

*Prayer is not a last extremity, but a first necessity**"...Where the Spirit of the Lord is, there is liberty"—2 Corinthians 3:17*

The Baptist Examiner

Baptist Is Our Middle Name**Paid Circulation in All States and in Many Foreign Countries***"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" -- Isaiah 8:20.*

VOL. 67, NO. 5 ASHLAND, KENTUCKY, MAY 1, 1995 WHOLE NUMBER 2703

WHAT OF ABORTION?

By Ray Waugh, Sr., Midland, Texas



Introduction

With morality having reached a new low or immorality having reached a new high in the 1950's and the 1960's, it perhaps is no marvel that in 1973 America began its legal murder of unborn little ones. The Justices in the courts, and in the Highest Court in our land cared not at all that God had said, "Thou shalt not kill" or "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" (Genesis 9:6). These cared not that God had said, "The life of the flesh is in the blood" (Lev. 17:11), "Fear not, ye are of more value than many sparrows" (Luke 12:7), or that we "are fearfully and wonderfully made" (Psalm 139:14).

Some Considerations

Consequently, today the Frankenstein Monster of humanism raises its gory head throughout the length and breadth of America. Without any fear of contradiction, we can know that humanism parades its unholy horrors in our nation's Capital and in the halls of Congress. Humanism displays its terrors on the television screens in the homes and on the movie screens of our land. Too, humanism has taken up residence in academia in the elementary schools, in our high schools, in our colleges, in our universities, in our graduate schools, and in many of our Bible colleges and seminaries.

The paradoxical character of humanism is that it cries for the rights of those who are living, while demanding the right to kill wantonly and without mercy both the unborn and some who are born. Here in America, we sometimes decry "the Holocaust" of Adolph Hitler, but we continue to use lampshades that were made from the skins of some who were killed legally because they were old, poor, maimed, or unborn, or simply because they were Jews. Yet, at this very same moment, millions of American women are using cosmetics that have been derived from the aborted fetuses of America's aborted unborn and born little ones.

Considered Wisdom

Historically, in 1859, the American Medical Association condemned "the slaughter of countless children...the unwarrantable destruction of human life." In 1871, this same association decreed, "It will be unlawful and unprofessional for any physician to induce abortion or premature labor." Also, in 1871, some of these noble men

stated "Men who cling to a noble profession only to dishonor its false brethren; educated assassins, these modern Herods; these men who, with corrupt hearts and blood-stained hands destroy what they cannot reinstate, corrupt souls, and destroy the fairest fabric that God has ever created...under the cloak of the medical profession are monsters in iniquity."

There was a time when all doctors before they were permitted to practice signed "The Hippocratic Oath"! Whether they do that today or not, I do not know. I do know, however, that The Hippocratic Oath is most specific and that it is most definitive with respect to ABORTION. Too, it is a creed that has been in place for perhaps 2,300 years.

I read from that oath, "THE REGIMEN I ADOPT SHALL BE FOR THE BENEFIT OF MY PATIENTS ACCORDING TO MY ABILITY AND JUDGMENT, AND NOT FOR THEIR HURT OR FOR ANY WRONG. I WILL GIVE NO DEADLY

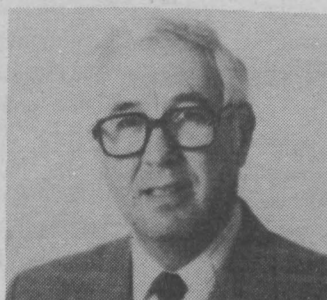
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The Baptist Examiner Pulpit

A Sermon by Pastor Eugene P. Helton

WHAT'S THE BALANCE IN YOUR SPIRITUAL BANK ACCOUNT?

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your



heart be also" (Matt. 6:19-21).

Introduction

We usually get out of anything just about what we put into it. When we put money in the bank, we will get out at least what we put in and sometimes a little more. We have to put something in to get something out. So it is in the practice of

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ABIDING IN CHRIST

By Pastor Edward G. Graff, Grace Central Baptist Church, Mansfield, Louisiana



To abide means to wait patiently for; to persevere under; to rest satisfied with; to remain in one place, or state; to continue; to conform, or comply with (abode, or abided, abiding, abides). The Greek word for abide is meno, a primary verb meaning to stay, as in a given place, state, relation, expectancy; abide; continue; dwell; be present; remain; stand; tarry. Abide, as used in the Bible means to remain; continue; dwell, as we see in John 15:1-12 "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have

kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." Remaining, continuing, dwelling in, to be present in Christ, that is the result of knowing Jesus as your own Lord, and Savior! Our text verse is verse four, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me." Jesus is saying, "live in me, and I will live in you. Just as no branch can bear fruit of itself, without abiding in (vitality united to) the vine, neither can you bear fruit unless you abide (live) in me." If you cut a branch from a vine it dies, and you throw that branch in the fire with the other trash.

To Abide, or to Live in Christ Requires Keeping Christ's Commandments

I John 3:24 "He that keepeth his commandments dwelleth in him, and he in him." Abiding in Christ is essential to life, so that life will bring spiritual fruitfulness. Jesus said in verse five "I am the vine, and whoever lives in me, and I in him bears (brings forth), abundant fruit. However, apart from me (cut off from vital union with me) you can do nothing." Helpless you are, if you do not have a vital union with Christ your Savior, and without this bond you can not show others that you belong to Jesus Christ. But, if you have this vital union with Christ, others will see that you belong to Christ, and this witness will draw them to Jesus, and the worship of Him. Spiritual fruit can only grow on good ground. Jesus speaking of seed said in Matthew 13:8 "Other [seed] fell into good ground, and

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THE BAPTIST EXAMINER

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BALANCE

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Christianity. We must put something into our spiritual account to get something out.

What Is The Location Of Our Spiritual Bank And Where Can We Make Deposits?

In Matthew 6:20, we find these words: "...lay up for yourselves treasures in heaven...." The Lord tells us in Matthew 6:19, that any treasure stored up on earth will eventually know corruption and will be lost to us in some fashion, however, in Matthew 6:20, He tells us that treasures stored up in heaven will never be corrupted, nor can they be lost. He further states in

Editor's Update

By Pastor Eugene P. Helton, Editor

Greetings in the name of our Lord Jesus Christ!

The Calvary Baptist Church in Ashland, Kentucky continues to march onward. We're not running, but at least the movement is forward and seems to be gaining some momentum as Spring approaches. The church is presently moving on two exciting fronts. I suppose the last sentence sounds like a description of a military campaign. Well it should because we are involved in spiritual warfare. Our Lord has already defeated Satan, however, until Jesus returns for us, there are battles to be fought by His churches against Satan's evil army. My Bible teaches me that we can defeat evil with good and overcome darkness with light. We will do that, and we will have victory in Jesus!

