogue and the temple were God's storehouse. Neither will an instructed Christian deny that the local church is His storehouse for this day of grace.

One other word should be said as to the "storehouse." Some one may ask: "What should I do when my church has a modernist or a false shepherd for its pastor?" Brother, if my church were practicing things which I believed were wrong, even to having a false shepherd for its pastor, I would leave that church and join one which I knew to be right, even if I had to join one a thousand miles away. Then I would support the one which I had joined. By all means a man ought to support his church. If his convictions will not permit him to support that church, then surely with such strong convictions, he ought not to stay in that church. If a man has such strong convictions that he cannot support his church, it seems to me if he is consistent, those same convictions ought to be strong enough to move him out of such a church and into one which he can support. But let us be sure that our convictions are not what God and men see as contrariness. Many super pious people sometimes mistake their contrariness for conviction. May the Lord deliver us from such!

Just a word as to when we should bring our tithes to God's storehouses. "Upon the first day of the week..." (I Cor. 16:2). That is Sunday. The Bible knows nothing about a tithing bank. The tithe is not to be hoarded. The first Sunday after we have received any money, we should bring the tithe of it to the church. If it is hoarded, like the manna hoarded by the children of Israel in the wilderness, it may spoil and get to stinking.

Beware, child of God! It is possible to do a Scriptural thing, and not do it in a Scriptural manner. The proper way is to bring our tithes to the church on the first day of the week. This phase of tithing affords much study which we have not the space to discuss.

SOUL

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yourselves what those qualifications would be which God would naturally look for in His servants, what qualifications He would be likely to approve, and most likely to use. You must know that every workman, if he be wise, uses a tool that is likely to accomplish the purpose he has in view. There are some artists who have never been able to play except upon their own violin, nor to paint except with their own favorite brush and palette; and certainly, the great God, the mightiest of all the workers, in His great artistic work of soul-winning, loves to have His own special tools. In the old creation, He used none but His own instruments, "He spake, and it was done..." and in the new creation, the efficient agent is still His powerful Word. He speaks through the ministry of His servants, and therefore they must be fit trumpets for Him to speak through, fit instruments for Him to use for conveying His Word to the ears and hearts of men. Judge ye, then my brethren, whether God will use you; imagine yourselves in His place, and think what kind of men those would be whom you would be most likely to use if you were in the position of the Most High God.

I am sure you would say, first of all, that a man who is to be a soul-winner must have holiness of character. Ah! how few who attempt to preach think sufficiently of this! If they did, it would strike them at once that the Eternal would never use dirty tools, that the thrice-holy Jehovah would only select holy instruments for the accomplishment of His work. No wise man would pour his wine into foul bottles; no kind and good parent would allow his children to go to see an immoral play; and God will not go to work with instruments which would compromise His own character. Suppose it were well known that, if men were only clever, God would use them, whatever their character and conduct might be; suppose it were understood that you could get on as well in the work of God by chicanery and untruthfulness as by honesty and uprightness, what man in the world, with any right feeling, would not be ashamed of such a state of affairs? But, brethren, it is not so. There are many in the present day who tell us that the theatre is a great school for morals. That must be a strange school where the teachers never learn their own lessons. In God's school, the teachers must be masters of the art of holiness. If we teach one thing by our lips and another by our lives, those who listen to us will say, "Physician, heal thyself." "Thou sayest, 'Repent.' Where is thine own repentance? Thou sayest,

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CAN YOU IMAGINE THIS?

A man being so brazen and wicked as to rob God? "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal.3:8).

SOUL

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'Serve God, and be obedient to His will.' Do you serve Him? Are you obedient to His will? An unholy ministry would be the derision of the world, and a dishonour to God. "...be ye clean, that bear the vessels of the LORD." He will speak through a fool if he be but a holy man. I do not, of course, mean that God chooses fools to be His ministers; but let a man once become really holy, even though he has but the slenderest possible ability, he will be a more fit instrument in God's hand than the man of gigantic acquirements, who is not obedient to the divine will, nor clean and pure in the sight of the Lord God Almighty.

Dear brethren, I do beg you to attach the highest importance to your own personal holiness. Do live unto God. If you do not, your Lord will not be in you; He will say of you as He said of the false prophets of old, "...I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD." You may preach very fine sermons, but if you are not yourselves holy, there will be no souls saved. The probability is that you will not come to the conclusion that your want of holiness is the reason for your non-success; you will blame the people, you will blame the age in which you live, you will blame anything except yourself; but there will be the root of the whole mischief. Do I not myself know men of considerable ability and industry, who go on year after year without any increase in their churches? The reason is that they are not living before God as they ought to live. Sometimes the evil is in the family of the minister; his sons and daughters are rebels against God, bad language is allowed even amongst his own children, and his reproofs are simply like Eli's mild question to his wicked sons, "...Why do ye such things?..." Sometimes the minister is worldly, greedy after gain, neglectful of his work. That is not according to God's mind, and He will not bless such a man. When I listened to Mr. George Muller, as he was preaching at Mentone, it was just such an address as might be given to a Sunday School by an ordinary teacher, yet I never heard a sermon that did me more good, and more richly profited my soul. It was George Muller in it that made it so useful. There was no George Muller in it in one sense; for he preached not himself, but Christ Jesus the Lord; he was only there in his personality as a witness to the truth, but he bore that witness in such a manner that you could not help saying, "That man not only preaches what he believes, but also what he lives." In every word he uttered his glorious life of faith seemed to fall upon both ear and heart. I was delighted to sit and listen to him; yet, as for novelty or strength of thought,

