



AND THE PEOPLE CAME...

Week of March 22, 2020

Sunday Morning Service ----- 25
 Sunday Evening Service ----- 10
NOTE: There was no Sunday School or Midweek Service this past week due to the coronavirus.

AND THE PEOPLE GAVE...

- Week of March 22, 2020 -

Undesignated Tithes & Offerings ----- \$ 890.31
TOTAL RECEIVED FOR WEEK OF 03/22/20: \$ 890.31

- Week of March 15, 2020 -

Undesignated Tithes & Offerings ----- \$ 856.38
 Insurance Fund ----- \$ 20.00
TOTAL RECEIVED FOR WEEK OF 03/15/20: \$ 876.38

- Week of March 8, 2020 -

Undesignated Tithes & Offerings ----- \$ 757.15
 Insurance Fund ----- \$ 145.00
TOTAL RECEIVED FOR WEEK OF 03/08/20: \$ 902.15

- Week of March 1, 2020 -

Undesignated Tithes & Offerings ----- \$ 853.29
 Insurance Fund ----- \$ 5.00
TOTAL RECEIVED FOR WEEK OF 03/01/20: \$ 858.29

- Week of February 23, 2020 -

Undesignated Tithes & Offerings ----- \$ 892.00
 Insurance Fund ----- \$ 35.00
TOTAL RECEIVED FOR WEEK OF 02/23/20: \$ 927.00

Average amount of Undesignated Offerings needed to operate the church EACH WEEK, as a minimum = \$ 1,400.00

PLEASE BE FAITHFUL TO GIVE, EVEN THOUGH WE CANNOT MEET FOR NOW.



CHURCH INSURANCE FUND

Monthly Premium, Due 04/05/20----- \$ 506.00
 Amount Received To Date ----- \$ 20.00

TOTAL STILL NEEDED BY 04/05/20 ----- \$ 486.00

Thank You For Your Faithful Help With This Need!

WHAT IT MEANS TO BE SAVED

1. Admit that you are a sinner.
2. Admit that God says all sins must be paid for.
3. Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.
4. You must change your mind about sin and sinning (God calls this repentance).
5. By an act of your will, accept by faith the Lord Jesus Christ, who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.



Please Remember To Be Faithful To Give!

As with everything else, the costs of keeping a church going never go down - they always go **up**. Bills wait for no one, and churches are no exception to this. An extra, sacrificial gift today by everyone present would go a long way...

We encourage all of our membership to practice obedience to God by being faithful every payday to give back to Him His tithe (10%). *If every family in our church would practice this one simple discipline, we would never have weeks where we have to put off paying some bills until the following week!*

Everything is expensive, especially for a small church like ours, but ours is a BIG God, and He LOVES to bless His children when they are obedient to Him!

If you are already a tither, we thank you, and encourage you to also give offerings as well. If you're currently not tithing, won't you please start **today** - OK? Thank you.

Church Directory

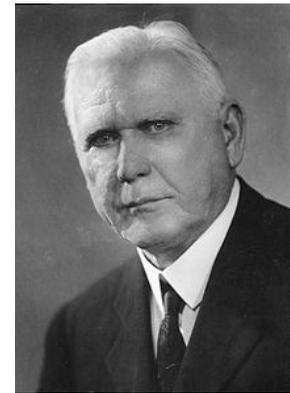
Todd W. White ----- Pastor
 Mickie Shatwell ----- Pianist
 Lois Mae Floyd ----- Pianist/ Organist
 Don Diehl ----- Greeter
 Larry Byars ----- S.S. Teacher
 Larry & Mary Byars, Don & Janelle Diehl, Susan Strain ----- Outreach
 Bertha Segebart ----- Custodian
 Flowers ----- Shirley White

SOUTH HEIGHTS BAPTIST'S WEEKLY
REMINDER

Volume XXVI

March 29, 2020

Number 13



Dr. George W. Truett
 1867-1944

The Salt of the Earth

by Dr. George W. Truett, Pastor
 First Baptist Church in Dallas, 1897-1944

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matthew 5:13).

