

Too many people apply the principles of "saving grace" to their pocketbooks, rather than to their souls.

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# The Baptist Examiner

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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

Mailing Address: Box 910, Ashland, Kentucky

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## Why Are You Religious?

By BOB L. ROSS

Why do people who profess the Christian faith do what they do by way of religious practice? What is the motive behind their actions? To gain Heaven? To escape Hell? To merit God's favor?

Few people, even few of those who profess the Christian faith, know what is the true motive that lies back of the Christian religion. There is a motive behind every thing that is done upon the earth, and the religion of the Christian is no exception.

I seriously doubt that the majority of those who profess the Christian faith have the proper motive back of their religious profession and practice. I realize that this may seem to be an abrupt charge, but I believe that there is ground for such. There can be only one of two motives behind a person's religion: a person either has selfishness as his motive, or he has the true motive, which is revealed in the Bible and con-

firmed by experience to be love for God because of what God has done on one's behalf.

### The Selfish Motive

manifests itself in many different ways; like an octopus, it has many tentacles.

Some people within the realm of Christian profession are what they are, religiously, because of the false motive of fear of Hell; they do not want to go to Hell, and they think that if they will be religious and diligently practice what they think to be the principles of Christianity, they will thereby escape Hell. It is not difficult to detect the motive behind such a person's religion: the motive is selfishness, the person

is thinking of self, and the motive of love for God is not dominant. Not only does such a person have the wrong motive behind his "service" to God (God wants and accepts no man's Hell-scared religious service), but the person will actually be confined to Hell, for the Bible plainly teaches, over and over again, that "by the deeds of law there shall no flesh be justified in his sight." (Romans 3:20).

The selfish motive is also manifested in the religious profession of the person who is "serving" God in order to go to Heaven. This false motive is similar to the foregoing one, fear of Hell, but it is different in that this person does not fear Hell so much, but he desires to enjoy the comforts of Heaven.

T. T. Martin used to tell the story of a rich man who had a daughter who was not very at-

By ROY MASON  
Buffalo Avenue Baptist Church  
Tampa, Florida

Genuine, true spirituality is a thing to be greatly admired. A church is valued in the sight of God not by its wealth, its socially prominent members, its fine buildings, or its elaborate organizations, BUT by its spirituality. The individual is also evaluated before God upon the basis of his spirituality. This leads to the question, "WHAT IS A SPIRITUAL CHRISTIAN?" Let us make a few suggestions along this line:

1. A spiritual person is one who gives the things of the spirit first place. (Romans 8:1) "Who walk not after the flesh, but after the Spirit." A person can live a fleshly life, in which he makes the gratifying of the appetites and the pleasing of the flesh the main things in life. Such a person is lacking in spirituality no matter how many churches he belongs to.

2. A spiritual person is a person who lives in touch with God. That involves adequate time for prayer, spiritual meditation, and the study of God's Word. A prayerless life cannot be a spiritual life. It is a good thing to ask ourselves how much time we devote to the things of the spirit. We usually eat three times a day. How many times a day do we lift our hearts to God in prayer? How

much time do we devote to the Word of God?

3. A spiritual person is a person who has grown out of the baby stage spiritually. (See I Corinthians 3:1-2). The person who has to be kept on a "milk diet" spiritually is not a spiritual person, says this Scripture. Those who lend themselves to envy, strife, and divisions are not spiritual. Any church that continually wrangles is an unspiritual church. Carnal people are concerned about self. They easily see slights, slurs, insults—and often when these are not intended. They are egotists who put their own feelings above the Lord's Cause. There are such in every church.

4. A spiritual person values spiritual things above the things that merely make a show in the flesh. Let the average church get without a pastor, and let some prospective pastors appear before them, and they will judge him upon a carnal basis rather than spiritual. We know of a church that called a preacher because he "had such purty curly hair." Not a man's spirituality of life—not his ability to minister spiritual things, but his physical and social charm—his ability to "play with the young people," or something else of that nature is the determining factor. More often than not, the carnal element in a church does the calling of a new pastor.

(Continued on page 8, column 3)

## The Obligation And Blessings Of Tithing

By A. W. PINK

(This article is the second portion of a discussion on tithing. The first part was printed in the February 7 issue.)

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Down deep in the heart of every Christian there is undoubtedly the conviction that he ought to tithe. There is an uneasy feeling that this is a duty which has been neglected, or, if you prefer it, a privilege that has not been appropriated. Both are correct. Possibly there are some who soothe themselves by saying, "Well, other Christians do not tithe. And maybe there are others who say, But if tithing be obligatory in this present dispensation why are the preachers silent upon the subject? My friends, they are silent on a good many subjects today: that does not prove anything.

In the previous section of this article the attempt was made to show three things: first, that tithing existed among the people of God long before the law was given at Sinai and that in the brief record we have of that early his-

tory we learn that Abraham, the father of the faithful, gave tithes unto Melchizedek, the priest of the Most High God, and that Jacob, when he had that revelation from the Lord on his way out to Padan-aram, promised to give a tenth unto God. Second, we saw that when the law was given the tithe was definitely and clearly incorporated in it, but, like almost everything else in that law, Israel neglected it, until, in the days of Malachi, we find Jehovah expressly telling His people that they had robbed Him. In the third place, we found that in the New Testament itself we have both hints and plain teaching that God requires His people to tithe even now, for tithing is not a part of the ceremonial law, it is a part of the moral law. It is not something that has a dispensational limitation, but is something that is binding on God's people in all ages.

Now let us go a step farther. Tithing is even more obligatory

on the saints of the New Testament than it was upon God's people in Old Testament days—not equally binding, but more binding, and that for two reasons: first, on the principle of "unto whomsoever much is given, of him shall much be required" (Luke 12:48). The obligations of



THE LATE ARTHUR PINK

God's saints today are much greater than the obligations of the saints in Old Testament times, because our privileges and our blessings are greater. As grace is more powerful than the flesh, so our obligations to tithe are greater, for we have a deeper incentive to do that which is pleasing to God. Listen! The Christian should tithe for the very same reason he keeps all the other commandments of God, and for the same reason he keeps the laws of his country—not because he must do so, but because he desires to do so. As a law-abiding citizen in the kingdom of God, he desires to maintain the government of God and to do that which is pleasing in His sight.

Again, in proportion as the priesthood of Christ is superior to the priesthood of Aaron, so are our obligations to render tithes to Him. The Aaronic priesthood was recognized and owned by Israel through their payment of the tithe to them. In the seventh

chapter of Hebrews the Holy Spirit has argued the superiority of the priesthood of Christ, which is after the order of Melchizedek, on the fact, or on the basis of the fact rather, that Melchizedek himself received tithes from Abraham. That is the very argument the Holy Spirit uses there to establish the superiority of the Melchizedek order of Christ's priesthood. He appeals to the fact as recorded in Genesis 14, that Melchizedek, who was the type of Christ, received tithes from Abraham, and argues from that that inasmuch as Levi was in the loins of Abraham, therefore the Melchizedek priesthood of Christ is greater than that of Aaron because Abraham himself paid tithes to Melchizedek, who is a type of Christ. Therefore, in proportion as Christ's priesthood is superior to that of the Levites, so is our obligation the greater to render tithes unto the Lord today, than that under which His people lived in Old Testament times.

### Why God Appointed Tithing

In the next place we wish to suggest a few reasons why God has appointed tithing. In the first place, as a constant recognition of the Creator's rights. As our Maker He desires that we should honor Him with one-tenth of our income. In other words, the tenth is the recognition of His temporal (Continued on page 4, column 1)

## The Baptist Examiner Pulpit

### "GOD'S MERCY"

Sermon Preached by John R. Gilpin; Mechanically Recorded for Publication

"I will sing of mercy and judgment: unto thee, O Lord, will I sing." — Psalms 101:1.

David is often spoken of as the sweet songster of Israel, and he was evidently a sweet singer. He was recognized throughout the Word of God for his musical ability. In the light of the Psalms that he wrote and the songs that he sang, I would rather judge that David was a sweet singer, for he said, "I will sing of mercy."

Beloved, I don't intend to try to sing of mercy. I'm not much of a singer. The fact of the matter is, I'm just not a singer. The Bible says to "make a joyful noise unto the Lord," and I do that when I

try to sing. However, it is just a noise, even though it comes out of a heart that is filled with joy, and it is unto the Lord. I know I fulfill the text in that I make a joyful noise unto the Lord. But to call it singing, beloved, would be surely an act of travesty, and it certainly would take the wildest stretch of man's imagination to speak of it as such. One man said concerning my singing that I sounded like a coyote with bronchitis, and perhaps that is true.

Well, I'm not trying to sing to you of mercy, but I want to preach to you about the Lord's mercy, and I trust that what I have to say by way of a sermon

shall be just as sweet to your soul as the sweetest song that the best singer could ever produce in your hearing. I want this message, if it pleases the Lord, to be very, very personal to you.

Sometimes records get confused. For example, sometime ago before Bob and Ruth's baby boy was born, they got Ruth's X-rays mixed up in the hospital with another woman's. They had us all alarmed—in fact, terribly alarmed and greatly upset. The report that was given as a result of the reading of those X-rays was certainly that which would have brought consternation to any in-

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Editor-in-Chief

JOHN R. GILPIN

Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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## Why Are You Religious?

(Continued from page one)

tractive. There were two young men who vied for the daughter in marriage. The first young man was interested in the daughter from a mercenary reason. The other young man really loved the girl and wanted to marry her and because of his affection for her he would have married her regardless of how much money her father might have had. The rich father, suspicious, of course, of both the young men's motives, pondered the actions of the two boys toward the daughter and himself came to the conclusion that the first young man "had his eye on the father's long pocket-book."

Is this not true of all who do what they do religiously because they want to go to Heaven? Do not such people have their eye on God's "long pocketbook"? But such persons will not enter into Heaven because of their efforts, for no one gets to Heaven by his "works of righteousness." (Titus 3:5).

