

The Berea Baptist Banner

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God The Portion of His People

By Milburn Cockrell
(1941 - 2002)

"The LORD is the portion of mine inheritance and of my cup; thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. 16:5-6).

The psalmist had chosen Jehovah as His portion in contradistinction of the false gods of the pagans. The word "portion" in the original means "a part or lot." It carries the thought of the portion of land which belongs to a person in the division of an estate (Gen. 31:14; II Kings 9:10, 36-37). The spiritual meaning is that the psalmist worshipped God and sought no possession which did not come from above. He was contented with his God, and he had no desire to seek other gods.

Any man with God as his portion is rich indeed, although the world may consider him a poor man. Let the true believer know that he has an interest in God's great promises, let him have the blessings of grace, let him walk daily with Christ, let him be led by the Holy Spirit, and he doubts not that he is rich and increased with goods. Such a believer finds Christ an ever-gushing fountain, supplying all his need and necessities. He sees in Christ all the riches of the covenant of grace as his portion. Oh, the wealth and happiness of a believer! How superior his state to the wicked who have no portion in the hereafter.

The two words which are translated in our version "portion" and "inheritance" are substantially synonymous. Inheritance is used in reference to the share of each individual, or family, or tribe in the land allotments of Canaan. "Portion" and "inheritance" really mean just the same as if the single expression had stood: **"The Lord is the portion."**

A PORTION IS A GIFT

A person may give his estate to those he loves, but he will never give up himself except upon the strongest affection. A man may give a beggar some money, but



he will only give up himself to be the husband of a woman he loves with all his heart. Even so, God gives abundantly to all His creatures, but He gives up Himself only to His elect.

That Christ should give Himself up as the portion of His people is a marvel of His loving condescension. This is the greatest favor Christ can bestow upon any believer.

I would not believe that Christ gives Himself up to be the portion of the elect

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Why You Should Confess Christ As Saviour

By Roy Mason
(1894 - 1978)

"Let the redeemed of the LORD say so" (Ps. 107:2).

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Rom. 10:9-11).

"Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before



the angels of God: But he that denieth me before men shall be denied before the angels of God" (Luke 12:8-9).

"For whosoever shall be ashamed of me and of my

words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels" (Luke 9:26).

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

Is there such a thing as a "secret Christian?" Well, perhaps, but most certainly he is not of the kind to be proud of. Personally I have never had much confidence in the religion of a person who keeps his religion to himself; never tells anyone about it, and never identifies himself with Christian people either in life or work. If a man afflicted with some terrible disease should find a remedy that should completely cure him, he would be a selfish individual remedy a secret from other sufferers of the same disease. That person who finds the remedy for sin, and is cured of the awful malady, free and without price; how can he be so selfish and thoughtless of others as to keep the matter of his cure and the remedy a secret? If every person should adopt the same attitude, all that are lost would remain lost, and would die in their lost condition. Jesus never meant that any Christian, any time, age or place, should keep his faith in Him a secret. He meant that each person who is saved, should give the widest possible publicity to the fact of their salvation.

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The Blood of Jesus Christ

By Frank Beck
(1917 - 1964)

Scripture reading: Exodus 12:1-14

It is said that more than half the flowers in the world are *red*, or some shade of red. It is hard to find *any doctrinal* flower blooming in the garden of sacred Scripture that is not bloody red, or at least shaded with the color of Christ's atonement. The unbelieving modernist minister who walks through the garden of Scripture plucking up the doctrinal flowers of Christ's blood atonement soon creates a barren wilderness void of any spiritual life or faith. Remove the Old Testament types and shadows and promises and prophecies pertaining to the salvation of the sinner by the shed blood of Jesus Christ; remove the New Testament parables and doctrines related to the same, and you have very little of the Holy Bible left.

"The life of the flesh is in the blood" (Lev. 17:11). A person cannot live without blood. Take the blood out of the body and it is dead. A denomination, or



religion, or pulpit that withdraws the blood of Christ from its theology is dead. It ought to be buried in the burning caverns of Hell. It ought to be cremated.

Why is the shed blood of

Jesus Christ so important?

FIRST, CONSIDER THE NATURE OF THE BLOOD OF JESUS CHRIST.

What *kind* of blood did Jesus Christ have in His body, as He sojourned here among men?

First, let me say that He had *physical* blood, human blood. He is called the *Son of Man* (Luke 19:10), and, even *now* is designated as, **"The Man Christ Jesus"** (I Tim. 2:5), though risen from the dead, and ascended to Heaven. Now, if He was, and is a real man, then He must

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True repentance is a gift that is from above; and if the Lord does not give it, man will eternally perish for want of it.

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1. To honor God and to exalt the Lord Jesus Christ.
2. To preach the gospel to lost sinners.
3. To spread the whole counsel of God's Word.
4. To encourage God's preachers and to strengthen His churches in the most holy faith.
5. To motivate God's children to a closer fellowship around His Word.
6. To inform people of world events in light of Bible prophecy.
7. To condemn and expose error wherever it may rear its ugly head.
8. To stimulate Christian growth in grace.
9. To make the Devil and his demons as mad as possible.

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Why You Should

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"Ye shall be my witnesses," said He. . . .
"unto the uttermost parts of the earth."

A witness is not one who keeps dumbly silent; a witness is one who speaks forth and bears testimony.

I have upon several occasions conducted the funeral service of a person about whom it was difficult to obtain information relating to their religious life. Finally it developed that the person years before, during a revival, claimed conversion, but never made any public confession of faith in Christ, nor aligned themselves with Christian people. Those living around them just supposed them to be unsaved. Indeed some were apparently surprised to learn that they had ever claimed conversion at all. I have always been extremely reticent in voicing a belief in the safety of the soul of a person living and dying under such circumstances. If really saved, what an utterly wasted life was theirs! What selfish silence, when souls were dying all around them without hope! What shameful betrayal of the trust reposed in them by the Master, Who expects His followers to witness for Him.

Confession of Christ should follow close on the very heels of conversion. Why? Why may not one be saved and keep the whole transaction a secret between the Lord and themselves? For many reasons---too many reasons to detail in full in this sermon. Let us just take the time to glance at a few of them:

1. *We should confess Christ because the Scriptures plainly teach us to do so* in the following and many other passages: Romans 10:10-11: **"For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation... For the Scripture saith, Whosoever believeth on him shall not be ashamed."** Matthew 10:32-33: **"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."** Mark 8:38: **"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels."** Romans 10:9: **"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."** Psalm 107:2: **"Let the redeemed of the LORD say so."**

2. *We should confess Christ, because for us not to be openly for Him is for us to be against Him, in the eyes of men.* It was the Master Himself who said, **"He that is not with me is against me. . ."** (Matt. 12:30).

There are only two sides possible for one to be on, God's side and that of the devil. He that has not openly espoused God's Cause and stepped forth on God's side, is at least tacitly on the side of the devil. The weight and influence of his life is thrown with the devil. One can not play the part of a neutral. It is today as it was in that day when Joshua issued the call, **"Who is on the Lord's side?"** All in the Israelitish camp were soon lined up on one side or the other. There were none ranged between the lines occupying a neutral position. So today, every person is either with God or against Him. Those who have confessed Him, and lined up with Him, are reckoned as His followers, those who have not done so are classed as on Satan's side and ranged with those who are Christ's enemies. **"He that is not with me is against me; and he that gathereth not with me scattereth abroad"** (Matt. 12:30).

If you, reader, claim to be a Christian, and have not by confession made your faith in Him known, ponder well these things just said, for they are true.

3. *We should confess Christ, because for the believer to fail to do so is for him to show cowardice.* Few of us love a coward; none of us admire one. The religion of the Lord Jesus is not a religion of cowardice but of heroism. Its Founder did not know the meaning of the word fear. He was the most courageous Being that ever trod the lowly paths of this earth. And in the matter of courage He has left us an example, **"That we should follow in his steps."** In past ages there were times when it was worth a man's life to be known as a Christian, yet there were always brave spirits who feared not to confess that they were followers of Jesus, even when they knew that such a confession would lead to death, or to that torture that was far worse than death. To confess Christ today requires little courage compared with what it required in days gone by. And what if some one should laugh at you because you have become a Christian? What if your confession should bring a sneer to the lips of some who hear it? What if it should subject you to persecution, ridicule, derision? **"The servant is not better than his Lord."** Such things of that nature as you might be called upon to bear are not worthy to be compared with what your Lord endured for you.

When we call to mind Gethsemane, and its agony; when we think of the cross with its shame and its blood; when we think of the noble men and women of the past who counted not their own lives dear unto themselves, but gladly laid them down in martyrdom, shall we **"Fear to own his cause or blush to speak his name?"**

And what should be the manner of this confession? It should be openly and publicly made. There are few evangelistic services in which opportunity is not given

for people to make public confession of faith in Christ. In many churches the invitation is given at almost every service. No better opportunity need be desired than such an invitation affords to make public confession of Christ as Savior. The writer knows of one case where a young man was converted during a revival meeting, and not content with going forward in the church and publicly confessing his new found Savior, he went down to the railroad shops where he worked, at an early hour the next morning, and as each of his acquaintances came in through the gateway he greeted them and told them about his salvation the night before. Contrary to what might have been expected, there was not one among all the number of irreligious men to whom he spoke, but that extended congratulations and well wishes.

What is it, next let us ask, that keeps people from publicly confessing Christ? I am convinced that the chief hindrance is *an unregenerate heart.* Many have simply never been saved. And indeed any person, who thinks that he is a Christian, but finds himself reluctant to come out before the world and publicly own, acknowledge, and confess Jesus Christ as his Savior, had better carefully search his heart to see whether or not he is a saved person. The chances are that he is just fooling himself.

Another reason as to why some do not publicly confess Christ is *that they are ashamed to be known as Christians.* This prohibits them from stepping out before a congregation of people for the purpose of confessing Christ. I cannot believe that such persons are true believers, for the Scriptures say, **"Whosoever believeth on him shall not be ashamed"** (Rom. 10:11). Surely no real Christian could ever be ashamed of Him who for each of us bore the shameful cross, suffering there for our sins amid the darkness, and alone!

*"Ashamed of Jesus, and shall it be,**A mortal man ashamed of thee?"**Ashamed of Thee whom angels praise?"**Whose glory shines through endless days?"*

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IS THIS THE END OF A GOOD THING?

The Blood of Jesus

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have human blood coursing through His veins.

Second, Christ had *pure* blood, though He had physical blood. Though He had human blood, yet it was holy blood. Of this we are certain, for of Him it is written, that He was **“without sin”** (Heb. 4:15), and also that **“in Him is no sin”** (I John 3:5). Had Christ a human father His blood would have been tainted with Adamic sin. He would have been a sinner, as all other men. But by means of the virgin birth, the body and the blood of Jesus Christ were created in the womb of the virgin Mary by the power of the Holy Ghost (Matt. 1:18). It was *prepared* of God (Heb. 10:5). Therefore, it was *holy* (Luke 1:35). And thus it was with His blood, as with His body. No wonder Jesus' blood is called **“precious”** (I Pet. 1:19).

Third, Christ had *powerful* blood. Of this, I shall speak more later. It is more powerful than the blood of the best of men. In Genesis 4:10 the blood of the martyred Abel cried out for *punishment*, for vengeance. But in Hebrews 12:24 **“Jesus. . .and (His) blood of sprinkling speaketh better things than that of Abel,”** for it cries out for *pardon*! Reject the blood of Christ, and you reject pardon.

That precious blood of Jesus is the “blood of the new testament,” or covenant (Mark 14:24). Yes, it is the **“blood of the everlasting covenant”** (Heb. 13:20). Reject that blood and you reject the only covenant God has made with sinners whereby they may be forgiven. **“He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?”** (Heb. 10:28-29).

The blood of Jesus Christ is like the body of Jesus, it is incorruptible, it is eternal (Acts 2:31). Where, then, is that blood now? *Actually* the blood was poured out on the cross and fell to the ground at the foot of the cross, and soaked therein. *Legally* it “sprinkles now the throne of grace” and covers our sin (Lev. 4:6). *Spiritually* it continually cleanses us from all sin (I John 1:7).

Is there blood in the body of Jesus Christ now? In the face of much popular scholarship I must confess that I am forced to believe from what I read in the Holy Scriptures, that Jesus Christ *does* have a resurrection body of *blood*, as well as **“flesh and bones”** (Luke 24:39). The fact that *blood* is not mentioned in Luke

24:39 is probably due to the fact that blood cannot be felt, as could the body, and the bones of the risen Redeemer. The argument that **“flesh and blood cannot inherit the kingdom of God”** (I Cor. 15:50) means that it cannot do so in its present, mortal condition. That is proved from the context (see vv. 47-54). It must be “changed” (v. 51). I believe Christ has physical blood in His body of glorified flesh and bone, human blood and sinless, because He is still a *Man*, as well as the eternal God (I Tim. 2:5). And He is coming again as the *Son of Man* (Matt. 25:31) to judge the quick and the dead (John 5:27-29).

SECOND, CONSIDER THE NEED OF THE BLOOD OF JESUS CHRIST.

What does that precious shed blood of Jesus do? Upon the altar it makes *atonement* between God and the sinner (Lev. 17:11). By that blood we are *purchased* by God (Acts 20:28); we are *justified*, or made righteous (Rom. 5:9); we have *redemption* (Eph. 1:7); we are *made nigh* to God (Eph. 2:13); have *peace* (Col. 1:20); have *remission*, or forgiveness (Heb. 9:22); enter into the presence of God in *worship*, and *prayer* (Heb. 10:19); are *sanctified* (Heb. 13:12); and *cleansed* from all sin (I John 1:7); *washed* from our sins (Rev. 1:5), making our garments *white* in its crimson flow (Rev. 7:14); and by that blood we *overcome the devil* (Rev. 12:11).

My friend, apart from this blood you are a complete stranger to these eternal blessings. The gospel bells sweetly chime, but they are all tuned to the keynote of Calvary. These joys I have just mentioned are precious jewels indeed, and rich is the one who possesses them, but these precious pearls are strung on the red cord of blood atonement (Leslie Greening). Listen, “The best robe, and the only robe to cover a sinner, was made in the *loom of Calvary*” (Winifred Sterett). Martin Luther was never more right than when he said: “The Cross is a pulpit from which the Father preaches repentance and remission of sins unto a fallen race.”

What good is all this if you do not appropriate it? If you do not believe it? The blood must be applied. Let me illustrate. You are in a darker Egypt than the children of Israel were ever in (Ex. 1-12). Also the warning goes forth without end, over pulpit, radio, and press; *death* is coming! (Ex. 12:12; Heb. 9:27). But God has a remedy for His people. An innocent lamb is to be taken and slain. Its blood is to be poured out into a basin. That blood is to be sprinkled upon the door post of the house, and God said: **“And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you”** (Ex. 12:13). Sinner friend, the Lamb has already been slain. Christ was that Lamb (John 1:29). The

blood has already been shed. BY FAITH PLACE YOURSELF UNDER THE PROTECTION OF JESUS' BLOOD! Believe God's Word, when He says; **“When I see the blood I will pass over you”** in the judgment. But I warn you, the blood must be applied!

Read Joshua chapter 2, and see how Rahab the harlot of Jericho received the messengers of Israel, and also their *God* (Heb. 11:31). Warned by the two spies that her city was doomed she had only ONE HOPE of escape. She was to hang a scarlet thread (Joshua 2:18), or cord (V. 15) in the window of her home. She and all she had who hoped to be saved must remain in that home shielded by the scarlet thread. That is all she had to depend upon. The word of those men, and the scarlet thread. Read Joshua 6, and see how Rahab and her people were saved (6:21-25).

I hardly need tell you that this world, like Jericho of old, is condemned. If you will not believe the Word of God, believe your newspapers, believe your scientists. Read the Book of Revelation. Read II Peter 3. Is that no hope? Yes, there is a scarlet thread of blood that runs from Genesis to Revelation. It is the blood of Jesus Christ. Believe in His blood, and God will be merciful to you in propitiation (Rom. 3:24-26). Trust in the scarlet thread of Christ's redeeming blood, and when this world falls at the last trumpet, though you be as great a sinner as Rahab you shall sing with those who stand before the Lamb in the holiness and the happiness of Heaven (Rev. 7:9-17).

In an old German city there is a sight that attracts the attention of every passer-by. Way up on the top of a certain house there is a statue of a lamb. A curious story is connected with it. When the owner was building the house, he lost his balance and fell from the roof. He would have been dashed to pieces except that he fell on top of a pet lamb grazing on the grass below. The man fell with his whole weight upon the lamb. It was crushed to death, but he arose with little hurt. He found the little lamb at his feet in blood and death. Therefore, he raised this statue on the roof as a memorial of the lamb that died for him. Friends, I want to turn your eyes, as I close, up to the throne of God. There is the Lamb Who willingly died in my place (Rev. 5:6). I had lost my way. I was slipping, falling fast into Hell; but, that precious Lamb stood in my place. **“Behold, the Lamb of God that taketh away the sin of the world”** (John 1:29).

Friend, will you trust the blood of Jesus Christ to wash your sins away now? Will you do it now? Remember, you can never go to Hell trusting in the blood of Jesus Christ! Amen!



God The Portion of

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if the Bible did not say it was so. Psalm 119:57 says: **“Thou art my portion, O LORD: I have said that I would keep thy words.”** The psalmist said in Psalm 142:5: **“I cried unto thee, O LORD: I said, Thou art my refuge and my portion in the land of the living.”** Any person who has an interest in Christ has that which is sufficient to counterbalance all his worldly troubles and losses. When he loses all earthly friends, he still has the Friend Who sticks closer than a brother. When he forfeits all earthly wealth, he remains rich toward God. Even when life itself is lost, the believer has not lost his interest in God.

Dear Christian brother, if Christ is your portion do you constantly think upon Him? Do you frequently meditate upon the sweetness of His Person? Men and women who from Monday morning to Saturday night never think of Christ--how do they possess Him? Some never remember Him all the day long. How absurd it is for them to say that God is their portion. Yours, and never in your mind! How can such a thing be? My brethren, let us often think upon Christ as our portion.

PROMOTES THE DIGNITY OF THE RECEIVER

Christ as the portion of His people promotes their honor and interest. He who has God as his portion has received an infinite portion, a greater portion than his finite mind can ever conceive of in this life on earth. The believer has been made a partaker of the Divine nature (II Pet. 1:4) and given the indwelling Holy Spirit (Acts 5:32). He is clothed in the righteousness of Christ (II Cor. 5:21). He has been made a king and a priest unto God (Rev. 5:10; Ps. 45:16). He has been made a joint-heir with Christ (Rom. 8:17), and Hebrews 1:2 tells us that the Father has made Christ heir of all things. What a weighty portion the believer has in the Savior (I Cor. 3:21).

