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True courage is like a kite; a contrary wind raises it higher

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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WHOLE NUMBER 773

The Truth About The Santa Claus Lie

By L. Bontrager,
Atmore, Ala.

"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."—II Tim. 3:4.

Jesus said: "I am Alpha and Omega, the First and the Last, the Beginning and the End. Blessed are those who wash their robes clean, that they may have a right to the Tree of Life, and may enter the gates of the city. The unclean are shut out, and all who practice magic, all

fornicators, all murderers, and those who worship IDOLS, and everyone who loves FALSEHOOD and tells LIES." (Weymouth Translation). Rev. 22:13-15.

The above Scriptures are a fair estimation of the clean and the unclean, the TRUTH and UNTRUTH, FALSEHOOD and all LIARS. As the traditional month of December approaches in all civilized countries, millions of lips are guilty of the lone subject, "THE SANTA CLAUS LIE," which is then the most popular deceptive issue of the day. Magazines, newspapers and billboards everywhere are exposing this falsehood and lies to

the millions of innocent children who know no better, and the vast majority of these LIES are sponsored by their own parents. Usually a child receives a whipping for telling a lie to its parents, but parents in return will tell the LIE about this mythical god. The judgment day will reveal this SIN, if not repented sooner. DO WE WONDER that the youth of America is growing up in unbelief? And how much has Satan to do with Santa? It is a close relationship there. The two words intermingling, by resetting a few letters we have Satan and Santa, vice-versa.

(Continued on page four)

Several Characteristics Of Carnal Minded Christians

By ROY MASON
Tampa, Florida

Many people who are carnal are just plain LOST. But there is such a thing as a person being a Christian—a saved person—yet living a carnal life. Such persons constitute the greatest problem as well as hindrance to most churches. The carnal Christian, is the one who gives most of his attention to the things of the flesh. In church affairs even, he is primarily concerned about material things. Often such will discharge some business matter of the church in good style, but give him a spiritual mission and he doesn't know what to do.

Marks Of Carnality In Lives Of Christians

The Bible gives some of the marks of carnality—others are not mentioned but are clearly observed in the lives of church members. Below we mention some:

1. Division. (I Cor. 1:10-13 with 3:3-44). When churches are forever in a wrangle, and when they are split up over pastors; some trying to run him off and others seeking to prevent it,

those churches are carnal. A sure sign of lack of spirituality is such.

2. Envy. (I Cor. 3:3). When church members envy others who hold higher position—or who are better off financially—or who are more talented, they are carnal.

3. Strife. (I Cor. 3:3). Strife fills many Baptist churches, and most of it is over people wanting their way, or their personal dislikes. Hundreds of churches over the land are strife torn right now, and every such church is unable to do anything much against the devil, because it is filled with the devil.

4. Inability to take strong doctrine. (I Cor. 3:1-2). (Heb. 5:12-14). Jesus preached a sermon on election (John 6:) and many of His disciples took out on Him right there. They couldn't take it. Many of today will take out on the pastor who preaches the same doctrine. The same thing is true of other doctrines that might be called "strong meat." The great mass of carnal church members want plenty of sweet sentimentality and "luv." It is

(Continued on page four)

MUZZLING THE OX THAT TREADETH OUT THE CORN

In I Corinthians, the 9th Chapter, the 7th through the 14th verse, and also in Deuteronomy, 25th Chapter and the 4th verse, we read a statement which seems to be altogether and entirely separate from any of the rest of the statements in the chapter. There is just one little statement there that is not related to anything else. "Thou shalt not muzzle the ox when he treadeth out the corn."

Now, I remember having read that passage of Scripture years ago when I was but a boy and it puzzled me. I can remember that I read the Bible as far back as I can remember. I cannot remember the time when I did not read the Bible. And I came across this passage of Scripture as a boy and it said, "Thou shalt not muzzle the ox when he treadeth out the corn." It seemed to me there was something wrong with this Scripture. In my mind I had the picture of an old ox that had gotten loose from his pen and had gotten over in his neighbor's corn field.

He was eating the neighbor's corn and the neighbor didn't even have the privilege of putting a muzzle on him. Now that was the idea that I got in my head. But that is incorrect. That just goes to show you how we can get wrong ideas, if we don't compare one Scripture with another. However, later on we found out God wasn't talking about that at all. Over in the 9th chapter of I Corinthians 9, seven through fourteen: "Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Of who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care of oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and he that thresheth in hope should be partaker of

his hope. If we have sown unto spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things lest we

should hinder the gospel of Christ. Do you not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

