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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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WHOLE NUMBER 1192

TITHING

Sermon Preached At The Ashland Bible Conference

By WILLIAM J. CRIDER
Tabernacle Baptist Church,
Tulsa, Oklahoma

Malachi 3:7-18

Sometimes it becomes necessary in teaching the whole counsel of God, as He has told us to do, to preach on the subject of money. What a great blessing tithing is! Now, the tithe belongs to God. In Leviticus 27:30 it says: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." All the tithe, then, belongs to the Lord. It doesn't make any difference in whose hands it is. In Matthew 23:23 we read:

"Woe unto you, scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone."

Thus, we see here some wicked people whom the Lord said should have tithed, and not to have left judgment, mercy, and the weightier matters of the Law undone. You say, "Yes, but the Lord is talking to the Jews there." You say, "In the third chapter of Malachi He was talking to the Jews as a nation." Yes, of course He was. He was talking to the Jews here when He told them that they should have tithed. The wicked Jews should have tithed. He was talking to the Jews in



ELDER WILLIAM CRIDER

the verse we read in Leviticus 27:30. But I want you to see that not only was tithing under the (Continued on page 3, column 1)

Acts 13:48 vs. Arminianism

Through the years, the merit-mongering advocates of Arminianism have made every possible attempt to sap the evident meaning and force from the word "ordained" in Acts 13:48. In the King James Version the entire passage is rendered as follows: "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed."

An old trick of Arminianism is to assert that the Greek word for "ordained" in this passage should be rendered "disposed." And after making this assertion, the Arminian will proceed to corrupt the clear meaning of the passage with such conclusions as this one: "This implies that all who were inclined to give the gospel an honest hearing and the matter of their soul salvation serious thought, turned to Christ by faith for life everlasting" (L. S. Ballard).

But Arminianism will not be permitted to escape with such a gross deception as this. Truth must lift its heavy foot and bruise the head of this serpentine lie.

I.

In the first place, this Arminian perversion of truth may be met with its own weapon, and defeated. Suppose that it were true that the word in Acts 13:48

means "disposed," what does it prove for Arminianism? Nothing, absolutely nothing. For it may be asked with great force, "Who did the disposing (or inclining) of some of these Gentiles, while the others remained undisposed?" (Prov. 16:1). It was either God, the Devil, or man. Certainly it was not the Devil; it must have been God the Holy Spirit or man. If God did the disposing, then election is true. For God does nothing that He has not already purposed to do, and God's purposes are eternal (Ephesians 3:11). Thus, if immutability be an attribute of God, which all but atheists admit, it is certain that if God disposed these Gentiles, He purposed to do so from everlasting. Thus, election is true, for God disposed some ("as many"), not all.

Now, if man did his own disposing, then total depravity is not true, and the Scripture means nothing in such passages as the following:

"No man can come unto me, except it were given unto him of my Father."—John 6:65.

"It is the spirit that quickeneth; the flesh profiteth nothing."—John 6:63.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know (Continued on page 2, column 1)

Should The Christian Hold Membership In A Lodge?

Is it proper for a Christian to take part in the religious ceremonies of an organization that: 1. Purposely omits Christ from its ritual, but still seeks to worship God? 2. Claims to teach a way of life that can please God without the work of Jesus Christ? 3. Requires of its members oaths of secrecy in matters that are unknown to them and may involve a denial of the Lord Jesus Christ?

WORSHIPPING GOD WITHOUT CHRIST

Our Lord Jesus Christ made exclusive claims about Himself. He said, for instance: "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me" (John 14:6). In another place He said: "All men should honor the Son even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him" (John 5:23). The apostle John said, "Whoever denieth the Son, the same hath not the Father" (John 2:23). Now, you cannot hedge on these claims. Either it is true that Jesus is the only way to the Father, or there are many ways. An honest look at the ritual and publication of many lodges, particularly that of Freemasonry and its allied orders, will show

you that these organizations recognize many ways to the Father. And they purposely do not approach the Father through Jesus Christ for fear of offending anyone who follows a different way.

The theory of these organizations is that all religions are equally good ways to find God. While this may be a very popular and attractive idea, it is directly contrary to the claim of Jesus Christ. You cannot come to the Father in Jesus' name on Sunday morning and then approach Him without Jesus Christ at the Wednesday night lodge meeting. If you do, you are trying to carry water on both shoulders. About such an attempt He said: "He that is not with Me is against Me" (Luke 11:23).

A WAY OF LIFE TO PLEASE GOD WITHOUT CHRIST

For a true believer in Jesus Christ there is only one hope—the forgiveness of sins through faith in Him. The believer stands as a beggar before God, looking for mercy. Understanding the depth of his sin, he knows that he never does one thing in his (Continued on page 7, column 4)

WHAT KIND OF PASTOR DO YOU HAVE?

If you are a member of a sound, Bible-believing church, this inquiry is addressed to you. We know without asking that modernistic pastors or cult leaders are "evil men and seducers" (II Tim. 3:13).

We're asking this question because in every good church there are a number of critics who feel their pastor, no matter how faithful, is a lemon and should leave soon. Why is it?

Well, first of all—"Not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish . . . the weak . . . the base . . . and the despised, hath God chosen . . ." (I Cor. 1:26-28). This passage discusses preachers and it is clear there are few supermen in God's ministry.

The critics feel their pastor is "below average." So was Moses, who was "very meek" (no personality), Numbers 12:3, and the Apostle Paul who was "less than the least of all the saints" (no prestige), Eph. 3:8.

The God of grace usually chooses humble men "that no (Continued on page 8, column 4)

Some Objections To The Church "Auxiliary" System

By ROY MASON
Tampa, Florida

New Testament churches were simply organized with only pastors and deacons as officers. In Phil 1:1 we read, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons." The "saints" were simply the members, and "bishops" were the ministers. Paul did not address—nor did he include—the president of the Men's Brotherhood, or the Madame President of the W. M. U. There were no "auxiliaries" in the church at Philippi, nor did these exist for many centuries.

It was a Roman world in which the first churches existed, and the Romans were expert organizers, yet churches were simply organized. There is no hint at such elaborateness of organization as we see today. Why do we have such organizations in modern day churches?

1. Satan is really the author of it, for it is he who seeks to pervert all of the things of the New Testament. In this case he is completely without Scripture warrant, for there is not one line in the Bible to justify the auxiliary

system to be found in churches today. Strange to say people seldom ever question the right of auxiliaries. Even pastors seldom seem to question the auxiliary system. They just inherit this system when they become pastor of a church, and seem to assume that it is all right since it exists.

2. The auxiliary system is patterned after the organizations of the world—particularly the lodges. It is a case of the world conforming the churches to its ways.

3. The auxiliary system meets the demand of human egotism. Church organizations call for officers and it inflates human egotism to be "president" of something or other. The philosophy of many church leaders is to "give people something to do," so as to get them to come. Lacking genuine conversion, they must be baited with something that will minister to their pride, or else they will not attend.

What are some of the objections to church auxiliaries?

1. They pervert the organization that Jesus gave. Jesus started His church, and He knew what He wanted it to be like, and people today intimate that He didn't have sense enough to start it right, so they tack on a host of auxiliaries. The modern church is no more like the churches of the New Testament times than night is like day. God gave specific instruction that the Tabernacle should be built after the divine pattern which He gave. "See that thou make all things after the pattern shown thee in the holy mount" was the command (Heb. 8:5). If the Lord was thus careful and specific about the building of the Tabernacle, (Continued on page 8, col. 3)

The Baptist Examiner Pulpit

"WORTHY"

SERMON BY PASTOR JOHN R. GILPIN

"That ye would walk worthy of God, who hath called you unto his kingdom and glory." — I Thes. 2:12.