The soul with God as his portion is free from the contempt the Scriptures cast upon the ungodly. He is not poor, miserable, blind, and naked. Rather, he is rich and increased with goods. The Lord's saints are called the **“excellent in the earth”** (Ps. 16:3). They are comparable to fine gold (Lam. 4:2) and precious jewels (Mal. 3:17). They are God's peculiar people. Hence we see their honor and dignity.

A PORTION IMPLIES RELATION

Men do not give out portions or inheritances to foreigners, strangers, or enemies. They bestow them upon natural or adopted relations. God is not the portion of the wicked or the proud. He is the portion of the righteous, His real children by regeneration and

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adoption. **"The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together"** (Rom. 8:16-17). Since we sustain the relationship of sons to God, He treats us as such and admits us to His favor. Through the grace of God and by virtue of adoption, we share the same as our Elder Brother, Jesus Christ. Such a spiritual relationship which involves such an infinite inheritance exhausts all language to describe.

A PORTION PROCURES MANY FRIENDS

A portion or inheritance secures many friends. Solomon said that **"the rich hath many friends"** (Prov. 14:20). Even so, the believer who has the unsearchable riches of Christ possesses a multitude of friends. All the elect angels of Heaven are in friendship with him. **"The angel of the LORD encampeth round about them that fear him, and delivereth them"** (Ps. 34:7). The angels of God are **"ministering spirits, sent forth to minister for them who shall be heirs of salvation"** (Heb. 1:14).

All the saints of God living in the whole world are our friends. **"Every one that loveth him that begat loveth him also that is begotten of him"** (I John 5:1). Each Christian loves all other Christians. We are all children of the same Father; we constitute but one family. We all bear His image and share in His favor. We are all going to the same place at death or the second coming of Christ.

There is something about a Christian which is not true of the rest of the world. When he comes into contact with another Christian an immediate love and affection is awakened. They have things in common and can start a conversation without difficulty. They can both speak of Christ as their portion. After only one meeting they become good companions. The psalmist said: **"I am a companion of all them that fear thee, and of them that keep thy precepts"** (Ps. 119:63).

The person who has God as his portion often finds that God will make even his enemies to be at peace with him. **"When a man's ways please the LORD, he maketh even his enemies to be at peace with him"** (Prov. 16:7). He must not seek peace with his enemies by compromise of principles, for this would be to forfeit his character at a dreadful cost. He must always hold fast to his principles in the face of his enemies. If God is his portion He can cause those who mean him no good to do him no harm.

MAKES A MAN VALUE HIMSELF

A man who receives a considerable inheritance does not line up with those

beneath his station in life. He seeks to associate himself with those suitable to his rank. So the saint has the best reason of valuing himself. Through God's grace, he is inconceivably rich. Men of the world are only outwardly rich, but the believer is inwardly rich. He is **"rich in faith"** and an heir to the kingdom of God (Jas. 2:5). He has **"greater riches"** (Heb. 11:26), **"a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth"** (Luke 12:33).

The riches of the one who has Christ as his portion are durable. Divine wisdom says in Proverbs 8:21: **"That I may cause those that love me to inherit substance; and I will fill their treasures."** The inheritance of the saints is reserved for them by God (I Pet. 1:4). The Holy Spirit dwells within as **"the earnest"** or pledge that their portion is secure (Eph. 1:11). One glorious day the Divine Giver shall proclaim: **"I will fill their treasures."** What royal bounty will be ours as the redeemed throng shall unite in a burst of joy, saying, **"Oh, Christ thou hath abundantly filled us all."**

Why should an inheritor in the kingdom of God want to spend his time seeking to inherit the kingdoms of this world? Satan can offer the God-possessor nothing of any real worth. For a believer whose portion is Christ to associate with worldly people is to make friends with people below his rank. My brethren, let us keep our affections on things above.

SECURES FROM FEAR OF WANT

A rich portion secures a man from fear of want and gives him many good things to enjoy. Likewise, the Christian is well-supplied and upheld by God's providence and grace and raised above the fear of want. The writer of Psalm 23:1 declared: **"The LORD is my shepherd; I shall not want."** Jeremiah said: **"The LORD is my portion, saith my soul; therefore will I hope in him"** (Lam. 3:24).

Christ is all any thirsty soul could ever want. A true Christian wants none of the portions in this world. The pleasures of sin are not what he wants. Neither is a flesh-pleasing life, nor wine and women. All the riches and honor of the world is a portion too small and insignificant to interest a man with Christ as his portion. Houses and lands mean nothing to him. His own righteousness is not his portion, for such is a garment too narrow to cover himself with. Christ is all that any true believer wants or needs here or hereafter. Our Savior is a store which can never be emptied.

As a believer in Jesus Christ I have all that He is as the God-man. All His wisdom and power is employed for my benefit and advantage. As the mediator of the covenant Christ is my spiritual life. His merit and righteousness is my justification; His blood my reconciliation; His suffering my atonement. His Holy Spirit is my sanctifier; His Word my guide in times of

doubt and difficulty. His presence is my preservation and protection in danger and discouragements. I live upon Christ in Whom all the fullness of God dwells. I have a Divine Savior Who is a God Who is enough!

HE WILL NOT EXCHANGE IT

A man possessing a great portion or inheritance highly esteems it like Naboth did his vineyard. He will not foolishly sell it like Esau. He will refuse to trade it for something inferior. Even so, the believer so highly values his portion that he loves the Lord with all his heart. The sweet singer of Israel wrote: **"Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever"** (Ps. 73:25-26).

A Christian looks more at God than all the things that are God's. When he considers Heaven above his mind is not upon the host of angels, nor the departed saints, nor the tuneful harps, nor the crowns of glory, nor the golden streets, nor the river of life, nor the tree of life. He can think of none so lovely in Heaven as Jesus Christ the Lord! Heaven would not be Heaven without Christ! No creature there can compare with the Creator. In all Heaven there is none there the believer loves and longs to see more than His Redeemer.

The believer with God as his portion cares not for the pleasures, the pomps, and the power of this world, unless he can find Christ in it. No one on earth can be substituted for Jesus Christ. He is all the happiness any soul could want. The Christian will never give up his inheritance even for the estate of a great world ruler. He would never dare to give up his spiritual portion for all the glories and splendors of earth. Christ alone can be a soul's portion, because He alone can answer the necessities and needs of the soul. How tragic that so many have not Christ as their portion. Their bellies are full (Ps. 17:14), the barns are filled with plenty (Luke 12:19), the coffers are filled with money, but the soul is unprovided for. An unsaved man does not have Christ as his sweet, suitable, sure, sufficient, and satisfying portion.

No portion in this world is sure. Many an heir has lost his portion to a crooked lawyer or to other covetous heirs. But this

is not true of Christ being the portion of the soul. The believer, like Mary of old, has chosen the good part which shall not be taken away (Luke 10:42). He can never lose his portion, for the gifts and callings of God are without repentance. His portion is secure in the promise, the purpose, and the power of God. His portion is his by a covenant ordered in all things and sure. Christ is his portion for ever. How superior is his spiritual portion to all other portions of the world which are corruptible and unsatisfying. God is a portion immortal, immense, infinite, and therefore satisfying (Ps. 63:1, 3-6).

Earthly portions are frequently mixed with much evil. They are bitter and sweet; they contain many snares (I Tim. 6:9-10; Jas. 5:1). But Christ is a pure unmixed portion. There is in Him nothing but goodness---light and no darkness---joy and no sadness---life and no death---peace and no unrest.

Earthly portions are but for a time. They pass away. Worldly riches make themselves wings and fly away as an eagle toward Heaven. This is not true of spiritual riches. Christ comes into the soul to abide forever. He comes to be the Keeper of the fort of the soul. The noise of battle may roar outside the walls, but there is a deep silence within. No outer change can touch his soul and its portion. He has Christ as a never-failing portion. Christ is his portion while he lives, when he dies, and to all eternity.

THE PORTION OF THE WICKED

The wicked have not the portion of Jacob (Jer. 51:19). The **"men of the world"** have **"their portion in this life"** (Ps. 17:14). All that a wicked man has in this world is all he can ever hope to have. Inconsiderate of the world to come, he is satisfied with temporal things and is at ease in them. He makes no provision for the soul or another life. The things of earth are his consolation (Luke 6:24), his good things (Luke 16:25), his reward (Matt. 6:5), the penny he agreed for (Matt. 20:13).

An unsaved man has no hope beyond the ground upon which he stands. He hopes only for things in this life. When his body dies his hope dies. In describing the death of the wicked Zophar said: **"The heavens shall reveal his iniquity; and the earth shall rise up against**

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Tune in to the Berea Baptist Broadcast

STATION	TIME	DIAL	WATTS
WFTA, Tupelo, MS.....	Sunday 9:00 - 9:30 a.m.....	101.9.....	3,000 FM
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WCCT, Corbin, KY.....	Sunday 9:00 - 9:30 a.m.....	680.....	5,000 AM
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DXDS, Digos City, Philippines...	Sunday 12:00 - 12:30 p.m.....	1161 Khz.....	1,000 AM

God The Portion of

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him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God" (Job 20:27-29). How horrible the portion to be with unbelievers (Luke 12:46) and hypocrites (Matt. 24:51). Psalms 11:6 says: "Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup."

It is better to have God as your portion than to have any earthly portion. It is better to have Christ as your inheritance even if it means you are to have no inheritance in this life. It is better to be like the Levites who had Jehovah as their only portion and no inheritance in the land of Canaan. The believer says: "Take the whole world, but give me Jesus."

Pity the man who comes to the end of his earthly career and must confess: "I have been everything, and it profited me nothing. I have had much of this world, but I am unprepared for the next world. I am leaving this world as naked as I came from my mother's womb." Oh, friend, you will never be able to look at the past with thankfulness, nor at the present with comfort, nor the future with hope, unless you can say, "God is the strength of my heart, and my portion for ever." May the God of all grace cause you to say from the heart of Christ what the song writer said in days gone by:

*"Thou, my everlasting portion,
More than friend or life to me;
All along my pilgrim journey,
Saviour, let me walk with Thee.
Lead me through the vale of shadows,
Bear me o'er life's fitful sea;
Then the gate of life eternal
May I enter, Lord, with Thee."*

---Fanny J. Crosby



What Can I Do

By William S. Plumer

"What can I do?" asked M., adding, "I am a poor, feeble, erring creature. I know nothing aright till I am taught of God. I find my strength to be perfect weakness. My wisdom is folly. I make many mistakes. When I would do good, evil is present with me."

Now, dear M., let me say a few plain things for your guidance and encouragement. It is true that, if you are left to yourself, you are as weak as water. But God's plan is to make the feeble like David, and the house of David as the angel of God. Think as little of yourself as the truth will allow, and yet say, "Surely,

in the Lord have I righteousness and strength." Look away from yourself. You have, no doubt, often trusted in yourself in a foolish and sinful way, forgetting that "even the youths shall faint and be weary, and the young men shall utterly fail, but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." We can not be too much emptied of self; we can not too confidently trust in the Lord.

A just sense of your weakness, therefore, so far from being a disqualification for usefulness, is really a preparation for it. "When I am weak, then am I strong," is true of the people of God in all their ways and duties. Let me advise you never to put yourself in a state either of indifference or of hostility to any good work or plan. It is impossible for every man to give effective aid in every enterprise. But let him not discourage or hinder others who can push it forward.

Be careful, too, lest while you are doing nothing good, you are doing something wrong. Some good people do a world of mischief. They display such carnal affections, are so much like men of the world, practice so little prudence, so often allow their good to be evil spoken of, and manifest such want of tenderness of conscience, that they give great occasion to the enemy to speak reproachfully.

If you would be useful on a large scale, take these hints:

1. Whatever your hand findeth to do, do it with your might. Pursue no good thing with languor. Feeble exertions court opposition and create embarrassments.

2. Believe assuredly that God can and will bestow a blessing on right plans rightly conducted. Be not faithless. Take God at His Word. It is never relied on in vain.

3. Be patient and not fretful and restless. The husbandman hath long patience and waiteth for the precious fruits of the earth. Many a scheme can not be executed in a day or a month. If a man would raise a forest of oaks, he must not expect to see his desires fully accomplished in even one long lifetime. Let us sow seed. Let us plant acorns.

4. Do not try to control Providence, but find out and conform yourself to its plans. Men may sometimes dream of making water run up stream. But they never really succeed. "Mind not high things, but condescend to men of low estate."

5. Be not easily discouraged. Hope on. Hope ever. A very experienced laborer says that he has frequently seen the happiest results flowing from labors performed under the greatest discouragements. Many have said as much. Look not much at discouragements.

6. Pray much. "To pray frequently is to pray fervently." Pitch your tent hard by the mercy-seat. "Pray without

ceasing." Never be at ease in Zion. "The voice that rolls the stars along spake all the promises." Plead them before God. Adopt the language of one of old: "I will not let thee go except thou bless me."

7. Enlist, so far as you can, the prayers and cooperation of others, especially of humble good people. Waiting on the great for help and patronage is very tedious and discouraging. Hardly anything is more so. People of good sense and ardent piety, in the middle walks of life, are commonly, the best coadjutors.

8. Having done your best, cast yourself and your endeavors wholly on God's great mercy in Christ Jesus. Seek to have yourself and your labors washed in atoning blood. Freely admit that you are nothing, that you deserve nothing, and that all you dare to hope to be and to obtain, is wholly through God's sovereign grace. Be humble. (*The Christian*, 1878).



A Spiritual Treasury for the Children of God: A Meditation for the Evening

By William Mason

March 3. "Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God" (Phil. 1:11).

He who sees not himself stripped of righteousness, has never had his eyes opened, nor his heart convinced of sin by the Spirit of God. He who imagines he has got an inherent righteousness of his own, in which he can stand before God, and answer all the demands of His holy law, deceives his own soul. He who seeks to be made righteous, to be justified in God's sight, and to obtain a title to Heaven, in any other way than by the righteousness of Christ, rejects Christ, and disbelieves the Scriptures. He who does not delight in the fruits of righteousness, and desire to abound in them, and to be filled with them, is a stranger to our righteous Saviour, and destitute of the power of our most holy faith. Mind, 1. "The fruits of righteousness." Why do we not always speak in Scripture phrases, and use words which the Holy Ghost teaches? It is much easier to understand this phrase, the fruits of righteousness, than that of inherent righteousness. Many people use it, but they neither know themselves, nor can they explain to others what they mean by it. These school terms have brought no honour to the plain, simple gospel of Christ; but have puzzled and misled simple hearts. Pray mind how

exceedingly cautious Paul is in his phrase, Rom. 6:16, "Whether of sin unto death, or of obedience unto"---what?---life? The former antithesis seems to require it should be, unto life; but Paul well knew what a legal, self-righteous spirit is in us, and how it works by pride; therefore he cautiously avoids elating it. He says, "of obedience unto righteousness," not, unto life. This is the obedience of faith. Hence spring the fruits of righteousness. 2. These are by Jesus Christ, as He is the Lord our Righteousness. All the fruits of righteousness flow from our vital union to Him and communion from Him through faith. 3. The end of them. They are not to satisfy God's justice, obtain His mercy, or procure His favour; nor to fulfill His law, in order to get life thereby. If we think so, we shall be puffed up in our minds, reject our Saviour's righteousness, do despite to the Spirit of grace, who glorifies Him, and turn the eye of faith from Him, and trust in our own good fruits. But they are unto the glory and praise of God; to the glory of God, who has justified us freely, and will give us the kingdom of His own good pleasure. O Christian! here is the heavenly spring of all holy zeal, fervent obedience, and abounding in all fruits of righteousness. Pray, study, and strive, that you may excel, abound in them, and be filled with them. For, says our Lord, "Herein is my Father glorified, that ye bear much fruit" (John 15:8).

March 5. "Now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:13).

It is a pity it was not rendered *love*, instead of *charity*, all through this chapter; it certainly would have been a means of preventing much error. Consider, 1. The abiding of love. It springs from faith and hope, and has no existence in the heart without them. We have no more love to God than a beast, yea, than a devil has, till we believe His love to us, and hope in His promises made us in Christ Jesus. We love Him. Why? Merely because of the glories and perfections of His nature, is He the object of our supreme love? No, but rather "because he first loved us" (I John 4:19). How has God manifested His love to us? In this: "Because that God sent his only begotten Son into the world, that we might live through him" (v. 9). But our hearts are strangers to His love, till we believe in Jesus, and hope in His salvation. Then the effect of love is produced from its original cause, the love of God. Then we live in love, and walk in love, because we live a life of faith on the love of God. 2. But why is love greater than faith and hope? (1.) Because it is the greatest proof of their existence. How can you prove you believe and hope in Christ without love? "This is the love of God, that we keep his commandments." Suppose you are called to be a martyr for Christ; you believe you can do all things

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through Christ strengthening you; you hope He will strengthen you; but if you so love Him, as to suffer for Him, you prove your faith and hope. (2.) Love is the perfection, the rich and the ripe fruit of faith and hope. Love is the very nature of God in the soul; for God is love. Love makes our souls cheerful in the services of God and one another. What is life, even the life of faith and hope, without love? (3.) Love will live and sing, when faith shall be lost in sight, and hope in fruition. Love includeth faith and hope; "For love believeth all things, hopeth all things, beareth all things, endureth all things: it never faileth" (vs. 7-8). O my Lord, my love, glory to Thee that I do believe and hope in Thee! Crown, Oh, crown these blessed graces with more heavenly love! Love is of Thee, and from Thee. Oh, so shed Thy love abroad in my heart by the Holy Ghost, that I may not only be a believing, hoping, but loving disciple of Thine; that my soul may burn with a flame of love divine to Thee, and to my brethren! Then shall I assuredly live in the suburbs of glory, above the deceits of sin, Satan, and the world; for "**love is of God**" (I John 4:7).

March 7. "**O visit me with thy salvation**" (Ps. 106:4).

There is no good gotten by paying trifling visits, and receiving trifling visitors. The soul that is alive to God, will be sick of such an impertinent way of sacrificing its time. Christ hath redeemed us from our vain conversation (I Pet. 1:18). Our grand business is, to be looking at, glorying in, and talking of His righteousness and His salvation all the day long: this was David's practice. If we followed it more, we too should say, with him, "**My lips shall greatly rejoice. . . ; and my soul, which thou hast redeemed**" (Ps. 71:23). As our joy in Jesus increases, carnal, impertinent acquaintance would forsake us. Here is the cry of a convinced sinner, of a truly gracious heart, "**O visit me with thy salvation.**" This is a blessed frame of soul: Lord, help us to consider it, and animate us to live to thee. Here is a spiritual sight, and spiritual feeling. What is a Christian without these? Truly sunk into a state of dead formality. 1. *Spiritual sight.* The poor sinner sees himself totally ruined, and must be eternally miserable, for any thing he can do to save himself: sin has destroyed him, and the law of God curses him; but he sees that Christ has perfectly fulfilled the law, suffered its curse, and eternally satisfied inexorable justice: thus is salvation finished. In the firm belief of this he cries, "Visit me, even me, a desperate sinner in myself, with the joys and comforts of thy salvation. O Jesus, I cannot be content with hearing of salvation, with seeing it is for sinners,

with believing it is everlastingly finished for them, without tasting the joys, and feeding upon the comforts of it in my own soul." For, 2. Here is *spiritual feeling.* Laugh on, deride as you please, ye unquickened multitude, at the bitter, sweet feelings of living souls. We feel the bitter of our misery as sinners; we groan, being burdened with a body of sin and death; we cry out, "Oh wretched that we are! who shall deliver us?" But, blessed be God, that prayer of the Church of England, at the Visitation of the Sick, is answered upon us: "We do know and feel that there is none other name under heaven, given to men, in whom, and through whom, we may receive health and salvation, but only the name of our Lord Jesus Christ." This is the sweet feeling of faith. Therefore in faith we cry, "Visit me, miserable me, with thy salvation, Lord Jesus. Make me to feel the peace of God, which passeth all understanding. Oh, shed the love of God abroad in my heart." The Lord keep our souls in this believing, praying, loving, feeling frame below, till we come to full fruition above, rejoicing that we are made "**wise unto salvation**" (II Tim. 3:15).