There are so many things in these passages that might on the outset be hard to understand. Now, Paul in writing here quotes the Scripture that we read to you from Deuteronomy, "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." In other words this ox that is treading out the corn is the threshing machine. Now I live in a country where they raise a considerable amount of wheat, and we have what is known as a combine. It's a wonderful piece of machinery. It goes down through the field and cuts the wheat. Then the wheat, straw, and chaff are carried up into the machine where the wheat is separated from all the straw. The straw and the chaff

are put out on the ground and the wheat goes over into a special part of the hopper. It is called a combine. It is a wonderful piece of machinery. Before the days of the combine we had what we call threshing machines. Back in those days they cut the wheat with a header. This header would cut off the heads of the wheat. It would be put on a special rack and hauled up closer to the premises where it would be stacked. Later on they would thresh this wheat out of the stack. In some parts of the country they would cut the wheat and they would shock it. They would put it in shocks and then after it was completely cured and dried out, they would thresh this wheat with the threshing machine. It would blow the straw off into a pile and the wheat would go into the truck or wagon which ever the case may be. Some of you men here this morning can remember when you didn't even have a tractor to turn those

(Continued on page four)

DID YOU
FORGET US?



We depend upon our Thanksgiving offering to clear up our deficit for the year. Today your help will be deeply appreciated.

The First Baptist Pulpit

"GOD"

"Canst thou by searching find out God?"—Job 11:7.

Using this passage of Scripture as my text, I want to talk to you about God. Who is He? Where did He come from? How long has He been in existence? Can you know anything about Him, and how can you understand Him? All these are questions which repeatedly, over and over, your pastor has been called upon to answer.

When I think of these questions, I am reminded of that wise man—that philosopher,

who was called upon several years ago to give an answer to the question, "What is God, or who is God?" Though he was a wise man—though he was one of the world's great philosophers, he asked for time that he might ponder the question for one day. At the end of the day he said, "It is too great a question to answer with so little consideration. Let me have a week." At the end of the week his answer was the same, and he requested additional time, that they give him a month. At the end of the

month it was still too great a question to answer in so short a time and he said, "Give me a year and I will give you an answer." At the end of the year he said, "Give me a lifetime—yea, give me an eternity, because no man could ever answer the question, 'What is God, or who is God' without an eternity in which to consider it."

Beloved, I haven't considered it for a lifetime, nor for an eternity, but I have tried to study God's Word rather carefully

(Continued on page two)

PENDLETON ON CHURCH DISCIPLINE

While Baptists should never adopt any book save the Bible as their rule of faith and practice, yet I am convinced that J. M. Pendleton in the manual would be far more reliable than many today who tend to follow mere opinion rather than God's Word. Pendleton superbly rightly divides the Scripture on church discipline. On general offences he said, "In some churches there is scarcely a private, personal effort made to convince of their guilt those who have committed general offences. This is wrong. A heretic is guilty of a general offence; but, according to Paul, he is not to be rejected until 'after the first and second admonition.'" The reference is no doubt to the program of discipline as arranged by Christ in Matt. 18. It cannot be

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"God"

(Continued from page one)
through the years gone by, and from the study of God's Word I have gathered some truths relative to the Lord which gives us a revelation as to the character of God Himself.

I

IN THE FIRST PLACE, GOD IS A SPIRIT.

"GOD IS A SPIRIT: and they that worship him must worship him in spirit and in truth."

—John 4:24.

This in itself needs a lot of explanation, for, beloved, the question then might arise, what is a spirit? The Word of God tells us the story of the Lord after His resurrection as He talked to the ten apostles, for He said:

"Behold my hands and my feet, that it is I myself: handle me, and see; for a SPIRIT HATH NOT FLESH AND BONES, as ye see me have."

—Luke 24:39

This verse of Scripture tells us that a spirit does not possess a body such as you and I possess, but rather a spirit is an invisible reality. Now keeping in mind this definition that a spirit is an invisible reality, let me remind you first of all that God is a Spirit—an invisible reality.

II

GOD IS ETERNAL

I mean by this that God has always existed.

Several years ago, a man came to me at the YMCA one day, after I had preached and asked me about a passage of Scripture in the book of Habakkuk which speaks about the Lord coming from Teman. He said, "Brother Gilpin, if I am not badly mistaken, I think I know where God came from," and he showed me this passage of Scripture and said, "Now isn't that right? Isn't that where God came from?" Well, beloved, of course it was a bad case of exegesis or explanation of a passage of Scripture on his part. God never came from any place in the sense which this man tried to make it appear. The fact of the matter, God has always existed. Listen: "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, THE EVERLASTING GOD."

—Gen. 21:33.

The word for "everlasting" is a word for "eternal." In other words, when Abraham planted this grove at Beersheba and called upon the name of the everlasting God — when he did so, Abraham was calling upon a God that was eternal — a God who has existed throughout all the days of the past, and who shall exist throughout all the days that shall come in the future.