It seems to me that every individual ought to know for a certainty whether or not he is saved, and where he is going when he dies, yet there are lots of people in this world who have absolutely no assurance while they live, they have no certainty when they die, and even those who are left behind wonder whether or not the individual has been saved. The first twenty years of a man's life, every time he starts out of the house his mother asks him where he is going, the next forty years of his life his wife

asks him the same question, and then when he dies, the mourners wonder where he has gone. I think, beloved, there is a world of thought in those few words. If God enables me, I want to give you some assurance based upon His Word, for I don't know of anything in the world that is needed more today than assurance relative to one's salvation.

This certainly is a mixed up civilization in which you and I are living. I think you will agree with me that the majority of people are living a very poor life—mainly trying to make impressions as far as this world is concerned. I believe that it can safely be said that better than

ninety per cent of the people in America are living an unreal existence in an effort to make impressions upon other people. It is strange how we are doing it. We are spending money before we earn it, to buy things we don't need, to make impressions upon people we don't like.

The standards not only in America, but all over the world are definitely confused. I was reading recently of a missionary in India who when talking to a man, asked him what was evil. He said, "Well, if a man steals my wife and cattle, that is evil." The missionary then said, "Well, what is good?" He said, "If I (Continued on page 4, column 2)

Roman Catholic Bishop Orders Shorter Sermons

MILAN, Italy (AP).—Priests here have been directed by Roman Catholic Bishop Giovanni Montini to preach sermons of not less than 10 minutes nor more than 20 minutes at Sunday masses. Advised he: "Moderation in all things."

[Editor's Note: Unless Romanists in Italy are preaching more truth than those here in the U.S., it would be well to cut out the preaching altogether.]

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Acts 13:48

(Continued from page 1)

them, because they are spiritually discerned."—I Corinthians 2:14.

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."—Romans 8:7.

"There is none that understandeth, there is none that seeketh after God."—Romans 3:11.

By what manner of means may such a one as is described in these passages become "disposed to give the gospel an honest hearing and the matter of their soul salvation serious thought"? There is only one means: by the quickening of the Spirit: "And you hath he quickened, who were dead in trespasses and in sins" (Ephesians 2:1). And if the Spirit does quicken, then it is done in pursuit of the eternal purpose of God. So down goes Arminianism,

defeated with its own weapon.

II.

The reason that God has purposed that salvation be all of Grace is so that He may receive all the glory (Ephesians 1:6). And naturally, all who are made to see this Grace are made humble, and they give glory unto the Lord.

But the Arminian is most boastful. He will fly in the face of the Sovereign God as if our Majesty were altogether such an one as himself (Psalm 50:21). And thus, if the Arminian be so ignorant and arrogant as to show contempt for the wisdom of the Almighty, he will likewise haughtily oppose those who contend for the Almighty's Word. And this doeth the Arminian who asserts that the word in Acts 13:48 should be rendered "disposed."

For notice what Greek scholars testify as to this word:

Thayer's Lexicon: "To put in place; to station; to place in a certain order; to arrange, to assign a place, to appoint: as many were appointed. (A. V. ordained) (by God) to obtain eternal life, or to whom God has decreed eternal life, Acts 13:48."

It is certainly no comfort to the Arminian to read this testimony of so eminent a scholar as Mr. Thayer; and especially so, when in parenthesis Mr. Thayer says that it is God who does the appointing, not the man, and later, that God has decreed some to eternal life.

But more, hear:

Liddell and Scott's Lexicon: "To appoint, ordain, order, prescribe."

More discomfort for the Arminian. And yet, here is even more:

Westcott and Hort's Lexicon: "Passive, to be appointed, to be ordained, Romans 13:1, Acts 13:48."

Bagster's Englishman's Greek Concordance: "To appoint."

Berry's Interlinear Greek-English New Testament: (translates Acts 13:48 as follows): "And believed as many as were appointed to eternal life."

Young's Concordance: "To arrange, to set in array."

Strong's Greek Dictionary of the New Testament: "Addict, appoint, determine, ordain, set."

Are all these great lexicographers and Greek scholars slain by the Arminian, or is the Arminian put to flight and slain by them? But as the Arminian looks upon the Sovereign God with no little contempt, so doth he look upon these scholars with contempt, as if he were some mighty one, yet he knows nothing.

But what do the translations say of this passage? Read on.

Revised Version (1884): "And as many as were ordained to eternal life believed."

American Standard Version (1901): "As many as were ordained to eternal life believed."

American Bible Union (translated by Baptist scholars): "And as many as were appointed unto

eternal life believed."

Moffatt: "And as many as were ordained to eternal life believed."

Young's Literal Translation: "As many as were ordained to eternal life believed."

Williams: "All who had been destined to eternal life believed."

Weymouth: "All who were predestined to eternal life believed."

Smith - Goodspeed: "All who were destined for eternal life believed."

Verkuyl (Berkeley Version): "And believed—as many as were appointed for eternal life."

Challoner - Rheims Version (Catholic version): "All who were destined for eternal life believed."

Should not these translations stagger back the Arminian who would so hastily and feebly assert to the contrary.

Now read the testimonies of other great scholars:

A. T. Robertson, the noted scholar known throughout the world: "Periphrastic past perfect passive indicative of *tasso*, a military term to place in orderly arrangement. The word 'ordain' is not the best translation here. 'Appointed,' as Hackett shows, is better."

And what does Hackett show? Hear him: "And as many as were appointed unto eternal life believed. This is the only translation which the philology of the passage allows. So Calvin, Kuinoel, Olshausen, Usteri, De Wette, Winer, Meyer, and others. In this position the demonstrative part of *oso* (those who) must be the subject of the first verb, and the relative part the subject of the second. Hence, it is impossible to render those who believed were appointed. Some translate the Greek participle (*tetagnmoi*) disposed, inclined; but this term is passive, though it may signify disposed externally — as, e.g., drawn up in military order—was not used to denote an act of the mind. In 20:13 the form is middle with an accusative virtually, and in I Corinthians 16:15 the form is active with an accusative; those cases therefore, so unlike this, are not to be cited here. Mr. Humphrey, after Whitby and others, defends still that signification, and appeals for proof of it to II Macc. 6:21. The Greek there, however, does not mean 'those who were set or bent on mercy' (Humph), but 'those appointed for the distribution of unlawful flesh.' The use of *tetagnmoi* in this passage not only fails to support the alleged meaning, but confirms the other."

Robertson further observes: "By no manner of legerdemain can it be made to mean 'those who believe were appointed.' It was saving faith that was exercised only by those who were appointed unto eternal life, who were ranged on the side of eternal life, who were thus revealed

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TEXAS CHURCH SENDS A DOUBLE RALLY DAY OFFERING

Providence Baptist Church of Henderson, Texas, sets an exceedingly good example in behalf of other churches in that the church sent two offerings for our Rally Day.

In their second letter, Brother L. O. Cole, the church treasurer, said:

"Enclosed find an additional offering for your Rally Day offering as some of our people had not got their offering in when we mailed you an offering some ten days ago. We trust that God will supply all your needs in the way of finance. May the Lord ever bless you

and yours."