But there is another manifestation of the selfish motive that is truly detestable. One day as I was driving along the highway, I heard an advertisement over the radio. The announcer concluded the advertisement with words similar to these: "Now, friends, you can be sure that you will get a fair deal when you trade with this firm, for the proprietor is a Christian and a member of such-and-such church." From the standpoint of business, I thought that the advertisement was about the most clever thing I had ever heard. Why, even the vilest wretch in town would be attracted by that "ad," for even he wants to get an honest deal. What greater incentive could be offered to the public to do business with a firm than to brand the firm, in some manner, as "Christian"?

This is an example of the motive that is behind the religious profession of many people—they are religious because they want the influence, business, respect, and distinction that only the Christian religion can give to them. Paul referred to such a motive as being a motive of "filthy lucre."

There is yet another branch of the selfish motive that is very common to professors of the Christian faith. Some people are

religious simply because their background and environment are characterized by religion. Some one might ask how the motive of such people's religion can be selfishness. The answer is simple: generally, such folk will cling to their religion, despite the fact that the Bible might teach to the contrary, because of family's ties, tradition, and friendship. In such cases, a person is thinking of self instead of obedience to God.

But the selfish motive does not characterize every one who professes the Christian faith. Many are possessed of

### The True Motive: Love For God for What God Has Done on Their Behalf.

John writes of this motive in I John 4:19: "We love him, because he first-loved us." He also tells us how God manifested His love to us: "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (satisfaction) for our sins." (I John 4:10). Yes, many who profess the Christian faith are moved by this motive of love of God, which is the true motive behind the Christian religion. Jesus said, "If any man love me, he will keep my words," as if to say that there is a compelling motive behind the Christian religion. That motive impels slavery to the Master, but it is a willing slavery, and a reasonable slavery, in view of what the Master has done for the slave.

The true motive behind the Christian religion is not at all selfish. It is not interested in self, and it did not arise from within self. This true motive must be produced from a cause without. Love must always be produced from a cause without. The command to love cannot be obeyed. As an illustration of this fact, let us suppose that a mother is sitting on the front porch of her home sewing, while her young son plays in the front yard. Busily sewing, the mother pays less attention to the child, and the next time she looks up to locate the youngster, lo and behold, the lad is playing in the middle of the street, and an automobile is approaching at an unusual speed, and there seems to be no hope of saving the child! But lo! a gentleman passing by in front of the house leaps toward the child with arms extended to thrust the child out of the path of the speeding automobile. The child rolls to safety, but the automobile still has a victim—the man who has risked his life to save the child.

Now, what will be the attitude of the mother toward this man who has made such a sacrifice on behalf of her child? If she is a natural human being, there can be but one thing dominant within her heart — love for the person who has made the sacrifice. That love is irrepressible, compelling, demanding, for it is produced by an outward cause. Perhaps the mother did not even know this man before this incident; or per-

haps the mother for some reason had previously developed a dislike for this individual; but now, all things are changed. Everything within the mother's heart that might have been indifferent or hateful toward the man has been displaced by love. This love cannot be resisted; it cannot pass away. If the man who made the sacrifice lives, the mother will manifest her appreciation to the gentleman for what he has done.

There are two factors that determined the proportion of love and appreciation that the mother has toward the person who made the sacrifice to save the child: (1) the degree of peril which the child was in; (2) the degree of sacrifice that was made to save the child. If the car had not been coming, and the gentleman had picked up the child from out of the street and brought it to the mother, the mother would certainly have appreciated the gentleman's thoughtfulness, but the degree of the mother's appreciation would have been much less. The child, in this case, would not have been in too great a peril and the gentleman would have made hardly any sacrifice at all. But the conditions being as they were, the child's being in great peril and the gentleman's making a great sacrifice to save the child, proportioned the mother's love to be great.

The same factors proportion the degree of love that one will have for God. The peril of the sinner and the sacrifice made by Christ to save the sinner determine how much love the sinner will have for God.

When the sinner is awakened to his sinful depravity and condemnation, he can appreciate the sacrifice of Christ, but not until then. Before a person is converted to Christ, there may be a degree of recognition of Christ and an understanding that He died for sinners, but until it is brought home to the sinner's heart that he is the sinner for whom Christ died, love for the sacrifice and for Him who provided the sacrifice will not be produced.

Paul said, "The love of Christ constraineth me." That is the motive behind the Christian religion. Love produces true, godly obedience. That motive must be back of all self-denial, all service to God, all sacrifices, or God does not accept the worship and serv-

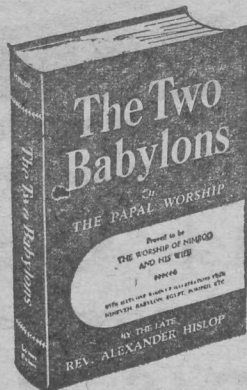
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If you want the truth about the practices of Romanism and about demon holidays, you want this book.

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## "I Should Like to Know"

### 1. Is conscience a sufficient guide?

No. For many years in our dictionaries and schools, people have been taught that conscience is an independent faculty, like the eye or the ear, and is given to us to discover the moral quality of all our actions, its decisions infallible, and it is the highest source of appeal. For instance, Webster's dictionary says, "A knowledge or feeling of right and wrong, with a compulsion to do right."

But this theory is wholly false. To illustrate: God's Word which is God's eternal law and will, infallible and inerrant, commands women to adorn themselves in "modest apparel." But lo, thousands of females wear immodest apparel, i.e., shorts, sweaters, bathing suits, low-cut dresses, etc., and the so-called "infallible" conscience never suffers a prick.

God's Word says for sinners to repent, but how many consciences say the same thing? God's Word says to tithe and to give above one's tithe, but how many consciences say the same? God says not to murder, but in Africa if the head hunter does not murder, he finds himself with a "bad" conscience.

The only safe guide is God's Word; conscience is defiled and deceived.

### 2. Is the fire in Hell hotter than that on earth?

We believe so. In Revelation 20:13, the Bible teaches that men will be judged "according to their works." And of one group of people, Jesus said that they "shall receive greater damnation."—Matthew 23:14. (Also see Hebrews

2:2 and Romans 12:20). God will heat the fire according to the punishment due each sinner. This is not at all impossible with God. Read the story of Shadrach, Meshach, and Abednego in Daniel three. If God could perform the miracle with fire which He did there, certainly He could perform any other which He so chooses.

### 3. What is the meaning of "Selah" as in Psalms 3:2, 3:4, 3:8, and many other places?

"Selah" is an expression similar to "Amen." "Amen" means "so be it," "so it is," and "steadfast." "Selah" literally means "a pause." When it is used in the Bible, you will note that it follows passages which contain great truths. The expression thus used means to pause and meditate and to think intensely upon what has just been stated. For instance, in Psalm 39:5, we read: "Verily, every man at his best state is altogether vanity. Selah." Here the doctrine of total depravity is most clearly declared. The Holy Spirit put "Selah" here so that we might meditate and think upon it, in order that we might realize our own condition and be humbled before the Lord.

### 4. My preacher says that Christ died for everyone but was not the atonement for every one. I would like for you to comment.

Our comment is simply that there is no such doctrine taught in the Bible. The extent of Christ's death, atonement and intercession are the same and are for God's elect. Such talk as you say you heard is simply an Arminian heresy invented to pervert the glorious truth of the atonement and to exalt free-will.

world is that which lies within the bosom of the Christian: the Holy Spirit-begotten motive of love for God because of what He has done in the giving of His Son.

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# Letters Like These Constrain Us To Continue "The Fight for the Faith"



## AGED PREACHER GIVES AND URGES OTHERS TO GIVE

Dear Brethren:

I am enclosing herewith a dollar bill, and request that you use same where needed most in the publication and mailing out your good paper, THE BAPTIST EXAMINER, which I think is the best paper published in these United States. I do wish that I were financially able to send you five or ten times this amount; yes, believe you me, would send you enough and more to pay all that you owe on the paper if I were able, but as I have written you before, my income is very meager.

But, remember brethren, that Jesus our Saviour magnified the "few loaves and fishes" and fed the five thousand and that He is the same yesterday and forever.

Brethren, if you will publish after you have corrected it, cut out all mistakes and statements that is not worthy of the space in our good paper; it may be that God the Holy Spirit will cause someone who has the means to come to your rescue, and pay most if not all the indebtedness on the same, and by so doing make it easier for you.

Yours in Christ,  
Eld. A. Z. Mathews  
Columbus, Ga.

## EVANGELIST FREEMAN SAYS TBE IS RICH CORDIAL

Dear Brother Gilpin:

I am most happy to add a word regarding The Baptist Examiner. I have observed in my missionary journeys, that the greatest Bible scholars, and lovers of God's Word, are lovers of T.B.E. How many people I have talked with who say The Baptist Examiner, is to them a bottle of the richest cordial. Many have to depend on this great paper for about all the true exposition they get from the Word of God, living in places where there is no church that preaches all the counsel of the Lord. I have met people all over the nation who are so hungry for the great truths that have been laid in the shade by many churches, and preachers. They are always eager therefore to get their issue each week of T.B.E. wherein they can get spiritual food, and instruction in the great doctrine of God's Sovereign Grace. Not only does The Baptist Ex-

aminer help many in the truth of grace but in the whole body of truth. Personally I think T.B.E. presents the truth from both sides. That is the Sovereignty of God and also the responsibility of Man. I hear people say they can't hardly wait for the next issue of T.B.E. They love the truth, all of the truth, not just part of the truth.

How I have praised God many times for the great help this wonderful paper has been to me. I solemnly believe our great God has raised up this noble standard for such a time as this. Honestly if I didn't like T.B.E. I would be afraid to fight against it, lest happily I would be found to fight against God. I count it a privilege to speak for the good of this paper in all places where my God sends me.

May each of we who love the truth share our responsibility in standing by these brethren in this great and good work. With our sincere prayers, financial means, and in speaking a good word for this great advocate of God's truth, The Baptist Examiner.

Yours for the truth,  
T. B. FREEMAN  
Florida

## RADIO PROGRAM BLESSES WOMAN AND FAMILY

Dear Brother Gilpin:

Will write to you and let you know I heard your program Sunday, February 15, for the first

time on the radio. It came over WWKY, Winchester, and I can't begin to tell you how much I enjoyed it. It was a real blessing to me, also to my family.

Brother Gilpin, I am sorry I am not able to help support your work just now, but hope I can send you an offering before too long. I still enjoy TBE, and after hearing the programs I will enjoy it even more. Remember me in prayer, and we will be remembering your work, too.