The words of this text are part of the most famous sermon ever preached - "*The Sermon on the Mount*". Seated on the side of a mountain in Galilee Jesus addressed this sermon primarily to twelve of His disciples whom He had selected to be apostles. Others, no doubt, were present, perhaps a multitude, but the contents of the sermon clearly indicate that its teachings were for those who were subjects of the spiritual kingdom Jesus came to establish, and not for the unbelieving world. It is not an evangelistic sermon. It does not present the plan of salvation. It does not tell one how to be saved. But it does describe some of the characteristics of those who are saved and lets them know what kind of behavior is expected of them with respect to God and their fellow human beings. It is futile to expect the unsaved to apply the principles of the Sermon on the Mount to heir unregenerate lives. They are incapable of doing so. The moral, spiritual and ethical standards proclaimed by Jesus in the Sermon on the Mount are quite beyond the reach and the grasp of the unbelieving world. Take for example the Golden Rule: "All things therefore whatsoever you would that men should do unto you, even so do you also unto them". We often hear it said that if everybody followed this rule the kingdom of heaven would quickly be established on earth. But that is an idle remark, for it is only subjects of the kingdom of Christ who are capable of observing this rule and many of the other principles set forth in the Sermon on the Mount.

Jesus began His wonderful sermon with nine pungent and revolutionary sayings, called Beatitudes, setting forth characteristics of His true followers:

- ' *Blessed are the poor in spirit*
- ' *Blessed are they that mourn*
- ' *Blessed are the meek*
- ' *Blessed are they which do hunger and thirst after righteousness*
- ' *Blessed are the merciful*
- ' *Blessed are the pure in heart*
- ' *Blessed are the peacemakers*
- ' *Blessed are they which are persecuted for righteousness' sake*
- ' *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake.*

These statements were not platitudes. They were epochal and history-making declarations. They were heavenly rather than earthly estimates of what constitutes blessedness. The unregenerate world has never held to such estimates of what constitutes happiness

(continued inside)

or blessedness.

Having set forth in the Beatitudes the characteristics of the subjects of His kingdom, Jesus immediately went on to say that such people would automatically and inevitably be *“the salt of the earth”* and *“the light of the world”*.

In the sermon this morning I am inviting you to think with me for a little while about Jesus’ statement: *“Ye are the salt of the earth”*. The Christian life does not have a more impressive and expressive figure to illustrate it than this little simile of salt—common salt. Everybody knows its meaning. Everybody knows what it is for. *“Ye”*—my people—*“are the salt of the earth”*. That figure under which God’s people are described sets forth the great task to which God’s people are called. The business of salt is to preserve, to purify, to save. That is the business of God’s people in the world.

Human society without God is corrupt and down dragging. No nation in the world without God is safe. (No family in the world without God is safe. No man in the world, though he be clever as Voltaire, is safe without God. Human society is corrupt and corrupting without God, and this figure of salt strikingly sets forth the great task of God’s people. They are to be the salt of the world. They are to conserve and preserve and purify and thus help to save the world. They are in the world for that. That the world is corrupt and corrupting is attested in any direction that you may turn your eyes. Oh, what distance this world is from God, that we could have the Pan-European war (World War II), with those many nations led on to bloody death, as we see the spectacle today! How far human society is away from God in the nations yonder, where myriads of mothers and wives weep, as Rachel wept, because their best beloved will not come home again! How far the world is from God when that can be!

And then the clashings and rivalries that are everywhere regnant in human society this day all voice the simple truth that the world without God is doomed and corrupt and lost. Take the struggle for money, and Christian men have to set themselves like flint toward heaven here in the great race for money, or the finer things that ought to burn on the altar of a Christian heart will be forgotten and will be taken away. Take the race for gold, take the greed for property, take the awful, pitiable spectacle of the clashings everywhere, where the stronger seeks to take advantage of one weaker, and it is the revelation of what Jesus teaches us, that the world, without God is corrupt and corrupting.

Take the race for amusement and entertainment. There is no shadow more menacing across our country’s life today than the shadow everywhere exhibiting its ugly form before us, that the people must be amused, that they must be entertained, that it must be this, that and the other, and something still spicier, something still more sensational, and something still more bizarre.

One’s heart is burdened with anxiety as he thinks about tomorrow, and notes the widespread absence of that seriousness and sanity which are so vital to human welfare. This figure teaches us that society without God is fore-doomed and lost and

that Christianity is the only hope of society. Nothing else can suffice. All the philosophers of the earth may come with their teachings but nothing can suffice to save society but God in the grace and gift of His salvation to the children of men.

