

Psm. 11:3

Baptists For Liberty

Prov. 29:2

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Galatians 5:1

NEWS LETTER

Issue #23

August 2014

Monthly Verse: *"Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;"*

~ Philippians 2:14 &15

"Turning Over Tables"

by Bro. Jeff Short

"There is a way which seemeth right unto a man, but the end thereof are the ways of death". - Proverbs 14:12

The term beliefs seems to have taken on a new, softer meaning in our postmodern society. The term is interpreted through a relativist filter. Beliefs are fine today. Beliefs do not cause any problems. Essentially, beliefs has become synonymous with opinions. To speak of one's beliefs is merely to be heard as speaking of one's own view. And, in our postmodern society, everyone is entitled to their own view and we're all okay.

One of the consequences of this is that we can dismiss what someone says as their beliefs. They have their beliefs. We have our beliefs. Those across the road have their beliefs and that's all fine. In conversations lately, this has come up. "Oh, is that your beliefs?" The problem is: This is the wrong question. The right question is: Is that right? Or, is that true? Once we start treating God's truth as a belief, anything goes.

So talking about beliefs is fine all day, but it is not acceptable to talk about truth. In today's society, no one can claim to be speaking truth. However, the prophets, Christ, and His apostles spoke of truth. They did not present their opinions to be discussed and decided upon by the individual. Christ taught narrowly, "I am the way, the truth, and the life" (John 14:6). Christ spoke truth and not beliefs. Had He spoken of beliefs in a way acceptable to today's world, He would have said, "I am a way, a truth, and a life." The difference is obvious.

How does this impact our mission in the world today? If we are deceived into merely advancing our beliefs, we have effectively put Christianity out on the table with all other religions and said, "Here are our ideas. Please choose us." Our mission is rather to turn the table over, drive out the money-changers, and proclaim the absolute truth of Christ's universal Lordship, which demands obedience and the forsaking of all other religions and ideas. We have the message of absolute truth in Jesus Christ and not merely beliefs.

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Sermon: "Baal, or Bosheth"

by Bro. Nathaniel Hille



Jerm.11:13

I had thought of titling this sermon: "What's so wrong with Baal Worship", but decided to use the words in Scripture. We live in a day when very little, if anything, is looked upon as wrong, sinful, evil, or wicked in the eyes of man. However, God's Word has not altered one bit, including Baal.

Jeremiah prophesied against his own nation (**Jerm.1:1-3; 2:1,2**). We read in **2Chron.36:15-17**—that God sent them messengers, but they refused them, till it was too late and He raised up the Chaldeans to carry His own people away.

We read of nearly the same rendering in **Hos.9:10**. Hosea was a prophet to the northern 10 tribes as they worshipped Baal and were prepared for being carried away.

Forewarned of God

The Lord had previously warned the Israelites, even before entering into the land to not commit the abominations of those before who had inhabited the land before Him (**Lev.18:2-4**). The LORD God told them that if they committed such abominations that the land would spew them out (**Lev.18:24-30**). One such abomination was the worship of Baal.

Israel's Dealings With Baal

Baal was not unknown unto Israel. Israel had experienced first hand that God was not pleased with their worship of Baal, even before they had ever set one foot into the promised land. During the 40 years of wandering in the wilderness, some of the Israelites had joined themselves unto Baal-peor (Baal of Peor) (**Numb.25:1-5**). It was at this time that Phineas, a type of Christ, who was zealous for his God, made an atonement for the people of Israel (**Numb.25:7-13**). This event is recorded in one of the "Historical Psalms" (**Psa.106:28**). The people of God were not profited by their worship of Baal, yet they would turn to Him again and again.

Shortly after Joshua, the son of Nun, died in the land of Canaan, Israel began to go after false gods, including Baal (**Judg.2:1-3,11-16**). Yet God would raise up judges to deliver the people, even as Christ is our Deliverer. Israel was in a bad way and would yet turn again after being delivered by God from Baal to Baal (**Judg.8:33-35**).

We might say that one of the high points of Baal's worship among Israel was under the reign of king Ahab. I am not aware of another time when Baal-worship flourished in Israel as it did at this time; yet even then Baal could not defeat Jehovah. In **1Kgs.16:28-33** we read of how Baal gained entrance, yet again, into Israel's religious life. From the instance in **Numb.25:1-5 & 1Kgs.16:28-33** it appears that Baal's "foot in the door" was through unholy marriages. In **1Kgs.18**: we have the great contest between Baal and Jehovah of which Jehovah shows that "He is the God; the LORD, he is the God" (**1Kgs.18:39**). It had not rained for 3 years and 6 months (**Jms.5:17,18**) because of the worship of Baal. They had come to Mt. Carmel and there Jehovah proved that He was/is the God of Israel. Shortly after that it began to rain in Israel.

However, the worship of Baal had not been completely mortified, for under Ahaziah, the son of Ahab, it was resurrected (**1Kgs.22:51-53 & 2Kgs.1:1-2**).

Baal would infect the southern kingdom of Judah, as well. Upon the death of king Hezekiah, we find that his wicked son Manasseh, in the wake of the revival of Judah, would turn to Baal (**2Kgs.21:1-5**). Israel would continue to go back to Baal. As God had prophesied unto them "...but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you." (**Judg.2:2,3**).

Who Is Baal?

In our text, **Jerm.11:13**, and in **Hos.9:10**—he is called a shameful thing or "Bosheth", which as I understand means "shameful".

In **Jerm.3:22-25**, Jeremiah speaks of Israel as hoping in vain for salvation from those "high places" of the hills where the altars of Baal were reared up.

The *Holman Bible Dictionary* states: *Baal is the lord of the Canaanite religion and seen in the thunderstorms, Baal was worshiped as the god who provided fertility. "Baal" occurs in the Old Testament as a noun meaning, "lord, owner, possessor, or husband," and as a proper noun referring to the supreme god of the Canaanites, and often to the name of a man.*

The fact that his name means "lord, owner, possessor, or husband" shows the direct offence that He was to Jehovah! How abominable it was/is for God's people to worship such a false god as this.

Is not Jehovah God all these things unto Israel His people, as well as unto us?

Lord (master): Gen.15:2; Lk.6:46; Acts.2:36—He is our Lord, our Master.

Owner: Ex.12:12,13; Psa.107:2; Eph.1:7; Col.1:14—we've been bought by the price of His blood.

Possessor: Ezek.16:8; 1Pet.2:9; Jn.10:28,29

Husband: Jerm.3:20; Rom.7:4

Baal was trying to take over as Master of Israel. He was trying to steal Israel from her rightful owner. He was trying to possess that which was not his; and Baal was wooing the wife of Jehovah. No wonder this was such a personal offence to the Lord God. And Israel was falling for Baal!

Concluding Remarks

We do not read much concerning Baal after that Israel and Judah were carried away. But he is still alive today in the confusion of so-called Christianity (**Jerm.3:25**).

Don't you get "confused" and become "ashamed", but follow on after the Lord.



“Abortion: A Right That’s Wrong”

by Bro. Dr. Cecil A. Fayard



Jeremiah 1:5 “Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.”

INTRO: Is it ever right to deliberately kill the innocent, to kill those who can in no way defend themselves? Friends, abortion truly is a right that is wrong. Think of the unborn, think of them in their mother’s womb. Can they in any way protect themselves? Can they in anyway stop the abortionist? A mother’s womb should be the safest place a child could ever be. For the millions who have been aborted, it was the most dangerous place.

All innocent life should be protected. We must stand, as Christians, for the sanctity of life. John W. Whitehead of the Rutherford Institute says: “The sanctity of human life is the priority issue. It covers the entire spectrum of threats to human life including abortion, infanticide, and euthanasia. I not dealt with effectively, it spells the death of this country” .

The most blatant attack on the sanctity of life in this country is abortion. Abortion is murder; it is a violation of the sixth commandment. “Thou shalt not kill” (Ex 20:13).

1) LIFE BEGINS AT CONCEPTION

a) Psalm 139:14-18 vividly pictures the development of a baby in the womb. The words of these scriptures tell us that God prescribed us before birth.

i) In verse 16, the Hebrew word for substance is golem meaning embryo. Dr. Henry Morris says: “God is watching over each embryonic human being from the moment of conception. The baby is ‘unperfect,’ not ‘imperfect,’ until it is ready for delivery, but it is always truly human, with an eternal soul” (Defenders Bible 669). This word golem is used in Gen 2:7 where God formed man out of the dust of the ground.

ii) Now notice with me the word “continuance” in verse 16. “In continuance” is the same as days in the Hebrew. Think of it+ God oversees the day by day development of that little life in the womb.

iii) “Fashioned” in verse 16 is the Hebrew word yatsar speaking here of Divine activity in forming the baby in the womb. Man has no business destroying what God is doing.

b) Isaiah 49:5 tells us that God treats us as persons before birth. Not only did God form us, He has a purpose for us 49:1.

i) God counts every little baby, every tiny package of humanity, as a person before birth (Jer 1:4-5).

ii) Isaiah 44:2, 44:24, and Job 10:8-9 assures us that God is at work, forming the baby in the womb.

c) In Psalm 51:5, we are boldly told that life begins at conception.

i) “Here in Psalm 51:5, the Psalmist is relating his sinfulness to the very inception of life; he traces his development beyond birth. . . to the genesis of being in his mother’s womb. Even to the very hour of conception” (Dalglish 121).

ii) A baby is the work of God; and when a baby is aborted, man is interfering with God’s work.

d) When an abortionist takes a human life, he is taking that which is precious to God.

i) In Genesis 1:26-27, God said: “Let us make man in our image, according to our likeness....”

(1) Human life is precious to God. That is why He says: “Thou shalt not kill.” Abortion is killing; it is murder.

(2) “In God’s estimation, it is so precious and so unique He commands that it be protected, it must be preserved. It alone represents ‘the image of God’” (Swindoll 17).

(3) Life is so important to God that no one has a right to end it by murder.

ii) There are three things that we need to see as God sees them concerning the unborn. Three things for which we need wisdom:

(1) God sets apart human life as distinct, unique, and valuable.

(2) God preserves, and He protects human life as no other life on earth.

(3) Life begins at conception and life continues to develop in the womb as God works. God shapes the child into the precise kind of person He wants the child to be.

2) STAGGERING STATISTICS

a) Heartbeats and brain waves.

i) Unborn children have detectable heartbeats at eighteen days (two and one-half weeks) after conception. Essentially 100% of all abortions occur after the seventh week of pregnancy.

ii) Unborn children have detectable brain wave activity at forty days (just over five and one-half weeks after conception).

b) Why are babies aborted?

i) Reasons for abortions:

(1) 1% are victims of rape.

(2) 1% had fetal abnormalities.

(3) 4% had a doctor who said their health would worsen if they continued the pregnancy. During 35 years of medical practice,

Dr. E. Everett Koop says: “Never once did a case come across my practice where abortion was necessary to save a mother’s life” (Hybole 22-23).

(4) 50% said they didn’t want to be a single parent, or they had problems in current relationships.

(5) 66% stated they could not afford a child.

(6) 75% said the child would interfere with their lives (source Alan Guttmacher Institute Research Division of Planned Parenthood, NY, NY).

ii) 94% of children killed by abortion are killed for reasons of convenience.

c) When are children aborted?

i) 50% of all abortions are performed at 8 weeks.

ii) 25% at 9-10 weeks.

iii) 14% at 11-12 weeks.

iv) 5% at 13-15 weeks.

v) 4% at 16-20 weeks.

vi) 2% after 20 weeks.

d) How are children aborted?

i) D&C+ baby cut in pieces and scraped from the uterine wall. Parts must

be reassembled to be sure all are out.

ii) Suction+ tube is inserted into uterus and connected to a strong vacuum.

The baby is torn to bits and sucked into a jar.

iii) Salt poisoning+ saline injection+ used after 16 weeks (4 months).

(1) A long needle is inserted into the baby’s sac; fluid is removed then a strong saline solution is injected.

(2) The helpless baby swallows the poison and is burned alive.

(3) It takes an hour for the baby to die by this method. The baby kicks and jerks until dead.

iv) Hysterectomy or C section+

- (1) This method is used during the last three months of pregnancy.
 (2) The womb is entered by surgery through the wall of the abdomen. The baby is removed and left to die by neglect, or it is sometimes killed by direct act.
- v) Prostaglandin chemical abortion+ uses chemicals developed by Upjohn Pharmaceutical Co.
 (1) Chemicals cause the uterus to contract intensely, pushing out the developing baby.
 (2) Contractions are so severe that some babies have been decapitated by them.

- e) How many children are aborted?
 i) In the US+
 (1) 1.31 million in 2000 - down from 1.61 million in 1990.
 (2) 21.3 abortions per 1,000 women.
 (3) Over 4,000 per day.
 (4) Over 180 per hour.
 (5) From 30-40 million little American babies have been aborted since 1973. (Listen to the evil words of the founder of Planned Parenthood, Margaret Sanger: "The most merciful thing that a large family does to one of its infant members is to kill it.")
 ii) In 2000, there were 25 abortions per 1,000 teenagers.
 iii) The District of Columbia has the highest rate of abortions: 68.1 abortions per 1,000 women.

3) THE MORAL ISSUE

- a) We need a guide in the sex crazed world we live in; and the Bible is that guide.
- b) The Bible says that sexual immorality is to be avoided (I Thes 4:3). "Abstain"-- "hold ones self off, refrain, abstain."
 i) Miss America Erika Harold publicly and fervently advocates chastity before marriage.
 ii) Hebrews 13:4 says that "Marriage is honorable in all and the bed undefiled....." Stay out of bed until you are married.
 iii) In a cartoon, a grandson asks his grandfather: "Gee granddad, your generation didn't have all these social diseases. What did you wear for safe sex?" Without hesitation Granddad answered: "A wedding ring."