We have that same truth pre-

sented again when the Psalmist said:

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, EVEN FROM EVERLASTING TO EVERLASTING, THOU ART GOD. Thou furthest man to destruction; and sayest, Return, ye children of men."

—Psa. 90:2,3.

Let me remind you that God is eternal. God didn't have a beginning like you and I. God never had a beginning like history has had certain epochs and certain beginnings as to peculiar experiences in time, but rather, beloved, God is eternal. He has existed from all eternity and shall exist unto all eternity. He has been everlasting in the days of the past; He shall be everlasting in the days that shall come.

III

GOD IS OMNIPRESENT — HE IS EVERYWHERE AT THE SAME TIME.

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me."

—Psa. 139:7-10.

In the light of this Scripture of David, it doesn't make any difference whether anyone goes into Heaven or into Hell, or out into the uttermost parts of the sea, wherever he is, he will find that God is there.

Let's read another Scripture which will show us the same truth.

"Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."—Jer. 23:23,24.

Here is a Scripture which tells us that God is not just a God at hand, but He is a God afar off. He fills Heaven, and He fills earth. It doesn't make any difference where you go today, God is there.

Listen again:

"And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man WHICH IS IN HEAVEN."—John 3:13.

Notice that the Lord at this time was in the city of Jerusalem and was talking unto Nicodemus relative to spiritual truths. He was right there in Jerusalem and at the same time He was right then in Heaven—the omnipresence of our Lord Jesus Christ.

Beloved, it is hard for us to grasp some of these attributes of God. It is hard for us, with our finite minds, to understand how that Jesus Christ might have been in Jerusalem and at the same time been in Heaven; yet, beloved, God's Word says so. I tell you, beloved, God is an omnipresent God — He is everywhere at the same time.

IV

GOD IS OMNIPOTENT—HE IS ALL POWERFUL.

"I know that THOU CANST DO EVERY THING, and that no thought can be withholden from thee."—Job 42:2.

This was Job's statement at the close of the book of Job. His three friends, Bildad, Zophar and Eliphaz, had accused him and counter-accused him again and again and again. Then Elihu spoke up and likewise brought accusations against Job's character. Then it was that God stepped into the picture and answered for Job and vindicated His servant of the charges which

were brought against him. Then having realized many things from what God did that Job had never known before, Job spoke, saying, "I know that thou canst do everything."

Oh, I thank Him this morning and I praise Him for this fact, that there is nothing too hard for God. I am glad that there is never anything that comes up in my life or your life that God isn't big enough and that God doesn't have power enough to take care of. We read:

"But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."

—Mt. 19:26.

Now just remember that with God all things are possible. As a God of power, there isn't anything that God can't do. You can't call on God in prayer and ask too much of God. You can't call upon God when you pray and ask God to do anything too big for Him to do. Beloved, God is not only a God who is omnipresent in that He is everywhere at the same time, but He is also omnipotent. I mean by that that He is all powerful; He can do all things. There isn't anything in this world that can "stump" God when it comes to power.

V

GOD IS OMNISCIENT.

"For if our heart condemn us, God is greater than our heart, and KNOWETH ALL THINGS."

—I John 3:20.

Beloved, God is omniscient; He knows all things. He knows everything that there is to be known about you. There are a lot of things about you that you don't know yourself. There are things that you can't remember because they took place in the early days of your infancy before the dawn of recollection and memory, but God knows all about them. There are lots of things you don't remember that have happened in your life that have slipped away from you because of the frailty and the depravity of your memory, but God knows all about you. God is omniscient; He knows all things pertaining to us.

So far as I am concerned, beloved, you may know what takes place in the outward life, but you may not know and understand the motive that is back of it, and I may see you do something whereby that I can see your outward action, but I don't know the motive behind the outward action. Beloved, there isn't anything hidden to God. God is omniscient. He knows not only the outward action, but He knows the motive that prompts that action.

Listen again:

"Great is our Lord, and of great power: his understanding is infinite."—Psa. 147:5.

Can you imagine a being whose understanding is infinite? How many times you have found in your own life that your understanding was a finite understanding—that is, that you just couldn't understand things like you would like to. How many times in life that has been proven true in your own experience! Maybe you have come to church and maybe I or someone else preached what was apparent to the speaker, and yet it just went over your head because your understanding was finite. You just simply didn't have understanding to grasp what had been said.

Beloved, when it comes to Almighty God it is said of Him that His understanding is infinite. He understands all things; He knows all things; He sees all things; and He knows and understands everything fully.

I am glad this morning that I preach to you a God who is omniscient. I am glad that He

not only sees us, but He knows all about us. I am glad that He knows not only the things that you do outwardly, but He knows the motives that prompt you in the doing of them. I am glad that God knows everything that pertains to us. That is why we find in Him a sympathetic High Priest when we come to Him in prayer. He is a God of omniscience; He knows all things pertaining to us.