Now, this text sets forth the business of God’s people. They are to be the *“salt of the earth”*. How? First of all, by personal purity. We are to save the world by personal purity. Salt preserves, salt saves, salt cleanses, salt conserves. All is well if the salt is brought into contact with the meat at the right time. All is well, if the salt of Christianity pervades and permeates and leavens society like Jesus designed.

Our first great business is the business of preserving the world by the right kind of lives on our part and by the right kind of examples on our part. The purifying and the preserving power of Christianity has to find, constant illustration in our lives. Now we are back to the vital matter that the mightiest thing in all the world to help the world is simple goodness. The mightiest thing in all the world to bless the world is simple goodness. Just as a flower sends forth its perfume, so the right kind of a life sends forth its fragrance, its healing, its changing, its correcting, its challenging, its stimulating power to make the world better. ***Oh, the tragedy that the gulf between Christ’s church and the world is not more clearly marked!*** Christ’s church is to be different from the world, and it is to be so different as to be a constant challenge to the world, and a constant suggestion and a constant protest against the wrong, and a constant summoning to the right.

Christians, as Christ’s salt, are to save the world by personal goodness. Just as Joseph in Potiphar’s house, with a temptation menacing and terrible, and with his own name and life in the balance, stood there and said: *“How can I do this great wickedness and sin against God?”* So a Christian everywhere is to live as under the eye and as held by the spell of God. Just as Paul yonder on that storm-swept sea, with two hundred and seventy-six fellow passengers, when the howling tempest, it seemed, meant the sure destruction of every passenger, stood up and said: ***“Be not afraid. All shall come to land. I have prayed for you and God’s angel has testified to me of a certainty, that not one of all the whole shipload shall perish”***—there a good man in God’s hand was His salt to save the ship. Just so in many a family there is a little wife or mother who by devotion to Christ is the means of warding off a thousand perils and of turning aside a thousand poisoned arrows meant to reach that family. She, **“the salt of the earth”** saves them and they know it not; they dream not about it. It is ever so.

The richest possible possession tor a community is the right kind of a man or a woman. The richest possible blessing for a home is the right kind of a person there, with heart set toward God, doing His will the best such person can. Tenderly, and affectionately, they said of John Chrysostom, the golden-mouthed preacher of Constantinople: *“It were better for the sun to cease his shining than for John Chrysostom to cease his preaching”*. He was the salt of the earth - God’s saving salt.

What we are is vital. What we are in ourselves, in our character, in our spirit, what we are within, that is vital. What we are within is voiced in every conceivable way. What we are within flashes through our eyes, curves itself about our lips, trembles in the tone of our voices, and what we are within pervades the atmosphere of those around us as does the fragrance of a flower. We are corrupting or we are conserving the world daily by our lives. Serious thought, is it not? Beyond words, serious thought!

Do you remember what one said of another: *“What you are speaks so loud that I can not hear what you say”*? The crowning glory of Washington, the first president, and the father of his country, was his personal character. Men stood before him, knowing that he was incorruptible, and that integrity’ clothed him like some beautiful garment. The crowning thing about Pitt, the Prime Minister of Great Britain, was his personal character. Men knew that he was invulnerable to every base appeal. One man of incorruptible character, one man untainted and unbesmirched, stands like some great mountain, calling the world to the heights where are the smiles of heaven.

We are to save the world with the right kind of lives. Do not take any short roads to make any money. Do not misrepresent things to make money. You must live with yourself, and then you must answer to God, and then you must answer for the life you live before your fellow men. We must be straight before the world. We must be correct. We must be incorruptible. We must be salt, which, touching the world with its pungency and in its saltness, shall tend to counteract corruption and bring healing and health with its every touch. How meaningful all that is! We are to help the world by our lives.

But that is not all. Salt must be ***applied***. Salt must have contact with the meat. Salt is not to be kept at one place and meat at another place. They are to be brought together. That means that God’s people are to go out into this world of ours, into all the ramifications of human society. God’s people are to be the salt of the earth. That means that no isolated sections are exempt in God’s plan. You must not go into a cave and shut yourself up and say: “I will do my best not to be contaminated.” You must touch the world in all its phases.