Mrs. Lillian Baker,  
Kentucky.

## WANTS US ON RADIO IN HIS LOCALITY

Dear Brother Gilpin:

I have been thinking about writing you for some time, but have just never got around to doing so. Am receiving TBE every week and I enjoy reading it more every time I get it. I sincerely thank God for TBE, for the great doctrinal truths of God's Word for which it stands and fearlessly sets forth. I am not aware of any other paper that is as doctrinal and Scriptural as TBE.

I have noticed your growing list of radio broadcasts, and since we have a local broadcast station I was wondering if perhaps you would be interested in sending the Word out from WMON, Montgomery, in this locality. If such a thing would be possible I personally would give it all the spiritual

and financial support I can, and I am sure the church would be willing to render its support as well.

In our immediate locality where so little truth is preached, and so much modernism and heresy is preached, I am confident that this kind of aggressive preaching would do a great deal of good in the way of bringing glory and honor to His name and possibly awakening some of God's people. If you are interested, please let us know soon and we will contact the proper authorities and see if we can get the time.

Sincerely yours in Christ Jesus,  
James A. Pruitt,  
West Virginia.

## "WE PRAY EVERY DAY FOR ALL OF YOU"

Dear Bro. Gilpin:

Enclosed is a check for \$25.00 for the support of your wonderful paper. I really do not know how I could get along without this paper, it has helped me and also my husband in our daily lives. I can honestly tell you that we pray every day in our daily devotions for all of you down there in Kentucky and we have asked God to move the people somehow and some way to support this work that you people are doing. I don't know of anyone who gives out the truths as you people do. We do not want to see this paper go out of existence (never).

—A Wisconsin Reader.

The letters you have read on this page and in other issues of TBE reveal how God is blessing. They also reveal a love for truth and a realization of its great need.

The need is great and we can only meet its demands as God blesses. Please pray for us and write us a letter of encouragement. Nothing thrills us more than to hear of God's blessings on our readers, especially since we receive so much negative mail.

## "THE BEST CHRISTIAN PAPER IN PRINT TODAY"

Dear Brother Gilpin:

Inclosed is \$25.00 as a Thank-giving offering for the Baptist Examiner from the Missionary Baptist Church.

We are thankful for the paper because we believe it to be, not one of the best, but the best Christian paper in print today. We are thankful for the uncompromising stand you and Bro. Bob take on the Word of God.

Pray for us at Gallagher,  
MISSIONARY BAPTIST  
CHURCH  
West Virginia

## PASTOR GIVES THREE REASONS FOR TBE SUPPORT

To Whom It May Concern:

I have been reading and supporting THE BAPTIST EXAMINER for about three or four years, and when I say that I enjoy it very much I feel that I have made an under statement of the age.

I would and do recommend to everyone who loves the truths of God to read and support TBE. There are several reasons I am for the paper and recommend it to others, but I will mention only three reasons:

1. Because TBE declares "all the counsel of God." I mean by that you will find in the pages of TBE from time to time, not just one truth of redemption, but all of them. The truth as to the origin of God's redemption in His purpose in Christ before the foundation of the world; the work of Christ in redemption; the work of the Holy Spirit in making salvation effective on and within the ones for whom it was purposed in eternity and secured by the work of Christ. TBE also is faithful to bring out the great necessity of preaching the gospel to every creature in order that through hearing and saving faith in Christ, the lost sheep might be saved.

TBE does not forget to teach the truth on baptism and the Lord's Supper, and all the other doctrines of the New Testament church. Fact of the business is, TBE not only teaches all the counsel of God, so far as I know it is the only paper that does this at the present time.

2. The second reason I support TBE is because of the soundness and courage of the editors. Bro. Gilpin and Bob are always under fire from the enemies, but they remain true to Him by grace.

3. The third reason is because of the "fullness" of TBE, both as to its space and scope and also as to the depth of subject matter.

Sincerely,  
John W. Reynolds  
Texas

## RETIRED—BUT DOES NOT WANT TO MISS TBE

Dear Brother Gilpin:

I surely do want to help you to some little extent. I don't want to see the time when your won-

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West Virginia.

## ENJOYS AND LOOKS FORWARD TO TBE

Dear Brother Gilpin:

Enclosed is a very small gift. I've decided to send it anyway—since I have in the past planned to send a gift of a more "respectable" sum—but then I often find that I've "left you out" again and as a result your work failed to receive the gift intended for its continuation.

I so enjoy and look forward to your weekly arrival. We are fortunate here that we have a faithful Baptist minister and we are well nourished—but there is still such a wonderful wealth of teaching in TBE that I've never before encountered in any sort of printed periodical.

I've heard from some to whom I asked you to send TBE and while it is pretty strong meat for some of them I'm sure it will be of inestimable value in their lives.

My mother reports that she likes it very much. She gave a copy to a young man with whom she works—a young Baptist Seminary student in Chicago—and he said it was "wonderful."

More later.  
Sincerely,  
Dorothy Raphin,  
New York.

## WISHES SHE COULD PAY OUR DEBT

Dear Brother Gilpin:

There's a prayer in my heart for you and TBE as I write. I just wish I could be the blessing



to you and TBE that you have been to me. But I never could repay the joy it has brought, no matter how much I were able to send in offerings. If I were able I'd so gladly pay off the whole debt, and still feel I owed God, you and Bob and TBE all that I had. But I do pray that every reader will make an offering that expenses and over may be met. As TBE is the only spiritual food I have, there is no church that I have to attend. Pray for us here that we may have a true N. T. church started in this area.

As I have said before I have no tithe, and we have a small pension that at times does not meet our expenses. But if I did have as much as some of the TBE readers must have, enough of it to meet the expenses of TBE, would be willingly sent, so that neither you nor I would have any worry about TBE, for the world surely needs it worse than ever before. It's the best printed.

I am enclosing a small offering (\$5) which I wish was as big as my heart wishes it was. But I am sure the Lord will supply. He is able, even to the last moment.

May God bless you both, and always keep you true to God's Word. The world needs men like you and Brother Bob. My prayers are for you.

Yours in Christ,  
Freda Blackwood,  
Maine.

## A "PURE JOY" TO BE HONEST WITH GOD

Dear Brothers Bob and John:

I certainly enjoy the spiritual food supplied by TBE and by your Sunday morning radio program. It is my prayer often that God will continue your almost solitary battle for the faith once and for all delivered to the saints. May God grant you courage to continue to speak out against all apostasy no matter what the cost. I needn't tell you that to be a contender for the faith is to be unpopular, even among most of Gods people, but the pure joy of being right and honest with our wonderful God is more than compensation.

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Your brother in Christ,  
Eld. Ross E. McCord, Ohio

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"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

### "Shorts"

#### AND OTHER GARMENTS THAT ARE NOT "MODEST APPAREL"

ONLY in recent times have "shorts," slacks, tight sweaters, thin blouses, etc., made their appearance in American life. Hand and hand with them have stalked immorality, adultery, fornication, and all manner of lust. We believe that immoral dress is, in the overwhelming majority of cases, an evidence of an immoral heart, and leads to immoral living. We do not believe that there are many truly Christian women who conform to the worldly pattern of modern dress, and even if there be some few who do, they certainly are not godly, spiritual Christians that are "on fire" for the Lord, seeking to walk in the paths of righteousness and service to God.

But whether one be Christian or not, we must all hear the Law of God on dressing. And we might add, for the benefit of any Antinomians (free-livers), that both Law and Grace condemn the immodest dress of any age.

1. Such apparel is immodest. The Bible, the true, born-again Christian's guide, states in I Tim. 2:9, 10, "In like manner also that women adorn themselves in modest apparel . . . (which becometh women professing godliness)." Only the imbecile or moron would defend such apparel as has been mentioned as being "modest apparel." Saved persons have a hunger and "thirst after righteousness" (Matthew 5:6), and we sincerely believe that the born-again person will have a desire to dress to please his or her God. Of course, the earthly apparel one wears has nothing to do with our salvation. It is the robe of Christ's righteousness that covers us and saves us. But good works and godly obedience are the fruit of faith in Christ. It is rotten fruit we are bearing, if we are not obedient to the Word.

2. Such immodest apparel influences and incites the opposite sex to lustful looks, thoughts, and acts. It is only a natural instinct for each sex to be attracted to the other. But anything that either sex does to arouse lust in the opposite sex is a definite violation of the Law of God, all the ideas of the modern world to the contrary notwithstanding.

The Law says, "Thou shalt not commit adultery," and "Thou shalt not covet" (lust). (Exodus 20). Jesus called to our attention that this Law is not only ap-

plicable to outward act, but to inward character. In Matthew 5:28, he said, "Who-soever looketh on a woman to lust after her hath committed adultery with her already in his heart." Thus, a lustful look and a lustful heart are breaches of the Law with regard to adultery. Now, anyone who does something to arouse this lust in the opposite sex, is equally as guilty as the person who commits the actual sin. And again, only the imbecile, moron, or idiot would defend "Shorts and Co." in this regard. Certainly, a God-loving, chaste Christian will have no place in her wardrobe for such pieces of clothing.

3. The wearing of such apparel is a definite sign of worldliness. "Worldliness" is conformity to the trends of the world, as contrasted to the standard given in the Word of God. It is a disregard for God's Word, and an acceptance and an adaptation of the practices of the world. Certainly, everything in the world is not evil, but when we follow after the world in a manner that disregards the Word of God, we are worldly. Let us read a passage of Scripture in this regard:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (I John 2:15-17).

If "Shorts and Co." cannot be justified in the light of the teachings of the Word of God with regard to modesty, chastity, and sobriety, then such apparel is definitely "of the world," and evil. Thus, the professing Christian who falls in line with the dressing-pattern of "Shorts and Co." is evidently engulfed by worldliness, and needs to repent and come to Christ in humble confession.

Now, we must close this brief message. It has been written primarily to promote godliness in Christian women and girls. I pray that you may realize the importance toward God, the opposite sex, and your own posterity, of your following a clean, modest pattern of dress.

Don't be swayed by the present evil world; take your stand for that which is right and honorable in the eyes of God and righteous persons.

"What? Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's."—I Corinthians 6:19, 20.