One new front for Calvary is the taking on of new home mission projects. Beginning with the month of March, our missionary efforts, in monetary support, will be increased by 150%. We've been supportive of foreign missions for a very long time; now we want to add some home mission projects.

A second front on which we are moving is actually a continuation of our building and grounds improvement projects which we began last summer. We're presently making substantial improvements in the hallway; the two main entrances; the stairways; and the restrooms. No doubt you'll notice these beautiful improvements immediately the next time you enter the Calvary Baptist Church building.

Until the next time, may our Lord richly bless you and your church!

Matthew 6:21, that there is a relationship between our treasure and our heart. Treasure stored up on earth will cause our heart to be earthly minded. If we are heavenly minded, then we will strive to store up treasure in heaven. So, our spiritual bank is heaven. Heaven is the main bank.

Since we can't go to heaven while still living in a body of flesh, then we must make deposits in our heavenly bank account through a branch bank that represents the main bank. "Unto him be glory in the church..." (Eph. 3:21). It is the Lord's church that represents His interest on earth. If we are instructed to store up our treasure in the heavenly bank, then surely the church must be the branch bank and through the branch bank (the church), we can make deposits and withdrawals in this life. The final settling up will come later at the judgment seat of Christ.

What Are Some Ways We Can Make Deposits?

"But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come" (Deut. 12:5).

The Lord has commanded us to

assemble ourselves together as His churches. Faithful attendance in the worship service of His church is in itself a deposit through the branch bank, i.e. His church. There is no bank by mail provision in the Lord's banking system. We must come to the church building, unless providentially hindered, to make the deposit of worship with other fellow saints in church capacity.

True worship is a deposit. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23-24). True worship is always led of the Holy Spirit and centers in the truth of God's Word. When we do this, we make a deposit. "And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God. Amen" (Luke 24:52-53). Notice in these verses that the result of worship was "great joy." Worship is a deposit. Joy is a withdrawal. It's sad to say, but some professing Christians never seem to have any

joy.

To serve the Lord is a deposit. "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour" (John 12:26). We can see in this Scripture that true service to the Lord results in one being honored by the Father. To serve is a deposit; honor is a withdrawal. Our service is our duty and when all is said and done, even at our best, we're still unprofitable servants. "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). God has made so great an investment to redeem the elect that a profit on His investment is not possible.

To give to the work of the Lord is a deposit. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). Giving to the work of the Lord is a deposit; an immeasurable blessing is a withdrawal. It is impossible to give more than God gives to His children. We see in Luke 6:38 that when we give to the work of the Lord and in the name of the Lord, that our withdrawals are with interest. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over..." (Luke 6:38). Once again we see that God will bless our giving spirit by giving us more than we gave. The greater the ability to give, the more we should give. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:17).

I would think that, from time to time, each of us should ask ourselves the following questions: "What's the condition of my spiritual bank account right now? Am I prospering spiritually by storing up treasure in heaven, or am I spiritually bankrupt?" What's the balance in your spiritual bank account?

A Final Settling Up

In many areas of our lives, we ultimately must face a time of a final settling up. So it is with spiritual banking. There will come a day when we must settle up our spiritual bank account. "For we must all appear before the judgment seat of Christ; that every one may receive the things done

in his body, according to that hath done, whether it be good or bad" (2 Cor. 5:10). "Every man's work shall be made manifest for the day shall declare it, cause it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If a man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:13-15). It is certain my friend that every saint, having been saved by the grace of God, will appear before the judgment seat of Christ to give account of the good and bad in our lives after the moment of salvation. A final settling up of our spiritual bank account is in the future of every saved person.

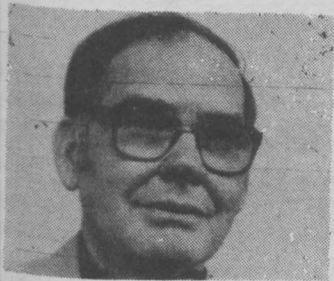
Conclusion

As children of God, we can set up treasure with God. If we put little into our Christian life, we'll get little out of it. If we put much into our Christian life, we'll receive a return beyond our imaginations. "But this I say, which soweth sparingly shall reap also sparingly; and he who soweth bountifully shall reap bountifully" (2 Cor. 9:6).

Bank on Jesus and bank on Jesus and you won't go wrong. May our Lord bless you as you serve Him!

"Both young men, and maidens; old men, and children: Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth, and heaven. He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him." Praise ye the Lord.
(Psalm 148:12-14)





The Baptist Examiner Bible Study Lesson

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Helping God Genesis 16

It would seem that after the experience recorded in chapter 15, Abraham would have been able to continue in God's will without hesitation or doubt, but we know from our own experience how prone a believer is to stumble and often fall into sin. In this chapter, we find Abraham falling into a very serious error, one that not only caused him much grief and trouble, but the effects of which are very much felt in the world today.

In Hebrews 6:12 it is stated that though faith and patience we merit the promises of God. In Genesis 15, it is stated that Abraham had faith but in chapter 16 we see that he lacked patience which led to his grievous sin. It was following the suggestion of Hagar, his wife, that led to Abraham's fall. "And Abram hearkened unto the voice of Sarai" (v. 2). As Sarah was barren and well past the child bearing age it was humanly impossible for her to bare a child and as Abraham was getting older with the sign of God's promise of a son not fulfilled, Sarah must have thought it was time to help God in keeping His promise. She came with the plan that since Hagar was her own personal property if she gave her to Abraham to be his wife, that a child born of this union could be considered as her own. She was only following the custom of the time (is this not the case of many Christians today). Archaeological records of that day show that this type of thing was very common. The only thing wrong with this plan was that it was Sarah's plan and not God's.

God had promised Abraham a son, but being impatient, Sarah was not willing to wait upon God to act. Behind this plan we can see the wiles of Satan. It was a trap into which Sarah and Abraham fell. Satan's device again worked as he did in the Garden of Eden. The father of the faithful followed in Adam's footsteps and "hearkened to the voice of Sarai."

"And Sarai Abram's wife took Hagar her maid the Egyptian...and gave her to her husband Abram to be his wife" (v. 3). This little Egyptian slave girl must have been very proud to be raised from a slave to the wife of the great man Abraham even though she was only a second-class wife and even more so when she saw she had accomplished something which her mistress could not do, "when she saw that she had conceived, her mistress was despised in her eyes" (v. 4).