Wherever men suffer and sin and die, you are to go. You are to go with the contact of the Christian appeal and the Christian message, the Christian salt, to save decaying and dying humanity. Salt must make contact to be effective. Salt should permeate the whole social order. A man is not to be a Christian only on Sunday morning as he looks into the face of the preacher and sings out of a hymn book. He must be a Christian on Monday as another seeks to take advantage of him, and he must say to himself: *“He may follow that course but I can not. I am the friend of the Son of God, and I can not take such a course and misrepresent Jesus.”*

In our contact with the world, there is to be such a spirit about us that we shall steadily proceed to reclaim and recover the world. There is to be aggression, protest, resistance, challenge, conflict,

and victory in the name of Christ, in our contact with the world. Passive goodness is not enough for the followers of Christ. They must speak and act positively, aggressively and constructively if they are to be as the salt of the earth. Having enlisted under the banner of Christ, they must put on the whole armor of God and go forth to battle for truth and righteousness in all the earth.

The lawyer yonder who loves Christ is to go to the courthouse and stand there like a Christian and not like some renegade, forgetting the great call whereof he has been called of God. And the physician, going from house to house, bending beside this couch and that, is to remember: *“Every time I see them and every time my eyes meet theirs, I will either help them or hinder them. I will be a weight or a wing”*. And the business man, as he goes to his task, is to remember: *“This is my field, my sphere, where my forces are ever to be for the reconstructing and conserving, and with God’s help for the regeneration of lost society about me, decaying and dying”*. We are to go into every realm—the realm of business and the realm of citizenship and literature, to this profession and that, to this calling, and wherever we go we are to be the salt of the earth, to turn the world Christ ward and heavenward.

Do you hear that high call? There was never another one in the world comparable to it. Christian people are to be the salt of the earth. They are to save society from utter corruption. What would the world be without Christianity? Imagine Dallas with her more than a quarter of a million inhabitants, without a church and without a preacher, with-out a Sunday School or prayer meeting, without a Sabbath or an open Bible, without Christian voices and lives constantly calling people from the low, down-dragging, vicious ways of evil to the high and holy paths of righteousness, purity and peace. What glee for the darksome pit below and what fearful deeds of destruction the emissaries of Satan would work, if the conditions I have just named existed. The lope of civilization is based on the witness and lives of the friends of Jesus.

But there is a fearful possibility suggested in our text, to which I would call your attention. ***“Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men”***. The meaning is as clear as sunlight. Salt is a chemical compound which can lose its taste, become stale and worthless, and fit only to be thrown aside. So shall it be, when it reaches that state. Jesus says to His people: *“You can become as salt, without savor, without pungency, without flavor, without vitality, without life. You can become like that. You can lose your spiritual potency. You can decline in spiritual power; you can become stale and insipid and unprofitable as my friend and my sevvant, even after I have saved you”*.

There is no other truth in the world quite so alarming as that. The illustrations of it are endless in the Bible and put of it. Paul had that very idea in mind when he said: *“Oftimes there comes over me a great and terrible fear, lest after I have preached to others I myself should be a castaway”*. He did not mean that he

would fail finally of getting to heaven, when life’s toil and work were done—not at all. He was as clear as sunshine about the certainty of one coming home to God who has been born again. But he meant: *“I can lose poise and vitality and enthusiasm and vision and passion and become cold-blooded. I can become a castaway in the kingdom of God, a man discarded and left by the way, because my attitude and my spirit are not in consonance with God’s will and plans for me”*.

Alas! This loss of savor is not only aft alarming possibility: it is also a distressing reality, all too often. I was greatly pricked in my heart as I heard an old preacher say recently concerning another preacher: *“He has spent his power. He no more speaks with the tone of authority. He no more speaks with the sound of certainty and conviction. He no more speaks as a prophet of God, compelling men to listen to what he say. His power is spent; his power is gone”*. David, that sweet singer, that glorious king of that mighty nation, went down. The salt lost its savor for many a day, and never again was David the same after his terrible fall, never again. The bird with the broken pinion soars never so high again.

The salt can lose it savor. Let a Christian grow careless, or let him get cold-hearted; let the fine ardors and enthusiasms for Jesus and His great religion die out of his heart, and he will go the downward way. Christianity is a passion. Christianity is a life. Christianity is a love. Christianity is vital. Christianity enlarges. If it is repressed, if it is curbed, if it is neglected, woe betide him, for his salt will lose its savor. He will go the downward way. He will come up at last without any sheaves in his arms, without any stars in his crown.