March 10. "**All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out**" (John 6:37).

By how many ways does Satan get advantage of us! Though he cannot engage us in his drudgery, as cooks and scullions in a kitchen, yet he often employs us to nurse that peevish, deformed, ill-favoured brood---corrupt reason, unbelief, slavish fears, etc.; and he gives us no other wages for our service, but distress, dejection, and discontent. O ye children of God, instead of nursing such a vile brood, why do ye not rather poison them by Divine truths, and dash them in pieces by Divine promises, flowing from God's everlasting love to you? Mark the process of it. 1. Because the Lord loved you, He gave you to His Son. This implies some secret transaction between God the Father, and His Son Jesus, in covenant purposes. "**All**" whom the Father loved with an everlasting love, and chose in the morning of eternity, He committed into Christ's hands to be saved by Him with an everlasting salvation. Came the Son of God from Heaven upon an uncertainty? Died the Lamb of God as a fool dieth, to no fixed end and purpose? No; He died to redeem, He rose to justify, He ever lives to save all whom the Father hath given Him, etc. (v. 39). Believest thou this? "Yes," says a poor sinner, "and I tremble, lest I should not be one of this blessed number." You have reason to tremble, if you have not come to Christ. For, 2. He saith, "They all shall come to me." What! As dragged by the hair of their heads? So some impiously pun upon the doctrine of efficacious grace. No; but they come willingly and cheerfully to Christ, as

drawn by the bands of love, and the cords of reason. We see ourselves in all the filth of sin, in utter ruin and distress, feel guilt in our conscience, the curse of the law on our heads, self-despair in our hearts, and with this cry in our mouth, "Save, Lord, or I perish. I am lost, but thou hast died. There is no Saviour, no salvation but Thee. I believe this, and come to Thee." Is this thy case? Then rejoice, thou wast given to Christ by the Father in eternity, and the Spirit hath quickened thee to come to Christ in time. Hear what our dear Saviour saith of all such, 3. "**I will in no wise cast out.**" Oh, this blessed negative is the strongest affirmative! This precious word has been a sheet-anchor to many a soul in storms of distress. "**In no wise.**" Though black as hell, deformed as a devil by sin, yet whenever such a soul comes to me, my loving heart will most freely receive, my gracious arms most cordially embrace, my precious blood perfectly cleanse, my glorious righteousness everlastingly justify, and I will for ever save him to the uttermost (Heb. 7:25).

March 12. "**But speaking the truth in love may grow up into him in all things, which is the Head, even Christ**" (Eph. 4:15).

There is much good or much harm done, by public preaching and private speaking. See to it, Christians; it either makes souls grow up in self-love, self-righteousness, and self-complacency; or grow quite out of all conceit with themselves, and grow up into Christ in all things. Vain persons, who think themselves very handsome, are peculiarly fond of looking at themselves in a glass that flatters or deceives them; if they see a disgusting spot or blemish in their face, their vanity prompts them to give it some better name than it deserves, that it may not bring down their high opinion of their own beauty. This is the exact case with those who are grown up in themselves, in a high conceit of their own sinless and senseless perfection. If a spot or blemish of sin appear, Oh, that is only an infirmity; they do not call these things sin. But one loud peal of thunder, one dreadful flash of lightning from Mount Sinai, would make them say with David, "**I have seen an end of all perfection**" (Ps. 119:96); and with Paul, "**I was alive without the law once; but when the commandment came, sin revived**" (it seems sin was fallen into a dead swoon, but the law revived it,) "**and I died**" (Rom. 7:9). Then Paul was glad to speak the truth in love, to love the truth as it is in Jesus, to grow out of conceit with himself, and to grow up into Christ in all things. Oh, this is blessed growing! Lord, make our souls thus increase, with all the increase of God. "Into Christ," is a greater knowledge of His glorious person, more experience of His humbling grace, stronger exercise of faith in Him, hope toward Him, love to Him, patience,

resignation, and self-denied obedience to His blessed word and will. "**In all things**" as Christ has redeemed us from all iniquity, and justified us from all things: faith works, by the love of this, to universal obedience; for Christ is the Head. Ever remember this, and be humble; firmly believe this, and be joyful. He is, 1. The head of influence. You can have no grace to strengthen you, no righteousness to justify you, no holiness to sanctify you, no love of the Father to bless you, no Spirit to comfort you, but in and from Him. The body is nourished from the head; so are all Christ's members. 2. He is the Head of eminence to protect you from every evil, enemy, and danger, till He brings you safe to His glory. Know that all this comfort and blessedness is enjoyed in the faith of Christ Who is "**the truth**" (John 14:6).

March 14. "**What time I am afraid, I will trust in thee**" (Ps. 56:3).

A Christian's fears commence with his joys: being new-born, he is the subject of new joys, and new fears also. And glory to grace! he has a new object, too, to trust in, a covenant God in Christ, Who is unchangeable in His love. Confidence in Him is the sovereign antidote against dejecting fears. Fears that the world know not of, beset holy saints. 1. They find and feel their hearts to be superlatively deceitful, and desperately wicked; they dread their corruptions more than all the men on earth, or devils in Hell; they are afraid, lest some vile lust, cursed corruption, or devilish temptation, should prevail, so as to offend their Lord, wound their conscience, and bring a reproach upon the gospel of our Beloved: this is a holy fear; it can do the soul no harm; it is for its good; it keeps it humble and self-diffident; and causes it to say, "I will trust in thee." "Do," saith the Saviour; "my grace is sufficient for thee; my strength is made perfect in thy weakness; my power shall prevail over thy wickedness." 2. They may be afraid, after all their delightful hopes of living and reigning with Jesus in glory, that, through the pressure of a body of sin and death, the snares and devices of Satan, the allurements of the world, etc., they may come short, and perish at last; they may fear, lest, after they have spun the last thread, they should perish on the shore, in sight of glory: but they may boldly and confidently say, "I will trust in thee; for here is a most precious threefold cord which can never be broken." Thus saith Jesus, (1.) "**I give unto my sheep eternal life.**" (2.) "**They shall never perish.**" (3.) None "**shall pluck them out of my hand**" (John 10:28). I thank thee, my dear Lord; this has been a sheet-anchor to my soul in many a dreadful storm. 3. We may be afraid of that terrible monster, death; but Christ hath conquered him for us. Trust in the Lord brings perfect victory over him, and joyful triumph against him; so

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that we can say, **“O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ”** (I Cor. 15:55, 57). Faith makes a bridge over the river of death. But, 4. says a poor sinner, I am not afraid of being damned in Hell, but of starving on earth. But, saith he, **“Trust in the Lord, and verily thou shalt be fed”** (Ps. 37:3).

March 17. **“Whosoever liveth and believeth in me shall never die. Believest thou this?”** (John 11:26).

In great declining of strength, dejection of spirits, and in consideration of the near approach of death, these precious words of our dear Lord were brought to my mind. They were as a comforting, reviving draught to my spirits. Lord, I bless thee for them. O my soul, dwell on them. Am I a sinner born to die? Is death the wages of sin? Must these eyes, which now read these precious sayings, be soon closed by death? Must the hand which now directs this pen, be shortly stiff in death? Yet dost thou, my Lord, say, living and believing in thee I shall never die? Doest thou ask me, **“Believest thou this?”** Lord, thou Who knowest all things, knowest, that by thy grace I can say, **“Thou art the Son of God:”** thou hast fulfilled thine own promise, **“O death, I will be thy plagues; O grave, I will be thy destruction”** (Hos. 13:14). **“Death is swallowed up in victory”** (I Cor. 15:54). **“Shall never die.”** Death has lost his form. He is changed from a substance into a shadow (Ps. 23:4). Only children and fools are afraid of a shadow. Glory to thee, my Lord, that I am a man in understanding, and by Thee am made **“wise unto salvation.”** Death has lost both his sting and his strength. Sin is atoned; the law is fulfilled. I believe in thee, O Jesus, Who hast done both for the victory. It is mine; I have it in possession. Thy word cannot fail. Thou hast said I **“shall never die.”** The terrors of death are changed into the sweet composure of sleep. I shall soon fall into this precious rest---sleep in Thee. Thou shalt soon wipe away all tears from mine eyes. I shall awake with Thee, and sin and sorrow shall be no more for ever. Oh! well mayst thou ask, **“Believest thou this?”** For in the faith of this consists all my comfort, which results in loving Thee, and glorifying Thee in life and in death. **“Faith works by love.”** It works by the Father’s everlasting love in giving His only Son to be our Saviour; it works by the precious love of Thee, thou sin-atoning, law-fulfilling, justice-satisfying, death-conquering Son of God; it works by the love of Thee, Thou soul-renewing, faith-begetting, sin-subduing Spirit of holiness and truth. This is the given principle of

love, which faith springs from, lives upon, and works by. Here faith is all in all; for it brings Christ and all His victories into the heart, puts death and every enemy under our feet; silences all Satan’s accusations, and all legal condemnations. **“This is the victory, even our faith”** (I John 5:4).

March 19. **“Wherefore let him that thinketh he standeth take heed lest he fall”** (I Cor. 10:12).

Formal professors of His name are called the Lord’s people, as well as those who are possessors of His love. The former, for want of love to God, have no zeal for His glory; hence they are careless of their walk, and are liable to fall from the height of a towering profession into the bottomless pit of perdition. Possession of God’s love is also liable to fall, though not out of the hands of Christ into Hell, yet into many things which may wound their souls, bring a hell into their consciences, a dishonour on the name and gospel of Christ, and give the enemies thereof an occasion to blaspheme that worthy name by which they are called. O Christians, see to your standing; you are called upon, as you love your dear Saviour, as you value the peace of God, and the comfort of your souls, to take heed lest you fall: be not high-minded, but fear. You stand by faith. The dreadful falls of others are here set before us for ensamples, types, or patterns of the awful judgment of God against sin, and as a warning to us, to beware that we fall not as they did; 1. Into idolatry. Oh! beware of sacrificing your precious time and attention to heathenish vanities. Any thing that takes your heart from God is an idol; mixing with the wicked and profane, to partake of their carnal joys, a species of idolatry. You as good as say, I cannot find complete happiness in my God, therefore I seek it here. Covetousness is idolatry (Col. 3:5). A covetous man seeks that in his gold, which can only be enjoyed in God. Be sure the anger of the Lord will smoke against such. 2. Fornication. Oh! beware of this gross sin of the flesh, and also of spiritual fornication against your Lord Christ. 3. They tempted Christ. Oh! Beware how you distrust the grace, power, and faithfulness of Christ to keep you and comfort you so as to withdraw your faith in Him, hope in Him, and prayer to Him; or tempt Him by presuming on His power to keep you, in the midst of snares and temptations you willfully run into. 4. They murmured. Oh! watch against a spirit of disaffection with the dispensations of Providence, and the displays of grace: the pride of our nature is prone to find fault with both. What caused all this? Why, 5. They lusted after evil things. This is the source and spring of every sin. **“When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death”** (James 1:15). What is the sovereign antidote against all this? Standing in and walking

by the faith of the Son of God. This brings fellowship with God. Hence lust is killed in the heart, that it cannot break out into sin in the life. **“Be ye therefore sober, and watch unto prayer”** (I Pet. 4:7).

March 21. **“And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?”** (II Sam. 9:8).

Old love cannot be forgotten; it makes such deep and leaves such lasting impressions on the mind, which time itself cannot efface. This was verified in David and Jonathan. The latter is dead; yet love to his memory lives in David’s heart; Hence he inquires after the remains of his family, to show kindness unto them. Mephibosheth, the lame son of Jonathan, is introduced to the king; he thus expresses the affection of his royal heart to him. **“Fear not; for I will surely shew thee kindness for Jonathan thy father’s sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.”** Had any of David’s subjects a right to arraign and call him to an account for this sovereign act of favour? Which of them would dare to say unto him, What doest thou? But yet proud hearts rise with indignation, and utter their horrid speeches against the sovereign Lord of Heaven and earth, for dispensing His free favour and rich grace, which He owes to none, to whom He pleases. See how Mephibosheth is affected. Struck with astonishment, he bows with humility, and rates himself a dead dog; totally undeserving such signal favours. Generous love, in freely bestowing unmerited mercies, sinks reflecting minds into deep humility and self-abasement. Oh that God’s free grace to us in Jesus may so affect us! Did such love dwell in David’s heart to all who belonged to Jonathan? Then, 1. Here is a picture of the everlasting, infinite, and immutable love of God, to all who belong to Jesus. Jonathan signifies, the gift of the Lord; this Christ is to us. 2. Did David inquire after them? So God sends His Spirit to seek us; **“Thou shalt be called, Sought out”** (Isa. 62:12). 3. Was Mephibosheth lame in his feet? We are crippled by sin, that we cannot run the way of God’s commandments. Yet, 4. Says David, **“Fear not.”** So saith our God, **“Fear not, . . . I have called thee by thy name,”** a sinner (Isa. 43:1). 5. Says David, **“I will surely shew thee kindness:”** **“With everlasting kindness will I have mercy on thee, saith the LORD”** (Isa. 54:8). 6. I will restore thee all thy father’s land. **“It is your Father’s good pleasure to give you the kingdom.”** 7. **“Thou shalt eat bread continually.”** We are appointed to eat bread at our Lord’s table in His kingdom (Luke 22:8). 8. Why is all this? **“For Jonathan thy father’s sake.”** O sinner, be it known unto thee, all the favours, in time and to eternity, are bestowed on thee for Jesus the Son of

God’s sake only. Now, what say you to all this? Will you not fall down and own, I am as a dead dog, and deserve to be as a damned devil? But **“grace reigns”** (Rom. 5:21).

March 24. **“Thy lovingkindness is before mine eyes”** (Ps. 26:3).

This causes a peaceful conscience, a happy heart, and a holy life. What is meant by loving-kindness? It is love expressed by action; the affections of the heart manifested by acts of kindness. Thus the Lord speaks of His church in general, and of every individual member of it in particular, **“I have loved thee with an everlasting love.”** What then? This love manifests itself in time, thus, **“Therefore with lovingkindness have I drawn thee”** (Jer. 31:3). **“I will betroth thee unto me for ever in loving-kindness”** (Hos. 2:19). Being thus betrothed and drawn to the Lord, our souls have a sight and sense of His loving-kindness. What is meant by its being before our eyes? It’s engaging the attention of our mind, captivating the affections of our heart, seeing one’s interest in it, feeling the refreshments of it, and rejoicing on account of it; knowing there is no separation from it. Thus, everlasting love provides a Saviour, almighty grace draws poor sinners to Him, and then loving-kindness becomes the glory of our hearts and the joy of our souls. We love it, and meditate upon it. We not only see it, but feast upon it, and are astonished at it. We cry out with David, **“Thy lovingkindness is better than life”** itself (Ps. 63:3). For all our comforts in life flow from it. It is marvelous in our eyes: it exceeds expression; is beyond conception. Besides these internal effects upon the mind, the loving-kindness of the Lord hath external influence upon the life. David adds, **“And I have walked in thy truth.”** Without this, all might be the flights of towering passions, and the sallies of a heated imagination. But now all is well with the poor sinner. His heart is not only happy, but his life is holy. To walk in the truth, is to walk contrary to the deceitful hopes, lying vanities, and carnal delights of the men of this world. It is to walk not in self-righteous confidence, no more than in lawless licentiousness; but in Christ Who is the truth; in holy fellowship with Him, humble dependence on Him, growing love to Him, and longing expectation of eternally enjoying Him. O Christian, are your sins ever before you? Let the loving-kindness of Jehovah, Father, Son, and Spirit ever be before your eyes. This is the glory of saints above. Let this be your glory below. For **“thus saith the Lord, Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight saith the LORD”** (Jer.

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Spiritual Treasury

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9:23-24).

March 26. **"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).

This is a fatal stab to human merit. This is a deadly blow to sinless perfection. Oh, flee the notion of any merit in thee, or thy works, as from the face of the devil! It is of the pride of Satan. Avoid the thought of being perfect in thyself as thou wouldst the most damnable lie. It ariseth from self-deceit, and is established through ignorance of God's holy law. Our dear Lord here instructs us to be active, yet humble: to be obedient, yet self-abased: to do all things, yet own our unprofitableness after all. Beware you do not learn to decry that word duty. It is very common for many so to do, as implying nothing but what is legal. Thy Lord here uses it. Be not wiser than thy Master. True, thou art freed from all slavish duty, and legal bondage, in order to be justified and saved thereby, but run not hence into lawless liberty. Thou art bound to obey, by the love of God thy Father: commanded to serve thy Saviour Jesus, and this with the affections of a dutiful son, and with the love of a sincere friend. **"We serve the Lord Christ, knowing that of the Lord we shall receive"** (as a free gift of grace, not earned by duty and works) **"the reward of the inheritance"** (Col. 3:24). The rule of the duty of love, are the commands of the law of love. The end of obeying them is, not to make us righteous; not to exalt us in our own eyes; not to lay a foundation for, and build ourselves up in self-righteous confidence. No, says our Lord, after you have done all, renounce all; humble yourselves under all; say, We are unprofitable servants in all. Well, but is not this very discouraging, both to doing and hoping? Not to *doing*: the end of that is to adorn the gospel of grace, to glorify the God of grace, to show a good example to the world, and to evidence the faith, love, and hope of your soul; that you are alive to God, and that these graces are alive in you. Not to *hoping*. Do you dread that sentence, **"Cast ye the unprofitable servant into outer darkness"** (Matt. 25:30)? That is, one who is disobedient, and to every good work reprobate; who is a stranger to pure faith, holy love, and sincere obedience. All such are without hope in Jesus. But, unprofitable as ye are, see and confess yourselves to be, and though you have no confidence in yourselves, or your own doing; yet you are commanded to rejoice in Christ Jesus, **"and again rejoice"** (Phil. 4:4). For he **"of God is made unto us wisdom, and righteousness, and sanctification, and**

redemption" (I Cor. 1:30). And we are made perfectly accepted in Him (Eph. 1:6).