Listen to another Scripture which likewise shows us that God is omniscient:

"The eyes of the Lord are in every place, beholding the evil and the good."—Prov. 15:3.

There isn't any place where you have been this last week but what God has been there. There isn't any place that you will go this next week, but what God has been there. Beloved, the eyes of the Lord are everywhere, beholding good and evil.

When I used to go to school, in my first year or two in school as a boy, I thought surely a teacher literally had eyes in the back of her head. I actually thought that must be so. I didn't see how that any one human being could see as much as she saw with only one pair of eyes in the front part of her face. I thought surely she must have eyes in the back of her head.

Beloved, the eyes of the Lord are everywhere within this world. He is looking down on this service this morning. He sees you and me in what we do every day. He beholds the evil and He beholds the good. Many a man will see you do something wrong and will condemn you for it, while at the same time he will see you do that which is good and right and will say nothing at all about it—or if he does say anything about it, he will impugn the motive back of it, and say you did it as a hypocrite just for show. Beloved, God sees both the evil and the good because the eyes of the Lord run to and fro throughout the whole world.

VI

GOD CONTROLS THE WORLD.

I don't argue the fact that God created this world, and I don't argue the fact that He created you and me, and everyone within it. As a result of the study of the Word of God, I take for granted that this is true, and I say to you this morning, God controls this world and everything in it, which He has created. The Word of God tells us that God is in complete control so far as this world is concerned.

"These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good. Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust. Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth."

—Psa. 104:27-30.

Beloved, God is in control within this world. Here is a Scripture which tells us that whatever we have by way of food, God gives it to us. Here is a Scripture which tells us that whenever God hides His face, that we are troubled. Here is a Scripture which tells us that whenever God takes away our breath, we die. Here is a Scripture which tells us that whenever that takes place, that we return to the dust of the earth just because God takes away our breath. Beloved, God is in control so far as this world is concerned.

Don't think for a moment's time that your life is in your hands. Don't think for one moment's time that you are living to-

day because you are a good careful driver or because you are a good careful pedestrian. Don't think for one moment's time that you are living this morning because you have a good doctor that looks after your health. I tell you, beloved, you are living this morning because God has not taken away your breath.

Listen to another Scripture which will likewise bring you face to face with the power of God.

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another."

—Psa. 75:6,7.

Man doesn't have anything to do with promotion. God puts down one and sets up another. If God puts you one place, that same God has the ability to put you some place else. In other words, God controls the creatures of His creation.

I don't know whether this is a blessing to you or not, but it has always been a blessing to me to know that I am in the hand of God. I don't have much patience with those individuals who worry about where the next meal is coming from. I don't have much patience with those individuals who are always worrying about what is going to happen so far as this life is concerned. After all, beloved, we need to realize that we are in the hand of God, that God controls His creation and the creatures of His creation, and that if He wills to give us cornbread tomorrow He will do it, and if He wills to give us angel food cake tomorrow He will do it, and it is not your business nor mine to worry what takes place. Promotion comes from the Lord.

This last week Brother Stogner made a statement which I thought was very appropo when he said that the Lord had been taking care of him all these years and he had come to the conclusion that if the Lord had taken care of him thus far in life, that He would take care of him the rest of the way. Beloved, that is exactly right. I tell you this morning, promotion is of the Lord. What He gives us, whether it be little or whether it be great, it is of God. If you think you have anything this morning because of your superior intellect or because you got started in a certain field a little earlier than somebody else, or because you were a little smarter or a little bit more shrewd than someone else, — just remember you don't have it because you worked it out yourself. Beloved, you have it because God gave it to you. Promotion is of the Lord.

Listen again:

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"—Mt. 6:26-30.

God takes care of the fowls of the air and He takes care of the lilies. He takes care of the birds that fly in the heavens and He looks after the flowers that break from beneath the sod in the springtime. If He does this, don't you think that He is able to take care of you? He is controlling His creation. If He wants one flower to be a flower (Continued on page three)

"God"

(Continued from page two)

of beauty or a fowl to be a fowl of beauty, and another to be an ugly monstrosity, He makes it such. If he cares for that fowl and if He cares for that which comes from beneath the sod, then, beloved, you can be certain of one thing — the same God is going to take care of you. He controls His creation.

We read again:

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the hairs of your head are all numbered." —Heb. 10:29,30.

Ah, beloved, listen, even a little bird that we would consider worthless can't fall to the ground without the God of the universe taking note of it. When you comb your hair the hair falls out and you see the hair that hangs to the teeth of that comb you can know one thing — you may not know how many hairs you had in your head to start with, nor how many you combed out, but, beloved, God knows the mathematical answer to it all. He is controlling this world. He is looking after the birds. If a little sparrow were to cease in its flight and were to fall to the ground, and if the great God of the universe takes note of that bird, do you mean to tell me that He will notice a little bird that falls and never take note of His own servants who love Him with all their heart. I tell you, beloved, He is in control of His creation.