The Bible gives us the tragic picture of whole churches going on the rocks. The seven churches of Asia all went on the rocks. The salt lost its savor. They became contaminated by the world. Instead of changing the world, they went with the world, and let it change them. Instead of putting forth an influence pungent and conserving on the world, the world put its influence on them. Those seven churches of Asia, which shone like seven cities on seven high hills, during the early years of Christianity, all of them had the candlesticks removed, and they went down into oblivion. Turn to Revelation and read the story. What a story it makes! To one church He said: *“Thou hast lost thy first love”*. Oh, the tragedy when a church loses its first love! When the warmth of Christ’s love does not dominate the lives of its members! The world can never be won to Christ through a coldblooded program. A deep, heart-felt desire to win the lost must permeate the life of the church, if the devotion of a first love is to obtain in the church.

He said to another church in Revelation: *“Thou hast a name that thou livest, and thou art dead”*. You meet, you gather on Sunday, many of you come, and the preacher speaks and the choir sings and the people listen, but Jesus said to that church: *“You have a name that you live, but in reality you are, dead”*. There was not any divine candlestick in their midst at all. Their salt had lost its savor. They went with the world; they played its tricks;

they laughed its laughter; they pursued its course; but the heart and passion that belong to the people of Christ’s church were gone.

I have experienced agony of soul for myself, and for you, my dear people; for myself lest I become mechanical and perfunctory in my preaching and other ministerial duties and thus deserve the condemnation of my Master saying: *“You are a castaway. You have lost your savor. I can no longer use you”*. And my distress of soul for you, dear people of this church, is occasioned by exceeding anxiety lest you become proud and presumptuous and self-satisfied, spending more on your clothes than you give to save a lost world, caring more for earthly possessions than for heavenly treasures, seeking passing pleasures rather than abiding happiness, serving self more than the Saviour. The candlestick of spiritual light and power can not remain in a church where such worldly aims prevail. Oh, my beloved church, dearer to me than life itself, may you never, never become savorless salt, *“good for nothing, but to be cast out and trodden under foot of men”*.

The way to avoid such direful doom is to hold on to your first love, to preserve your passion for Christ, to follow in the footsteps of His wounded feet, to labor unceasingly for the advancement of His kingdom, to give joyfully and sacrificially of your time, your talent, your money, your self, your all, in order that God may be glorified and a lost world may be saved.

Uselessness and fruitlessness are always under condemnation. It was that way with the barren fig tree. That was why sentence was pronounced against the one-talent man who wrapped his talent in a napkin and buried it in the ground. John the Baptist said the Pharisees and the Sadducees were the offspring of vipers because they brought not forth fruit worthy of repentance. The individual, the family, the church, the nation that does not helpfully serve humanity and bring forth fruits of righteousness is headed for the scrapheap. Sooner or later the sentence of condemnation will be sounded, judgment will be proclaimed, and there will be weeping and wailing and gnashing of teeth in the outer darkness of discard, doom and death.

You and I are here in the world to care for humanity. We must not overlook anyone. We are in the world for the one express business of serving humanity. If we fail, if He gives us the light and we put it under a bushel, if we are indifferent and dull and passionless and insipid as Christians, He knows. He knows if we trifle with Him about our praying, our giving, our serving. *“If the salt lose its savor”*, what then? *“Thenceforth it is good for nothing”*.

Oh, fellow Christian, what are you good for? How much are you good for? Would the world really be bereaved if you were to die? Would the world be poorer if you were to die? Would heaven be any richer if you were to die? You and I are going to need our works, every bit of missionary work we have ever done. We shall answer, face to face, to Jesus for the deeds done in the body. **“Good for nothing!”** That shall be the portion of any group of God’s people if they fail to be the salt that He expects

them to be.

You will make the application. I feel very deeply that you are either salting the world or it is corrupting you, one of the two. You are either making a mark, lasting and unchangeable, turning the people your way, or the world about you is turning you its way. Is not that a reflection sufficient to bring every serious person down upon his knees, before God. I am either salting the world or it is corrupting me.

Which is it in your case? Where do you stand? Is your passion for Jesus and His great gospel gone? Are you still able to say: “He can get anything from me He wants”? Or has that kind of devotion died within you, so that now you say: “I will hedge against putting forth my best powers for Christ”? Any man or woman who is content with giving less, one iota less, than their best, is yielding to the loss of that saltness, which is the hope of the world.