March 28. **"I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God"** (Hos. 2:22).

Declarations of grace depend not on the will of the flesh for their accomplishment. Sovereign power brings sovereign purposes to effect; human will can neither forward nor frustrate them. So the Lord raises up and forms a people for His glory on earth, and the Redeemer's crown in Heaven. See the process of it. 1. **"I will sow her."** This alludes to the word, Jezreel, in the last verse, which signifies, the seed of God. God's people are His own precious seed; He sows them in the earth. 2. **"Unto me."** As they are sown by Him, they spring up unto Him: though they lie long under the clods of nature's darkness and corruption, and for a while spring up only to the world, the flesh, and the devil; yet there is a set time to favour them, a fixed day of power to come upon them. Men do not sow their precious seed, and care no more about it. Neither doeth the Lord. For, 3. **"I will have mercy upon her that had not obtained mercy."** His eye of care preserves till His day of mercy comes. It is as impossible for an elect, redeemed soul to perish without mercy, as for the truth of God to fail. **"It is impossible for God to lie"** (Heb. 6:18). The truth of God is the joy of faith. Paul, though exceedingly mad against Christ, obtained mercy from Him. The thief on the cross obtained mercy at the last hour. Your soul, mine, and every soul that is called, converted, and justified by the faith of Christ, obtains this from mere mercy, just in the same way. Because justice is satisfied by Christ, mercy flows from God through Him to us. 4. **"I will say to them which were not my people, Thou art my people."** God's voice of love comes to us, His grace challenges us, His power apprehends us, before we apprehend Him. We are children of wrath by nature: we are at enmity against God, and flee from God; but the good Shepherd seeks us: He claims us as His own sheep; as the gift of His Father; as the purchase of His blood. He manifests Himself to us, and gives us faith in His name. then, 5. **"They shall say, Thou art my God."** My God! Oh, how much is contained in this! Now there is peace in the conscience, love in the heart, and joy in the soul. The sinner can never be happy, till he thus appropriates the Lord to himself. Then the soul is inspired with a holy, loving fear, and excited to a cheerful walk. A hope full of immortality is in the heart. This is ever in the eye, **"All is of God, who hath reconciled us to himself by Jesus Christ"** (II Cor. 5:18).

March 31. **"Return, ye backsliding children, and I will heal your backslidings"** (Jer. 3:22).

Backsliding is a species of apostasy from the faith; apostasy is the high road to destruction; total apostasy will certainly end in eternal damnation, for there can neither be repentance or hope for such a soul. The Son of God is the only sacrifice for sin: this the apostate once professed to believe; but now he tramples on His precious blood, willfully despises and rejects our Saviour; so that now he has only **"certain fearful looking for of judgment and fiery indignation,"** which shall devour every adversary of Christ (Heb. 10:27). Most striking is the picture of such drawn by Bunyan, in his Pilgrim's Progress, as a man in an iron cage, who thus confesses: "I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others: I once was, as I thought, fair for the celestial city, and had then joy even at the thoughts that I should get thither: but I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God: I have grieved the Spirit, and He is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and He has left me; I have so hardened my heart, that I cannot repent. O eternity! Eternity! How shall I grapple with the misery that I must meet with in eternity!" Lord, enable me to take warning by others, and obey thy gracious words, which prevent thy children's total apostasy from thee. Observe the conduct of the Lord to such: He arraigns them in the former verses, 1. Of treacherously departing from Him, like a wife from her husband. Oh, what perfidious, faithless conduct! For, 2. It brings on perverting our way before God. And, 3. This ends in forgetting the Lord our God. This is the cause of every evil. If the objects of time and sense drive the memory of the Lord from our minds, though but an hour, how foolish do we act! Our hearts imperceptibly backslide from the sense of His presence. But Oh, the love of our Lord! He reminds us, 1. Though backslidden, yet He owns us as **"children."** O Father, thy love ever lives, though folly is in our ways. 2. He calls in love, **"Return."** May love cause us to take shame, fall down in sorrow, and cry for mercy. For, 3. He promises, **"I will heal your backslidings."** I will freely and fully pardon them all, though ever so numerous, heinous, or aggravating, as though they had never been committed. Backsliding sinner! Believe, and rejoice: see the effects of this love in the next meditation. ". . . O LORD my God, lighten mine eyes, lest I sleep the sleep of death" (Ps. 13:3). (*Tract Primer*, 1825).

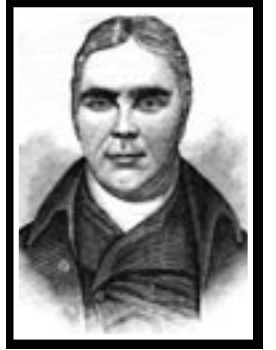


Sketch of A Sermon to Young People

By Andrew Fuller
(1754 - 1813)

"O satisfy us early with thy mercy; that we may rejoice and be glad all our days" (Ps. 90:14).

The season is returned, my dear young people, in which you expect I should



address you on your eternal interests. I hope what I have heretofore said to you, not only on these occasions, but in the ordinary course of my labours, has not been altogether in vain. Some of you, I hope, have already set your faces Zionward. Happy should I be to see many more follow their example!

The words which I have read to you express the desire of Moses, the man of God, in behalf of Israel, and especially of the rising generation. That generation of men which came out of Egypt with Moses were most of them very wicked. Though God divided the sea to save them, and caused manna to fall from Heaven to feed them, with many other wonderful works; yet they did little else than provoke Him by their repeated transgressions. Ten times they tempted Him in the wilderness; and, to complete their crimes, they despised the good land, and disbelieved His promises who had engaged to put them in possession of it. The consequence was, Jehovah swore in His wrath, **"They shall not enter into my rest."** So they were all, except Joshua and Caleb, doomed to die in the wilderness. On occasion of this melancholy sentence, (the account, of which you will find in the fourteenth chapter of Numbers,) it is supposed that Moses, the man of God, wrote this plaintive psalm; in which he laments over the mortality of man, and supplicates divine mercy to mitigate the doom. And the doom, as it respected Israel, was mitigated, or at least mingled with much mercy. Though the fathers were sentenced to perish in the wilderness, yet the promise was accomplished in the rising generation. **"Your little ones,"** saith the Lord, **"which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised."** This younger generation, from that time, became the grand object of hope to Moses, and his companions. Their great business in the

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Sketch of A Sermon

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wilderness, for thirty-eight years, was to teach them the good knowledge of God, and to form their spirit and manners for his service. How earnestly did Moses pray for the Lord's blessing upon these their labours, towards the close of this psalm. **"Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of Jehovah our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."** To the same purpose is the petition which I first read. **"O satisfy us early with thy mercy, that we may rejoice and be glad all our days."** These petitions, too, were graciously answered. God's work did appear to Moses and his associates, and His glory to their children, and that at an early period. His spirit was richly poured forth upon the Israelitish youth. The beauty of the Lord their God was upon them, and the work of their hands was established. It was this amiable generation that extorted the admiration of Balaam himself: **"How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"** It was of them that the Lord declared, that **"Israel then was holiness to the Lord, and the first fruits of his increase."**

I hope I need not say, that this prayer of Moses, on behalf of the Israelitish youth, is expressive of the desires of your minister, and of your parents: you know it is so. O that it may also express your own!

There are two things pertaining to this subject, which require particular notice; namely, the object desired, which is an early participation of divine mercy; and the influence of such a participation of mercy on the happiness of future life.

I. Let us notice *the object desired.* --This is mercy, a being satisfied with mercy, and a being early "satisfied" with mercy. Pay attention, young people, to each of these particulars.

1. The grand object that you need is *mercy*, the mercy of God, against Whom you have sinned. You are guilty and undone sinners and therefore it becomes you to sue for this all-important good. Mercy is of two kinds, common and special. Every good we enjoy is mercy; but they are not common mercies only, nor chiefly, that are here desired. They would not have satisfied Moses, nor will they satisfy us. That which he sought on behalf of the Israelitish youth, and what we seek on behalf of you, is saving mercy, renewing mercy, forgiving mercy; that which Saul the persecutor obtained, having sinned in ignorance and unbelief.

2. The blessing here sought is not only mercy, but a being *satisfied* with mercy. --If the rising generation among the Israelites obtained mercy, Moses and

Aaron, and all their godly associates, would feel satisfied on a review of their labours; and if you, young people, obtain a similar blessing, we shall feel the same. Nor shall we be satisfied with any thing short of it. We are glad to see you sober, intelligent, ingenious, and industrious; we rejoice in your temporal prosperity; but this will not satisfy us. ---How should it? To care for the less, and not for the greater, were cruel beyond expression. Nor will any thing short of saving mercy satisfy you. You may think that pleasure will, but it will not; nor fame, nor riches, nor aught else under the sun. Immortal minds can be satisfied with nothing short of an immortal good. Read, and carefully consider, the first three verses of the fifty-fifth chapter of Isaiah. But in order to be satisfied with mercy, you must possess a thirst after it. Nothing satisfies but that which corresponds with our desires. Have you such desire? Do you call upon the Lord for mercy? And that with your whole heart? How many heathen are there in a Christian country, who live without prayer! And how many who pray in form, without any earnest or sincere desire after those things for which they pray! Such will never be satisfied. But if mercy be the one thing desired, you need not fear being satisfied with it, for there is enough in God, enough in Christ, to assuage all your thirst. **"With the Lord there is mercy, and with him is plenteous redemption."** ---Open your mouth wide, and He will fill it. The Spirit, in the invitations of the Word, says, **"Come"; "the bride,"** or church of Christ, says, **"Come"; "and whosoever will, let him come, and take of the water of life freely."**

3. The blessing to be sought is, not only a being satisfied, but satisfied *early* with divine mercy. Moses desired that his prayer might be speedily answered; and if genuine piety appeared in the young people at an early period of life, this his desire would be accomplished. Piety is a beautiful flower at any age, but most so in early life. How amiable did it appear in these young people. It is called "the love of their espousals," which the Lord afterwards remembered for the sake of their posterity. How amiable did it appear in Isaac, in Joseph, in Samuel, in David, in Abijah, in Josiah, and in many others! But let us proceed to observe---

II. The influence which a participation of divine mercy, and especially an early one, will have on the happiness of your future life---this good obtained, you will *rejoice and be glad all your days.* It is a notion imbibed by many who are strangers to true religion, that it makes people melancholy and miserable. But this is false. The contrary is the truth. Every one that has known it has spoken well of it. The reproaches of those who know it not, are unworthy of notice. To render this evident, let me request your attention to a few remarks.

1. To have participated of mercy *is to have all your sins forgiven;* and is not this a source of joy and gladness? You may think but little of these things in the hour of health and thoughtless dissipation; but whenever you reflect, whether it be under a sermon, or on a bed of affliction, or on any other occasion, you will feel the force of such truths as these: **"Blessed is the man whose transgressions are forgiven, and whose sin is covered." "Son, be of good cheer, thy sins be forgiven thee."** I cannot perceive what grounds there can be for joy or gladness, while your sins are unforgiven. To rise every morning, and to retire every evening, with the curse of the Almighty on your heads, must needs be a dreadful thing; and if you be not shockingly hardened in unbelief and stupidity, it must render your life far from happy. You may rejoice and be glad in many things, but it is only while you forget your true condition. One thought on this subject dissolves the charm, and sinks you in melancholy. O, my dear young people, drink but at this fountain, and it will prove the water of life! It will banish suspense and dread; and will take away all that is terrible from these most terrible of all words---death, judgment, and eternity.

2. The partaking of divine mercy *will furnish you with great sources of enjoyment in the study of truth.* While blinded by your own carnality, the things of God will appear uninteresting, if not foolishness; but having known the gift of God, you will ask, and He will give you more and more of this living water. Knowledge of any kind is food to an ingenious mind; but mere science has not that rich and interesting quality which attends evangelical truth. Astronomy may amuse you, and even delight you, by showing you the wonderful works of God, but the gospel gives you an interest in all. If you are Christians, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. The study of nature is a source of pleasure; but the gospel, of joy. It has with great propriety been called, "The wisdom that speaks to the heart." Such was the decision of the Earl of Rochester, in his wisest days. Joy, and especially the joy of the gospel, possesses much of that charming perturbation of spirit, which is not excited but by great, interesting, and transporting objects. Happiness may cause a smile, but joy will add to that smile a tear, and perhaps a flood of tears. What a delicious enjoyment! Thus may you "rejoice and be glad all your days."

3. By a participation of divine mercy, *all your duties will be converted into pleasures.* Without this, every duty will be a task: Praying, reading, and hearing, Sabbaths, and all other religious opportunities, will either be disregarded, or if through custom you attend to them, yet your heart will not be in them. They will appear as lost time; and such, indeed,

they will prove. Time so spent will to you be lost, and worse than lost. But true religion will inspire your hearts with love; and this will render every religious duty a delight.

4. A participation of the mercy or grace of God *will shed a luster on all your natural enjoyments.* To have only natural enjoyments is to have a slender, short-lived, and uncertain portion. To have to reflect in the midst of your pleasures, "Now I am receiving my good things, and these, for ought that appears, are to be my all," is sufficient to spread a damp over every thing; but to have earthly good with a blessing, with the good-will of Him that dwelt in the bush, must give them a tenfold sweetness. Art thou but a Christian; **"Eat thy bread with gladness, and drink thy wine with a cheerful heart, for God now accepteth thy labour."**

5. A participation of divine mercy *will support your hearts under the heaviest afflictions, and enable you to rejoice and be glad, while others are sinking under their burdens.* You are young, but you must lay your accounts with those ills which are common to men. Some of you, who may be engaged in trade, may sustain heavy losses; but this will bear you up. If you have Christ, you will never have lost your all. When poor Moab was wasted, she had nothing left. Well, therefore, might Jeremiah bewail her condition (Chap. 48:36). But when Judah was gone into captivity, she could yet say, **"The Lord is my portion, saith my soul, therefore will I hope in him."** Others of you may pass through life in poverty. Hardly bestead and hungry, you have little to lose; and, if destitute of religion, may be tempted to "curse your king and your God and look upward." But the hope of the gospel will cause you to rejoice, even in this situation. Though no fruit appear on your vine, nor flock in your fold, nor herd in your stall; yet you will rejoice in the Lord, and be glad in the God of your salvation.

6. A participation of God's special mercy *affords an assurance, and all the blessings before mentioned are but the beginnings of joy, the earnest of everlasting bliss.* Here we are at a loss. **"Now are we the sons of God, but it doth not yet appear what we shall be; but this we know, that we shall be like him, for we shall see him as he is."** O happy people! Well are they exhorted to rejoice always, and again to rejoice---to sing aloud upon their beds---to count it all joy, even when they fall into divers trials, knowing that these light afflictions, which are but for a moment, work for them a **"far more exceeding and eternal weight of glory."**

To all this may be added, "The earlier you obtain these blessings, the greater will be your enjoyment." Early piety will save you from much wickedness. The conversion of a soul, especially at this

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The Berea Baptist Banner Forum

Submit your questions on any Bible topic.

1. What are some traits that we as Christians should always display both in the workplace and at home? - Internet



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This is a great question and one that should be pondered in depth. Each and every one of us have a responsibility to God and to our fellow man (both believers and unbelievers) to display a testimony that glorifies the Lord. Jesus said: **"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven"** (Matt. 5:16).

A good place to start is by examining the facets of the Fruit of the Spirit listed in Galatians 5:22-26: **"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."** All believers are indwelt by the Holy Spirit who takes up residence within them at the point of regeneration. The work of sanctification is a process whereby the Holy Spirit develops and produces spiritual fruit in the life of the elect. As believers yield to the work of the Spirit and the Word of God fruit is produced as they grow in the grace and knowledge of the Lord. You will notice that in order for good fruit to grow in the believer's life the lusts of the flesh must be crucified and we must walk in the Spirit.

A great passage of Scripture that describes how we are to interact at home, in the church, and at the workplace is found in Philippians 2:3-8 which states: **"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."** Perhaps the

ultimate trait that we are to display is the mind of Christ in our every day behavior and attitude. There is no room for pride, vanity, self seeking, envy or jealousy. Rather we are to display an attitude of humility, a desire to serve others, and unswerving obedience to the commands of God regardless of the cost.

One more passage that should be studied in depth is found in I Peter 3:8-12 which declares: **"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: But the face of the Lord is against them that do evil."** If we lived every day with a realization that the Omniscient eye of Almighty God beholds our every thought, attitude, words, and behavior we would definitely live a more holy life. Compassion, love, courtesy, kindness, goodness rather than rudeness, railing, gossip, and malice should be displayed wherever we are.

Much more could be written and pondered regarding this question. I have written two books that deal with this subject matter and each one took me over a year to write and preach to our church. The development of Christian character and true spirituality is really a life long study that requires consistency, discipline, and a desire to please the Lord in all that we do and say.

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When I was a young Christian, back in the dark ages ☺, dancing was one of the "taboos" here in the North East where I live. One account that still stands out in my mind was the story about a young lady dancing with her boyfriend. "Are you a Christian?" she asked him. "No," he replied, "and neither are you or you wouldn't be here." Along with that anecdote was the explanation: "If you

want to know how a Christian should act, ask someone in the world. They know more about how a Christian should act than most Christians do."

Of course this is only an anecdote but it does point out the visible testimony Christians should have in society. There are many practices that are considered the "proper" thing to do in one part of the country, but very improper in another part of the country. For instance, smoking and drinking are also some of the Northeastern Taboos that I grew up under, long before I became a Christian. I was shocked, even as a non-Christian teenager, playing steel guitar in a country western dance band, to be asked to play for a Knights of Columbus affair and even as an under aged teen to be offered a drink. Later, as a Bible School student, I visited one of the school's alumni who was ministering in the South, and was shocked to find the church nestled in the midst of tobacco fields.

Paul's determination to show an inoffensive testimony, even in regard to those things which are not specifically forbidden by Scripture, is our first guideline. **"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend"** (I Cor. 8:13). **"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved"** (I Cor. 10:31-33).

All of this to say that the "traits" you ask about must transcend overt habits which are culturally accepted in some areas but condemned in other areas. Therefore I suggest that the "traits" you speak of are attitudes, not acts. Overt acts are symptoms of our inner attitudes. **"For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies"** (Matt. 15:19). That's what the illustrations our Lord used in the "Sermon on the Mount" teach, i.e.: murder and adultery (**"...already in his heart"**).

For instance, I am a stickler for being properly dressed for the worship service. That is to say that our attire speaks volumes about our respect. We should show far greater respect for God, and God's people, than for earthly dignitaries and activities. But in some parts of the world, such as the Philippines and India, what "they" consider formal attire differs a lot from ours. So while there is no prescribed "proper" attire for the worship service our attitude and degree of respect should still show in our attire.

