

The Baptist Examiner

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

Mailing Address: Box 910, Ashland, Kentucky

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The Face Of The Lord Jesus Christ

(1) His is a **Sad Face**: He is the Man of Sorrows," acquainted with grief" (Isaiah 53:3). Tears welled down His cheeks when He wept over Jerusalem. His face was sad because of the sin and sorrow in men and the strife rejected His love and His face, and chose to live in rebellion against God.

(2) His was a **Shining Face**: so revealed on the Mount of Transfiguration. "And He was transfigured before them: and His face shined as the sun . . ." (Matt. 17:2). The glory of God was in Him, and upon Him, and so His face shone as the sun! The face of Christ on the Mount was

really seeing Jesus as He is in Heaven, in eternity. When Jesus became a man He "emptied Himself" of that eternal glory—but not of His deity (see Phil. 2:5-7).

(3) His was a **Strong Face**: "And His countenance was as the sun shineth in his strength" (Rev. 1:16). Looking on the face of Jesus is like looking on the face of God: "He that hath seen Me hath seen the Father" (John 14:9).

There was the strength of purity, the strength of righteousness, the strength of perfect self-control, the strength of courage, the strength of steadfastness, in His face. His steadfastness is seen in Luke 9:51.

"And it came to pass, when the time was come that He should

be received up, He stedfastly set His face to go to Jerusalem."

He had a work to do and He was determined to do it—that work was to go to the cross for our sins.

One of His works is to judge sin and sinners: it will take the strength and wisdom of God to do that. We see Him in Revelation, chapter 1, with "eyes as a flame of fire" (v. 14)—shooting forth the fire that was in His heart: fires of wrath against all sin, unbelief and ungodliness!

(4) His face was the **Sinless Face**: Holiness was marked on His very features. His eyes reflected the purity of His soul. "The light of the knowledge of the glory of" (Continued on page 8, column 1)

THE BIG PROBLEM OF

CHRISTIAN ETHICS

PASTOR BOB NELSON

In trying to encourage a man to attend our church a few weeks ago, he immediately asked me the question; "Do you believe in lodges?"

Frankly, I personally am opposed to secret religious organizations but I did not want this man to sidetrack me, so I avoided the subject. This was a rebellious sinner who needed the only Savior Jesus Christ, and his chief problem was not the lodge, but the sin and the Savior.

Another lady was about to send her children to our Sunday School, but just before making a commitment she asked the question, "Does your church believe in dancing?"

Again, our church frowns on this carnal, worldly type of pleasure and wants no part of it. Hundreds of times pastors and Sunday School teachers are asked questions as to whether T. V., movies, smoking, using cosmetics, playing cards, bowling, baseball, playing golf, swimming in mixed groups, and so on are wrong. To arrive at a proper and satisfying answer is surely not an easy matter.

A few days ago I went to a

professional baseball game. Yet a very fine Christian became hostile and probably angry with me because I would do such a thing. He pointed out that they sold beer in the stadium, therefore, it was



BOB NELSON

absolutely wrong. Yet, this same man has a TV set and under normal circumstances will watch a number of beer commercials in (Continued on page 4, column 1)

Does The Bible Teach Holiness Of The Flesh?

By ROY MASON
Tampa, Florida

We have a large and growing group of people who profess holiness. Since they are all around us, we should look into their



ROY MASON

claims and into what the Bible says about holiness.

THEIR CLAIMS

The holiness people claim that

"BROKEN PURPOSES"

L. D. GIBSON
South Point, Ohio

"My purposes are broken, off."

What those purposes were we cannot tell; but how great and dearly cherished we can readily imagine. Job had been possessed of great wealth, and a thousand purposes had been formed for the enjoyment of it. He had many friends, and a thousand purposes gathered round their attachment.

He had a family of sons and daughters, and he had built a magnificent palace of fancy about his future paths.

His sky had been bright and even became overcast and a hurricane carried off at one swoop all that he had treasured. "My purposes are broken."

How many there are who hear in these words only the cry of their own hearts cry. (Continued on page 8, column 3)

WHY GOD ALWAYS CHOOSES THE WEAKER WEAPONS

If Samson had the choice of weapons with which to rout his enemies; if he wished to do it in such a way as to make the feat illustrious; if there were before him a cannon—a fifty-pounder, and the jawbone of an ass, which would he take? Why, any fool can kill the enemy with

FULL REPORT OF 1961 BIBLE CONFERENCE NEXT WEEK (D. V.)

We Expected To Give This Report This Week, But On Account Of A Delay Relative To the Pictures, It Was Necessary That This Conference Issue Be Postponed Until Next Week.

a cannon, but it takes a Samson to smite them with the jawbone of an ass. And so, when God has the choice of weapons, and he always has, he chooses the weaker weapon, that he may get to himself the greater renown.

—C. H. S.

What Do You Do With The Tithe That's God's?

By FRANK B. BECK

Scripture reading: Malachi 3:8-10; Hebrews 7:1-10.

"A religion that does nothing, That saves nothing, That gives nothing, That costs nothing, That suffers nothing, Is worth nothing!" (Martin Luther).

How much is your religion worth? How much is your Church worth? And in your answer we shall find out whether you are an oil-painted artificial Christian; a pump Christian, or a water-spring Christian.

An oil-painted, artificial Christian is like a glass of cold water painted on a canvas. It may look like a real glass of sparkling, refreshing water—but it does not give. Is that the kind of Christian you are? You look like a real Christian, but you do not give? Artificial.

Or are you a hand-pump Christian? If somebody comes to you and works on you hard enough and long enough you will give. But when the pressure is over you quit.

Or are you a Spirit-filled Christian like the mountain stream Christian? You are always giving



Pastor Frank B. Beck

freely, whether men come to you or not.

Do you know that there are many, many people who attend Church year in and year out and (Continued on page 3, column 1)

The Baptist Examiner Pulpit

"NEVER ALONE"

SERMON BY PASTOR JOHN R. GILPIN

"Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:5, 6.

I want you to notice particularly that portion of this text when Jesus says, "I will never leave thee, nor forsake thee." This is one of my favorite texts. I suppose all of us have a favorite hymn or perhaps a favorite chapter and doubtless some favorite texts, and this is one of those favorite texts that mean a lot to me. Quite often in life I fall back on this verse of Scripture. I read it, and I am blessed in my soul every time that I read

it. I can truly say that there is no truth in the Bible that means more to me than the truth that is presented in this verse. I am sure that which is true with me, is likewise true of you. There is no truth in all the Book that means more to me personally than this truth that we are never alone, and that He has promised that He will never leave us nor forsake us. At the same time, I doubt seriously if there is any truth in all the Bible that is taught more clearly or with more emphasis throughout the Bible than this truth that we are never alone, and that God will never forsake us.

We read: "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he

it is that DOTH GO WITH THEE; he WILL NOT FAIL thee, NOR FORSAKE thee."—Deut. 31:6.

This was spoken by Moses as a part of his last counsel to the children of Israel when they were encamped in the land of Moab getting ready to go over into the land of Canaan. Within a few days they were going to cross over the Jordan River. They were going to take possession of the land of Canaan. We know, as a result of reading the book of Joshua that follows, that they did not only attempt to take possession, but they did take possession of the land of Canaan. As they were contemplating doing so, Moses, in giving to them his last counsel, and his last advice, and his last encouragement, (Continued on page 2, column 3)

1. That God got along in New Testament Days without the high-powered publicity machine of today?

2. That Peter ever got out of jail without the help of "THE MINISTERIAL ASSASSINATION?"

3. That New Testament Churches ever made out at all without the present day "CO-FLOPERATIVE PROGRAM?"

4. That we ever got into this mess where "THE PROGRAM" seems to be far more important than the Souls Of Men?

5. That God ever got the heart of Lydia open without the aid of some modern day women's organization?

6. That the woman of Samaria ever brought all those souls to Jesus without a modern-day B. T. U. Soul Winning Course?

7. That Saul (who became Paul) ever got his eyes opened without the aid of an Associational Committee On Ordination? (Continued on page 8, column 5)

IT'S KINDA FUNNY—

"I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper, rather than including them in correspondence which relates to book orders, subscriptions, or some other matter.)

● Should the Lord's Supper be observed at night since it is called a Supper?

I don't think it makes too much difference as to whether it is observed during the daytime or at night. It is true that when instituted by Jesus it was in the evening.

"Now when the even was come, he sat down with the twelve." Matt. 26:20.

"And in the evening he cometh with the twelve." Mark 14:17.

These two scriptures indicate that it was instituted first of all in the evening. I surely do not believe that it ought to be tacked on to a Sunday morning preaching service and observed hurriedly when everyone is already tired from the service. Frankly, I prefer a special evening hour with nothing else occupying the attention of the congregation except the elements of the Supper themselves.

● If a member of a Baptist Church refuses to heed the Bible and rejects its teachings, is he saved?

Any individual who is in rebellion to the Word of God proves by his attitude in the light of scriptural teachings that he is unsaved. The following three scriptures should answer this question beyond a shadow of a doubt.

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8:47.

"But ye believe not, because ye are not of my sheep, as I said unto you." John 10:26.

"We are of God: he that knoweth God heareth us; he that is not of God heareth not us." I John 4:6.

● Can one be saved who does not believe on Jesus, even though he believes in God the Father?

Repeatedly through the years we have continuously stood on this precept: there is no salvation outside of Jesus Christ. Many are the scriptures which would indicate to us that there is no salvation outside of Him. Even though one may believe in God, if he rejects God's Son, he is not saved.

"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." John 8:24.

"He that honoureth not the Son honoureth not the Father which hath sent him." John 5:23.

"Jesus saith unto him, I am the way, the truth, and the life: No man cometh unto the Father, but by me." John 14:6.

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:11, 12.

This shuts out all the evolutionists, the higher critics, and the modernists, because all of them reject Jesus. This shuts out the Mohammedans since they reject Jesus. It shuts out the Cath-

olics since they put Mary in the place of the Saviour. It shuts out all Jews since they reject the Son of God as Saviour.

● I know you believe in storehouse tithing. However, my church is pastored by a modernist, it affiliates with an Arminian mission board and practices unionism, alien immersion and open communion. Should I put my tithes in this organization? I would much rather send such to you.