This reminds us of the time. When Nehemiah was building the wall about the city of Jerusalem, we read:

"And next unto them the Tekoites repaired." — Nehemiah 3:27. Still later, they rebuilt another portion of the wall, for we read: "After them the Tekoites paired another piece." — Nehemiah 3:27.

Years ago I wrote in the margin of my Bible, "Thank God for the Tekoites," and now I add this, "And also for the Providence Baptist Church of Henderson, Texas."

as the subjects of God's grace by the stand they took on this day for the Lord."

John Gill points out that: "The Arabic renders it as we do, and the Syriac thus, 'as many as were put,' or 'appointed to eternal life believed,' and the Vulgate Latin version 'as many as were pre-ordained.'"

Marvin R. Vincent, commenting upon Romans 13:1 where the same word of Acts 13:48 is used, says, "Perfect tense: Have been ordained, and the ordinance remains in force."

Robertson on the same passage (Romans 13:1), says, "Periphrastic perfect passive indicative *tasso*, 'stand ordained by God.'"

A. H. Strong: "Acts 13:48—'as many as were ordained (*tetagnmoi*) to eternal life believed—here Whedon translates: 'disposed unto eternal life'—'fitted themselves.' The only instance, however, where *tasso* is used in a middle sense is in I Corinthians 16:15—'set themselves'; but there the object, *eantons*, is expressed. Here we must compare Romans 13:1—'the powers that be are ordained (*tetagnmoi*) of God.'"

B. H. Carroll: "The last clause of verse 48, which reads thus: 'As many as were ordained to eternal life believed,' needs some explanation. When I was a young fellow and had not imbibed the doctrine of predestination I wanted that to read, 'And as many as believed were ordained to eternal life.' Perhaps that is the way you want to interpret it. Brother Broadus said, 'Let the Scripture mean what it wants to mean,' and you let that passage stand — ordination to precede eternal life. Ordination takes place in eternity. Paul, in Romans 8, gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, 'I just can't believe it.' Romans 8:29, 'For whom he foreknew, he also fore-ordained to be conformed to the image of his Son . . . and whom he foreordained, them he also called; and whom He called, them He also justified. Justification comes at believing. So unless that passage reads, 'As many as were ordained to eternal life believed; it would break Paul's chain all to pieces. Settle it in your mind that salvation commences with God, not with man. If you put it the other way, 'As many as believed were ordained to eternal life,' then you put the man ahead. It is the question after all, Is salvation of grace or of works?"

J. M. Pendleton: "As to the much-controverted passage in Acts 13:48, 'And as many as were ordained to eternal life believed,' the only natural interpretation is that they believed because of their ordination to eternal life. The Arminian view is without foundation in the Word of God; for election is the source, the only source, whence spring faith, holiness, and good works."

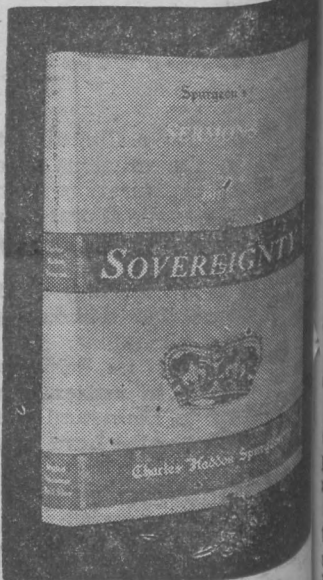
C. H. Spurgeon: "They may try to split that passage (Acts 13:48) into hairs if they like; but it says, 'ordained to eternal life,' in the original as plainly as it possibly can."

The Arminian, Ballard, from whom I quoted at the outset of this article, quotes only Rother-

ham's translation of the passage. But Rotherham was an Arminian and his translation is so weak that in 1896 the Russellite Publishing House (Watchtower) chased the publication right from it. Also, a heretic in Pennsylvania who styles himself "Apostle," has also published a translation.

It is evident that the Arminian theory as to Acts 13:48 cannot stand. (Continued on page 3, column 1)

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Tithing

(Continued from page one)
Jewish administration of the law, but it was before that.

Abraham tithed to Melchisedec before the written Law, and Abraham was under promise. The promise was given unto Abraham, and he tithed. This promise was given four-hundred and thirty years before the written Law, and the Bible says that the Law cannot disannul to make the promise of no effect. So, Christ being a priest forever after the order of Melchisedec, and as Abraham, under promise, tithed to Melchisedec, even so, we as God's people, with Christ as our High Priest, are to give the tithe unto Him.

The Church Is God's "House"

The tithe belongs to the Lord. It does not belong to you, nor to me. I am not the administrator of the tithe. I am not the one to spend the tithe. There is a definite place for the tithe to be taken. He told the Jews in Malachi 3:10:

"Bring ye all the tithes into the storehouse."

The storehouse was the House of the Lord, the temple. The purpose was "That there might be meat in mine house."

Now, what is the storehouse today? In I Timothy 3:14-15 we see that the Church of God is the House of God.

These things write I unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."

The church of God, then, is the house of the Living God. The church today is the place where we are to take our tithes. Just as the Jews did back in the days

of the temple, we, worshipping God through our great High Priest, who is a priest forever after the order of Melchisedec (the priest to whom Abraham under promise tithed), are to bring our tithes to the temple of our God, the church, and honor Him thereby. This we should do as children of promise. Whosoever has faith in Christ is the seed of Abraham. This has reference both to the Jew and the Gentile, for in Romans 4 He said that "He gave the promise to Abraham before circumcision, and in verse 16, we read:

"Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."

All of God's work is to be done through the church. Missionaries are to go out from the church. Mission work of all kinds is to be done through the church of the Lord, which is the house of God, the church of the living God. I believe that every radio program should be sponsored by the church. I don't think we should gather up funds all over the country to sponsor radio programs. The church should send the preacher, the preacher should preach, and the church should sponsor the radio program. I hear preachers on the radio say, "I am your radio pastor." They are not my pastor. They never come to see me when I am sick. I also hear them say, "Unless you send in your offerings and tithes I will have to get off the air." Well, let them get off the air! This church did not vote to put them on the air, and if they have no church behind them, they should get off the air. They need an organization behind them.

No preacher has the authority

to preach, except with the authority of the church of the Living God. No preacher has the authority to baptize anyone without the authority of the church, and no person has the right to be baptized who does not take up membership in the church of the Living God. Thus, we see where our money belongs.

I would like for you to notice in I Corinthians 1:1-2 that the Lord is talking about a local church:

"Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."

There we see the church of God at Corinth. It is a church located at Corinth. So we see the church is local, and visible, not universal, and not invisible. There is no such thing as a universal church, although many people teach that there is. Who would be a "universal pastor" of a "universal church?" How would you take the ordinance of the Lord's Supper in a universal church? That would be impossible. The Bible says for us to tarry one for another, and not to eat the Lord's Supper just as they came. How would you tarry for a universal church?

Notice now, in I Corinthians 9:7-14, concerning the giving of their money into this local, visible, New Testament church at Corinth, and notice that here it teaches that the business of the church is to be taken care of by the tithes and offerings:

"Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? Or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel would live of the gospel."

Notice verse seven again. Who goes to war and pays his own way? Or, who goes out and preach the gospel of Christ, as a missionary for Christ, and goes at his own charge? This is what the Lord is talking about in this verse. If you plant a vineyard, don't you eat the fruit of it? Or, if you feed a flock, don't you drink the milk of the flock? If you pastor a church don't you partake of the materialistic fruit of that church? That is what he is talking about in this verse.

