

# The Baptist Examiner

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

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## Misconceptions Regarding God's Law

By BOB L. ROSS

We are living in a day of widespread Antinomianism, which primarily means that people have no respect in thought or deed for the Holy Law of Almighty God. In one way or another they set aside the Law and live as they list. And I am not simply referring to the lost of the world, but to those who profess to be saints of the most high God: even they are the ones who are attempting to throw off all obligation to God except what they are pleased to have. The more I travel and come in contact with people the more I find a need for emphasizing the Law of God and its relationship to men. For that reason, I want to point out in this article some of the false concepts that are common in the world today with regard to the Law.

By the term "Law" in a strict sense I simply mean that man is under obligation to God to respect and obey Him as Sovereign Gov-

ernor. I do not simply have reference to some particular expression or code of that obligation, such as the ten commandment Law or the sermon on the mount, but to the great fact itself: **man is responsible to God for all his actions; they must be conformable to the will of God.** Or, to put it another way, **man is subject to God.** That is what I understand to be the great Law-principle.

There are two great truths that extend throughout the Bible and throughout the world's existence: the **Law-principle** and the **Gospel**. Because of the Law man has always known his responsibility to God and therefore been able to recognize himself as a condemned wretch. Because of the Gospel, the sinner has been brought into the grace-relationship. These two truths run throughout the Bible: the Law to condemn, grace to save. They are foundational truths in the great scheme of God's redeeming work. When men are

straight on the Law, they are straight on the Gospel; if straight on the Law, straight on depravity, the atonement, security, etc. But let one go off on the Law and a whole train of errors is likely to follow. I know of no heretical sect that is not warped on the Law and I know of no group that is sound on very many truths, if not sound on the Law.

### 1. The Misconception That Law Began With Moses at Sinai

This is probably the most common error in existence today, relating to the Law. Hyper-dispensationalists in particular have been the cause of much of the error in this respect. Things are chopped up so as to make the Law only for a certain period of time—from Moses to Christ. A. D. Muse was infected by this and he said: "There was no law before Sinai. There is no law since Calvary." (When God Comes to Earth, page 88).

(Continued on page 2, column 1)



This is a recent snapshot of Ruth holding Deborah Grace on her lap, with Stephen Mark standing beside her. That happy little face has brightened many hours for us until his life span was finished, his work was completed and the Lord Jesus called him to mansions above.

By John R. Gilpin

This is Sunday morning, January 10, 1960.

Our house is just the same as on preceding Sunday mornings—except there's a little white casket before the chimney, and in it is the fleshly tenement that my little grandson, Stephen Mark

Ross, used as his residence for a little less than two years of life on earth.

In the providence of God, while playing in the kitchen of his home next door, with one of his toys, he overturned a pan of boil-

(Continued on page 6, column 1)

## How Satan Twists Scripture In Opposition To The Tithe

By ROY MASON  
Tampa, Florida

The Devil doesn't want Christians to tithe their income for the support of the house of God and the spread of the Gospel. Stingy Christians are right with him in this; they don't want to believe in tithing either. Satan uses II Corinthians 9:7, which says, "Every man as he purposeth in his heart, so let him give . . ."

"That," says the Devil, "is the way to give. Give whatever you feel like giving."

But many others never "feel like" giving more than a trifle.

Is II Corinthians 9:7 a statement given to govern giving in general on the part of Christians? No. What are the facts? They are as follows: Jewish Christians in Judea were in a bad plight because of a tremendous drought in that part of the world, and Paul raised sums of money among the Gentile Christians as a relief fund. Churches appointed "messengers" to go with Paul and to take this fund to Palestine. Thus a special need was met, and

needy Christians were helped. The instructions given in this passage under consideration relate specifically to this particular fund, and do not refer to the ordinary giving that supported the churches and their ministry. Paul urged that there be no pressure put on people—that they give voluntarily and cheerfully.

What about regular church giving for the support of the ministry? Various religious groups deny that ministers should receive any salary, but the Bible makes plain that they should. Read I Corinthians 9:7-12. How is this to be done—how is the ministry to be supported? BY MEANS OF THE TITHE. Read I Corinthians 9:13-14. Now analyze the passage:

1. It says that the Old Testament ministry was supported by

(Continued on page 7, column 4)

## WHO IS GUILTY OF KILLING THE MARTYRS?

By E. G. COOK  
Birmingham, Alabama

In the first four verses of the fourth chapter of I Timothy we learn that in these latter times there is a people who forbid marriage, command their people not to eat meat and who speak lies in hypocrisy. It has been known for a long time that Roman Catholics forbid their priests and nuns to marry, and that they command their people not to eat meat on Friday. Now when they tell us in their booklet, "Just One Minute Please," that all the early martyrs were Roman Catholics we know they are also guilty of speaking lies in hypocrisy. We know that to be true because in their own his-

(Continued on page 7, column 3)

## The Pastor And The New Testament Church

FRED T. HALLIMAN  
2938 North Seeley Avenue  
Chicago, Illinois

I Corinthians 16:10—"Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do."

This is one of the most neglected subjects of our day, and at the same time it is one of the most important. In the last few years I have read hundreds of thousands of pages of Christian literature dealing with the individual Christian, and with the pastor's duty to the church, but seldom if ever does one read anything concerning the subject before us.

When a church is "shopping" for a pastor (that is what most of them do when they get without a pastor), many are the de-



ELD. FRED HALLIMAN

mands that are made upon him as to his progress, programs, and "how long do you preach?" However, he is not supposed to ask one question as to how many of the members drink, smoke, dance,

(Continued on page 8, column 1)

## The Baptist Examiner Pulpit

### "DOES IT PAY?"

Sermon Preached by Pastor John R. Gilpin

"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed." — I Sam. 2:30.

In view of some problems that I have had in my ministry, I can't help but think of a number of preachers in the past who have had lots of problems. I think about Stephen who became the first martyr, this side of Pentecost. We read in Acts how that Saul held the coats of those who were the enemies of our Lord and Stephen, and how the crowd stoned Stephen to his death. We read:

"And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell

asleep." — Acts 7:60.

Not only do I remember Stephen, how he came to an untimely death, but I am reminded of John the Baptist and some of the problems that came in his ministry. If you will read Matthew 14, you will find the story of the death of John the Baptist. First of all, he was sent to prison because of being a faithful preacher. Then they beheaded him there in the jail and put his head on a charger and in mockery brought that gory bloody head and presented it to a woman as a trophy, in view of her display of herself in her dance.

Then I think about the Apostle Paul. Certainly we would say that the Apostle Paul's ministry wasn't a very pleasant ministry. I am sure that he had lots of problems that are not even recorded in the book of the Acts. There are plenty of them that

are recorded in the book of the Acts, but I am sure there were plenty more that were never recorded. If you want to know something of the suffering that Paul went through, we have it given to us when Paul says:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren: In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the

(Continued on page 4, column 2)

### AN APPRECIATED LETTER

Dear Brother Gilpin:

We are sorry we didn't get our little offering in in time for the Thanksgiving offering, but hope it will be of help any way.

We want to see the paper in print for a long, long time yet. We love to read it and have learned many wonderful truths through the reading of it.

