

Throw mud and you will have dirty hands, whether or not the mud hits the mark.

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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

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VOL. 28, NO. 26 RUSSELL, KENTUCKY, AUGUST 1, 1959 WHOLE NUMBER 1101

PREDESTINATION By Jerome Zanchius:

THE JUSTICE OF GOD

(Continuation of the Preliminary Consideration of God's Attributes.)

I shall now take notice of His Justice.

Position 7. — God is infinitely, absolutely and unchangeably just.

The justice of God may be considered either **immanently**, as it is in Himself, which is, properly speaking, the same with His holiness; or **transiently and relatively**, as it respects His right conduct towards His creatures, which is properly justice. By the former He is all that is holy, just and good; by the latter, He is manifested to be so in all His dealings with angels and men. For the first, see Deut. 32:4; Psa. 82:15; for the second, Job 8:3; Psa. 145:17.

Hence it follows that whatever God either wills or does, however it may, at first sight, seem to clash with our ideas of right and wrong, cannot really be unjust. It is certain that for a season He sorely afflicted His righteous servant Job, and, on the other hand, enriched the Sabeans, an infidel and lawless nation, with a profusion of wealth and a series of success; before Jacob and Esau were born, or had done either good or evil, He loved and chose the former and reprobated the latter; He gave repentance to Peter and left Judas to perish in his sin; and as in all ages, so to this day, "He hath mercy on whom He will, and whom He will

He hardeneth." In all which He acts most justly and righteously, and there is no iniquity with Him.

Position 2. — The Deity may be considered in a threefold view: as God of all, as Lord of all, and as Judge of all.

(1) As God of all, He created, sustains and exhilarates the whole universe; causes His sun to shine, and His rain to fall upon the evil and the good (Matt. 5), and is the Preserver of all men (1 Tim. 4:10). For as He is infinitely and supremely good, so also is He communicative of His goodness, as appears not only from His creation of all things, but especially from His provi-

PERFECT PEACE

I LOOK NOT BACK—God knows the fruitless efforts,
The wasted hours, the sinning and regrets;
I leave them all with Him that blots the record,
And graciously forgives, and then forgets.

I LOOK NOT FORWARD—God sees all the future,
The road that short or long, will lead me home;
And He will face with me its every trial,
And bear for me the burden that may come.

I LOOK NOT AROUND ME—then would fears assail me,
So wild that tumult of life's restless sea;
So dark the world, so filled with war and evil,
So vain the hope of comfort and of ease.

I LOOK NOT INWARD—that would make me wretched,
For I have naught on which to stay my trust;
Nothing I see but failures and shortcomings,
And weak endeavors crumbling into dust.

BUT I LOOK UP—UP—into the face of JESUS!
For there my heart can rest, my fears are stilled;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

dential benignity. Everything has its being from Him as Creator, and its well-being from Him as a bountiful Preserver.

(2) As Lord or Sovereign of all, He does as He will (and has a most unquestionable right to do so) with His own, and in particular fixes and determines the everlasting state of every individual

person, as He sees fit. It is essential to absolute sovereignty that the sovereign have it in his power to dispose of those over whom his jurisdiction extends, just as he pleases, without being accountable to any; and God, whose authority is unbounded, none being exempt from it, may, with (Continued on page 2, column 1)

The Tithe — All Owe It Unto the God of Heaven and Earth

By the late
H. Boyce
Taylor, Sr.

Born
1870

Died
1932

Will a man rob God? Yet ye have robbed me. But ye say, "Wherein have we robbed thee?" In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. 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 the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:8-10.

The tithe simply means the tenth of your salary, or of your corn crop, or of the price of that mule you raised; or of the advance on that piece of land you sold, or of that inheritance you received, or any thing else that has "increased" your estate. God says that the tenth of the increase or income is His. Read Leviticus 27:30, 32; 2 Chronicles 31:5-7; Nehemiah 10:37-39. There are three things I want to say about the tithes that Baptists need to hear and heed.

1. All Ought to Tithe.
The tithe belongs to God. The earth is His. He has a right to tithes. He says bring them in or His agents, locusts, drouths, pestilences, etc., etc., will be around to levy on your crops for them.

IN CHRISTIAN LIFE — MORE BEYOND

It is said that, before the discovery of America, Spanish coins which bore the imprint of the Pillars of Hercules had a motto, *Ne plus ultra*, "Nothing else beyond"; but after the success of Columbus the motto was changed to *Plus ultra*, "More beyond." So it is with the Christian life; whatever may be the heights to which the believer attains, "still there's more to follow."

A sinner ought to tithe. He lives on God's estate as truly as the redeemed man. He owes God a tenth the same as the Christian. He ought to pay his debts to God as well as to men.

The obligation to tithe grows out of God's ownership of the property in your possession. Sinners owe God the tithe as truly as do God's children. But God not only owns the property of the child of God He owns us as well. "Ye are not your own; ye are bought with a price."

The tithe grows out of creation. Both the sabbath and the tithe are older than written law. They both inhere in God's ownership of the earth because of His creation of it. One seventh of our time and one tenth of our money belong to God because we are tenants on His estates. That is why He curses nations for Sunday desecration, or for robbing Him of His tithes. He deals with them, as men deal with tenants who persistently rob them, by law. HIS SLEUTHS HUNTING UP TITHE SLACKERS ALWAYS GET RETURNS.

The tithe is God's income tax. (Continued on page 7, column 5)

What I Believe the Bible Teaches

By FRED T. HALLIMAN

NOTE: Since our announcement in THE BAPTIST EXAMINER a few weeks ago concerning my going to the mission field, there have been many inquiries as to what I believe concerning Bible doctrines. I believe those making such inquiries are sincere, and I also believe they deserve a clear-cut and scriptural answer. Therefore, beginning with this article there shall follow a series of articles as to my doctrinal stand, under the caption, "WHAT I BELIEVE THE BIBLE TEACHES." Most naturally, I will not be able to discuss in detail everything I believe the Bible teaches about any one of its doctrines. In fact, these articles for the most part shall be brief and to the point, but when I have finished with them you shall know what I believe and have preached, and what I am going to continue to preach on the mission field, for these articles will be excerpts of messages that I have preached from the pulpit of the church that I have pastored for the past seven years. I have no intentions of trying to present these messages in a systematic order, but the only objective is that you may get an overall view of my preaching and teaching ministry. Just

as I believe the Bible to be an open Bible, my ministry is an open ministry. I am not ashamed of WHAT I preach, and I want you that would like to have a part in this ministry in New Guinea, to know WHAT YOU ARE SUPPORTING. Since these articles will be closely related, there will, most likely, be an overlapping in some of them. For instance, I intend to discuss in three separate articles, God, Jesus Christ, and the Holy Spirit, and since God is a Trinity it will sometimes be found necessary to overlap.

What I Believe the Bible Teaches About God

God has always been God, and He shall ever be. If God ever had a beginning that is more than He knows about, and it is more than

the Bible speaks about. The primary meaning of the name Lord (Jehovah) is "the self-existent One." In Exodus 3:14, God told Moses to tell the children of Israel that "I am" sent him. This was in answer to Moses' statement: "They shall say to me, what is his name? what shall I say unto them?" God literally



ELDER FRED T. HALLIMAN

said to Moses, "My name is THE ETERNAL ONE and tell them THE ETERNAL ONE hath sent you."