Sarah now discovers her great mistake and who does she blame? "My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes," the meaning being, "you are also to blame for my injury." "You too share in my guilt"; "The Lord judge between me and thee" (v. 5). Abraham refused to accept the responsibility for the wrong and left his wife to deal with the situation. "Behold, thy maid is in thine hand; do to her as it pleaseth thee" (v. 6). Not only did he refuse to deal with the problem, he also sinned by turning over the head of the household to Sarah.

"And when Sarai dealt hardly with her, she fled from her face"

(v. 6). Hagar must have learned what Solomon said to be true when he said, "It is better to dwell in the wilderness, than with a contentious and an angry woman" (Prov. 21:19). It would seem that life under the authority of Sarah now became unbearable for Hagar "she fled from her face."

"And the angel of the Lord found her by a fountain of water in the wilderness, by the fountain in the way of Shur" (v. 7). It would seem that Hagar was on her way back to Egypt. What a picture of man we see in this chapter. We see him blundering, sinning, and suffering the consequences. But then we see God in His divine providence, love, and mercy intervening to bring about order and peace. "The angel of the Lord found her." God had not overlooked what had taken place, and now He steps in to take charge to bring about His divine purpose and plan. How often God lets His children run their course before He overrules our mistakes and sins!

After asking Hagar where she came from and where she was going the angel told her, "Return, to thy mistress, and submit thyself under her hands" (v. 9). We need to note that Hagar's marriage to Abraham was not acknowledged; she was still a slave and Sarah was still her mistress. Hagar was called back to submission, back to her place of service. This is ever true of God's children. If we have left our place of service we must return before we receive God's blessing. We note in verse 10 that the angel gave her the assurance of Divine blessing. God's call to submission is always accompa-

nied with a promise of a blessing. Some one has said that "He never makes a command without giving a promise."

In verses 11 and 12, the angel told Hagar she would have a son, his name and its meaning (Ishmael: "God shall hear"). Every time that she would hear his name it would remind her of God's promises. The son's character and his relation to others was so revealed to her. "He will be a wild man, his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of his brethren" (v. 12). We need only to study the history of the Arabs to see how accurately this prophecy has been fulfilled.

At this time Hagar knew that she was in Divine presence for she called the well by which she stood, "Beerlahairol", the meaning being, "Thou God seest me" or "The God of my vision." God's divine presence had come into her life to encourage and bless her. The name she gave the well was a memorial of the divine promises. The margin gives the well as "the well of Him that liveth and seest me." There are many wells mentioned in the Word, each of which carries an interesting and important meaning, but we must leave that for another study.

Hagar in obedience to the command of the Lord returns to her mistress, and submits to her position as servant and all things were fulfilled according to the Divine revelation, "And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael" (v. 15).

ABIDING

(Continued from Page 1)

brought forth fruit, some a hundred fold, some sixty fold, some thirty fold." Some more than others, but all brought forth fruit. You must depend on Christ, and go out into the world, and witness. You must show, to the world, that the Light of Christ lives in you.

Abiding in Christ is the Master Key to Prayer

In verse seven we read: That if you abide, or live in Christ, and that his words abide, or live in you, you can ask what you will, and it will be done unto you. Note the progression: you step from fruit to prayer, to more fruit, but all involves pruning (cleansing) through the Word of God; and the step from more fruit, to much fruit involves a life of answered prayer. Your life proves whether or not you abide in Christ. Remember, by your fruit are you known.

Abiding in Christ will be Shown by the Believer's Walk

As seen in verse ten: If you keep the commandments of Christ, you will abide, or live in His love, even as Jesus kept His Father's commandments, or law, and abides in His love. The believer's walk is one that continues in obedience to the instructions of Christ, and abides in the love of Christ! I John 2:5-6 "Whoso keepeth his [Christ's] word, in him verily is the love of God perfected [realized in practice]: hereby know we that we are in him. He that saith he abideth [lives] in him ought himself also so to walk, even as he [Christ] walked." This means not only the correct knowledge, but the demonstration of the reality of God's love in you, that you show that love by your walk in the path of Christ. If you treasure Jesus, you will treasure His Word, and walk in them. This is how the world may discern, that is, may know by your daily walk, that God abides in you. It is your walk that shows that you are reaching maturity by the Holy Spirit, and that you no longer walk as a child, but as an adult in Christ.

You will have the Full Measure of Joy

Verse eleven says "These things have I spoken unto you, that my joy might remain [stay, (Continued on Page 5)]

THE BAPTIST EXAMINER
MAY 1, 1995

PAGE THREE

HAPPY MOTHER'S DAY!

ON MAY 14TH, SHOW YOUR MOTHER THAT YOU
LOVE AND APPRECIATE HER!

"Who can find a virtuous woman? for her price is far above rubies...Her children arise up, and call her blessed; her husband also, and he praiseth her...a woman that feareth the Lord, she shall be praised" (Prov. 31:10-30).





The Baptist Examiner Pulpit Forum

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



What is your position on interracial marriages? Give Scriptural references.

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I trust that my position on interracial marriages is the same as that of the Scripture. To learn the Scriptural position we find that after the flood God told Noah and his sons to multiply and fill the earth (Gen. 9:1). In Genesis 10, we find that God did this by dividing the people into three divisions, the Hamites, the Shemites and the Japhethites. Each division was given an area upon the earth in which they were to dwell.

But in Genesis 11, we find this did not please the people, for it would seem, they wanted to remain one people. Therefore, instead of going to their assigned area they disobeyed God and started to build a city and a tower, a place of worship, saying, "...let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11:4). God, in order to get each division to its assigned place upon the earth confounded their language. "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city" (Gen. 11:8). The apostle Paul, in telling of that division which God had made, said He "...hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:26).

In Deuteronomy 32:8, some light is shown on the purpose of the divisions of the human race: "When the Most High divided to the nations their inheritance, when he separated the sons of

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"All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not" (I Cor. 10:23).

In the Old Testament God forbade the intermarriage of the people of Israel with the nations that surrounded them. The reason for this, however, was not because they were a different race, or color, but because of the condition of their hearts. They were pagans, idolators, worshipers and engagers in filthy and perverse acts that would have influenced, and corrupted Israel. Their race or color had nothing to do with the prohibition, but that does not mean interracial marriage is okay.