Let's notice another Scripture in this respect:

"Now God had brought Daniel into favor and tender love with the prince of the eunuchs."

—Dan. 1:9.

How did it happen that the prince of the eunuchs who had charge of Daniel and the other students in the king's college looked after Daniel and looked upon him with favor? Was it because Daniel was smart? Was it because Daniel was a bright boy? Was it because Daniel did something to curry favor with the prince of the eunuchs? No, no, beloved, God had brought Daniel into favor. He controls His creation.

Notice also that even in the crucifixion of the Lord Jesus Christ that God was in control. You say, "I can't conceive of the fact that God was in control when wicked men with wicked hands took Jesus Christ and crucified Him." Listen to God's Word:

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being DELIVERED BY THE DETERMINATE COUNSEL AND FOREKNOWLEDGE OF GOD, ye have taken, and by wicked hands have crucified and slain."

—Acts 2:22,23.

It is true that it was by wicked hands that Jesus Christ was crucified and slain. At the same time, what those wicked hands did, was according to the determinate counsel and the foreknowledge of God. God had predetermined it to take place, and those wicked hands did just exactly what God had predetermined would take place. I tell you, beloved, He is in control of His creation.

Notice another Scripture that you might see that in everything that happens, God is in it:

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

Go back and read the story of

the fiftieth chapter of Genesis and you will see that the sons of Jacob gave rise to the children of Israel. After the death of their father, they thought surely that Joseph would turn on them as a result of what they had done in selling him down into Egypt. They went to him and asked him what he was going to do. He said, "Ye thought evil against me; but God meant it unto good."

I tell you, beloved, there isn't anything that takes place within this world but what God is back of it. God is controlling His creation.

Now, beloved, doesn't that make you happy this morning? Doesn't it make you to rejoice just to know that God is on His throne today and that He is looking after this world? You have your troubles and your problems and your heartaches and there are times when you would almost seek self-destruction if left to yourself. Doesn't it make you happy to know that God is on His throne, that He is back of it all, that He is controlling a world that He has made and brought into existence, and everything that is taking place is according to God's predetermined and ordained plan.

You say, "Brother Gilpin, do you believe God predetermined wars, famines, and pestilences? Do you believe God predetermined these things that crush and cripple us?" I do, beloved. I believe that God is back of it all, and I am glad that I can bow in His presence and say, "Even so, Father, for so it seemeth good in thy sight."

VI

GOD MUST REVEAL HIMSELF.

My text asks a question, "Canst thou by searching find out God?" Beloved, let me answer it in this way and tell you that you can't find out God by searching, instead, God must reveal Himself.

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: WHOSE HEART THE LORD OPENED, that she attended unto the things which were spoken of Paul."

—Acts 16:14.

God had to open her heart. He had to make a revelation of Himself unto her. You don't find out God by searching after Him. You don't find out God by searching for Him, but rather God has to make a revelation of Himself.

Listen again:

"No man can come to me, EXCEPT THE FATHER WHICH HATH SENT ME DRAW HIM: and I will raise him up at the last day." —John 6:44.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

—II Cor. 4:6.

Back yonder when this world was first created and there was darkness above, around, beneath, and below, God said, "Let there be light: and there was light." God's light shined out into darkness and Paul said that as God gave light to shine in darkness, so also God has shined in our hearts, that we in turn might receive the light of the knowledge of the glory of God in the face of Jesus Christ.

No, no, beloved, you don't find out God by searching; you find out God as a revelation from the Lord.

VII

THE ONLY WAY THAT ANYONE CAN BE ACQUAINTED WITH GOD IS THROUGH GOD'S SON, THE LORD JESUS CHRIST.

This Being that I have been speaking about who is a Spirit, who is eternal, who is omnipresent, who is omnipotent, who is omniscient, who controls the world that He has created, and who must reveal Himself unto us if we are to know Him — you can never be acquainted with Him except as you become acquainted with Him through His Son, Jesus Christ.

A man goes to some lodge or fraternal organization and makes application for membership therein, and he tells that lodge, "I believe in a Supreme Being." Lots of folk believe that if a man says he believes in a Supreme Being, that that is all that is necessary to take him to Heaven. It is not so. We read in the book of James that the Devil believes in God, and, beloved, he does a whole lot more about it than a lot of Baptists do. The Devil trembles when he thinks about God. Believing in God isn't going to save any man. The only way that you can be saved is through God's Son, the Lord Jesus Christ, and you can't be acquainted with God except as you are acquainted with the Son of God, the Lord Jesus Christ.