I suggest that our love and respect for God should show first. Most of the courtesies we extend to our everyday associates are no different than the ones

that the world also extends to each other. **"And if ye salute your brethren only, what do ye more than others? do not even the publicans so"** (Matt. 5:44)?

In a more immediate and practical answer to your question, I would suggest these 6 traits:

1. Clean conversation. Don't use profanity or vulgarity, tell dirty or off color jokes and don't laugh at those others tell.

2. "Honest" conversation. Christians should be known for telling the truth and not spreading gossip.

3. Personal appearance. Be modestly and appropriately dressed and physically clean. We get dirty in the process of daily work but we don't let ourselves become shaggy and unkempt.

4. Respect and courtesy. Show respect in conversation and dealings, even with those whom you don't really like to deal with or when correcting someone for what "they" did wrongly.

5. A Christian must not be one who always seems to be looking for a fight, something to protest about or boycott. **"A bruised reed shall he not break"** (Isa. 42:3). **"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves"** (Matt. 10:16).

And finally 6, we should be known for our faithfulness to the scheduled worship services in the church of which we are members.

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The outward man must correspond to the inward man (I Peter 1:15-16; 2:12; Eph. 4:21-32). Our traits are to be the traits in which God has given to us by His Spirit, the Fruit of the Spirit in line with the precepts of God (James 2:26). Our faith is to be accompanied by faith.

MIKE DEWITT



ANNOUNCEMENTS

The area Spring Fellowship meeting will be with the Berea Baptist Church, Mantachie, MS, Saturday March 29th.

Elders David O'Neal of Tulsa, OK and Todd Bryant of Northport, AL are the scheduled speakers.

Service time is at 10:00 a.m.

The church will provide a noon meal for all.

Please be in prayer for this meeting and all are welcome to attend.

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2. How can I tell if I am a backslidden Christian? What steps should I take to correct it? - Internet?

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"Thine own wickedness shall correct thee, and thy backslidings shall reprove thee..." (Jer. 2:19). The term "backsliding" is not found in the New Testament and is only found 16 times in the Old Testament. "Apostasia," from which we get "apostasy" only appears twice in the New Testament and the English word doesn't appear at all.

The Septuagint uses "apostasia" for backslidings, as in this verse. Both words mean "a falling away, a defection." A "backslidden" Christian, then, is one who has fallen away or defected from the truth. The first step in backsliding is very difficult to see. We usually think of a backslidden Christian as one who has gone back to the sins of his former days or deviated from the practices or traditions of the particular church where he has been worshiping. But these things are symptoms of a much deeper spiritual malady.

It starts when one begins to deviate from the truth of the Word of God, either by not really believing it or by adding man-made applications, as the Pharisees had done. **"Thus have ye made the commandment of God of none effect by your tradition"** (Matt. 15:6).

From there it progresses to emphasizing one favorite doctrine over another and categorizing the Scriptures instead of seeing the inter-application of the "whole" Word of God. The extreme of this can be seen when Martin Luther wanted the book of James removed from the cannon of Scripture or when Thomas Jefferson cut sections out of his Bible because he didn't believe them. But there are many, even within our own Baptist circles, who have so emphasized one verse or small passage of Scripture for their theological point of view, neglecting its immediate context, that they essentially negate other passages. From there it is an easy step to overt sin or into a cult.

Backsliding in the Bible is usually applied to a group, as the text we used is addressing National Israel. But a group only becomes "backslidden" when a majority of its leaders and members become "backslidden." So your question is very legitimate.

How can I tell if I am a backslidden

Christian? I suggest three progressive symptoms: loss of interest in spiritual things and study of the Bible; a tendency to explain away rather than investigate passages that offend your favorite theological or denominational position; and practicing or excusing known sin.

What steps should I take to correct it? The first step is honest repentance. The farther along in the symptoms you have progressed, the harder it is to honestly repent. The next step is to get into fellowship with a good Bible teaching church and soak up the teaching. Then read as much good Christian literature as you can. Never mind secular fiction and TV, especially because it condones so much sin and entices to so much sin.

You need the courage and spiritual determination of Daniel. **"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank"** (Dan. 1:8).

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I suppose that if you are asking the question then you must be? The loss of communion with God in prayer and Bible study, and a loss of tenderness of conscience are all signs of being backslidden.

I know for a fact that when I am backslidden the three things listed are of great concern (when I realize my loss of communion, lack of study, and become hardened to things that once my heart hurt over) and I must return to a place in my life spiritually from whence I fell.

My corrective action I proceed with is I fall upon my knees and repent of my sins, as many as I can remember at the time, subsequently I continue to seek out my hidden sins that hold me back from a clear conscience.

I return to a regular Bible study. I listen to preaching tapes that I or others have produced for the purpose of tape ministries. I try to fill my extra hours (like any of us have extra time), such as driving in the car or sitting and waiting for something, with Godly reading or audio material.

Usually silent prayers before, during and after situations of any and all situations help to produce a tender

heart for those that are around, and the carefulness of one's actions in situations with others of God's people or those who know not our Lord and Savior.

I hope this helps. The children of God, at one time or another, become backslidden sooner or later. During these times we are tried and tempted. We are to remain faithful, for when we are no longer backslidden we have been made more pure by the cross that has been cast off. We are to learn from our mistakes and grow. Have you been brought closer to the Lord through situations? Thank God we are given grace in the time of need, for He is faithful.

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Proverbs 14:14 declares: **"The backslider in heart shall be filled with his own ways..."** This is the only verse in the Scripture where the word "backslider" actually occurs. The word "backsliding" is found only in the books of Jeremiah (3:6, 8, 11, 12, 14, 22; 8:5; 31:22; 49:4) and Hosea (4:16; 11:7; 14:4). The plural form "backslidings" is found in Jeremiah (2:19; 3:22; 5:6; 14:7). These are all the places where the different forms of backslide are found in the Scripture. The meaning of the word in all of its forms carries with it the idea of turning back or away from, to retreat, to draw back, to pervert, apostacize, or rebel. Though the word backslide may not be used many times in Scripture, the actual practice is often implied throughout.

I believe all backsliding starts within the heart and the mind of the believer. Long before a man forsakes the prayer closet, Scripture devotion, the house of God, witnessing, tithing, etc. he has departed in some measure from God in his affections and desires. Jesus rebuked the Ephesian church when He said: **"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works..."** (Rev. 2:4-5). All backsliding may be traced back to a heart that is not in love with the Saviour as it once was. If you are cold, apathetic, and just going through the motions of "Christian living" you are backslidden. If your love for Christ is not as fervent and fresh as it was the day He brought you out of a horrible pit and set your feet upon the solid rock of genuine salvation, you are backslidden. If your prayers and devotions are not filled with the delight in God you once had, you are backslidden.

If going to church to hear the Word preached is not a joyful exercise you look forward to and can't wait for, like it once was, you are backslidden. If your heart is not burdened like it once was to tell lost sinners about what great things God has done for you by sharing the glorious Gospel of Christ, you are backslidden. If you do not pay your tithes and give your offerings cheerfully, you are backslidden. If you do not blush over indwelling sin and grieve over it like you once did, you are backslidden. If you do not feel a sense of unworthiness and are not humbled in the presence of God, you are backslidden. If your thoughts of Christ's sacrifice for you and the blessed forgiveness of sins that it yielded does not fill your heart with awe, a sense of wonder, and a desire to worship, you are backslidden. These are just some random thoughts that ran through my mind as I meditated on the question and examined my own heart. Oh wretched man that I am!!

C.H. Spurgeon wrote: "I fear that most of us, if we came to search, would have to say, 'I do remember when the love of my espousals was upon me, and my heart was warm with love to Christ; but now, alas! how slow are my passions in moving towards Him! Oh that I could feel once again the glow of my first love, and that my spirit did rejoice in him as on the day of my conversion.' I ask you, brethren, if you have to make such acknowledgements, whether you would have believed such things of yourselves when you first came to Christ? If a prophet had told me that I should be so ungrateful to the dear Lover of my soul, I should have said, 'Is thy servant a dog, that he should do this thing?' Bought with His precious blood, and delivered from going down to the pit in those younger days of our attachment, we thought we should evermore closer and closer cleave to our Deliverer. No sacrifice appeared too great, no duty too irksome, if Jesus did but command. Yes, we have sorrowfully failed in many respects, and had need, with deepest heart-sorrow, confess our backsliding, and bemoan ourselves before God." (Spurgeon's Expository Encyclopedia Vol. 1, pg. 380).

There are several steps to take to correct any measure of backsliding:

1. Acknowledge your sin (Psalm 51) confess it honestly and forsake it (Proverbs 28:13).
2. Repent of departing from your first love to Christ and do the first works (Rev. 2:5).
3. Keep your heart with all diligence (Prov. 4:23-27).
4. Separate from any worldly practices that are drawing you away from God (I John 2:15-17).
5. Ask God to fill your heart with love to Him, His commands, His church, and His ways so that your prayer sounds like that of Asaph after you have truly

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Forum #2

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repented: **"Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever... But is good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works"** (Psa. 73:24-26, 28).

6. Renew your interest in the study of God's Word (II Tim. 2:15), meditation (Psa. 1:2-3), and memorization of Scripture (Psa. 119:9-11).

7. Ask God to cause you to delight in the spiritual disciplines of prayer, church attendance, tithing, witnessing, and worship (Psa. 19:14).

8. Quit your meanness, stop making excuses for sin and justifying your rebellion against God (Jer. 5:20-25).

9. Dedicate yourself afresh and anew by presenting your body a living sacrifice for His glory and honor to use as He sees fit (Rom. 12:1-3).

10. Realize that God alone can heal your backsliding. Go to Him with a genuine desire to get right believing that God can and will restore you to fellowship (Jer. 3:22; 14:7; Hosea 14:4).

TOM ROSS



Sketch of A Sermon

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period, hides a multitude of sins; and renders life much more happy as well as useful. Evil habits are broken with difficulty. Those who return to God in old age, seldom do much for Him, or enjoy much from Him. Manasseh, though he obtained mercy, yet did but little towards undoing the mischief which he had wrought in Israel. He could lead his people and his family into wickedness while he was wicked; but he could not lead them back again when he returned. Amon, his successor, imitated Manasseh the idolater, not Manasseh the penitent. And as to himself, though he cast the idols out of the temple, and out of the city, yet the far greater part of the work of reformation was left for his grandson Josiah. That amiable young prince began, in the sixteenth year of his age, to seek after the Lord God of his fathers; and in the twentieth, he set about a thorough work of reformation; and God was with him, and blessed him, and he, like his ancestor Abraham, became a blessing.

O, young people, a thousand arguments and examples might be adduced to show the force and propriety of the petition! If you have a spark of ingenuousness towards God in your

hearts, you would not desire to put Him off with the refuse of a life spent in the service of sin. You would offer Him the first fruits of your days; the best of your time, strength, talents, and influence. And this is not all. Time flies. Years roll over in quick succession. Death sweeps away the young as well as the aged. Out of the burials that we have had this year in our congregation, five out of six have been young people; some of them under twenty years of age, and others of them but little past that period. None of them seem to have thought much of dying, yet they are gone from the land of the living! Hark! From their tombs I hear the language of warning and solemn counsel! **"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."** Join with your pastor, join with your parents, join with all that seek your welfare, in praying, **"O satisfy us early with thy mercy, that we may rejoice and be glad all our days."**

What shall I say more? Will you, my dear young people, will you drink and be satisfied at the fountain of mercy; a fountain that is wide open, and flows freely through our Lord Jesus Christ? You cannot plead the want of sufficient inducements. Ministers, parents, Christians, angels, the faltering voice of death, the solemn assurance of a judgment to come, and above all, the sounding of the bowels of Jesus Christ, all say, Come. But if, like those who refused the waters of Siloah, you prefer the follies and pursuits of the present life to the joys of immortality, our souls shall weep in secret places for you. Tribulation and anguish will overtake you, even in this life; and under it, instead of the consolation and hopes of the gospel, you will have to reflect, "This I have brought upon myself; and these are but the beginnings of sorrows!" (*Miscellaneous Essays, 1845*).



Meekness

By J. Harvey

*'How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul
The moistening tear-drop calls.'*

This is another important feature in the Christian character, another beautiful link in the believer's golden chain.

Meekness bears a striking resemblance to gentleness, an exposition of which has been given in a previous article. But one eminent writer remarks, "There are certain grand principles in religion which must be introduced upon every subject; and repetitions in respect of them are so necessary and becoming, that no learning,

ingenuity, or eloquence, can compensate for the omission, such as repentance for sin, faith in Jesus Christ, whatever relates to his person, love, atonement, and grace; regeneration, love to God and man, and the future state of the righteous and eternal retribution. The more full the heart of the writer or the speaker is of the good treasure, the more will he enlarge on these subjects, to the disgust of such as, under the influence of pride and worldly affections, savour not heavenly things."

The precepts and commands of Jesus Christ are to be regarded universally, and the badge of discipleship must be worn uniformly, for it is said that harmony in actions is much more excellent than in sounds. The Psalmist says, **"Then shall I not be ashamed when I have respect unto all Thy commandments."** All Christians do not attain to the same degree in meekness, but it is incumbent upon all to exhibit genuine marks of a meek and gentle spirit. This grace or fruit of the Spirit must be cultivated, this temper of mind must be manifest in our words and actions, the law of kindness must dwell upon our tongue, for **"the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faithfulness, and meekness."**

Let us---

I. DEVELOP ITS PRINCIPLES AS A CHRISTIAN VIRTUE.

In us by nature there dwelleth no good thing; but when grace triumphs the inner man is renewed in righteousness and true holiness. The object of religion is to destroy every evil propensity of the heart, to erase from the soul all impurity, and implant those principles and dispositions which produce a new creation, constitute the basis of evangelical hope, and occasion results the most cheering and influential. It expels from the heart all that is sour, callous, and vile; it exiles from the mind all gloom, sorrow, and turbulence, and all that is sordid, grovelling, and contemptible becomes exotic to the character of its possessors. Besides this, it inspires the heart with refined and elevated thoughts, promotes peace, and imparts pure and unmingled happiness to the mind.

Actions good or bad are generally based upon corresponding principles. Christian meekness is not a natural instinct, nor does it consist in the observance of the rules of etiquette, but it is a principle wrought in the heart by the Holy Spirit: hence separation, humility, docility, forbearance, and forgiveness are among its characteristic features. There is---

1. The principle of separation.

There is a broad line of distinction betwixt vice and virtue, darkness and light, sin and holiness, the world and religion: that difference is quit obvious.

The votaries of the world are known by the conduct and temper they manifest. Fraud, censoriousness, revenge,

moroseness, dissatisfaction, anger, and hatred, are common and visible traits in the character of the ungodly. But Christians have put off the old man, are renewed in the spirit of their minds, and have put on the new man, which, after God, is created in righteousness, and are therefore His workmanship, who walk not according to the course of this world.

They manifest a spirit of honesty, respect, forbearance, kindness, contentment, meekness, and love.

Religion is not a notion in the head, nor a human discovery, but a principle in the heart, and is a revelation from God; it must not only be patronized and commended, but enjoyed in the heart, and exhibited in the life. Before Christianity can be embraced, the world, the flesh, and the devil must be renounced, for the friendship of the world is enmity with God.

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God" (Rom. 12:2). Paul's advice to the Corinthians on this subject is worthy of being reiterated: **"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? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you"** (II Cor. 6:14, 17).

By separation from the world I do not mean a removal out of it, for it would be a calamity to the world to remove the children of God out of it. But Christians are to forsake the customs, allurements, vanities, sins, and spirit of the world. **"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness"** (I Tim. 6:11). The Saviour's intercessory prayer for His disciples was, **"I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil"** (John 17:15). This Christian grace includes---

2. *The principle of humility.* Meekness and humility are essential and inseparable parts of religion; every constituent part and every species of virtue included in religion must be cultivated. Humility was a distinguishing feature in the character of Abraham, Jacob, Josiah, Hezekiah, Manasseh, David, the centurion, and the

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Meekness

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apostle Paul.

But the most brilliant and extraordinary example of humility on record is that furnished in the life of Christ. How astonishing was the humility which distinguished His advent into the world! **“Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross”** (Phil. 2:6, 8). Can we conceive of humiliation more profound and wonderful? Can we have a more impressive manifestation, a more comprehensive and instructive lesson than those displayed by the Saviour in His errand of mercy to save our fallen world?

We may also discover the same spirit and temper in His intercourse with men. He appeared as a servant rather than a master; **“He came not to be ministered unto, but to minister.”** How wisely and affectionately He reproved His disciples. **“And there was also a strife among them, which of them should be greatest. And He said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth”** (Luke 22:24, 27).

Again we read, **“He riseth from supper, and laid aside His garments; and took a towel and girded himself. After that He poureth water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel wherewith He was girded. When He had done this, Jesus saith unto them, Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another’s feet. For I have given you an example, that ye should do as I have done to you.”**

There are many considerations which should inspire us with humility. When we contemplate the dignity of the Saviour’s person, His infinite condescension, the purity of His character, His unspeakable love, His readiness to pardon the penitent sinner, the meek and gentle spirit He manifested; then reflect on our conduct towards Him and towards each other, we see just cause for humiliation before the Lord. **“God resisteth the proud, but giveth grace to the humble.”** **“Better is**

it to be of an humble spirit with the lowly than to divide the spoil with the proud.” We must be humble in order to be elevated, for **“he that humbleth himself shall be exalted”** (Luke 14:11). It is said, when Sir Eardley Wilmot kissed the hand of his majesty, on being appointed chief justice, one of his sons, a youth of seventeen, attended him to his bedside. “Now,” said he, “my son, I will tell you a secret worth your knowing and remembering. The elevation I have met with in life, particularly this last instance of it, has not been owing to any superior merits or abilities, but to my humility; to my not having set up myself above others, and to a uniform endeavour to pass through life void of offence towards God and man.” Paul, in his epistle to the Romans, says, **“Mind not high things; but condescend to men of low estate.”**

He also exhorts the Philippians to cherish the same disposition, **“Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.”** There is also---

3. *The principle of docility.* **“Learn of Me, saith the Saviour, “for I am meek and lowly in heart: and ye shall find rest unto your souls.”** And the apostle James observes, **“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.”**

Docility signifies a disposition to be taught, a willingness to be instructed, a desire to know the will of God, and a readiness to keep His commandments. At the present day men rise to eminence and distinction in human learning, science, and intellectual attainments; but before such plausible distinctions are gained there must be a disposition to learn---application and perseverance in studies. And equally essential are those prerequisites for the realization of spiritual knowledge, the necessity, importance, and excellency of which every right minded man must admit. **“Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding”** (Job 28:38). As learners in the school of Christ, we must be docile as children; for the Great Teacher condescends to instruct us, bears with our imbecility and dullness, and encourages our feeblest efforts.

No man can properly understand the Scriptures without a Divine influence. **“The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned”** (I Cor. 2:14). But, **“If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself”** (John 7:17).