Through the years the position of this paper always has been that one should support the church where his membership is, if humanly possible to do so. However, I would not consider the querist as even a member of a church — just an organization. Whenever a group brings in alien immersion, I am satisfied our Lord withdraws the candlestick. Therefore, in this case, it won't make too much difference. In fact, we think that a member of such a church would do wrong to support with his tithes such an organization. We would surely encourage such an individual to send his tithes and offerings to us for the support of the truth we contend for rather than support the heresy of such a so-called church.

● If a man is genuinely saved, will he go on forever in error, preaching falsely?

We do not believe so. I think the Word of God is sufficiently clear in this respect. God leads His own into the truth.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." John 16:13.

If a preacher never comes to the knowledge of truth, it is a pretty good evidence that he doesn't know the Lord Jesus Christ to start with.

● Why do men fight the truth?

For the same reason they fought the Lord Jesus Christ when He was here in the days of flesh. They are unsaved.

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." John 16:2, 3.

● Does God call Methodist, Campbellite, and Holiness preachers into the ministry?

The one who asked this question should have known our answer in advance. I can't conceive of God writing a Book (the Bible) teaching salvation by grace then sending out one of these heretics teaching salvation by works. I can't conceive of God writing a Book teaching unconditional election and a limited atonement, and then calling individuals to preach just the opposite. I can't conceive of a Bible being written by God teaching immersion for saved people when these heretics substitute sprinkling and pouring and that even in behalf of the unsaved. Even I wouldn't call a man to preach contrary to what I had written, and I am sure that Almighty God wouldn't write a Book to teach one thing and then call these heretical individuals to preach something else. However, God's Word settles the matter once and for all.

"For he whom God hath sent speaketh the words of God." John 3:34.

● I notice in your sermons a word which seems to be your (Continued on page 6, column 1)

"Never Alone"

(Continued from page one)
said to them, "He will not fail thee, nor forsake thee."

That same truth is found many times in the Word of God. For example, when Joshua became the leader of the children of Israel, we read:

"There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." —Josh. 1:5.

When this was spoken, Moses was dead, and Joshua was the new leader. Moses led the children of Israel in the wilderness for forty years. Now Joshua had taken over, to lead them over into the land of Canaan. As he did so, God spoke to him and said, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

Notice again:
"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." —Psa. 37:25.

David started to walk with the Lord as a young man. Now when he wrote this thirty-seventh Psalm, he was a mature man, a man of old age, and he looked backward across his life, and beheld all the experiences that had been his, and he said, "Yet have I not seen the righteous forsaken, nor his seed begging bread."

I tell you, beloved, God never forsakes His own. Sometimes we forsake Him. Sometimes we get cold in His service. Sometimes, for various reasons, we get off on the wrong foot spiritually, and seemingly we forsake the Lord, but the fact remains. He never forsakes us.

Someone may say, "Sometimes I feel like He is with me, and other times I feel that He isn't with me. Sometimes my feelings are right, and sometimes as a result of my experiences, my feelings lead me to believe that God isn't with me." I say to you, beloved, it doesn't depend upon your feelings in any wise at all as to the place God takes. God's position does not depend upon your feelings. He says, "I will never leave thee, nor forsake thee." Whether you feel His presence—whether you feel that He is with you—whether you feel that the experiences of life have separated you from Him makes no difference. He has promised in that He has said, "I will never forsake thee." Thank God, you and I are never alone.

Listen again:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I AM WITH YOU ALWAYS, even unto the end of the world. Amen." —Mt. 28:19, 20.

May I remind you that here is a promise that He is going to be with us, and that promise is, "I am with you always." The Greek word that is translated "always" literally is the expression "all the days." This means that He has promised to be with us all the days—the days when you are well and healthy, and the days when you are sick and

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BOB L. ROSS Editor-in-Chief
JOHN R. GILPIN Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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your health ebbs and flows from you; the days when you are encouraged, and the days when you are discouraged; the days when the sun is shining, and the days when it is cloudy; the days when you can feel His presence, and the days when you don't feel His presence. Beloved, we have a promise, for He said, "I am with you all the days." Thank God, we are never alone.

The Apostle Paul, in writing to the church at Corinth, reminds them of this same truth, for he said:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, BUT NOT FORSAKEN; cast down, but not destroyed." —II Cor. 4:8, 9.

Notice the contrast, beloved. We may be troubled, but we are never forsaken; we may be distressed, but we are never forsaken; we may be perplexed, but we are never forsaken; we may be in despair, but we are never forsaken; we may be persecuted, but we are never forsaken; we may be cast down, but we are never forsaken; we may be destroyed by the world and the things of the world, but we are never forsaken." How I thank God for this truth that we are never alone.

I like the words of the song which says:

"When in affliction's valley,
I'm treading the road of care,
My Saviour helps me to carry
My cross when heavy to bear,
My feet entangled with briars,
Ready to cast me down;
My Saviour whispered His promise,
Never to leave me alone."

Then, there is another song that expresses the same truth a little differently.

"How many times discouraged,
We sink beside the way;
About us all is darkness,
We hardly dare to pray;
Then from the mist and shadows,
The sweetest voice e'er known,
Says, 'Child, am I not with thee,
Never to leave thee alone?'"

Oh, soul, hast thou forgotten
The tender word and sweet,
Of Him who left behind Him,
The print of bleeding feet?
I never will forsake thee,
Oh, child, so weary grown;
Remember, I have promised,
Never to leave thee alone."

Take courage, wayworn pilgrim,
Though mists and shadows hide
The face of Him thou lovest,
He's ever at thy side.
Reach out thy hand and find Him,

And, lo, the clouds have flown;
He smiles on thee who promised,
Never to leave thee alone.

No, never alone!
No, never alone!
He promised never to leave me,
Never to leave me alone!
No, never alone!
No, never alone!
He promised never to leave me,
Never to leave me alone!"

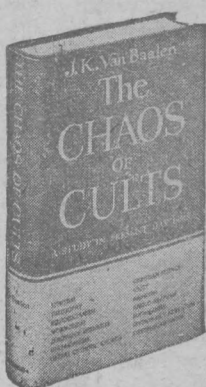
I say again, beloved, I thank God that a believer is never alone, and I'd like to turn through the Word of God, and take some examples to show you that this was true in the lives of the men of God in the days gone by. If this has been their experience, why can't it be our experience today?

THE JEWS AT THE RED SEA.

First of all, let's look at those Jews as they came out of the land of Egypt and encamped at the Red Sea. I dare say that there was never a man who, humanly speaking, had a greater task set before him than Moses when he was called of God to lead three million people—men, women and children — out of the land of Egypt to the land of Canaan. It was a tremendous army in itself, yet it was an undisciplined army, an untrained army, an army that knew nothing about keeping rank and marching, an army that would need a tremendous amount of food and water, and an army that would need guidance in a marvelous way to protect them from all harm. All that Moses could do when he was given the task was to lead to the best of his ability as God directed him.

The Word of God tells us that immediately God directed Moses to turn from a straight course toward the land of Canaan toward the desert. This made it appear they were hopelessly trapped and did not know how to get out of the land of Egypt. So the children of Israel turned from an eastward course to a southeastward course, directed, of course, by Almighty God. They came to the Red Sea, and his I dare say as Pharaoh and his people looked after those fleeing slaves and servants they had had for 430 years, that it was with a great deal of reluctance within their hearts they saw them leave. They thought, "Now they are bottled up here within the land, and they are entrapped here within the wilderness. All we (Continued on page 3, column 4)

The Chaos Of Cults



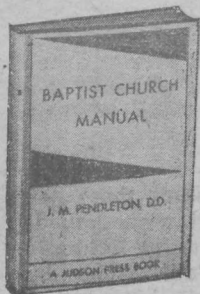
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Tithing

(Continued from page one)

never give one cent to Christ and His Church? Not one cent! How can that be? Surely, they must put something in the offering. Oh, that they do. I admit that. Maybe a dime. Maybe a quarter. A dollar. Maybe five dollars. But they do not give anything.

Beloved, you do not give anything to God until you first pay what you owe God! If a man owes me five dollars and comes and presses a five dollar bill in my hand can he truthfully say that he gave me five dollars? He owed me that! He did not give me anything! He owed me that. We will assume that these people I spoke about owe God five dollars a week. Now suppose they put a dime, or dollar, or even five dollars in the collection plate. If that is all they do they never give anything to God. Not one cent!

Why do these people owe God five dollars? Does everybody owe God five dollars a week? No! Some owe more than that. Some less. These folk owe God five dollars a week because they make or earn fifty dollars a week. And a tithe or one-tenth of fifty dollars is five dollars. If they made a hundred dollars a week they would owe God ten dollars. If they made ten dollars a week they owe one dollar. One out of ten. That belongs to God. We owe it to Him. We begin to give to Christ and the Church only what is over and above that tenth, or tithe. That is what I mean when I say that there are many, many people who attend Church for years who never give anything in the offering. Not one cent.

Did you say--tithing? What is tithing? It is saying to God: "Of all that Thou shalt give me I will surely give the tenth unto Thee" (Gen. 28:22). But there are objections to tithing, which we will now face and seek to answer.

Objection number one: tithing was for the Old Testament Jew; it is not for the New Testament believer. The command: "Consecrate the tithe . . . the tenth shall be holy unto the Lord" (Lev. 27:32); that was for the Jew, not for us.

I answer: Abraham was not a Jew, but a Chaldean (Gen. 11:31). Yet Abraham tithed! "He gave tithes of all" he had to Melchizedek, who foreshadowed Jesus Christ (Gen. 14:18-20; Heb. 7:1-10).

Jacob was not a Jew but a "Syrian" (Deut. 26:5). Yet Jacob tithed! (Gen. 28:22). Even before he became Israel! (Gen. 32:28).

In Hebrews 7:1-10 Abraham giving tithes to Melchizedek is but a picture of believers giving or paying our tithes to Jesus Christ. Every New Testament believer, or Christian, is a spiritual child of Abraham (Gal. 3:29). If we are children of Abraham, we will do his works (John 8:39). This includes tithing! Hence, tithing was never only for Old Testament Jews! It has always been for believers, regardless of nationality.

Objection number two: tithing is under the law and is not for us who are under grace (Rom. 6:14).

"I would like to ask you if a Jew before Christ was saved by grace or works (of the law)?" Was not that Old Testament Jew, saved by grace (Romans chapter

4), commanded to tithe? Hence being saved by God's grace does not do away with our responsibility to tithe?