4) FORGIVENESS

- a) There is forgiveness for the sinner, no matter how great the sin.
 i) Eph 1:7, "In whom we have redemption through his blood, the forgiveness of sins...."
 ii) Col 1:14.
- b) Friend, believe on the Lord Jesus Christ. Believe the Gospel (I Cor 15:3-4).
 c) Child of God+ there is cleansing for you (I John 1:9).
 d) Avoid sin by staying close to God (Psa 119:9).

CONCLUSION: God places special value on human life and commands that it be protected. "We do not have freedom over all the conditions of our life, but we do have freedom over what stand we take toward them" (Victor Frank 1).

News

August 2014 News Blitz: Underlined texts are links to news stories from various sources. If reading this as a printout you can find the links to these stories on our home page.

Friday, Aug. 1st

- ["House Votes to Proceed with Lawsuit Against Obama"](#)
["CIA Admits Spying on Senate Staffers, Fraudulent Criminal Referral"](#)
["Why We Must Debate the Farce of Benevolent State Media"](#)

Sunday, Aug. 3rd

["The Tyranny of the Federal Bureaucracy"](#)

Monday, Aug. 4th

- ["In Blow to Obama, Court Orders Release of Fast and Furious Info"](#)
["US to Give Air Support, Arms to Iraqi Kurds"](#)
["Iran's Revolutionary Guards Fighting ISIS in Iraq"](#)
["Nanny-State Threat Lurks in Santos's Lulling Rhetoric"](#)

Tuesday, Aug. 5th

- ["Ecuadorian Network Defies the State's Anti-Journalist Campaign"](#)
["Canadian Christian Couple Detained by China in Tit-For-Tat Spying Saga"](#)
["Graphic Video Implicates Nigerian Military in War Crimes While Battling Boko Haram"](#)

Wednesday, Aug. 6th

- ["Justin Amash Prevails, Amidst Chamber of Commerce Victories"](#)
["Corruption the Lifeblood of Unwinnable Drug War"](#)
["By Rooting Out Corruption, China Is Risking Its Oil"](#) Opinion & Analysis by Luke Patey at Vice News.
["New Australian Anti-Terror Laws Could Bring the Mandatory Recording of Private Data"](#)

Thursday, Aug. 7th

- ["Texas Uses Multipronged Approach to Securing Its Border"](#)
["Exporting Welfare"](#)
["Unprecedented: German General Appointed Chief of Staff of US Army Europe"](#)
["The Painful Truth of Argentina's Default"](#)
["How Aid Workers Are Tracking West Africa's Unprecedented Ebola Outbreak"](#)

Friday, Aug. 8th

- ["We Don't Have to Follow Constitution" Cop Resigns"](#)
["Stark360 PAC Aims to Make New Hampshire a Pro-Liberty Powerhouse"](#)
["Still standing: Why the House liberty movement is here to stay"](#)
["Iraq War 2.0, U.S. Approves Airstrikes in Iraq"](#)
["ISIS continues spreading violence as 'children are being beheaded'"](#)
["Mexico Topples Oil Theft Ring, But Cartel Threat Lingers Over State Petroleum Company"](#)
["Maduro Shows His Militaristic Stripes, International Pushback Gone Begging"](#)

["Chilean Activist Seeks Democracy in Venezuela, Finds a Jail Cell"](#)

Saturday, Aug. 9th

- ["Dirty Jobs' Mike Rowe on the High Cost of College"](#)
["Today is International Day of the World's Indigenous Peoples"](#)
["Government Inaction Has Led to an Independent Database for Missing and Murdered Indigenous Women in Canada"](#)
["Obama Vows 'Long-Term' War in Iraq"](#)
 Reports Vice News in a video report "[Istanbul's Gentrification Wars](#)" "One group that has decided to take the fight to the government is the Revolutionary People's Liberation Front, or

DKHP/C. This extreme-left party, labeled a terrorist organization by the EU, is entrenched in many of the disenfranchised neighborhoods that have become targets for ruthless urban development. To stave off the forced relocation of inhabitants, the DKHP/C militants are prepared to combat not only the police, but also violent drug gangs that terrorize their neighborhoods, which they believe are collaborating with the state."

Sunday, Aug. 10th

["The Hot Zone: Black Death Returns to Madagascar"](#)

Monday, Aug. 11th

["Double Standard in Alabama: Both Major Parties Miss Ballot Deadlines But Will Be on Ballot Anyway"](#)

["Teacher's Union President Threatened To Punch Common Core Opponents In The Face"](#)

["A town burns after citizens loot and riot over death of unarmed black teenager"](#)

["6 Reasons To Question and Investigate 9/11 on the 13th Anniversary"](#)

["Going "abroad in search of monsters to destroy" is making more monsters"](#)

["How the Iraq War led to the current war on Iraq's Christians"](#)

["If John McCain and Lindsey Graham are so worried about ISIS—why did they want to arm them?"](#)

["Government Takes Heartless Stand against Efforts to Help First Nations Devastated by Mount Polley Tailings Pond Catastrophe"](#)

After recent floods in Canada disturb wild life Native Tribes are hindered in helping each other by bureaucrat fishing regulations. This report comes from Native News Online.

["The Australian Government Is Failing to Fulfill Its Election Promises —to Mining Companies"](#)

Tuesday, Aug. 12th

["FedEx Indicted on 15 Criminal Counts for Drug Trafficking"](#)

["Obama is Being a Coward, Not Caesar, on Immigration"](#)

["Lawmakers Working to Demilitarize Federal Bureaucracies"](#)

["Winnemem Wintu Chief Caleen Sisk To Report on Racial Discrimination of Federal Tribal Recognition at the United Nations in Geneva"](#)

["War crimes in Afghanistan covered up by U.S. military, says report"](#)

Wednesday, Aug. 13th

["Police Militarization in Ferguson — and Your Town"](#)

["Blowback in Iraq: How U.S. Proxy Wars Led to the Rise of ISIS"](#)

["The Islamic State \(Part 2\)"](#) Part of a continuing series from Vice News.

["Britain's Diego Garcia may be site of second Guantanamo-style camp"](#)

Thursday, Aug. 14th

["Some Thoughts on Ferguson, Newark, State Violence, Insurrections, and Democracy"](#)

["Class Action Lawsuit Exposes Philadelphia's Civil Forfeiture Practices"](#)

["Anonymous Releases Alleged Police Dispatch Audio Of Ferguson Shooting"](#)

["Dishonesty, Deceptiveness, and Disservice – Why Snowden](#)

[Chose to Become a Whistleblower"](#)

["Obama Helped ISIS in Syria, Now Fights It in Iraq"](#)

["ISIS Terrorists Threaten American Pastor Imprisoned in Iran"](#)

["Costa Rica's Promised Secularism Morphs into Religious Welfare"](#)

["Will Scotland Vote "yes" to Secede from the United Kingdom In September?"](#)

["Talking to a Virologist in Sierra Leone About the Ebola Crisis"](#)
Interview by Kaj Larsen for Vice News.

Friday, Aug. 15th

["In the midst of riots and protests, Michael Brown named as robbery suspect"](#)

["A 'Voter Redistricting Czar'? How About Not."](#)

["VA Secretary's Memphis visit leaves questions after patient deaths"](#)

["Why Americans care more about Robin Williams than Iraq"](#)

["Argentinean Senate Introduces Sweeping Soviet-Style Economic Plan"](#)

["Nigerian President Sacks Doctors on Strike During the Ebola Outbreak"](#)

Saturday, Aug. 16th

["GOP Congressional Hopefuls Look to Join Amash's Liberty Caucus"](#)

["Illinois Woman Killed at Posh Bali Resort and Stuffed into a Suitcase"](#)

["Possessing Military-Grade Weaponry Isn't the Only Reason Police Wage War"](#)

["Exclusive Interview: One on One With William Binney"](#) "One of the highest-level whistleblowers to emerge from the National Security Agency, William Binney, sat down with Benswann.com's Eric Delisle at the 2014 Privacy Enhancing Technology Symposium in Amsterdam." The article starts in case you didn't know who William Binney is.

Sunday, Aug. 17th

["Pro-Gun Milwaukee Sheriff Triumphs Over Bloomberg-Backed Opponent"](#)

["Texas Gov. Perry Indicted on Felony Charges: Abuse of Power, Coercion"](#)

["Escalation: Obama Broadens War Goals"](#)

"Jakarta's Bible-quoting, quick-tempered deputy governor, Basuki Tjahaja Purnama, is poised to take control of the capital of the world's largest Muslim-majority nation. If appointed, he will become the first ethnic Chinese politician to rise to become governor of Jakarta, a city that just 16 years ago was hit by several days of horrific anti-Chinese riots." Writes Ethan Harfenist for Vice News, reads the whole article ["Jakarta Could Be Getting Its First Ethnically Chinese Governor"](#)

Monday, Aug. 18th

In "Conservative 'Alternative' to Obamacare Misses the Market" Ira Stoll reports for Reason.com saying:

"Instead of shutting down Obamacare's insurance exchanges, the government should expand them so that they also include patients who now are covered by Medicaid, Medicare, and veterans health programs.

That's the gist of a big new health care policy proposal that's getting a lot of attention.

It's newsworthy in part because it's so counter-intuitive. It comes

from a think tank, the Manhattan Institute, that's generally known for conservative, free-market, center-right policy ideas. You'd expect them to be in favor of repealing Obamacare entirely, not expanding it." Read the full article [here](#).

["Autopsy shows Michael Brown was shot at least six times, raising even more questions"](#)

["Armed Business Owners Scare Away Looters in Ferguson"](#)

["Border Closures Scapegoat Colombians for Chavista Failures"](#)

["Gunmen Carjacked Saudi Prince's Motorcade for \\$335,000 and 'Sensitive' Documents"](#)

["Bosnians' Worst Enemy Is Their Own Government"](#)

["Meet a Man Who Survived a Khmer Rouge Execution"](#)

Tuesday, Aug. 19th

["UN Boss Pushes "International Standards" for Ferguson Police"](#)

["Whistleblowers under new threat from government"](#)

["The new Gaza state"](#)

Wednesday, Aug. 20th

["The Trouble with Conspiracy Science: What the social scientists and psychologists who study conspiracy theories get wrong."](#)

["5 environmentalist ideas that have spectacularly backfired"](#)

["Teen Arrested, Suspended for Shooting a Dinosaur \(In a Story He Wrote\)"](#)

"There remains a need for documentaries, books, and advocacy organizations with messages both accessible to the layman and resilient in the face of scrutiny from academics and policy specialists — along the lines of the Atlas Network's Sound Money Project, the Independent Review, and the Mises Institute. Consequent awareness will pave the way for the adoption of viable, non-governmental alternatives, such as bitcoin and digital currencies delineated in gold." Wrote Fergus Hodgson as he begins his analysis of James Corbett's documentary, Century of Enslavement: The History of the Federal Reserve for Panam Post. ["Hyperbole the Fatal Flaw of Corbett's New Anti-Fed Documentary"](#)

["Egypt, China, Iran Criticize US Over Crackdown on Ferguson Protesters"](#)

["Newly Released Memo Details Justification for Drone Assassination of American Citizen"](#)

["Quebec Seeks to Tax and Regulate Airbnb Out of Existence"](#)

["Solis's True Colors Paint Grim Outlook for Costa Rica"](#)

["Islamic Militants Execute American Journalist"](#)

["Who is the Intended Audience for the James Foley Beheading Video?"](#)

["As fighting continues in Gaza, airstrikes kill Hamas leader's wife and child"](#)

"The most recent violation of the cease-fire between Israel and Hamas in Gaza casts doubt on the Egyptian effort to bring the sides to some sort of "resolution," a euphemism for an "agreement." The failure of the Egyptian initiative thus far stems, to a great extent if not solely, from the refusal of both sides to accept two strategic decisions." Begins Akiva Eldar article ["Israel must end Gaza-West Bank separation policy"](#) at Al-Monitor's Israel Pulse.

["Despite Shaky Currency Plans, Scottish Independence "Yes" Vote Advances"](#)

["Sri Lanka's President Doesn't Want the UN Investigating War Crimes in His Country"](#)

Thursday, Aug. 21st

["Judge Orders DOJ to Provide "Fast and Furious" Log"](#)

["Sexism, Racism, Violent Threats and Other Tales from the Education Policy Wars"](#)

["Police Releasing the Kajieme Powell Shooting Video Is a Grasp at Damage Control"](#)

["NJ Judge Dismisses Lawsuit for Equal Voter Rights"](#)

["Strings Attached: Obamacare and the Cost of "Free""](#)

["Guatemala's K'atun Initiative Seeks to Halve Poverty within Two Decades"](#)

["Brazilian Judge Rules Anonymous Apps Unconstitutional"](#)

["Did Bibi choose to preserve Hamas to avoid talks with Abbas?"](#)

["Iran parliament attempts to thwart Ahmadinejad's comeback"](#)

Friday, Aug. 22nd

["LA Protesters Push Back Against Drone Use by LAPD"](#)

["Rand Paul convinces Guatemalan president to review adoption rules to curb illegal immigration"](#)

["From Benghazi to Beheadings, It's All Bombs Over Baghdad"](#)

["Cuba's Anarcho-Capitalist Club Plants the Seed, Defies State Oppression"](#)

["Bibi faces challengers for prime minister position"](#)

Saturday, Aug. 23rd

["Malaysia Arrests Suspected Islamic State Militant Recruits Amid Fears of Rising Extremist Support"](#)

["Amid Outrage, Aid Delivery to Ukraine Brings a Public Relations Win in Russia"](#)

["North African Migrants Are Dying in Doves on the Mediterranean"](#)

Sunday, Aug. 24th

["Militiamen Burn Tripoli Airport After Seizing It from Government-Allied Forces"](#)

["No One Wants You to Know How Bad Fukushima Might Still Be"](#)

Monday, Aug. 25th

["Chicago: Drop in Crime as Concealed Carry Applications Surge"](#)

["Serve and Protect? Ben Swann Interviews Panel on NewsMaxTv about Militarization of Police"](#)

["The Democratic Shift to the Left"](#)

["Your Tax Dollars Are Funding a Database of Political Tweets, Misinformation"](#)

Robby Soave at Reason.com reports, "The federal government is sponsoring a creepy social media research project: The aim is to produce a database of politically disfavored tweets, misinformation, and "other social pollution." The grant for the project—made by the National Science Foundation to Indiana University—was discovered by The Washington Free Beacon's Elizabeth Harrington,"

[Analyzing Rand Paul on Meet The Press interview](#), by Nick Gillespie at Reason.com

["The Islamic State puts us at risk—so does Lindsey Graham"](#)

["More British Muslims Fighting for ISIS Than Britain"](#)

["Russian Weapons Convoy Spotted Entering Ukraine as Poroshenko Dissolves Parliament"](#)

["Despite reconciliation, Abbas in no position to negotiate for Hamas"](#)

["Impeachment casts doubt on return of Iran student movement"](#)

"Iran and Russia have historically shared goals that have had

many ups and downs, geographical borders and historical relations which we are all aware of today,” Mousavi said, adding, “Today there is a common threat against independent countries and in this field, and we have to put diplomatic pleasantries aside.” Arash Karami reports on this story at Al-Monitor, Iran Pulse ["Fars News proposes joint reporting by Iran, Russia"](#)

Tuesday, Aug. 26th

["Latest Fed Confab: More Bank Bailouts, Pension Raids, Taxes, Inflation"](#)

[Ben Swann on NewsmaxTV Talks About the Push Back Against Common Core](#)

["Ex-Im Bank Now Hot Issue in Congressional Campaigns"](#)

["Fight Against Militarized Police Is a Culture War Worth Having"](#)

["When Local Police Become a "Standing Army"?"](#)

["Mujica's Human-Rights Blind Spot for Comrades"](#) An opinion piece by Hana Fischer at Panampost.