How it grieves our hearts, especially at this time of the year—people squandering money on all kinds of worldly goods and letting God's work suffer. I always say that people go crazy at this time of the year (Xmas).

So here's our little offering of (\$10.00) to help along the good old TBE.

May God bless you and yours.

Yours in Christ.

Mr. and Mrs. Archie Staley,  
West Virginia.

### GOD DIDN'T HAVE IT A SINGLE TIME!

An Illinois businessman took a dollar bill and pinned a piece of paper to it, asking everyone who spent the money to write down what it was for, and sent it back into circulation for two weeks. At the end of the time it came back with the following story:

- It was spent five times for salary.
- It was spent five times for tobacco.
- It was spent five times for cigarettes.
- It was spent three times for candy.
- It was spent twice for clothing.
- It was spent three times for meals.
- It was spent once for automobile parts.
- It was spent once for groceries.
- It was spent once for laundry.
- It was spent once for toothpaste.

God didn't have it a time!





## Why I Want To Attend Your 1960 Bible Conference

By JAMES THORNE  
Detroit, Michigan

There are many reasons why I would like to attend. One is the **fellowship** I have with the brethren and most of all I enjoy the **messages** that praise our Lord, and Saviour, Jesus. I think that this is one of the greatest things of all Bible Conferences. I enjoyed the **food**, too. I just hope that I will be able to attend the next one.

May the Lord bless each of you.

Yours Most Sincerely  
JAMES THORNE

NOTE: We will be printing similar statements as this in coming weeks. All who want to write are invited to do so.—Eds.

### Misconceptions

(Continued from page 1)

Now, it is true that **written Law**—that is, a **written expression** of God's governorship over the creature—began at Sinai. Before then no one had been given a written code, defining clearly man's obligation to his sovereign. But before God ever gave the Law in a written form, He was the Sovereign Governor over all His creatures and they were responsible unto Him to submit and obey. So Law certainly was in effect.

Actually, the written Law was a blessing which God bestowed upon one nation in particular. That's right, read it again: the written law was a **BLESSING**. Though that Law itself carried a curse for the transgressor, it was nevertheless a blessing because of the following things which it wrought:

- (1) It revealed to man his responsibility of righteousness. Seeing what God required as righteousness, a man would then see—
- (2) The revelation of his own unrighteousness. Looking into this "mirror" the sinner saw himself to be unrighteous.
- (3) This wrought in the conscience conviction for sin.
- (4) Then it was that the ceremonial law (typical of grace) became the refuge for the sinner.
- (5) This Law furthermore gave a rule of life for the Jews that was holy, which God always requires.

If it had not been for the written Law, the nation of Israel would not have had the degree of conviction which it had. Therefore, people would not have been saved. Neither would they have had a well-defined path of righteousness to follow.

Law must always precede Gospel; that is, the Law-principle of man's obligation and responsibility to God must always be stressed in order that man may see himself a transgressor. Then it is that the Gospel comes and is welcomed. So the Law—that which reveals to the creature what is good, just and holy, thereby causing the creature to see his shortcoming and sinfulness—is a blessing. Without such a Law, depraved creatures would go on in sin, never turning to God, as the heathen do even to this day.

Though Adam had the Law-principle created in his very nature—being created in the image and likeness of a righteous Creator—man is now in a fallen condition and the remaining remnants of that moral-consciousness are stifled and set aside by the depraved nature. The purpose of the written Law is to revive that recognition of responsibility to God. Had there been no sin, of course no written moral code would have been necessary, as Adam had a righteous nature at creation, fully recognizing his subjection to the Creator. But due to the fallen nature of man, it is necessary to emphasize over and over again the responsibility of man, thereby bringing conviction to the soul.

So we say the Law given to Israel was a blessing, for without it they would have been as other nations. But with it, they had a power to convict and lead to Christ (set forth in the types), and then to show them the path of righteousness acceptable to God for them to walk in.

#### 2. The Misconception That There Was No Sin From Adam to Moses

In connection with the fore-

going, it is also imagined by many that there was no imputed or charged sin in the world from Adam to Moses because there was no Law. But there was Law—God was ruling and man was responsible—there was simply no written Law. The verse quoted as favoring this notion (Romans 5:13) does not say what it is interpreted as saying. Haldane comments on the verse as follows: "Admitting, in the last clause of the verse, that sin could not be imputed without law, he proves that sin was in the world by the undeniable fact that there was death; and if this proves that there was sin, then it inevitably follows that there must have been law: and thus he evinces the fallacy of the assumption in which the objection is founded."

If Romans 5:13 is studied carefully in its context, it will be seen that Paul is here asserting and proving the headship of Adam over the race and the condemnation of the race on the basis of his sin. He is not teaching that there was no Law, but that all were under Law in Adam when he fell. That it what he is asserting.

#### 3. The Misconception That The Gentiles Are Not Under Law

If the Gentiles are not under Law they are not under the Governorship of God! Law simply means that one is responsible to an authority. If the Gentiles are not subject to the curse of the Law, they need no salvation! If they are not subject to the curse of the Law, they do not need the Gospel! Furthermore, since Christ died to redeem from the curse of the Law, He did not die for the Gentiles, if they are not under Law!

But certainly the Gentiles are subject to the governorship of God. They are responsible to God. It is true that God gave the **written Law** to the Jewish nation, but as I have already pointed out, that was a blessing, the same as the preaching of the Word of God is a blessing today. God "brought Himself down" to the Jews by means of the Law and the ceremonial sacrifices. He does the very same thing today wherever the Gospel is preached. The Law goes before to require, condemn and slay; the Gospel comes next to bless, set free and give life.

The Law is not against those to whom it comes, but is a necessary thing in leading them to acknowledge their guilt and see the need of Christ for salvation. It is the handmaiden of the Gospel. Pity the poor depraved souls who have not the Law to stir up in their souls the sense of their condemnation!

#### 4. The Misconception That Law and the Gospel of Grace Are Opposed

There is much preaching today that says that the Law is directly opposed to the Gospel of Grace. That is not so. There are **contrasts** between the Law and the Gospel, yes, but no opposition. God gave both the Law and the Gospel, so certainly they are not opposed to each other. God is not the author of confusion.

On the contrary, the two work hand-in-hand in bringing men to salvation. No man ever yet was

saved without first of all the Law-principle was pressed down upon his conscience. The Gospel has never yet been received until Law has done its work in the heart. The reason there is so much superfluity in religion today, where people profess to believe the Gospel, is because the Law has never been stressed upon the conscience and so the Gospel has never been truly received. The Gospel is a message for the broken, the condemned, the wretched, and only as men **realize** that such is their condition will they truly embrace the Gospel message. And only as the Law-principle is empowered to the heart will such a realization come to pass.

The Law comes to strip of all hope and self-righteousness, the Gospel then comes to clothe with the hope and righteousness of Christ; the Law places a curse over the sinner's head, then comes the Gospel to bless with the message of Christ becoming a curse for us; the Law takes its sword and pierces through the soul with conviction, then comes the Great Physician as set forth in the Gos-

PASTOR J. FRANK  
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MICH., WRITES:

Zion Baptist Church feels that the Baptist Examiner ought to be in every home and will work to that end, as no other religious paper is so packed with truth as this one . . . J. F. M.

pel to bind up the broken-hearted; the Law hounds the guilty until there is no rest for the soul, the Gospel invites the weary to have peace in Christ; the Law is always reminding man of his obligation to God, then comes the Gospel to tell of how Christ is the end of the Law for righteousness to every one that believeth.