BOB L. ROSS.

#### Tithing

(Continued from page one)

mercies and the owning that He is the Giver of them. It is the acknowledgment that temporal blessings come from Him and are held in trust for Him.

#### Tithing An Antidote Against Covetousness

Again, we believe that God has appointed tithing as the solution of all financial covetousness, for by nature we are full of covetousness. That is why in the ten commandments God incorporates "Thou shalt not covet." That is why Christ said to His disciples, "Beware of covetousnesses." And tithing has been appointed by God to deliver us from the spirit

of greed, to counteract our innate selfishness; therefore, it has been designed for our blessing for, like all of His commandments, none of them is grievous, but appointed for our own good.

#### Tithing The Solution Of Every Financial Problem

Again, I believe that God has appointed tithing as the solution of every financial problem that can arise in connection with His work. While the children of Israel practiced tithing there was no difficulty in maintaining the system of worship that God had appointed. And if God's people today practiced tithing, there would be an end of all financial straits that are crippling so many Christian enterprises. And I believe that that is the solution of rural church work in thinly populated districts. Wherever you have ten male Christians you have sufficient to support a permanent worker in their midst, for no worker should desire any greater remuneration than the average income of those supporting him. Therefore, if you have ten male Christians giving one-tenth of their income, no matter what it may be, you have sufficient to maintain a regular worker in their midst. That is God's solution to the missionary problem. Wherever you have ten average male Chinese you have a situation where they ought to be inde-

pendent and no longer leaning upon the help of God's people at home. It is a scandal and a shame to see churches in India and in China today that have been in existence fifty years, still looking to God's people in Australia and England and America for their financial support. And why is it? Because the teaching of the Word of God has been neglected. It is because they have never been taught the foundation of Christian finance. No wonder the missionary world is calling out today that they are crippled for lack of funds! They need to be taught Scriptural finance. That is why God appointed tithing. It is the solution of all financial problems in connection with His work. Where tithing is practiced there will never be any going into debt.

#### Tithing As A Test Of Our Faith

Now then in the fourth place, God has appointed tithing as a test of our faith, and for the nour-

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## A PRESBYTERIAN WHO WOULDN'T SPRINKLE A BAPTIST'S BABY

J. B. Jeter's third wife was a Presbyterian. A baby was born in that home. His wife said something about like this: "Mr. Jeter, you knew I was a Presbyterian when you married me. As an honest Presbyterian I believe that our baby ought to be baptized." He consented on condition that she would consent to his holding the baby while the ceremony was performed. She thought it would be a feather in her cap to have the most prominent Baptist preacher in Virginia and one of the best known Baptist editors in the South to hold their baby, while a Presbyterian preacher baptized it.

So she consented. J. B. Jeter announced in his church in Richmond, that he would be out of his pulpit to be present at the Presbyterian church and why. That church was jammed and packed. The scholarly and dignified Presbyterian preacher preached and then announced that those who had babies to be baptized would please bring them forward. Bro. Jeter and his wife arose, and he took the baby in his arms and they walked to the front. He was careful to get at the end where they were to begin. Quite a number of other parents had children present for that purpose. Just as the honored pastor of that Presbyterian

church raised his hand to say the baptismal formula and baptize Bro. Jeter's baby, Bro. Jeter said something like this: "My brother, you and I have been good friends for many years. My wife has been a member of your church many years, and I have never tried to proselyte her to my faith. But a Baptist, I believe that we ought to be able to give a 'Thus saith the Lord' for all that we do. This is my baby as well as my wife's. Before you sprinkle my child, I want you to take your Bible and read out of the Book your authority for what you are about to do."

The scholarly, old-school Presbyterian preacher slowly raised his hand and pronounced the benediction. Mrs. Jeter soon came a Baptist. She said that the pastor was one of the most scholarly Presbyterian preachers in the South. If he could not do infant baptism in the Bible, then it must not be there. If infant baptism were not in the Bible, it had never been baptized, for infant baptism was all that she had ever had. With an open Bible she soon was led to the truth and obeyed her Lord in baptism. The Bible was written to make Baptists, and it will do the work every regenerate heart if they only read it and obey it.

—H. B. Taylor

ishing and developing of our faith—especially of the young Christian. Here is a young man who has just started housekeeping. He professes to trust God with the enormous matter of his eternal future. He professes to have confidently left his immortal interests in the hands of God. Well now, dare he trust God with one-tenth of his income for a year? My friends, tithing develops in young Christians the spirit of trusting the Lord in their temporal affairs.

#### Two Objections Anticipated

Before coming to the next point let us just anticipate two objections. When the subject of tithing is brought before the Lord's people, there are usually a few who are ready to say, Well, I think

Samuel Johnson was a quaint old character whose philosophy makes a strong appeal even today. He was not a close student but he was a great reader. He used to advise young people never to be without a book, to be read at bye-times, when they had nothing else to do. "It has been by that means," said he, "that all my knowledge has been gained, except what I have picked up by running about the world with my wits ready to observe and my tongue ready to talk."—Hill.

it is a man's duty to provide for his own household, for his own family. Yes, so do I. Scripture says so. There is nothing wrong in that. I go further. I believe it is perfectly proper for a young Christian man to desire and to seek after an increasing income with which to properly support his growing family, but if he is not a tither he has no guarantee from God that his present income will even be maintained, let alone enlarged. But the tither has that guarantee from God, as we shall yet see, unless our eyes are shut.

And then perhaps there are some who say, I cannot afford to tithe, for I have made some investments which have turned out very badly. Yes, and you are likely to meet with some worse ones if you continue to rob God! My friends, you need Divine guidance while you are walking contrary to His revealed will in the matter of church finance. I am fully persuaded that in the vast majority of cases, if not all (this may sound harsh: God's Word is piercing and condemning and rebuking and humbling) that

where you have children of God in middle or in old age, who are in financial straits, it is because they robbed God in their early years. Be not deceived: God is not mocked! If they did not have His glory and use according to His Word the money He gave them, then they must not be surprised, if He withholds from them now: see Jer. 5:25! There is a cause for every effect. There is an explanation to all things here in the Word of God, too.

#### "Proving" God

Now let us come at closer grips with the text itself. There are three things I wish you to note carefully. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and I will be as Father to the fatherless, and as Mother to the widow." (Mal. 3:10). Now let us look at the first thing, that is a startling expression. It is a remarkable expression. God says, "Prove Me." The words mean this: Place the mighty on trial (and it would be sin, it would be positively wicked for any creature to do so unless he was definitely commanded to do so). "Prove Me now herewith"—with the tithe. In other words (Continued on page 5, column 1)

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## Tithing

(Continued from page four)

our text tells us to put God to the proof, to test Him out and see what He will do. We are bidden to give Him one-tenth of our income and then to see whether He will let us be the loser or not. "Prove Me now herewith," I tell you, my friends, my soul is overwhelmed by the amazing condescension of the Most High to place Himself in such a position. God allows Himself to be placed on trial by us, and tithing is a process of proof. Tithing is a means whereby we can demonstrate in the material realm the existence of God and the fact of His governorship over all temporal affairs. If you have any shadow of doubt in your mind and heart as to whether or not God exists, or as to whether or not He controls all temporal affairs, you can have that doubt removed by an absolute demonstration of the actuality of God's existence and of His control over temporal affairs. How? By regularly, faithfully, systematically giving Him one-tenth of your gross income, and then seeing whether He will let you be the loser or not: **proving** whether He does honor those who honor Him; proving whether He will allow Himself to be any man's debtor. He says, "Prove Me, prove Me, put Me to the test." You trembling, fearful saints, never mind if your income is only \$1 a day, and you have to scheme and scratch and strain to make both ends meet. Take one-tenth away and devote it to the Lord, and then see if He will remain your debtor. "Prove Me herewith," He says. Try Me out and see whether I am worthy of your confidence; put Me to the test and see whether I will disappoint your faith. As we said above, God has appointed tithing as a test of faith, for the development of faith; and if the young Christian would only start by proving God in the material realm, testing Him out in His own appointed way, what a confirmation it would be! How it would enable him to trust God in temporal things—which is one of the hardest things that the average Christian finds to do.

## "The Windows Of Heaven" Opened

Now coming again to the text. Notice the expression, "Prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven." What does He mean by that? "And see if I will not open the windows of heaven." What does He mean? Now Scripture always interprets Scripture. If you will go back to the seventh chapter of Genesis, verses 11 and 12, you will find that identical expression used there, and it explains the force of it here in Malachi 3. Read Gen. 7:11: "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep

broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights." Now the same expression that is used in Genesis 7 in connection with the Deluge is used here in Malachi 3 in connection with the return, the response, the blessings that God has promised to those that honor Him with their substance, by devoting a tithe to His service. In other words, that expression "open the windows of heaven" signifies an abundant outpouring. Now listen! That does not mean an abundant spiritual blessing. It does not mean that at all, for spiritual blessings cannot be purchased. You ask, Can temporal? In one sense, yes. Certainly they can in the sense that God has promised that we shall reap what we have sown; in the sense that He has promised to honor those who honor Him; in the sense that He has promised a bountiful return to a bountiful giver. Certainly! Just in the same way that He has promised length of days to those who honor their parents when they are children. That is a blessing that is purchased! Now then, listen! When God has promised to open the windows of heaven and pour out a blessing, it is not a spiritual one, it is a temporal one. He promises an increase in your income. Of course He does. Do you suppose the Most High would allow you to be the loser because you are faithful to His Word and obedient to His will and give Him a tenth of your income? Why, of course not.

And we say again, the great reason why so many of God's people are poor is because they have been unfaithful with the money that God gave them. They **robbed God!** No wonder they have suffered adversities and misfortunes. No wonder! Some of us need to re-read our Bibles on the subject of the principles and conditions of temporal prosperity. Some need to learn that the God of the New Testament is the God of the Old Testament and that He changes not. God does not vary the principles of His government. The God who gave bountiful crops to a people in the Old Testament times who honored Him and kept His Word, is the same God who is on the throne today, and the same God gives bountiful crops and prosperity in business to them who honor Him. But those who meet with financial adversities and financial misfortunes—there is a reason for it; of course there is. The world calls it "bad luck"; they know no better, but we ought to!