There died in Nashville the other day, one of the greatest men Baptists ever had. To the last he was conscious and he said: *“I should like to live a thousand years for just one purpose, and that purpose is to serve God”*. Is not that your feeling? Personally, I do not want to die. I am not afraid to die. I am ready for the summons, whenever it comes. That is settled. But, frankly, I would like to live a thousand years and then ten thousand more, if that would please Christ, because the world needs Christ, and is doomed and lost without Christ and His gospel. Without yonder cross on which the Lord of Glory died, the world is lost, and for all its little perfumed philosophies, as a means of salvation from sin, I have nothing but unmeasured contempt.

Christ must save and Christ alone. Do you not long to lift your voice to make Him known, and with your testimony to make Him known, and with your money to make Him known? As the end of a long and remarkably useful life drew near to Dr. J. M. Frost, he saw some of his loved ones sobbing. He said to them in a whisper: *“Please do not do that, because I am entirely ready and have been ready for a long time. I should like to stay for just one purpose, to have more time to plead for Christ, to write for Him, and give for Him and live for Him. But the time is about due. I have been like one waiting at a railway station for a delayed train to come”*. And then the train came, or maybe it was a chariot from the skies, like the one that took Elijah home.

O, men and women, do you think money is the main thing? That thought is of Satan, and he is laughing at you. Do you think pleasure is the great thing? Do you think that the mad rush for the things of earth is the main thing? Project yourself to your dying day and on beyond, to look into His face who will say to you: *“I placed you there in the world, I saved you and endowed you for one great business, that you should be the salt of the earth. What have you done with your trust?”*

I beseech you to make personal application of this message as we face the great cause of state missions this week. God grant that, when we make our gifts here for missions, we may do it with glowing hearts of love for Him whose cause it is, that same One

who gave His all in love for us!

This church’s crown of glory is that we stand for Christ’s program at home and abroad. We claim to be His trustees, and as such, we are concerned for the salvation of everyone for whom He died. Therefore, let us make our trust as victorious in its administration as it is possible for us to make it. Do your best, every man and woman of you, and then you can lay your hand on your heart with the consciousness: *“I have done my best and would not have done differently, if Christ had sat in the front pew or stood where the preacher stood—my best”*.

Let us pray.

NEWS OF INTEREST TO CHRISTIANS

K A BIBLICAL MEASURE OF A CHURCH - Instead of “How many members do you have?” or “How many are you running in Sunday School?” or “What’s your Sunday morning attendance?” or “What was the attendance of your last special day?” or “How many young people are attending activities?” or “How many kids were at camp this year?” or “How are the offerings?” or “How much is your property worth?”, true, biblical questions would look like the following:

Are we seeing life-changing conversions of sinners? What percentage of those who have professed Christ have gone on to be baptized and to grow in Christ and serve Him? What percentage of our members are real Bible students? What percentage faithfully, enthusiastically attend prayer meetings? Do you have real prayer meetings in which the members themselves spend time in prayer together? What percentage of our homes are holy and separated from the world? What percentage of our homes are effectually raising their children for Christ? What percentage of the husbands are the spiritual leaders of their homes and are modeling a serious walk with Christ, Bible study, prayer, love for souls, ministry in the church? What percentage of the wives are modest and spiritual keepers at home? What percentage of the children in the homes are properly disciplined and biblically educated? What percentage of the youth are on fire for the Lord, meaning surrendered to Christ and separated from the world from the heart and testing their friends, music, and social media by God’s Word and being transformed by the renewing of the mind by being serious Bible students and seeking to prove the perfect will of God according to the path of Romans 12? What percentage of the members are actively seeking to share the gospel and win people to Christ as the ambassadors God has called them to be? Does the church have an aggressive program to reach everyone in the community and beyond with the gospel? What percentage of the members participate in the church’s evangelistic outreaches? Is the church holding the line against the world’s music and contemporary music? Is it being properly educated in this important issue? Is the church seeing men called to preach and is it training any men for the ministry? Is the church spiritually stronger today than it was 10 years ago? Is the church starting other sound churches? Is it multiplying itself? If these are

the questions that preachers are asking, they will have different goals, different plans, different programs, different emphases than most churches today. And they will be laying a foundation to avoid the great collapse that we see on every hand.