The ninth verse tells us why this is written. Was God talking about the oxen here for the oxen's sake, or was he telling this to teach us a lesson? Verse ten tells us for our sakes this is written.

Paul says he went out and worked for his own good, and those who were with him, and he told this Corinthian church that they were inferior to other churches in giving, and he asked them to forgive him, because he hindered this church by not taking of their money. That is a hindrance to any church.

What do the two words "Even so" in verse fourteen mean? In Numbers 18:20-28 we read:

"And the Lord spake unto (Continued on page 6, column 3)

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M. M. Casey (Ky.)

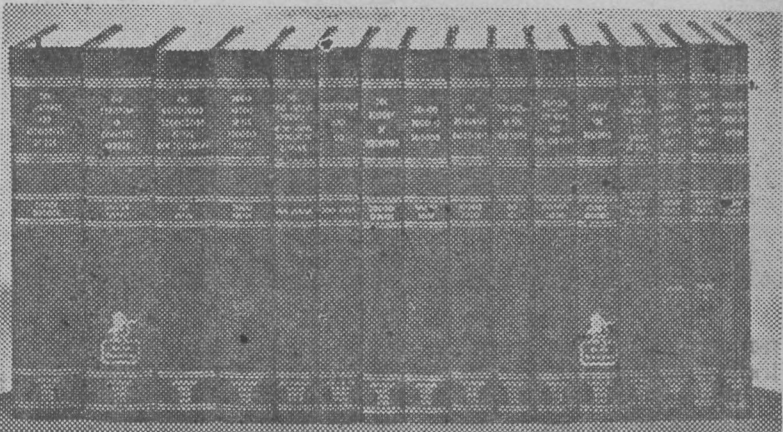
Acts 13:48

(Continued from page two)
upheld by standard Greek scholarship. The passage stands, and so does God's eternal appointment of His people to eternal life, despite Arminians and their cavils against the Holy Sovereign.

—B.L.R.

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New Guinea Photo Story

By Fred T. Halliman

NOTE: With this week's story and perhaps the next two or three, will be pictures of one of the areas that I have made application to the Government for a permit to enter. These people are some of the most primitive of New Guinea. This area is located in the Southern Highlands and fairly close to the center of the island. When I visited this area many people could still be seen using stone implements, some of which will be shown in these pictures.



Here is native road building. These are the first roads ever to be built in this part of the island. Thousands of tons of earth has to be removed from the high places and transferred to the low places, all of which is done by hand. Sometimes the road has to go through a garden, in which case the Government has to pay the value of the garden (the garden is usually a sweet potato patch). The natives also get paid for the trees of any size that have to be cut down.



Here logs are being cut to build a bridge. A native policeman is seen standing at the end of the log. This indicates that the rest in the picture are prisoners. Most of the roads are built by native prison labor. When the Government moves into an area, one of the first things they try to impress upon the people is discipline, law, and order. These people have never been used to any of these before the Government comes in, and usually most of them wind up serving a prison term before they learn to obey the laws. They usually do not mind being put in jail, though—except for the work—as they fare better in jail than they do at their villages.



Here the logs have been cut and are being pulled down the road to where they are to span the river.

would give the cat milk, he would pour gin in it, and he would keep pouring gin into it until the cat would get tipsy, and would walk around, and stagger, and fall over, and finally curl up in a corner and sleep his jag off. I didn't see this when it was printed, but people all over America wrote to the paper, thinking it was terrible. People all over America wrote to that editor because of the inhumanity on the part of the man in so treating the cat. In other words, if a man gives a cat gin and he drinks it and gets drunk and falls in the corner and sleeps his jag off, this is terrible, but if you give a man a drink, he is pictured in the paper with his glass in his hand, as the man of distinction. We think it is somewhat sophisticated for a man to drink. In other words, it is terrible to give a cat a drink and let it sleep its stupor and jag off, but it is perfectly all right to give a human being a similar drink and let him get in the same condition, to sleep his jag off.

This past fifty years has been fifty years of mass murder; three world wars — World War I, World War II, and the Korean police action, which was almost a major catastrophe. In other words, you might say three world wars. In the past fifty years seven million supposed-to-be Christians were killed in Russia and in the Ukraine, and six million Jews were killed in Europe. Science says that three and one-half million peasants have been put to death in the last ten years in China. That doesn't mention the thousands that have been butchered in Hungary. That doesn't mention the drum head trials and the executions they have had in Cuba under Castro's regime. I say, beloved, this has been a bloody twentieth century.

As I think of these things, I say we need assurance as to spiritual verities and spiritual life. When I think of all of the mixed-up standards that we have and when I think of the mass murder that has gone on in the world in the last fifty years, and when I think how little assurance the average man has today as to his spiritual life — I say if ever there were a time when people needed assurance and need to know where they stand, and needed to know their spiritual status before God, it is in this very hour. That leads me to my text which says, "That ye would walk worthy of God, who hath called you into his kingdom and glory."

I

WE ARE NOT WORTHY OF GOD'S MERCIES.

We read:

"I AM NOT WORTHY of the

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In these pictures can be seen some of the stone implements used by the natives. Up until not too long ago these were their only means of cutting wood, etc. In this area they have to have fire almost every night due to the cold winds and heavy rainfall. These stone axes and tools are being replaced by steel supplied by the Government. Also in these pictures different head-dresses can be seen on the natives. Only men wear these head-dresses. All of these different head-dresses are symbolic of something, the meaning of which I do not know.



least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." — Gen. 32:10.

This is a part of the experience of Jacob. This was at a time when Jacob was in prayer before God—when the supplanter became a prince before God. He declared in the midst of his prayer that he was not worthy of even the least of God's mercies.

I am wondering if that isn't true of everyone of us. I am wondering if each of us doesn't realize that we are not worthy of the least of the mercies of Almighty God. I ask you, how many of you feel like you deserve the blessings that God has given you today? How many of you feel like you actually deserve to have been blessed as God has blessed you in this day with physical health and with mental strength and with the material blessings that have been yours to enjoy by way of food and drink and shelter and clothing? I am sure that everyone of us, if we would tell the truth, would admit that like Jacob, were not worthy of the least of God's favors..

We read:

"Then saith he to his servants, The wedding is ready, but they which were bidden WERE NOT WORTHY." — Mt. 22:8.

Notice again:

"I am no more worthy to be called thy son." Luke 15:19.

This is the parable of the lost son. He comes home to say, "I am no more worthy to be called thy son: make me as one of thy hired servants." I have a feeling that if we would come into the presence of God as we should, that everyone of us would come just exactly like this son that had gone astray. We would come saying, "Lord, I am not worthy. I am not worthy to be called thy son. Make me as a hired servant."

We read:

"And all our righteousnesses are as filthy rags." — Isa. 64:6.

Beloved, if the best there is about us looks like a dirty, filthy rag in the sight of Almighty God, then surely none of us is worthy of the least of the mercies of God.

Every once in a while in my ministry I come in contact with some individual who has more or less boasted of the fact that he was saved because of his goodness. In other words, he has turned over a new leaf and quit his meanness. I have noticed that it

is true of lots of folk that they take the attitude of boasting about their past experience. I have heard preachers boast about how bad they were and how they are now saved, and seemingly, while many of them have given God part of the praise for the change that had come over them, they at the same time held back a little of the praise for themselves because of the great change they had individually made. I say to you, beloved friends, there is not one of us in the sight of God who doesn't look like a dirty, filthy rag, and therefore not one of us is worthy of the very least of the mercies of Almighty God.