Jack Hunter (*Rare Editor*) & Kurt Wallace (*Rare Contributor*) discuss ["Why are there more terrorist groups today than before 9/11?"](#) on their podcast at Rare.us

["America's War in Iraq: Broad Ambitions, Few Details"](#)

["Iran interior minister says advisers sent to Iraqi Kurdistan"](#)

["Israel Bans Water Fluoridation"](#)

"What's With The Ice Water?"

by Sis. Joanna Works

If you use online media at all (and if you're reading this you probably do) you've seen a few videos or heard some people talking about "The Ice Bucket Challenge."

These videos are usually very short with the person who's accepted the challenge saying a few words to the camera before pouring a bucket, bowl, Tupperware/Rubbermaid tote, cooler, or some other container full of ice water over their head, or having a loved one pouring it on their head for them. Then they name friends (or celebrity/Politician) to pour ice water on their own head or donate to ALS research.

The cycle of challenges started in early August when Corey Griffin posted a video on youtube in honor of his friend Pete Frates as part of an awareness and fundraising campaign for ALS. Soon athletes and other celebrities took up the Ice Bucket challenge and it went viral (really popular on social media.)

So what is ALS? "ALS (amyotrophic lateral sclerosis) was first identified about 130 years ago. During the past 60 years it has been called Lou Gehrig's disease, named for the most famous of its victims (1903-1941), who had been a popular and vigorous baseball player until the disease struck. However, as memory of his life fades, the term ALS has become the preferred designation. This is a rare disease: in the U.S. it affects about 1-2 persons per 100,000 each year, with a cumulative total of about 25,000-30,000 living with the disease at any one time. It most often occurs in persons over 50 years of age (rarely before age 40), with more men than women affected." ([Source](#))

While people rarely suffer from ALS before age 40, Pete Frates was in his mid 20's when he became ill, he was also a baseball player like Lou Gehrig. ESPN made a good short documentary about Frates's battle and the Ice Bucket Challenge which you can watch for free on ESPN's youtube channel [here](#).

Tragedy struck on Saturday, August 16th when Corey Griffin, who helped create this massively successful awareness & fundraising

campaign, died in a diving accident. The Boston Globe covered his life and the death quite eloquently [here](#). By all accounts Mr. Griffin was a philanthropic man who was thrilled to see the campaign he helped create be so successful and he had ideas for future fundraising campaigns.

Unlike many online "awareness" campaigns the Ice Bucket challenge has been very beneficial in creating more knowledge of ALS and has been very encouraging to those who suffer from ALS and their loved ones. I recommend reading this blog post "[What An ALS Family REALLY Thinks About the Ice Bucket Challenge](#)" This article was brought to my attention by my mother.

And how about the fund raiser part of this campaign? As of the writing of this article ALS Association (ALSA) has posted a blog "The ALS Association has received \$94.3 million in donations compared to \$2.7 million during the same time period last year (July 29 to August 27). These donations have come from existing donors and 2.1 million new donors. The ALS Association is tremendously thankful for all of the generous support and awareness that this summer phenomenon has generated for the cause." You can read this full bog [here](#) and their page dedicated to the Ice Bucket Challenge [here](#).

Now for the controversy. You see the main beneficiary of this campaign has been ALSA, some of the research that ALSA funds in their search for a cure includes stem cell research using aborted babies.

There have been a few good articles & blogs covering this topic; Dr. Georgia Purdom writing for Answers in Genesis wrote "We know that death and disease are intruders into God's originally perfect creation, and we are right to work to reverse the effects of the Curse brought about by man's rebellion. As Christians work to study diseases like this one or give money to support research for cures, they are seeking to love their neighbors and serve them. They are walking in the footsteps of Jesus, who healed many people of their diseases and called His disciples to do the same. Supporting medical research is one very practical way Christians can love others as Jesus did.

But there is a moral concern that comes with supporting research: should a Christian give money to an organization that would seek to find a cure by violating biblical ethics? In the specific context, the ALS Association that is promoting the frigid challenge promotes an unethical search for a cure. Many researchers are willing to use embryonic stem cells and cells taken from "electively aborted" fetuses to search for a cure." Read her full article [here](#).

Dr. David Prentice writing at LifeNews.com wrote "[Send Your Ice Bucket Challenge Donation to Ethical, Successful Adult Stem Cell Research](#)" in which he lists two ALS research groups that support stem cell researching using aborted baby stem cells and four organizations who do not.

The Mayo Clinic is currently doing clinical trials for patients with ALS. "[Dr. Anthony Windebank and his team](#) have one [ongoing clinical trial for ALS patients](#) and are ready to initiate a [second clinical trial for ALS patients](#)." Also [Midwest Stem Cell Therapy Center \(MSCTC\)](#) [Adult Stem Cell Technology Center, LLC](#) & [John Paul II Medical Research Institute](#) His article also includes information on how to donate to these research groups.

Donations sent to these organizations thanks to the Ice Bucket Challenge aren't known at this time.

Furthermore we have to close this article with a sober warning, as with many fads, and particularly ones on video, there is an ever increasing attempt to make these videos stand out by doing dangerous stunts. People have been injured, one boy in Scotland has died and authorities are still investigating whether it was connected to the Ice Bucket Challenge or not. If you choose to participate in this challenge don't do anything stupid.

“Peer Pressure”

by Bro. Todd Bryant



“You shall not follow a crowd to do evil...” – Exodus 23:2

In an effort to be accepted, we often fall victim to peer pressure. Though we frequently preach this to our children, peer pressure is not limited to the younger generation. By nature, humans want to be accepted by those around them. This desire often leads us to do things that we know are wrong. As Christians, we are repeatedly convicted to either do something or not to do something. Yet, in weak moments, we follow the crowd instead of following the leadership of the Holy Spirit of God.

Generally, the crowd is wrong. Rarely is this principle ever untrue. The majority of the world is wrong in their approach to life. The majority of the religious world is wrong in their approach to God. The majority of Christendom, even, is wrong on their approach to doctrine. As previously stated, the majority is usually wrong. This is not an absolute truth. But, it is a general principle that can normally be counted on.

Following the crowd will usually lead you to do things you will regret. Many young people have lost their purity by following the leadership of the crowd. Yet, this is definitely not limited to young people. Many young people abuse alcohol in an attempt to impress their lost friends. Yet again, this is not limited to young people. Many young people use vulgar language in hopes that they will be looked at as “cool” to those around them. But once again, this is certainly not limited to young people. Many young people see things from a liberal, humanistic worldview in an attempt to be accepted by the crowd. Once more, this is not limited to young people.

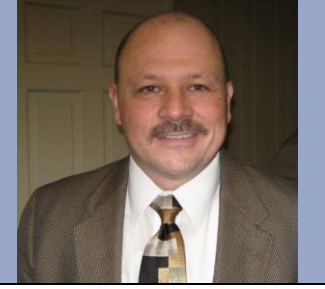
The crowd almost always leads us to do things that are contrary to God and His Word. To an unbeliever, he is easily swayed as he only has a worldly perspective. Yet, even believers struggle with the desire to be accepted. The Bible condemns fornication while the world glorifies it. The Bible condemns drunkenness while the world seems to live for it. The Bible warns against using corrupt words while the world thrives on it. The Bible says God is right and every man is a liar while the world rebels against God.

Friends young and old, it’s difficult to live in this world today. The pressures associated with this life are real and we often fall victim to them. But, that is no excuse. We must not put ourselves into compromising situations. We must constantly be on guard against the devil and his wiles. We must always seek to glorify God in all that we do. With that attitude, all will fall in line. Won’t you pray just now that God will give you strength to fight the good fight of faith until this life is over?

Devotion: Luke 18:7

“The Unjust Judge & The Righteous Judge”

by Bro. Jeff Short



“And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?” ~ [Luke 18:7](#)

Our verse contrasts God with “the unjust judge” in the previous verses. This man was unrighteous—he “feared not God” ([Luke 18:2](#)). He was also without compassion and mercy—he “neither regarded man” ([Luke 18:2](#)). He refused to hear the case of the plaintive widow “for a while” ([Luke 18:4](#)), though she was oppressed by an “adversary” ([Luke 18:3](#)). The widow was one who had no power to avenge herself. She was easily oppressed and taken advantage of, if none would intervene on her behalf. For all of this, the unjust judge was neither compelled to relieve her by duty nor by love.

However, eventually, the woman was avenged. Interestingly, the judge’s heart did not soften to her pitiful estate; neither did his neck bend to transcendent justice. He was made neither righteous, nor caring, but the widow won her case only by “her continual coming” ([Luke 18:5](#)). She found neither love nor mercy with this wicked judge, but she did find justice, although it was served both tardy and cold.

The contrast, and the lesson learned by it, could not be more blatant. God is “the righteous judge” ([2 Timothy 4:8](#)) and “Shall not the Judge of all the earth do right?” ([Genesis 18:25](#)). God cannot forsake justice. Though He is “slow to anger,” He “will not at all acquit the wicked” ([Nahum 1:3](#)). The unjust judge did not consider the widow in her estate, but God is “A father of the fatherless, and a judge of the widows” ([Psalm 68:5](#)).

Ah, but the contrast continues. In His judgment, God is neither petty nor austere. With Him is found mercy and love in abundance: “But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth” ([Psalm 86:15](#)). All of His judgments of His people are bathed in mercy: “For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment” ([Deuteronomy 10:17-18](#)). It is not only that He can show mercy, but “he delighteth in mercy” ([Micah 7:18](#)). Mercy is His delight and rejoicing.

Furthermore, the judge had no personal connection with the widow. She was simply another demand on his time. He found her an inconvenience—“this widow troubleth me, I will avenge her, lest by her continual coming she weary me” ([Luke 18:5](#)). What was it to him whether she found justice or not? So, the contrast is furthered by considering the relation of the Righteous Judge to “his own elect, which cry day and night unto him.” These are His people that cry unto Him. Though a woman could discard “the son of her womb,” refuse to “have compassion,” and “forget” him, God says to His people, “yet will I not forget thee” ([Isaiah 49:15](#)). He declares, “Behold, I have graven thee upon the palms of my hands; thy walls are continuously before me” ([Isaiah 49:16](#)).

In light of this testimony, our text is a conclusion that cannot be otherwise. The context of our verse is a parable, and a peculiar one at that. It is peculiar because it is prefaced by the primary purpose for the parable. The first verse tells us, “And he spake a parable unto them to this end, that men ought always to pray, and not to faint.” The whole must be interpreted in light of this purpose, especially our text. If this widow found justice at the hands of an unjust judge solely by her

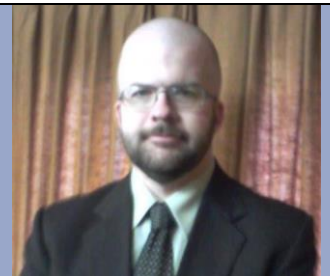
perseverance, how could it be possible that the people of God shall not be delivered when they cry day and night unto their Father? And, shall their deliverance not be much greater through the hands of their benevolent Father in heaven? Christ also answered the question, *"I tell you that he will avenge them speedily"* ([Luke 18:8](#)).

We must not think that our faith shall not be tried in this matter. Christ frames the promise saying, "though he bear long with them." As the people of God labor for His cause in the world, as they go forth to war for the sake of His kingdom, they meet with opposition and oppression. This word is spoken to us not to despair of His deliverance, for it seems to us He delays it. It not only seems that way to His people, but also to their enemies. For this cause, they revile and mock, as they did David: *"My tears have been my meat day and night, while they continually say unto me, Where is thy God?"* ([Psalm 42:3](#)). Do we think the man after God's own heart should have to wait patiently on the Lord's salvation and we shall not suffer the same? Though we wait on the vindication of Christ in us, we must not despair. "He will avenge them speedily."