## "Enough And More Than Enough"

It is very obvious the translators did not know what to do with this text, if you will notice the words they have put in italics. Look at it as it reads (the last part of Mal. 3:19): "I will open the windows of heaven and pour you out a blessing, that (now leave out the words in italics) not enough." The words in italics are not in the original. They have been supplied by the translators and they had to supply more words in the last clause than were actually there, which shows they did not know what to do with it. The Hebrew as nearly as I can get it in the original means, "there shall be enough and more than enough." That does not vary very much from the rendering of the translators. In other words it means, "The liberal soul shall be made fat." Turn for a moment to 2 Chron. 31 and notice now the tenth verse: "And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store." Now if you read the preceding verses you will find it was when the tithe was restored in that revival in the days of Hezekiah; and here we are told that since the people brought their offerings (their tithes) into the Lord's house there was not only enough,

## Sunday School Lesson — Outline and Notes by John R. Gilpin

# THE BOOK OF GALATIANS

## LESSON FOR SUNDAY, MARCH 29, 1959

## Galatians 1

MEMORY VERSE: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Galatians 1:8.

### I. Salutation. Galatians 1:1-5.

1. Paul was God-sent (V. 1). Since he was not one of the original twelve chosen by Jesus, his enemies often said that he was not an apostle. Paul proves by this verse that he was not elected of men to the office of apostle as was Matthias. Cf. Acts 1:23-26. Instead, he was God-sent. Cf. Rom. 10:15; John 3:34.

2. The resurrection of Jesus (V. 1). This was one of Paul's favorite doctrines. He never preached without mentioning it. Even in his writings he refers constantly to the Resurrection.

3. To whom this letter was written (V. 2). This letter was not written to a single church, but unto the churches of Galatia. This verse completely crushes the idea of a universal church, since he refers to the several church organizations not as one church, but as churches.

4. The substitution (V. 4). Paul declares that Christ became man's substitute, giving Himself for man's sins. Cf. I Cor. 15:3; II Cor. 5:21; I Peter 1:18, 19; I Peter 2:24; I Peter 3:18; Revelation 1:5. In all these verses, we see that Christ died as our substitute.

5. Praise to God (V. 5). Paul closes this salutation by ascribing all praise to the Heavenly Father. Every Christian should sing the Doxology more.

### II. Why Galatians Was Written. Galatians 1:6-9.

The occasion for this epistle was the apostasy of the Galatian churches. They had turned away from the true gospel (V. 6) to another gospel, which was preached of man.

The true gospel had thus been perverted (V. 7). It had been taught since Paul left Galatia that one must be obedient to the law, as well as having faith in Christ, to be saved. Thus, the grace of God had been frustrated by the works of man.

The gospel today is likewise perverted. Any **Arminian evangelist** who urges men to sign a pledge card and to make a decision for Christ through the "power" of "free-will" is perverting the gospel. The **legalist** who insists that salvation is by man's works, is doing likewise. The one who **declares salvation is by man's works**, is doing likewise. The one who declares **salvation**

to be contingent upon baptism, church membership, or any ritualistic ordinance, is perverting the gospel. The **modernist** who speaks of salvation by character is likewise preaching another gospel than that preached by Paul.

Paul surely pronounced a terrible curse upon all false preachers (V. 8, 9). Cf. Luke 6:39. There is no question that all preachers who preach anything else except salvation by grace will be punished in Hell, the same as any rebellious sinner.

### III. The Gospel Paul Preached. Galatians 1:10-24.

1. Paul did not preach to please men (V. 10). One thing positive: the man who pleases men will not please God.

2. Revealed religion (V. 11, 12). Paul declares that that which he had preached had been revealed to him by Jesus Christ. It makes no difference what kind of religion a man may claim, it is valueless if it has not been revealed to man by God.

3. Paul's past experiences (V. 13, 14). Paul tells how he had persecuted the churches of the Lord and of the religion which he had held. If religion would save, then Paul would never have needed the revelation of God which he received on the roadway to Damascus. Cf. Acts 9.

4. Paul was one of the elect (V. 15). He had been separated to God from the time of his conception.

5. Paul called of God (V. 15). Those whom the Lord elects, He likewise calls. Cf. Rom. 8:30. Paul was elected of God. In God's own time, God called him definitely into service. No preacher need ever try to take the place of the Holy Spirit in calling men to salvation. God will some day call every one whom He has elected.

6. Paul was taught of God (V. 16-23). Paul had not received his gospel from any preacher. Rather, he had gone into Arabia alone and there, doubtless, in the same neighborhood where God had given him the law through Moses, he learned the gospel of Jesus Christ. He had known the law all his life, now God teaches him the gospel and shows him the harmony between both law and gospel. It is Paul's desire to show the Galatians this harmony, so he refers to the fact that he has been taught the gospel by God.

7. Paul's conversion brought glory to God (V. 24). It is always thus. There never was a hardened sinner saved, but what it brought glory to God.

but there was more than enough; there was a great store left over! It is **ever thus** when we faithfully honor God with our substance! John Bunyan wrote:

"There was a man,  
Some called him mad;  
The more he gave,  
The more he had."

### Practical Suggestions

In closing I want to give you a few practical suggestions. They are very important and they are very simple. In the matter of tithing, Christian friends, be just as strict, and careful and systematic as you are in business matters, in fact, even more so, for it is not the world's money and it is not your own, but it is **the Lord's money** which is involved. Now do not trust to memory. There are some Christians who say, Well, I have never bothered to keep any records, but I am quite sure that if I had done so, I should find that I had given at least a tenth to the Lord. Some of you might be surprised to find

—if you did keep a record and looked it up—how much short of the tenth you had given!

In the first place I would suggest this. Form the habit of taking out one-tenth as wages or gifts. Subtract one-tenth and put it into a separate bag, or box, or purse. That is what it means when it says in I Cor. 16, "laying by in store." And that box or purse is the Lord's, not yours. It is holy unto Him. Form the habit of taking out a tenth from all you receive, putting it into a separate compartment belonging to the Lord.

In the second place, get a small book, a cheap notebook, and on one page put down all your receipts (it will not take some of you very long—one entry, I suppose, at the end of the week) and on the other page put down the disbursement of God's "tithe."

And then in the third place make it a matter of definite prayer to God to **guide you** in the disbursement as to **where** He would have you use the money that belongs to Him. It is not yours; it is His; for remember you have not even begun to give at all until you have first paid your tithe. Giving comes in afterwards. The tithe is the Lord's. That is His. That is not yours to give at all; that belongs to the Creator. You have not begun to give until you have done your tithing.

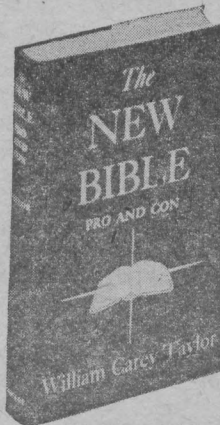
### A Testimony

Now in the last place I just want to quote an extract clipped from a religious magazine published in England. In that magazine there has been going on for some time a correspondence, a number of letters, and the subject has been the unemployment in England among the Lord's people. Here is the testimony of one who has written that paper:

"Twenty-five years ago, being influenced by reading the life of George Muller, I was led to give a tenth of my income to the Lord. I think I was earning 6/- (\$1.50) a week at the time. The first few years I found it sometimes a sac-

rifice. One shilling out of ten seemed a lot. But it became such a habit with me to divide at once and put away the Lord's tenth that for years it has been no sacrifice. Now what is the result? This: I have proved the truth that Him that honoreth Me I will honor. All through the war, and since, I have experienced no poverty. Though a shop assistant and now over forty (it is a woman that is writing) I have been away **ill only one week** in twenty-five years. What makes it even more wonderful is that after twenty I became slightly deaf and this has increased (and they do not want deaf assistants to wait on people in a shop, do they?) and yet, praise the Lord, I am still holding my situation. When I read of so (Continued on page 8, column 4)

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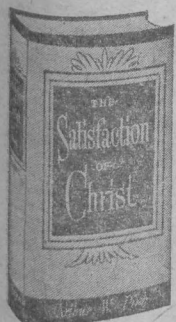
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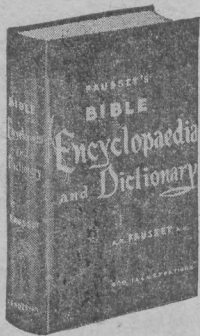
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## EVANGELISTIC OUTLINES by Frank Beck

**"IN NO WISE"**

Scripture Reading: Revelation 21:1-8

**INTRODUCTION:** "In no wise," a word strongly meaning absolute impossibility! This expression of three words occurs some seven times in our New Testament. These three words concern themselves with:

**I. ABILITY.** Impossible!

Luke 13:11. The woman could "in no wise lift up herself." Whole human race seen here. You and I as we are by nature!

A. **Historically**, man's disability. (Genesis 3).

B. **Theologically** (Romans 5:12-21).

C. **Practically** (Luke 18:13).

**II. ACCEPTANCE.** Impossible!

Acts 13:41. The lost in their natural estate will "in no wise believe" or accept the preaching of Gospel as true. 1 Corinthians 2:14; John 6:44. This faith is:

A. **Required**, Hebrews 11:6, we must believe! John 3:18, 36.

B. **Refused**, Proverbs 20:6. Trust in our own goodness.

C. **Received**, Supernatural act of God, giving us His faith! (Galatians 2:16). Christ is the Author of it (Hebrews 12:2). A free gift (Ephesians 2:8-9).

**III. ADVANTAGE.** Impossible!

Romans 3:9. No one is better than the other as to attaining to salvation by country, color, culture, or conduct.

A. Certainly not among the **ignorant**! (Gentiles, Romans 1:18-32). They are "without excuse" (1:20).

B. Nor among the **intelligent** (Jews, Romans 2). They are "inexcusable" (2:1). Jews no better! 3:9.

C. Not among any **individual** (to whom Romans 3:9 can be applied). Luke 18:9-14. "For there is no difference . . ." (Romans 3:22-23).

**IV. ATTITUDE.** Impossible!

Luke 18:17. Except we receive the kingdom of God as a little child (only right attitude) we shall "in no wise enter therein."