Tithing did not begin with the ceremonial law of Moses. Then why should it end with it?

Abel gave systematically to Jehovah some 2,500 years before the ceremonial law of Moses was given to Israel (Ex. 20:1-17). If you will carefully study Genesis 4:3-4 you will see that Abel's giving of the "firstlings" of his flock was, in all probability, tithing or giving more than that.

Abraham, in whose steps of faith Christians are to walk (Rom. 4:12) tithed over 400 years before the ceremonial law of Moses (Gen. 14:18-20).

Jacob gave a tenth of all he received about 300 years before the ceremonial law of Moses (Gen. 28:22).

Now it is true that in the New Testament the ceremonial law of Moses has passed away. The Books of Galatians and Hebrews will tell you that plainly. Circumcision, as a religious act; the offering of slain animals on Jewish altars, for instance, are done away in Jesus Christ and His cross! But where do you read that tithing is so abolished in the New Testament?

The Lord Jesus Christ commended and commanded tithing in Matthew 23:23. Do not forget this. This in itself should be enough for us! And this was under grace! Christ was "full of grace" (John 1:14) and brought grace with Him (John 1:16-17). Surely He was a preacher of grace in John 3:16! He commended tithing. He commanded it! Under grace!

The New Testament commands Christians to tithe into the Church. Preachers of the Gospel are to make their living the same way the Old Testament priests and Levites did (see I Cor. 9:13-14). How did they get their living? From the tithes of the people (Numbers chapter 18). What other system is given us in the New Testament?

But, does not God tell us in the New Testament that we need only give as "God hath prospered" us? (I Cor. 16:1-2); and for a Christian to "give as his heart tells him" (2 Cor. 9:7, Phillips). Absolutely! But this was about a special offering for the poor saints in Jerusalem who were famine stricken! (Acts 11:27-30; I Cor. 16:3-4). This was above and beyond the regular tithes into the Church. Tithing is not abolished in the New Testament, rather it is established.

Objection number three: "I cannot afford to pay one tenth of my income to the Church." Can you afford to disobey God? How can you enter the kingdom of heaven if you do not the will of God? (Matt. 7:21).

Objection number four: "I am too much in debt to tithe." That is why you are in debt! If you would bring your tithes and offerings into the house of the Lord, God would flood you with blessings! (Mal. 3:8-10). You are in debt to God. Pay that debt. See what happens!

The final objection: "I do not want to give that much to the Church." Do you call yourself a Christian? I will leave one verse of sacred Scripture with you. "The man who says: 'I know Jesus,' but does not lay His commands to heart, is a liar, and the truth has no place in him" (I John 2:4, The 20th Century N.T.).

Christian, it is the will of God for you to tithe your income, be it great or small, into the Church of Jesus Christ -- and His promise to bless you! "He that doeth the will of God abideth forever" (I John 2:17). Amen.

"STOREHOUSE TITHING"

Christian, the Word of God not only tells us how much we owe God out of our income (the tenth), but also tells us where we should bring it: -- to the house of God. No other place. "Bring ye all the tithes into the storehouse . . . Mine house" (Mal. 3:10). In the days of Malachi this was the Old Testament temple,

In these Gospel days God's house is the local, visible Church (I Tim. 3:15). Hence, now, the tithe belongs in the Church. It should be sent nowhere else.

Briefly permit me to answer some objections to this teaching.

I First, it is argued that Christians should give their tithe money "where the Lord leads." I agree. We believe, too, that the Spirit leads us according to His Word (Isa. 8:20). The Word of God instructs us to bring all of our tithes into the house of God, which in these Gospel days is the local Church. Let us follow this leading!

II

Secondly, it is argued that the Lord Jesus Christ when upon earth took tithe money for Himself from some of His followers, that should have gone into the Jewish temple (Matt. 27:55 and Luke 8:3). And by this Christ was showing that Christians are not bound to this old law, but can pay their tithes outside the Church and yet give to Him.

We answer there is no shred of evidence in the references just given, or anywhere else that Christ took tithe money from any of His followers. Search and see! Rather the Redeemer commanded the Jews to tithe (and the only place they did tithe was into the temple, then) so He was commanding them to put their tithes into the temple storehouse. (Matt. 23:23). He did not ask for them! How else would they understand it? And so approving was He of their giving or paying of their tithes and giving beyond the tithe, there, in the temple, that He sat in the temple treasury over by the offering box and spoke well of it! (Mark 12:41-44).

Be assured that Christ is just as urgent and more so that Christians now bring all the tithes into the New Testament temple, the local Church! (Eph. 2:19-22), a far more glorious temple than the Jerusalem one (Hag. 2:7-9).

III

Thirdly, it is argued that the early Christians did not bring their tithes and offerings into the local Church but to the apostles (Acts 4:34-35). We answer that the apostles were the treasurers in the local Church at that time (as you will see from reading Acts 6:1-4). Do the same with your tithes and they will be paid to the treasurers of your Church.

IV

Fourthly, it is argued that the great evangelistic campaigns and radio broadcasts and independent missions and charitable and social

and welfare organizations are reaching so many millions of people. Can we not send part of our tithes to them?

We answer: 1. The Word of God commands us to bring all (not a part) of our tithes to the house of God, which is now the local Church. That should be enough. That should settle it.

2. But, there are multitudes all around our Church to be reached, and many more of them could be reached had the Church its rightful tithe money which is sent and spent elsewhere!

3. Some, if not many of these outside and independent teams and organizations, Christian or social works, compromise or ignore or even deny the very truths preached in your pulpit!

4. These "independent" teams and missions are not authorized or controlled by New Testament Churches. The New Testament evangelists and missionaries were in the local Church (I Cor. 12:28), were sent out by a local Church (Acts 13:1-4), were responsible to the Church (Acts 14:26-27), represented not their own work, but the authority of the Churches (Acts 15:1-4) and handled money only as it was approved by the local Churches (I Cor. 16:1-4). They received their wages from the Churches (2 Cor. 11:8). Let these independent workers do the same.

Finally, it is argued that, while tithing to God is as old as religion itself, placing all of your tithe money into the Church to which you belong, is a new theory or fad!

We answer: You are greatly mistaken! Tithes were always associated with the local house or place of worship. The house of God in its primitive state may have been no more than the meeting-place with God's priest and communion of bread and wine, but there tithes were paid or given (Gen. 14:18-20). It may have been no more than a stone altar of sacrifice. But that then was the house of God and tithes were involved in the worship there (Gen. 28:16-22). Later the Old Testament tabernacle was erected (Ex. chaps. 25-40). To and in it (the Church of that day!) the tithes were brought (Deut. 12:5-7). And when the Old Testament temple was built in its stead the tithes were brought into the temple (Neh. 13:1-14; Mal. 3:8-10). In this Gospel age preachers of the Gospel in the Church are to get their living the same as the Old Testament ministers received theirs (I Cor. 9:13-14). That means by the people of God bringing all of their tithes into the house of God (Numbers chap. 18). This is now the local, visible, organized Church with its bishops and deacons (I Tim. 3:1-15).

What windows of blessing will be opened and poured out upon the Church willing to do this! Will everyone of us begin to do so now? Bring all of your tithes into the storehouse or treasury of your Church!

Otherwise, what have we done but turned God's house into a den of thieves robbing God in tithes and offerings. Can a Christian be a thief? God deliver us from this sin! Amen.

"Never Alone"

(Continued from page 2) have to do is to go out and bring them back." So Pharaoh got together his army.

Beloved, the Word of God says that Pharaoh went out with six hundred of his choice chariots, and that he also took all the chariots in Egypt. What a perplexing situation Israel finds themselves in. Here is the Red Sea stretching before them as far as the eye can see, which became an impassable barrier to them. They can't go forward. As they look backwards they can hear the sound of Pharaoh's army, and as the army of Pharaoh draws closer they can see the sunlight as it glistens from the spears that stick out from the tongues of the chariots, and from

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the wheels, as the wheels turn about. I dare say that no group of people ever felt more distressed, or more perplexed than the children of Israel.

Can you imagine how they must have felt? For 430 years they and their forefathers had been living in the land of Egypt. Now they think they have an opportunity to get out, but apparently they have bottled themselves up in the neck of the land so there is no way for them to escape. There is an impassable Red Sea before them and an army coming behind them. They themselves are untrained without any means of defense. I presume, beloved, that Moses and the children of Israel thought, "Surely, we are forsaken. God has turned His back on us. God has forsaken us. Pharaoh will kill off all that he wishes, and take the rest back to Egypt as slaves." Surely if must have been a terrible predicament they felt themselves in, yet they weren't alone. The children of Israel, with the Red Sea before them and Pharaoh's army behind them, weren't alone. There was One there who was invisible, and yet He was certainly present with the entirety of the Jews.

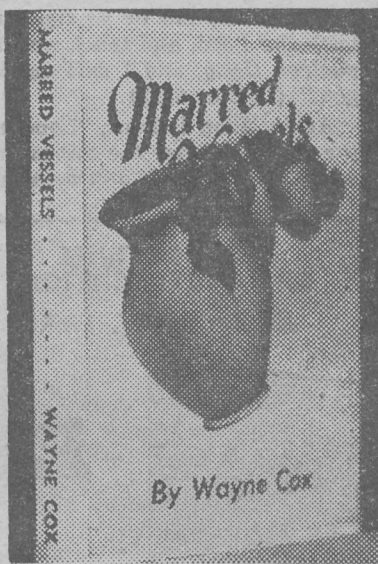
Soon we find God saying to Moses, "These Egyptians that you have seen today, you will see them again no more forever. Say to the children of Israel that they go forward." Moses might have argued with God and said, "There is an impassable barrier before us in the Red Sea," but God said, "You go forward and leave the Egyptians to Me. I'll take care of the Egyptians."

Sometimes, beloved, our enemies encompass us about, and it looks like they are going to succeed. Sometimes it would appear that our enemies are going to destroy us. It is then God would say to us just like God said to Moses, "You go forward and I'll take care of the Egyptians."