(Continued on page 5, column 2)

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"Worthy"

(Continued from page 1)

steal his wife and cattle, that is good." Now that was his idea so far as life was concerned. Beloved, you might say that that happened in India, but I contend human nature is just as mixed up and confused in America.

A woman and her husband had a pet cat, and the woman wrote to the paper and said that her husband had been doing something that she thought was rather cute and she thought people would like to read it. She said that every time her husband

"Worthy"

(Continued from page 4)

I think about our spiritual status in God's sight. Once I was lost, but now I am found. Once I was blind, but now I can see. Once I was lame, but now I can walk. Once I was deaf, but now I can hear. Beloved, I say to you, I am not worthy of the least of these blessings, and the mercies that Almighty God has shown.

Nobody ever comes to the place that he realizes how wonderful God is, until he realizes also how much he stood in need of the mercies of God. There is not a thing you ever did which would have justified God in saving you. There is not a thing that you ever accomplished whereby that God might have looked upon you with favor. Instead, if you and I had gotten our just deserts, God would have thrust us down to the lowest portion of a Devil's Hell. Beloved, we haven't deserved the least of His mercies, and if we received what we were worthy of, it would be eternal damnation before God.

II

EVEN AFTER SALVATION WE ARE NOT WORTHY TO SERVE HIM.

I am afraid that we don't fully realize and evaluate our position before God even after we are saved. The fact of the matter is, there isn't one of us that is actually worthy of serving God even after we are saved. We read:

"He it is, whose coming after me is preferred before me, whose SHOE'S LATCHET I AM NOT WORTHY TO UNLOOSE." — John 1:27.

The shoe's latchet is a shoe string, and John the Baptist said, "I am not worthy to unloose the shoe string on the Lord's shoe." Most of us, I am afraid, think we are pretty good. Beloved, John the Baptist faced facts. He looked at himself. He compared his life with the character of the Lord Jesus Christ, and he said, "I am not worthy to even untie the shoe string on my Lord's shoes."

Listen again:

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, WHOSE SHOES I AM

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NOT 'WORTHY TO BEAR.' — Mt. 3:11.

Notice, in the first instance, John the Baptist said, "I am not worthy to untie His shoes." In the second instance, John said, "I am not even worthy to pick up my Lord's shoes." Suppose our Lord had left His shoes outside the house. Maybe He left them lying out in the yard. Maybe a rainstorm was beginning. John the Baptist said, "I am not worthy to pick up my Lord's shoes and bring them in the house."

Beloved, do you realize just what your status is, and just what your position is, in the sight of Almighty God, in view of these Scriptures? I am sure that not one of us is one bit better than John the Baptist. In fact, I rather imagine that there is none of us that is anything like as good as John the Baptist. If he felt that he was even unworthy to untie the Lord's shoes, or if he felt that he was unworthy to pick up his Lord's shoes and bring them in the house, how much should we realize our unworthiness.

I often think that even after we are saved, we are not worthy to serve Him. John the Baptist realized he wasn't. He realized he wasn't worthy to serve our Lord. There isn't one of us that is actually worthy of serving Him.

If the Lord gives you an opportunity to teach a Sunday School class, that is indeed a

blessing from God. If God gives you an opportunity to witness for Him to somebody with whom you work every day, that is a blessing from God. If God gives a man an opportunity to stand before a congregation and preach, that is a blessing from Almighty God. Do you know why, beloved? Because none of us are worthy of the least bit of service unto Him.

I go back over the past few years and I think about the men of our church. Every man in our church has taken his turn so far as giving devotional messages here in our church. Not an individual has ever objected in any wise at all, or ever complained at all when he has been appointed to give a devotional within the service. I have thought of it many times — how much I appreciate the fact of the willingness on the part of each individual. After all, we should be willing, because it is an honor from God. We are not worthy of doing that. There isn't one of us that is even worthy of doing anything the service of our Lord. Beloved, what a blessing it is that God would give us the opportunity of serving when we are not even worthy of being of service to Him.

III

OUR SUFFERINGS ARE NOT WORTHY TO BE COMPARED TO THE COMING GLORY.

We read:

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." — Rom. 8:18.

Here, beloved, are two different factors that are held up before us. On the one hand is our sufferings, and on the other hand is the glory that is going to be revealed after while.

How much have you suffered for the cause of Christ? I am afraid that very few of us have suffered anything at all. I am satisfied that the majority of us have suffered but very, very little for the actual cause of Christ. Most of our sufferings, as I have said lots of time, comes because of our stupidity. We do things that bring burdens upon us many, many times. I am sure if you were to count up all the sufferings that you have undergone for the cause of Christ — even if they were multitudinous —

(Continued on page 6, column 1)

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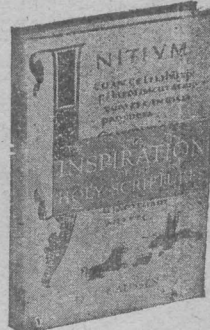
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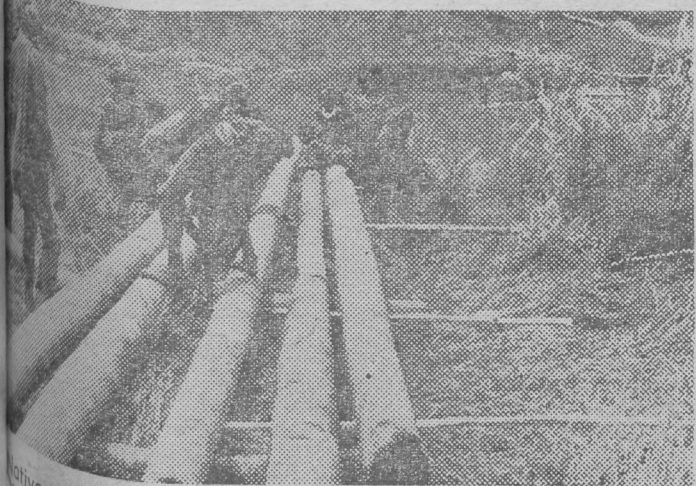


These are pictures of native men smoking bamboo pipes. Tobacco grows quite well on this island either wild or cultivated. Many natives plant and grow it in their gardens. They do not all smoke these bamboo pipes; sometimes they will roll the tobacco up in some kind of leaf, or if they have come in contact with newspaper, they usually use that.



Native men standing in a newly made road. As will be noted in these pictures the people from this area of New Guinea are of medium height (that is for natives), but they are very stout and strongly built.

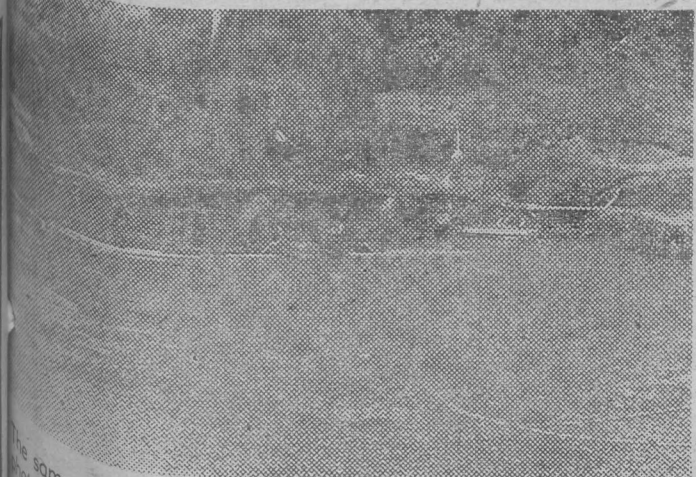
Native men preparing piling to build a suspension bridge across the river in the background.