Again, we read in Psalm 90:2, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Therefore, God never had a beginning nor shall He ever have an ending. (Continued on page 7, column 3)

THE IMPORTANCE OF THE BIBLE

It is impossible to exaggerate the necessity and importance of the Bible in relation to the spiritual life. Just as the body requires four things for its proper condition — water, air, food, and exercise — so the Christian needs the "washing of water by the word" (Eph. 5:26); the atmosphere of prayer; the food of the Word; and the exercise of consecration. (Continued on page 8, column 1)

The Baptist Examiner Pulpit

"THE SIXTH COMMANDMENT"

Sermon Preached by Pastor John R. Gilpin

"Thou shalt not kill."—Ex. 20:13.

Several months ago I remember reading in the Associated Press an article entitled "The Worth of a Man." This article was written from a chemical point of view. In it, the author gave the approximate value of a man so far as the calcium, potassium, iron and various minerals of the body were concerned. As I recall, I think he said there was enough sulphur in the average person's body that you could sulphur-tip a box of matches. I forget all that he said by way of the worth of a man, but it totaled 98 cents — just a little less than the price of a chicken for your Sunday dinner. Then a few days ago I was read-

ing how that in the Fiji Islands, before Christianity went there, you could buy a grown man for \$7.00, and after you had bought him you could whip him, you could starve him to death, you could beat him, or you could eat him. It said that the most of them that were sold for that price were eaten unless they were so filled with nicotine from tobacco that the people couldn't stomach them. Can you imagine a man being worth no more than \$7.00? Of course when Christianity came to the Fiji Islands, the worth of man was accelerated. \$7.00 was the price they put on a human being before Christ was preached there.

Now, beloved, from a chemist's

standpoint a man is worth 98 cents, and for food he is worth about \$7.00. If that is all a man is worth, I don't believe God would ever have given this commandment which says, "Thou shalt not kill." If man were worth no more, I don't believe God would have taken time to say, "Thou shalt not kill." May I remind you that man is worth infinitely far more in the eyes of Almighty God.

If you will go back to the early chapters of Genesis you will find that man was originally created in the very image of God Himself. Listen:

"And God said, Let us make man in OUR IMAGE, after OUR (Continued on page 3, column 1)

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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THIS IS A FINE SUGGESTION

MAYBE YOU CAN DO LIKEWISE

A few days ago we wrote a letter to Mrs. W. H. Buchanan of Kentucky relative to our coming Bible Conference on Labor Day week-end. Since her reply is quite interesting, we are sharing it with our readers:

"In answer to your letter about the Bible Conference, I think it a splendid idea and would give a lot to be able to attend, but it is too far in the future to be able to say... May God bless you in every effort you make for Him. Am sending a little donation (\$10.00) to help take care of those who do get to come."

We certainly trust that God will make it possible for Mrs. Buchanan and many hundreds of our readers to attend this Conference, but if not, we certainly would like to ask that you remember us especially in prayer; and if God should lead you as He has Sister Buchanan, then we would be most happy to receive your offering for the expenses of this Conference.

Predestination

(Continued from page one)
the strictest holiness and justice, love or hate, elect or reprobate, save or destroy any of His creatures, whether human or angelic, according to His own free pleasure and sovereign purpose.

(3) As Judge of all, He ratifies what He does as Lord by rendering to all according to their works, by punishing the wicked, and rewarding those whom it was His will to esteem righteous and to make holy.

Position 3 — Whatever things God wills or does are not willed and done by Him because they were in their own nature and previously to His willing them, just and right, or because, from their intrinsic fitness, He ought to will and do them; but they are therefore just, right and proper because He, who is holiness itself, wills and does them.

Hence, Abraham looked upon it as a righteous action to slay his innocent son. Why did he so esteem it, because the law of God authorized murder? No; for, on the contrary, both the law of God and the law of nature peremptorily forbade it; but the holy

patriarch well knew that the will of God is the only rule of justice, and that what He pleases to command is, on that very account, just and righteous. (Compare also Exod. 3:22 with Exod. 20:15.)

Position 4. — It follows that, although our works are to be examined by the revealed will of God, and be denominated materially good or evil, as they agree or disagree with it, yet the works of God Himself cannot be brought to any test whatever, for, His will being the grand universal law, He Himself cannot be, properly speaking, subject to or obliged by any law superior to that.

Many things are done by Him, such as choosing and reprobating men, without any respect had to their works; suffering people to fall into sin, when, if it so pleased Him, He might prevent it; leaving many backsliding professors to go on and perish in their apostasy, when it is in His Divine power to sanctify and set them right; drawing some by His grace, and permitting many others to continue in sin and unregeneracy; condemning those to future

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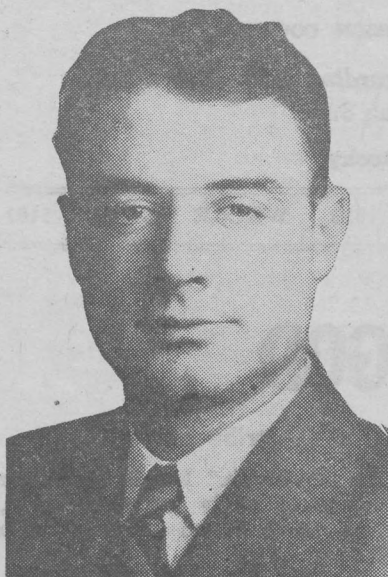
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It will be a cloth bound book of approximately 250 pages and will contain twenty of the best sermons in print today. Two of them have already appeared as articles in THE BAPTIST EXAMINER, namely: "The Church, Her Origin, Nature and Mission" and "The Blood of Jesus Christ." These two have been printed in tract form, and now they, along with eighteen others, are being printed as a book.

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This book will be ready for distribution about the first of September. We hope to have it completed in time for our Labor Day week-end Bible Conference. Let me urge all of our readers to send in an advance order for a copy to be delivered as soon as the book is completed.

I think that everyone knows how your editor feels toward Brother Cox. I have preached for him on numerous occasions, having spoken at least twenty-five times from his pulpit. He is a great preacher and is pastor of a great church, and it is a joy to commend this book to our readers.

misery whom, if He pleased, He could undoubtedly save; with innumerable instances of the like nature (which might be mentioned), and which, if done by us, would be apparently unjust, inasmuch as they would not square with the revealed will of God, which is the great and only safe rule of our practice. But when He does these and such like things, they cannot but be holy, for, since His will is essentially equitable and worthy of Himself, and unchangeably just, whatever He does, in consequence of that will, must be just and good likewise.

From what has been delivered under this fifth head, I would infer that they who deny the power God has of doing as He will with His creatures, and exclaim against unconditional decrees as cruel, tyrannical and unjust either know not what they say nor whereof they affirm, or are wilful blasphemers of His name and perverse rebels against His sovereignty, to which, at last, however unwillingly, they will be forced to submit.

VI. THE MERCY OR GOD

Position 1 — The Deity is, throughout the Scriptures, represented as infinitely gracious and merciful (Exod. 34:6; Nehem. 9:17; Psalm 103:8; 1 Peter 1:3).

When we call the Divine mercy

I SHOULD LIKE TO KNOW:

Do the Campbellites Wear the Scriptural Name?