K PRINCE CHARLES RECOVERING FROM CORONAVIRUS ON HIS ESTATE; MY ESTATE IS BEING BUILT - Prince Charles, first in line to the British throne, tested positive for coronavirus and is resting at the Balmoral Estate. The 71-year-old “has been displaying mild symptoms but otherwise remains in good health and has been working from home.” His wife, Camilla, the Duchess of Cornwall, is with him. Queen Elizabeth II, who will be 94 next month, is said to be in good health.

Balmoral Castle in Aberdeenshire, Scotland, is one of the queen’s personal estate houses. It has been in the family since 1852, when the property was purchased by Prince Albert, husband of Queen Victoria of Victorian Era fame, and the new castle was constructed by his design. It is built of granite quarried on the estate. It features a seven-story turreted clock tower. The family, with their nine children, spent time there, and Victoria spend extensive periods at Balmoral after Albert’s death.

The estate covers 50,000 acres and includes plains, moors, forests (including 3,000 of old-growth Caledonian pine), mountains, valleys, lakes and streams. It is a working estate with hunting moors, forestry (10,000 tons of wood annually), farmland, cattle, ponies, and managed herds of deer. Fifty full-time and 50-100 part-time staff maintain the estate. Philip loves Balmoral and has added features such as water garden since the 1950s. Philip stays in Birkhall, a beautiful home nestled in a valley on the estate, near the river Muick.

I, too, have an estate. I haven’t seen it yet, but it is under construction. As a joint-heir with Christ, I will occupy it one day. It has many advantages over Balmoral and Birkhall, three of which are that it is designed and built by God, it is eternal, and it is a free gift of God’s grace purchased by Jesus Christ. Oh, and there are no taxes. **“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:1-3).**

K CHURCH CLOSING, THEN REOPENING WITHOUT OLD PEOPLE - The following is excerpted from “Church asks older members to worship elsewhere,” St. Paul Pioneer Press, Jan. 18, 2020:

“Grove United Methodist Church in Cottage Grove is closing in June [and] reopening in November [without the elderly members.] The church wants to attract more young families. The present members, most of them over 60 years old, will be invited to worship somewhere else. A memo recommends that they stay away for two years, then consult the pastor about attending the Cottage Grove location again. Officials say the church needs a

reset, and reopening the church is the best way to appeal to younger people. ... Methodists’ regional Annual Conference is paying \$250,000 to restart the church. They have hired a specialist in starting new churches--Jeremy Peters. Peters, 32, has moved to Cottage Grove with his wife and three children. He is working with community groups, laying the groundwork for the relaunch, probably in November. ‘It’s a new thing with a new mission for a new target,’ said Peters, ‘and a new culture.’”

K VIRGINIA CRIMINALIZES CHURCH SERVICES WITH JAIL OR \$2,500 FINE - Virginia Governor Ralph Northam issued an executive order, effective Wednesday, that criminalizes having church services for more than 10 people, with the crime being punishable by a \$2,500 fine, a year in jail, or both.

Up to this point, Northam was most infamously known for his blackface scandal and for saying if a child was born after a failed attempt at abortion, “the infant would be resuscitated if that’s what the mother and the family desired, and then a discussion would ensue between the physicians and the mother.”

But this order is no mere plea or request from the government, which we have seen before in many states and have written about here, but rather two paragraphs in this order give teeth to the absolute necessity of enforcing this decree.

The first:

“Therefore, by virtue of the authority vested in me by Article V, Section 7 of the Constitution of Virginia, by § 44-146.17 of the Code of Virginia and in furtherance of Executive Order 51, I order the following: 1. Effective 11:59 p.m., Tuesday, March 24, 2020 until 11:59 p.m., Thursday, April 23, 2020, all public and private in person gatherings of 10 or more individuals are prohibited.”

and the second:

“Violation of paragraphs 1, 3, 4, and 6 of this Order shall be a Class 1 misdemeanor pursuant to § 44-146.17 of the Code of Virginia.”

When we look up what Virginia law he is citing:

“Executive orders, to include those declaring a state of emergency and directing evacuation, shall have the force and effect of law and the violation thereof shall be punishable as a Class 1 misdemeanor in every case where the executive order declares that its violation shall have such force and effect.”

So we know it’s a class 1 misdemeanor - a crime - but what is the punishment according to Virginia law?