See how these two instruments of God work hand-in-hand to bring men to Christ? The Law to make men conscious of their need and the Gospel to point them to Christ. Don't tell me that they are opposed to each other! As the grain of corn must die to bear fruit, so must the Law "slay" the sinner to pave the way for the Gospel to give life to him. As the wound must be opened by a sharp knife before the healing medicine can be applied, so must the Law cut into the sinner's soul before the Gospel can enter.

Actually, the idea that Law is opposed to Grace springs from the hyper-dispensational theory that the Law was once the way of salvation. Scofield, for instance, states: "The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation." (Reference Bible, page 1115, note 1). This may be where so many Baptists get their false notions about the Law, but that statement is full of heresy. The Law was never given as a way of salvation, but simply to reveal to man what constitutes a righteousness acceptable to God, and I have already mentioned the effect of such a revelation. The Scofield notion and the notion of all hyper-dispensationalists makes God a "trial-and-error" type of scientist: He tries different ways and finally comes up with the best one. The truth is, God has always saved men by grace through Christ. That the administration of this grace, as to the particular form of the means, has differed in various times is certainly admitted; but the substance of the message has always been the same and no one has ever been saved by legal obedience. The truth is, no one ever had such obedience that would fully meet God's requirement.

#### 5. The Misconception That the Law Was Given As a Way of Justification

We have just touched on this error in the preceding paragraph, so we might as well take it up at this point and show the unscripturalness of such thinking.

First, let the reader keep in mind that though no one has ever been saved by his obedience to the Law, no one has ever or can be saved without having the obedience required by the Law. But what the Law requires, the Gospel declares that we have in Christ—a righteousness that fully meets everything the Law has ever required, either as obedience or penalty.

That no one has ever or can be saved by his own obedience to the Law is evidenced by the fact of man's depravity. You cannot put your finger on the man who has not broken God's Law. This is a universal fact.

The Scripture clearly asserts that men are not justified by their obedience to the Law. Romans 5:20 tells why the Law entered: "That the offence might abound." This refers to the offence of Adam, which is the root-cause of all offences. God's Law branches out and covers all the sins that have come from that first one. Essentially, it was a sin of rebellion to the Sovereign God and therefore the same as all other sins. So the Law was given that this offence on the part of the race—the offence of rebellion—might abound. In revealing man's obligation to be in subjection, the Law reflects man's rebellion, making the offence abound in an experimental sense (Read of this in Romans 7:7-14).

In Galatians 2:16 Paul says that a man is "not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be justified."

Romans 3:20: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin."

A man is neither justified nor kept by his obedience to the Law never has been and never will be. The way to have the righteousness required by the Law is by imputation; that is, have the righteousness of Christ, wrought out in the flesh while He lived in subjection to the Law, charged to one's account so that God counts him righteous.

#### 6. The Misconception That the Law Has Been "Done Away With" Rather Than Fulfilled and Established

Jesus said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Matthew 5:17, 18.

Despite these words, we still hear much talk to the effect that the Law has been "done away with," modified, abrogated, etc. (Continued on page 3, column 1)

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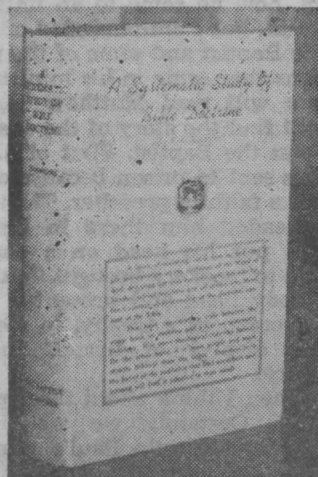
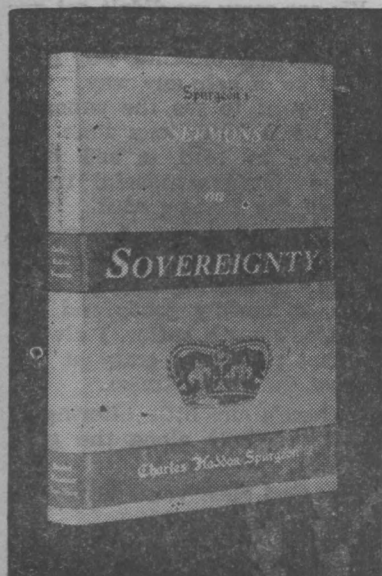
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# The Baptist Examiner

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BOB L. ROSS Editor-in-Chief  
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## Misconceptions

(Continued from page two)

laxed and no longer operative in full force. Such teaching plainly condemns both Jesus and Paul as teaching false doctrine. Nowhere does the Son of God ever say that He came to "do away with" the Law, but rather He said He came to fulfill it.

And Paul says, "Do we then make void the law through faith? God forbid: yet, we establish the Law." (Romans 3:31).

When Christ came to the earth, He came as a Surety for His elect to live a life that was perfect before the Law and to die a death that would meet every penal sanction of the Law, thereby fulfilling the Law in their stead and furnishing them with a righteousness which meets the Law's requirement. The whole scheme of redemption relates to the Law and our justification is before Law, the righteous rule of the Sovereign Governor. To talk about "doing away with the Law" is to tear up the whole scheme of redemption and justification! It is from the Law's curse that we are redeemed and it is before the Law that we stand justified by the righteousness of Jesus Christ.

The doctrine of justification through faith does not make void the Law, Paul says, but establishes it. And why? Because our justification through Christ is not through setting aside the Law, but through a fulfilling of it by Christ. And when we come to Christ for justification, we are (1) acknowledging the righteousness of the Law in its claims over us; (2) acknowledging that our sins deserve the curse of the Law; (3) acknowledging that to be accepted with God, we must have a full redemption and a perfect righteousness before His Law.

What greater honor, then, could the sinner bestow upon the Law than acknowledging all of these things in trusting Christ? The sinner is not simply trusting Christ to be free from the Law, but rather to be right with the Law. Therefore, we "establish the Law" and put our stamp of approval upon it as being 100 per cent righteous in its requirements and penal sanctions.

Furthermore, we do further honor to the Law by living a life conformable to it, as the grace of God works in us. Not that the flesh is made perfect, but our lives

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do to a great extent become conformable to the righteous standard.

God never yet saved men apart from a complete satisfaction of His justice and a meeting of His requirement for righteousness. He does not set aside, abrogate, modify or relax His Law, but has sent Christ to fulfill it for all who shall ever be saved.

## 7. The Misconception That Christians Are Not to Keep the Law

Our Philadelphia Confession states: "The moral law doth for ever bind all (Rom. 13:8, 9, 10; James 2:8, 10, 11, 12) as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the (James 2:10, 11) authority of God, the Creator, who gave it; neither Christ in the gospel any way dissolve (Matt. 4:17, 18, 19; Rom. 3:31), but much strengthen this obligation."