We have repeatedly made the offer of \$50.00 to the person (especially the Campbellite) who would give us the book, chapter, and verse which names the church. One Campbellite writer admitted in a Campbellite paper that the Bible does not give a name for the church to wear, but he still persisted in claiming to wear the right name, thus revealing his slavery to the tradition of the Campbellites. He said that he was willing to bear any term which "described" the church. Well, we are willing to be called by any such expression, too, but that does not mean that the Bible gives a name to the church.

★ I have heard "Church of Christ" preachers say that Romans 16:16 gives the name of the church. I can't see how they get it. Can you explain?

No, we can't explain how the Campbellites get the name of the church from that verse. They do claim to get the name of the church from it, but if they do, we can't explain how they do it. The truth is, only the ignorant or

"Hold on," cries another sect, "we are the 'Church of Jesus Christ of Latter-Day Saints.' That is the right name."

"Wait a minute, we are the church of 'Christian Science.' That is the right name," says still another.

And on and on they go. "Bible Church," "Gospel Church," "God's Cathedral," and a hundred others.

We will stick to "Baptist," not because we think the Lord named His church that, but because of what the name means when one truly lives up to it. It has come to us from our enemies who reproached us for standing true to the teachings of the Bible. That is, as a matter of fact, the same way the name "Christian" came about.

What's in a name? Nothing, if its bearer is empty of what the name supposedly signifies.

★ What is America's greatest problem?

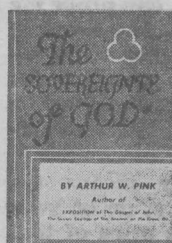
We wouldn't know. On all sides we hear cries going up against and about certain things. That such cries are perhaps justified so far as facts are concerned, we doubt not. There are many problems and situations. The moral problem is great, so is the political situation, the economic trend, the racial trouble, and international relationships. That we are concerned, we admit; but we are not going to desert the cause to which Christ called us in order to devote our time to these problems. God is still sovereign and He will direct the kings' hearts as He will (Proverbs 21:1). We are going to stay in and pitch—not "stuff," but the Word of God. Paul didn't turn aside to fight a battle against political corruption, immoral forces, or whatever was in existence in his day. He put (Continued on page 4, column 5)

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(See Page 7)

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Saw the hams
Calvary Baptist plan
to feed their guests
on and heard the
plans for entertainment.
Also saw the tentative
program of speakers.
Truly big things are
in store for all
visitors. Be there
by all means. F

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going to be great. It's
being talked about all
along the way. Have
the church plan your
pastor's expenses. It
will be money well
spent in view of the
information and in-
spiration he will get.
And be there yourself.
F.

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Everywhere
U. S. A.

Can't keep the
Bible Conference at
Calvary Baptist Church
out of my mind.
Every preacher
and layman
should attend. It
promises to be a
truly big event.
Hope you make it.
F.

Had a good trip.
Visited in Ashland
with Bro. Bob for a
wonderful season of
fellowship. I'm just
about as enthused
now as he is over
the coming Bible
Conference. Make
your plans now
to be present. Bring
your pastor with you.
F.

"The Sixth Commandment"

(Continued from page one)

LIKENESS: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."—Ex. 1:26, 27.

If you will notice this carefully, you will see that it says not once, but more than once, man was made in the very image of Almighty God. Now, beloved, I am willing to agree that part

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of that image has been removed — as the result of the entrance of sin into the human family that image has certainly been defaced. I'll grant you, beloved, that it is hard to see much of the evidence of God within the lives of most of us in this very hour, even after we have been saved, yet man was originally made in the image of God, and because of this, man is worth far more than 98 cents or \$7.00 in the sight of God.

I

THE HISTORY OF MURDER.

The first murderer that this world ever knew about was none other than the Devil. Listen:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a MURDERER from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John 8:44.

Notice, beloved, he was a murderer from the beginning. You say, "I don't remember anyone that the Devil ever murdered." Well, suppose you go home and stand before the mirror, and take a good look at the person whose visage you see in the mirror. You will see one that the Devil murdered, for if you will go back to the early chapters of Genesis you will find that the Devil entered into the Garden of Eden, coming in the person of the serpent, and there through the temptation that he brought to Eve and then to Adam, he murdered spiritually our first parents; and us in them,

so that everyone of us died in Adam as the federal head of the human family. I contend, beloved, that the Devil was the first murderer this world ever saw.

Several years ago when I was just a boy preacher, Al Capone and his gang were running roughshod over the city of Chicago. On a certain Valentine's Day in the city of Chicago, Capone's gang lined up seven individuals in an alley and with machine guns, they mowed down those seven individuals of a competitive gang. I was in Chicago at that time and one of the Chicago newspapers said that it was the greatest murder that was ever committed. I said to myself, "That editor does not know much about the Word of God, for all that were killed that day were seven of the riff-raff of the underworld, but the day that the Devil came into the Garden of Eden in the person of the serpent and brought temptation to Adam and Eve whereby that Adam sinned, he murdered spiritually, not only Adam, but all of Adam's descendants."

May I also remind you that the man whose birth was first recorded in the Bible slew the man of the second recorded birth. I do not say that Cain and Abel were the first that were born, but I do say that Cain was the first one whose birth was recorded and Abel was the second whose birth was recorded, and that the man whose birth was first recorded slew the man whose birth was second recorded. From then on as you read in the Word of God, and as you read from profane and

secular history, as well as from Biblical history, you will find that the human family has followed their spiritual daddy, the Devil, in murder and murdering.

II

THERE ARE SOME THINGS NOT FORBIDDEN BY THIS COMMANDMENT.

In the first place, the killing of burglars and the shooting in self-defense is not forbidden by this commandment. I turn to the words of Jesus in this respect:

"But know this, that if the Goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up."—Mt. 24:43.

Now the Lord Jesus is giving us an illustration relative to His second coming, and He says that the Goodman of the house should watch and not allow his house to

be broken up. I say then to you, that the killing of burglars and the shooting in self-defense is not forbidden by this commandment.

In the second place, the killing of animals for food is certainly not forbidden by this commandment. I have known individuals who said that this commandment which says "Thou shalt not kill" extends even to the animal kingdom. If that be true, then even the Lord Jesus Christ violated it. We read in John 21:6-10 of the experience of Jesus when He directed His disciples as to how and where they could catch fish. When they came to shore and dragged the net with the fishes, they found a fire of coals there, and fish laid thereon, and bread. Jesus said unto them, "Bring of the fish which ye have now caught."

You say, "Brother Gilpin, is (Continued on page 5, column 2)

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

Two Kinds Of Backsliders - The Religionist And The Saved

There are two classes of backsliders, well illustrated by the Apostles Judas and Peter. Judas made a great profession without an atom of reality in it, and consequently an awful exposure took place. There are many degrees of likeness found to him, but they all agree in this: profession without reality. I would shrink from instituting a full parallel with many, for there are thousands, alas! who are deceiving themselves as well as others, many who imagine that they are on the road to heaven when they are on the road to hell. Many honestly believe that observances of religion and blameless life will save their souls. Awful delusion!

Now the sooner such backslide from a false profession the better. Indeed such are more honest without any profession at all.

A girl came to me weeping one day, and said, "I'm the leading

singer in the chapel choir, and have passed as a Christian for eleven years; but since your meetings I have found out that I am only a sham. What am I to do?" I told her she might as well drop her mask, give up her false profession, for sooner or later God would take it from her—turn to Christ in reality and be saved. Thank God, she did so, and is now a rejoicing Christian.