A. **Exaltation** will not do it. I Corinthians 1:18-31. (for awhile, II Kings 5:11). Pharaoh too exalted (Exodus 5:2). Nebuchadnezzar too exalted (Daniel 4:30). Jews too exalted (Matthew 3:9).

B. **Education** will not do it. I Corinthians 1:18-31. Acts 4:13.

C. **Extravagance** will not do it. Child-like simplicity. Not grand kings, shepherds! (Luke 2:8). Fishermen! (Matthew 4:18-20).

**V. ACCESS.** Impossible!

John 6:37. Impossible for God to reject and turn away the regenerated repentant believer coming to Christ! Hallelujah!

A. This depends on God's **reputation**. He "cannot lie" (Titus 1:2). He is the "Truth" (John 14:6).

B. This depends on the Gospel **record**. I John 5:9-11; John 5:24 and 34.

C. This depends on **redemption**. You come to Christ because God gave you to Him, Christ died for you (Romans 5:8) and for your sins (I Corinthians 15:3); the Holy Spirit regenerates you and makes you willing, wanting, worshipping! (John 3:3-8). Impossible to be turned away.

**VI. REWARD.** Impossible!

Matthew 10:42. For Christians! The smallest kindness done to Christ's disciple, we shall "in no wise" lose our reward. Is this not eternal security de-luxe! **Par excellence!** Why is this?—

A. Because these good works are **decreed** by God. (Ephesians 2:10).

B. Because they are **done** by God through the elect (Philippians 2:12-13).

C. Because they are **delightful** to God (Proverbs 12:22; 15:8; Psalm 37:23).

**VII. ADMITTANCE.** Impossible!

Revelation 21:27. There shall "in no wise" enter into the beautiful new Jerusalem—Impossible.

A. Because of your **sin**! Ezekiel 18:4; Revelation 21:8.

B. Because of Heaven's **society**. Think you you can come into Heaven's halls of holiness and purity with your filthy rags of self-righteousness? (Isaiah 64:6) without the wedding robe Christ freely gives? (Matthew 22:11-14)?

C. Because of your lack of **salvation**. No name in the Lamb's book of life! Not "saved" (Revelation 21:24). Christless! (I John 5:12). Godless! (Ephesians 2:12).

**CONCLUSION:** Unsaved? How can you "hope" for mercy and a "chance" of making Heaven when God says: "in no wise"! Impossible! Lay hold of the promise of John 6:37 and run to the Redeemer now and rely upon and rejoice in this "in no wise," in this impossibility! Amen.

**"God's Mercy"**

(Continued from page one)

dividual. In a few hours we learned the truth—that they had gotten the X-rays confused and had read the wrong X-rays and had given Ruth and Bob the wrong report. In other words, the report that they had given to Ruth was a report that ought to have gone to another woman, and vice versa. Sometimes, I say, records get confused.

A friend of mine once went for an examination for a life insurance policy. They turned him down and told him that he had a terribly bad heart condition and that it was just a matter of weeks with him. Up to that time he didn't even know he had a heart, but following this diagnosis, he nearly died for three weeks. For three weeks' time he lost weight. In less than three weeks he was in bed, and at the end of the third week he was almost dead. There wasn't a thing wrong with him except they had just gotten the reports confused, and had given him a report that ought to have

gone to another man. When the doctor finally realized the mistake and came into the hospital to rectify the mistake and tell him the truth, the fellow got up, threw off the covers, and was dressed and out of the hospital in thirty minutes' time.

Well, beloved, I don't want you to be confused as to my message. My message is to you. I'm not preaching to the crowd that stayed home. I'm not talking to that group that might have come, but didn't. I want the message that I have to be very, very personal to you. David said, "I will sing of mercy." I want to exalt God's mercy to every one of you.

**I****THE EARTH ITSELF IS FULL OF GOD'S MERCY.**

"The earth, O Lord, is full of thy mercy."—Psa. 119:64.

David is talking about this physical world—this physical universe in which we live, and he would remind us that this physical universe in which we live is full of God's mercy.

Every day you and I are the re-

cipients of the mercies of Almighty God. We breathe God's air. We drink God's water. We enjoy God's sunshine. We live off of God's bounty. We enjoy God's blessings. Surely, beloved, the earth is full of the mercies of God.

When I was in Mexico and saw those multiplied thousands of acres of waste desert—cactus land—as far as the eye could see, with no sign of human habitation, I thought as I was driving along, isn't it marvelous that God didn't make all the land in the world like that. He gave us some bluegrass. It is a sign of God's mercy. When this text says, "The earth, O Lord, is full of thy mercy," I'm impressed that if it hadn't been for the mercy of God He might have made it all cactus. He might have made it all desert, but He didn't. He placed a little oasis here and there, with a watering place, and some palm trees, and some shade trees, and some fruit trees. He might have made this entire world a desert, but thank God He didn't. The oases here and there are an indication to us of the mercies of Almighty God.

He might have made this world all flat. Surely there isn't anything more monotonous than driving continuously through a flat country, without hills and without mountains. Surely there's nothing that seems more monotonous than to drive along a highway mile after mile, as far as you can see a straight road in front of you, and level land stretching out to the right and to the left. But God didn't make all the world that way. Even this physical world is full of the mercies of God. He threw in a hill here and a hill there, and a mountain here and a mountain there. The Psalmist said:

"I will lift up mine eyes unto the hills, from whence cometh my help."—Psa. 121:1.

The Lord might have made this world with nothing but ferocious animals. He might have put snakes and lizards and the most fierce animals here within the world, with nothing else, but He didn't do it. He put some horses and some dogs and some sheep and some cattle. I tell you, beloved, even the physical world is full of the mercies of God.

If He had chosen to have done so, He might have put nothing but eagles and hawks in the air, but instead He scattered some red-breasted robins and some Kentucky Cardinals here and there in the atmosphere. Beloved, the fact that the air around this earth is not filled with destructive birds such as hawks and eagles, but rather that there are beautiful birds that fly and sing,—this to me is an indication of the mercy of God to this earth.

If it had pleased Him, He might have made this whole world darkness so that we would have had to carry a light with us everywhere we went. We could never have been without lights on our cars and lights in our houses. We could never have done any work without having artificial lights to work by. I say, beloved, God could have made this world that way if He had wished, but He didn't choose to do it. Instead, He gave us a sun by day and a moon by night, and the stars as the golden sentinels of the sky to look down upon us at night. Surely, beloved, each is but an indication of the mercies of Almighty God.

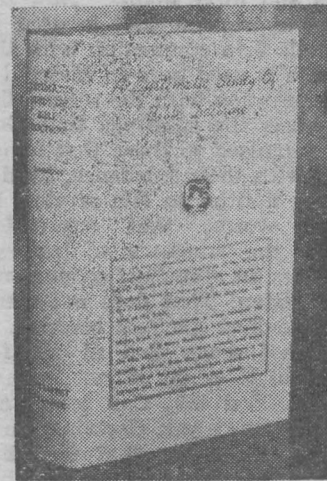
I come back to this glorious text

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in Psalm 119:64 which tells us that the earth is full of God's mercy. It seems to me that everywhere you look—every way you turn, that you can see and enjoy the mercies of Almighty God. I'm glad that even this physical world demonstrates the mercies of Almighty God.

**II****GOD IS A GOD OF MERCY.**

It is sometimes hard to understand that God is a God of mercy. Let's go back and read the book of Joshua. When Joshua led the armies of Israel over the Jordan River and into the land of Canaan, he bisected the land in its very center and sweeping across the central part of Palestine conquered it, then to the north and then to the south before those nations of Canaan had an opportunity to rally their forces and get together. Before they had an opportunity to do anything, they were conquered. Read how Joshua put them to death—the Hivites, Hittites, Girgashites, Perizzites, Canaanites, Amorites and the Philistines—seven nations in Canaan. God said that their cup of iniquity was filled and God wouldn't allow those people to make peace with Joshua. God put it into their hearts that they should fight and should not make peace, or attempt to make peace with Joshua. Listen:

"For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses."—Joshua 11:20.

Beloved, when you look at seven mighty nations within the land of Canaan and see how that one by one they are slaughtered—completely destroyed—and how God put it into the hearts of those heathen people to fight against Israel in order that they might be destroyed, when you read that, how can you say that God is a God of mercy? Well, beloved, He is a God of mercy. We read:

"The Lord is longsuffering, and OF GREAT MERCY, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation."—Num. 14:18.

"O give thanks unto the Lord; for he is good; for HIS MERCY ENDURETH FOR EVER."—I Chron. 16:34.

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; FOR HIS MERCY ENDURETH FOR EVER: that then the house was filled with a cloud, even the house of the Lord."—II Chronicles 5:13.

This was at the time that Solo-

man was dedicating the temple which he had built. Trumpeters stood on one side with their instruments of music. The singers stood over to one side with the singing, and as the trumpeters and singers made joyful melody within the house of the Lord, it was that the people said, he is good; for his mercy endureth for ever."

Notice again:

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."—Psa. 23:6.

"Remember not the sins of youth, nor my transgressions: according to THY MERCY remember thou me for thy goodness sake, O Lord."—Psa. 25:7.

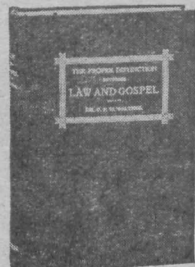
"The God of MY MERCY shall prevent me: God shall let me my desire upon mine enemies."—Psa. 59:10.

The word "prevent" is the English word which means "cede" or "go before," and he said, "The God of my mercy shall go before me." Isn't it wonderful to know that the God of mercy go before us? I'm glad that I blaze a pioneer path. I may seem alone, but rather the God of mercy shall go before me. I know that wherever we go, wherever God may lead us, God of my mercy shall go before us.