Advocates of interracial marriage argue that all mankind is of one blood and so it is okay to intermarry. Others say that there is only one race: the human race which makes it alright. Others say we have the example of Moses who, they assume, took a black wife because she was Ethiopian (I do not believe that she was black). Various other arguments are used including the use of Galatians 3:28 to prove that it is okay to intermarry (that is not the teachings of Gal. 3:28). Many other arguments are put forward to condone interracial marriages. I personally do not believe it to be correct or expedient.

People who advocate interracial marriage must take into consideration the fact that there is much prejudice concerning that situation today as there ever has been. The majority of people appear to take offense at a racially mixed couple. Children from such a marriage are often rejected by both racial groups.

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When you approach this subject from a Biblical perspective we can see various Biblical characters that were involved in interracial marriages. I think of Moses who married an Ethiopian woman (Num. 12:1-7). This angered Miriam and Aaron so that they challenged his leadership of the nation. God did not rebuke Moses for his marriage as far as I can tell. He did however, chastise Miriam with leprosy for her loose tongue. Moses prayed for her and she was healed. We know that Solomon married women of diverse cultures. I believe he did this out of lust of the flesh. These pagan women corrupted him and led him into many unholy excesses. There were times that God expressly warned Israel about making marriages with other nations. This was not a race issue; it was prohibited because of the pagan idolatry of these other nations. I believe that God made the races and nations for a reason. He is a Creator of wonderful design. From a purely Biblical standpoint, I believe God meant for people to marry in their own race, yet God has permitted interracial marriages. Now, let me make some of my own observations: (1) I'm afraid this question leans to a prejudice concerning people of African descent. No one raises an eyebrow if a Jewish person marries a French person. I personally know Caucasians who have married those of oriental descent and no one seems too concerned. I know of pastors and churches that would prohibit a black and white couple to join their church. They would not however prohibit a Spanish and Italian couple from joining the church. This I believe is a double standard! (2) I think that anyone who contemplates en-

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Ashland, KY



This is a tough question that must be admitted has controversial overtones not always easy to answer in the minds of a great number of people. The question does not specify the intermarriage within certain races therefore, would include all races.

To be honest, I have reservations about the intermixing of particular races of people. It is not to infer the superiority of one race above another as some do. Rather it is in some cases the cultural and social differences have often led to an unhappy environment creating problems for the marriage. Then too, the situation where children born into families of different skin color have been faced with problems affecting both the parents and the child with regard to acceptance from others in the family as well as the society at large. The question is whether God intended for people to procreate within their own race or to intermix as so many have done. This is an issue that is not specifically spoken against in the Word of God, therefore I must leave it to the conscience of each individual. The issue of race mixing often goes beyond the interracial marriage question. Unfortunately, there are churches in this country where black men and women are not welcome to visit much less become members of their church. Yet they like to think themselves very pious, gracious, and loving. This is rank hypocrisy. When God saves a person they become a brother or sister in Christ no matter what the color of skin. There are some church pastors who do not deserve the honor of pastoring for this very reason.

I do feel that every man or woman should be aware of what the results of such a marriage

might bring about and to make sure their relationship is grounded upon a true commitment to each other. This, of course, holds true with any marriage regardless of race. It is most important that in every marriage, God's favor and blessings are sought. If this were more earnestly attended there would be far fewer divorces and unhappy marriages. There is no better way, no greater assurance in keeping a marriage intact than becoming a Christian; that is, a true Christian (a man and woman who love Jesus, who honor Him and make Him Lord in the home).

As to interracial marriages and the Scriptures. I find no place in God's Word that directly forbids such a union. God forbid the Israelites to intermarry with heathen and idolatrous nations that they not be drawn away by their sinful religions. This admonition is relevant and in keeping with the teaching of the New Testament with regard to Christian relationships in our day. We read: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (II Cor. 6:14, 15).

A Christian should never unite in marriage with an infidel. An infidel is one who refuses to receive God's revelation of Jesus Christ as Saviour. This one fact has been responsible for numerous unhappy marriages; a Christian marrying an unbeliever. Taking this even a step further, a Baptist should marry a Baptist.

My position on interracial marriage is simply this: Many such marriages have failed because of the reasons stated above. In my opinion, however, interracial marriages cannot be proven wrong by Scripture. The final test is in its results, and if the marriage is a happy one, who am I to say it is wrong?

Prayer changes things

THE INCOMPREHENSIBILITY OF GOD

By Pastor Rick Presley, Gethsemane Baptist Church, Columbus, Ohio

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen" (Rom. 11:33-36).

As the text clearly indicates, any attempt on our part to comprehend the nature, purposes, and works of God defy human ability. It is impossible for us who are finite creatures limited to a single point in time and space to even begin to comprehend the immensity of an infinite, all powerful, multidimensional, omnipresent deity. However, this rarely stops us from trying to explain or accommodate God's working in our lives and the lives of others. It seems to be a common fault of human beings that we are constantly seeking to explain or elaborate on the purposes or nature of God. In part, this is understandable as an extension of natural human curiosity and love for the One who brought us into existence but this analysis and explanation of God by sin-cursed man can easily degenerate into theological debates and arguments that are unprofitable as Paul instructs Titus (Titus 3:9).

To illustrate, in a very limited sense, our relationship to God, it would be helpful for us to consider a modern parable. Consider the relationship that laboratory mice have with their keepers and the two different perspectives that are involved. The mouse point of view focuses on the basics of mouse living. Mice are concerned with what they are going to eat, where they are going to sleep and what they are going to do for daily activity. They probably get wrapped up in the social concerns of living within a group with other mice including such issues as who is the most important mouse and all sorts of gossip about who is doing what and with whom and why. Where they spend their leisure time and how they spend it are likely to be incredibly important issues to mice. On the other hand, they have no comprehension of or interest in human

affairs. They don't stop to consider that it is the humans who provide the food, the light, the heat, and change the bedding in their cages. In fact, mice probably resent the intrusion of the researcher as he cares for them in making sure that they have a safe and healthy environment.

The medical researcher, on the other hand, has a wholly different perspective on his purpose for the mice. An experimenter would be unconcerned with the things that are important to mice, particularly their social arrangements. His interest in the mice lies in the information they can provide him about the research he is doing on combating human disease and improving the human condition. This does not mean that he is unconcerned with the welfare of the mice. Rather, he is intimately concerned with their well being, even more so than the mice themselves. He checks their blood and skin condition, their activity levels and all sorts of minute medical details that don't even interest the mice, but are vital to their well being.