But there is the backslider like Peter. Do I address one such? Peter was a true man, loved his Lord, and found backsliding a painful course, and recovered himself by repentance and confession. You remember when you were converted, when you were happy? What caused your backsliding. Intemperance, love of the world, love of money, sin allowed unjudged? The Lord desires your recovery. His everlasting love is set upon you. He will never give you up. He died for you. You are His, and His for ever. He looked on Peter, He looks on you: He sought Peter's recovery, He seeks yours.

You are dishonouring Him and His righteous cause by staying away. What has He done that He deserves such treatment at your hands? The longer you stay away the harder it will be to retrace your steps. Get into the Lord's presence, make a full confession of your sin and folly, and get right with Him. He will give you strength, and show you what to do. But it must be His strength, for there is no strength in yourself. You have found this out, surely.

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

"Having loved His own which were in the world, He loved them UNTO THE END." John 13:1).

—Standard Bearer.

God's Care For His People

The greatest of all the great things recorded in the story of Israel was the daily presence of God in their midst, manifesting itself in wondrous provision for all the requirements of their long wilderness peregrination. The greater contains the less, and the fact of the presence of all the miracles of their daily life.

That was the one big outstanding fact that Moses so understood it is seen by his refusal to go on without God Himself. "If Thy presence go not with me, carry us not hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight; is it not in that Thou goest with us?" To have leaders equipped for working miracles, to have even an angel for guide and counsellor would make a notable difference between Israel and other nations, but there was something better still—God Himself in the midst!

And now, mark the method of His providing—Did the Red Sea spread itself as an impassable barrier before them? God made it not only a way for His people to pass over, but a grave for their enemies. Was it water they needed? The Rock followed them. Was it bread? Day by day the manna fell. Did their enemies come out to withstand them? "He smote great kings: Sihon, king of Bashan, and gave their land for an heritage to Israel His servant."

WHY GIVE TRACTS?

Because a tract is **dynamic**. It is as powerful as the Word of God which it carries. History is replete with proof that tracts have served as the power of God.

Because a tract is **versatile**. Its message may fall with shattering blow on the stony heart. It may come to broken hearts with tender touch. It may throw light on problems of doctrine and life, give strength to the tempted, warn the backsliding, or light the way at eventide to the Father's Home above.

Because a tract is **timeless**. It never loses its vitality. It never dies. Like the seeds buried for thousands of years in an Egyptian tomb, its message may take root and grow when given light and soil.

Because a tract is **safe**. It will never confuse or garble its message. It will speak without fear or favour. It will patiently deliver its message over and over again without discouragement.

Because a tract is **universal**. There is no language in which it cannot bring its message. It takes no account of race, colour or condition of life, being as much at home in wretched hovel as in gilded palace.

Because a tract is **convenient**. It is easily procured and easily passed on to others. Every child of God, young or old, rich or poor, well or ill, learned or unlearned, may enter into the task.

But with all its inherent power, the tract is still dependent on willing hands to bring it into contact with human souls.

—From "This Dynamic Power."

What Do You Want?

An inquirer once asked a student what three things he most wanted, and he said, "Give me books, health and quiet."

He asked a miser, and he cried, "Money, money, money."

He asked a pauper, and he said faintly, "Bread, bread, bread."

The drunkard called loudly for strong drink.

He called to the multitude around him, and he heard in a confused cry, "Wealth, fame, pleasure!"

Then he asked a poor man who had long been an earnest Christian. He replied that all his wants and wishes were met in Christ. He spoke seriously and explained: "I greatly desire three things: first, that I may be found IN Christ (Phil. 3:8-9); secondly, that I may be LIKE Christ (Phil. 3:10-11); and thirdly, that I may be WITH Christ (Phil. 1:23).

Thus the difficulties were not only overcome, but were turned into sources of enrichment for His people.

"This God is our God for ever and ever." He is with us as He was with His people of old. He may lead us "about" for wise purposes of His own, but always His leading will be straight to the mark and His providing will be so much more abundant than we can ask or think. If there is any "straightening," it is always in ourselves, for the whole universe is witness to the prodigality of the scale of God's provision for His creatures.

And as with Israel, the difficult situations are always times of opportunity for the manifestation of the power and glory of God.

"Who is like unto thee, O people saved by the Lord, the Shield of thy help, and who is the sword of thy excellency!"—L. E.

An Open Ear To The Worldly, But A Deaf Ear To God

If the autoist sounds his horn you get out of the way; if the motorman rings his bell or the fireman clangs his gong you hasten to safety; yet when God warns you to "Flee from the wrath to come" you are indifferent. Is not God's warning as much to you as the warnings of men?

If the cook says the food is tainted, you throw it away; if the druggist tells you a thing is poisonous you beware of it; if the health authorities serve notice that the drinking water you are using is contaminated, you stop drinking it; yet when the God of love tells you that "The wages of sin is death" (Romans 6:23), you go right on sinning.

If the painter puts up a notice, "fresh paint," you move cautiously; if a workman hangs out a sign, "danger," you keep away; if the authorities post a notice "No trespassing" you observe the warning, but when God faithfully tells you that "The soul that sinneth, it shall die," you turn a deaf ear.

If the doctor says a certain person has a very contagious disease, you do not need to be told twice to stay away; if an electrician

tells you that an electric cable is a "live wire," you step back and let it alone; if a Lecture Bureau says "No admission without a ticket," you make sure and get the kind they require before you approach the entrance; yet when Christ says, "Except a man be born again, he cannot see the kingdom of God" (John 3:3), you close your mind against Him and go on in sin.

If a merchant puts a sign over some articles saying "Take One, you push your way in with the crowd and get it; if a druggist advertises a "free sample" of anything, you hasten to get one before they are all gone; but when the Holy Spirit announces that the free "Gift of God is eternal life through Jesus Christ our Lord," you say: "Not just now," although you need it more than anything else in the world. That is why men are lost!

The Bible says: "If we receive the witness of men, the witness of God is greater. He that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. Believe God now and trust Jesus Christ as your Saviour and Lord."

HE KNOWS, WE KNOW, I KNOW

John Johnston

He knows just what I need from day to day,
As upward, onward, I pursue my homeward way.
He knows it all, and fully understands,
For He, Himself, my path through life hath planned.

We know, although beset with snares and fears,
While struggling homeward through this vale of tears,
He watches o'er us; keeps us day by day.
His presence shall go with us all along the way.

I know, by faith, in Whom I have believed.
I know that God's Free Gift I have received.
I know that He will keep me to the end;
My Saviour, My Redeemer, and my Friend.

IMMORAL DRESS

The harlot on the street once made her identification easy by her loud dress; but if harlots a few years ago had dared to appear on the streets with their bodies exposed as "respectable" girls expose themselves today, they would have been arrested. No wonder that maternity hospitals for young girls are overcrowded, and that hasty marriages, with speedy divorces or separations, are appalling. The girls today, by their suggestive and sensual attire, make it almost impossible for a man to be pure. Loose rein to the sexual impulse has buried great and mighty nations in the past, and the same thing threatens the stability of our civilization. Girls are seeking to win lovers and husbands by their appeal to the physical. Often they are successful. But alas! the spell is soon broken, and, there being no real love based on respect and reverence for character, the bond is soon dissolved.

With one marriage in three ending in the divorce court, and the percentage steadily increasing, one may ask—What will be the outcome?

—Faith and Victory.