I say sometimes it is hard to believe in the mercy of God. Back in the Old Testament to the days of Ahab. You remember what an ungodly and sinful man Ahab was. Surely there were more godless, sin-cursed people that ever reigned in the world than Ahab, and his more wicked queen, Jezebel. He swore vengeance upon the house of David. (Continued on page 7, column 1)

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“God’s Mercy”

(Continued from page six)

of Ahab. After Ahab's death, Jehu came upon the scene. When he came to the town where Queen Jezebel lived, he looked up into the window and cried, "Who is on the Lord's side?" Two of three eunuchs looked out the window and identified themselves with Jehu, as being on the side of the Lord, in opposition to Queen Jezebel. Immediately Jehu said, "Throw her down." When she was tossed out of the window, the Word of God says that the horses trod upon her, and when the horses had passed by, the dogs took over, and all that was found was her skull and her hands and her feet—and that with God's approval. Passing from the destruction of Queen Jezebel, Jehu then sent word to gather all the sons of Ahab and bring them to death. The Word of God tells how the people of the town gathered those sons together and cut their heads off and brought in baskets the seventy bloody, gory heads of the sons of Ahab and piled them up in two piles in front of Jehu. Then Jehu looked from the northern kingdom of Israel, to the southern kingdom of Judah, and he saw the king of Judah who was married to a daughter of Ahab, and he had this son-in-law of Ahab put to death. Beloved, you can't read it without realizing that it was all with the approval of Almighty God and under the sanction of God, yet when you read it, you say, "Is God a God of mercy?" I say in spite of the fact that the mercy of God is withheld from certain individuals and God's mercy is not put forth in behalf of some people, God is a God of mercy.

Listen again:

"Blessed be God, which hath not turned away my prayer, nor HIS MERCY from me."—Psalm 138:20.

"Is his mercy clean gone forever? doth his promise fail for evermore?"—Psalm 77:8.

If you will read the context of this verse taken out of Psalm 77, you will find that the Psalmist gives the answer to this question. He says, beloved, thank God, the Lord will not cast off forever. Thank God, His promise doth not fail forevermore. His mercy is not clean gone forever. Sometimes it may seem that it is. Sometimes God may appear that God has shut His mercy in view of the way which he treats individuals like the house of Ahab, but, beloved, His mercy is not clean gone forever.

Notice again:

"For I have said, MERCY SHALL BE BUILT UP FOR EVER: thy faithfulness shalt thou establish in the very heavens."—Psalm 89:2.

"For as heaven is high above the earth, so GREAT IS HIS MERCY toward them that fear Him."—Psalm 103:11.

When I was a child, I used to lie down in the grass on my back and look up into the skies. As I would look, I wondered how far it was up to the sky. I used to think in my childish way that it was probably five hundred feet up to where the sky began. Then, beloved, as time has passed by, I've learned that five hundred feet wouldn't be a beginning.

Many is the time when I've asked the pilot, he has told me that we were traveling 20,000 feet up in the air. Beloved, that's not a beginning. Many are attempting to travel as far as the moon. I come to this passage of Scripture, and I tell you I don't know how far it is up in the skies, and I don't know how far it is to the heavens, but I know that as the heavens are high above the earth, so great is God's mercy toward them that fear Him.

We read again:

"Praise ye the Lord. O give thanks unto the Lord; for he is good: for HIS MERCY endureth forever."—Psalm 106:1.

Not many things endure. A library doesn't endure. You can build a good library today but it doesn't last. It is soon out of date. Books that the doctors studied twenty years ago and fifty years ago are worthless today. Legal books in the main are worthless today that were valuable fifty years ago. Very little endures. Your clothing doesn't endure. Homes don't endure. Houses don't endure. Our bodies don't endure. But I thank God for this truth—His mercy endureth forever.

Notice again:

"The Lord is gracious, and full of compassion; slow to anger, and of GREAT MERCY."—Psalm 145:8.

It would be impossible to measure the mercy of God, but He is of great mercy. Yes, sometimes it is hard for us to understand the mercy of God. Turn in your Bible and read the story of the destruction of the nations of Canaan and you say, "How can God put His stamp of approval upon the destruction of these heathen people of Canaan and still be a God of mercy?" Read the story of the destruction of the household of Ahab and you say, "How can God sanction and approve the destruction of the household of this man, and at the same time be a God of mercy?" Turn to the Word of God and you read of Hell.

Oh, my brother, my sister, what is Hell? Drop a rock in a hole and then stand and listen, and listen, and listen—and it is still falling—it is still going, and it never strikes bottom. That is what the Word of God says of Hell. It is a bottomless pit. Hear those dogs growling as they fight over their food. That is what God says about Hell, for He talks about the wicked as gnashing upon one another. What is Hell, beloved? An imperishable body in an unquenchable fire that can never be destroyed. Surely, beloved, when you see men and women die without Jesus Christ and go into a Devil's Hell where they will suffer in an unquenchable fire forever, you must ask, "Is God a God of mercy?"

We read again:

"It is of the LORD'S MERCIES that we are not consumed, because his compassion fail not."—Lamentations 3:22.

Beloved, if it weren't for the mercies of God, He would have consumed us all right here in this world long ago. He wouldn't have allowed us to live as long as He has if it hadn't been for His mercies. I tell you, beloved, if it weren't for the mercy of God He would wipe this entire earth clean today of all the rebellious sinners

and cast them into a Devil's Hell. But it is because of the Lord's mercies that we are not consumed.

You say, "Is God a God of mercy?" Let's turn to the New Testament and read:

"Blessed be God, even the Father of our Lord Jesus Christ, the FATHER OF MERCIES, and the God of all comfort."—II Corinthians 1:3.

"But God, who is RICH IN MERCY, for his great love where-with he loved us."—Ephesians 2:4.

"Blessed be the God and Father of our Lord Jesus Christ, which according to his ABUNDANT MERCY hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."—I Peter 1:3.

I say then, beloved friends, God is a God of mercy. In spite of the fact that He put His approval on the destruction of the heathen nations of Canaan, in spite of the fact that He put His sanction on the destruction of the house of Ahab in the days of Jehu, in spite of the fact that God has made a Devil's Hell which is at the end of all this, He is a God of mercy. I thank God that I can stand as His representative to say that the God we preach is a God of mercy.

III.

WE ARE NOT WORTHY OF HIS MERCIES.

There is not one of us who is worthy of the mercies of Almighty God. How poorly even saved people serve Him. If you and I got what we deserved, God would cut us off. I don't believe that God would allow us to live one day if we got what we deserved. I contend, beloved, that even saved people serve God so poorly that we are not worthy of the mercies of God, to say nothing of the unsaved.

Suppose a man is sent out by a firm in the east to represent them on the west coast, but out there, miles away from the home office, he represents a competitive firm. He receives his salary every month and his expense account from one firm, but he represents another. You would say that that man is a thief—that he doesn't deserve anything. But wait, beloved. God gives us every blessing we have. We breath God's air, we drink God's water, we enjoy God's sunshine, we eat God's food, we live off of God's bounty, yet the unsaved man never serves God one single hour. Beloved, I tell you, we are not worthy of His mercies. Whenever God saves a man, He saves him, not because that man deserves to be saved, but his salvation is according to the mercies of God.

If you will got back to the Old Testament, you will find that Jacob was rather a strange character. He stole, he cheated, he lied, he connived, he did everything he could to gain at the expense of others. One day as he was journeying from his father-in-law's he learned that Esau, his brother, had been informed that Jacob was coming that way. Now wouldn't those brothers be glad to see each other? Perhaps under normal circumstances, having been separated from between twenty to thirty years, brothers would be delighted to be able to come together, and have fellowship again. But not Jacob and Esau. The last time that Jacob saw Esau, Jacob took advantage of him and stole from him and fled for his life. Now the word is brought to Jacob that Esau is approaching. Jacob divides everything that he has into two bands, saying, "If he strikes one, the other may be able to escape. . . . Maybe I'll be able to save part of my family and a part of my substance," and he sent them on ahead. Jacob himself went to God in prayer. As Jacob prayed, realizing his unworthiness, knowing how poorly he had served the Lord and knowing full well that he didn't deserve anything at the hands of God, he looked up and said:

"O God of my father Abraham,

and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee: I am NOT WORTHY OF THE LEAST OF THY MERCIES, and of all the truth, which thou hast showed unto thy servant: for with my staff I passed over this Jordan! and now I am become two bands."—Genesis 32:9, 10.

Beloved, what Jacob said then, you and I could say every hour of the day. We are not worthy of the least of God's mercies.

IV.

GOD SHOWS MERCY ON WHOM HE WILL.

God doesn't show mercy on everybody the same way. You have two legs, but I saw a man today who had only one. You have two eyes, but you've seen individuals who didn't have even one eye. You have a body such that you can move about under your own locomotion, but there are multiplied thousands in the world today who have to be carried—who can't even move themselves from one place to another. Beloved, God shows mercy on whom He will.

When I was preaching in Richmond, Va., a number of years ago, I went to the home of the incurables. I saw individuals who were bent like a hairpin, whose head and whose feet dragged the floor. I saw individuals who were crippled by arthritis to the extent that they had no power to care for themselves. I saw the deformities of life. I never thanked my God as much as I did the hour I walked out of that building—realizing that I could come and go under my own power. Be-

loved, God shows mercy on whom He will.

What is true of us physically is true of us spiritually. The same God who makes one to see and another man blind, the same God who gives two good legs to one man and none to another, the same God who puts a good mind inside your head and leaves a vacant spot in the head of someone else, that same God bestows His mercies spiritually and precisely the same way. Listen:

"As it is written, Jacob have I loved, but Esau have I hated."—Romans 9:13.

"Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Romans 9:18.