If the mice and the researcher were both asked to give a definition of the meaning of life for the mice, undoubtedly they would give very different answers. The meaning of life for the mouse would relate to mostly selfish ambitions and seeing personal needs met. The meaning for the researcher would be to use the mice to benefit the existence of man. But interestingly, while functioning under very different reasons for existence and having lives shaped by completely different motivations and interests, man and mouse continue to interact. The researcher sees to all the basic need of mouse existence and mouse welfare while the mice provide him with the necessary information he needs to continue his research. In comparison to God, who incidentally is not running an experiment in the human sense but is acting in His own interest and for His own purposes, there are a number of lessons we need to learn from the mouse parable.

I. God's Purpose for Our Lives Differs from Our Purpose for Our Lives

Since God's purpose for our lives is an expression of His will, He is certainly not likely to reveal

it in its entirety. Many discussions on the subject of God's will center around distinctions between His revealed will, His secret will and His sovereign will as if they were all separate but connected. Rather, they need to be seen from the perspective of a parent raising children. A father doesn't have to justify his reasoning for giving a child an order, he simply says, "Because I told you so, that's why!" and that answer ought to be sufficient. If the parent takes the time to reason with or instruct the child, then that is an act of grace on the parent's part, but it isn't always required and in some cases, isn't even useful. We, as God's children, seem to have difficulty accepting the fact that our Heavenly Father doesn't always have to tell us His purposes even though, just like earthly children, it may not always be instructive or useful. When faced with a difficult choice to obey or not to obey God when making decisions, the response, "Because I said so!" needs to be sufficient to ensure obedience on our part. To be honest, even if God did reveal all His purpose, we certainly could not comprehend it in its entirety, nor would we be likely to esteem God's priorities as any concern of ours. If a mouse were infected with a deadly disease by a researcher and died a horribly painful premature death, he wouldn't have any recourse to accuse the scientist of murder because it was done in the name of science and it served to reduce the amount of human suffering in the world. The difficulty for the mouse and his family is that they are totally unaware of the great contribution the mouse made to the advancement of science and even if they were aware, they probably wouldn't care and it certainly wouldn't ease the pain of the loss. Knowing why things happen may not help us deal with a situation but when we are in the place of not knowing why things happen, it always seems like an explanation will help. If God acts to bring human suffering into the lives of His children and never offers an explanation, it should not worry us because His purposes are always high and noble even though they may be incomprehensible and beyond our ability to appreciate in this life.

II. God's Priorities Differ from Our Priorities

Beginning with the idea that we do not fully comprehend the reason for our existence, it naturally follows that there will be a clear distinction between things that we feel are important and things that God feels are important. Mice would consider their social relationships and possessions very important but to the researcher, they are incidental to his work in developing medicines or conducting research on disease. God is often unconcerned with things that we consider vitally important to our lives and we are more often unconcerned with things that are vitally important to God. Jesus tells us in the Gospels that those things that are important to man are lightly esteemed by God. Probably the prime example of the difference in priorities centers around the idea of money. Money is useless and unimportant to God. He has no need of it for purchasing anything and has nothing to gain by hoarding it. We need to realize that the most precious of metals regarded by man, gold, is nothing more than paving material for the streets of heaven. Yet people will spend their entire lives in pursuit of money and use it as a base of power, influence and pride. God clearly states both by example and precept that this is one of the least of His concerns. Curiously, though, God is vitally interested in our attitude toward money. The Bible has a great deal to say about the subject of the love of money and greed for it.

There are many such issues that seem to be of vital importance not just to people in general but to Christians as well. It seems that there are whole ministries springing up in many of our churches today devoted to those things that are of low priority to God and a near total abandonment of those things that are a high priority to God. The Psalmist asks the question, "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God?" and in another place, "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The answer of course, is "He that walketh uprightly, and worketh righteousness, and speaketh the

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ABIDING

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live] in you, and that your joy might be full." Jesus says here, I have told you all this so that God's joy, and delight will be in you, that you will have gladness, and that joy, and gladness may be full measure, and complete, and overflowing. Joy is a delight of the mind which arises from the consideration of a present, or assured possession of a future good. Moral joy is a self-acceptance, or joy which arises from the performance of any good action; this kind of joy is called peace, or peace of conscience; if the action is honorable. Spiritual joy is called the Fruit of the Spirit (Gal. 5:22); the rejoicing of hope (Heb. 3:6). This spiritual joy is permanent (John 16:22) and unspeakable (I Pet. 1:8).

The Super Commandment "That We Love One Another As Christ Loved Us"

We are told in verse twelve "This is my commandment, That ye love one another, as I have loved you." We, the disciples of Christ, are to love each other, and keep Christ's commandments. Christ loves us with personal affection, therefore we are to love Christ the same. The love of Christ here means His desire for, and devotion to the well-being of the objects of His love, and affection—us!

"Wonderful things in the Bible I see, but this is the dearest, that Jesus loves me."

The highest expression of love is self-sacrifice, which spares not life itself (I John 3:16).

But know this, if you abide in Christ, you will be aliens in this world. The world will not like you: in fact, the world will hate you. The world will persecute you because you live in Christ, and for Christ. But abide in Christ, obey His commandments, and love for His name's sake because you are the followers of Jesus Christ—you are His disciples. Only by this abiding, or living in Christ, and obeying the commandments of Christ may we bring forth fruit. A branch on a grape vine brings forth grapes, but that branch can bring forth nothing if it is not living in and on the vine. Are you living in and on the True

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...OF GOD

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truth in his heart." These are among the things that are of vital importance to God. We need to examine our priorities in life and make sure that they are in line with God's priorities. This can only be accomplished by a thorough and regular study of His Word, an activity which ought to be indispensable to every Christian.

III. God's Use of Power Differs from Our Expectations of His Use of Power

Since God's purposes and priorities differ so markedly from ours, we can also expect that His intervention in human affairs will differ from what we would expect. Often times we are discouraged by unanswered prayer and sometimes we are more surprised by answered prayer. Occasionally we find ourselves asking the question, "Why me, Lord?" when we face conflicts, trials or difficulties. God's intervention often seems to defy human understanding which is what we should expect if we don't completely understand God's purpose or His priorities. A blind faith and trust in God are essential for us to live a satisfying life when it comes to accepting the right and power of God to intervene in our lives as He chooses and on His terms and in His time, not dictated by our terms or timetables.