"I Should Like to Know"

(Continued from page two)
first things first. What were they? The Gospel and the Lord's church. He didn't go off and hook up with some group that was primarily concerned with opposing something. A lot of Baptists have done that very thing, such as hooking up with some group like the interdenominational ICC. Baptists have no business doing that; Christ never gave them such a command or commission. Stick to the task (Matthew 28:19, 20), brethren. Baptists can exist in any kind of government—and have—and prosper. God is with them and will see to that (Ephesians 3:21).

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Predestination

(Continued from page two)

of sin, and communicating himself to them in a way consistent with His own inviolable justice, truth and holiness. This mercy as it relates to the spiritual and eternal good of those who are its objects.

Position 3. — But it should be observed that the mercy of God, when in its more large and infinite sense, may be considered (1) as general and (2) as special.

His general mercy is no other than what we commonly call His mercy, by which He is, more or less, providentially good to all mankind, both elect and non-elect (Matt. 5:45; Luke 6:35; Acts 17:25, 28). By His special mercy He, as Lord of all, hath, in a spiritual sense, compassion on the objects of His free and eternal favour, the effects of which special mercy are the redemption and justification of their persons through the satisfaction of Christ, the effectual vocation, regeneration and sanctification of them by His Spirit, the infallible and final preservation of them in a state of grace on earth, and their everlasting glorification in heaven.

Position 4. — There is no contradiction, whether real or seeming, between these two assertions: (1) that the blessings of grace and glory are peculiar to those whom God hath, in His decree of predestination, set apart for Himself, and (2) that the Gospel declaration runs, that **whosoever will** may take of the water of life freely (Rev. 22:17). First, in the first place, none can be saved, or unfeignedly and spiritually desire, a part in these privileges but those whom God predestinates; and, secondly, that He gives this will to, and excites this desire in, none but His own elect.

Position 5. — Since ungodly men, who are totally and finally destitute of Divine grace, cannot know what this mercy is, nor form any proper apprehensions of it, much less by faith embrace it, and rely upon it for themselves, and since daily experience, as well as the Scriptures of truth, teaches us that God doth not open the eyes of the reprobate as He doth the eyes of His elect, nor

savingly enlighten their understandings, it evidently follows that His mercy was never, from the very first, designed for them; neither will it be applied to them; but, both in designation and application, is proper and peculiar to those only who are predestinated to life, as it is written, "the election hath obtained, and the rest were blinded." (Rom. 11:7).

Position 6. — The whole work of salvation, together with everything that is in order to it or stands in connection with it, is sometimes, in Scripture, comprised under the single term **mercy**, to show that mere love and absolute grace were the grand cause why the elect are saved, and that all merit, worthiness and good qualifications of theirs were entirely excluded from having any influence on the Divine will why they should be chosen, redeemed and glorified above others.

When it is said, "He hath mercy on whom He will have mercy" (Rom. 9), it is as much as if the apostle had said, "God elected, ransomed, justified, regenerates, sanctifies and glorifies whom He pleases," every one of these great privileges being briefly summed up and virtually included in that comprehensive phrase, "He hath mercy."

Position 7. — It follows that,

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whatever favour is bestowed on us, whatever good thing is in us or wrought by us, whether in will, word or deed, and whatever blessings else we receive from election quite home to glorification, all proceed, merely and entirely, from the good pleasure of His will and His mercy towards us in Christ Jesus.

To Him therefore the praise is due, who putteth the difference between man and man by having compassion on some and not on others.

(Continued next week)

"The Sixth Commandment"

(Continued from page three)

there anyone who preaches that this commandment prohibits the use of animals for food? Yes, there are; plenty of them.

Sometime ago I picked up a paper put out by Alma White of Zarepath, New Jersey. Alma White, as the head of the Pillar of Fire Movement, with its headquarters at Zarepath, New Jersey, said in her paper that it is wrong to eat meat or flesh of any kind. That reminds me of one of these heretics here in Ashland who is a Seventh Day Adventist, who tried to tell me sometime ago that it was wrong to eat pork. He told me that he would just as soon eat a mouse as to eat pork, and he cited a passage of Scripture in the Old Testament whereby he declared that a mouse was just as clean as a hog. Beloved, I am wondering if that individual, and all the followers of Alma White, and all the balance of the heretics who deny the use of the flesh of animals for food — I wonder if they have ever read this portion of God's Word which says:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and COM-

MANDING TO ABSTAIN FROM MEATS, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."—I Tim. 4:1-4.

Who does he say it is that rejects the use of meat as food? He says that God hath created these things to be received with thanksgiving of them which believe and know the truth, so the inference is that the crowd who rejects the use of meat, as food does not believe and thus knows not the truth.

The Word of God goes further and says that every creature of God is good and nothing is to be refused if it be received with thanksgiving. If you can thank God for it, eat it. I tell you, you can get hungry enough sometimes that you can thank God for almost anything. I have been that hungry, beloved. I was away from food once for twenty-six hours. When a man goes without food for over twenty-four hours, he begins to know what it is to be hungry. I think I could have thanked God for a rattlesnake that day. I heard a man, who went without food for over two weeks, say that the first thing he saw alive was a rat, and that he tried to kill that rat. If he could have killed it, he said that he could have eaten it without even cooking it, and could have thanked God for it. God says that if you can receive any food with thanksgiving, it is to be received as food for your body.

In the third place, **capital punishment** is not to be forbidden by this commandment. Every once in a while I meet up with someone who says that it is wrong for the state to take a human life. Listen:

"Whoso sheddeth man's blood by man shall his blood be shed: for in the image of God made he man."—Gen. 9:6.

God gave a reason why capital punishment is to be invoked. Why? Because in the image of God made He man. You say, "Bro. Gilpin, it sounds barbaric and awful to think about taking a man's life." Beloved, you know it is a lot easier for people to be sentimental than it is for them to be Scriptural. I say that not only about this commandment, but about all the Word of God. It is easier to be sentimental than it is to be Scriptural.

One woman said, "Brother Gilpin, I don't care what the Bible says about women keeping silent in the church — I just love to get up and speak and tell what the Lord has done for me, and I feel the Spirit within whenever I do it." That's right, sister, it is

easier to be sentimental than to be Scriptural.

I say to you, in all the phases of the Word of God it is a whole lot easier to be sentimental, but the Word of God says that the man who takes man's life, by man shall his blood be shed.

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."—Rom. 12: 17-21.

No, no, beloved, you and I as God's children are not to seek vengeance. You and I as God's children are not to personally resist evil. You and I as God's children should seek to live peaceably with all men, Paul said, "As much as lieth in you, live peaceably with all men," yet he didn't live peaceably with all men. The man who preaches the Word of God needn't expect to live peaceably with all men, but "as much as lieth in you" is the exhortation of God's Word that we should seek to live peaceably with all men. It is not up to us to take life; rather the punishment is to be left in the hands of the courts. However, I believe with all my heart that capital punishment is just as much in the plan of God in this age, and this dispensation, as it was when God spoke in Genesis 9:6, saying, "Whoso sheddeth man's blood by man shall his blood be shed."

III

THERE ARE SOME THINGS THAT ARE FORBIDDEN BY THIS COMMANDMENT.

First of all, **homicide** is forbidden — that is, where man kills man. That brings up a big question: should a Christian carry a gun to defend himself?

Years ago I held a revival down in the swamps near Charleston, South Carolina. The church was located in what is called "Hell Hole Swamp." I remember particularly that the pastor carried a gun all the time. Never did I go to the services with him without he had a loaded shotgun in the back of the car, and carried a pistol in his pocket all the time. I felt so strange under the circumstances, yet he said that a man dare not go out in that swamp unprotected and unarmed.