Man is not only capable of knowing the doctrine, but feeling the evidence

of its truth in his heart. There must be a humble reliance on the Holy Spirit, **“that we may know the things which are freely given to us of God; which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual”** (I Cor. 2:12-13).

Correct views, spiritual discernment, and deep penetration into the things of God, are not to be expected without Divine assistance, nor until the heart is renewed by the power of the Spirit, washed in the blood of the Lamb, and endowed with pure and heavenly dispositions.

Hence the wisdom and propriety of attending to the advice of Solomon, **“Trust in the Lord with all thine heart; and lean not unto thine own**

understanding” (Prov. 3:5). **“The steps of a good man are ordered by the Lord; and he delighteth in his way”** (Ps. 37:23). He must sit like Mary at the feet of Jesus, and say, **“Speak, Lord, for Thy servant heareth.”** Furthermore, I may remark that evangelical meekness tends to promote the spirit and---

4. *The principle of forgiveness.* The Saviour hath taught us how to deal with our brethren when they offend us, and how oft we are to forgive them. **“Peter came to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven.”**



THE

BIBLE NEWSPAPER

Readers of the BBB are urged to submit religious news items which they may read in their local paper or some other publication. In sending these please give the name of the publication as well as the date it was printed. We will not be able to print all which are submitted, but we welcome any item you may feel we should read.

Send them to The Berea Baptist Banner, PO Box 39, Mantachie, MS 38855-0039.

IOWA SUPREME COURT AFFIRMS SAME-SEX ADOPTION

(EP News)--The Iowa Supreme Court has ruled that two lesbians both have legal rights to the biological children of one partner, despite a state law to the contrary. Jamie Schott’s two children are biologically hers. One was born during a prior heterosexual relationship; the other as the result of in vitro fertilization. Schott’s lesbian partner, Heather, adopted both children, against state law. When the couple split, a custody battle ensued. Now the high court has decided Heather is a type of stepparent — a “second parent” — and is entitled to custody rights. The state Supreme Court decision essentially renders the state law unconstitutional, and sent the case back to district court to determine custody and support issues.

SENATE BILL WOULD PROHIBIT HUMAN-ANIMAL HYBRID EXPERIMENTS

(EP News)--Sen. Sam Brownback, R-Kan., has introduced a bill to ban “horrificing” experiments that fuse human cells with animal cells to create embryos. In Britain, one branch of government has already signed off on the dangerous technology, which is seen as an alternative to harvesting human eggs for cloning experiments. “To suggest it’s appropriate to use animal or human eggs and combine them with animal or human sperm, which is one of the proposals in the new (British) legislation, is absolutely horrificing,” said Josephine Quintavalle, co-founder of Comment on Reproductive Ethics. Wesley J. Smith, a senior fellow at the Discovery

Institute, said legislation is needed before U.S. scientists jump on board. “We want a powerful and vibrant science sector,” he said, “but there are ethical parameters that we need in this research.”

ARIZONA DOESN’T WANT FEDERAL FUNDING FOR ABSTINENCE EDUCATION

(EP News)--Arizona Gov. Janet Napolitano plans to reject more than \$1 million in federal money for abstinence-only sex education, The Associated Press reported. It would become the 16th state to refuse the funding. Planned Parenthood has been pushing states to stop taking federal money for the programs, which do not teach contraception.

MICHIGAN SENATE SENDS PARTIAL-BIRTH ABORTION BAN TO HOUSE

(EP News)--On Jan. 22, the 35th anniversary of Roe v. Wade, the Michigan Senate voted 24-13 to outlaw partial-birth abortions. The bill was sent to the Democrat-led House. Gov. Jennifer Granholm has not said whether she will veto the bill; she has vetoed similar legislation in the past. Life advocates say the bill is necessary so state and local authorities can prosecute doctors who perform the gruesome abortion procedure. The proposed legislation would punish doctors with up to two years in prison and/or a \$50,000 fine. Sen. Cameron Brown, R-Sturgis, the bill’s chief sponsor, called partial-birth abortion “a practice not worthy of a civilized society. We must act not only

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to reflect the will of the people, but also to protect women and children in our state," he told The Detroit News.

WASHINGTON STATE PURSUES ASSISTED-SUICIDE BALLOT INITIATIVE

(EP News)--Booth Gardner, former governor of the state of Washington, is pushing a ballot initiative to allow terminally ill people in the state to end their lives. The initiative would make Washington the second state in the nation to allow doctors to kill those who have less than six months to live. Gardner and others have until July 3 to collect 224,800 signatures to get the proposal on the November ballot. Wesley J. Smith, a senior fellow at the Discovery Institute, said the push for assisted suicide is a symptom of the culture. "It's a loss of the sense of community, continuity and the belief that human life matters simply because it's human life," he said. Dr. Gene Rudd, executive vice president of the Christian Medical Association, said it's not about a "right to die." "What we're doing is not really giving people a right to die, we're giving doctors a right to kill," he said. "It's a right or a power that history has shown that doctors can't manage very well."

GOD GETS MORE SUPPORT IN PLEDGE OF ALLEGIANCE CASE

(EP News)--The American Center for Law and Justice (ACLJ) is representing 80,000 Americans and more than 50 members of Congress in a friend-of-the-court brief seeking to keep "under God" in the Pledge of Allegiance. The move comes after the Freedom from Religion Foundation, a group of atheists, filed a lawsuit asking for the removal of those two words. The case is in federal district court in New Hampshire. Geoffrey Surtees, associate counsel with ACLJ, said the courts should side with the public. "Under God" was added to the Pledge in 1954. A Newsweek poll shows 9 in 10 Americans support that decision.

LIBERAL 9TH CIRCUIT RULES IN FAVOR OF PRO-LIFE LICENSE PLATES

(EP News)--The notoriously liberal 9th Circuit Court of Appeals has ruled in favor of Arizona's Choose Life license plates, calling a lower court ruling a violation of the First Amendment. Attorneys for the state had argued the license plates might be considered offensive, but the justices said Arizona officials "clearly denied the application based on the nature of the message" — a violation of free speech. Jeff Schafer, the Alliance Defense Fund attorney who argued on behalf of the Arizona Life Coalition, said the court got it right. "It's a testimony to how clear this First Amendment right is, that the 9th Circuit indeed came out in favor of our position," he said. The license plates are receiving judicial support nationwide, according to

Russ Amerling, whose group, Choose Life, has coordinated similar campaigns in 46 states. "We are winning in every lawsuit ... and there are about a dozen of them," he said. More than \$8 million has been raised for pregnancy resource centers in the 16 states that offer the plates.

GAY ACTIVISTS TARGET PRO-MARRIAGE LAWMAKERS IN N.Y.

(EP News)--A coalition of gay activists gathered this week to discuss its strategy to oust New York state lawmakers who support traditional marriage. The Human Rights Campaign (HRC), a national gay-activist group, is targeting key Long Island races, but did not name the candidates involved, Newsday.com reported. Senate Majority Leader Joseph Bruno, R-Brunswick, who has said there is limited support for same-sex "marriage" among New Yorkers, also is being targeted by HRC.

POLL SHOWS AMERICANS OPPOSE TAX-FUNDED ABORTIONS

(EP News)--A poll commissioned by the Family Research Council (FRC) shows a majority of Americans would not support universal health care if it included taxpayer-funded abortions. Moira Gaul, director of women's and reproductive health at FRC, said that means presidential candidates need to adjust their priorities. "Folks, regardless of their political category, are not willing to support policy for taxpayer-funded abortions," she said. "If the presidential candidates hope to capture the support of independents, it's going to be critical that they adjust their policies to reflect the pro-life priorities of American voters." The 56 percent of respondents who opposed taxpayer-funded abortions represented all political and demographic lines.

STUDY SHOWS GRADES DROP AS PROMISCUITY INCREASES

(EP News)--A Cambridge University study shows the more sex partners college students have, the lower their grades. The online poll, which questioned more than 1,000 undergraduates, found that students studying medicine had the most sexual partners — eight, on average — compared to mathematicians, who had the fewest. Forty percent of the students admitted to having had a one-night stand, the British Telegraph reported.

FLORIDA MARRIAGE AMENDMENT QUALIFIES FOR NOVEMBER BALLOT

(EP News)--The Florida Division of Elections announced Feb. 1 that a petition drive to let voters protect traditional marriage qualified for the November ballot. Pro-family organizers thought they had enough signatures to make the measure eligible for the ballot in December, but a computer glitch left them 22,000 signatures short of the 611,000 required. So they went back to work. "We are grateful to God first, and to our supporters second, for this

amazing victory," John Stemberger, chairman of the Florida Coalition to Protect Marriage, said Friday. "What our people did was simply remarkable. They collected 92,000 petitions in about 13 days." Noting that paid petition-gatherers were not used, Stemberger said, "This is real proof for grassroots momentum for marriage as the union of one man and one woman in Florida."

JUDGE AFFIRMS CHRISTIAN MAN'S RIGHT TO SHARE HIS FAITH

(EP News)--A federal judge in Nebraska ruled Feb. 4 that a Christian can publicly share his faith. Attorneys with the Alliance Defense Fund (ADF) filed a lawsuit on behalf of Kevin Pulver, who was threatened by police with citations, arrest and a court appearance for attempting to speak peacefully in a public arena near Hastings College. The court ruled against the unconstitutional ordinance, guaranteeing Pulver's First Amendment right to speak in public about his faith. ADF said the ruling benefits more than freedom of speech for just one individual, and is good for the entire Christian community. "Christians shouldn't be penalized for expressing their beliefs. This is a public area where all people are allowed to speak their views under the First Amendment," said ADF Senior Counsel Nate Kellum. "Singling out and squelching religious speech is a clear violation of the Constitution."

VIRGINIA HOUSE OKS PRO-LIFE LEGISLATION ON ULTRASOUNDS, FETAL PAIN

(EP News)--The Virginia House of Delegates passed two pro-life bills Feb. 1 that will update Virginia's Informed Consent Law. They now head to the Senate. HB 1315 will require Virginia's abortion clinics to perform an ultrasound for all women seeking an abortion and to offer an opportunity for the woman to review the ultrasound. Current law offers women a pamphlet with descriptions and drawings of a developing preborn child.

HB 1556 will require doctors to provide abortion-minded women with information regarding the pain their preborn baby may feel during an abortion after 20 weeks' gestation. "Anyone who truly cares about the health care of women should support the concept that they should be presented with all the information possible before they make health care decisions that can affect them for the rest of their lives," said Chris Freund, vice president of The Family Foundation. "To oppose simply giving information to a woman before she makes a decision clearly reveals just how unreasonable proponents of abortion can be in the General Assembly and exposes their insincerity when they argue that they care about women's health."

MARYLAND JUDGE APPROVES OFFENSIVE SEX-ED CURRICULUM

(EP News)--A Maryland judge will allow a new, gay-inclusive sex-education

curriculum to be taught to Montgomery County eighth- and tenth-graders, despite opposition from several pro-family groups and 274 area doctors. The curriculum, adopted as a result of pressure by homosexual-activist groups, promotes homosexuality, bisexuality and transvestitism. It also teaches that homosexuality is inborn, despite a 2007 ruling by Maryland's highest appellate court that there is no credible evidence for such a conclusion. The Thomas More Law Center, which represented the pro-family groups in the case, may appeal the ruling.

PETITION DRIVE TARGETS IOWA JUDGE WHO STRUCK DOWN MARRIAGE LAW

(EP News)--In an attempt to prevent the redefinition of marriage, Iowans are asking their state lawmakers to impeach a judge who forced same-sex "marriage" on them last summer. More than 6,000 signatures were hand-delivered late last week to jump-start the process. The petition says Judge Robert Hanson overstepped his authority and trampled on the sovereign rights of the Iowa Legislature by striking down the state's Defense of Marriage Act. "The actual success in getting him off the bench would send an incredible message," said Bill Salier, founder of Everyday America. "It's already sent a message to the judiciary, in my opinion, because we've put a shot across their bow letting them know there are people out here who are becoming sick and tired of living on our knees before the black robes."

CLINTONS' FORMER CHURCH TO HOLD SAME-SEX "CELEBRATIONS"

(EP News)--The prominent United Methodist church formerly attended by Bill and Hillary Clinton has announced that it will begin to host services that recognize same-sex unions. According to Foundry United Methodist Church of Washington, D.C., homosexual couples can have their associations recognized and honored at the church beginning in February. The 7.9 million-member United Methodist Church officially prohibits any ceremonies that celebrate homosexual unions and involve United Methodist pastors or church buildings. United Methodism affirms God's love and civil rights for all people, while also affirming marriage as the lifelong union of man and woman.

SCHOOL ALLOWS SECOND-GRADE BOY TO DRESS AS A GIRL

(EP News)--A second-grader has decided he wants to dress like a girl — and his Denver-area elementary school has decided that's perfectly fine. Teachers will call him by a girl's name, and two unisex bathrooms have been made available — thus reinforcing the boy's gender confusion. Dr. Dean Byrd, a member of the National Association for Research and Therapy of Homosexuality, said most children go through curious phases as they explore the world around them. "Premature closure on such an important

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issue as gender identity doesn't bode well for young children," Byrd told Family News in Focus. "Boys are curious about boys, and they're curious about girls. I don't want this to be translated to a label for a child so young." Whei Wong, Douglas County Schools spokesman, told NBC's Denver affiliate: "As a public school system, our calling is to educate all kids no matter where they come from, what their background is, beliefs, values, it doesn't matter."

PENNSYLVANIA VOTERS WANT THE OPPORTUNITY TO PROTECT MARRIAGE

(EP News)--Nearly three-quarters of Pennsylvanians believe voters — not the courts — should decide how marriage is defined. That's according to a recent survey by the Pennsylvania for Marriage Coalition. Coalition spokeswoman Deborah Hamilton said, "Pennsylvanians, by more than a two-to-one margin, want marriage between a man and a woman," she said. "We don't want a small percentage of the population redefining marriage for us." A bill that would define marriage as between one man and one woman recently was introduced in the state Senate. "This language, we believe, is well-honed and strong and will do the job in terms of what the citizens of Pennsylvania overwhelmingly want," said Michael Geer, president of the Pennsylvania Family Institute. To change the Pennsylvania Constitution, the amendment needs to pass in two consecutive legislative sessions before the people can vote. If it passes this year and again in the 2009-10 session, voters would see it on the November 2010 ballot.

ARIZONA LAWMAKERS CONSIDER MARRIAGE AMENDMENT

(EP News)--Arizona lawmakers on Feb. 11 introduced legislation in the House and Senate to amend the state Constitution to protect marriage. Under the proposal, "only a union of one man and one woman shall be valid or recognized as a marriage in this state." The measure is expected to pass in both chambers, which would allow voters to decide the issue in November. Cathi Herrod, president of The Center for Arizona Policy, said the majority of Arizonans support traditional marriage. "Polling data shows that 65 percent of Arizonans agree that marriage should be the union of one man and one woman," she said. "This amendment focuses on that agreement." Arizona has a law that defines marriage as a union between a man and a woman, but marriage advocates say an amendment is still critical. In 2006, Arizona became the first state to defeat a marriage amendment at the polls. "At some point, a court (or) the Legislature could overturn our statute," Ron Johnson, who lobbies on behalf of the Arizona Catholic Conference, told the Arizona Daily Star. "So we want to let the people decide whether to put this in the

Constitution."

NATIONAL BRIEFS TEACHERS IN U.K. TOLD TO AVOID SAYING "MOM" AND "DAD"

(EP News)--School teachers in the United Kingdom have been warned against using the words "mom" and "dad" because it assumes all students have heterosexual parents. The new school guidelines, which were produced by a gay-activist group for the Department for Children, Schools and Families, are intended to address bullying. Students as young as 4 are to be taught about same-sex couples to avoid "homophobic attitudes." To promote homosexual role models, homosexual staff members are encouraged to discuss their private lives with students. The guidelines also advise teachers that telling boys to act like men leads to "bullying of those who do not conform to fixed ideas about gender."

BRITISH SCIENTISTS CREATE EMBRYOS WITH THREE PARENTS

(EP News)--Scientists in Britain have created embryos with three parents, using DNA from a man and two women. The process essentially involves cloning a tiny human embryo. The BBC indicated the team at Newcastle University used 10 human embryos from fertility clinics for their experiments. All 10 of the original embryos were destroyed for their research project. The newly cloned humans were allowed to grow for six days and then also were destroyed. "This brave, new world of creating embryos with three parents should be cause for serious dismay," said Dawn Vargo, associate bioethics analyst for Focus on the Family Action. "The manipulation and creation of young human life is unethical under any circumstances, including the guise of finding disease treatments using human research experiments."



From the Pen of a Country Preacher

Milburn R. Cockrell
(1941 - 2002)



Faithfulness to the Faith

Writing to the church at Pergamos, John recorded the message of Christ in these words: **"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth"** (Rev. 2:13).

The word "faith" has a variety of meanings in the Holy Scriptures. It has only two primary meanings. Most of the time faith denotes a moral and spiritual quality of individuals. It is personal confidence in God. It is simple reliance upon a God known to be trustworthy. Occasionally, the word faith refers to a system of doctrine. Paul said of the Roman church members: **"Your faith is spoken of throughout the whole world"** (Rom. 1:8). The faith Paul spoke of here was creedal faith, a doctrinal announcement.

Paul often spoke of **"the faith"** (Rom. 1:5; II Cor. 13:5; Col. 1:23). By this he meant the body of revealed truth contained in the Old and New Testaments. This doctrinal faith is the kind of faith that those at Pergamos had not denied. I want to deal with this kind of faith today. I will use faith in an objective sense, meaning the body of truth, moral and religious.

The text suggests that there is a system of doctrine which the churches of our

Lord are to keep. It is called by Christ in verse 13 of Revelation 2: **"My faith."** The believers at the church of Pergamos had held to the faith which Christ had given them in spite of the heretical environment in which they lived.

THE TRUE SYSTEM OF FAITH

There is only one faith. Ephesians 4:5 says there is **"one faith."** There are not three or four correct systems of faith any more than there are three or four true gods. The correct system of faith is the Word of God. As Baptists, we recognize no human authority and subscribe to no human creed. For all our doctrine we go to the Holy Bible. The Bible we believe is the supreme standard by which all human conduct, creeds and opinions should be tried. As a system of religious faith it is complete. All that God requires of us is found in His inspired Word. We must not be governed by success or failure, but only by thus saith the Scriptures.

Some religious societies speak of returning to the Bible for all religious authority. They ask people to go back to the Bible. I certainly agree that most religious societies need to leave their humanly invented systems of teaching for the faith of the Scriptures. But in doing so they would not be returning to the Bible, for they never held to but very little of it in the first place. As true Baptists, we have been grounded and settled in the faith for nearly two

thousand years. We have never left the faith. We have contended for it from the time of Christ and the Apostles. We have never departed from it; therefore, we do not need to return to it. It is impossible to go to where you already are.