I see those Jews as they start toward the Red Sea and God literally blows the Red Sea out of existence so far as they were concerned. A strong east wind prevailed all night, and the next morning there was a highway across the Red Sea that was as smooth as concrete. A wall of water stood on either side and a cloud came down over the top, and without any fear whatsoever the children of Israel crossed the Red Sea. When they got to the other side of the Red Sea, that which became a highway to them became a bog unto the Egyptians in their attempt to follow. The Word of God tells us how the wheels came off their chariots and they began to sink in the mud. They cried, "The Lord is (Continued on page 5, column 1)

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Christian Ethics

(Continued from page one)

an average evening. He will go to the grocery store and buy his food where beer and wine are sold. In our city you have no choice because every food store sells beer and wine.

I believe that this matter of "ethics" — which deals with customs and traditions — is more complex today than ever before in history. Satan has so cleverly mixed evil and good that a true child of God finds it difficult to make the right choices. There was a day when many folk would not join a labor union, yet today one finds it most difficult to find employment where a union does not exist. In 1947 most preachers preached against television and now there are extremely few who do not own one. Years ago no separated Christian would go to the theatre, but now you can stay up a little late at night and catch-up, via TV, on all the movies you lost out on in years gone past. There was a day when only certain magazines had filthy pictures and articles but now it is almost next to impossible to find one that maintains some kind of purity. Will you not admit, then, that it is not an easy matter to set forth a standard of goodness in Christian ethics? We are going to have to seek out principles to maintain goodness.

I would like to consider with you some realistic principles and how practical they are in trying to maintain a right standard of Christian ethics:

1. *The fact of a twilight zone.* The Bible is not vague concerning most things in life. For example the Ten Commandments make it sure and certain that stealing, swearing, lying, murder, adultery, and covetousness are sin. Likewise, Jesus, in the New Testament, made it clear that there was no place for hypocrisy in this matter of sin. We should not judge sin purely from the outward but from within; thus a man's motives are important in the matter of righteousness.

"There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that defile the man" (Mark 7: 15).

Thus we have a clear, absolute standard. This is the white light. But also, a person may ask, "Where in the Bible do you find

a verse of Scripture that says smoking, TV, or movies are a sin?" Since you can not find one, does it mean these things are right? Immediately we will have a difference of opinion and Christians will begin to argue to defend their views of the matter. Thus, we also have a twilight zone on some matters. "Let every man be fully persuaded in his own mind." (Rom. 14:5).

2. *The Lord gave us a purposeful life.* There is one verse of Scripture that is very helpful in getting the right direction in this matter of ethics. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Col. 3:17).

Again, this verse of Scripture will help greatly in many things but it will not solve all the confusion. Many times we are doing things and if we ask ourselves if God is glorified in this, it might cause us to cease doing it. The great historic catechisms of days past said that the purpose of man was "to glorify God and enjoy Him forever." As a born-again child of God my supreme goal in life is to honor my Lord and Master Jesus Christ.

Yet, there are some folk who push this truth to a lopsided degree. They would say that normal marital relationship between husband and wife would be wrong unless they had intentions of children in view. They would rule out some comforts of life such as a nice home, furniture, clothing, modern conveniences by saying God is not glorified in owning and using such things. If a person prepares a superb meal and enjoys such they would rule out this by saying that the pleasures of man was the goal and not the glory of God. On this point the Word of God gives us additional counsel: "He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." (Rom. 14:6-8).

In another place the Apostle Paul said he knew how to suffer hunger, but he also knew how to enjoy an abounding fullness (Phil 4:12). God can be glorified both in poverty as well as in luxury. The essential thing is that we remember God is sovereign in providing these good things in life, then give Him the thanks and glory. "The earth is the Lord's and the fulness thereof." (I Cor. 10:26).

3. *There is a place for Christian liberty.* We read in Luke 9:49, 50 where John came running to Jesus one day to complain that some folk were doing miraculous things in the name of Christ yet they did not practice the same ways as the disciples. Jesus said unto him, "Forbid him not; for he that is not against us is for us." Actually, Jesus was teaching soul-liberty. Where the Scriptures are not clear and definite we cannot legislate human laws and rules for another man's conscience.

The Apostle Paul says, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1).

Too many "fundamental" and "holiness" churches today have made the practice of legislating human ordinances for their people to abide by. God hates this thing! God tells us that if we are dead with Christ we should not be subject to these ordinances of "touch not, taste not; handle not; which all are to perish with the using: after the commandments and doctrines of men?" (Col. 2:21,22).

If there is a doubt as to the goodness of something "why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of

A BOUNTIFUL HARVEST . . .



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"Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest." —Mt. 9:37,38.

Christ." (Rom. 14:10).

As a word of precaution the child of God should be careful not to use this God-given liberty as a means of the flesh so as to cover-up his sins when certain matters seem to be obviously wrong, "for brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh but by love serve one another." (Gal. 5:13).

Likewise, if some pleasure, food, or amusement is involved with a false religion then we ought to avoid and abstain from such lest my liberty "become a stumblingblock to them that are weak" in the flesh. (I Cor. 8:9).

4. *The Bible teaches separation.* "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (II Cor. 6:17).

Again, John tells us, "Love not the world, neither the things that are in the world. If any man love

the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world." (I John 2:15,16).

The problem now is where do I put the dividing line? Some Roman Catholic priests and nuns run off to the monasteries and nunneries to avoid the evil of this world. Some religious groups like the Mennonites clan together in a small settlement to get away from the world. Jesus in His high priestly prayer asked the Father to leave us in this world but to keep us from evil (John 17:15). I am sure God will answer His prayer. The Apostle Paul said that if someone wants to practice absolute separation he would have to leave this world completely (I Cor. 5:10). Maybe this rocket age may make complete separation possible.

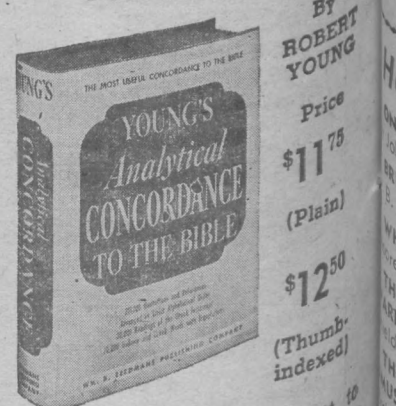
Did Jesus practice complete separation, as some folk would propose? No, not at all. He attended a wedding in Cana and turned the water into wine (John 2:1). He ate meals in the house of sinners (Mt. 9:10, 11). He spoke kindly of play and social life (Mt. 11:16-19). Man has a natural instinct for play, and there is a legitimate place for the expression of this instinct in the Christian life. As the archer's bow needs to be relaxed occasionally if it is to retain its elasticity, so the individual needs to relax from his duties and vocation occasionally in order that his powers for the duties of life may be renewed and refreshed. Frankly, I am satisfied to believe that the Apostle Paul was acquainted with the sporting events of his day to a certain degree for he uses illustrations of these sporting events (see I Cor. 9:24-27, Heb. 12:1).

Whenever a person continually harps upon the matter of worldly ways then I begin to question how right he is in other things. Let me emphatically say, "SOME

MEN, BY HATING VICE TOO MUCH, COME TO LOVE MEN TOO LITTLE." They expend so much effort on the negative that they have no energy to present the positive message of the grace of God. There are a host of Christians who, for many reasons, cannot discern between things moral and a-moral, natural and supernatural. These dear people of God, like the poor, shall ever be with us. Therefore, let us who are stronger "bear the infirmities of the weak." (Rom. 15:1).

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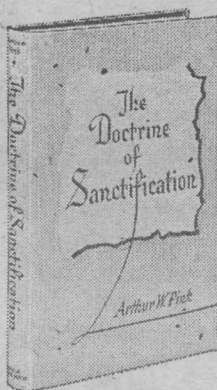
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"Never Alone"

(Continued from page 3)
 for Israel. Let's get out this place." But it was too late as the waves came together in the destruction of all of Pharaoh's army.

In the morning Moses, Miriam, and all the balance of the children of Israel were safe on the other side. Moses said, "Sing a hymn." Perhaps he had taken his shepherd's staff and used it as a baton. They took a timbrel in her hand and began to dance. They all sang as recorded in that glorious chapter of Ex. 15. As they sang, they praised God for what God had done the night before in their behalf. Beloved, though they thought they were alone, they weren't alone. They were with them.

II

ELIJAH

All the great men of God in the Bible, and of all the weak of God in the Bible, Elijah was one of the greatest and one of the weakest. Once he was called by God to shut off the water for four years and six months. He was one man defying his king and the government for one and one-half years. That was exactly what Elijah did. For one and one-half years Elijah was around in Israel with the Word of Heaven in his pocket. He didn't allow it to rain. Not a drop of water fell upon the earth in all that time. Finally, he said, "If you want to test me, let's meet out on Mount Carmel." King Ahab came. Queen Jezebel came. Eight hundred and forty false prophets of Baal came. The religious leaders came. Elijah came alone, representing

the fact that Elijah felt just a little bit alone that day, but he never quaked, and he didn't let the Word of God tell us that Elijah said, "There's a God of you. You go first." So he set up their altar, cut up a bullock and put it in pieces on the altar, and then started praying. They prayed all morning and didn't get any answer. Their god, was a sun god, and at noontime when the sun was shining its brightest light, Baal should have been most active. Elijah said, "What is your god? Why hasn't your god answered you? Maybe he is taking a nap, or it could be he is hunting, or maybe he has gone on a vacation. You had better cry a little louder and wake up your god. Immediately the people cut themselves with lancets until they poured from their bodies, and they prayed all day, "O Baal, answer us," but there was no answer. Finally covered with dust and blood, hoarse from their shouting, and panting from their exertion, they admit failure.

Beloved, you can't say that they weren't in earnest. You can't say that they weren't sincere. The only thing was, they were just praying to the wrong god. When Elijah prayed, the fire came down, and they took the 850 false preachers down the brook Kishon and slew them. Elijah then went upon Mount Carmel a little higher, and

stooped down and prayed, until finally a cloud, the size of a man's hand, appeared in the sky, and he said, "Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not."

Beloved, you can't say that Elijah wasn't a great man. A man who would defy the king and queen for over three years' time with a drouth—a man that would defy 850 false preachers—a man that would pray until fire came out of Heaven—a man that would pray until God sent down rain—you can't say that he wasn't a great man. But great man that he was, he was also a man, and he had his weakness, and Elijah then became scared. And what was it that scared him? Beloved, when Queen Jezebel heard what he had done, she threatened to take his life, and Elijah ran for his life. He ran for forty days without stopping, and he said, "O Lord, take away my life; for I am not better than my fathers." Beloved, can you imagine a man of God defying an empire and then running from one woman!