there was not a trace of it in the whole discourse. Holiness was the preacher's force; and you may depend upon it that, if God is to bless us, our strength must lie in the same direction.

This holiness ought to show itself in communion with God. If a man delivers his own message, it will have such power as his own character gives to it; but if he delivers his Master's message, having heard it from his Master's lips, that will be quite another thing; and if he can acquire something of the Master's spirit as He looked upon him, and gave him the message, if he can reproduce the expression of his Master's face, and the tone of his Master's voice, that also will be quite another thing. Read McCheyne's Memoir, read the whole of it, I cannot do you a better service than by recommending you to read it; there is no great freshness of thought, there is nothing very novel or striking in it, but as you read it, you must get good out of it, for you are conscious that it is the story of the life of a man who walked with God. Moody would never have spoken with the force he did if he had not lived a life of fellowship with the Father, and with His Son, Jesus Christ. The greatest force of the sermon lies in what has gone before the sermon. You must get ready for the whole service by private fellowship with God, and real holiness of character.

You will all confess that, if a man is to be used as a winner of souls, he must have spiritual life to a high degree. You see, brethren, our work is, under God, to communicate life to others. It would be well to imitate Elisha when he stretched himself upon the dead child, and brought him back to life. The prophet's staff was not sufficient, because it had no life in it: the life must be communicated by a living instrument, and the man who is to communicate the life must have a great deal of it himself. You remember the words of Christ, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water;" that is, the Holy Spirit, when He dwells within a living child of God, afterwards rises out of the very midst of him as a fountain or a river, so that others may come and participate in the Spirit's gracious influences. I do not think there is one of you who would wish to be a dead minister. God will not use dead tools for working living miracles; He must have living men, and men that are all alive. There are many who are alive, but they are not altogether alive. I remember once seeing a painting of the resurrection, which was one of the queerest pictures I ever saw. The artist had attempted to depict the moment when the work was only half done: there were some who were alive down as far as their waists, some had one arm alive, some had part of their heads alive. The thing is quite possible in our day. There are some men who are only about half alive; they have a living jaw, but not a living heart; others have a living heart, but not a living brain; others have a living eye, they can

see things pretty plainly, but their hearts are not alive, they can give good descriptions of what they see, but there is no warmth of love in them. There are some ministers who are one-half angel, and the other half--well, let us say, maggots. It is an awful contrast; but there are many instances of it. Are there any such here? They preach well, and you say, as you listen to one of them, "That is a good man." You feel that he is a good man; you hear that he is going to such-and-such a person's house to supper, and you think that you will go in to supper there, too, that you may hear what gracious words will fall from his lips; and as you watch, out they come--maggots! It was an angel in the pulpit; now come the worms! It is so, often, but it ought never to be so; if we want to be true witnesses for God, we must be all angel and no worms. God deliver us from this state of semi-death! May we be all alive from the crown of our head to the sole of our foot! I know some such ministers; you cannot come into contact with them without feeling the power of the spiritual life which is in them. It is not merely while they are talking upon religious topics, but even in the commonplace things of the world, you are conscious that there is something about the men which tells you that they are all alive unto God. Such men will be used by God for the quickening of others.

Suppose it were possible for you to be exalted into the place of God, do you not think, next, that you would employ a man who thought little of himself, a man of humble spirit? If you saw a very proud man, would you be likely to use him as your servant? Certainly, the great God has a predilection for those who are humble. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." He loatheth the proud; and whenever He sees the high and mighty, He passes them by; but whenever He finds the lowly in heart, He takes pleasure in exalting them. He delights especially in humility amongst His ministers. It is an awful sight to see a proud minister. There are few things that can give the devil more joy than this, whenever he takes his walks abroad. Here is something that delights him, and he says to himself, "Here are all the preparations for a great fall before long." Some ministers show their pride by their style in the pulpit; you can never forget the way in which they announced their text; "...It is I; be not afraid." Others manifest it in their attire, in the silly vanity of their dress; or else in their common talk, in which they continually magnify the deficiencies of others, and dilate on their own extraordinary excellences. There are two sorts of proud people, and it is difficult sometimes to say which of the two is the worse. There is, first of all, the kind that is full of that vanity which talks about itself, and invites other people to talk about it, too, and to pat it on the back, and stroke its feathers the right way. It is all full of its little morsel of a self, and goes strutting about, and saying, "Praise