The first thing we should realize about God's intervention in the affairs of man, is that there is an unseen world which surrounds us and has an influence on affairs in this life. Satan is at work in the kingdoms of this world and God is busy setting up kings and taking down kings. The introductory chapters of the book of Job point to the phenomenon of interchanges which occur between God and Satan that affect the lives of people on this earth, whether those people are aware of them or not. Actions that we consider unimportant in our lives, may have far-reaching effects when it comes to eternity and the history of the world. Actions that we consider important may really be incidental to God and of little concern to Him. God's intervention is often unexpected and inexplicable because of this difference in viewpoints; God sees the unseen events

and we don't. We should expect this since we don't always know what the purposes and priorities are and we are certainly unaware of what is really happening behind the scenes just as Job and his friends were unaware. We need to get comfortable with the idea that we are operating at a basic level of uncertainty when it comes to really knowing what God is doing in our lives and what is really happening behind the scenes.

Recall the mouse who was infected by the researcher with a deadly disease. This was an act of intervention on the part of the researcher which was totally inconsistent with the mouse's perception of a human who is entrusted with the care and welfare of the mice. Often God puts people to the test and may require the sacrifice of the lives of saints who, in our estimation, certainly don't deserve to die. Yet the purpose of God is fulfilled in them. Remember that the end of the 11th chapter of Hebrews contains heroes who saw great answers to prayer and also heroes who died horrible martyred deaths. Both groups are described as people of great faith even though some were delivered and some were not. We need to realize that it takes just as much faith to accept unanswered prayer as Paul did in II Corinthians 11:8-10 where he learned the sufficiency of God's grace, as it does to survive a fiery furnace or lion's den. Certainly, when it comes to asking the question of why God intervened in one situation and not in another, the answers would be out of our ability to comprehend, understand or even accept. Our focus needs to be on our obedience to God and His Word and not so much about why God did what He did or why He didn't accomplish what we felt He should have. We should see prayer not so much as an attempt on our part to get God to do what we want but as an action on God's part to get us to do what He wants, namely pray.

IV. The People of God Differ from Individual to Individual

Just as all mice are not involved in the same experiment, none of us have identical experiences. As a result, not all of the answers we have will fit all the problems of life. Consider the providence of God in the lives of individuals. A businessman is late to catch a plane because his taxi is caught in traffic. At first he curses the traffic for making him late for his

appointment, but when he finds out that the flight he missed crashed with no survivors, he thanks God for His providence that allowed him to escape disaster. The difficulty with this scenario is that it only focuses on the life of one individual. God's providence was just as much at work in the lives of the 120 that perished on the flight but the man who missed his flight is too thankful for God's intervention in his own life to notice God's intervention in the lives of those who suffered tragedy. Just like the mice, we are not involved in the same experiment even though we live in the same neighborhood or attend the same church.

Christ's parable of the talents in Matthew 25 illustrates that Christians are endowed by the Savior with differing amounts of responsibility according to individual aptitude. It is important to realize that we are responsible for how we perform according to God's blessing and not how other people perform. What God expects from us cannot necessarily be measured by what He expects from the person next to us. By the same token, the answers to our problems and the answers to our neighbors' problems may be vastly different. This is not to say that the Bible teaches one thing to one person and something completely different to another. Rather, this is to say that what is important in one person's life at any particular time will differ from what is important in another's life at the same time. We, as mature Christians, need to realize that God teaches different lessons, in a different order, and in a different way to different people. The truths of the lessons are eternal and immutable but the sequence and path of learning are as individual as fingerprints. It is our duty to be more tolerant and understanding of the difficulties that others face in learning some of the truths we already know and to help the weaker believers grow in faith.

V. The Plan of God is Different from Our Perception of It

Ultimately we need to recognize that there is a vast difference between God's plan for creation and our perception of that plan. As we grow in grace, our perception and relationship to God will also mature and change according to the measure of that grace (Eph. 4:7). We need to recognize throughout our lives that God has the right to do with our lives as He

WHAT IS SOUL WINNING?

By Pastor Ronnie Wolfe, First Baptist Church, Harrison, Ohio

What is soul winning? Some people have a difficult time dealing with that title. But then some people just love to argue about terminology. Whether a person does or does not agree with the title "soul winning," he must admit that the subject is in the Bible. The Bible speaks of it in Proverbs 11:30 **"The fruit of the righteous is a tree of life; and he that winneth souls is wise."**

The Hebrew word for "winneth" is laqach and means "to get, fetch, lay hold of, bring." That is what we do when we witness to lost people. We get them and bring them to us by inviting them to church, inviting them to our home or to a restaurant. We "bring" them to a hearing of the Gospel of Jesus Christ.

Now salvation is a different matter. Winning a soul (a person) is persuading him to listen to the truth of the Gospel. Christians can "win" souls that way. But we cannot save a soul, so we do not win a soul in the sense of saving him. We can bring him to the Lord by encouraging him to think about the message of the Gospel, but we cannot bring him to the Lord in salvation. Only the Lord can save!

The problem, though, is not necessarily the definition of the term but the hesitation to act upon it. Every Christian who believes in "soul winning" believes that he must go to a lost person and present the Gospel to him. So, instead of arguing what the phrase means or how it fits into our theology, we should be telling people about Jesus Christ. II Corinthians 5:11 says **"Knowing therefore the terror of the Lord, we persuade men...."** We know that God will judge men for their sins, either in Hell as the lost person burns for punishment for his sins or in Christ as He was hanged on the tree of Calvary. If we do not tell men and women, boys and girls, about Jesus Christ, then we do not show forth our faith in Him.

We may win souls, and those souls may never be saved; but we must win souls. We must tell about Jesus. Romans 10:17 says **"So then faith cometh by hearing, and hearing by the word of God."** We must tell, God must draw, and the sinner must repent and believe.

Stir us Lord to tell of Thee when occasion comes our way.
Stir up hearts with Gospel truth, and give us words to say.
Direct our words to cursed souls; turn their hearts aright.
Make us Thy vessels sure and true to love them in Thy sight.
Press us on with warrior strength to preach and tell and win.
The soul who needs the message great, and save his soul from sin.

(Article taken from: The Baptist Defence, March/April 1995).



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sees fit. Not only that but He has the same right in the lives of others. God does not have to consult us when He intervenes or fails to intervene in the life of the person next to us. When Peter asked of John, "Lord, what will this man do?" he was rebuked with the

question "What is that to thee?" It behooves us to realize that our task is not to judge another man's servant but to concentrate on our experience of God's will in our lives and our conformity to the image of His Son, Jesus Christ.

THE GLORIOUS GOSPEL

By Pastor Jim Orrick, Storms Creek Baptist Church, Ironton, Ohio

"According to the glorious gospel of the blessed God, which was committed to my trust" (I Tim. 1:11).