I ask the question, "Should a Christian carry a gun to protect himself," and I'll give you my answer. Listen:

"Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."—Isa. 26:3.

There have been several times in life if I had been depending upon myself, I probably would have wanted a gun. But, beloved, my conviction is that a child of God ought to have a daily, hourly, minutely dependence upon God, and we ought to go out depending on Him from day to day.

I say then that a child of God has his best protection from the Lord. If God wants you to be killed, God is going to let it come to pass. If it is God's will, it is going to come to pass. I'm perfectly willing to let my life rest in the hands of God, and trust in Him for my protection. I say then that homicide, whereby man kills man, is prohibited by this commandment.

Further, **patricide**, the killing of father, **matricide**, the killing of mother, **fratricide**, the killing of one's brother, and **suicide**, the killing of one's self, is forbidden by this commandment.

Several years ago in New York City, the New York Times propounded a question to a jury of twelve people. The question was, is suicide a sin? The jury consisted of a lawyer, the superintendent of police, a commissioner of health, a police justice, the assistant district attorney, the ex-comptroller, the recorder, the president of the New York liquor

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dealers, the president of the Produce Exchange, the assistant district attorney, and the musician, John Phillip Sousa. What was their verdict after they considered the question for days upon top of days, and listened to hundreds of people testify? Their verdict was: suicide is a sin, nine; suicide is not a sin, three.

Beloved, I like to look at it from the Word of God. There are four, and only four, people in the Bible who committed suicide, and of these four only one was saved. The Word of God very explicitly tells us that this one was saved. I speak of Samson. Listen:

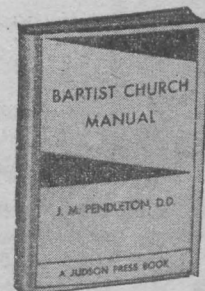
"And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets."—Heb. 11:32.

If you will notice, Paul is talking about the great heroes of faith. Beloved, when I get to Glory, I expect to see old Samson there. I'll grant you he didn't do some things that he ought to have done. I'll grant you that he lived a pretty trifling life so far as his life in this world is concerned. However, the Word of God refers to him as a hero of faith. I say that Samson was saved.

I remember, at the same time, that three of the four suicides were unsaved.

I look at it from this standpoint. Suppose I hire a man and put him to work. About ten minutes after he goes to work he says, "I'll tell you, this is a long morning." When lunch time comes, he says, "The day surely is passing slowly, isn't it?" Along in the afternoon he says, "I surely will be glad when quitting time comes. I wish I hadn't taken this job." My, wouldn't he be a wonderful employee to have around? Wouldn't it be wonderful to try to have fellowship with an individual like that? Let me tell you, beloved, the man who says, (Continued on page 6, column 2)

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The author of this book is the successful pastor of the Woodlawn Terrace Baptist Church in Memphis, Tennessee. We have had him in our church for a revival meeting in 1957, 1958, and 1959, and we expect to have him back again for another meeting.

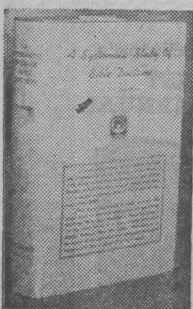
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"The Sixth Commandment"

(Continued from page 5)

"I wish God would take me. I wish I could die. I wish the Lord would call me on home," he is just the same kind of employee to God, as that fellow is, that I described just now. Listen to me, beloved, if a man hires someone to work, he ought to put in his allotted time to the best of his ability until quitting time comes. You and I ought to keep at the task of serving the Lord to the best of our ability until quitting time comes, and the Lord calls us home to Glory.

I'll go further and say that this commandment is violated by the EVOLUTIONIST'S THEORY OF KILLING EPILEPTICS and the deformed and crippled — and those who have no hope of getting well.

A few years ago a man over in the East was accused of putting to sleep someone who had a disease that was incurable. I'm sure you remember the trial, and I'm satisfied that you recall all the sentiment that was aroused, both pro and con, for and against mercy killings. I read with a great deal of interest the entire story, and then I preached a sermon on the subject, "Mercy Killings—Right or Wrong?" I might say in passing, that this sermon was recorded and printed in THE BAPTIST EXAMINER, and to my knowledge more people have written me and told me that they were saved as a result of that sermon than any sermon I've ever printed in the paper.

I tell you, beloved, we are taking things in our own hands when we insert a hypodermic needle in an individual and put him to sleep, with the thought in mind, that we are putting him out of his misery, and getting him away from his suffering. The human life, the human body, is in God's hand. God gives life, and it is God's business to take it away.

Likewise, this commandment is violated by hating. We have a very remarkable passage of Scripture relative to this matter of hating. We read:

"Whosoever HATETH HIS BROTHER IS A MURDERER; and ye know that no murderer hath eternal life abiding in him." I John 3:15.

Did you ever hate anybody? I don't think I ever did. Now I've despised some people, and I know a lot of them I despise right now. There's a lot of difference in despising and hating. Despise means "to look down upon" or "to hold them in contempt." Beloved, I despise an awfully lot of folk. I think of all these Arminians and I despise them. I hold them in contempt. I look down on them. I don't want to have any fellowship with them.

Beloved, I despise an awfully lot of folk because of their doctrinal looseness. I look back across the days gone by and I think perhaps if there's anybody who has had any more to provoke him to hatred than I've had, I don't know who it could be, for I've had a few things happen in life that I think were almost enough to provoke hatred. But I don't think, as I look back across my life, that I ever hated any individual, or that there was ever an individual, that I didn't wish him God's blessings and good will. I can still despise some of them for some of the things they stand for and at the same time wish them God's blessings and good will, because it may be that they are one of God's elect. It may be that they eventually are going to come to the truth.

I ask you, did you ever hate anybody? God says that hatred is just the same as murder, because the man who hates has the spirit of a murderer on the inside.

This commandment is also violated by the husband who kills his wife by his faithlessness. I think you could go out to many a cemetery and stand beside the tombstone and read there the lie

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that is placed upon that tombstone. If you could wipe that tombstone clean and wanted to chisel the truth there, you would chisel these words: "Killed by a faithless husband," or maybe vice versa, "Killed by a faithless wife."

To me one of the sweetest relationships in all this world is the relationship of husband and wife. I say, beloved, to me there isn't any relationship in this world that is as sweet as the relationship that exists between a loving husband and a loving wife, and the individual who is not faithful, but who is faithless, whether it be husband or wife, is a criminal of the worst type.

This commandment is violated when women kill their unborn progeny in order to escape the responsibility and glory of womanhood's highest calling — that of motherhood. Any woman who does so is more vicious than a man-eating tiger.

A few years ago a woman boasted of the fact that there was a doctor in a nearby city who had relieved her of the responsibilities of motherhood on more than one occasion, and that she herself was perfectly satisfied with her course of action. She

told a friend of mine to tell me. The next Sunday I preached a sermon concerning this matter, and she was there. It is the only time in my life that I ever preached a sermon right at a person. I tell you, beloved, there were corns on that church pew when I got through the sermon, too. It was the last time that she ever came to church.

I tell you, beloved, if a doctor aids or abets a woman in relieving her of the cares and responsibilities of motherhood, he is not an M. D., he is a D. M. — a Damnable Murderer. The Word of God says that children are a blessing from the Lord, but most people don't think of them as such.