We must give heed that His people *"cry day and night unto him."* I see no promise without this cry. Our resolve must be as the Psalmist who declared, *"As for me, I will call upon God; and the LORD shall save me. Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice"* ([Psalm 55:16-17](#)). This fervent prayer was not birthed from personal desire for success, nor was it for deliverance from inner personal struggle. His heart was "sore pained" with the "terrors of death" upon him ([Psalm 55:4](#)). He cried, *"Fearfulness and trembling are come upon me, and horror hath overwhelmed me"* ([Psa. 55:5](#)). Why? *"Because of the voice of the enemy, because of the oppression of the wicked: for they cast iniquity upon me, and in wrath they hate me"* ([Psalm 55:3](#)).

Oh that we would take up the cause of Christ in the world today! Oh that we would be so jealous and zealous for His honor that we would *"cry day and night"* in prayer, *"Thy kingdom come. Thy will be done in earth, as it is in heaven"* ([Matthew 6:10](#)). Oh that we would cry unto God day and night that the nations would be subdued under His feet and that they would give Him the glory due unto His name ([Psalm 96:7-8](#))! Amen!

"A Brief Look at Sin" by Bro. David Green



Ask many church members for a definition of sin, and you will get a whole bunch of different answers. Many folks will make a list of sins. You'll probably see the words adultery, murder, rape, drunk driving, etc. Certainly those are all sins, but we want a definition of sin.

The Word of God gives us a definition of sin in I John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Sin isn't a list of things, but it is the breaking of the law! Since after the death of Christ we have no obligation to the ceremonial law, we must assume that this is the moral law of God.

Now, it stands to reason that if there were no law, there would be no sin. Romans 4:15 bears this out by saying "...for where no law is, there is no transgression." This is the real reason so many people have a problem with the moral law of God. As soon as sinful people realize that the Bible has something to say about their sin, instead of changing their sin they try to change the law.

Not only is sin an act, but it also may consist of not doing an act. Notice the way James 4:17 is written: "To him that knoweth to do good and doeth it not, to him it is sin." We often call this the sin of omission. If you know that you ought to go to church, but instead lay in bed, that is a sin. Laying in bed at any other time would not be a problem, but because you have not gone to church you are sinning.

Sin can also come in the form of a sinful thought. Genesis 6:5 tells us that "And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." When Christ was teaching here in the earth, He made this point: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matthew 5: 27-28). Thus we see that sin does not have to be an act, nor does it have to be the absence of an act...it can be something as small as a thought. And do not underestimate the power of a thought. God knows what is in your mind. (No doubt some of the people who drowned in the flood had never done anything outwardly but inwardly had sinned.)

If you do ask someone for a list of sins, you will find they almost always list sins such as murder, rape, adultery, etc. You will seldom get a list that includes missing church on Sunday, working on the Lord's Day, watching a movie with nudity or cursing, dressing immodestly, listening to worldly music, etc. Yet, these are all sins!

Another question to ask people is for a list of sinners. You will probably find names like Adolf Hitler, Joseph Stalin, Osama bin Ladin, Saddam Hussein, Timothy McVeigh, etc. Very few people will actually list themselves.

The Bible (New Testament) says "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10). Romans 3:23 tells us "all have sinned and come short of the glory of God." This means that we are all sinners! Certainly all of those men are sinners that we listed in the above paragraph, but we also need to remember that we are sinners too!

II Timothy 3:16-17 says "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, throughly furnished unto all good works." We have too many men who avoid the passages in the Bible that are words of correction or instruction. They fear making someone angry by preaching against sin. Brethren, the Word of God is offensive to the sinner, but that must not stop us from preaching the entire word of God! I am reminded of what the Apostle Paul said in II Timothy 4:1-5: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Paul did not say that if the people will not listen to it, we should change it. He did not tell us to preach about love, peace, and joy but avoid preaching against sin. We are to preach the Word! Every bit of it!

When a preacher preaches against a particular sin, do not get angry with him. As long as he is preaching from the Word of God, he didn't say it was a sin. God did. If God said it, that settles it (whether you agree with it or not). And, praise be to God for a man of God who has the courage to stand up and preach every part of the Bible! Would to God that we had more men like that in the Lord's churches.

Unfortunately, sin has become as much a part of the Lord's churches as the song books. We do not take it seriously. As we look at our small numbers, we are too quick to brag about how that we do not use tricks and gimmicks to gain big numbers. Yet, maybe we need to take a closer look. Isaiah 59:1 is very familiar to us. "Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." And we stop there. But notice the next verse: "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." The time has come when we need to take a hard look at ourselves and say with the Psalmist: "Search me, O God, and know my heart: try me, and know my thoughts: And see if there be any wicked way in me, and lead me in the way everlasting." (Psalm 139:23-24)

In summary, sin is rebellion of God. It can come in many different forms. Yet, it is never excusable. Even though living a holy life will not save a person, we must live a holy life because we are saved. Our Lord and Saviour said these words while he was on the earth: "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also." (Mat 23:25-26) We can then be a testimony to the world when the clean heart is shown by our clean life.

Historical Marker:
"On Empire and the Philippines"

By William Graham Sumner
(October 30, 1840 – April 12, 1910)

First published in 1898, Note: This is a secular article dealing with politics though it also includes comments on how religion is used for political means. We share this article because it seems that the more things change, the more they stay the same.

There is not a civilized nation which does not talk about its civilizing mission just as grandly as we do. The English, who really have more to boast of in this respect than anybody else, talk least about it, but the Phariseeism with which they correct and instruct other people has made them hated all over the globe. The French believe themselves the guardians of the highest and purest culture, and that the eyes of all mankind are fixed on Paris, whence they expect oracles of thought and taste. The Germans regard themselves as charged with a mission, especially to us Americans, to save us from egoism and materialism. The Russians, in their books and newspapers, talk about the civilizing mission of Russia in language that might be translated from some of the finest paragraphs in our imperialistic newspapers. The first principle of Mohammedanism is that we Christians are dogs and infidels, fit only to be enslaved or butchered by Moslems. It is a corollary that wherever Mohammedanism extends it carries, in the belief of its votaries, the highest blessings, and that the whole human race would be enormously elevated if Mohammedanism should supplant Christianity everywhere.

To come, last, to Spain, the Spaniards have, for centuries, considered themselves the most zealous and self-sacrificing Christians, especially

charged by the Almighty, on this account, to spread true religion and civilization over the globe. They think themselves free and noble, leaders in refinement and the sentiments of personal honor, and they despise us as sordid money-grabbers and heretics. I could bring you passages from peninsular authors of the first rank about the grand role of Spain and Portugal in spreading freedom and truth. Now each nation laughs at all the others when it observes these manifestations of national vanity. You may rely upon it that they are all ridiculous by virtue of these pretensions, including ourselves. The point is that each of them repudiates the standards of the others, and the outlying nations, which are to be civilized, hate all the standards of civilized men. We assume that what we like and practice, and what we think better, must come as a welcome blessing to Spanish-Americans and Filipinos. This is grossly and obviously untrue. They hate our ways. They are hostile to our ideas. Our religion, language, institutions, and manners offend them. They like their own ways, and if we appear amongst them as rulers, there will be social discord in all the great departments of social interest. The most important thing which we shall inherit from the Spaniards will be the task of suppressing rebellions. If the United States takes out of the hands of Spain her mission, on the ground that Spain is not executing it well, and if this nation in its turn attempts to be school-mistress to others, it will shrivel up into the same vanity and self-conceit of which Spain now presents an example. To read our current literature one would think that we were already well on the way to it. Now, the great reason why all these enterprises which begin by saying to somebody else, we know what is good for you better than you know yourself and we are going to make you do it, are false and wrong is that they violate liberty; or, to turn the same statement into other words, the reason why liberty, of which we Americans talk so much, is a good thing is that it means leaving people to live out their own lives in their own way, while we do the same. If we believe in liberty, as an American principle, why do we not stand by it? Why are we going to throw it away to enter upon a Spanish policy of dominion and regulation?

The United States cannot be a colonizing nation for a long time yet. We have only twenty-three persons to the square mile in the United States without Alaska. The country can multiply its population by thirteen; that is, the population could rise above a billion before the whole country would be as densely populated as Rhode Island is now. There is, therefore, no pressure of population, which is the first condition of rational expansion, unless we could buy another territory like the Mississippi Valley with no civilized population in it. If we could do that it would postpone the day of over-population still further, and make easier conditions for our people in the next generations. In the second place, the islands which we have taken from Spain never can be the residence of American families, removing and settling to make their homes there. The climatic conditions forbid it. Although Spaniards have established themselves in Spanish America, even in the tropics, the evils of Spanish rule have largely arisen from the fact that Spaniards have gone to the colonies as adventurers, eager to make fortunes as quickly as possible, that they might return to Spain to enjoy them. That the relation of our people to these possessions will have that character is already apparent. It is, therefore, inaccurate to speak of a colonial system in describing our relation to these dependencies, but as we have no other term, let us use this one and inquire what kind of a colonial system we are to establish.

I. Spain stands, in modern history, as the first state to develop and apply a colonial system to her outlying possessions. Her policy was to exclude absolutely all non-Spaniards from her subject territories and to exploit them for the benefit of Spain, without much regard for the aborigines or the colonists. The cold and unnecessary cruelty of the Spaniards to the aborigines is appalling, even when compared with the treatment of the aborigines by other Europeans. A modern economist stands aghast at the economic measures adopted by Spain, as well in regard to her domestic policy as to her colonies. It seems as if those measures could only have been inspired by some demon of folly, they were so destructive to her prosperity. She possesses a large literature from the last three centuries,

in which her publicists discuss with amazement the question whether it was a blessing or a curse to get the Indies, and why, with all the supposed conditions of prosperity in her hands, she was declining all the time. We now hear it argued that she is well rid of her colonies, and that, if she will devote her energies to her internal development and rid her politics of the corruption of colonial officials and interests, she may be regenerated. That is a rational opinion. It is the best diagnosis of her condition and the best prescription of a remedy which the occasion has called forth. But what, then, will happen to the state which has taken over her colonies? I can see no answer except that that nation, with them, has taken over the disease and that it now is to be corrupted by exploiting dependent communities just as she has been. That it stands exposed to this danger is undeniable.

It would not be becoming to try, in a paragraph, to set forth the causes of the decadence of Spain, and although the economic history of that country has commanded such attention from me as I could give to it consistently with other obligations, yet I could not feel prepared to do any justice to that subject; but one or two features of the history can be defined with confidence, and they are such as are especially instructive for us.

In the first place Spain never intended, of set purpose, to ruin the material prosperity of herself or her colonies. Her economic history is one long lesson to prove that any prosperity policy is a delusion and a path to ruin. There is no economic lesson which the people of the United States need to take to heart more than that.

In the second place the Spanish mistakes arose, in part, from confusing the public treasury with the national wealth. They thought that, when gold flowed into the public treasury, that was the same as an increase of wealth of the people. It really meant that the people were bearing the burdens of the imperial system and that the profits of it went into the public treasury; that is, into the hands of the king. It was no wonder, then, that as the burdens grew greater the people grew poorer. The king spent the revenues in extending the imperial system in Germany, Italy, and the Netherlands, so that the revenues really became a new cause of corruption and decay.

The only people who were well off, in the midst of the increasing distress, were the ecclesiastics and nobles, who were protected by entails and charters, which, in their turn, were a new cause of restriction and destruction to the industries of the country. As to the treatment of the aborigines in the outlying possessions of Spain, the orders from the home government were as good as could possibly be desired. No other European government issued any which were nearly so enlightened or testified to such care about that matter. Spanish America is still covered with institutions founded by Spain for the benefit of the aborigines, so far as they have not been confiscated or diverted to other uses. Nevertheless the Spanish rule nearly exterminated the aborigines in one hundred and fifty years. The Pope gave them into servitude to the Spaniards. The Spaniards regarded them as savages, heretics, beasts, not entitled to human consideration. Here you have the great explanation of man's inhumanity to man. When Spaniards tortured and burned Protestants and Jews it was because, in their minds, Protestants and Jews were heretics; that is to say, were beyond the pale, were abominable, were not entitled to human consideration. Humane men and pious women felt no more compunctions at the sufferings of Protestants and Jews than we would at the execution of mad dogs or rattlesnakes. There are plenty of people in the United States today who regard negroes as human beings, perhaps, but of a different order from white men, so that the ideas and social arrangements of white men cannot be applied to them with propriety. Others feel the same way about Indians. This attitude of mind, wherever you meet with it, is what causes tyranny and cruelty. It is this disposition to decide off-hand that some people are not fit for liberty and self-government which gives relative truth to the doctrine that all men are equal, and inasmuch as the history of mankind has been one long story of the abuse of some by others, who, of course, smoothed over their tyranny by some beautiful doctrines of religion, or ethics, or political philosophy, which proved that it was all for the best

good of the oppressed, therefore the doctrine that all men are equal has come to stand as one of the corner-stones of the temple of justice and truth. It was set up as a bar to just this notion that we are so much better than others that it is liberty for them to be governed by us.