In our text, Paul describes the gospel as being "GLORIOUS" which means that it is splendid or magnificent. According to Young's Analytical Concordance the word "gospel" is found 101 times in the New Testament. It is a word that we are familiar with and one that we use and hear often. We speak of certain songs as being "gospel songs," certain preachers as "gospel preachers," and certain churches as "gospel churches." In spite of its frequent use, many people do not know what the gospel is and what there is about it that makes it glorious.

What is the Gospel?

The word "gospel" means "good news or good tidings." But all good news is not the gospel. To a person grieving over the death of a loved one, it is good news to know "absent from the body, present with the Lord" (II Cor. 5:8). However, this good news is not the gospel. The good news that is the gospel is found in I Corinthians 15:3-4. **"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures."** This is not only good news, it is the best news that ever came to a lost sinner.

One thing that makes this such good news is that it is preceded by bad news. The bad news is that by nature we are sinners, condemned, on the road to hell, and unable to do anything to save ourselves. With this terrible backdrop we are told that Christ died for us, to pay for our sins. This is not only good news, it is the best news I ever heard. No wonder Paul called it the glorious gospel.

• It is of Grace

"To testify the gospel of the

grace of God" (Acts 20:24b). The word "grace" means "unmerited favor." The gospel is unmerited towards us in that we did not deserve Christ's going to the cross to die for us to pay for our sins. We are not saved by the demands of the law being set aside, but rather because those demands were all satisfied by Christ, by His perfect life and sacrificial death for us. When we think of this we must agree with Paul that the gospel is indeed glorious.

It is the Power of God

We are also told that the gospel is **"The power of God unto salvation unto everyone that believeth; unto the Jew first, and also unto the Greek" (Rom. 1:16).** While I Corinthians 15:1-4 tells us what the gospel is, Romans 1:16 tells us what it does. The gospel is the instrument the Holy Spirit uses to quicken dead sinners, enlighten blinded eyes, unstop deaf ears, soften hard hearts, and to make saints of God out of rebels. It is the declaration that salvation is in Christ for all who believe it. It is for this reason that we are told to preach the gospel to every creature. There is no message that is the power of God unto salvation except the gospel message.

The Gospel of Peace

"The gospel of peace" (Eph. 6:15b). One thing that God uses to describe the restless condition of convicted sinners is to compare them to the restless sea. **"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked" (Isa. 57:20-21).** Few things, if any, in nature are more a picture of restlessness than is the sea. Its waves are always rolling to and from the shore; the tides are always rising and falling. But the same One who spoke peace to the troubled Sea of Galilee is the One who through the gospel speaks peace to the troubled sinner who believes on Christ

as Saviour. However, there is no peace for the lost sinner except in Christ and Him crucified.

The Everlasting Gospel

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). There is much about this verse that I do not understand, but the thing I want to note is that the gospel is "everlasting." We live in a fast changing world where things are always being updated and modernized. We do not do things the same way our grandparents did or even our parents. I have always enjoyed going to museums and seeing many things that were used in past generations and that show how far mankind has advanced in different areas. But there will never be a place in any museum to display the out-dated gospel. Although it was old when the world was created, having been ordained in the mind of God in eternity past, it is yet as fresh as the morning dew. The gospel that John the Baptist preached on the banks of the Jordan River, that Jesus preached at the temple, or that Paul preached on Mars Hill is the same gospel that we are to faithfully proclaim today. No one could be saved in Paul's day who did not believe it (Romans 1:16), and no one can be saved today who does not believe it. **"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).** The sinner's only hope is in believing the gospel, the good news that Christ died for his sins according to the Scriptures, was buried and rose again according to the Scriptures.

(Article taken from: The Storms Creek Baptist Witness, February 1995).

A Woman's Touch

By Wendy Barkman



Widows (Part V) His Amazing Grace (Luke 2:36-38)

"And there was one Anna...and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years...served God with fastings and prayers night and day. ...Gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Anna's status as a prophetess, the implications thereof, have been discussed in a previous article. She had been married and after seven years of marriage, became a widow. Some believe that Anna was 84 years old at the time of the birth of Christ. Most, however, believe that she was over 100 years of age, having been widowed (at the time of the birth of Christ) for 84 years. In any case, she had been a widow for many many years. We see Anna's faithfulness in prayer and fasting and her boldness in proclaiming the birth of Jesus, that He was the promised one, the Messiah. Anna must have been quite young at the time that she was widowed. Why did she not marry again? Paul's words come to mind, when pondering this question. **"I say therefore to the unmarried and widows, it is good for them if they abide even as I. But if they cannot contain, let them marry..." (I Cor. 7:8, 9).** **"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God" (I Cor. 7:39, 40).** Had Anna, long before Paul penned these words, realized that it was much better, as God's grace was in her life, to live with the circumstances of her widowhood, choosing to serve Him and Him only? Our Lord never condemned marriage; Paul was not against marriage, and this writer is most certainly in favor of the wonderful institution of marriage. We must keep in mind, however, that our Lord does choose to use some who have either chosen not to marry, or have suffered the grief of losing a spouse. Paul, in writing to Timothy, acknowledged the tendencies of a young woman, especially one who has been widowed, to grow unfaithful in her service to the Lord, for her fleshly desires and lusts would soon dominate and captivate her very being, making her vulnerable and susceptible to temptation, bringing sin into her life, dishonor to the Lord (I Tim. 5:11). Anna was the epitome of graciousness and faithfulness, one whose life had been touched, in a very special way, by our Lord's grace, for she, remaining in her widowed state for the rest of her life, served the Lord with all of her heart, desiring to please Him and Him only. We can see our Lord's hand in the life of this woman even by taking notice of her name, "Anna" (which means favor, grace, gracious, merciful, favored), for this name proved to be very fitting and proper for such a woman whose life was filled with His grace, His favor.

Memorial Heights Baptist Church

Dear TBE readers,

The Memorial Heights Baptist Church of 521 Courtney Hodges Blvd., in Perry, Georgia is having revival services on May 8-12, 1995 at 7:30 p.m. each evening. The Bluegrass Boys will be preaching and singing. All are invited to attend.

For more information, call the church at (912) 987-0724.

In Christ, Pastor Gordon Buchanan

GLORIFY HIM

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ABORTION

(Continued from Page 1)

DRUG TO ANY, THOUGH IT BE ASKED OF ME, NOR WILL I COUNSEL SUCH, AND ESPECIALLY I WILL NOT AID A WOMAN TO PROCURE ABORTION...." If, on the one hand, physicians no longer sign or give heed to that oath, they, perhaps, can be Frankenstein Monsters and feel no compunction regarding it. If, on the other hand, physicians—and this, of course, would include psychiatrists—do sign this Hippocratic Oath, and then go on to perform abortions or to counsel for abortion, America has a very real problem.