A few years ago a layman came to Russell. He was talking about the fact that preachers had such big families, and no money to support them. We only have three children, and the time when he made this statement was just a little while before my baby Ruth was born. When he made that statement I was sitting there in the Sunday School class he was teaching that day. He was a man of the legal profession. I rose up and I said, "Yes, my brother, it may be true that preachers have large families, but if lawyers didn't do something to keep from it, they would have just as big ones."

This commandment is also violated by children killing their parents — not outwardly, but with wild living. I dare say, beloved, that there isn't a one of us but who hasn't put grey hairs in our parents' heads prematurely as a result of what we have done.

Several years ago, one night in Georgetown College when the young preachers were meeting for the weekly ministerial association meeting, the speaker didn't show up. Each of us, probably twenty of us, took two or three minutes time to say just a word about our background. I remember one who stood up and said to the rest of us, "My mother is sleeping down there in the cemetery in Bowling Green. At least her body's there. Her soul is in Heaven." He said, "I'm responsible for her being there." I thought perhaps he was exaggerating, but I was in Bowling Green sometime later and I made

mention of this young man, fellow to whom I was talking said, "There never was a young man who lived in this town who was any worse, or any wild, or any more sinful than that before God saved him. It is that he worried his mother to the grave."

CONCLUSION

Go back with me to that long ago when Belshazzar put his feast to a thousand lords and nobles. I ask you to stand with me at a vantage point and look across the way, and see the thumb and index finger come out of the wall and write those words, "Mene, Mene, Tekel, harsin." You listen to Daniel, he interprets this writing, when it comes to that, "Tekel," you hear him say, "are weighed in the balances and found wanting."

After having mentioned to these eight ways whereby I consider that this commandment is violated and broken, I ask this question, could it be possible that you stand in the sight of God "weighed and found wanting?" I don't know your life, but I am sure you are not responsible for it, and neither are you responsible for mine. I dare say within this audience, in the light of my text, that there is someone who stands weighed and found wanting.

Back in the Old Testament (Continued on page 7, column 1)

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Go ye into all the world
AND PREACH THE GOSPEL
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"The Sixth Commandment"

(Continued from page six)
There were six cities of refuge. Three of them were on the east side of the Jordan and three of them were on the west side of the Jordan. The city of refuge was for the innocent murderer. If a man had killed a man unawares, or had killed him by accident, he could flee to the city of refuge and could stay there. The manslayer couldn't kill him, and he was safe there as long as he was in the city of refuge.

ed at it, I looked away and I thought of Calvary. When God sees my sins He doesn't see them crimson as they are. He sees them behind the shed blood of His Son, and the blood of Jesus washes out the red, the crimson of my sins, so that I stand in the sight of God as white as snow.

How I thank Him, and how I praise Him, and how I rejoice that though I may have broken this commandment and though I have broken many of the commandments, and though we all stand guilty in God's sight of violating much of the Word of God—how I do rejoice for this truth, that the blood of Jesus Christ cleanses us from all sin. Some of these days I am going to walk the streets of Glory on one basis alone—namely, the blood of Jesus Christ paid for my sins. That's why I like to sing that old song:

"What can wash away my sin?
Nothing but the blood;

What can make me whole
again?

Nothing but the blood.

What can pay sin's old back debt?

Nothing but the blood;

What can make me a Christian yet?

Nothing but the blood."

"What I Believe . . ."

(Continued from page 1)
Where Is God And What Is He Like?

According to the Scriptures there is no place hid from God's knowledge. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me." (Ps. 139:7-11).

This tells us that God is OMNI-
PRESENT ("everywhere at the same time.") What people usually mean when they ask, "Where is God?" is, Where is heaven, or the dwelling-place of God. Nowhere does the Bible tell us where heaven is; but wherever it is God is there, angels are there, the dead in Christ are there, and one day you and I shall be there, if we have trusted Christ as our Saviour.

As to what God is like, Jesus said "God is a Spirit" (John 4:24). While "no one has ever seen God at anytime" apart from Jesus one of the purposes of the coming of Jesus was to reveal the character of God, therefore, He said "He that hath seen me, hath seen the Father." (Jn. 14:9)

The Greatness Of God

"Great is our Lord, and of great power: His understanding is infinite." (Ps. 147:5). The way that God is minimized today shows that few people have a worthy conception of Him. A little boy was asked, "What did you learn in Sunday School?"

"I learned a verse of Scripture," was his reply.

"And what was it," inquired his mother?

After a moment's hesitation the little boy proudly replied: "Stand still God, and know that I am."

The little boy was trying to quote Psalm 46:10, "Be still, and know that I am God: I will be exalted among the heathen (nations), I will be exalted in the earth." However, what he said is a fair conception of what the average person thinks of God. This is a day of BIG MAN and LITTLE GOD. While this is the conception of some, the Bible tells us: "His glory is great" (Ps. 21:5); "His mercy is great" (Ps. 57:10); "His name is great" (Ps. 99:3); "His works are great" (Ps. 111:2); "His wonders are great" (Ps.

136:4). Therefore, we say again with the Psalmist: "Great is the Lord, and greatly to be praised: and His greatness is unsearchable" (Ps. 145:3).

What About The Trinity Of God?

Some people would say: "It does not matter about the Trinity." Beloved, I say it does matter about the Trinity. In fact, our whole being and the very existence of the universe is centered around the doctrine of the Trinity. It matters as to whether the Bible is so or not. It matters whether Jesus was virgin born or not. It matters whether the Holy Spirit is "a present help" or not, and it matters so much about the Trinity of God that without it we would have no salvation.

Note the work of the Trinity in salvation as given by the apostle Paul in Ephesians 1.

In verses 3 and 4 it was God the Father, "who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He has CHOSEN (elected) us in Him before the foundation of the world."

In verse 7 it is in God the Son that "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

And in verse 13 it is by God the Holy Spirit that we are "sealed." While, many religious groups deny this doctrine, all those that do, deny the Lord's Word.

God And The Universe

The Bible teaches that God created the universe (Gen. 1:1). Therefore, if He created the universe He is separate from it, and not a part of it. By that we mean He is not to be identified with the universe such as Pantheism teaches. "Christian Science" (falsely so-called I Tim. 6:20), is a modified form of Pantheism, for they have no PERSONAL God, but teach that Light, Love, Truth, etc., are God. Beloved, to think of God as just a great force, power or cause and not a Person, would be to place Him much lower than human beings, for the greatest thing about humanity is personality.

Also the Bible teaches HOW God created the universe. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth. He gathereth the waters of the sea together as an heap: He layeth up the depths in storehouses . . . for He spake and it was done; He commanded, and it stood fast" (Ps. 33:6, 7, 9).

"Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3).

Beside these things, we believe that God is Just and the Justifier; that He is longsuffering and

merciful; that He is sovereign in all that He does, and that none can resist His will successfully, and that Satan, who is "the prince of the power of the air, the spirit that now worketh in the children of disobedience, and the god of this world," is under God's sovereign control. God is the Sovereign Ruler of the universe, "And all the inhabitants of the earth are reputed as nothing; and He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest thou?" (Dan. 4:35).