Listen:

"That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

—John 5:23.

Beloved, the man who doesn't honor the Son of God doesn't honor the Father.

I have some mighty good friends nearby, at least acquaintances, who are Jews. Some of them have been very, very kind to me, unusually so, and I am thankful for their friendship. I will say to you just now, beloved, everyone of those Jews who have rejected Jesus Christ and who have repudiated

OUT OF REACH



Church Discipline

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too earnestly urged that private, personal effort be made with brethren who have committed general offences . . . Sometimes the most earnest exertions to reclaim a brother fail of success. Then the case must be brought before the church. The facts connected with it must be stated . . . must have ample opportunity to defend himself . . . Offences of an infamous or scandalous character must have a peculiar treatment. The church must express its reprobation of them by an immediate act of exclusion. No preliminary steps are necessary. No penitence must prevent the withdrawal of fellowship. The honor of Christ and the purity of His religion are especially involved in these cases.

What Paul says in regard to the incestuous man vindicates the position here taken. If a church member is guilty of adultery, or murder, or perjury, or theft, or forgery, or drunkenness, or any kindred crime he deserves exclusion without trial . . . No church can adequately express a suitable abhorrence of such offences without excluding the offender. Nor can the world be otherwise convinced that the church is the friend and conservator of good morals." Comment —Only infamous criminal acts are to be treated without notice or self-defense. All others must have regular procedure, else there is injustice and unfairness which is not Bible nor Baptist.

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May God bless you!

Church Discipline

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tistic for all principles of liberty and fairness harmonize with Baptist life. I adopt Pendleton's Scriptural exposition here as my own position and believe that no powers of Satan or the nether world can shake it.—Missionary Baptist Bulletin.

Carnal Christians

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a sad fact that many Christians have never gotten beyond baptism and close communion, and some haven't even reached close communion. They are spiritual babes who cry for "Eagle Brand" and "Pabulum." A beef steak would choke them.

5. The pitting of preachers against each other. (See I Cor. 3:4). They have a favorite preacher, just as some people have a favorite ball player or prize fighter. They can't see beyond him to the Word or the Lord either. Let that preacher leave, and they have no further interest. They act as if preachers were antagonists, instead of men laboring at the same job. Paul teaches that each one has his part. One man sows, and another man waters, and another man reaps the harvest. But—the harvest is of God. (I Cor. 3:5-8).

6. Self-seeking is a mark of carnality. Paul spoke of some of these when he said, "Every man seeketh his own, and not the things of Christ." Carnal Christians want to be noticed—want to be petted—want to be visited—want to be honored. All that is more important than that the Gospel be preached and the lost won.

7. Disposition to blow up when things don't go their way. No matter about the majority—if things are not done to suit them, they are ready to take out. There are people who will leave a sound church and go to one that is unsound, just because some one stepped on their toes, or they get out of sorts.

The cure for carnality is to draw closer to the Lord. Self examination, prayer, reading of the Word will result in one getting a different view point. As one comes to live in closer relation to God, self and self-gratification becomes less important, and Christ and His Cause and others are given a bigger and more generous place.

In some cases what is needed is CONVERSION.

Santa Claus Lie

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All Bible readers will read that Satan is the author of LIES—"When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."—John 8:44.

A LYING TONGUE is named among the seven abominations which the Lord hates (Prov. 6:17). The consequences of this "Satan-Santa" LIE is found in the last book of the Bible. Rev. 21:8: "But the fearful, the unbelieving, and the abominable, the murderers, and whoremongers and sorcers, and idolaters, and ALL LIARS shall have their part in the lake which burneth with fire and brimstone; which is the second death." Remember these LIES (unless repented and forsaken) will not end with the first death, or physical death. We are not able to describe the tragedy of such parents who have broken the confidence of their own once trusting children

into UNBELIEF by lying squarely into their faces concerning this mythical IDOL, the Santa Claus god. If this heathenish practice was only found among the worldly class, outside the church, then we would be silent in our warnings. See I Cor. 2:14. But thousands and thousands of parents who make a godly profession even bow down to this great shrine—the Diana of the heathen.

Your idolized Christmas tree is even described in Jeremiah 10:2, 4 and all Christians are warned "NOT to learn the way of the heathen . . . of the customs of the people (Christmas frivolity) are vain." The Scriptures teach us: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."—I Cor. 10:31. How much can you glorify God by bowing down to this Satanic shrine? None! If only such parents could open their blinded eyes and see the error of their ways they would become shocked and electrified as never before, but the tragedy remains untold until the Judgment Day. Santa Claus teaching is learning the child the principle of IDOL WORSHIP. "Little children keep yourselves from IDOLS."—I John 5:21.