Factual Considerations

Perhaps we can see some of our gory criminality more clearly with some simple comparisons. Generally, we kill something in excess of 50,000 Americans on our highways and streets each year. Something in excess of 20,000 Americans will be killed by their friends and relatives this year, and another 20,000 or more will kill themselves. All of these deaths, however, really are little more than a "Sunday School Picnic" in comparison to the 1,500,000 fetal Americans who will be killed legally by means of abortion. The tragedy in all of this is that this merciless, heartless, and murderous killing of the innocent unborn little ones will be accomplished legally by medical professionals and often with the approval of ministerial, judicial, and social professionals.

Many Americans claim to be shocked that we—as a nation—had the gall to destroy two of Japan's greatest cities, Hiroshima and Nagasaki [I was in the latter in 1951]. Sometimes, Americans claim to cringe at the thought that we destroyed almost 200,000 Japanese in a few moments of time. This, too, however, really is child's play in comparison to what we as a nation are doing at this very moment. Each day, we, here in America, legally authorize the killing and then go through the process of killing more than 4,000 innocent unborn little ones. What this means is that we "human rights advocate" Americans have made it a practice of killing more than 200,000 Americans every 50 days for more than

20 years.

Can we actually realize that we Americans have authorized the killing, and then we have gone ahead and killed more than 30,000,000 Americans. What this means is that we Americans have actually killed more Americans in the last 22 years than the nations of earth have killed in all of the last 200 years of our existence as a people.

We are depraved monsters! Yet, we say we're Christian!

Further Considerations

Needless to say, all such murderers of unborn little ones—whether in Germany or in America—are enemies of Almighty God and of Christ. All who have become involved in the slaughter of innocent little ones who have never had their day in court are the "Herods" of another day. Therefore, despite their legalization, their justification, and their rationalization, those who have the abortions can never have an easy conscience. And all of those who are involved in this gory destruction of fetal life and who do not have any conscience of wrong doing can be assured that they "have had their consciences seared as with a hot iron" (I Tim. 4:2).

Other than the aborted little ones—all of whom go immediately to heaven upon their deaths (see II Sam. 12:23; Matt. 19:14; II Cor. 5:8; Phil. 1:21)—the really piteous ones in all of this are the ladies who go through with an abortion. In the final analysis, no doctor, no minister, no counselor, no psychiatrist, nor psychologist, and no sociologist can ever give a woman who goes through with an abortion an easy conscience.

Every girl and every woman who goes through with an abortion will be troubled by her memories as long as she lives. If she is a Christian, or if she ever becomes a Christian, her cry must be a piteous one indeed. One lady has said, "I cried as I signed the papers for my baby to be murdered. I knew better even then. But those tears were nothing compared to the tears I cry now. I cry myself to sleep each night and then dream I hear my baby crying for me. God gave me a life to guard and love, and I destroyed it."

Too, it has been determined psychologically that "any woman who has had an abortion is susceptible to psychological damage. In fact, they advise that simply because women request

or demand an abortion, and that the procedure is socially and legally acceptable, does not imply that mothers are immune from developing emotional problems later."

Conclusion

Thankfully, salvation for those who indulge in abortion is just as complete as is the salvation of one who has not. Salvation for all is through the blood of the Lord Jesus Christ—not through our human goodness or badness. The apostle makes the way clear for all who will hear, in truth, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31) and "If thou shalt confess with thy mouth that Jesus is Lord [as Saul did on the Damascus road], and believe in thine heart that God has raised him from the dead, thou shalt be saved" (Rom. 10:9).

ABIDING

(Continued from Page 5)

Vine? If not, you will die! As a branch of the True and Living Vine, are you bearing fruit? By fruit bearing you are known!

Are you bearing fruit? If not, why not?

FORUM

(Continued from Page 4)

EVERMAN

Adam, he set the bounds of the people according to the number of the children of Israel." Israel was to be the center of God's purpose in the redemption of His elect, and the nations of the earth were arranged around her in order to serve that purpose.

From this we can see that God's purpose was that each division into which He divided the human race was to remain separate and not intermarry. We see the purpose of God being carried out when Abraham sent his servant back to his own people to obtain a wife for his son Isaac (Gen. 24). Also in Jacob marrying the daughters of his uncle Laban. Over and over God commanded the children of Israel not to intermarry with other races and we need only to read the book of Judges to see the results of their disobedience to this command.

LENEGAR

This creates great pressures and problems for such children. Sociologically, mixed race

WHAT'S IN A PICTURE?

By Jack Whitt

There is a wide distinction between a picture and a living thing. Pictures are good for their intended purpose. I suppose most of us have pictures of our family and enjoy placing some of them in our homes that we may view them easily. While this be true, we yet know a picture can never take the place of the real thing—the person himself.

There is no life in a picture. It may show a happy, smiling face and yet it cannot say a word or perform a deed. We cannot know or feel the presence of someone by looking at their picture.

A home is not made up of pretty pictures adorning a room, but of living, loving, God-fearing souls working together in making a happy and desirable place to live. The same may be said of a church. Members should be lively, loving, capable of showing emotion, creating an atmosphere of warmth and friendliness.

Lord, help us that we would be more than a motionless, insensitive picture hanging from a wall but rather living, loving Christians which is the REAL thing.

couples usually face prejudice and rejection that cause many pressures and an abrasive situation on every side on a regular basis. As in any marriage, great consideration of all aspects concerning marriage must be put forth. Above all, God's will must be sought and human desire must bow to that. All things may be lawful to God's children, but all things are not always expedient or in their best interests.

SLEDD

tering an interracial marriage ought to consider the problems of cultural diversity that will exist in that marriage relation. Sometimes the cultural distinctive alone is a compelling reason not to enter such a marriage union. This is a difficult issue. There is no doubt that people have strong opinions on this subject. I trust that I have given our readers some points to think about!

CHURCHES NEEDING PASTORS:

Sovereign Grace Baptist Church in Sebring, Florida, is in need of a pastor. Contact Gaylord Brown at (813) 452-6572).

Arbuckle Baptist Church in Lebanon, Kentucky, is in need of a pastor. Contact Frank Hall at (502) 692-6708 or (502)789-2241.

Citrus Missionary Baptist Church in Inverness, Florida, is in need of a pastor. Contact Virgil Davis at (904) 726-6149.