Again: "Although true believers be not under the law, as a covenant of works (Roman 6:14; Gal. 2:16; Rom. 8:1; 10:4) to be thereby justified or condemned, yet it is of great use to them, as well as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly (Rom. 3:20, 7:7, etc.); discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin, together with a clearer sight of the need they have of Christ and the perfection of his obedience."

The New Hampshire Confession states: "We believe that the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just, and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin: to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church." (This statement is under the heading of the "Harmony of the Law and the Gospel").

I believe the primary reason for all this modern-day opposition to Christians keeping the Law arises from the false conception that men were once saved by keeping the Law and men are now saved by grace. But as we have tried to stress, no man was ever saved by keeping the Law and the Law was never given for that purpose. But since the Law is a revelation of what is good, just, holy and acceptable to God as righteousness, and since Jesus Christ took a body of flesh for the express purpose of fulfilling this Law for righteousness, I wish to raise the question: Why should we not keep it?

"It's going back into legalism," somebody says. What do you mean by "legalism"? I ask. Do you mean that keeping the Law is trying to be saved by it? Can I not endeavor to keep the Law for some other purpose than that? Is it wrong for me to keep the com-

mandments which are just, good, and holy, just because some Pharisees have perverted their true position and have made a "way of salvation" out of them?

Actually, every action of the Christian—whether thought, word, or deed—is covered by the Law, and though some may object to the terminology used, they nevertheless are endeavoring to keep the Law in living godly lives for God.

Are they condemned in conscience because of some sin? Why, if they are not under the Law? Sin is a transgressing of Law and by the Law is the knowledge of sin; so if they are not under the Law in any sense, as they claim, how do they know what sin is?

The Law is still a perfect standard of righteousness. One may say that we should follow Jesus, but in saying that he is simply saying that we should keep the Law, for Jesus' life is a perfect revelation of what the Law requires as righteousness.

Some talk of the Law as if it were something unholy and not "good enough" for a Christian to follow, whereas Christ submitted to it and kept it; also Paul said that he was carnal but the Law was spiritual, holy, just and good. Christians aren't "too good" for the Law; as a matter of fact, if they could just half-way keep it our churches would be much better off. It is still a righteous standard for us to conform unto.

We are not under Law with respect to its curse, no; neither are we under Law in the same administrative sense as were the Jews. And no man was ever under Law as a means of salvation from sin; the Law has no provision for the forgiveness of sins. But we are under Law as a perfect standard of righteousness by which to guide our lives. Christ enlarged upon the ten commandment Law and gave a deeper exposition of it (Read Matt. 5). Paul in his epistles is even more clear, naming such things as envy, jealousy, malice, covetousness, backbiting, emulations, revellings, lasciviousness and a whole string of other things as being contrary to the will of God. All of these come under the Law. The Christian has the Law expounded in Paul in as great a fashion as anywhere in the Word of God.

And actually, the Christian is under greater obligation to keep the Law than any other person on earth. Every one is obligated to obey God because of His sovereignty over the race; but the Christian not only has the sovereignty of God to consider, there is also the grace of God shown to him. He ought to obey because God is sovereign over him, but when God has condescended to give him grace, how much more should he obey the Lord! And if the Law is a perfect revelation of what is good, holy, just and acceptable to God, should the Christian not strive to bring every thought, word and deed into conformity with what is pleasing to God?

But somebody raises a question about the Sabbath. All right, let us consider the Sabbath. What is the Sabbath? It is an ordinance, a ceremonial ordinance. Now under the Law of God ceremonial ordinances may always vary. For instance, Christ referred to the fact that David went into the temple of God and ate bread which was forbidden by ceremonial law. He said this to reveal to the Jews God's sovereignty over such things as ceremonial ordinances. The occasion for this teaching was when the disciples

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## "I Should Like to Know"

## MORE QUESTIONS AND ANSWERS ON DIVORCE AND REMARRIAGE

express their own convictions, of course.

### 1. Should the church receive a person who has been divorced and remarried?

If this person was saved and had Scriptural reasons for divorce, yes. In cases where the person has just been saved, and the sin was something in the past, like all other sins, then such a one should also be received.

### 2. How may we know if Paul is talking about polygamy or a divorced and remarried person in I Timothy 3:2, 12?

Because the word used signifies "one at a time," which would have to do with polygamy.

### 3. If two persons, not Christians, get married and then divorce without any Scriptural reason, and one of them marries another person, will that one and his mate be living in adultery?

According to Matthew 5:32 and 19:9, Jesus evidently teaches such persons would be guilty of adultery.

### 4. If yes, will they have to separate and remain single in order to repent and believe in Christ?

This is a supposed case that is not dealt with in the Word of God and therefore requires that we use spiritual judgment. Since this sin was in the past life, before salvation, it would appear that the sin should not be charged to people so as to disrupt a home, where there are possibly children, and other responsibilities. What cannot be remedied in such cases as this should not be allowed to stand in the way. Each case, of course, would have to be dealt with according to the circumstances. Our judgment on this may not be correct, but if it is not, then others are free to

were plucking "ears of corn" (Matthew 12) on the Sabbath. Jesus said, "The Son of man is Lord even of the Sabbath day."

And for that matter, even moral law may vary. Take the commandment that says not to kill; did not God tell His people to kill (Read Joshua I and II Samuel, I and II Kings)? Did not God curse Saul because he did not obey God in killing the Amalekites? So you see, even moral law may vary, as the Sovereign God pleases. The Law was made for man and not for God; it is suited to finite creatures who are responsible to a Sovereign Governor.

So the Sabbath, as an ordinance, may vary and has varied. As a matter of fact, the Sabbath of the Jews (Saturday) is no longer an active ordinance of God. The administration of Law and Gospel do not have the same forms as they had in Israel.

Old Testament types pointed to the eighth day, or the first day of the new week. These types prefigured Christ's resurrection from the dead. Then we find the disciples meeting with Christ on the first day of the week and there are other references to activities on this day. The practice of the Seventh-Day Adventists and others reveals their ignorance of the types, the Scriptures in the New Testament, and their misunderstanding of the purpose of the Law. For instance, they teach that a saved man may be lost if he does not observe the Sabbath. This is a perversion of the Law, for obedience to the Law neither justifies nor keeps a man justified. If their contention were true as to the Sabbath, their notion with regard to keeping it is a Pharisaical perversion of the purpose and place of the Law.

The truth is, since Christ fulfilled the Law and arose upon the first day of the week, all who stand in Him as their fulfillment of the Law observe the first day in remembrance of Him. (Continued on page 4, column 1)

### 5. Does I Corinthians 7:14 teach that God does not even recognize marriage between two people who are neither one Christians?

No, it does not teach that, we do not believe. Gill points out that the Jews often used the word "sanctify" to mean espouse and that the word for "by" should be in or to. He therefore reads the verse as follows: "For the unbelieving husband is espoused to the wife, and the unbelieving wife is espoused to the husband: else were your children unclean, but now are they holy." This verse has always given trouble to expositors and Gill's view is one of several.

But the idea that God does not recognize the marriage of unbelievers is certainly nowhere taught in the Word of God.

### 6. Would you marry someone who had got a divorce because of fornication?

There would be no objection to such a marriage, since it is in keeping with the Word of God. (The writer personally does not marry anyone, but leaves this to the state—BLR).