Of the staggering sum of millions that is spent for serving this pagan god, statistics claim \$300,000.00 per year is spent in the United States for the manufacture of Santa Claus whiskers alone while at the same time millions of lost souls are filling heathen graves not hearing God's Word, millions are suffering from hunger and cold for lack of food and clothing, while millions are spending the Lord's money on foolishness. How shall this extravagant problem be answered before the all-knowing great God at the Judgment?

The Santa Claus myth is doomed forever.

The Ox

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threshing machines. Do you remember the time we used to have the power take-off? We would have a gadget where the horses would walk around and around. They would create the power to turn the threshing machine. You remember that? Well, back in the days of this writing they didn't have any type of mechanical threshing whatsoever. But they had what they called threshing floors. It was a certain place on the ground where they would bring their wheat. The chaff and the straw and everything after it had been reaped. They would put this wheat on the threshing floor and then they would thresh it out. They would put an ox on the threshing floor and the ox would tramp around on this wheat, stopping and tramping, stomping and tramping—he was treading out the wheat, or the corn. He was threshing the wheat. Now, as this ox would tramp around or tread around on the threshing floor tramping out the wheat for the farmer, there was one thing the farmer should not do and that was, "He shouldn't put a muzzle on the ox." While he is working hard all day long tramping out the corn or tramping out the grain let him take a bite now and then of that grain. That is the only wages that he gets. This oxen has no other wages. So as he is tramping out the grain let him take a bite. That is all the wages he ever gets.

Now Paul, in the ninth chapter of I Corinthians, in making a review of the Scripture that is written in the 25th chapter

of Deuteronomy asks the question, "Does God care for oxen? Or did he write that for our sakes?" In other words, when Moses spoke back there and said not to put a muzzle on the ox as he is threshing out the wheat, did God have that included in the Scripture so that people would take care of their oxen?

Or did he have that in there for our sakes? He continued by saying, "For our sakes, no doubt, this is written." Now, if you watch the context of that particular Scripture in I Corinthians 9, you will notice that it says, "For our sakes, no doubt, this is written that he that ploweth should plow in hope and he that thresheth in hope would be partaker of this hope." In other words, Paul is speaking of the minister of the Gospel, the pastor, the man who is preaching the Gospel and doing the work of treading out the grain of the Gospel and working in the church, carrying the burden and taking the load. Paul said, "Don't put a muzzle on him." Now, actually that is what it is talking about here. Do you follow my train of thoughts? In other words, the minister that is sowing spiritual seed should be allowed to reap of the carnal or the material things as he goes along. Naturally you have already discovered by this brief or lengthy introduction, whichever you may choose to call it, that I am talking to you this morning about the minister's or pastor's portion, his income or recompense, or what he receives for what he is doing on any field. Now, ladies and gentlemen, I am personally convinced of God's method of support for the propagation of the Gospel.

Now this is God's way. Of course, you know what I think it is and what I believe it to be. It is the system that has been set forth in God's Word known as tithing. To me it is very, very important. I don't think it is something that takes a minor place in the services. I think that it is something that is very important. The commission was given unto us to go into all the world and preach the Gospel to every creature. He that believeth . . . shall be saved. That's the commission to go forth, go forth, go forth, keep spreading the Gospel. Men and women hear, faith is born in their hearts and they believe and are saved. How can they hear except there is a preacher. How can one preach except he be sent? How is it possible for a man to lay aside the incumbrances of the world and dedicate his life to the preaching of the Gospel except there be some way set aside that he may be taken care of so that he has no worries of financial things and can concentrate his efforts and his experience and his time on the Gospel of the Lord Jesus Christ? Now God's way of taking care of that situation is tithing. So someone asks the questions, "What does it mean to tithe?" "How do we pay the tithe?" or "What is tithing?" Now the word tithe itself means tenth. It is on a percentage basis. If every Christian in America would give one-tenth of his increase to God, there would never be any lack anywhere for the support of the ministry and for the propagation of the Gospel. One-tenth of their income. Now, to give you an idea to what that would amount to. Here is a little boy who during the week has helped somebody and got a dime. He has helped somebody else and made a quarter. At the end of the week that little fellow has made a dollar. When Sunday comes along he has his tenth. He gives a dime to the Lord.