Beloved, if Elijah had meant what he said, what was the use of his running? He could have gone to Jezebel and said, "I am not fit to live. Just chop my head off." That would have saved him forty days exertion.

I imagine he thought himself all alone. When he bowed down that night in prayer he must have thought, "I'm all alone out here in the wilderness. Lord, let me die." He lay down to sleep, and the next morning he had the strangest butler in the world to wake him up. That butler was an angel, and the angel had his breakfast ready for him. Talk about a man having breakfast in bed, Elijah had his breakfast when he awakened, already cooked for him. When he awakened, there was a cruse of water beside him where he was sleeping, and there was a cake on the fire already cooked and ready to be eaten, and the angel of God said, "Arise and eat." He arose and ate and then lay down and slept.

Beloved, Elijah wasn't alone. God had that angel there to feed him. God had that angel there to carry water to him. God had that angel there to encourage him. I tell you, beloved, he wasn't alone.

Sometimes you think you are alone. Sometimes you get scared. Sometimes you have trials and you think yourself perplexed and cast down and you think there isn't any way out. I am sure every one of us have had the same experience. I have gone through them in life so many, many times, when there just didn't look like there was any way out at all. But, beloved, I come back to this fact, even when the outlook is dark, we are not alone.

III

JONAH

In Jonah we read how Jonah, the son of Amittai, was called to preach at Nineveh. He didn't want to go there to preach, and he tried his best to go some place else. He started out in the opposite direction, and he was planning to go twice as far to keep out of going to the city of Nineveh. You remember how a storm came at sea and Jonah was tossed overboard by the mariners. After they rolled the dice and the finger of guilt pointed at Jonah, Jonah said, "I am a prophet of God. I fear the Lord, but I am out of place. Just kill me." They tried their best to save him but couldn't, and eventually when there was nothing else to do, they took Jonah up on deck and threw him overboard. When Jonah hit the water, God's big fish opened up his mouth to swallow him.

I have often thought that it is a terrible thing for a person to get in the wrong mood with the Lord. It is a terrible thing for a preacher not to be willing to go God's way. It is a terrible thing for a preacher not to be willing to go where God wants

him to go, and to preach the preaching that God wants him to preach. God might have another fish out there someplace just like He had for Jonah. If He could prepare one fish for a disobedient backslidden Baptist preacher, He could prepare another fish for another one just the same.

I can see old Jonah as he went down into the belly of the whale. I suspect the gastric juice of that whale's belly was exceedingly hot so far as its intensity was concerned. I ask you, what do you suppose you would do if you found yourself in a position like Jonah found himself. I'll tell you what he did. He said, "Lord, let's have a prayer meeting." The man who was running from the Lord now wants to get right into the arms of God. I imagine Jonah felt himself exceedingly alone, but he started to pray. He said, "Lord, the weeds are all wrapped around me. I am encompassed with Hell."

I imagine the gastric juice of that whale's belly felt to him about like Hell itself. Down there in the whale's belly, I guess Jonah thought himself alone, but, beloved, he wasn't alone.

Sometimes you may do things like Jonah that are wrong, and God may have a whale to swallow you. Sometimes you may do something contrary to His will and God may have a big fish just ready with his mouth wide open to swallow you. It may not be the same kind of a fish, but it will be chastisement from the Lord. But remember this, you are never alone.

In the belly of the fish Jonah wasn't alone. God was with him in the belly of the fish. Three days and three nights later, that fish unerringly came upon the shores of Nineveh, the very place where God had told Jonah to go. Some folk think it a miracle that Jonah lived in the belly of the fish. To me, the miracle is that the fish could put up with a Hardshell Baptist preacher for three days without getting sick. That whale has had as much of that Hardshell Baptist preacher as he can stand. For three days and three nights he has laid like a rock in his stomach. He could not digest that old Hardshell Baptist preacher, and finally he spit him out. Do you sympathize with Jonah? No, no. I sympathize with the fish because he had to put up with a backslider like Jonah for three days and three nights. When he finally spit Jonah out, where did Jonah go? He went right to Nineveh where God wanted him to go.

Jonah wasn't alone when in the belly of the fish. I don't think Jonah was alone when the weeds wrapped themselves around his head down there in the belly of the fish. I don't think Jonah was alone in any wise at all. I think God was with him. When he started down the streets of Nineveh and shouted, "Yet forty days, and Nineveh shall be overthrown," I dare say that Jonah didn't make as good appearance as he might have if he had been preparing to stand in the pulpit that day, but, beloved, he had learned one thing, he was never alone.

I say to you, you may get cold in the service of God. You may be blackslidden, and you may get to the place that you are not interested in the things of the Lord. It may be that you will get to the place that you just don't want to do God's will—exactly like Jonah who failed God here, yet you are never alone.

IV

HEZEKIAH AND ISAIAH

I'd like for you to think about the time when Hezekiah was king. He was a great king, yet he had a hard time serving God. The Word of God tells us that one day Sennacherib, king of Assyria, and his general, Rabshakeh, came against the city of Jerusalem and drew up their army around about the city. Rab-

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First, a danger;
 Second, someone exposed to that danger; and,

Third, a deliverer to rescue the endangered one.

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In these discussions, we are talking about salvation—spiritual, eternal salvation. We have found that there is one great danger—the danger of eternal punishment. We have also learned that men are exposed to that danger and that they are utterly powerless to escape. Therefore they need someone to deliver or save them. Fortunately there is such a Saviour—the Lord Jesus Christ. Show why and how it is that Christ can save men. You need to understand clearly what Christ has done for men and you should explain it thoroughly to the unsaved.

1. Show that it was for the purpose of saving men that the Lord Jesus came into the world.

Before the birth of Jesus, the angel of the Lord said to Joseph: "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." (Matthew 1:21). Jesus himself declared: "The Son of man is come to seek and to save that which was lost." (Luke 19:10). And again: "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:17.)

2. Make it plain that Christ Jesus did all that was necessary to redeem men from the curse of the law.

Christ satisfied the violated law of God on the behalf of men. Notice the past tense. Jesus Christ is not, at some future time, going to satisfy the law of God

for a sinner. He has already satisfied that law. He has done everything necessary to redeem men. He has made a full and complete atonement for sin. For that purpose he came into the world, and he accomplished his purpose. Listen to the Word of God: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Galatians 4:4, 5.)

Imagine this scene in court: A young man is on trial for having violated the law of his state. The witnesses have testified. The case is a clear one. The jury has brought in a verdict of guilty.

"The prisoner at the bar will stand and receive sentence," says the judge. "Young man," continues the judge, "I regret to see a fine-looking fellow like you so self-willed as to violate the law of his state. You have had a fair trial and twelve of your fellow citizens say that you are guilty. It is now my sad duty to pronounce sentence upon you. The law allows me to fine you one thousand dollars or send you to the penitentiary for one year. Out of consideration for your age, I shall fine you one thousand dollars."

"Judge," replied the young man, "I sincerely appreciate your kindness in this matter, but I have not a dollar in the world. I cannot pay the fine."

"I am sorry," says the judge. "You will then have to go to the penitentiary."

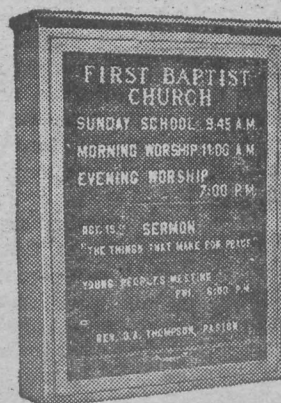
Just then a middle-aged man arises and asks: "Judge, your Honor, may I say a word?"

"Certainly," is the answer.

"I live in a distant state," the stranger says. "I was passing through your city. In last night's paper I saw an account of this trial. This young man does not know me, but I know him. He is the son of the dearest friend I ever had. Judge, out of love for my dear friend, I want to pay the fine of this boy."

He pays the thousand dollars into the hands of the proper officer. And that young man walks out—as free as any man who never committed a crime. The law has been satisfied on his behalf. But he did not satisfy it. Another did that for him. So it is with a

(Continued on page 6, column 1)



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"I Should Like To Know"

(Continued from page 2)
favorite—heretic. Is it proper for you as editor to use harsh terms relative to others?

It might be interesting to our querest to read Matt. 24 and count the number of times wherein Jesus referred to His audience as fools, blind guides, and hypocrites.

We have both the example of Jesus and of Paul wherein each spoke most bitterly against false teachers.

"Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying." John 8:55.

"And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:10.

● Does a person have to have some kind of experience when the Holy Spirit comes into his heart?

If the querest is asking if one has to kick over a church pew, or run up and down the aisles shouting or roll in the sawdust like the Holiness, then the answer is "No." However, when the Holy Spirit comes into an individual's life, that in itself is an experience that will change the life of the individual.

● If you rebuke a man publicly you will never win him. Why do it then?

Whether we win him or not, we may be the means of causing someone else to turn away from error. Furthermore, we are commanded of Paul by inspiration to do so.

"Them that sin rebuke before all, that others also may fear." I Tim. 5:20.

**The Only Saviour**

(Continued from page 5)

sinner, a criminal under God's law. He is, like the poverty-stricken young man, powerless to satisfy the law that he has broken. Another must do that for him and that one is Jesus Christ. "For Christ is the end of the law for righteousness to every one that believeth." (Romans 10:4.)

One man said it took him forty years to learn three things:

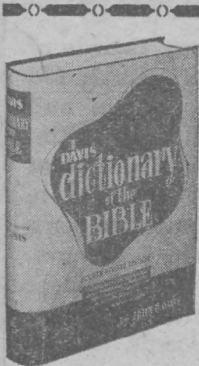
First, that he could not do anything to save himself;

Second, that God did not require him to do anything to save himself;

Third, that Christ had already done all that was necessary to save him.

It is risky for one to spend forty years in learning these three things, but he must learn them, even though it takes that long.

"And when, before the throne, I stand in Him complete, 'Jesus died my soul to save,' My lips shall still repeat.