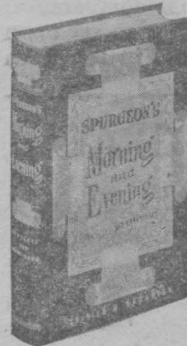
### 7. Do you think it would be against what the Bible teaches to ordain a man who has two living wives, although he was married before he was saved, and got a divorce from his first wife on the grounds of two years' separation, then married again?

If this man's wife were the cause of the unsuccessfulness of the first marriage, and no reconciliation could be made, then this man is within Scriptural bounds for his action (I Corinthians 7:15). He has only one wife, not two; the first woman is no longer his wife.

### 8. Does not the statement of Christ—"From the beginning it was not so"—mean that God no longer approves of divorce, etc.?

That statement is simply referring to God's initial revealed will for the human race. It was also God's revealed will that no one sin, that no one die, etc. But God now authorizes capital punishment for those who kill. Likewise, He authorizes divorce on just grounds. "From the beginning it was not so" is true, not only of divorce, but of capital punishment and many other things that have been necessitated by sin's entrance.

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### Misconceptions

#### (Continued from page three) 8. The Misconception That the Law Demands That Sins Be Punished Twice

Under this heading reference is made to the Arminian theory of the atonement, held by Romanists, Adventists, Russellites (alias "Jehovah's Witnesses," alias Satan's Ambassadors), Campbellites, Holy Rollers, Methodists, Interdenominationalists, Mormons, and many other "birds of the same feather." On the basis of the notion that the Law will punish sin twice—once in Christ and again in Hell—Romanists get people into purgatory for a time and some of them never get out, though Christ supposedly died for them. Other Arminians tell men that Christ died for their sins but they will split Hell wide open and be punished for those same sins for which Christ died if they don't do (the condition and work varies among Arminians).

This idea is a travesty of the Justice of God and His righteous Law. The Law will never require punishment twice for the same crimes. If Christ died for my sins, I shall never suffer in Hell for them. It is a perversion of all that is recognized as justice to say that Law punishes twice.

So we held to the truth of God's Word that Christ's death was only for those who shall eventually be saved, namely His elect.

#### 9. The Misconception That We Are Not to Preach the Law

The Law is one of several doctrines not being preached in our day and age and we are seeing the consequences on every hand. The reason for so much ungodliness, lawlessness and sentimental softness today is because of a relaxation in the preaching of the Law-principle—man's responsibility to Almighty God for his actions. The authority of God is relegated when His holy Law is not preached, or perverted when something is substituted for it. We have people—multitudes of them in the church, too—who do not believe in capital punishment, despite the authority and commandment of God back of it. Parental and juvenile delinquency have resulted from the laxity of Law preaching. We have national endorsement of sin: legalized prostitution in a practical sense, legalized drunkenness, legalized Sunday desecration, legalized adultery.

The old Puritans may be severely criticized in our day for their strictness, but why? Simply because our age must excuse its own ungodliness and the light of the Puritan age is so bright with moral godliness that it must be shut out in some way. Men are always seeking justification for their ungodliness (accusing and excusing one another). Only when the Law-principle shines in will men be changed, acknowledging their guilt and bowing to Christ.

Paul "reasoned of righteousness, temperance, and judgment to come." Of what? Of **righteousness**; that is, of what God requires of the creature in His Law as being righteous. Of **temperance**; that is, of the regulation set upon the creature by God in His Law.

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Of judgment to come: that is, of the penalty for transgressing God's holy Law. PAUL PREACHED THE LAW!

Today some preacher who calls himself an evangelist comes to town and preaches everything but the Law and the Gospel. He will supposedly tell when the world will end, who the antichrist will be, what will happen to Russia, where the "flying saucers" are from, and a lot of other "thrilling" bunk that is appealing to the carnal ear, but the Law and the Gospel are left off. About the closest he comes to preaching the Gospel is his "accept Christ" notion, and, of course, that is perverted, too.

We need a revival of the old practice of preaching the Law to break and the Gospel to bind up. This was the manner of Paul, of Bunyan, of Whitefield, of Spurgeon—of all who truly saw a revival. May God send such preaching upon us in our day!



#### "Does It Pay?"

(Continued from page 1)  
care of all the churches." II Cor. 11:24-28.

Now, beloved, nobody can read these Scriptures or study the experience of these men of God without the realization that they truly suffered. Stephen had a hard time. John the Baptist had a hard time. Paul had a hard time. All three of them ended their life of suffering to die a martyr to the cause of the Lord Jesus Christ.

Though I mention only these three, I might mention many, many others, for there are lots of folk that are spoken of in the Word of God who had the same experience. Just like Stephen, John the Baptist, and Paul, so there are lots of others that suffered greatly for the cause of Christ, and I ask the question, after all, does it pay to live for God? We live in this world just a short allotted period of time, and as a result of standing for the truth and contending for the Word of God, we have difficulties on top of difficulties, and I ask the question, does it pay? This morning I want to ask you that question, and I'll answer it I trust in the light of God's Book.

#### AS A CHRISTIAN, DOES IT PAY TO PRAY?

I don't know how many experiences you have had, when you were sure that God had heard and answered and blessed as a result of your praying, but I ask you, does it pay to pray?

I turn to the Word of God and I find a church that believes in prayer. The first Baptist church of Jerusalem—the very first church that ever existed within the world believed in, and practiced praying. One day, after some of their preachers had been arrested, and threatened, and then turned loose, those preachers got the church together and told them everything that had been said unto them. The Word of God tells us that when the church heard all that had been said by way of the threats that had been extended, then it was that the church went to God in prayer. They couldn't do anything else. They were no match for the government. In no wise at all could they have protested because the power of the government was definitely against the church. All the powers of society were opposed to them, and there was only one thing in this world that they could do, and they did it—they prayed. Listen:

"And WHEN THEY HAD PRAYED, the place was SHAKEN where they were assembled together; and they were all FILLED with the Holy Ghost, and they spake the word of God with BOLDNESS. And the multitude of them that believed were of ONE HEART and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had ALL THINGS COMMON. And with great POWER gave the apostles witness of the resurrection of the Lord Jesus: and the great GRACE was upon them all."—Acts 4:31-33.

## TIME MARCHES ON



DAYS COME AND GO —  
A WEEK PASSES BY —  
THEN THE MONTHS —  
THEN ANOTHER YEAR IS GONE

### THE BIG QUESTION



FOR ALL AGES:

## ARE YOU SAVED?

Beware, lest it be said of you, "The harvest is past, the summer is ended, and we are not saved." (Jeremiah 8:20).

Christ invites the sinner—that one who realizes his unworthiness and knows he deserves everlasting Hell—to "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matthew 11:28).

Did it pay to pray? When they prayed, what happened? The place was shaken, they were of one heart and soul, they were united in one purpose, and they had all things common. With great power they preached the resurrection, and great grace rested upon them all.