Native men building a raft on which to cross the river. All the people in these pictures are what is known of in New Guinea as "bush-kanakas-tru," — i.e., real primitive people.



Native women carrying large bundles of grass onto a raft across the river. This grass is used in building houses.



The same group of people as you have seen in the above photo. Here they are about two-thirds of the way across the river.



Native women in a grass field with digging sticks. These sticks are used to prepare the ground for planting gardens.

NOTE: All of these pictures are of people from the Southern Highlands.

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"Worthy"

(Continued from page 5)

even if you had suffered so much that you couldn't count all that you had undergone for the cause of Christ — and then were to compare it with the glory that is going to be revealed after while, you would find the glory would far outweigh the sufferings, and the sufferings are not worthy to be compared with the glory that shall be revealed in Him.

I tell you, beloved, it is a great day that is coming for the child of God after while. Mark it down, it is a glorious day that is in store for us. Some of these days we are going to walk on streets that are paved with gold. As the old song says, some of these days there'll be "no hearse on the hillsides of Glory." Some of these days we are going to be in that land where we will never grow old. I tell you, when you stop to think about the glory that shall be revealed, and compare that glory with our little puny sufferings that we have undergone down here, we will say, like Paul, that our sufferings of the present time are not worthy to be compared with the glory that shall be revealed.

As I say, we more or less think we have a hard time, and I am satisfied that the majority of us really think we have a difficult time serving the Lord here in this world. Beloved, when that day comes that we shuffle off the mortal coil and bid goodbye to this world — when we walk down the streets of the new Jerusalem, we will say, "What little suffering I ever underwent for the cause of Christ! That suffering is not worthy to be compared with the glory that I now have."

IV

OUR WALK IS TO BE A WORTHY WALK.

As I have said, we are not worthy as sinners of the least of God's mercies. In the second place, even after salvation we

are not worthy to serve Him. In the third place, our sufferings that we undergo are not worthy to be compared with the glory that is going to be revealed in Christ.

At the same time, right now within this world, our God demands that our walk be a worthy walk — that we walk in this world in a way that is worthy of the calling that we have experienced. My text says:

"That ye would WALK WORTHY of God, who hath called you unto his kingdom and glory." — I Thess. 2:12.

We also read:

"I therefore, the prisoner of the Lord, beseech you that ye WALK WORTHY of the vocation wherewith ye are called." — Eph. 4:1.

"That ye might WALK WORTHY of the Lord unto all pleasing." — Col. 1:10.

Here are three verses of Scripture that demand of us that our walk as Christians be a walk that is worthy of our Lord. Do you feel that your life, your walk, your service is worthy of what the Lord Jesus Christ has done for you? I can't believe there is one of us who feels in his own heart that what he does, is at all worthy, in view of what the Lord Jesus Christ has done for us.

Go to Calvary and see Jesus as He hung upon the Cross. As He hung there, it was for you and for me. We need to remember that Jesus Christ hung on the Cross of Calvary for the elect of God. As a saved man, when I look up to the Cross and see Jesus there, I know that His suffering was for me individually and minutely just as much as though I had been the only person in all the world.

On the other hand, when I look at my life, my walk, my works, my preaching, the things I stand for, and the way in which I live, I think how poorly my walk reflects the work of my Lord. I am satisfied there isn't one of you, if you will contrast your walk

with His work, but what will come to the same conclusion — that your walk isn't worthy of what the Lord Jesus Christ has done for you.

Last year a brother from Florida was visiting us, and I was indeed blessed by his visit. I speak of Brother James L. Gassett from Homeland, Florida. He said, "You know, Brother Gilpin, when I think about what the Lord Jesus Christ has done for me, I just don't think it is right for me to take out any time at all for anything for myself." He said, "Once in a while I take a little time off in this respect, but I don't think I have any business to do so. When I think about His work, I realize that my walk is to be worthy of that work."

Brother, sister, I ask you, is your walk worthy of the finished work of the Lord Jesus Christ? When you don't give, when you don't pray, when you don't go to church, would you say that your walk is worthy of what He has done? We find so many excuses to keep us from going to church. We find so many reasons in our mind why we should not bring our tithes unto the Lord and serve Him thereby. We find so many reasons why we should live according to the things of this world. Beloved, whenever we think about the pooriness of the quality wherewith we serve Him and compare our service with what He has done for us, I am sure that we will all come back to admit that our walk isn't worthy of His work.

V

GOD IS WORTHY OF OUR PRAISE.

We read:

"THOU ART WORTHY, O LORD, to receive glory and honour and power for thou hast created all things, and for thy pleasure they are and were created." — Rev. 4:11.

This is the picture that John gives us of the things which shall be hereafter, as he looks out into the future and sees the curtain drawn back. He sees the living creatures. He sees the elders worship before God, and he sees them as they drop their crowns before Him, and as they say, "Thou art worthy, O Lord, to receive glory and honour and power." I tell you, beloved, our God is worthy of our praise.

Do you praise Him like you think you should? We come to church and sing the Doxology:

"Praise God, from whom all blessings flow;
 Praise Him, all creatures here below;
 Praise Him above, ye heavenly host;
 Praise Father, Son, and Holy Ghost."

We come to church and sing, "Praise Him, Praise Him," but, beloved, do we actually praise Him? Is it merely lip worship on our part? I say that He is worthy of our praise.

Consider all He has done for us materially. Consider His blessings to us so far as the material side of life is concerned. Consider how He has blessed your family. Consider the way He has blessed you physically. Then, beloved, look up into His face and realize what Jesus Christ has done for you on the Cross. When you do it, you will come back to this thought, He is worthy of all of our praise.

I thank God for the fact that He saved me. I thank God that He called me into His ministry. I thank God for the many blessings that He has given me. He is worthy of every bit of praise that I can ascribe to Him.

As you leave this place of worship, I hope that you will go away with a little more assurance that you are God's child. I hope you will go away realizing that your salvation is all and entirely dependent upon Him. May you go away realizing that while you are not worthy of the least of His favors, that you are surely thankful that His favors and His blessings have been bestowed upon you.

May God bless you!

REPORT OF OFFERINGS FOR NEW GUINEA MISSION WORK — APRIL, 1961

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 Zion Baptist Church, Detroit, Mich. _____
 Woodlawn Terrace Baptist Church, Memphis, Tenn. _____
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 Mrs. Frank Moore, Kan. _____
 W. E. Hall, Ind. _____
 Mrs. Jack Duggins, N. C. _____
 Mrs. Frank Pope, Ark. _____

TOTAL _____

Tithing

(Continued from page 3)

Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thine inheritance among the children of Israel. And behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation and they shall bear their iniquity: it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance. But the tithes of the children of Israel, which they offer as an heave-offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance. And the Lord spake unto Moses saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the Lord, even a tenth part of the tithe. And this your heave-offering shall be reckoned unto you, as though it were the corn of the threshing-floor, and as the fulness of the winepress. Thus ye also shall offer an heave-offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the

Lord's heave-offering to the priest."