The authorized punishments for conviction of a misdemeanor are: (a) For Class 1 misdemeanors, confinement in jail for not more than twelve months and a fine of not more than \$2,500, either or both.

Now, some may say that we’re jumping to conclusions, as even though the order lists what is considered essential or non-essential, it does not specifically list churches, assuming that

likely they are except and would be the exception. Yet in a FAQ released by Governor Northam’s office, it specifically states that they are **not** exempt.

We reached out to Governor Northam’s press secretary Alena Yarmosky and inquired whether or not the government has any plans to actually enforce this directive. Specifically, we asked if law enforcement would be breaking up services where dozens of people are gathered, and also if the fines and jail time are to be applied towards each person who knowingly attends the church services, or directed to the church leadership and not the congregants. So far we have not heard back from her but will update accordingly.

So there you have it.

Unlike most states which have either requested or suggested that church services of 50 or more be shut down, or have not put any weight behind it, Governor Ralph Northam has now officially made it a crime to attend service and gather with other believers with real consequences.

You can be fined or jailed for worshipping the Lord, hearing from the word of God, and receiving communion.

When it was a request to stop gathering, it could be argued that it was a matter of conscience to hold services online for the time being. But when Liquor stores are deemed “essential services” and may stay open, but Churches, where the gospel is preached and the majesty of Jesus Christ is proclaimed, are demanded to be shut down under threat of force to the point of imprisonment, perhaps it is no longer.

K CITY STOPS FUNDING WOMEN’S RAPE SHELTER BECAUSE THEY WON’T LET IN MEN - Imagine you’re a woman who has suffered a traumatic sexual assault – or series of assaults – at the hands of a husband, father, or abusive man. Now imagine you’ve found refuge at a shelter for abused women. And imagine that you look over and see...a man, on the bunk next to you.

This scenario is what liberals in the city of Vancouver want. And to prove their political correctness does not know the bounds of common sense, the City of Vancouver has defunded a women’s rape shelter because they wouldn’t let in men who pretend to be women.

In the United States, President Donald J. Trump overturned a 2016 Obama regulation through the Department of Health and Human Services that said women’s shelters had to let in men if they identify as women. But Canada, unfortunately, doesn’t have a Donald Trump. It has a Justin Trudeau.

The Vancouver Rape Relief in British Columbia — which has operated for 47 years ago — had its funding withdrawn because of its “lack of inclusivity.”

The rape shelter just didn’t want to include men inside a women’s shelter. That makes sense in most places, but Vancouver is apparently not one of those places.

The Christian Post reports Sarah Young, a Vancouver City Council member, saying, “What it does is affirm that the city has an inclusive welcoming policy and that when we are providing city funds and taxpayer funds to organizations we want them to be ones that are inclusive of all people.”

Apparently raped women are a less-protected class of citizens than men in pantyhose.



**WE’RE BROADCASTING
LIVE EVERY SERVICE!**

With the advent of the coronavirus pandemic, a lot of things have changed - stores closing earlier, operating fewer hours with less staff, and some are closed altogether. People in many parts of the nation are on lockdown, huge numbers of our citizens are having to stay at home, “sheltering in place”. Some are able to work from home, but a vast number of them cannot. Most churches have had to close down, as well, due to the seriousness of the virus.

The people of America have been stopped, for the most part, cold in their tracks, **not** because of a nuclear blast on our shores, **not** because of a massive, nation-wide power outage, **not** because of a terrorist attack, but because of the THREAT of becoming infected with a VIRUS - the Coronavirus from China.

Many who have contracted have died. Still others have recovered. Extremely contagious, there is currently no approved treatment for the coronavirus, nor is there a vaccine, as there is for polio, measles, the flu, etc.

And, while all America looks to *government* to solve their problems in this crisis, Christians in our country have one of the greatest opportunities to reach out to the huddled masses with the message of the Gospel of Christ that is the **only** thing that can truly set them free.

To this end, our church is reaching out **electronically** - we are broadcasting our regular church services, at the regular times, on FacebookLive. Anyone can watch who has a computer, **even if they do not have a Facebook account.** NOW is the time to stay faithful to your church, AND invite your friends to watch. Then, call them afterward and discuss what they heard - and tell them how to be saved! Here’s the link to the internet broadcasts:

<https://www.facebook.com/pg/SouthHeightsBaptistChurchOfSapulpa/videos/>