Does it pay to pray? I think these preachers were exceedingly practical men. I read of the lives of these early apostles and I am satisfied that they were practical men. One of them was so practical in his thinking that he methodically and mathematically reasoned that if he had two hundred pennyworth of bread, it would not be enough food to feed the crowd that had come to dinner that day. Oh yes, they were practical in every respect, and I can't imagine practical minded men, continuing to pray, if something didn't happen when they prayed. Beloved, listen, when they couldn't go to the officials, when they couldn't get help from the government, when the government was against them, when all the powers of society were publically arrayed against the church, when they couldn't do

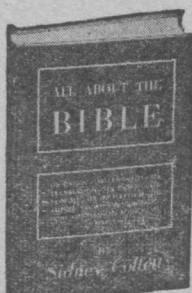
anything else, they prayed. What was the result? Great grace rested upon them all. The place was shaken. They spake the Word of God with boldness. They were filled with the Holy Spirit. They were united in one heart and one soul, and with great power they preached the doctrine of the resurrection.

Yes, beloved, it paid them to pray, and it pays a child of God to pray today. I'll grant you that Stephen had a hard time and he ended his life with a stone dashing out his brains. I am ready to grant you that John the Baptist had a hard time and it seems bad when we see him with his head decapitated from his body, and see that head put on a platter, and that gory head presented to this young sinful girl. I'll grant you, beloved, Paul had a miserably hard time and ended his life as a martyr, but it pays to pray. I couldn't begin to tell you the times that I am positive that God has answered prayer in my life. I look back across the years of my ministry from the time that I was just a boy preacher, and I can't begin to remember in any wise at all the answers to prayer that I have had. The thing that amazes me is, realizing how much God does answer prayer, that I pray so little, and I am amazed at the prayerlessness on the part of all of us, especially when we know that it pays to pray.

years have passed, I haven't forgotten that I swore vengeance against the Amalekites. Now the time has come now for them to be completely and utterly destroyed. It is your task, Saul. Kill them all. Save not one alive. When Saul came back from the slaughter of the Amalekites, Samuel went out to meet him and said, "Have you done what you were supposed to do?" and Saul said, "I have performed the bidding of the Lord." Just about that time an old cow bawled and sheep bleated, and Samuel said, "If you have, then what is the meaning of the lowing of the cattle and the bleating of the sheep that come to my ears?" Immediately, Saul rose to the occasion to lie and said, "Why the people, they brought back the best for sacrificial purposes." Samuel said, "Well, if the people are guilty of that, what about King Agag that you have brought back?" The Word of God tells us that Samuel, the prophet of God, took his sword and hacked Agag to pieces, and he said to Saul, "Behold to obey is better than sacrifice." By and by Saul lost his kingdom. By and by Saul was

(Continued on page 5, column 1)

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### II DOES IT PAY TO OBEY?

I turn to the Word of God and I find a man who was disobedient, a man who was given a commission of God to do a certain specific task, yet he failed to do it, and as a result of his failure he lost his kingdom. I speak of the first king that Israel had, namely, King Saul. The Word of God tells us how that God gave to Saul a specific task one day. God said to him, "You are to slaughter all the Amalekites." When Israel came out of the land of Egypt, passing through the wilderness into the land of Canaan, it was Amalek that carried on a gorilla warfare against them, sniping at them from the rear, and shooting the hindmost and killing those that were feeble and those that couldn't keep up with the main body of the caravan of the Jews. God said, "I swore vengeance against the Amalekites, and though several hundred

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—RAY SCHWART, Pastor  
Temple Baptist Church  
Hutchinson, Kansas

### "Does It Pay?"

(Continued from page four)  
an outcast so far as his kingdom was concerned. By and by David became the king? Why? Because Saul refused to obey God.

When the Lord was speaking through Moses, He gave to the children of Israel certain conditions of blessings when they got over into the land of Canaan. As they were encamped on the eastern shores of the Jordan River in the land of Moab, just prior to their going into the land of Canaan, Moses recounted the law and told them what the law of God had said, and he taught them for thirty-odd days the law of God as is recorded in the book of Deuteronomy. As he was bringing his messages to a close, he gave to them the conditions of blessing in the land, and he said: "Blessed shalt thou be in the city, and blessed shalt thou be in the field." — Deut. 28:3.

Then he goes throughout the entirety of that chapter to tell them how they can be blessed in the city and in the field, or in other words, how they can prosper both in the country and in the city. Whether they are farmers or whether they are city dwellers they can be prosperous, and he lays down the conditions whereby they can be prosperous. The first and primary condition of that of obedience and he tells them that if they are obedient:

"The Lord shall make thee the head, and not the TAIL." — What does God say? "If you are obedient, I will make you the head and not the tail, but if you are not obedient, I'll let another take ascendancy, and that ascendancy will be the head and you will be the tail." Beloved, God said, "You can be a head and a winner if you are obedient. You will be a tail or a loser if you are disobedient."

Does it pay to obey? Look at Saul as he is an outcast. See him ultimately he and his own family are dead — he killed by an Amalekite. See him as he eventually comes to an untimely end and a disgrace. Why? Because of his lack of obedience. Come back to this passage in Deuteronomy and hear God say, "I will make you the head and not the tail if you are obedient." I ask you, does it pay to obey?

### III

DOES IT PAY TO FEAR?  
When I use the word "fear" I don't speak of it in the sense of being afraid of God, but rather in the sense of reverencing God. Does it pay to reverence God? Does it pay for a man to stand in fear before God, in the sense that he reverences Almighty God, and realizes that God is a sovereign over him?

Let's turn to the Book and see if it pays to fear. Exodus 1 gives us a remarkable illustration. When the children of Israel were in the land of Egypt, they became unusually plentiful. Seemingly they grew and multiplied and the face of the Israelites enlarged at a tremendous rate in the land of Egypt. Big families were being born, and the king of Egypt looked upon these Jews living in the land of Goshen with fear. He thought eventually that they are going to become so great that they would be able to take over the country, and that he would lose his throne. I rather imagine that those Jews in the land of Egypt were prospering and progressing in obedience to God, and their children were being born, and great families were being developed, while Egypt on the contrary was going contrary to God,

and the king of Egypt became fearful lest the Jews would take over and he would lose his throne. So the king of Egypt said to the midwives, "Whenever a Jewish woman gives birth to a baby, if it is a girl, save it alive, but if it is a boy, destroy it, and we will put an end to this Jewish race." Somehow those midwives didn't do what they were told. The Word of God tells us that they didn't obey the king of Egypt. They didn't kill off those little boy babies as they were born. Listen:

And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him; but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied and waxed very mighty. And it came to pass, because the midwives FEARED GOD, that HE MADE THEM HOUSES. — Exodus 1:16-21.

These midwives had a reverence for God. Somehow they feared God more than they feared their king, and when the king said to kill the boy babies and save the girl babies, they didn't do it. Rather, the Word of God tells us that they even lied about the matter and said, "These Egyptian women are slow in giving birth to a child, but not so with the Jewish women. They give birth before we get around to them. The result is that we don't have an opportunity to destroy their baby." The Word of

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God says that as the Jews grew that God blessed these midwives. Notice:

"And it came to pass, because the midwives FEARED GOD, that he MADE THEM HOUSES." — Ex. 1:21.

Now I don't know what is involved in that expression "he made them houses." I don't know whether God gave these midwives a house to live in. I don't know whether it is a reference to future blessings, or present blessings, or what it may be. However, I know one thing, because they feared God, it paid. It paid them to fear God.