Go back to that time in the history of Israel when the Jews were coming out of Egypt, and Moses went up on the mountain, to get the law of God. While he was gone, Aaron made a calf. When Moses came back from the mountainside, you recall how he broke the ten commandments—the two tables of stone. The Word of God tells us that God told Moses to pick up the tent of meeting and move it to the outside of the camp—that He wouldn't be a part of the camp any longer. Because of the sin of Israel, God was forced to be an outsider in the camp. Therefore God dwelt in the tent of meeting outside of the camp of Israel. Then it was as Moses interceded with the Lord, and as he talked with God, we read these words:

"And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be (Continued on page 8, column 4)



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WTCR—1420 ON THE DIAL Ashland, Kentucky Sunday—8:30-9:00 A. M.	WKKS—1570 ON THE DIAL Vanceburg, Kentucky Sunday—8:30-9:00 A. M.
WNRG—1250 ON THE DIAL Grundy, Virginia Sunday—8:30-9:00 A. M.	WCHI—1350 ON THE DIAL Chillicothe, Ohio Sunday—7:15-7:45 A. M.
WMLF—1230 ON THE DIAL Pineville, Kentucky Sunday—8:30-9:00 A. M.	WMTN—1300 ON THE DIAL Morristown, Tennessee Sunday—8:00-8:30 A. M.
WKIC—1390 ON THE DIAL Hazard, Kentucky Sunday—8:30-9:00 A. M.	WMOR—1330 ON THE DIAL Morehead, Kentucky Sunday—7:00-7:30 A. M.
WMNF—1280 ON THE DIAL Richwood, W. Va. Sunday—8:30-9:00 A. M.	WAIN—1270 ON THE DIAL Columbia, Kentucky Sunday—7:00-7:30 A. M.
WPAY—1400 ON THE DIAL Portsmouth, Ohio Sunday—7:45-8:15 A. M.	WLBN—1590 ON THE DIAL Lebanon, Kentucky Sunday—7:00-7:30 A. M.
WPFB—910 ON THE DIAL Middletown, Ohio Sunday—7:30-8:00 A. M.	WFLW—1360 ON THE DIAL Monticello, Kentucky Sunday—7:00-7:30 A. M.
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# RALLY DAY FOR TBE SET FOR APRIL 28th

REMEMBER TBE'S MOTTO THROUGH THE YEARS—  
"TRUST THE LORD, AND TELL HIS PEOPLE"

As the majority of our readers are hard pressed themselves, yet at the same time, I know that not all of them are poor. I know that all are not out of work. I know that many of you want this paper to be kept in the mails until Jesus comes in the air. I know that we are giving you the Truth of God's book every week, —Truth which is seldom preached today and yet Truth which is so badly needed.

Knowing how pressing our needs are, and knowing that it is actually **NOW** or **NEVER**, I am calling upon all our friends to pray and give most generously during the next few weeks. If we are to continue as in the past (and I am positive that this is God's will, and that we will be able to do so by His grace), then we must have **YOUR** help **TODAY**. I trust that **GOD** will lay it upon the hearts of both churches and individuals to give most generously. Oh that He would raise up a number of friends that would send us \$100.00 or more for this offering! I keep thinking that somewhere among our readers there is someone with a good share of this world's goods—money that God has given to that one to hold in trust just for such a time as this. It would not be asking too much for God to move upon the hearts of more than one to thus respond, and wipe out our entire indebtedness. Will you pray with me to that end, and write us today?

For twenty years (we are now in our 21st year), I have done my best to give our readers a doctrinal paper that stands four-square for the Truths of God's Word. Those who have been readers through the years know that it has always been a struggle. Not a great number of folk are willing to support a paper that contends for the Book as we do. In fact, the supporters are all too few. Many of our readers know what we have gone through in sending out this paper from week to week.

The last few weeks have been our hardest financially. This is directly traceable to a lack of job work in our printing shop, and poor collections on work already done, plus a lack of subscriptions. It has been amazing just how many have written saying that they enjoyed TBE, but that they were just unable to renew their subscription.

## \$7,500.00 NEEDED NOW

I have just gone over our accounts and I find that to pay the bank what we have borrowed, pay our creditors for paper and materials delivered and put \$500.00 into paper (to last us one month), will require fully \$7,500.00. I have carefully studied our situation and thus I present you with these facts (not fancies) so that when you pray, you will know our circumstances. Need I say more? Our paper house has agreed to go along with us on this basis, hoping that we will be able to make a substantial payment to them by the last of April.

I know that many of our readers

## OUR READERS WRITE

From far and near many of our readers write us each week, telling what this paper means to them. Truly there never was a time when letters meant more.

## HOW ABOUT YOU?

Won't you write us today? Your letter may be just the encouragement we need, and certainly your offering, regardless of how large or small, will be most deeply appreciated. Several of our friends write that they wish they might pay our indebtedness alone. I wish they were able to do so. However, I call on all our friends asking for your support just now. Those who hate the truth we stand for won't support us. May God lead hundreds of our friends to write us today, and send an offering to relieve our financial pressure. Remember: what none of us can do alone, all of us together can do.

# Send TBE FREE! TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word—which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year **free of charge**.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who—as a result of help received from the paper—are now standing firm as a rock for the faith. And think of the good their preaching will do in years to come!

## USE THE FOLLOWING SUBSCRIPTION BLANK

Name \_\_\_\_\_  
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Address \_\_\_\_\_

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

Clip and Mail to  
The Baptist Examiner, P. O. Box 910, Ashland, Ky.

## Satan's Counterfeits

(Continued from page one)

5. A spiritual person is a person who shuts his mouth when the Word of God speaks. For instance, Paul by divine inspiration declares a teaching that is most unpopular today. It is the teaching that women are not to speak in public mixed assemblies. (See I Corinthians 14:34-35). Then he says (verse 35) "If any man think himself to be SPIRITUAL, let him acknowledge that the things that I write you are the **COMMANDMENTS OF THE LORD**." Multitudes of Baptists and others today—prominent in church life —DO NOT recognize that the words referred to are the commandments of the Lord. No need for anybody to profess spirituality while at the same time he is in arant rebellion against the Word of God.

## The Devil's Substitutes

Satan has his substitutes for spirituality, and many are regarded as spiritual who are nothing of the kind when judged according to the Word of God. What are some of his substitutes?

1. The pious talkers, who don't back their talk with the right kind of a life are not spiritual. There is a species of disgusting hypocrisy, in which people talk piously about "the Lord," when in every day life they deny Him. We think of a woman we once knew of that kind, who chased her husband with a butcher knife. Neither husband, daughter or neighbors believed that the woman had a lick of spirituality, yet "butter wouldn't melt in her mouth, when she got to church."

2. People whose first devotion is to church organization and denominational programs. There are preachers, deacons and "church workers" who are all wrapped up in the organizations of church and denomination, until they are ready to crucify any one who does not give complete allegiance to these. They are not devoted to God—they are devoted to a system—just as much as the Jesuit is to the system

that involves him. Satan has switched allegiance in this day from God and His truth, to a denominational system. The Pharisees were so devoted to their system that they crucified Christ. Some of the denominational devotees today would repeat the sin of the Pharisees, if they had the opportunity. There is a world of difference between devotion to a machine, and devotion to Christ the Lord.



## TITHING

(Continued from page six)

many other sad cases of unemployment I praise the Lord for His mercy to me."

One testimony like that is worth twenty arguments. And, my friends, I want to bear my own witness that after twenty years' experience and observation I have proven the truth of our text that God does open the windows of heaven and that He does give more than enough in response to simple obedience to Him.

"Prove Me now herewith." That is God's challenge to you. God dares you to test Him out in the financial realm. You profess to have faith in Him, to trust your soul into His keeping; now He challenges you to see whether you have faith enough to just trust Him with one-tenth of your income for a year, for mind you, in the case of the children of Israel it was a matter of waiting very nearly twelve months for any return. They were farmers. You test the Lord out for twelve months. You wait a reasonable length of time, and then see whether He lets you be the loser or not. "Prove He now herewith." That is God's challenge to your faith. O brethren and sisters, do so and see if He will not open you the windows of heaven, and pour you out such a blessing that there shall be "enough and more than enough."



## "God's Mercy"

(Continued from page seven)

gracious to whom I will be gracious, and will SHEW MERCY ON WHOM I WILL SHEW MERCY."—Exodus 33:19.

I tell you, beloved, if God has saved your soul, it is because He shows mercy on whom He will show mercy. If God has reached down in your family and picked up one of your loved ones and saved that one, that one is a child of God because God has willed to show mercy upon that individual. It is not because that individual has made a free choice of himself. No man would ever choose contrary to his disposition and nature, and his nature and disposition is in the direction of sin. How then could he choose the Lord? I tell you, it is only because God has ever shown mercy to us that any of us have ever been saved. Thank God, if it were not for the grace of God, if He hadn't shown mercy upon us, not one of us would be saved today.

V.

## GOD'S APPEAL TO US AS CHRISTIANS IS ON THE BASIS OF HIS MERCIES.

God has never asked you to do anything except on the basis of His mercies. Listen:

"I BESEECH YOU therefore, brethren, by THE MERCIES OF GOD, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

God asks for your body, and He asks for my body. He wants our bodies.

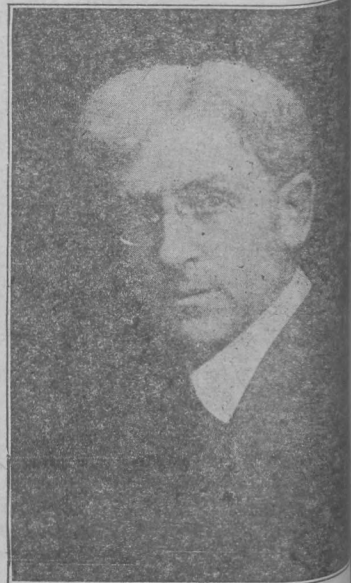
I heard a man say some years ago that God could blot out every Baptist in the South, and He could get along just as well without them, as He could with them. Beloved, that is not so. God works through human beings. God works through human instrumentalities. I tell you, beloved, God wants your body, and He wants my

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body. He doesn't want us to waste our bodies to sin. He doesn't want us to use our bodies to waste our time. He doesn't want us to waste our bodies in a reckless squandering of our time and talents and opportunities. He wants our bodies, and He appeals to us to present our bodies as a living sacrifice by the mercies of God.

When you remember what God has done for you, the appeal that you give your body to Him, Oh, may I remind you that the mercies of God are about us. We are enjoying the every day. The Lord Jesus Christ has given us grace and redemption, and now because of the mercies of God He wants our bodies.

Some preachers will minimize their message to remain popular. Some preachers minimize the truth because if they preach the whole truth, it would cause them to become an object of scorn and ridicule. Beloved, God asks of me that I give Him my body. I have no right to talk about popularity nor the praise of man. God says to remember His mercies, and in the light of His mercies to present our bodies as a living sacrifice unto Him.

Oh, may God help you to realize how wondrous are His mercies and how they endure ever, and how in the light of mercies He is asking us for we have, that it might be on an altar for Him, a living sacrifice. May God bless you!