That is his tenth. Here is another fellow over here. He is a little older than that little boy and he is able to do a little harder work. During the week he makes \$10.00. On Sunday this boy goes to church, on the first day of the week, as the Bible says, he lays by in store his tithe or one-tenth which amounts to \$1.00. But here is a man who has a pretty good job. In fact, he is making about a couple dollars an hour. During this week this man has made \$100.00. On Sunday when he comes together with the rest of the people to worship the Lord he brings his tithe. His tithe amounts to \$10.00 because he has made \$100.00. Now listen to me, on the first day of the week, when the people gather together, the little boy brings his dime. Then the next boy who made \$10.00 brings his tithe which amounts to \$1.00. The man who made \$100 brings his tithe which amounts to \$10.00. In God's eyes each one gave exactly the same amount. Naturally the \$10 is going to help propagate the Gospel more than the dime, but as far as God is concerned and in God's eyes, each one of those three paid his tithe and each one gave as much as the other. The little boy who made a dollar and gave a dime, in God's sight, gave as much as the man who gave \$10.00. You remember reading about the case where Jesus stood in the temple and the people came to put their gifts into the treasury and Christ noticed them as they walked by and there was one woman who came along and she didn't have so much. But she gave her little bit. I think it said two mites. She put it in. Afterwards Jesus in making comment on it said that this little woman gave more than all. Actually in God's sight she gave more than the man who came in with his riches—with his gift, for she gave all her living. Ladies and gentlemen, God doesn't look particularly on how much we give to Him when we present our gift. He looks on how much we have left after we have given. God's method is the tithing method. Amen. Now, there was back in the Old Testament—I am going to mention Jacob here, but before I mention Jacob maybe I should say this. There are some who will tell us, "Brother Campbell, you are putting us in bondage. You are taking us back under the law. Tithing would be something that would be legal." Oh, no, not at all. You don't have to tithe. There is nothing here in the New Testament that brings it down as one of the things that you have got to do. You don't have to. You can be saved and not tithe. But if you want the blessing of God on your life; if you want God's hand upon you; if you want Him to direct you; if you want Him to bless and see that you have everything you need; if you want the material blessings of life, bless your heart, and besides that the spiritual blessings, also, then pay your tithe. You remember when Jacob was running from Esau down there at Bethel, Jacob in the night laid down and put his head on a stone and had a vision. He had a vision of the angels descending and ascending upon the ladder. You remember about it. He said, "God is in this place." Jacob had come face to face with God. Jacob was in trouble. He had defrauded his brother. He had beaten him out of his birthright. I think it is good for us to occasionally come face to face with God and remember some of the little things that happened in the past. So Jacob began to pray and to talk with the Lord. He said,

"Now Lord"—he didn't use the same words that I am using, he used different terminology (this is Texas vernacular that I am using)—"Lord, if you will go with me and will keep your hand upon me and if you will see that I have food to eat and clothing that I can wear, so that once again I can come to my brother's house in peace, then you'll be my God." Do you remember what the rest of his prayer was? He said, "I'll start right now paying my tithe. If you will do that, I will start right now paying my tithe." Do you know what happened to Jacob? Jacob went down to the land of Laban, who later became his father-in-law. Everything that Jacob touched seemed to turn to money. He had favor in God's sight. He began to work for Laban on the shares. He had a certain share. All the cattle that was spotted and ringstreaked and had peculiar markings on it was to be Jacob's. That was to be his wages. It seemed that there was more of those kind than anything else, because he had favor with God. Ladies and gentlemen, if you want God's blessing in your home; if you want God's blessing on your house; if you want's God's blessing on your children; if you want God to bless the things you do; if you want rain to come upon the country; if you want the yielding of your crops to be in abundance, then pay your tithes. There's a blessing. Well, somebody said, "Tithing is a law." Jacob made that vow before the law was ever given. There was no such thing as the Mosaic Law at the time Jacob made these vows. Abraham also paid tithes to Melchizedek way back before the law. Tithing was in effect before there ever was such a thing as the Mosaic law. And again you will find it taught in the New Testament. Do you remember when Jesus was talking to the people about tithing? They had used tithing in a Pharisaical way. They were bragging of the fact that they were tithing. Don't ever do that. They said, "We pay our tithe." Jesus said, "Why, of course, you pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law. These you ought to have done, but not to leave the other undone." These are the words of Jesus. Don't leave the tithing undone, but take care of the weightier matters, too. Tithing is not something that was observed only under law. Then we can go over into the Book of Hebrews and show you that tithing is God's method not only for the Israelites, but also for today. Sometimes there are objections that are raised about tithing. Some people say, "It amounts to too much money." A fellow up in Kansas one time said, "I just sold \$5,000.00 worth of wheat. A tithe of that would be \$500.00. Do you think I should give all that in one lump sum or do you think I should dribble it out?" The evangelist said, "How did you get yours?" He said, "I got mine all at once in one check, but if I gave that pastor \$500.00 all at one time I don't know whether he would know how to spend it right. He might go on a spending spurge. He might not have judgment enough to know how to spend it." The evangelist said, "Do you think you have ten times more judgment than the pastor has? You think you have judgment enough to spend \$5,000.00, but you don't think he has judgment enough to spend \$500.00." Something to think about, anyhow, at least. It is God's plan. It is God's way for the support of the church and for the support of the ministry.—Gospel Gleanings