Notice the experience of Eli. God had said concerning the house of Eli, that Eli and his house should rule forever over the house of Israel, but Eli's sons weren't the kind of boys that they ought to have been. The result was that Eli's boys did things they shouldn't have done. For example, when they would come around to get their part of the offering, they were supposed to wait until that offering had been consumed, or at least had been offered, and then they were to take a three-prong hook and reach in to the offering upon the altar, and all the meat that hung to that hook belonged to the priest. But these boys of Eli didn't do that. They would come when the meat was green, when it had first been put on the altar, and they would take the hook and pull the whole offering off for themselves. If anybody would object to it, to say they shouldn't do that, they would say, "Well, we will take it by force anyway." Now God says to Eli, "I told you that you and your house were going to rule forever," but he said, "I am not going to keep that promise. Your house doesn't deserve to rule forever. Your house has kicked against my offering and my sacrifice. They that honor me, I will honor, and they that despise me shall be lightly esteemed."

Does it pay to fear God? Does it pay to reverence God? God even changed His promise to one house. You say, "Does God change?" No, beloved, but God changed His promise to one house. That house of Eli had been given a promise that they should reign and rule forever, but God said, "Not so. The only man that will be honored is the man that honors me, and they that despise me shall be lightly esteemed." Yes, beloved, it pays to fear God.

### IV

#### DOES IT PAY TO TITHE?

We read:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be MEAT IN MINE HOUSE, and PROVE ME now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a BLESSING, that there shall NOT BE ROOM ENOUGH to receive it." — Mal. 3:8-10.

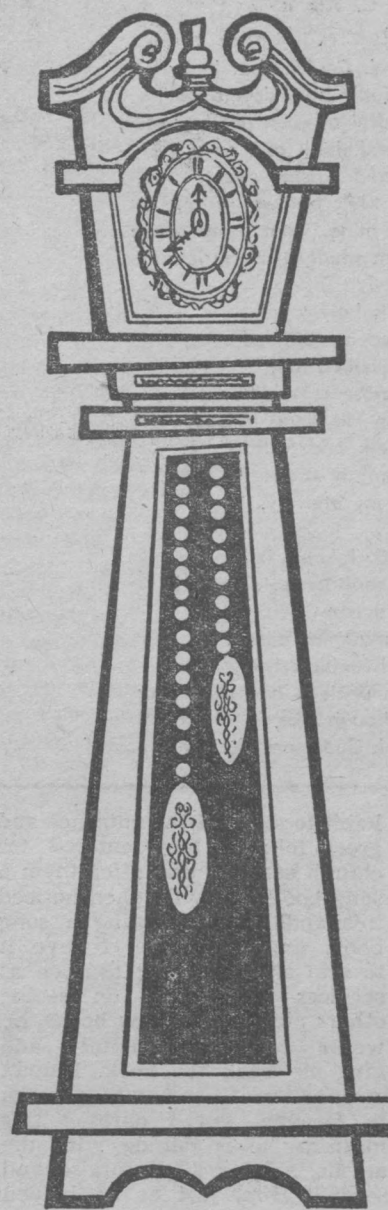
Does it pay to tithe? I ask you from a personal experience, and you can give your own answer. You have tried it, or you haven't tried it. You have been faithful or you have been faithless. Does it pay to tithe? I say to you, no man in his right mind can read this Scripture without the realization that God curses those who do not tithe and blesses those who do tithe.

### V

#### DOES IT PAY TO SAY NO?

Sometimes the word "no" is a mighty hard word to say. Lots of times when I have spoken to children I have spoken on what I call the hardest word in the English language to say, and of course children always expect me to tell them that the hardest word is a big long word, that is long enough that I can hardly reach from one end of it to the other. The longest one that comes to my mind right now has to do with the Lord's Supper — antitransubstantiationally, and that sounds like a mouthful. There are words in the English language that are

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even longer than that, but I can't remember one now. However, they are not the hardest words to say. The hardest word in the Eng-

lish language is that word "no."

When the king gave an edict that everybody had to eat pork and drink wine, Daniel said, "No, it is wrong. God said for the Jews not to eat pork. He said for a Jew not to drink wine. I can't do it. I am dedicated to the Lord," and he refused. The keeper of the school said, "If I allow you this privilege, then you won't look as good as the rest of the students in the school. The result will be you won't be as smart, and consequently my head will be in danger." Daniel proposed that they try it for ten days. At the end of ten days he stumped the professors. He knew the answers to all the questions. He was better looking, and he was more intelligent than anybody else. It paid to say "no."

A number of years passed by and Daniel is still in favor in the land of Babylon. He had the distinction of serving under three regimes in the land of Babylon, first under Nebuchadnezzar, then under the Medes and the Persians, and still later when a third overthrow of the government came. As an old man, he hasn't swerved from his position. He still knows how to say "no."

I think that one of the greatest compliments that can be paid to any man is that it can be said of him that he doesn't change. To me it is a terrible thing for a preacher, or for any religious leader to be in a constant state of change and fluctuation, flitting about from one position to another. A man said to me just recently, "Thirty years ago you preached the same sermon you preached tonight." He said, "I don't mean exactly the same message, but it was the same truth. You haven't changed for thirty years." Beloved, I thank God for the fact that I haven't changed — that I still have the same message that I have been preaching through the years.

Daniel, as an old man, stands in the presence of the king. The edict goes out that everybody has to pray to the king for thirty days and that nobody can pray to God for that period of time. Daniel had a habit that every day, he got down before his open window and prayed as he looks toward the city of Jerusalem just like God had said for a Jew to do if

(Continued on page 7, column 1)

## THE FLOOD

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## My Times Are In Thy Hand

CHARLES C. KISER  
Oklahoma City, Oklahoma

My times are in Thy hand. Could I but know  
The calmness of such faith from day to day;  
To know my Lord is mindful of each passing hour,  
And everything I do and think and say;  
Could I but feel this sacred kinship sweet,  
As day by day I walk life's pathway grim,  
What blessings would be mine, what inner peace  
Would come to me from wholly trusting Him!

And as I pondered on His holy word  
The Spirit's light illumed my blinded eyes;  
I knew the secret of the yielded life,  
I saw self slain, and arose to realize  
My times were His and in His hand indeed;  
My part was but to walk and faithful be,  
Not anxious when my strength was sorely tried,  
For He was earnest of my eternity.

My times are in His hand. I know it now,  
And O, the peace and confidence it brings!  
And gratitude wells up within my soul  
As closer to His heart my spirit clings.  
A sinner lost but for His boundless love,  
He cares for me though unclean and undefiled;  
Unfaithful and unworthy though I be,  
My times are His! Thank God I am His child!

### Stephen Mark Ross

(Continued from page 1)

ing water, wherein his mother was warming his little sister's noon meal, and the entire contents of the pan covered his little body from his lower lip to the waist, over his right shoulder and back. With his clothing absorbing and holding that water close to his body, he was scalded on his entire chest and back, and though medical science did all within reason to save him, nineteen hours later he went to be "Safe In The Arms Of Jesus."

To say that he meant much to me is the greatest understatement of all times. Ours is a family that is very close to each other. We live (in separate houses) close together. We work together. We go to church together. We play together. We love together.