The Americans have been committed from the outset to the doctrine that all men are equal. We have elevated it into an absolute doctrine as a part of the theory of our social and political fabric. It has always been a domestic dogma in spite of its absolute form, and as a domestic dogma it has always stood in glaring contradiction to the facts about Indians and negroes and to our legislation about Chinamen. In its absolute form it must, of course, apply to Kanakas, Malays, Tagals, and Chinese just as much as to Yankees, Germans, and Irish. It is an astonishing event that we have lived to see American arms carry this domestic dogma out where it must be tested in its application to uncivilized and half-civilized peoples. At the first touch of the test we throw the doctrine away and adopt the Spanish doctrine. We are told by all the imperialists that these people are not fit for liberty and self-government; that it is rebellion for them to resist our beneficence; that we must send fleets and armies to kill them if they do it; that we must devise a government for them and administer it ourselves; that we may buy them or sell them as we please, and dispose of their "trade" for our own advantage. What is that but the policy of Spain to her dependencies? What can we expect as a consequence of it? Nothing but that it will bring us where Spain is now. But then, if it is not right for us to hold these islands as dependencies, you may ask me whether I think that we ought to take them into our Union, at least some of them, and let them help to govern us. Certainly not. If that question is raised, then the question whether they are, in our judgment, fit for self-government or not is in order. The American people, since the Civil War, have to a great extent lost sight of the fact that this state of ours, the United States of America, is a confederated state of a very peculiar and artificial form. It is not a state like the states of Europe, with the exception of Switzerland. The field for dogmatism in our day is not theology, it is political philosophy. "Sovereignty" is the most abstract and metaphysical term in political philosophy. Nobody can define it. For this reason it exactly suits the purposes of the curbstones statesman. He puts into it whatever he wants to get out of it again, and he has set to work lately to spin out a proof that the United States is a great imperialistic state, although the Constitution, which tells us just what it is and what it is not, is there to prove the contrary. The thirteen colonies, as we all know, were independent commonwealths with respect to each other. They had little sympathy and a great deal of jealousy. They came into a union with each other upon terms which were stipulated and defined in the Constitution, but they united only unwillingly and under the pressure of necessity. What was at first only a loose combination or alliance has been welded together into a great state by the history of a century. Nothing, however, has altered that which was the first condition of the Union; viz., that all the states members of it should be on the same plane of civilization and political development; that they should all hold the same ideas, traditions, and political creed; that their social standards and ideals should be such as to maintain cordial sympathy between them. The Civil War arose out of the fact that this condition was imperfectly fulfilled. At other times actual differences in standpoint and principle, or in ideals and opinion, have produced discord within the confederation. Such crises are inevitable in any confederated state.

It is the highest statesmanship in such a system to avoid them, or smooth them over, and above all, never to take in voluntarily any heterogeneous elements. The prosperity of such a state depends on closer and closer sympathy between the parts in order that differences which arise may be easily harmonized. What we need is more intention, not more extension. It follows, then, that it is unwise to take into a State like this any foreign element which is not congenial to it. Any such element will act as a solvent upon it. Consequently we are brought by our new conquests face to face with this dilemma: we must either hold them as inferior possessions, to be ruled and exploited by us after the fashion of the old colonial system, or we must take them in on an equality with ourselves,

where they will help to govern us and to corrupt a political system which they do not understand and in which they cannot participate. From that dilemma there is no escape except to give them independence and to let them work out their own salvation or go without it. Haiti has been independent for a century and has been a theater of revolution, tyranny, and bloodshed all the time. There is not a Spanish-American state which has proved its capacity for self-government as yet. It is a fair question whether any one of them would have been worse off than it is today if Spanish rule had been maintained in it. The chief exception is Mexico. Mr. Lummis, an American, has recently published a book on Mexico, in which he tells us that we would do well to go to school to Mexico for a number of important public interests, but Mexico has been, for ten or fifteen years, under a dictator, and the republican forms have been in abeyance. What will happen there when the dictator dies nobody knows. The doctrine that we are to take away from other nations any possessions of theirs which we think that we could manage better than they are managing them, or that we are to take in hand any countries which we do not think capable of self-government, is one which will lead us very far. With that doctrine in the background, our politicians will have no trouble to find a war ready for us the next time that they come around to the point where they think that it is time for us to have another. We are told that we must have a big army hereafter. What for; unless we propose to do again by and by what we have just done? In that case our neighbors have reason to ask themselves whom we will attack next. They must begin to arm, too, and by our act the whole western world is plunged into the distress under which the eastern world is groaning. Here is another point in regard to which the conservative elements in the country are making a great mistake to allow all this militarism and imperialism to go on without protest. It will be established as a rule that, whenever political ascendancy is threatened, it can be established again by a little war, filling the minds of the people with glory and diverting their attention from their own interests. Hard-headed old Benjamin Franklin hit the point when, referring back to the days of Marlborough, he talked about the "pest of glory." The thirst for glory is an epidemic which robs a people of their judgment, seduces their vanity, cheats them of their interests, and corrupts their consciences.

"Religious, But Lost!"

by Bro. Nathaniel Hille

Matt.15:8 "...but their heart is far from me."

It is the greatest deception that ever was propagated: Religion can save. By religion we mean "the outward observance of good works." Satan, the arch liar, hath deceived better than all ministers of propaganda. Sinful man has bought into the lie of Satan ever since man, in Adam, fell from his first estate.

Scripture tells us that the very best of what Adam and Eve could do was rejected by God; thus, He made them coats of skins, rejecting the aprons of leaves (Gen.3:15-21). God has declared from the time in which sin entered the world through the disobedience of one man that religion WILL NOT and CANNOT SAVE!

Today, it is no different: Religion will not save an individual from the disobedience, rebellion, sin, and trespasses of which we have committed against God. There are many who are trusting in an outward form of religion, but are void of the inward regeneration of which God requires and brings about in man by the working of His Spirit.

Many today are trusting in their traditions (See Matt.15:1-20). They are trusting in 'baptisms', their church attendance, their church service, their community service, their mission trips, etc. to save them or gain favor with God. Beloved, these things have never saved a soul and never will

save a soul. The Bible clearly tells us that there is only one name given under heaven among men whereby we must be saved (Acts.4:12), and that name is Jesus Christ, the Son of God.

Perhaps you might be one who points to the law as your way of salvation. Do you say, "Well, I haven't killed anyone". In all honesty, you probably have (by God's definition). The Bible tells us that to have anger in one's heart towards another is murder (Matt.5:21, 22). Perhaps you are one who likes to cite the law of God and claim that you have kept all these things from your youth (Mk.10:17-21). Yet beloved, "one thing thou lackest"— a Savior.

You might be a Sound Baptist, an Unsound Baptist, a Protestant, a Catholic, a Jew, a Muslim, an Atheist, you might even fancy yourself a "Christian", but unless you have trusted whole heartedly and solely in Jesus Christ as your all-sufficient Savior, clinging to Him and Him alone for salvation...all you have is religion and you are without eternal life (See Matt.7:21-23).

Paul spoke of the days prior to the second coming of Christ for His people. He stated that in those days that there will be a people who will 'have a form of godliness, but deny the power thereof...' (2Tim.3:5). I believe that we are in that day. We see multitudes of people who "claim" to have eternal life, but not based upon the Salvation so clearly depicted in the Bible. Are you one of them who have a form of godliness, but deny the power thereof? Are you one whom has set aside the commandments of God, making them of none effect by your own vain traditions? Have you made your calling and election sure (2Pet.1:10)? Are you trusting in Jesus for eternal salvation, or in religion, which cannot save? "Behold the Lamb of God, which taketh away the sin of the world" (Jn.1:29).

"Four Questions for Jonah"

(parts 1-5)

By Bro Dr. M. J. Seymour, Sr.

"...What is thine occupation? and whence comest thou? what is thy country? and of what people art thou? " (Jonah 1:8)

Part 1: Introduction

Now, before we put on our self-righteous robes let me be clear; every child of God has a bit of the Jonah attitude and rebellious spirit in him. It naturally flows from our Adamic nature. God's people are notorious for their murmuring, complaining, and rebellion. If one is looking for perfection in the children of God, the only place it could possibly be located is where King Jesus rules upon the throne of the new creature born out of the Spirit of God through the Lamb's precious blood. We will not now or ever in this sinful flesh banish the Jonah characteristics from afflicting us.

We, much like Jonah, seek to flee from the perfect will of God for our lives. When we do, we wreak havoc in our lives and the lives of others. Much of what makes us miserable creatures is our defiance of the clear purpose of God. Our carnality is selfish and self-serving; however, the spirit born out of God loathes the cravings of the flesh. The believer, nonetheless, frequently finds himself yielding to self-serving passions and reasoning to the ignoring of his responsibilities to his God and Master.

Jonah was confronted by the angry sailors due to his being the cause of their grave situation, and rightly so. We have a tendency to put people's lives at the least in chaos and at the worst in the valley of death, all because we will not do what God has clearly commanded us. Jonah is now slapped in the face with four crucial questions that define Jonah as the servant of the Lord God of Israel and the cause of the storm and upheavals in his co-travelers' lives.

“Christians” make a critical error when they follow self-gratification that is seemingly the easiest and most convenient path to travel. The path of the obedient will not be traveled without its share of trials and sufferings, but it will end with a crown of glory.

Part 2: “What is thine occupation?”

The word “occupation” is defined as what occupies or engages one’s time, as in employment, vocation, service, or calling. Biblically, those that are born out of the Spirit of God “are ambassadors for Christ.” (II Cor. 5:20) Jesus told His disciples that the Holy Spirit with heavenly power would come upon them, then “...ye shall be witnesses unto me...” (Acts 1:8) It is the business of every child of God to be actively representing Jesus as the Christ by giving a clear determinate testimony of who He is, what He did, and what He is going to do. It is the Christian’s business to occupy himself with the fullness of his calling in Christ Jesus, including prayer, study of the Word, assembling together, and sowing precious seed.

We are called upon each and every day to identify who and what we are before this horrendously judgmental and fault-finding world. Each and every individual with whom we come in contact will instantaneously form an opinion, right or wrong, of what we are and of what, if anything, we can contribute to his own little world. Many are defined by their clothes, by personal hygiene, by their speech, and with what they occupy themselves. Each of us is defined in the eyes of mankind by what consumes our thoughts and energy. An authentic Christian is occupied and pre-occupied in his mind and spirit with heavenly matters. What honestly consumes the purpose of our existence in this world markedly identifies us.

Paul wrote: “... but be thou partaker of the afflictions of the gospel according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” (II Tim. 1:8-9) A real Christian is consumed with the occupation of pleasing the Father.

Part 3: “Whence comest thou?”

Of John the Baptist it is written: “There was a man sent from God, whose name was John.” (Jn. 1:6) Paul wrote: “Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, ...)” (Gal. 1:1) Jesus said: “All power (*authority*) is given unto me in heaven and in earth. Go ye therefore, ...” (Mt. 28:18-19) Jesus commanded: “Go ye into all the world, and preach the gospel to every creature.” (Mk. 16:15) The Holy Scriptures are filled with the evidence that the saints of God are sent by God and the Lord Jesus. Need we be constantly reminded that our calling and purpose is divinely ordained from the very throne of the heaven of heavens?

God has not left us to wander about groping in the darkness to try to figure things out. On the very authority which proceeded out of the holy mouth of our eternal God, we have been ordered by the holy commandment to “go forth” with the Word of God speaking the things of God. We come from the foot of the cross of Calvary dripping in the blood of our Redeemer to do the business of God.

We are not aimless pathetic soldiers without a leader. We have the Captain of our salvation, the eternal King of kings and Lord of lords in sovereign command of His troops. We come forth unto this ungodly world upon the wings of His authority on holy business and to do spiritual battle. The saints of God are not doormats upon which the world is to wipe its feet. We come from God by His eternal edict purposed in Christ Jesus before the world began.

God said: “Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.” (Joshua 1:9) The new creature within is of holy stock with a holy purpose sent forth from a holy throne. We come from God on the heavenly business of God!

Part 4: What is thy country?”

If we are indeed born a new creature out of God, from what country is the source of our birth? Spiritually speaking, where is the origination

of the new spirit creature within us? Jesus said: “They are not of the world, even as I am not of the world.” (Jn. 17:16) Well, if we are not of this world, from whence are we? If we are not of this world and we are joint heirs with Christ, where is Christ? Jesus prayed: “Father, I will that they also, whom thou hast given me, be with me where I am; ...” (Jn. 17:24) So, where is He? It is written: “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.” (Mk. 16:19) Now, we see that Jesus was from a heavenly place and presently dwells in the location from whence He came. It is also revealed that we belong to the same place, because we are born of a Father that rules there.

Of the saints of old it is written: “But now they desire a better country, that is, and heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.” (Heb. 11:16) Jesus said: “... I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem,” (Rev. 3:12) Every born again individual belongs to and comes from the city and country of New Jerusalem. The new creature within is a heavenly being born out of God and his birth certificate is documented in the Lamb’s Book of Life. We are momentarily in this world, but we are not from here and shall not remain here. We journey homeward!

Would it not be a marvelous thing if we all could get our heads and hearts wrapped around that blessed truth? The born again ones ought to be a reflection of our home country! The Lord’s churches ought to be filled with heavenly minded citizens of New Jerusalem. Does our speech and character betray our country of origin?

Part 5: “Of what people art thou?”

“Christians” today seem to have the great difficulty of knowing to whom they belong. There are many doctrinal teachings scattered across the world that make an absolute mockery of the clear teachings of the Word of God. Abraham believed God, and it was accounted unto him for righteousness, and so shall it be for all who believe God. The Holy Bible reads: “Beloved, **now are we the sons of God**, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. **And every man that hath this hope in him purifieth himself, even as he is pure.**” (I Jn. 3:2-3)

Brethren, we do not have to wait and see, for we know that “now are we the sons of God”. “And if children, then heirs; heirs of God, and joint-heirs with Christ;” (Rom. 8:17) Apostle Peter wrote: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;” (I Pet. 2:9) The new creature within has the heritage of a “chosen generation”, explicitly, it is a royal priesthood of a holy nation which is heavenly in every respect. The believers by heritage are **now** the sons of God.

Peter again writes: “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” (I Pet. 2:5) We are a holy people with the holy task of offering up spiritual sacrifices. Our occupation is not of this world; hence, we must not be distracted with the cares of this world. God has set us to a priestly work existing of holy sacrifices. Where are the holy sacrifices of sweet smelling savor due the Redeemer of our eternal spirits? “For as many as are led by the Spirit of God, they are the sons of God.” (Rom. 8:14) Are we?