The Tithe

(Continued from page one)

which He exacts of all nations for the use of His land. His gold, His silver, His beasts of burden, His cattle and sheep, His feed stuff and His seed stuff. Men exact a great deal more than that when they furnish only the land. God furnishes everything and demands a tenth. It is His. He will collect it nolens volens. He says so in my text. He gives to men and nations alike prosperity and good health and long leases and tenure

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for the prompt payment of tithes. Common honesty ought to compel men to pay the tithes. But a Christian has not discharged his whole duty, when he has tithed. Not only his property belongs to God; but he himself belongs to God. He has been bought with a price. Tithes and Sabbath observance are based on creation; offerings and putting God first all seven days in the week grow out of redemption.

Israel was a redeemed nation. Hence my text talks of bringing in tithes and offerings to God. Tithes are due God from all men because of His creation and ownership of this earth; offerings grow out of redemption. The largeness of the offerings depends (Continued on page 8, column 1)

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How Satan 'Splits' Election Out Of A Verse In John

By ROY MASON
Tampa, Florida

Satan likes to take a Scripture out of its context so as to change the real meaning of it. Sometimes he splits a verse in two, so as to make a part of the verse mean exactly the opposite to what the whole verse teaches. A good sample of verse splitting is found in John 6:37. The last part of the verse reads like this: "Him that cometh to me I will in no wise cast



PASTOR ROY MASON

out." This part of the verse has been quoted thousands of times in such a way as to make it appear that reference is to the whole mass of mankind, and that the whole matter of salvation depends upon sovereign man. God is mini-

mized—all is in the hand of men and if they will just come, they won't be refused. The truth that only the power of God can cause men to will to come to Christ, is ignored. The truth that depraved men, with every faculty of their being affected by sin and depravity have not the ability to come to Christ is likewise ignored. Jesus makes this plain in John 6:44 when he says, "No man can come to me except the Father which hath sent me draw him." What does that mean? It means exactly what it says.

What does John 6:37 say in its entirety? It says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." This verse plainly means that God has in the covenant of redemption given certain ones to Christ. In giving them to His Son, He elected them to eternal life and at the same time chose all of the means that would be necessary to bring them to salvation and to eventual glorification. Jesus is speaking of these, given him by the Father, when He promises that when they come to Him they will not be cast out. Casting out refers primarily to their being allowed to perish after they are saved. They shall not perish, is the meaning, as elsewhere expressed by Jesus in so many words. (See John 10:28.)

That God, back in the eternal past, "gave" certain ones to His Son is made plain in other Scriptures. For instance in John 17:12 Jesus is recorded as praying and saying to the Father, "Those that thou gavest me, I have kept, and none of them is lost, but the son

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of perdition that the Scriptures might be fulfilled." Judas Iscariot is meant here, and we know from the Scriptures that he was never saved. He fell from "his ministry and apostleship" (Acts 1:25) but not "from grace."

It is a wonderful thing to realize that God will succeed 100 per cent in all of His plans for this age. At the marriage supper of the Lamb every seat at the table will be occupied. No one in the eternal plan of God — no one given to Christ in the covenant of redemption, shall fail to show up to fill his reservation. The Bible says, "Reserved in heaven for you who are kept by the power of God through faith unto salvation." Loose thinking people who are Arminian in theology seem to feel that we are living in a haphazard world, where the sovereignty and rule of God is in the balance, and where Satan may get the upper hand and still win out. The Bible teaches no such drivel. Not only will all that the Father has given the Son come to Him and be saved individually, it is likewise true that rule over the nations has been predetermined for the Son. In Psalm 2 we have the Father saying, "Ask of me and I will give thee the heathen (nations) for thine inheritance, and the uttermost parts of the earth for thy possession." Do you think the Son asked? Of course He did, and John had a preview of the thing coming to pass. He heard the mighty angel cry out, "The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." (See Rev. 11:15.)

Since God has elected, predestinated, and foreordained the complete success of Christ's work, and has determined that not one drop of His blood shall be wasted, or prove of no effect, does that warrant our becoming "Hardshells" and saying, "Why do anything? If God has elected people to be saved, they will be saved whether they ever hear the Gospel or not." The answer is NO! When God elected persons to salvation, He also elected that they should be saved through the ordained means. Paul realized this, and said (II Tim. 2:10), "I endure all things for the elect's sake, that they also may obtain salvation." He knew that he was elected to play a part in reaching people with the Gospel, and he wanted to be in the will of God, so he suffered unspeakable hardships "for the elect's sake."

Election does not excuse laziness on our part. It does guarantee success as success is in God's sight. We who believe in election

don't have to try to get people saved through tricks and stunts and manipulation and crowd psychology. We believe that the "Gospel is the power of God unto salvation," hence we need not study "techniques" designed to increase the number of "converts."



Importance of the Bible

(Continued from page one) Granted these things, not only will the believer never fall back, still less apostatize, but will ever go forward "from strength to strength."



The Tithe

(Continued from page 7) on our love and gratitude to the Saviour for redeeming us and upon the pressing needs of our Redeemer's Cause.

2. Bring All the Tithes.

Not only ought all men to tithe, but they ought to tithe ALL their incomes and increase. The Lord Jesus said that mint, anise and cummin ought to be tithed. They were common garden truck or at least a very small part of the income or increase of His hearers. Yet He said they ought to be tithed. No man can be honest with God without keeping books with Him and paying Him promptly a tenth of all he makes. When men go to spending God's tenth they always get into trouble. What the farmer lives on ought to be tithed as well as what he sells or saves. So with all the balance of us. How God's storehouse would overflow if men and women would only honour God with their substance and the firstfruits of all their increase. And how our own barns will continue to be filled with plenty if we treat God right.

3. Into God's Storehouse.

Not only ought all to tithe; not only ought ALL the tithes to be brought in but men ought to bring God's tithes where God says. God says to bring them into His storehouse. His storehouse was in His house. Storehouses were necessary because of a great revival in Hezekiah's day. In 2 Chronicles 31:11 we are told that because of the abundance of the tithes brought in during that sweeping national revival "Hezekiah commanded to prepare storehouses (same word as Malachi 3:10) in the house of the Lord." In Deuteronomy 12:5-8 God gives very specific directions that the tithes shall be brought "unto the place which the Lord your God shall choose to put His name there." And then in verse 8 He adds these significant words: "Ye shall NOT do after all the things that we do here this day, every man whatsoever is right in his own eyes."

"What?" says some man. "Have-n't I got a right to spend my tithes where I please?"

God says as plainly as He can say it that you have not. Your tithes belong to Him. He has a right to say where what belongs to Him shall be spent.

In the Old Testament days they were to support His ministers, the priests and Levites, His sanctuary and the feasts of His house. In I Timothy 3:15 Paul says 'the house of God, which is the CHURCH of God.' Every single church of God is God's house. Into your church treasury your tithes ought to be brought.

Beloved, ALL GOD'S TITHES OUGHT TO GO THROUGH HIS CHURCHES. You have no right to take God's tithes and give to your lodge for the support of their widows and orphans or to any other outside institution. If you want to give your own money to the outside, humanitarian institutions that is all right. But God says that the tithe is His and very plainly commands that it shall be brought into His storehouse, which is His house. Beloved, in these perilous times, had we not better listen to God?

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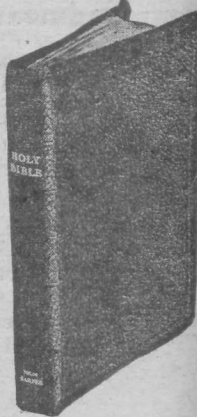
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