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"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

3. Explain that the way Christ satisfied the law of God for man was by suffering in man's place.

How marvelous is this truth! What amazing grace! What a display both of divine wisdom and of divine love! "Christ the power of God, and the wisdom of God." "God so loved the world, that he gave his only begotten Son." "The Son of God, who loved me, and gave himself for me." "For by grace are ye saved."

"Alas! and did my Saviour bleed?
And did my Sov'reign die?
Would He devote that sacred head
For such a worm as I?"

For such a worm as I?

"Was it for crimes that I have done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!"

Study carefully the following Scriptures to see how clearly is set forth the fact that Christ died as a substitute, that he suffered in the place of men. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." (Galatians 4: 4, 5.) "Christ hath redeemed us from the curse of the law, being made a curse for us." (Galatians 3:13.) "For this is my blood of the New

Testament, which is shed for many for the remission of sins." (Matthew 26:28.) "Who his own self bare our sins in his own body on the tree." (I Peter 2:24.) "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." (I Peter 3: 18.) "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Isaiah 53:5, 6.) "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Hebrews 9: 26.) "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." (Hebrews 9: 12.)

The Bible gives an interesting and wonderful illustration of substitution in Exodus 13: 13: "And every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first born of man among thy children shalt thou redeem." An English evangelist, George Cutting, wrote a wonderful tract. In that tract he imagined this scene: We are back in the days of Israel's glory. We are standing in the city of Jerusalem, near the Holy Temple. Close by two men are talking, one a priest and the other a well-to-do man of the city. Down a narrow street comes a Jewish farmer, leading a colt. He comes up to the two men and addresses the priest:

"This is the first-born of my animal," he says to the priest. "Is there any way by which the colt's life can be saved? I am a poor man and I need this animal to help me with my work on my little farm."

"Yes," the priest assures him. "Bring me a lamb and I will offer it in the place of the colt." "But I have no lamb," the farmer replies. "A lamb bought with your money," the priest says, "will do as well as one raised by you."

"I have no money! I cannot buy a lamb!" the poor man exclaims in great distress. "Is there no other way?" he asks.

The law of God is explicit and emphatic," declares the priest. "If thou wilt not redeem it, then thou shalt break his neck."

The other man is touched with sympathy for this poor Jewish brother. "Just wait a few minutes, Priest," the man urges. "In my home we have a beautiful pet lamb. I will run and bring it, so that you may offer it instead of the colt."

The man brings the pet lamb to the priest. The lamb is bound, its blood is shed. Can the priest now demand that the colt's neck be broken? No. Its life has been redeemed by the death of the lamb. The farmer goes home rejoicing, leading the colt with him.

That is the plan of salvation. Men were unclean, guilty sinners before God. They deserved punishment, death. To redeem men, God offered up his own Son as "the Lamb of God that taketh away the sin of the world." (John 1:29.)

"My Redeemer! Oh, what beauties

In that lovely name appear;
None but Jesus, in His glories,
Shall the honoured title wear.
My Redeemer!

Thou hast my salvation wrought.

"Sunk in ruin, sin, and mis'ry,
Bound by Satan's captive chain,

Guided by his artful treachery,
Hurrying on to endless pain,
My Redeemer!

Plucked me as a brand from hell.

"Mine by covenant, mine for ever,

Mine by oath, and mine by blood,

Mine—nor time the bond shall sever;

Mine as an unchanging God.
My Redeemer!

Oh, how sweet to call Thee mine!"



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"Never Alone"

(Continued from page 5)

shakeh walked around the city and said to the people upon the wall, "You Jews might just as well surrender now, for your God isn't a bit better than the gods of the countries that we have overrun. Your prophet Isaiah will tell you that your God will take care of you, but your God isn't a bit more powerful than the gods of the other countries that we have taken. Therefore, you might as well surrender now."

I imagine that put fear and consternation in the hearts of the people. I am sure they felt that they were all alone. The people came and told Isaiah, and I imagine that Isaiah felt like he was all alone too. They came and told Hezekiah and I imagine Hezekiah felt like he was all alone also. But, beloved, they weren't alone.

The Word of God tells us how the servants of Hezekiah brought the matter to Isaiah. Then Isaiah went into the temple of the Lord and the Bible says he spread the matter before the Lord. That just literally means that Isaiah got down on his knees before God and talked to God about the whole affair. He felt like he was alone, but he wasn't alone. After Isaiah prayed, the next morning there was no Rabshakeh and there was no Sennacherib. There was no army drawn up on the outside. The folk who usually came to insult and taunt the children of Israel as they walked around on the walls of the city were not there. They looked out in the distance and could see the tents of the Assyrians, but there was no life there. The Word of God says that presently somebody dared to go see the camp, and he found that there were 185,000 corpses of the Assyrians. What had happened in the night's time? An angel of God had slain the entire army of Assyria.

Beloved, Isaiah thought he was alone, and Hezekiah thought he was alone, and the people of God thought they were alone, but they weren't alone. God was with them, and the next morning God proved Himself when there were 185,000 Assyrian corpses to be buried outside the city.

I tell you, beloved, God's own are never alone.

V

DANIEL

When Daniel was put into the lion's den, would you say that Daniel was alone? No, no, beloved. When the old king dropped him down into the lion's den, there wasn't a lion there that took a bite of him. I wouldn't be a bit surprised but what the most restful, peaceful night that Daniel ever had in his life was the night he slept in the lion's den. If he were cool, all he had to do was to get up beside one of those lions. He had a lion's skin (with a lion on the inside of the skin) for a cover, and he had a lion's skin for a pillow. Beloved, no man ever had a more pleasant night than Daniel had within that lion's den. The next morning the old king looked down and said, "O Daniel, is thy God able to deliver thee from the lions?" Daniel cried out, "O king, live for ever." Beloved, Daniel wasn't alone.

Maybe you will have to go through a lion's den sometime. Maybe there will come times in your life when it looks like there are some lions growling all around you. But thank God, beloved, you are never alone.

VI

THE THREE HEBREW CHILDREN

I see those three Hebrew children when they were put into the fiery furnace. The king said, "Heat that furnace seven times hotter than you ever heated it before." What had they done? Those three Jews had refused to fall down and worship a golden image.

Was it goodbye to Shadrach, Meshahk, and Abednego — three

men who loved God so much that they wouldn't bow to an image of gold? No, no, beloved, it wasn't goodbye at all to those three Jews. Instead, stand beside the king and look into the furnace. What do you see? There are those three Jews walking about. They are not bound, they had been when they were thrown into the furnace, but they are loose and walking around seemingly untouched. The king said, "I told you to throw those three." They said, "We did, Majesty." The king said, "I see four down there, and the form of the fourth is like the Son of God."

I tell you, beloved, when those three Jews came out of that fiery furnace you couldn't even smell smoke on them. Their hair wasn't even singed. Their clothes hadn't been burned in the least. It looked like they were all alone, but they weren't alone.

Beloved, it is better for a child of God to walk in a fiery furnace with God than it is to walk on the outside with the world. It is better to walk in a fiery furnace with God than it is to walk alone on the outside, for walking with God means that you are never alone.

VII

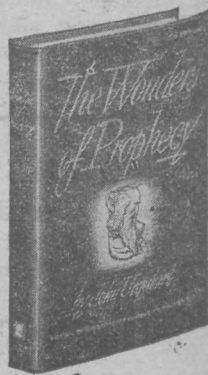
SIMON PETER

We read in Acts 12 that Simon Peter was put in jail. They were waiting until after a religious feast to kill him. Peter was sleeping between two soldiers, bound with two chains. They were getting ready to kill him the next morning and there he is sound asleep. Between him and liberty were sixteen soldiers, three gates and two chains. It looked like there was no chance for him to get out.

Why didn't some of the members of that early church in Jerusalem go his bail? Why didn't somebody put up his bond? You know the answer as well as I. There wasn't anybody in that early church that had any power. They couldn't have done such a thing. It looked like Simon Peter was all alone. It looked like there was no hope for him. The fact of the matter is, the only hope of the matter is, the only hope that they had for Simon Peter was that the church prayed constantly for Simon Peter that he might be released from prison. It looked like he was all alone, but he wasn't alone, for in the night an angel came and awakened him to get up," and as he arose, his chains fell off his hands, and the soldiers stood silently and allowed him to walk out, and the gates opened of their own accord. Beloved, it looked like he was alone, but God gave him liberty.

I tell you, it blesses my heart when I read my text. It says, "I will never leave thee, nor forsake thee." Maybe you don't feel like you would like to feel. Maybe you would like to feel. Maybe difficulties and problems rise up that are so great you just don't feel like things are right. Beloved, it doesn't make any difference.

(Continued on page 8, column 2)



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THE LORD'S DAY

By WATSON DUFOUR
Ansted, W. Va.

Thou turn away thy foot from the
id, from doing thy pleasure on My
day; and call the Sabbath a delight,
of the Lord, honourable; and
honor Him, not doing thine own
nor finding thine own pleasure,
speaking thine own words; then
thou shalt delight thyself in the Lord;
and he will cause thee to ride upon the
high places of the earth, and feed thee
with the heritage of Jacob thy father; for
the mouth of the Lord hath spoken it."
Isa. 58:13-14

desecration of the Lord's day is
most noticeable and perhaps worst
of this generation that hath forgot-
ten. The loud cry always goes up
any mention is made of keeping
the Lord's day holy, "We are under
not under the law." To tell you
truth, I am getting sick to my stom-
ach people excusing their ugly sins
under the banner of grace. I would
like someone to show me one pas-
sage in scripture that teaches or even
implies that Jesus Christ died to give men
license to sin against the holy God. I
think we can assume that as long as
there has been a world there has been
a day set apart for men to honor
the Lord. When the fourth
commandment was given at Mt. Sinai,
it was worded, "Remember the Sabbath
day, keep it holy," thus pointing back
to the original institution at creation.
God rested on the seventh day.
The Sabbath or the seventh day has
not been replaced by what is some-
times called "The Christian Sabbath."
It is much better, the Lord's Day,
but the purpose and need is still the same. It is a
day in which we are to give all
to Jesus Christ our precious Lord.
I believe that any individual or
family that can long prosper who fails to
honor this commandment of our God. I
think it is high time to give the Lord's
day back to the Lord.

WHAT WE ARE TO DO ON
THE LORD'S DAY.