We see here that the was to tithe the tithe again, in Deuteronomy 14 we read: "And the Levite within thy gates; thou shalt forsake him; for he hath no inheritance with thee: nor inheritance with thee at the end of three years thou shalt bring forth all the tithe of increase the same year, and lay it up within thy gates: the Levite, (because he hath no inheritance with thee,) and the stranger, and the widow, and the orphan, shall eat and be satisfied: the Lord thy God may bless thee in all the work of thine hand which thou doest."

Now, this is what He is saying about in the ninth chapter of I Corinthians when He says, "Do ye not know that they which minister about holy things of the things of the temple, they which wait at the altar, they which wait at the altar, partakers with the altar are so" — (they were taken care of by the tithes). "Even so we found in the Old Testament that the church now being the house of the Living God, the church now being the pillar and ground of the truth, even so, the business of the church is to be taken care of by the tithes and offerings now."

"Alternatives" To Tithing

Suppose you say you do not believe in tithing, and you do not want to tithe. All right, you do not believe in tithing, you object to it, you may say as they were told in Luke 12:33-34. "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief can reach, neither moth nor rust corrupt. For where your treasure is, there will your heart be also."

If you do not want to sell everything you have, what are you talking about? Yes, you are talking about what is exactly what this church is doing in the fourth chapter of Acts. It reveals unto us in verse 37 that they did this:

"And the multitude of them that believed were of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power were signs and wonders wrought in the church by the apostles witness of the Lord Jesus Christ, and the grace was upon them all. There was not any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the things that were sold, and laid them down at the feet of the apostles."

(Continued on page 7)

JOHN'S BAPTISM

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—Christ

And they answered, "We can not tell."

—the Jews

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Tithing
(Continued from page six)
feet: and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation), a Levite, and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the apostles' feet."

There they sold their possessions, just as the Lord told them to do, and laid the money down at the the apostles' feet.

Or, if you still object to tithing, you might do like the rich young ruler, who was very wealthy. Jesus told him to sell what he had and give to the poor, and he would come, take up His cross and follow Him. Or, you might do like the Israelites did. They failed to bring the tithe, and he said, "Ye are cursed with a curse, for ye have robbed me, even this whole nation has robbed me."

You might even do as Ananias and Sapphira did in the fifth chapter of Acts; you might sell your goods, bring part of it, and then you might fall dead exactly as they did. Or, you might do as the rich fool did in the twelfth chapter of Luke. He stored it all up, and then said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

Now, notice what God had to say to him in the 20th verse: "But God said unto him, **Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?**" The 21st verse is the application. "So is he that layeth up treasure for himself and is not rich toward God."

You might do like the rich man did in the sixteenth chapter of Luke, if you do not believe in tithing. He was clothed with purple and fine linen, and fared sumptuously every day. You might die, just as he did, and go to hell, and then you might wish

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someone could take the gospel to your brethren. Then you would recognize, in hell, that your brethren had your money and were doing just what you did with it.

If you do not want to tithe, you might do as rich Lot did. He had so much wealth that he could not stay with his uncle Abraham, so he moved into Sodom. There he lost his wealth, he lost his wife, and from his two daughters he brought forth two ungodly nations of people marked for destruction.

In Proverbs 11:24 we read, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty."

If you refuse to tithe you might withhold it and become poverty stricken. In Jeremiah 17:11 we read:

"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Or you might do as the apostle Peter when he said in Mark 10: 28-30:

"Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."

These are but a few examples of the route you might take if you do not believe in tithing.

God Blesses Those Who Give

Now, let us notice the promised blessing that would come on those in the Jewish times for their tithing. Let's look at our verses in Malachi three again, and we will see in the tenth verse He says, "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."

Now, here is the blessing. He said, "I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for you shall be a delightful land, saith the Lord of hosts."

I believe God will bless even the unsaved, in a limited way of course, for their tithing. Let us notice a blessing for our tithing, or our giving, in the New Testament. In II Corinthians 9:10 He tells us He will multiply our seed sown, He says He will increase the fruit of our righteousness, and in verse 12 He says the blessing will be spiritual, and it shall supply the want of the saints. In verse 13 we see that this glorifies God. Note, now, that those who are born of God, love Him. We see this in 1 John 4:7:

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God."

Again, in Romans 5:5 we read: "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Again, in II Corinthians 8:8 we read: "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through his poverty might be rich."

God proves, then, that He loves us. He proved the sincerity of His love for in 1 John 4:9-10 we read, "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 for our sins."

"We did not love God, but He loved us. That is how God proved His love. Then, how can we prove the sincerity of our love? He says, in II Corinthians 8:8, by our giving. The Bible tells us that it is more blessed to give than to receive. If we will give, God tells us He will bless us. Every person who gives to God's work will have a blessing for it. He tells us that if we would give a cup of cold water only in the name of a disciple, we should in no wise lose our reward."

I read a story once about a heathen woman who passed by a missionary one day. The woman had two children, a little crippled girl, and a fine, healthy boy. That evening when she returned she had only the crippled little girl. The missionary asked her what she had done with the little boy. The woman answered that she had sacrificed her fine, healthy son to her heathen god. The missionary asked her why she had not sacrificed her sickly, crippled little girl to her god. The heathen woman answered, "We give only the best to our god."

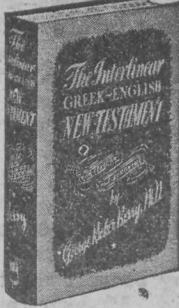
God gave the very best He had, His Son, Jesus Christ. He was rich in glory, yet for our sakes He became poor, that we through His poverty might be made rich. How rich may we become? We can be heirs with God, and joint-heirs with Jesus Christ. We are sons and daughters of God. Heaven is ours. We have God to stand on. We have Jesus Christ, we have His Word, and we have the Holy Spirit of God.

In II Corinthians 9:6-8 we read, "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Jesus Christ is the good shepherd. The good shepherd giveth His life for the sheep. He said that he was rich in glory, and in John 17:5 He said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." He became poor; the foxes of the earth had holes, the birds of the air had nests, but the Son of Man had no place to lay His head. He gave His life, and He is the good shepherd. He became poor that we might become rich. In II Corinthians 9:15 we read, "Thanks be unto God for his unspeakable gift." Such a gift was His Son, the Lord and Savior, Jesus Christ.

Thus, we can see by the Word


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of God that the tithe belongs to the Lord. The Bible tells us on the first day of the week let every one of us lay by him in store as God hath prospered us. Suppose the Lord prospered you one thousand dollars last week. How much should you lay by in store? You should not judge this amount, but inasmuch as God has told us the amount we should give, we should let Him judge this amount. If God prospers me with one thousand dollars, I should take a tenth of that, or one hundred dollars, to God's house, plus an offering. Why should I give less?

You may say that you are "not able" to tithe. But actually, you are not able not to tithe. You are able to tithe. The blessing of tithing is that if you do not have but a little, you do not give but a little. It does not make any difference how small, or how poor a church is, if ten people of that church will give their tithe to that church, that pastor will have exactly that amount those ten men in that church will have. That is the beauty of tithing. If ten men make two hundred dollars a month, their pastor will have two hundred dollars a month, too. The preacher should live as well as his church members live. I don't think the preacher should live far above the members of his church.

Sometimes we become discouraged, sometimes things come that we do not understand and make a cloud over us. But, the business of God, through the church of the Living God, is the greatest business on this earth. We are to take the gospel to as much of the world as we possibly can. This is to be supported through our tithes and offerings to the church. If we want a car, a house, or anything else, we buy it. If we want to serve the Lord with our money we can do that, too. I read the other day that if all the money spent for cigarettes in America was put in the national budget, in four years that budget would be balanced.