Devotion Acts 21:13 “Willing To Obey”

by Bro. Jeff Short

“Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.” ~ Acts 21:13

Paul had set his face to go to Jerusalem. He had spent much time receiving an offering for the poor saints in Jerusalem and was determined to deliver it personally. He hoped to relieve some of the afflictions of the church and to show the generosity and gratitude of the Gentile churches, which, he hoped, would go a long way in easing the strained relations between the Jewish and Gentile Christians. This task could have been taken care of by one of his fellow laborers, a point obvious to most of those that had contact with Paul. In our text, the disciples at Caesarea, along with his traveling companions, have sought to dissuade Paul from going to Jerusalem himself, and Paul makes his response to their plea.

Paul says, **“What mean ye to weep and to break mine heart?”** The disciples were persistent and sought to persuade Paul to leave his present course. Paul questions why they would seek to weaken his resolve. Why would they want to hinder him from finishing the course that has been marked out for him? He could understand their sorrow; no doubt, he had some sorrow himself. However, he does not understand why they would try to overrule the leadership of the Spirit. Let us consider this verse and receive instruction.

The Holy Spirit gave a revelation concerning Paul’s trip to Jerusalem on at least three different occasions. Once in Miletus the revelation was given to Paul himself, **“And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me” (Acts 20:22-23)**. The second revelation came to the disciples in Tyre, who spoke to Paul **“through the Spirit” (Acts 21:4)** concerning his visit to Jerusalem. The third revelation came to the prophet Agabus and he related it to all those that were at Caesarea, **“And when he was come unto us, he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles” (Acts 21:11)**.

We are not given the content of the revelation in the second instance. We are told that the disciples acted on the revelation of the Spirit. However, we have every reason to believe that it was consistent with the other two. These three instances were essentially the same revelation. We have the same message, but at least two different interpretations.

The disciples at Tyre reacted in much the same way the disciples at Caesarea did when they heard the message. Of the disciples at Tyre, it is said, **“And finding disciples, we carried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem” (Acts 21:4)**. Of the disciples in Caesarea, we are told, **“And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem” (Acts 21:12)**. They heard the same message and interpreted it in the same way, although those at Caesarea were more fervent in their persuasion responding to the dramatic presentation of Agabus. These parties all agreed, after hearing the message that Paul should not go to Jerusalem.

Several different factors had an effect on the groups. Their intentions were good and sincere. They had a great love for Paul and wanted him to continue to be with them. The Ephesian elders at Miletus experienced the same emotions when Paul departed from them, **“Sorrowing most of all for the words which he spake, that they should see his face no more” (Acts 20:38)**. They were concerned for Paul’s safety and well-being.

Still yet, the Holy Spirit never said that Paul should not go. Why were they so insistent that Paul was wrong? What the Spirit did reveal was that the way was extremely difficult and fraught with hardships. They

believed that it was too hard and Paul would be risking his life. Like many Christians, upon understanding that the way was difficult and would involve personal sacrifice, they assumed that that meant he should not go.

Paul received the revelation from the Spirit and understood the same things concerning the hardships attending that course. However, he reacted very differently. Instead of being discouraged, he was resolute and convinced that this was the course marked for him by God. **“And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there” (Acts 20:22)**. Acknowledging the great difficulty, Paul said, **“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” (Acts 20:24)**.

Paul knew that the task was hard and he said, **“But none of these things move me.”** Paul sought to explain, **“For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.”** Paul confessed the way would be difficult. He admitted that he did not know what all would happen. He acknowledged that it will probably not end well. Despite all these things, Paul was determined to go, believing it to be the will of God.

Long ago, Paul had resigned his own will, ambitions, and agenda in order to become the bond-slave of Jesus Christ. The Apostle that told others, **“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19-20)** was willing himself to be a living sacrifice.

In the end the disciples showed wisdom in conceding to Paul, **“And when he would not be persuaded, we ceased, saying, The will of the Lord be done” (Acts 21:14)**. They thought Paul was making a mistake. They feared that he would fail, so they tried to prevent him from venturing on the enterprise. However, when they saw Paul’s determination, they ceased trying to persuade him and left it to the will of God.

Their intentions were good and they did what they did out of love and concern for Paul. However, on closer inspection, we find an evil in what they did. Peter had once sought to persuade Jesus not to go, and the Lord rebuked him calling him Satan. In essence, these well-meaning disciples were actually seeking to hinder the will of God and persuade another Christian not to follow his calling and were really being selfish. Let us be as Paul willing to go and to do whatever God bids us do and let us never put a stumbling block in the way of one who is seeking to do the same.

Historical Marker: “Christian Sympathy”

by C. H. Spurgeon

*A Sermon for the Lancashire Distress**

Delivered on Sunday Morning, November 9th, 1862

** This refers to a cotton famine that had devastated Lancashire. The cause of the famine was, curiously enough, the American Civil War. Cotton shipments from the American South had been blockaded by Union forces, thus effectively putting the cotton mills in Lancashire out of business. The results were far-reaching and disastrous for the cotton manufacturing district of England.*

“Did not I weep for him that was in trouble? was not my soul grieved for the poor?”—Job 30:25.

IN ENDEAVORING TO JUSTIFY the ways of God, Job’s three friends came to the harsh conclusion that he would not have been so severely afflicted if he had not been a very great sinner. Among other accusations against the afflicted patriarch, Eliphaz the Temanite had the cruelty to

lay this at his door, "Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry." Such a slander we may describe as "speaking wickedly for God," for in his ignorance of the great laws of Providence towards the saints in this life, the Temanite had uttered falsehood in order to account for the divine procedure. God's own testimony of Job is that he was "a perfect and an upright man, one that feared God and eschewed evil;" and certainly he could never have earned the character of "perfect" if he had been devoid of pity for the poor. Richly did the three miserable comforters deserve the burning rebuke of their slandered friend, "Ye are forgers of lies, ye are physicians of no value. O that ye would altogether hold your peace and it shall be your wisdom."

Job, in his great indignation at the shameful accusation of unkindness to the needy, pours forth the following very solemn imprecation—"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone." Thus vehemently making a tremendous appeal to heaven, he shakes off the slander into the fire as Paul shook the viper from his hand. I trust there are many present who, if the like charge should be laid to their door, might as boldly deny it; not in the same form of imprecation, for that is forbidden to the Christian man, but with all the positiveness which can dwell in the "Yea, yea, "Nay, nay" of the followers of Jesus. I trust that many of you can in your measure use the language of the man of Uz, and say, "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy." In the two questions of my text Job claims something more than merely having helped the poor with gifts, he declares that he wept and grieved for them. His charity was of the heart. He considered their case; laid their sorrows to his own soul, and lent his eyes to weep and his heart to mourn. "Did I not weep for him that was in trouble? Was not my soul grieved for the poor?" Human sympathy is the subject of our present meditation, and I shall labor to excite in you those emotions which are the genuine result of sympathy when it is truly felt. Practical sympathy is my aim; I trust your liberality, at the end of the sermon, will prove that I have hit the center of my target.

Human sympathy, then, its *commendations*, its *hindrances*, its *sure fruits*, and its *special application to the case in hand this morning*.

I. HUMAN SYMPATHY, ITS COMMENDATIONS.

1. We may say of it, first, that even *nature* dictateth that man should feel a sympathy for his kind. Humanity, had it remained in its *unfallen estate* would have been one delightful household of brothers and sisters. If our first parents had never sinned, we should have been one unbroken family, the home of peace, the abode of love. The fact that "God hath made of one blood all nations that dwell upon the face of the earth" would then have been a realized and established truth; no nationalities would have divided, or personal interests separated us. Having one common Father, one loving God, one blissful Paradise, our lives would have been one long heaven on earth of sweetly intermingled peace, love, joy, fellowship, and purity. One can hardly indulge a conception of such a happy world without an intense regret that the fall has made it all a dream—yet let us dream a moment of a world without a soldier, without sword, or spear, or shield; a world without a prison, a magistrate, or a chain; a society in which none will wrong his fellow, but each is anxious for the well-being of all; a race needing no exhortation to virtue, for virtue is its very life; a land where love has knit all natures into unity and breathed one soul into a thousand bodies! Alas! for us, when Adam fell he not only violated his Maker's laws, but in the fall he broke the unity of the race, and now we are isolated particles of

manhood, instead of being what we should have been, members of one body, moved by one and the same spirit. The dream may vanish but we lose not our argument, for even in fallen humanity there are some palpitations of the one heart, some signs of the "one blood." Flesh and blood are able to make the revelation that we were not made to live unto ourselves. Fallen and debased as man is, and this pulpit is not prone to flatter human nature, yet we cannot; but recognize the generous feeling towards the poor and suffering which exists in many an unregenerate heart. We have known men who have forgotten God, but who, nevertheless, do not forget the poor; who despise their Maker's laws, but yet have a heart that melts at a tale of woe. It were folly to dispute that some who deny the God that made them, have yet exhibited bowels of compassion to the poor and needy. When even publicans and harlots can exhibit sympathy, how much more should it burn in the Christian heart; *we* should do more than others or else we shall hear the Master say, "What thank have ye? for sinners also do even the same." Called with a nobler calling, let us exhibit as the result of our regenerate nature a loftier compassion for the suffering sons of men. Many interesting incidents have been recorded by naturalists of sympathy among animals; the "dumb driven cattle" of our pastures, and the dogs of our streets have manifested commiseration towards a suffering one of their own species; and we are less than men, we are worse than brute beasts if we can enjoy abundance without sharing our bread with the starving, if we can be wrapt in comfort and refuse a garment to the shivering poor, or rest in our ceiled houses and yield no shelter to the homeless wanderer. Brethren, if nature herself teaches you wherefore should I say more, ye are not unnatural, ye achieve already more than mere nature can demand; you do the greater, you will not fail in the less.

2. Further, we may remark that *the absence of sympathy has always been esteemed, in all countries, and in all ayes, one of the most abominable of vices*. In old classic history who are the men held up to everlasting execration? Are they not those who had no mercy on the poor. Each land has its legend of the proud noble who hoarded up his corn in the day of famine, and bade the perishing multitudes curse and die; and down to this day the name of such a wretch is quoted as a word of infamy. A man without a heart would be a beast more worthy of being hunted down than a tiger or a wolf. Men with little hearts and grasping ungenerous spirits, how heartily are they despised! If they wear the Christian garb they disgrace it; the ordinary disciples of morality are ashamed of them, and I may add that even vice and immorality shun their company. The grinding, hardhearted man may gain the approbation of those who are like himself, and therefore applaud him for his prudence and discretion, but the big heart of the world has ever been sound enough on this matter to understand that there is no genuine virtue without liberality, and that one of the most damning of all vices which stamps a man as being thoroughly rotten at the core, is that vice of selfishness which makes the wretch live and care only for his own personal aggrandizement, and offer only a stony heart to the woes of his fellows. Brethren, I entertain no fear that you will ever win the badge of infamy which hangs about the neck of churls.

3. But I have better arguments to use with you. Sympathy *is especially a Christian's duty*. Consider what the Christian is, and you will say that if every other man were selfish he should be disinterested; if there were nowhere else a heart that had sympathy for the needy there should be one found in every Christian breast. The Christian is a king; it becometh not a king to be meanly caring for himself. Was Alexander ever more royal than when his troops were suffering from thirst, and a soldier offered him a bowl full of the precious liquid, he put it aside, and said it was not fitting for a king to drink while his subjects were thirsty, and that he would share the sorrow with them? O ye; whom God has made kings and princes, reign royally over your own selfishness, and act with the honorable liberality which becomes the seed royal of the universe. You are sent into the world to be saviours of others, but how shall you be so if you care only for yourselves? It is yours to be lights, and doth not a light consume itself while it scatters its rays into the thick darkness? Is it not your office and privilege to have it said of you as of

your Master—"He saved others, himself he cannot save?" The Christian's sympathy should ever be of the widest character, because he serves a God of infinite love. When the precious stone of love is thrown by grace into the crystal pool of a renewed heart it stirs the transparent life floods into ever widening circles of sympathy: the first ring has no very wide circumference; we love our own household; for he that careth not for his own household is worse than a heathen man and a publican: but mark the next concentric ring; we love the household of faith. We know that we have passed from death unto life because we love the brethren:" look once more, for the ever-widening ring has reached the very limit of the lake, and included all men in its area, for "supplications, prayers, intercessions, and giving of thanks are to be made for all men."

If any man shall think that we are not "born for the universe" and should narrow our souls, I can only say that I have not so learned Christ, and hope never to confine to a few the sympathy which I believe to be meant for mankind. To me, a follower of Jesus means a friend of man. A Christian is a philanthropist by profession, and generous by force of grace; wide as the reign of sorrow is the stretch of his love, and where he cannot help he pities still.

4. Beloved, *will you remember the blessed example of our Lord and Savior Jesus Christ*; for this, surely, will teach you not to live for self. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich." His heart is made of tenderness, his bowels melt with love. In all our afflictions he is afflicted. Since the day when he became flesh of our flesh, he hath never hidden himself from our sufferings. Our glorious Head is moved with all the sorrows which distress the members. Crowned though he now be, he forgets not the thorns which once he wore, amid the splendors of his regal state in Paradise he is not unmindful of his children here below. Still is he persecuted when Saul persecutes the saints, still are his brethren as the apple of his eye, and very near his heart. If ye can find in Christ a grain of selfishness, consecrate yourselves unto your lusts, and let Mammon be your God. If ye can find in Christ a solitary atom of hardness of heart and callousness of spirit, then justify yourselves, ye viscose hearts are as stones to the wailing of the desolate. But if ye profess to be followers of the Man of Nazareth, be ye full of compassion; he feeds the hungry lest they faint by the way; he bindeth up the broken in heart and healeth all their wounds; he heareth the cry of the needy and precious shall their blood be his sight; therefore be ye also tenderhearted also very affectionate the one toward the other.