The holy Scriptures are the faith once for all delivered to the saints. This faith was not invented. It was not the fruits of human fancy or human devising. It was delivered by God Himself. It was delivered but **"once"** according to Jude 3; therefore, it can never be altered or changed. It is a revelation which the Holy Spirit sent down from Heaven once for all time. It is not our duty to change the faith, but to keep it and to proclaim it far and wide. The church of our Lord, the pillar and ground of the truth, must hold forth the Word of Truth only.

When people come to you and say, "We have a new faith," you should say, "Keep it; as for me I will cling firmly to that which was once for all delivered." We do not need Mary Baker Patterson Glover Eddy's book "Science and Health with Keys to the Scriptures," neither the dreams nor visions of Emmanuel Swedenborg, neither the books by Pastor Russell and Judge Rutherford. We have that which was from the beginning of the Christian era. We are not latter day saints; we are followers of the former day saints.

KEEPING THE FAITH

Those who know the truth must bear no uncertain or partial testimony of that **"noted in the scripture of truth"** (Dan. 10:21). A tree is known by its fruit, and our fruit must be of unmistakable quality. We must never obscure nor pervert the testimony we bear. We must not compromise or suppress any part of the faith. Though men should be offended, we must not shrink from a faithful maintenance of what Jesus Christ commanded us to observe. This requires much firmness and decision of character; but it is our duty to be faithful to the faith unto death.

If the doctrines which Baptists believe are not right, then we ought to change them. But, if they are right, then we ought to proclaim them without fear or favor to any man. Let us stand for something, lest we fall for anything. We are required at all times to give a reason of the hope within us according to I Peter 3:15. We are to **"earnestly contend for the faith which was once delivered unto the saints"** (Jude 1:3). As true New Testament Baptists we take seriously Matthew 5:19: **"Whoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."**

In Acts 16:5 we are advised to be **"established in the faith."** I Corinthians

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Faithfulness

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16:13 tells us to **“stand fast in the faith.”** This means we are to keep our ground, and adhere to the revelation of God. It means that we are not to give it up for the wisdom of the world, nor suffer it to be corrupted by the false ideas of men. We must never desert it for worldly success or renounce it to please man. According to Titus 1:9-14, we are to be **“sound in the faith.”** Paul advised the Corinthians to **“keep the ordinances, as I delivered them to you.”** The same writer told the church at Thessalonica: **“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.”**

Paul not only preached keeping the faith at all cost, but he also practiced what he preached. Toward the end of his earthly life, he wrote to young Timothy: **“I have kept the faith”** (II Tim. 4:7). He suffered much for keeping the faith. He related to the Corinthian church members: **“...I more; in labours more abundant, in stripes above measure, in prisons more frequent, in death oft. Of the Jews five times received I forty stripes save one. Thrice was I stoned, thrice I suffered shipwreck, a night and 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.”** But in spite of all these circumstances, he could honestly say: **“I have kept the faith.”**

When John Huss was about to be burned at a stake, they asked him to recant. His courageous answer was, “No, I never preached any doctrine of an evil tendency, and what I taught with my lips I now seal with my blood.” After saying this, the Great Whore burned him at a stake.

There were others who lived in every century since Christ who suffered likewise. These dear brethren would not give up the faith. They preferred death to a denial of the faith like Antipas of Pergamos. According to *Fox’s Book of Martyrs*, the heroes of faith suffered untold misery rather than to give up the faith. They suffered hanging, stifling, roasting, stabbing, frying, racking, ravishing, ripping open, breaking the bones, rasping off the flesh, tearing with wild horses, drowning, strangling, burning, broiling, crucifying, poisoning, cutting off tongues, noses, ears, sawing off the limbs, hacking in pieces, and drawing by the heels through the streets. But these kept the faith.

If we are to hold fast the faith, we must

hold it forth in the jaws of opposition. We ought not to be ashamed of it though it be questioned and scorned by the world. **“Wisdom is justified of her children.”** Those who will not stand for the faith when it is under attack should have never embraced the faith. We must never fail to be faithful to the faith.

THE DENIAL OF THE FAITH

While it is said that the church members of Pergamos had not denied the faith, it also implies that it is possible for a church or a Christian to deny the faith. Bible prophecy declares that a departure from the faith is to be expected just before the Second Coming of Christ. I Timothy 4:1 says: **“Now the Spirit speaketh expressly, that in the later times some shall depart from the faith.”** This condition is upon us today. The world’s most prominent Protestant leaders are agreed that the Bible is a book of fables and myths, and they question every basic doctrine of the Christian faith. Almost without exception the religious colleges and seminaries of our times are hotbeds for modernism. Many sincere church members support liberal professors and communistic instructors in religious schools unknowingly. In the pulpits of the land in the fashionable churches the people hear the sermons of religious infidels each Sunday. The Christian world has come to accept what they call Christian atheists.

Christianity is on the decline. Percentage wise, we are losing out to false heathen religions and to irreligious communism. Heathen religion, stagnant for centuries, are not reviving and challenging Christianity, particularly Buddhism and Mohammedanism. Christianity in the East has been all but eliminated, and it is no longer the vital force it once was in the western world. Many nations are shouting, “Missionary go home.” It causes us to wonder if **“when the Son of man cometh, shall He find faith on the earth”** (Luke 18:1-8).

I deplore the utter departure of some who profess to be Baptists from the faith. As I look around me today I see supposed-to-be Baptist churches which believe alien baptism and practice pulpit affiliation with heretical groups. They engage in union meetings and belong to ministerial alliances. Open communion and the invisible church theory are popular with them. They are unsound on Baptist succession back to Christ. Worldliness has crept into their churches. The upper room of prayer has given way to the supper room. The study of the Bible has given way to the study of denominational propaganda called Sunday school literature. Many Baptists practice an unscriptural Arminian evangelism to secure psychological conversions. The glory of the Lord has departed from such organizations. Ichabod should be written over the door of such churches which have a name

to live and are dead like the church at Sardis.

In this time when many are falling away from the faith some may be wondering if there will be found on earth any true faith when Christ comes at the Rapture. My answer is yes. There will not be much true faith left on earth, but here and there will be found small churches against which the gates of Hell never completely prevailed. Some will **“Fight the good fight of faith, lay hold on eternal life. . .”** (I Tim. 6:12). A few will be found who have kept the ordinances as they were delivered to them by the holy apostles of our Lord.

The liberal movements of our day are way-preparers of the coming great delusion under Antichrist. The present denial of the faith is destined to become a complete denial after the true churches and true Christians are taken out by the Rapture. This great apostasy will give rise to the Antichrist who will cause the apostate masses to believe the lie and be damned. During the tribulation in the Book of Revelation, God’s people are seen in religious Babylon (Rev. 18:4), not in true New Testament churches.

This is not a time to remain silent, it is a time to speak out and attack error

wherever it appears. We must warn and sound the alarm. We must cry for reform and revival. As men dishonor and reject Jesus Christ it falls on us to honor that worthy name. In a bold testimony we must bear witness to all the fundamentals of the faith.

WHAT PRESENT APOSTASY SIGNIFIES

Just what does this present departure from the faith signify? First, it is proof of the inspiration of the Bible. Some nineteen hundred years ago the Bible writers predicted denial of the faith. From whom did they get this information? Who told them concerning the moral and spiritual conditions which should prevail? How did they know the apostasy would come? There is only one answer. It was revealed to them by the Holy Spirit of God. The very men who today tell us the words of Paul and Peter were no more inspired than Milton or Shakespeare furnish an evidence for the inspiration of the Bible. The deniers of the faith thus add a testimony that the Bible is the Word of God.

Second, the present-day denial of the faith signifies the soon coming of our Lord Jesus Christ. God will not always tolerate the great apostasy. He will not always sit silent while His Son is rejected and sneered at. God is soon to vindicate Christ. The vindication of Christ will come when the Father sends Him back to this earth, when He is revealed the second time in great power and glory. Then every tongue which denied His person and His faith will be silenced forever.

HOW THE FAITH IS DENIED

One way to deny the faith is by open repudiation. It is written in II Timothy 2: **“But shun profane and vain babblings, for they will increase unto more ungodliness. And their word will eat as doth a canker, of whom is Hymenaeus and Philetus, Who concerning the truth have erred, saying that the resurrection is past already; and overthrown the faith of some”** (vv. 16-18). The Sadducees, Essenes, and other sects in the days of Paul openly denied the doctrine of a resurrection. This open denial overthrew the faith of some.

There is widespread and growing denial of the faith once for all delivered to the saints in our day. There is open denial of the fundamental doctrines of the Bible. The inspiration of the Bible is rejected. The Bible is the foundation upon which all the Christian faith rests, and **“If the foundations be destroyed, what can the righteous do?”** (Ps. 11:3). The first two chapters of Genesis are branded as legend and myth. The fall of man and the flood are denied completely. The person and work of Christ is openly denounced as religious foolishness. The precious blood of Christ, which washes away our sins, is sneered at.

◊ (Continued on page 297)

NOW AVAILABLE

The complete television sermons of Milburn Cockrell.

We now have all fifty-eight sermons that Elder Cockrell preached on the television programs *Gleanings from the Scriptures* and *The Sovereign Grace Telecast* available on DVD.

This is a fourteen disc set collection that contain fifty-eight sermons. Many have been waiting for these and they are now all here at last.

These programs are good to loan or give to those that are unable to attend services. These are also good for showing at rest and retirement homes to those who are bedridden or disabled.

We are making this entire set available for only \$25. This is below what it cost us to have them produced but we are making these available so that everyone is able to obtain them.

If you are wanting multiple copies of these, please let us know because we are only having a limited number produced.

Faithfulness

(Continued from page 296) ♦

Years ago I never expected to see the day when Baptists would openly deny and denounce the validity of the Holy Scriptures. But I have lived to see such. Almost every year the largest Baptist Convention in America meets to debate whether or not the Bible is the inerrant Word of God. One would wonder if the present trend continues if ten years from now they may not meet to debate whether or not God exists.

In our day much is being said about the importance of scholarship. Some are far more concerned about being scholarly than being Scriptural. Men make more of knowledge than faith. There is a great cry to build big religious machines but little or no cry to keep the faith. No small number of churches, schools, colleges, and mission boards are more concerned with finance than of faithfulness to the faith. Those who remain true to the primitive faith and practice of the New Testament find it almost impossible to get a hearing. Such preachers are regarded as "non-progressives," "puritanical pessimists," or "hardshell heretics." Religious intellectualism seeks to ridicule, isolate, and even persecute those who hold fast to the evangelical truths of Christianity.

The faith is denied by mixing it with false doctrine. God told Israel in Deuteronomy 12:32: "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Solomon said: "Every word of God is pure. . . Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. 30:5-6). As John the revelator closed the New Testament cannon, he said: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." It is our duty to preserve the faith and transmit it pure to the coming generation. We are to take care that nothing be added for there is enough already to make a man of God perfect.

The faith can be denied by unholy living. I Timothy 5:8 says: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." A man who does not provide for his family has denied the faith. Here we learn that it is possible to deny the faith by conduct as well as by words. The neglect of doing our duty is as much a real denial of the faith as it would be to openly renounce Christianity. Peter denied his Lord in one way, and thousands do the same in another way.

It is possible to "hold the truth in unrighteousness" (Rom. 1:18). It is not enough to uphold the doctrine of Christ. Our behavior must commend the truth which our lips proclaim. We must speak the truth in love (Eph. 4:15). Unless this is the characteristics of the one who contends for the faith, the utterances of his lips are vain. We must practice what we preach even if the world calls us a bigot, a fanatic, too old fashioned, outdated, or a right wing extremist!

The faith is denied by never confessing it. Jesus Christ said: "He that is not with me is against me" (Matt. 12:30). He again declared: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). It is our duty to confess our faith in Christ before men and to suffer for Him if it need so require. We must never be ashamed of our relation to Him. Christ will own us as His own to the Father if we will confess our faith in Him.

Have you, dear reader, confessed your faith in Christ in a New Testament church? Do you believe in Him with all your heart? Have your sins been forgiven by your faith in Him? The Bible says in Romans 10:9-10 these wonderful words: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Oh, may this be the day when the blessed Spirit will reveal the Father to some lost soul by the Word of God.



BEREA BAPTIST BANNER Financial Report 1-1-2008 to 1-31-2008

Beginning Balance	\$7,729.43
RECEIPTS:	
B. C. of Brimfield, Brimfield, IL	54.42
Berea B. C., Mantachie, MS	200.00
Berea B. C., Stonington, IL	60.00
Berea M. B. C., Mansfield, OH	600.00
Berea M. B. C., West Point, TN	150.00
Bethel M. B. C., Pasadena, TX	100.00
Bible Believers B. C., Naples, ID	50.00
Big Creek B. C., Wayne, WV	300.00
Briar Creek B. C., Williamsburg, KY	150.00
Buffalo Valley B. C., Clay, WV	50.00
Cedar Grove B. C., Millport, AL	50.00
Citrus M. B. C., Inverness, FL	25.00
Faith M. B. C., Lynn, AR	25.00
Gail Knowles, Scarborough, ME	20.00
Grace B. C., Corbin, KY	100.00
Grace B. C., Winston-Salem, NC	50.00
Grace M. B. C., Marion, IL	50.00
Grace M. B. C., Tulsa, OK	35.00
Indore B. C., Indore, WV	100.00
Joseph Jurzec, Richmond, IL	25.00
L. H. Farrell, Des Allemands, LA	100.00
Landmark M. B. C., Moncks Corner, SC	25.00
Leroy Bullard, Albuquerque, NM	100.00
Morris St. B. C., Hobbs, NM	500.00
Mt. Pleasant B. C., Chesapeake, OH	100.00
New Testament B. C., Goshen, IN	50.00

New Testament B. C., Leivasy, WV	100.00
Ocoonita M. B. C., Keokee, VA	40.00
Philadelphia B. C., Birmingham, AL	300.00
Philadelphia B. C., Decatur, AL	100.00
Southside B. C., Fulton, MS	25.00
South Park M.B.C., Seattle, WA	25.00
Sovereign Grace B. C., Columbus, MS	50.00
Sovereign Grace B. C., Northport, AL	100.00
Sovereign Grace B. C., Wake Forest, NC	100.00
Sovereign Grace B. C., Warren, OH	75.00
Victory B. C., Courtland, VA	25.00
Walnut Creek B. C., Grove City, OH	50.00
Subscriptions	88.00
Anon	280.00
Dividing Checks	150.00
Sub Total	\$4,577.42
TOTAL	\$12,306.85
EXPENDITURES:	
Printing	597.51
Postage	738.23
Supplies	75.07
Wages	2,240.00
FICA	152.95
Dividing Checks	150.00
Total Expenditures	3,953.76
ENDING BALANCE	\$8,353.09

BEREA BAPTIST BROADCAST Financial Report 1-1-2008 to 1-31-2008

Beginning Balance	\$13,045.16
RECEIPTS:	
Briar Creek B. C., Williamsburg, KY	100.00
Berea M. B. C., West Point, TN	50.00
Grace B. C., Corbin, KY	100.00
Berea B. C., Mantachie, MS	225.00
.....	475.00
TOTAL	13,520.16
EXPENDITURES:	
Radio Time	600.00
Tape Production (5 months)	220.00
TOTAL EXPENDITURES	820.00
.....	\$12,700.16
Interest	+2.10
.....	12,702.26
Less Corbin, KY des.	-1,611.52
ENDING BALANCE	\$11,090.74
CORBIN, KENTUCKY REPORT	
Beginning Balance	\$1,811.52
RECEIPTS:	
.....	1,811.52
EXPENDITURES:	
WCTT	280.00
ENDING BALANCE	\$1,611.52



The Stage Is Being Set For the Closing of This World's History

By John R. Gilpin
(1905 - 1974)

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night: If ye will inquire, inquire ye: return, come" (Isa. 21:11-12).

Did you ever sit by a bedside at night and watch someone who was ill? Time after time you have doubtlessly looked at your watch and perhaps asked, "What

hour is it?" During the long hours of the dark vigil, often you looked out and said, "Will the light soon dawn?" Isaiah, God's prophet was just such a watchman for Israel. The Edomites in a condition of humiliation and distress, said to Isaiah, "What of the night: how long before the morning?"

Today we read of pestilences, floods, wars, strikes, terrible world conditions and like the Edomites we ask, "What about the future: how long before things are going to be better?"

I

From a material viewpoint the future is exceedingly dark. This was likewise true in Isaiah's day for did he not say, "The morning cometh and also the night?" Literally he said, "If this night of trouble passes, it will but give place to another." I remember distinctly my first really long ride in a railroad coach--from Cincinnati to Williamsburg, Ky., where I was enrolling in school several years ago. On this railroad the tunnels are most plenteous. We would run out of the darkness of one into the light of day and then back into the darkness of another. It is thus with the world. We may pass through one night of darkness and may come into the sunlight for a little while and then again will come another night of darkness.

In Boston, a man advertised, "I will answer any question, any time, for any one, anywhere, on any subject." A preacher by the name of Cook visited him and said, "What I want to know is, how are things?" He received this reply, "Rev. Dr. Cook, 'things is mixed.'" This Boston wise man may have been grammatically incorrect, but actually his reply characterized his day. It does not require a wise man to know that such is true today for surely "things is mixed." There are distinct evidences that this world's history is fast drawing to a close and that the stage is fast becoming set for the closing of the history of this age.

Could the future be anything else other than dark, in view of the fact that human nature will remain the same through the ages that are before us? "But as the days of Noe were, so shall also the coming of the Son of man be" (Matt. 24:37). Civilization, philosophy, education, and science will never make mankind better in nature than since the beginning and thus, materially speaking, the future is exceedingly dark.

II

The world will never know any abiding conditions of peace among men or nations. "And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom" (Matt. 24:6-7). The League of Nations has become a league of notions and its boasted peace

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Stage Being Set

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conferences have not been so peaceful, nor have they succeeded in producing peace. H. G. Wells says, "In 6,000 years of human history we have had but 226 years of peace." It is true that a day is coming when the swords shall be beaten into plowshares and war shall be no more. However, this will not be until the Prince of Peace returns. Until then, God says, concerning the earth, **"I will overturn, overturn, overturn it"** (Ezek. 21:27). Just now the tramp of armies all over Europe and Asia is heard, while the clang of hammers in the work shops tells a grisly story of death-dealing material being manufactured. Man's inhumanity to man has filled the pages of history and until Jesus returns there can be no abiding conditions of peace among men or nations.

III

Opposition to God and His people will never cease, **"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold"** (Matt. 24:9-12). **"But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution"** (II Tim. 3:10-12). In Russia the national salute today is for one to pause and shake his fist toward the Heavens in defiance of God. Churches by the thousands have been destroyed and Christians by the tens of thousands have been killed. I saw sometime ago a cartoon of a workman climbing a ladder with a chisel and a mallet in his hand and an angry scowl upon his face as he climbed upward into the ethereal space. Underneath was the descriptive caption, "Now that we have finished with the earthly czars we will tackle the Heavenly ones." That spirit of opposition to a greater or lesser degree prevails the world around and will continue thus until the closing of the age.