We see by these Scriptures and comments from God's Word, then, the great necessity, and also the great blessing, of giving our tithe into the storehouse of God, which is His church.

LODGE
(Continued from page one)
life that is really the way God wants it to be. Therefore he humbly asks for mercy. He places all his hope in the promise: "Behold, the Lamb of God that taketh away the sin of the world" (John 1:29).
In the ritual of Freemasonry this question-and-answer statement occurs:
"Why were you presented a lambskin, and why is that the badge of a Mason?"
"The lamb has in all ages been

deemed an emblem of innocence. He, therefore, who wears the lambskin as the badge of a Mason is thereby constantly reminded of that purity of life and conduct, so essentially necessary to his gaining admission into the celestial lodge above, where the Supreme Architect of the Universe presides." — From **King Solomon and His Followers** (Mass.): A Valuable Aid to Memory, rev. ed. (New York: Allen Publishing Co., 1952), p. 57.

This is typical of teaching that runs throughout this order and others. It is the idea that if you are good enough God will take you into heaven.

But if we can gain heaven by our own innocence and purity, why did Christ die? Is it honest to confess to Christ as Saviour and still belong to and promote organizations which have no need for a Savior?

OATHS AND PROMISES
Jesus said, "He that denieth Me before men, shall be denied before the angels of God." (Luke 12:9).

Knowing this claim of Jesus Christ upon His followers and the general spirit of some lodges as outlined above, do you think that a Christian should take the oath to secrecy (required by the lodge) which may, for all he knows, involve a denial of Jesus? Rules of the lodges forbid their members to talk about controversial things like religion in their meetings. Imagine! You must not confess the Lord Jesus to the very people who are your companions week after week and may not have trusted Christ.

Yet many people claim that there is absolutely no conflict between the claims of Christ and the claims of the lodge.

These are the issues. To speak of business advantage, of not taking the ritual seriously, of supplying the name of Jesus in your own heart, is to beg the question.

We have been called by the Spirit of God to deny ourselves and to follow the Lord Jesus Christ. We are to confess Him openly before men. Do we do this when we pray to a God who is (Continued on page 8, column 3)

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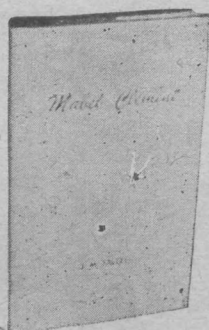
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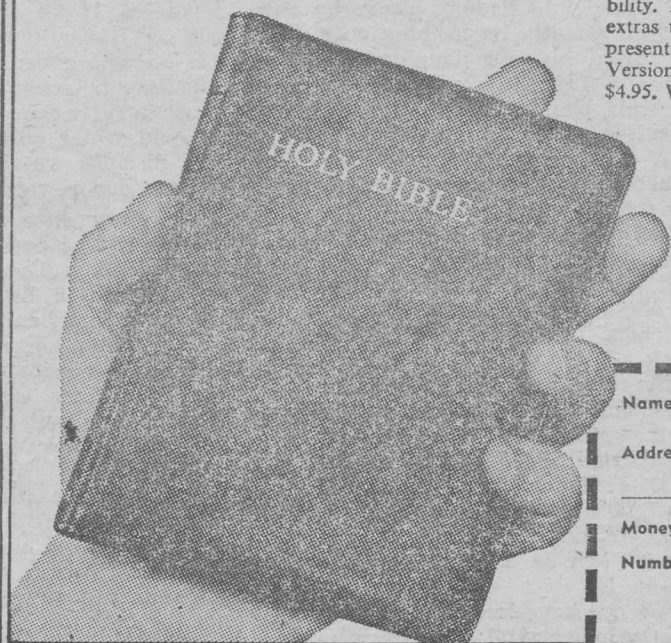
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LODGE

(Continued from page 7)
purposely disassociated from Jesus Christ? Do we do this when we support the impression that man's life is good enough to stand before God, without redemption in Jesus Christ? Do we do this when we pledge ourselves not to speak of Jesus to our lodge brothers?

You see, the church is so committed to Jesus Christ that she must say these things out of love. She must warn her members against any man, organization, or teaching that offers a different way, a different truth, and a different life than Jesus Christ.—Excerpts from a Tract by Kenneth Mahler.

"Auxiliary" System

(Continued from page 1)
is He not as much concerned about the church—a thing that is far more important. There is no difference in principle between perverting the ordinances of the church and in perverting the organization of the church.

2. **They destroy the unity of the church.** The auxiliary system splits the church all to pieces; it is like a whole gang of little churches without a church.

3. **They destroy the prayer life of a church.** Seldom does a highly organized church have a well attended prayer meeting. There is no time for a common meeting for prayer after the many auxiliary meetings.

4. **They destroy loyalty for the church itself.** The allegiance of many is to their own little clique—not to the church itself. When a Sunday School is run after the common plan, scores of persons leave before the worship service. Likewise the members of the B. T. U. vacate when their little meeting is over. They don't care a hoot about the church itself.

5. **Their loyalty is to denominational headquarters—not to the church that furnishes their meeting place.** There is great interest in reaching a certain "standard" and in putting on a certain "drive" ordered by "headquarters." In other words the chief loyalty is not toward the church—but toward the "denomination." We have seen this demonstrated time and time again.

6. **They pervert the high office of pastor.** Modern pastors are more or less figureheads. They sorta head up the gang of auxiliaries. He is the general engineer who is supposed to keep the wheels turning. When such churches get without a pastor, they often go for months without a new pastor, and without much sense of loss, for the auxiliaries keep running, and after all they are considered the main thing.

Our souls are enriched by the messages from TBE and rejoice for its publication. We trust

Churches would be better off if they had never heard of an auxiliary, of any shape, kind or form.

What Kind Of Pastor?

(Continued from page one)
flesh should glory in his presence" but rather "glory in the Lord" (I Cor. 1:29-31).

The root of criticism is usually PRIDE which is hindering blessing and causing trouble—for "only by pride cometh contentions" (Prov. 13:10).

If your pastor exalts Christ as God and Saviour and preaches Bible-centered messages then he is definitely the kind of a pastor God wants in your church and he deserves your hearty support and cooperation. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their works sake, And be at peace among yourselves" (I Thes. 5:12-18).

Remember that a pastor is not the church's hired man, paid to please the members—rather an "overseer" appointed by the Holy Spirit (Acts 20:28) and Christ's "gift" to each local church, "for the perfecting of the saints to do the work of the ministry" (Eph. 4:11-12).

Concerning faithful pastors, God commands: "Obey them that have rule over you, and submit yourselves: for they have watch over your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you" (Heb. 13:17).

Don't demand too many visible results—for your pastor's calling is to faithfully sow and water the seed of God's Word and the Lord "gives the increase" (I Cor. 3:5-10) which may or may not be visible to your eyes.

May we express appreciation to the many consecrated members who prayerfully support and encourage their pastor in these difficult days. When the critics also develop a Scriptural attitude toward the pastor we predict that the church will enjoy many new blessings and greater progress; the pastor's efforts will bear more fruit and everyone's soul will be filled.

What kind of a pastor do you have? You probably have the very one God wants you to have—the very best man for your particular church to fulfill God's purpose there at this time!

—By L. E. A.

every need will be met by editors and helpers. Ralph W. Johnson Minn.

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Mrs. Reba Judah Ohio

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