Instructions are given to us very plain-
ly in God's Word that we are to keep
it holy. I don't want you to tell
me that I am teaching something out
of context and not of grace. God's people
have always kept a day for the one
who honored God. The apostolic
church always used the first day of the
week to meet together, that they might
eat and praise God, preach, pray,
and have fellowship with
the brethren. In these United
States founded on Christian principles,
those coins we have written "In
God We Trust," for many years the
first day was kept sacred and holy.
Just recently some places such as
Philadelphia and Boston held to their
Blue laws, and we thank God
for that, but now you will look in vain
for a coordinated effort to keep the
Day. All have given in to the
world and his agents of darkness. This
is a serious matter. The Lord's day is
kept holy. God intends for us to
keep that and we must determine to
keep the blessed privilege, duty,
and joy of using the Lord's day for the

the Sabbath a delight."

out of bed on Sunday, if it is a tire-
some task for you to get ready to go
to church and you are the last to arrive
and come in dragging your feet, there
is something wrong. We should call the
Lord's day a delight. There should be
joy in our hearts at the prospect of com-
ing to His house and praising His name.
I am not rebuking anyone, neither am
I laying down the law. I love you and am
trying to point out to you the things in
God's Word that will cause you to grow
in His likeness. If you will heed the
Word of God, you can most surely re-
joice in the Lord's day.

Psa. 84:10 "For a day in Thy courts
is better than a thousand. I had rather
be a doorkeeper in the house of God,
than to dwell in the tents of wicked-
ness."

One day spent in the presence of
God is worth a thousand spent anywhere
else. The Psalmist was a man of great
fame, he had many days of applause,
victory, and rejoicing, but he considered
the day spent in the courts of God to
be greater than all. Likewise we ought
to look forward to the Lord's day as
an inestimable privilege. David knew
also the power and authority of kings,
but he said he would rather be a door-
keeper in the house of God. We need
to have the same sense of values. The
very humblest job in the service of God
is to be desired above the highest po-
sition the world has to offer. It has
been said that the angels would de-
light in sweeping the streets just as much
as they would in doing the greatest
work, if God told them to. They delight
to do His will. It is not what we do but
whom we serve that counts. We need
to know what it is to be in the presence
of God and do the most menial of ser-
vice as if it were the greatest of all.

Psa. 122:1 "I was glad when they
said unto me, Let us go into the house
of the Lord."

The Lord's day should be eagerly
awaited and warmly welcomed. The
most pleasant moments of my life have
been spent in the house of my God with
the brethren and my Saviour Jesus
Christ. I certainly am not going to get
involved with the things of the flesh
until I can no longer call the Lord's
day a delight.

"The holy of the Lord, honourable."

It is a shame to think of the Lord's
day as anything but holy and honour-
able. If we have the slightest thought
in our hearts that His day is a burden
we ought to crucify the thought and
beg the grace of God to consider it holy
and honourable.

Ezek. 44:23-24 "And they shall teach
My people the difference between the
holy and profane, and cause them to
discern between the unclean and the
clean. And in controversy they shall
stand in judgment; and they shall judge
it according to My judgments; and they
shall keep my laws and My statutes in
all Mine assemblies; and they shall hal-
low My sabbaths."

Certainly God deserves a day in each
seven and we should consider that day
above all days. The Lord's day is the
day designated by God for us to hallow.
There are the unholy days of Christmas
and Easter, which have been brought
in by the old whore, the Roman Catholic
church, and many people think they can
dress up and make a big splurge on
these days and please God but it just
isn't so. You might please the Devil but
not God. He has only one day, one out
of seven—the Lord's day. Let us hallow
that.

"And shalt honour Him."

The purpose of the Lord's day is to
honour the Lord. Especially should we
remember His death and resurrection.
Don't you think there is enough in that
to keep our hearts and minds busy for
a day? It should be, a blessed truth to
us how the Lord Jesus has saved us.

Psa. 107:31-32 "Oh that men would
praise the Lord for His goodness, and
for His wonderful works to the children
of men! Let them exalt Him also in the
congregation of the people, and praise
Him in the assembly of the elders."

I know none so worthy of praise as
Jesus Christ. I believe we can use a
whole day praising His name and yet

the half will not be told. I also believe
that the Lord knows our frames better
than we do and He set aside one day
in seven for His worship because we
need it. The same is true of the ordi-
nance of the Lord's Supper, which I
think also should be kept every Lord's
day. You might not know why eating
the bread and drinking the wine con-
tributes to your spiritual well being, but
it does. God is not starved for our af-
fection, He does not need our worship.
He has given us the Lord's day because
we need it. Let us understand that our
God knows best and let us keep that
day He hath given us, calling it a de-
light, holy, honourable, and honoring
Him.

II. WHAT WE ARE NOT TO DO ON THE LORD'S DAY.

"Not doing thine own ways."

The Lord's day cannot be our day,
we cannot devote the day to self and
to the Lord. We have no right to decide
through the week or on Saturday, if
we shall go on a picnic or take a plea-
sure ride or something else on Sunday,
our Lord has already decided. Once for
all we need to understand that the
Lord's way is right and ours is wrong.

Prov. 14:11-12 "The house of the
wicked shall be overthrown: but the
tabernacle of the upright shall flourish.
There is a way which seemeth right unto
a man, but the end thereof are the ways
of death."

We everyone need to pray, "Not our
way, but Thy way, Oh Lord, not our
will but Thine."

"Nor finding thine own pleasure."

Sunday has been turned into funday.
On this count alone we are terribly
guilty in the sight of our Lord. Ball
games, fishing, swimming, golf, movies,
newspapers, radios, television. Name
anything that men indulge in for plea-
sure or amusement and there is more
of it done on Sunday than any other
day. Today in every creek and stream
people will be fishing and swimming;
on every corner lot and ballfield a game
will be in progress. In almost every
home where there is a television set
baseball will be the main fare. If one
stood by the side of the main highway
all day he would see perhaps ten thou-
sand cars go by, all intent on using
the Lord's day for pleasure. If you
stopped those cars and enquired, over
fifty per cent would claim to be follow-
ers of Christ. How, brethren, shall we
explain this to the Lord? It can't be
done. We spend five or six days mak-
ing money and then we spend it all on
Sunday bringing shame upon the Lord
and His day.

2 Tim. 1:3-5 "This know also, that
in the last days perilous times shall
come. For men shall be lovers of their
own selves, covetous, boasters, proud,
blasphemers, disobedient to parents, un-
thankful, unholy, without natural af-
fection, trucebreakers, false accusers,
incontinent, fierce, despisers of those
that are good, traitors, heady, high-
minded, lovers of pleasure more than
lovers of God; having a form of god-
liness, but denying the power thereof:
from such turn away."

I am sorely afraid that these days are
upon us. Men who call themselves Chris-
tians, will be found on the Lord's day
doing all of these things that in no way
bring glory to Christ. It is a shame to
salve your conscience by coming to
church on Sunday morning and then
use the remaining part of the day to
indulge the lusts of the flesh. One who
uses the Lord's day for his own pleasure,
loves pleasure more than he loves God.

"Nor speaking thine own words."

This is a very searching thought, even
our very words are to be guarded that
they might bring glory and honour to
our Lord on His day. I, and you, are
both guilty of speaking of trivial things
on the Lord's day — the weather, crops,
the state of our health. I am sure the
people to whom I talk would be profited
much more if I talked to them of nothing
save Jesus Christ and Him crucified.

Psa. 141:3 "Set a watch, O Lord, be-
fore my mouth; keep the door of my
lips."

The angels of heaven desire to know
the mystery of Christ. Throughout the

eternal ages we will be singing the
praises of the Lamb. Surely, if we tried
we could make Him our one and only
subject on the Lord's day. We mustn't
take this lightly. Our tongue is a very
important and sometimes devilish mem-
ber. Oh, how we need to seek the aid
of the Holy Spirit that our words and
tongues will glorify Jesus on His day.

III. THE BLESSED RESULT.

"Then shalt thou delight thyself in
the Lord."

Most every Christian expresses the
desire for a closer fellowship with Jesus,
and the best way to start is to keep
the Lord's day holy. I don't mind telling
you that I would rather spend one
moment with Jesus than an eternity in
fleshly pleasures. I have the promise of
my Lord that if I keep His day holy,
doing the things He tells me to, and not
doing the things that He tells me not to
do, that I shall delight myself in Him.
If we don't love our Lord enough to
take one day out of seven to praise His
name and delight ourselves in Him, I
don't see how we can hope to enjoy
His presence in heaven. God did not
give us this teaching because He is a
tyrant but because He loves us and
knows what we need.

Psa. 16:11 "Thou wilt shew me the
path of life; in Thy presence is fulness
of joy; at Thy right hand there are
pleasures for evermore."

To be in God's presence is all that
one could ask. Just to be with Him as-
sures us fulness of joy and pleasures
forevermore.

1 Peter 1:8 "Whom having not seen,
ye love; in Whom, though now ye see
Him not, yet believing, ye rejoice with
joy unspeakable and full of glory."

Anything that draws us closer to Jesus
should be welcomed, and nothing is so
calculated to do just that as the Lord's
day. If we spend all of the Lord's day
seeking His glory then we will be better
Christians on the other days. We ought
not to let company, laziness, or anything
else, keep us from coming to church on
the Lord's day. I have gone to people
personally about this. Mothers will pray
for their sons and wives for their hus-
bands who work away from home, then
when they come in on Sunday, they
defeat their very purpose by staying
home and cooking up a big feast, show-
ing very plainly that they think more
of their boy's and husband's stomachs
than they do of the Lord and their
soul's salvation. There are many other
things such as pride. A woman says she
doesn't have the proper clothes, some-
one gets a black eye, others have their
teeth pulled and stay at home. It doesn't
make any difference to me and I don't
think it does to God, if you look like
a monkey, you still ought to be in the
Lord's house on His day, praising the
name of Jesus Christ.

"I will cause thee to ride upon the
high places of the earth, and feed thee
with the heritage of Jacob thy father."

God takes care of those who honor
Him, blessing them on this earth. He
might not give you all you want, be-
cause what you want might not be good
for you, but no matter how many
enemies you make by honoring the Lord,
and you will make many, such as lodges
and other forms of spiritual darkness,
God will take care of you and no man
will be able to lay a hand on you until
your work is finished. And what is even
more blessed, He will give you Jacob's
heritage, that wonderful inheritance of
the saints of light in heaven.