5. Dear friends, though this last reason will certainly be to a Christian heart the very best that can be urged, yet permit me to suggest another. *Sympathy is essential to our usefulness*. I know that a man in the ministry who cannot feel had much better resign his office. We have heard some hold forth the doctrines of grace, as if they were a nauseous medicine, and men were to be forced to drink thereof by hard words and violent abuse. We have always thought that such men did more hurt than good, for while seeking to vindicate the letter, they evidently missed the spirit of the faith once delivered unto the saints. Cold and impassive are some of our divines; they utter truth as though it were no concern of theirs whether men received it or no. To such men heaven and hell, death and eternity, are mere themes for oratory, but not subjects for emotion. The man who will do good must throw himself into his words; and put his whole being into intense communion which the truth which he utters. God's true minister cannot preach a sermon upon the ruin of man without feeling a deep amazement in his own spirit, because of the burden of the Lord. He cannot, on the other hand, unfold the joys of pardon and the love of Jesus without a leaping heart and rejoicing tongue. The man who is devoid of love will be devoid of power, for sympathies are golden chains by which Christian orators draw men's ears and hearts to themselves and the truths they teach. "I preached," said one, "when spake of condemnation as though I wore the chains about my own arm, and heard them clanking in my ears." "And I," another might have said, "I preached of pardon bought with blood, as

though I had myself just come up from the sacred fountain, having left my foulness all behind, and being girt about with the white linen which is the righteousness of the saints." If our hearers perceive that we do not really long for their good, that our preaching is but a matter of mere routine to be got through as so much irksome "*duty*," can we hope to win their hearts? But when they feel that there is a roving hears within the preacher, then they give the more earnest heed to the things whereof we spells. You Sunday-school teachers, you must have warm hearts or you will be of little use to your children. You street-preachers, City missionaries, Bible women, and tract distributors, you who in any way seek to serve our Lord—a heart, a heart, a heart, a tender heart, a flaming heart, a heart saturated with intense sympathy, this, when sanctified by the Holy Spirit, will give you success in your endeavors. Name the men the wide world over who have been the most successful in bending multitudes to their own will, and they are the men who have the largest hearts. For good or evil, heart-power is real power. The men whose hearts move with mighty pulsations like the piston-rod of a steam engine, will soon move the wheels and drag along the ponderous load. We must have within us the engine of the heart, throbbing mightily and continually, and then shall we draw the hearts of men with irresistible force.

6. Here I must supplement that thought with another; *sympathy may often be the direct means of conversion*. How do the Romanists craftily avail themselves of this! The loaves and fishes have always been used at Rome as an attraction to the multitude. Still the Sister of Mercy, with her basket on her arm, goes to the poor, or devotes herself to the sick—and in this we praise them; were it the gospel they had to teach, they could scarcely have found a wiser method for its propagation; and be it what it may which they have to disseminate, they certainly have not failed for lack of wisdom. I would that we who have a purer faith, could remember a little more the intimate connection between the body and the soul. Go to the poor man and tell him of the bread of heaven, but first give him the bread of earth, for how shall he hear you with a starving body? Talk to him of the robe of Jesu's righteousness, but you will do it all the better when you have provided a garment with which he may cover his nakedness. It seems an idle tale to a poor man if you talk to him of spiritual things and cruelly refuse him help as to temporals. Sympathy, thus expressed, may be a mighty instrument for good; and even without this, if you be too poor to be able to carry out the pecuniary part of benevolence, a kind word, a look, a sentence or two of sympathy in trouble, a little loving advice, or an exhortation to your neighbor to cast his burden on the Lord, may do much spiritual service. I do not know, but I think if all our Church-members were full of love, and would always deal kindly, there would be very few hearts that would long hold out, at least from hearing the Word. You ask a person to hear your preacher; but he knows that you are crotchety, short-tempered, illiberal, and he is not likely to think much of the Word which, as he thinks, has made you what you are; but if, on the other hand, he sees your compassionate spirit, he will first be attracted to you, then next to what you have to say, and then you may lead him as with a thread, and bring him to listen to the truth as it is in Jesus, and who can tell but thus, through the sympathy of your tender heart, you may be the means of bringing him to Christ.

7. And I shall say here, that this sympathy *is sure to be a great blessing to yourselves*. If you want joy—joy that you may think upon at nights, and live upon day after day, next to the joy of the Lord, which is our strength, is the joy of doing good. The selfish man thinks that he has the most enjoyment in laying out his wealth upon himself. Poor fool! his interest is vastly small compared with the immense return which generosity, and liberality, and sympathy bring to the man who exercises them. Be ye assured that we can know as much joy in another's joy as in our own joy. Then, beside the joy it brings, there is experience. Experimental knowledge may be gained by it. I would not, of course, aver that a man can get experience without having trouble himself, but the next best thing to it, is to bear other people's troubles. We may never have known what it is to want bread, but to see a saint who has been

brought to the door of starvation, and yet has had his bread given and his water sure, may be almost as useful. You and I may not be tortured with the pangs of sickness or the weakness of decay, but to climb some three pairs of stairs to a miserable back room, and to see a child of God patient in his tribulation, and to put ourselves by sympathy upon his bed, and suffer and smart with him, may give us the next best thing to the experience itself. I do think, brethren, that some men may live twenty lives, and get the experience of twenty men, and the information and real good of twenty men's troubles, by having large hearts which can hold the sorrows of others. Oh! we cannot tell how much blessedness we might receive if we were more free to aid our fellows. "It is more blessed to give than to receive." Ask any man who has been to visit the sick, the poor, and the needy, whether he has not come home more resigned to his own trials, and more satisfied with his own lot. We gave a shilling, and received a casket of pearls, which dropped from the lips of the poor suffering-one while he told of God's faithfulness, and the preciousness of the love of Christ. We are great losers when we know not these rich poor saints. If we would but trade with them 'twere a blessed barter for us. Coral and pearl—let no mention be made of them in comparison with the priceless gems which we might receive if we had greater sympathy and fuller communion with the suffering sons and daughters of Jerusalem.

Thus have I said as much as may be fitting this morning in commendation of Christian sympathy.

II. We speak now of THE HINDRANCES TO CHRISTIAN SYMPATHY.

Some say that there is very little Christian sympathy abroad. I do not believe them, except as regards themselves. I dare say they have measured other men's corn with their own bushels. When any say, "O, there is no love in the Church," I have always noticed that, without exception, they have no love themselves. On the other hand, we have heard others say, "What a blessed unity there is in the Church; when we come to the Tabernacle it does us good to get such hearty shakes of the hand, and to see such love in every brother's eye." When they speak thus, I know the reason is that they carry fire in their own hearts, and then they think the Church warm, while the others carry lumps of ice in their hearts, and then they imagine that everybody must be cold.

1. One of the great impediments to Christian sympathy is *our own intense selfishness*. We are all selfish by nature, and it is a work of grace to break this thoroughly down, until we live to Christ, and not to self any longer. How often is the rich man tempted to think that his riches are his own. A certain lady being accosted by a beggar, who asked charity of her; she gave him a shilling, saying, "Take that shilling; it is more than God ever gave me." The beggar said, "O, Madam, but God has given you all your abundance." "Nay," said she, "but I am right; God has only *lent* me what I have; all I have is a loan." I would that all who are entrusted with this world's substance felt that it was only loaned out to them, and that they were stewards. Now, a steward, when he has orders to give a poor man a large sum of money, does not say, "Dear me, that will make me poor!" He never considered that which was entrusted to him belonged to him, and so he gives it freely enough. So, remember, you have nothing of your own; specially you Christian men, who have been bought with a price, you are in a double sense stewards unto God, and should act as such; living to God, we should devote ourselves to the good of the race for Jesus' sake.

2. Another hindrance lies *in the customs of our country*. We still have amongst us too much of caste and custom. The exclusiveness of rank is not readily overcome. It is not so, I thank God, in this place of worship, but I have known many places of worship where there are tiers of Christian people, layer on layer, who never associate with each other. In some places of worship they put up in conspicuous letters, "FREE SEATS FOR THE POOR." I do abominate that! Then you have another class—respectable tradesmen, but though they sit at the same table with the dons, and my lord this or that, they never think for a moment of speaking to them. When people come out of Church, what a gradation

there is! Have I not seen in many a country village how, first of all, the squire goes out, and then the bailiff follows, and then all the poor people curtsy and bow to show their abject servitude and serfdom. And all this in a Christian land! In our Dissenting places of worship what stiffness there is; what rustling of the silks up one aisle, and what quietude of the cottons in another! When the members come together Lady So-and-so, who sits yonder, or Miss This, who sits there, will hardly recognize Nancy That, or Betsy So-and-so? Now I feel as much pleased in associating with the poorest of God's saints as with those who are of a higher degree in this world, for I believe the happy fusion of all will promote the interests of all. It would vex my heart to see you grow into the stuck-up respectability of some of our fine congregations. Away for ever with these castes and divisions; let us maintain the family feeling, and suffer nothing to violate it.

3. Much want of sympathy is produced by *our ignorance of one another*. We do not know the sufferings of our fellows. If I had brought the newspaper here to-day, and I had half a mind to do so, and had read you some extracts about the sufferings in Preston, and Wigan, and the various towns in Lancashire, you would have known much more about the distress than you do now. Or if, which would do as well, you were to go next Monday with some City missionary to the least East end, or St. Giles's, or some poor district this side the water you would say, "Dear me, I did not know that people really did suffer at this rate; I had no idea of it or I would have given more to the poor." We want to be educated into the knowledge of our national poverty; we want to be taught and trained, to know more of what our fellow-men can and do suffer. Oh! if the Christian Church knew the immorality of London, she would cry aloud to God. If but for one night you could see the harlotry and infamy, if you could but once see the rascality of London gathered into one mass, your hearts would melt with woe and bitterness, and you would bow yourselves before God and cry unto him for this city as one that mourneth for his only son, even for his firstborn.

4. No doubt *the abounding deception which exists among those who seek our help has checked much liberality*. I think I can tell the moment a man opens his mouth to address me, when a man wants to beg of me. There is such a particular whine and a sanctified unctiousness, that the moment you hear it, you think, "I will give that man nothing; he is an old established beggar, and gets his living by it." Seeing, as I have done, not scores, but hundreds of these beings, there is a tendency to get one's heart hard and callous, and to say "Oh! they are all deceivers." But they are not all such; there is a vast amount of real distress of a private character, a suffering which will not cry nor moan; and I take it that it ought to be your business and mine to seek out these cases; not to stop till they come to us, but to go to them, avoiding ever, with a stern discretion, those ill cases which do but prey upon Christian charity, but seeking out the genuine sufferers, and giving them relief. Let none of these things, great obstacles though they be, hinder your sympathy to-day, for none of them exist in the case which we shall have to plead this morning.

III. A few minutes upon THE FRUITS OF CHRISTIAN SYMPATHY.

1. The fruit of Christian sympathy will be seen in *a kindly association with all Christians*: we shall not shun them nor pass them by.

2. It will be seen next, in *a kindly encouragement of those who want aid*, constantly being ready to give a word of good advice, and good cheer to the heart which is ready to faint. Dear Christian friends, I think our experience is not so available as it might be for the good of others. In the olden times they that feared the Lord spoke often one to another, and the Lord hearkened and heard. You will find your brethren often distressed in mind; you have passed through the same stage; conversation with them will help them to escape as you have done. More especially is this conversation very valuable under the pangs of

conviction. When a young man or woman has been awakened under the ministry, I charge you each before God, you that have found peace in Christ, to watch the throes and agonies of the new birth, and be at hand to take the little child and nurse it for Christ. The senior members of every Christian Church should consider themselves, as called by their very position to look after the young. We have some such here; we want a few more. We want you mothers in Israel, especially, to be so sympathetic that you may no sooner hear that a soul is in distress than you are in distress too till you can have poured in the oil and the wine into their wounds. I think this sympathy should be especially shown to any that backslide. There is a tendency to cut such off from the Church-book and then leave them. This should not be; we must look after that which is out of the way. The shepherd must leave the ninety and nine sheep to go after the one which has gone astray. If you see one vacillating be most careful there. If you detect in any a growing coldness, be the more anxious to foster that which remains, which is ready to die. Let a holy discipline and watchfulness be maintained over the entire Church, by the care and forethought of every one for his next friend. Thus can you practically allow your Christian sympathy.

3. Show it, also, *whenever you hear the good name of any called into doubt*. Stand up for your brethren. 'Tis an ill bird that fouls its own nest, but there are some such birds. The moment they hear a word or a whisper against a Christian man, though a member of the same Church, "Report it, report it" say they; always pretending that they are very sorry, but all the while sucking it as a dainty morsel. The old proverb, you know, was, "We have done dinner; clear the things away, and now let us sit down and crack other men's characters." I fear me there are even some professing Christians who do that. This is not sympathy but the malice of Satan: may God deliver you from it! Stand up for all that are your fellow-soldiers: be jealous of the honor of the regiment in which you have enlisted.

4. But still there is no Christian sympathy in all this if it does not when needed, *prove itself by real gifts of our substance*. Zealous words will not warm the cold; delicate words will not feed the hungry; the freest speech will not set free the captive, or visit him in prison; the most adorned words will not clothe the naked, and the words that are most full of unction will not pour oil and wine into the wounds of the sick. Words! Words! Words! Chaff! Chaff!! Chaff!!! If there be no act there is no sympathy. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

Perhaps some of my hearers this morning will say that the text and the subject are appropriate to the occasion, but that they want some spiritual food. Well, you get that often, I trust, here; but I am persuaded that there are times when, if Christ were upon earth, he would dwell mainly upon these themes of practical Christianity. I read my Master's Sermon on the Mount, and what doctrine is there in it? It is all precept from beginning to end; and so shall my sermon be this morning; not doctrine, but precept; for this I know, we want to see in the Christian world more of the practical carrying out of the loving benevolence of the Savior. What care I about the doctrines for which you fight, unless they produce in you the spirit of Christ? What care I for your forms of faith and your ceremonies, if all the while you are a Nabal, wickedly saying in your heart, "Shall I take my bread and my water to give it unto these strangers?" Oh! let your faith be a living faith, lest, while you have the form of godliness, you deny the power thereof. Time was when, wherever a man met a Christian he met a helper. "I shall starve!" said he, until he saw a Christian's face, and then he said, "Now shall I be aided." But some have thrown benevolence aside, and imagine that these are old duties of a legal character. Legal, then, will I be, when, in my Master's name, again I say, "To do good and to communicate forget not, for with such sacrifices God is well pleased."