me, please, praise me, I want it," like a little child who goes to each one in the room, and says, "See my new dress; isn't it a beauty?" You may have seen some of these pretty dears; I have met many of them. The other kind of pride is too big for that sort of thing. It does not care for it; it despises people so much that it does not condescend to wish for their praises. It is so supremely satisfied with itself that it does not stoop to consider what others think of it. I have sometimes thought it is the more dangerous kind of pride spiritually, but it is much the more respectable of the two. There is, after all, something very noble in being too proud to be proud. Suppose those great donkeys did bray at you, do not be such a donkey as to notice them. But this other poor little soul says, "Well, everybody's praise is worth something," and so he baits his mousetraps, and tries to catch little mice of praise, that he may cook them for his breakfast. He has a mighty appetite for such things. Brethren, get rid of both kinds of pride if you have anything of either of them about you. The dwarf pride and the ogre pride are both of them abominations in the sight of the Lord. Never forget that you are disciples of Him who said, "...learn of me; for I am meek and lowly in heart..."

Humility is not having a mean opinion of yourself. If a man has a low opinion of himself, it is very possible that he is correct in his estimate. I have known some people, whose opinion of themselves, according to what they have said, was very low indeed. They thought so little of their own powers that they never ventured to try to do any good; they said they had no self-reliance. I have known some so wonderfully humble that they have always liked to pick an easy place for themselves; they were too humble to do anything that would bring any blame upon them; they called it humility, but I thought "sinful love of ease" would have been a better name for their conduct. True humility will lead you to think right about yourselves, to think the truth about yourselves.

In the matter of soulwinning, humility makes you feel that you are nothing and nobody, and that, if God gives you success in the work, you will be driven to ascribe to Him all the glory, for none of the credit of it could properly belong to you. If you do not have success, humility will lead you to blame your own folly and weakness, not God's sovereignty. Why should God give blessing, and then let you run away with the glory of it? The glory of the salvation of souls belongs to Him, and to Him alone. Then why should you try to steal it? You know how many attempt this theft. "When I was preaching at such-and-such a place, fifteen persons came into the vestry at the close of the service, and thanked me for the sermon I had preached." You and your blessed sermon be hanged!--I might have used a stronger word if I had liked, for really you are worthy of condemnation whenever you take to yourself the honour which belongeth unto God only. You remember the story of the young prince, who came into the room where he thought his dying father was sleeping, and put the king's

crown on his head to see how it would fit him. The king, who was watching him, said, "Wait a little while my son wait till I am dead." So, when you feel any inclination to put the crown of glory on your head, just fancy that you hear God saying to you, "Wait till I am dead, before you try on my crown." As that will never be, you had better leave the crown alone, and let Him wear it to whom it rightfully belongs. Our song must ever be, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

Some men who have not had humility, have been sent adrift from the ministry, for the Lord will not use those who will not ascribe the honour entirely to Himself. Humility is one of the chief qualifications for usefulness; many have passed away from the roll of useful men because they have been lifted up with pride, and so have fallen into the snare of the devil. Perhaps you feel that, as you are only poor students, there is no fear of your falling into this snare; but it is quite possible that with some of you there is all the more danger, for this very reason, if God should bless you, and put you in a prominent position. A man who is brought up in a good circle of society all his life, does not feel the change so much when he reaches a position which to others would be a great elevation. I always feel that, in the case of certain men whom I could name, a great mistake was made. As soon as they were converted, they were taken right out of their former associations, and put before the public as popular preachers. It was a great pity that many made little kings of them, and so prepared the way for their fall, for they could not bear the sudden change. It would have been a good thing for them, if everybody had pitched into them, and abused them, for ten or twenty years; for it would have probably saved them from much after misery. I am always very grateful for the rough treatment I received in my earlier days from all sorts of people. The moment I ever did any good thing at all, they were at me like a pack of hounds. I had not time to sit down and boast what I had done, for they were raving and roaring at me continually. If I had been picked up all of a sudden, and placed where I am now, the probability is that I should have gone down again just as quickly. When you go out of the College, it will be well for you if you are treated as I was. If you have great success, it will turn your head if God does not permit you to be afflicted in some way or other. If you are ever tempted to say, "Is not this great Babylon, that I have built?" just remember Nebuchadnezzar, when he was "...driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." God has many ways of fetching proud Nebuchadnezzars down, and He can very easily humble you, too, if you are ever lifted up with conceit. This point of the need of deep humility in a soulwinner does not need any proof; everyone can see, with half an eye, that God is not likely to bless any man much unless he is truly humble ...to be continued.