IV

Society will become more and more corrupt. **"For wheresoever the carcass is there will the eagles be gathered together"** (Matt. 24:28). The word "eagle" used in the King James Version is the word for "buzzard." Whenever you see an old buzzard flying around in the air you can know that something

dead and putrefying is near at hand. Until Jesus Christ returns to this earth, society will become more and more corrupt and will be nothing but a rotten carcass when He returns. In this same chapter of Matthew's gospel, Jesus gives a further description of social life. **"But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark"** (Matt. 24:37-38). The **"eating and drinking"** indicates hilarious living. The **"marriage and giving in marriage"** finds explanation in our divorce courts and remarriage often in the same day. Of recent date we have heard of married couples by mutual agreement exchanging partners for hilarious weekends, with no thought of God's woe resting upon them. Unconsciously they fulfill Jesus' prediction just read. Paul gives an accurate description of the social conditions which shall exist in the last day. **"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, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away"** (II Tim. 3:1-5). If one reads this list of 19 characteristics of the last days and then looks about at conditions as they exist today, there is little need to wonder if we are not living now in the very last of the last days.

For years it has been debated as to whether the world is getting better or worse. As if in answer, Paul says, **"Evil men and seducers shall wax worse and worse, deceiving, and being deceived"** (II Tim. 3:13). In the prophecy of Daniel, King Nebuchadnezzar dreamed of an image, the form of which was terrible, with a head of gold, breast and arms of silver, belly and thighs of brass, and legs of iron. Daniel interpreted this as a dream of history, showing that the head of gold represented Babylon, breast of silver, Media Persia, the belly of brass, Greece, and the legs of iron, Rome. Starting with the head of gold please note the metals of this image---gold, silver, brass and iron. Though there is an increase of strength in these metals there is a deterioration as to the finer qualities. Truly this illustrates the world's condition morally for there has been a deterioration of finer qualities through the ages.

V

Religiously, the world will get farther and farther from God. In prophecy of the world-wide dictator, Paul says, **"That day shall not come, except there come**

a falling away first" (II Thess. 2:3). When he speaks of perilous times in the last days, Paul describes the world as, **"Having a form of godliness, but denying the power thereof"** (II Tim. 3:5). In the majority of churches, there is a "form" of worship which is devoid of the Spirit's power. But did not Jesus also prophesy a spiritual declension? **"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened"** (Matt. 13:33). Leaven causes fermentation and spoilage. Is not the whole world, religiously speaking, well on the way to spiritual fermentation? Surely any spiritually-minded student of the Scriptures and current events must realize that we are living today in the light of these Scriptures.

And, are not the preachers greatly to blame for existing conditions? Fully nine-tenths of the preachers themselves are lost, if they believe what they preach, for 90 per cent preach salvation by works or salvation by the cities' water-works, instead of salvation by grace, as taught in the Scriptures. Many hundreds of the so-called ministry have compromised the doctrines of the Bible. They have taken God out of Christ, the water out of the baptistery, the fire out of Hell, the Holy Spirit out of regeneration, the Blood out of the cross, the Spirit out of the Bible, faith out of salvation, and life out of the grave. In many instances, they are preaching a bloodless, twentieth century religion, which will send souls to a first century Hell. Actuated by a spirit of fear or favoritism, many hundreds more have been effectively silenced. All of this has reacted most unfavorably on the morals and policies of the ministry. Many of them have become religious charlatans and "hustlers of the Word." Some time ago we heard one of these religious racketeers of the air say, "This is station WHAM and this is evangelist Whoop-it-up, Cloud-Smasher, Put-on-the-pressure, Sky-buster. We are in great need. Send in your offering at once. This is desperate. We must go off the air if help doesn't come at once. And then you good people listening in, I must be taken care of. I like white shoes, size seven: also white socks. I wear size fifteen in a shirt and thirty-eight in a suit. And the doctor says I will have to go on a diet, so send me lots of oranges, apples, bananas, beans, celery, strawberries, potatoes, onions, parsnips, black-eyed peas, cucumbers, cabbage, carrots, and ice cream."

Perhaps we have overdrawn the words he actually used, but the spirit of his appeal is as described. The sad part of it is that most church members are pleased with that kind of a ministry. The prophet of old said, **"The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so"** (Jer. 5:31). As in the days of Jeremiah, so today a carnal people

love a carnal priesthood. With that type ministry it is no wonder the average Christian does not travel fast enough to avoid a tail-end collision with the Devil. Just as long as the ministry continues in its degeneracy, then religiously we will get farther and farther from God.

VI

In these perilous days, the Bible will continue to be our resource. After that Paul describes the apostasy of the last days, he says, **"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"** (II Tim. 3:14-17). This is our hope for the perilous days before us. It shall remain such, for did not Jesus say, **"Heaven and earth shall pass away but my words shall not pass away"** (Matt. 24:35).

"Last eve I stood beside the blacksmith's door

And heard the anvil ring the vesper chime;

Then looking in, I saw upon the floor

Old hammers worn with beating years of time.

"How many anvils have you had, said I,

To wear and batter these hammers so?

Only one, said he, the anvil

Wears the hammers out, you know.

"And so, I thought, the anvil of God's Word

For ages skeptics' blows have beat upon,

And though the sound of falling blows was heard,

The anvil is unhurt---the hammers gone."

Isn't it glorious to know that in the days before us, the Bible cannot be destroyed and will continue to be our chiefest resource?

VII

The old gospel of Jesus Christ will continue triumphant. **"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations"** (Matt. 24:14). We hear today that the gospel does not interest people as it once did. It isn't the old gospel that has lost its power: it's the ministry instead.

When I first entered the ministry, preachers were complaining of a difficulty in getting crowds and many were beginning to substitute theatricals for preaching on Sunday evening and in the summer season, many were closing their buildings on Sunday night. I made

◊ (Continued on page 299)

Stage Being Set

(Continued from page 298) ♦

a resolution something like this: "When the old Gospel fails to draw folks, then I'll quit the ministry." Since then, I've failed in many ways in the ministry, but I've never deviated from my initial ministerial resolution. I have never labored without blood in the basin and have never preached without telling sinners that they could be saved only through Jesus' shed blood. For many years I've been preaching the Gospel, and I've never preached to more people in my life than I'm preaching to today, both at home and away from home. No! No! Brother preacher, if you are having your troubles, don't forget that the old gospel is still **"the power of God unto salvation to everyone that believeth"** (Rom. 1:16). We are living in a day when modern science adds a "less" to everything---horseless carriages, smokeless shells, iceless refrigerators, beardless wheat and seedless fruits. And now we have a bloodless religion. As surely as we live, a bloodless religion will send souls to a never-ending Hell. Thank God, the gospel hasn't lost its power, but will continue triumphant to redeem the elect until Jesus comes.

*"Dear dying Lamb thy precious blood
Shall never lose its power
Till all the ransomed church of God
Be saved to sin no more."*

VIII

Eventually the Lord Jesus is coming back to take possession of the world that has been forever rebellious against Him. On the day when Jesus left this earth to ascend back to the Father, two angels stood beside Christ's disciples and said, **"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you unto heaven, shall so come in like manner as ye have seen him go into heaven"** (Acts 1:11). **"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come"** (1 Cor. 11:26). Every time we observe the memorial supper, we have a prophecy of Christ's return. Thank God, He's coming back! What difference does it make if the future is dark, and God's people are being opposed on every hand, and society is rotting, and the world is getting farther from God, and the preachers are compromising the Truth, and the world is going to Hell in high gear? Jesus Christ is coming back! What difference does it make if we do have floods to beggar us, wars to threaten us, strikes to worry us, and terrible world conditions to confront us? What does it matter if the Communists with their Hellish anti-God propaganda are subtly securing a foothold in our political,

social, industrial and religious life? Jesus Christ is coming back!

During the dark days of the struggle for Italian liberty the people looked upon General Garibaldi as their invincible deliverer. Prisoners, hurried away to loathsome dungeons, would be cheered as they passed along the streets by friends whispering in their ears, "Courage, Garibaldi is coming!" Men would steal out at night and chalk on the walls and pavements, "Garibaldi is coming!" And when the news of his approach near to a city was announced the people broke out into the rapturous shout, "Garibaldi is coming!" He came, and Italy broke her political and religious fetters, never to be so enslaved again. A greater Garibaldi is coming to God's people. The desire of all nations is on the way. Jesus is coming to reign.

Are you ready for His coming? If not, then heed the words of Jesus. **"The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel"** (Mark 1:15). May you cry out today as the Philippian jailer in his midnight darkness, **"What must I do to be saved?"** then pause for a moment to hear the answer, **"Believe on the Lord Jesus Christ, and thou shalt be saved"** (Acts 16:31).



World Scene

(Continued from page 300) ♦

argued that citizens of Canada, Mexico and the United States should "Think of themselves as North Americans."

Dr. Pastor had a bad habit of giving away that, which did not belong to him. A good example of this was the Panama Canal, and it's unconstitutional. I myself was doing research on the Panama Canal and I am an author of a book titled "The Panama Canal Treaties Swindle." This was not a surprise to me---Dr. Pastor had a part in the North American Union.

Well, I have a message for Dr. Pastor and his fellow globalists on "The Council of Foreign Relations"---not at the point of a gun will millions of other American's and myself ever consider us "North Americans"! We are "AMERICANS". Plain and simple.

CFR HAS LAID OUT A BLUEPRINT

Dr. Pastor and the CFR have laid out a blueprint that the Bush administration and its equivalents in Canada and Mexico are advancing at full speed. Again, construction of the "NAFTA Superhighway" is about to begin in earnest in Texas.

This "Superhighway," which is a major step toward creation of the NAU, will allow trucks and trains to enter the United States WITHOUT

BEING INSPECTED BY OUR OWN CUSTOMS AGENTS. That's right!!!!

These trains and trucks will roll right across what was our border with the only notice being a signal from an electronic transponder similar to the speed passes that Americans now use to go through tolls. Human hands will not touch the goods until they reach a "Smart-Port" now under construction in Kansas City, Missouri.

From there, these foreign goods will continue on an ever-expanding network of roads-and-rails that will crisscross America and continue into the Northern most region of Canada.

WE KNOCK THIS TRAIN

Unless we knock this train off its rails before they fully implement their 2010 goals and objectives. . . .2010 could be the beginning of the end of the United States as a free and sovereign nation.

We have directly fought globalists at the UN and right here in our own country who have pushed for U. S. acceptance of:

- * A global United Nations Army;
 - * The International Criminal Court (ICC),
 - * A global income tax
 - * The Kyoto Environmental Treaty;
 - * A global ban on handguns;
 - * So-called "World Heritage Sites";
- and
- * A global ban on the death penalty.

OUR PRESIDENT AND OUR GOVERNMENT

Our President and our Government are working behind closed doors without congressional oversight and without public hearings to create a global "North American Community" that will erase our borders and spell the end of our dollar, our constitution, our sovereignty and, eventually, our republic.

If we fail to stop this betrayal, we will have also made useless all that we have done in the past to defend our security, our sovereignty and the men and women who fight to preserve our liberty.

WE ARE BEING SOLD OUT

In a nutshell, we are being sold out by a group of global politicians who have been bought and paid for by multinationals who stand to make trillions of dollars by creating a single "North American Union." This "Union" will be controlled not by the people, but by faceless bureaucrats and complex international agreements - and we are rapidly running out of time. By 2010, it may be irreversible.

Is it any wonder now why the President and so much of official Washington seems unconcerned about our wide-open borders? NO SIR! It is now clear that they don't care because under their vision of a "North American Union," there will soon be no borders to defend.

"Woe to the man who is pulled from his place in the world. The streetcars, the

railroad, the madness of hustle and bustle is enough to make one want to burrow and hide." - Amos Turner, 1928

(Excerpts are from previous writings of Captain Evans.) (Freedom Alliance, Newsletter, Thomas P. Kilgannon, President)



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WORLD SCENE

By
Capt. G. Russell Evans USCG (Ret.)



What Abortion Is - And Is Not

The Pro-abortionists won the recent election, it is true, but they must rest their laurels on the funeral pyres of some 30 million babies, whose deliberate massacre has become a way of life for the past 20 years.

Nonetheless, we should not forget what abortion is: its ingredients are *selfishness, greed, and hypocrisy*. Certainly it is selfish for a woman to demand "the right to control my own body" when what should have been controlled was *the moment of conception*. If she cannot say "NO", then she is responsible, along with the father, for the consequences. Convenience and birth control are the ingredients of this brand of selfishness. Moreover, what gives her the right to control life, which is the gift of God? Not the Bible, not the Constitution, regardless of what the Supreme Court may rule. Indeed the Supreme Court is guilty of outrageous usurpation of power not given to it by the constitution, power seized from the Congress and from the State legislators in the 1973 *Roe v. Wade* case, a decision that must be overturned if we are to continue any pretense of being a Christian nation.

Greed, next akin to selfishness, is definitely a prime ingredient of abortion: greedy doctors after fat fees, greedy politicians after votes, and greedy pregnant women after relief from their responsibilities after a night of fun and frolic. Even the Internal Revenue Service joined the greed game at one time, (1986), allowing a deduction for botched abortions. That's right. IRS Rule 73-156 permitted parents whose child lived "momentarily" after abortion is given a dependency exemption on their tax returns.

The third ingredient of abortion is *hypocrisy*. Indeed, the whole thing is hypocritical, in making believe what is, is not! For example, how can it be anything but hypocritical, in the preceding case, to make believe one has a dependent (IRS style) when the whole idea was NOT to have one.

A doctor friend of mine, whose wife "gets highly emotional about Pro-choice" gets technical: "Fetus is not viable until the 24th week; unfair to poor people if denied abortions of convenience, and society might have to support their unwanted children." Besides, he added, "It's the law."

Another doctor friend of mine, with 47 years of experience in birthing babies, refutes the foregoing quite well: "claims

of illegal abortions in dirty homes and back alleys are much exaggerated. Finally doctors convinced many women to have their babies and put them up for adoption. We emphasized the traumatic effect on a woman after undergoing an abortion, the physical damage to reproduction organs and the guilt complex of committing murder on an innocent baby who could have been a wonderful human being and a pleasure.

Besides the argument that women "can do what they wish with their bodies" is the contention that the fetus may be life but is *not a human being*. But wait. This is the same argument once used to murder slaves.

A few questions: If the fetus is not human, why does its heart beat within 18 days of conception; its eyes, nervous system, and internal organs begin forming after 4 weeks; its fingers, toes, head, and mouth at 11 weeks with nerves and muscles coordinating movements? At 18 weeks, the fetus has vocal cords. The fact that it may not survive outside the womb increases the responsibility of the mother and in no wise decreases it.

The woman contemplating abortion should understand the embryo's stages of development. She also should understand abortion procedures. The most common is called suction curettage, done during the 7th to 12th week of pregnancy. The developing baby is vacuumed into a jar for disposal. Another common technique is called a D & E (dilation & evacuation), which involves the use of forceps to tear away and remove body parts piece by piece, including crushing and draining the head. After 16 weeks, the salt poisoning or saline abortion is often used, during which the baby is "literally burned alive," after which the mother usually goes into labor and delivers a dead baby. These are the main procedures; there are others.

A tiny life is still human life and no amount of rationalization can change the fact that abortion is the destruction

of human life. "From the moment of conception, God has entered life" (C. Everett Koop, Surgeon General of the United States). "We cannot diminish the value of one category of human life" (Ronald Reagan, President of the United States). "**Thou shalt not kill**" (The sixth commandment, Exodus 20:13).

"The Bible is the chief moral cause of all that is good and the best corrector of all that is evil in human society, the best book for regulating temporal concerns of men, and the only book that can serve as an infallible guide to future felicity." --- Noah Webster

(Excerpts are from previous writings of Captain Evans.)

North American Union

"The Bush administration is pushing, rather publicly now, its security and prosperity partnership, a plan to "integrate the economies" of the United States, Mexico, and Canada by the year 2010. You're thinking you didn't vote for that, your Congressman didn't vote for that, your Senator didn't vote for that. You're correct." (Lou Dobbs, CNN--Feb. 5, 2007).

That's how long we have until the first phase of a planned "North American Union (NAU)" is complete. This globalist scheme will absorb America into a single entity with socialist Canada and lawless Mexico.

BEING PUSHED BY PRESIDENT BUSH

It is being pushed by President George W. Bush and by multinational corporations with tentacles stretching all across the world. Once fully implemented, it will all but certainly "erase" our borders, "supercede" our Constitution, "replace" our dollar with an "Amero" and even possibly "subject" us to a "North American Parliament" made up of Canadian, Mexican, and American bureaucrats.

* Construction will soon begin in Texas on a massive "North American Free Trade Agreement (NAFTA) Superhighway" that will stretch from the west coast of Mexico through the heartland of the United States into

Canada:

*Regulations against Mexican trucking companies entering the United States have just been abolished;

*Secretary of State Condoleezza Rice, Secretary of Defense Robert Gates, Homeland Security Chief Michael Chertoff and lesser federal officials have been holding a series of meetings in Canada and Mexico (along with operatives from several multinational corporations) on the NAU; and. . .

BUSH ADMINISTRATION

The Bush administration and its allies in Mexico, Canada, and in the World's top multinational corporation are secretly planning to cement in place a "North American Community" by 2010 that will, eventually, lead to a single global "North American Union (NAU)." And the bottom line is this: **THE CLOCK IS TICKING.**

Your article "To Cease and Desist" urges the President to abandon his plan to allow Americans to move into any economic, military, or diplomatic "union" with Canada and Mexico.

It also urges the President to help halt construction of the massive "NAFTA Superhighway" and to do what must be done to truly secure our borders.

TOUGH UP-HILL FIGHT

We face a tough uphill fight against a very powerful and wealthy alliance of global politicians and greedy corporate elites. But make no mistake: We fail to expose and halt this movement at our Nation's peril.

If you've ever been confused over why the President and so many in Washington appear unconcerned about the rising tide of illegal immigrants pouring across our borders every day, you shouldn't be. Why? Because if the President and his allies have their way, there soon won't be any borders left to guard. It all started with the signing of the "North American Free Trade Agreement (NAFTA)" with Canada and Mexico by President Bush's father, President George H. W. Bush in December of 1992.

TREATY SIGNIFICANTLY

That treaty significantly altered the economic flow of goods between the countries. . . but in ways most Americans could not see. However, this changed dramatically in March of 2005 when President George W. Bush (Junior) quietly signed the "Security and Prosperity Partnership of North America" (SPP) agreement between Canada, Mexico, and the United States.

This agreement is the brainchild of Dr. Robert Pastor, Vice Chairman of the Elitist and Global Council of Foreign Relations (CFR) task force on the future of North America. Dr. Pastor, a key member of Bill Clinton's inner circle in the 1990's, has long been an advocate of a North American "Economic Integration" and has openly

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