IV. I now conclude with an appeal for the special object of the

collection this morning. I ASK YOUR AID FOR THESE NEEDY ONES IN LANCASHIRE.

1. Remember, first, *that their poverty is no fault of their own*. They are not brought to it by excess of meats or drinks. They are not reduced to it by riot or disorder. It is not idleness; it is not a wilful strike against the masters. It is utterly unavoidable; and here, therefore, is the right place for benevolence to display itself. The Egyptian hieroglyph for charity is very suggestive. It is a naked child giving honey to a bee which has lost its wings. Notice, it is a child: we should give in meekness. It is a naked child: we should give from pure motives, and not for show. It is a child feeding a bee; not a drone, but one that will work; a bee that has lost its wings; one, therefore, which has lost its power to supply itself: a picture before you of those martyrs and confessors of industry whose cause I plead to-day. A bee that has lost its wings makes its appeal for a little honey to every childlike heart here today, and they who are true to God will not refuse it their aid.

2. Remember, too, *that the cause of this suffering is a national sin—the sin of slavery*. We have not yet passed the third generation, and upon a nation God visits sin to the third and fourth generation. We have rid ourselves, at last, of this accursed stain so far as our present Government is concerned, we are therefore delivered from any fear in future on that ground; but still, if slavery be now in America, we must remember that it would not have been there if it had not been carried there, and we are partners in guilt. Moreover, there has been too much winking at slavery amongst the merchants of Manchester and Liverpool. There has not been that abhorrence of the evil which should have been, and therefore it is just in the Providence of God that when America is cut with the sword we should be made to smart with the rod. If the Lord is pleased to smite our nation in one particular place, yet we must remember that it is meant for us all. Let us all bear the infliction as our tribulation, and let us cheerfully take up the burden, for it is but a little one compared with what our sins might have brought upon us. Better far for us to have famine than war. From all civil war and all the desperate wickedness which it involves, good Lord deliver us; and if thou smitest us as thou hast done, it is better to fall into the hand of God than into the hand of man.

3. I must also refresh your memories, though you know it well, *with the fact of the patient endurance of those who have been called to suffer*. You have read of no burning of mills, no breaking open of baker's shops. You have heard no accusations brought against the aristocracy; you have heard of no great political movement for the upsetting of our institutions. There was never upon earth a nobler spectacle than that of these men suffering so frightfully with their wives and children, and yet enduring it so patiently. They deserve to be helped. If ever there was a case in which human ears must be opened to hear the cry of woe, this is it. If you and I had our wives and children at home starving, and had nothing but the charity of the parish and the little relief of the committees, making only some one-and-fourpence or one-and-sixpence a head to live upon for a week, I am afraid we should begin to think that we could re-adjust the machinery of Government; or it might happen that if we saw bread and could not get it we might break the window, or do some unrighteous act to take away another man's property sooner than see our children starve. They suffer well; they suffer well, brethren; and we do not well unless we help them.

4. Moreover, *remember how widely spread is this distress*. I know too many of my dear hearers are often brought to as great poverty as the operatives in Lancashire, but then you have some little help; sometimes the Church can give it; at other times some friend, not quite so badly off as you are, will help you. But there, if a poor man wants a loaf, he cannot get it of the tradesman even on credit, for the tradesman has no power to give him credit. Nor can these people borrow of their neighbors, for where all are equally destitute one cannot help another. Even the Churches fail to do what they would wish to do. In the case of one dear brother, late a student in our college, to whom we constantly

send supplies week by week, and who maintains a class of some forty young women, and in answer to the cry of faith has found all the means, I hope to aid him by this collection of to-day. The distress is not only with the poor now, but with those a little above them, and God only knoweth to what extent it must go unless in his gracious Providence he by some means or other, bringeth a supply of cotton that they may once again be at work.

5. Wherefore need I urge you, my hearers? I feel that you are ready now to assist these suffering ones. *Let your own gratitude to God move you.* Blessed be God that you have not this famine and straitness of bread. Thank the Master that though times may be hard, and some may now and then complain, yet we have not to walk through our streets and see our factories shut up, and miss the smoke which marks the daily toil that brings food to hungry mouths. We have not to know every habitation is a Bochim because the strong man boweth down for lack of bread, and the faces of the children are wan, and the mothers weep, and even the breasts refuse the infant child its needed nourishment. Give as God has prospered you. He that giveth to the poor lendeth to the Lord, and the Lord shall remember him in the time of trouble. He that believeth on the Lord Jesus Christ hath everlasting life freely given him; let him, therefore, freely give, even as he hath freely received.

<p>Devotion: "Give Thanks Unto The Lord" by Bro. Stephen McCool Sr.</p>	
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I Chronicles 16:34 "O give thanks unto the Lord; for he is good; for his mercy endureth forever."

On this first day of the work week we should be thanking the Lord for all that He has given us. Our job, a way to get to that job, our home, the means to pay for that home, our family, the means to provide food, clothing, and shelter for that family, our friends, and let us not forget the day the Lord gave us yesterday. That glorious day of worship.

That day that many of us have off from our job to sing praises to our Lord and to listen to His Word preached. The day our Lord has set aside for us to worship Him along with His people in one of His churches. What a wonderful experience we have, what a glorious blessing our Lord has provided for us by placing us in one of His churches with people of like faith where we can all come together and worship our Heavenly Father and sing the praises of our Lord and Savior.

Yet God has His people all over this world who have no place of worship or have no one to preach to them or to teach them the wondrous Word of our Heavenly Father. I find it very sad that we here in the United States, a nation founded on Biblical principals, would have so many of the Lord's true churches that are without a man of God to preach the Word to them. The nation which for the past 200 years has sent out more missionaries around the world than any other nation has now become the nation that has the greatest need for missionaries of any nation in our world today.

Our nation, which claims to be "One Nation Under God" is starving to death for the true teachings of the Word of God. We have been so blessed by God with material things and finances that we, as a nation, have forgotten where and who we came from. The sins of our nation are great. Possibly greater than any nation since the flood of Noah's day.

Speaking of Noah, did not our Lord warn us that in the days just before His coming again things would be like it was in the days of Noah? (Matt. 24:37)

Sadly in my travels the last two years I have seen very few men that the Lord has raised up to preach His Word. Fewer men of God to preach the Word and more and more churches searching for a Pastor. What can this mean? Brothers and Sisters I believe this can mean only one thing. Our Lord's coming is soon!

Do we give up? Do we stop preaching and teaching the Gospel of Jesus Christ because He is not sending out new pastors and teachers? No! Our Lord instructed us to work till He came. We are to work the fields of our Master until His coming to take us to that glorious home He has prepared for us.

I encourage you all to carry on the fight! Carry on with the Lord's work He has given unto you! Never surrender to the temptation of the devil by giving up! Continue to wage the war against this old world full of sin and death! Pray that the Lord stands with you and for you in this fight!

For this is not a battle for the weak but for the strong. We must be strong in His Word and strong in the faith He has given us. As the Apostles and the first church did in Acts 4:24-31 pray for boldness to stand-up for and to speak the Word of God. Pray for the boldness of those men of God who are out there in different parts of our nation and the world, that the Lord will give them boldness to carry on with the preaching of the Gospel of Jesus Christ and with the teaching of His people no matter what the conflict may be where they are.

As men we can not fight this fight alone. Only by the Grace of God can we have the proper armor our Lord has provided for His children.

Remember our main verse; "O give thanks unto the Lord; for he is good; for his mercy endureth for ever." Give thanks unto the Lord daily! Why? Because He and He alone is the only one that deserves our praise! He and He alone is the only one who shows us true mercy for ever! He and He alone provides us with the boldness to fight the fight!

"Christian Responsibility"
by Bro. Dr. Cecil A. Fayard

Text: John 15:1-16

- 1 I am the true vine, and my Father is the husbandman.
- 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.
- 3 Now ye are clean through the word which I have spoken unto you.
- 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.
- 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.
- 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.
- 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.
- 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.
- 9 As the Father hath loved me, so have I loved you: continue ye in my love.
- 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.
- 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
- 12 This is my commandment, That ye love one another, as I have loved you.
- 13 Greater love hath no man than this, that a man lay down his life for his friends.
- 14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

INTRO: Every child of God has responsibilities. Several of those responsibilities are set before us in this passage. We have a responsibility to:

1. To abide in Christ. This is true fellowship (vs 7).
2. To pray+ There can be no fellowship without prayer (vs 7b)
3. To bear fruit+ spiritual fruit (Gal 5:22-23). This leads to fruit of souls won (vs 8).
4. To love and to keep on loving (vss 9-10, 12).
5. To do whatever Christ commands us to do (vs 14).

1) VS 7, THE RESPONSIBILITY OF ABIDING

a) The child of God is to abide in Christ. This is brought out in vss 4, 5, 7, 10.

i) You cannot abide in Christ until you are first “in Christ.”

(1) Those who are “in Christ” are new creatures (II Cor 5:17).

(2) Those who are “in Christ” have looked to Him as the author and finisher of their faith (Heb 12:2).

ii) Abiding in Christ is to draw strength from Him day by day, truly realizing that, “I can do all things through Christ which strengtheneth me”; and that without Him, I can do nothing of the kingdom.

b) “And my words abide in you.”

i) The words of Christ must abide in us. They must be alive to us. They must regulate our lives.

ii) For the words to abide, they must constantly control our path. Every precept must be important. We can’t pick and chose what we want to take and what we want to ignore.

c) “Ye shall ask what ye will”-- You cannot ask what ye will and it be given unless you are saved and you are constantly in communion with Christ, controlled by His words not by your imagination (II Cor 10:4-5). When this is the case, we will not ask amiss; we will ask according to His will (I John 5:14).

2) VS 8, THE RESPONSIBILITY OF BEARING FRUIT

a) Fruit is evidence of life within. False fruit is stuck on dead branches, looking real but lifeless.

i) Spiritual fruit is the outflow of our being in Christ, of our union with Him.

(1) Fruit comes from Christ working in us (Gal 2:8).

(2) Fruit comes from Christ living in us (Gal 2:20).

ii) This fruit is the fruit of the Spirit (Gal 2:23-24). True fruit will be seen as Christ like actions and affections.

iii) Christian fruit adorns the abiding child of God.

b) God is glorified when we are adorned with Christ likeness, not worldliness.

c) Disciples indeed are those who continue in the word (8:31).

3) VSS 9-10, THE RESPONSIBILITY OF CONTINUING IN THE LOVE OF CHRIST

a) Vs 9, Think of it! Loved as the Father loves His Son! (Mt 3:17).

i) The Father has loved the Son from eternity, so has Christ loved us (Jer 31:3, “Yea,

I have loved thee with an everlasting love...”) (note 13:1).

ii) We are exhorted to continue, to abide in, His love.

iii) To continue in His love is to rest in it. It is to lean on Jesus breast as did John. To

have our eyes and thoughts on Him.

b) Vs 10, We cannot abide in His love if we are disobedient children. His love for us never wavers; it is our love of Him that falters.

Fellowship is broken by disobedience, but never relationship.

i) Jesus kept call of the Father’s commandments and abides in His love (8:29).

ii) “It is only in the path of obedience that He will have fellowship with us. Alas, how many err on this point... In many a place even professing Christians will no longer tolerate the word ‘commandments,’” (Pink 15).

4) VSS 11-12, THE RESPONSIBILITY OF LOVING ONE ANOTHER

a) Vs 11, “These things,” verses 1-10.

i) Abiding brings joy.

ii) Prayer brings joy.

iii) A life of spiritual fruit brings joy.

iv) A life of love brings joy.

v) Philippians 4:4 tells us about our joy in Christ: “Rejoice in the Lord always...”

b) Vs 12, Christ is our example. As He loves us, we need to love each other.

i) His love is a sacrificial love; ours need to be.

ii) “It is only when we abide in Christ+ in his words, in his love+ that we shall be able to keep on loving one another?” (Hendriksen 305).

5) VS 13-15, THE RESPONSIBILITY OF DOING WHAT IS COMMANDED

a) Vs 13, He loved us when we were unlovely, when we were weak and ungodly sinners (Rom 5:6-10).

i) Christ laid down His life for His friends, made friends because of His love for them.

ii) Friends because He had chosen them out of the world. “We love him because He first loved us.”

b) Vs 14, “Ye are my friends, if ye do whatsoever I command you.” The words, “If ye do whatsoever I command you,” are words of responsibility. To be the friend of Jesus is to love Him and do what He says.

c) Vs 15, “Servants”-- they were, but He would no longer call them “servants.” He would call them “friends.” Friends who would know the thoughts of the Father as they were revealed by the Spirit.

i) These friends are the blood bought.

ii) Our obedience is to be an expression of our love. A slave does what he is told to do. A bond slave out of love serves and obeys.

6) VS 16, RESPONSIBILITY THAT GROWS OUT OF CHOICE

a) “Ye have not chosen me, but I have chosen you...”

i) This is divine initiative+ “Salvation is of the Lord.”

ii) This is divine election (Eph 1:4).

b) “That ye should go and bring forth fruit...”

i) Spiritual fruit is again in view (Gal 5:22-23; Eph 5:9).

ii) Prov 11:30 is also in view.

c) The thought of John 15:7 recurs, and the principles involved. These are also involved here.

CONCLUSION: In a world with a lack discipline, we need to see and fulfill our Christian responsibility.

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