"For the mouth of the Lord hath
spoken it."

Keeping or not keeping the Lord's
day is not something we can decide for
ourselves. God hath spoken. Neither in-
dividual nor nation can afford to go
against His revealed will pertaining to
His day. Once upon a time we honored
our Lord and His day and we were the
leading nation of the world, today we
are a second-rate power, and we will
be a tenth-rate power if we don't get
back to honoring the Lord's day. The
blessings of God are bestowed upon
those who honor His day. —W.K.D.

Notes of sermon to Beacon Baptist
Church, Ansted, W. Va., Sunday morn-
ing, June 4, 1961.

SPECIAL BULLETIN!

The god of this world, even Satan has used one of his off-spring, to strike another blow at the ministry of this paper.

Through his efforts our postage rates have been raised 400 per cent, which are prohibitive. It was hard enough to make ends meet as it was, apart from this enormous increase.

Doubtlessly this enemy is laughing today, but GOD ISN'T DEAD!

Pray much! Remember we are spending an enormous sum for postage each week while this ruling stands. Therefore don't forget us when you give. A special offering would help much today. Above all, PRAY!

The Face Of Jesus

(Continued from page one)

God was in the face of Jesus" (v. 6). "And we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth" (John 1:14).

(5) His face was a **Sympathetic Face**: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26). "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). When we weep He weeps; when we suffer He suffers.

(6) His Face was a **Suffering Face**: When He went to the cross, they smote Him with their fists (Luke 22:63, 64); they spat upon Him (Mark 15:19); they plucked the hair from His cheeks. In the garden of Gethsemane He, being in agony of soul, sweat as it were great drops of blood. Yes, His was the **Smitten Face**—smitten by the calloused palms of evil men, smitten by the hard knuckles of Roman soldiers. His was the **scarred face**. He permitted it all, without vindictiveness or spirit of revenge. Why? Because He was to be an offering for our sins on the cross. (See also Isa. 52:14; Isa. 50:6).

(7) His became a **Shrouded Face**. After dying on the cross for our sins His face was shrouded in burial. They put a "napkin" about His head, to cover His head and His face. Yes, the blessed Saviour died; He died on the cross for our sins; and He was buried in a Palestinian sepulchre. But it was all for a purpose:

"Christ died for our sins according to the Scriptures; and He

was buried, and He rose again the third day according to the Scriptures" (I Cor. 15:3,4).

It was that shroud on His face that convinced Peter and John, when they visited the empty tomb, after the resurrection of Christ, that He had been raised from the dead—for the shroud (napkin) that had covered His head and face had been removed, and laid over to one side, so the disciples could see that His body was no longer in the grave clothes! (See John 20:2-10).

(8) His is the **Serene Face**! Serene, seated at the right hand of God, in His eternal majesty and victory! Serene in His perfect peace and righteousness; serene, unruffled, in His eternal dignity as the Son of the Highest! Serene in His unutterable Holiness!

"And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away" (Rev. 10:11).

Oh what blessedness! In Heaven the people of God shall see the face of both God and Christ: "And they shall see His face" (Rev. 22:4)—Christian Victory.

"Never Alone"

(Continued from page 6) ference how you feel, for He has promised, "I will never leave thee, nor forsake thee."

VIII PAUL

Paul was never alone. Take for instance the time that he was in the jail at Philippi. They had beaten him and thrown him in jail. Paul and Silas were there in jail. They thought they were alone, but they weren't alone. God was there, and God knocked that jail down, and they got out.

We read again of Paul when he was on a ship going to Rome. It looked like the ship was going to sink and that everybody on board was going to die, but God made a revelation to Paul that he was going to be saved and that every man on board the vessel was going to be saved. It was quite some experience before they came to land, for the Word of God said that a strong tempestuous wind called Euroclydon arose against the ship. We read:

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away."—Acts 27:20.

I suppose they thought they were alone, but they weren't alone. God was with them, despite the fact the sun and stars didn't appear for many days.

Haven't you had your sunless days and starless nights?

I ask you, haven't you had those experiences when it seemed like the sun refused to shine and the stars never came out, and there was darkness all about you day and night?

That was Paul's experience, but he wasn't alone. The Word of God tells us that some of them could swim and they swam ashore, and some of them took pieces of the broken ship and floated ashore on the wreckage of the ship, and every individual on board that vessel was saved. Why? Because they were not alone.

CONCLUSION

You and I have a great God that goes with us, stands beside us, and is always near us, so that we are never alone. Maybe you don't feel the best in the world spiritually. Maybe you are "down in the dumps." Maybe you have gotten discouraged. Maybe you feel like things have gone wrong in your life. Maybe physically you are upset. Maybe materially you are destitute. Beloved, let me remind you, He has promised, "I will never leave thee, nor forsake thee." What a blessed promise! The Devil can't take you out of God's hand. Nothing can happen to you that isn't God's will. How we thank Him, how we praise Him, and how we rejoice because of the fact that we are never alone.

May God bless you!

Holiness

(Continued from page one)

God's ideal for us is holiness of life. (Note 2 Tim. 1:9; Coloss. 3:12; I Pet. 1:15).

He would not set for us an imperfect standard, but in our human weakness we fall below this standard. Then what? Here is the answer: I John 2:1. We are warned against the claim of sinlessness. I John 1:10.

It is the will of God that we be sanctified. (I Thess. 4:3). But what is sanctification? Not sinlessness—but set-apartness. We are set apart as God's property forever, the moment we receive Christ as Savior. (See Heb. 10:10). In practical experience we should as we continue in the Christian life, become more and more set apart unto the service of God. Only when we stand with the redeemed in glory, will we be fully and completely sanctified, and all that we should be.

Christians can live "blameless" lives, and should do it. Such was the prayer of Paul for some Christians. (I Thess. 5:23) To live blameless lives is to live with the constant motive of pleasing God and doing his will. But there is an immense difference between being blameless and being perfect.

Christians can live with no known sin unrepented of and unconfessed. This is the way that each Christian should live. When we discover that we have sinned, we have the remedy given us in the Scriptures. (See I John 1:9).

Undoubtedly the average Christian lives on too low a level. Sin is regarded too lightly, and too little emphasis is placed on practical holiness. But it is a serious error to assume that one is living without sin when that very claim in itself calls God a liar. The truth is, the closer one lives to the Lord and the more nearly he does His will, the more glaring will his imperfections appear. The closer to the light we draw, the more glaring the grease spots on our garments. The persons who so loudly profess their holiness, are usually the ones who don't see their own sinfulness.

In talking with people along the line of holiness, we have often said, "Live just as holy a life as you can, but do not deceive yourself into thinking that you are sinless." Jesus taught us to pray, "forgive us our trespasses." Such instruction would be amiss if we could reach perfection. Paul one of the greatest Christians that ever lived said that he was not perfect. (Phil. 3:13). He was pressing toward the goal. Had he reached perfection, there would have been no goal ahead, he would have already been there.



"Broken Purposes"

(Continued from page one)

When one looks back on life, and puts the result and actual attainments alongside the aims and hopes with which he started out, he cannot but be struck with the contrast.

We are not, any of us, what we meant to be. God has led us by a

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way that we knew not of. It is not often that all life's hopes are disappointed, and all its attachments ruined by one sudden blow. God is more merciful to our weakness than that. Still, we can all use the words of our text. "My purposes are broken off."

1. Some purposes are broken off because they would work evil for others.

2. The purposes which we form for our children are not always the best and wisest for them, and God, who sees farther than we, takes care that these purposes shall be broken off.

3. Our purposes are broken off, partly for our sake, partly for the sake of others. They are broken off that others may have the privilege of carrying them out. These broken purposes which are entirely good, are the hardest to understand of all. A Christian labourer is sometimes called to leave a harvest field, and lay aside useless with his life's strength ebbing away and his life's purposes disappointed.

But God does not leave us altogether without answer. He has hinted at a higher service for which he wants these faithful

ones.

They are broken off because God has other and higher purposes for us. God disappoints us that He may more blessedly fulfill. It is well they should be broken off. That's so our lives may be fashioned according to a higher purpose which is never broken.



It's Kinda Funny—

(Continued from page one)

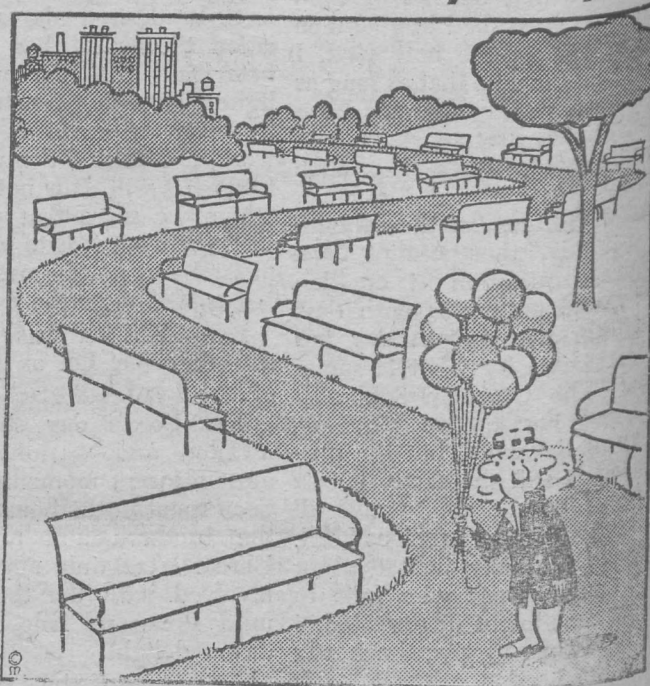
8. That Jesus was ever able to find Zacchaeus and Matthew without first taking a religious census in their town?

9. That most churches of today are satisfied with a "SHALLOW DECISION" by men rather than a deep "INCISION" by the Spirit of God?

10. That Jesus and Paul ever drew a crowd to hear them preach without the aid of a so-called "Religious-Movie"?

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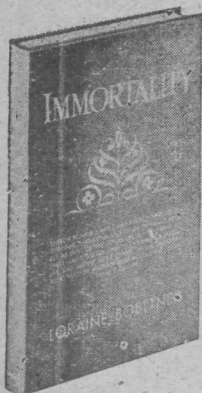
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