Well, when this little boy was only a few hours old, he and his mother were brought from the hospital to my home where he spent the first several days of his life. He very soon twined himself around the affections of us all. He has lived next door to me, and he has been in and out of my home practically every day. When he was only about three months old, when holding him one day, I told Mrs. Gilpin that the little fellow had gotten an exceedingly tight grip on my heart.

What a precious little man he has proven to be! I've been with lots of children through the years of my ministry that were wonderfully precious, but none more so than little Stephen.

Only God knows the grief I feel in his passing!

I've had many problems in life that were hard to bear. I've known death in our family several times. I've been maliciously lied on by my enemies thousands of times. I've been the victim of extortion and blackmail. I've been put in jail. I've had many who professed their love, turn their back to hate me, but I've never been dealt a blow as great as this one.

For months we've played ball together, and I can hear him now laugh in delight as he would bounce his ball to me. Well, today he is in better company. He has better companions than that of an old sinful depraved "pappaw."

He had a habit of "sucking" his left thumb, and I teased him about it. In turn he would tease me by putting his right thumb in his mouth. Today, he's probably pulling an angel's wing in sheer delight. At least we know he is with them.

I look outside to see the playground equipment I put up last year for all my grandchildren. Due to his age he used this only a little. He'll never get to play with his little sister and cousins on this, but he'll have far greater experiences in Heaven.

For a long time it has been my

habit to stand at the entrance and greet folk as they entered for church services and offer them a song book. Early Stephen noticed this and began wanting a song book, too. Of course, I gave it to him and then just as soon as services were over, on seeing others pick up the song books, he would come immediately and give me back the book. I don't imagine there'll be any song books in Heaven, but I daresay this morning he is joining with the angels, singing God's praise and serving Him, just as he helped me with the song books.

Of recent date I set out a number of trees and shrubs at our house, and his. I realized as I planted them that in all probability I'd never live to see the fruit on them. I expected though that he would. Today he's beyond the things of this life. The Tree of Life is his to enjoy now. While he'll never enjoy the trees I planted for him, he'll wait for me until I join him under the Tree of Life.

How proud he must be today of his Mother and Daddy who have been so brave in all this trial, and how ashamed of his old pappaw he must be for the way I've grieved over his death.

As I say, how proud he must have been of his Daddy this morning, as he listened, while Brother Bob preached that marvelous message on God's Providence, yet Stephen knew far more about the subject than Brother Bob will ever know in this life. Great Bible student that Bob is, he'll never know in this life what our precious little Stephen now knows. Fifteen minutes after he arrived in Heaven, he knew more Bible than Bob or I will ever know in life.

The Bible teaches heavenly cognition as well as heavenly recognition, i.e., that we'll know even those that we've never known in life. Mamma Gilpin (my mother), who went on to glory a few years ago, and Mrs. Gilpin's father, who died about ten years ago, were two of the greatest Christians I ever knew. Of course, Stephen never knew them in this life, but he knows them now. What a hallelujah time of rejoicing they must be having together today!

Thank God for friends who have been so kind to us! From all parts of the country phone calls and telegrams and flowers have come. When men like Bill Crider in Oklahoma, James Pedigo in Tennessee, Jim Blair in Washington, Max Hawkins in Missouri, Frank McCrum of Detroit, Eddie Garrett of Cincinnati, Ronnie McTaggart of Florida, Gerald Price of Tennessee, Ray Schwart of Kansas, Fred Halliman of Chicago, Lee Hawkins of Ozark, Mo., and scores of others call just to say we are in their thoughts, we are encouraged thereby. When men like Cletus Snyder and Joe Wilson drive from Winston-Salem, N. C., and Gerald Price and Roy Wor-

ley drive from Bristol, Tenn., and hundreds of friends come to your home just to express their sympathy, we are compelled to thank God and take courage. When folk representing over twenty-five churches come to see us to offer their services, our hearts are filled with gratitude. How good God is to have given Bob and me lots of friends, each of which is worth a thousand of the many enemies of the truth we have.

### OUR THANKS TO ALL

To all our friends who have remembered us in this hour of trial we are indeed grateful. Just to say we are thankful for your kindness is but mildly expressing our feelings.

Especially do we thank the membership of our little church in Ashland and the Kings Addition Baptist Church (that our church was organized out of). Such kindnesses as you have shown could never be repaid.

God bless Bob and Ruth. They have been real troupers for the Lord in all this trial. However, that is nothing new. They have always been just that. When the chips have been down—and they've been that way many times in life—they have smiled and pressed on in His service. Bob is conducting services today in spite of the little casketed form of his first son here in our home. My daughter Rhoda said last night that she didn't see how he could do it. Well, I don't either, from a human point of view, but knowing Bob and knowing how God's grace has seen him through other problems of life, I know he'll preach a great message. Already today he has conducted our radio program over the local radio station (the only one we are on at present) and no greater sermon was ever preached than his message on God's Providence.

Tomorrow morning (Monday, January 11) we'll take our little "Sugar Pot" over on the hill, less than a half mile from our home, in full view from our front window, and deposit his little body in the ground until the morning of the resurrection.

As I write these words and grieve over his going, I know I can hear him say, "Pappaw, you've preached God's sovereignty—now practice it. Act like you believe what you've preached for years."

I can hear him say now, "I'll never know what sin is. You'll never have to worry about me having polio or any other disease; you'll never have to look at me as you do your other grandchildren and wonder as to whether I'm one of the elect; the many plans you had for me, just forget them, for God had greater and better plans, and our lives are in His hands; just keep busy, Pappaw, and work hard for 'My Jesus' you often speak of; and don't forget, it is only a little while until we'll be together again."

Over thirty years ago, when Mrs. Gilpin was critically ill, I promised God one night that if He'd only let her live to rear our boy (the only child we had then) I'd work double—for her and me.

No one who knows me will ever doubt that I've kept my promise. I think all who know me, know that I have done more than two men's work for the past thirty years. Now I want to add just a few more hours each week to my schedule in memory of my little Buddy. He'll not be here to work with me, but I'll do a little extra work for my Lord in his name.

Last fall while Bob and Ruth were out west on a preaching tour, Stephen got the habit of meeting me and carrying my lunch box to "Mommaw." Since then, each time I come home, he has expected me to give him something to carry. I can't do that any more, but I'll try to carry the load for him, like he has

been carrying it for me.

When Daniel Boone left his home on the Yadkin in North Carolina to come to Kentucky, one of his first experiences was the death of his son, at the hands of the Indians. After he buried him, he cleaned his trusty rifle, and without a tear, he looked forward to the future. Today, in view of this trial, I put my hand on my Bible and thank God for His goodness, His providences, and His will, and I face the future, knowing all is well in God's sight and that this is just some more of the "all things" of Ro-

mans 8:28.

In the Salem Pioneer-Register years ago, there appeared a poem, presumably written by parents who had lost an child. In it they said:

Only a baby's grave  
A foot or two at the most  
Of tear-dewed sod.  
But our loving God  
Knows what this little grave  
Means to a father's heart.  
Only a baby's life  
Sweet as a perfumed kiss  
So swift it goes,  
But our Father knows  
We are nearer to Him for

★ ★ ★

## On The Death Of My Son

The funeral has been over for about three hours. Most of the relatives, the many friends, the preacher brethren, and others who had part in the services are back at their homes, jobs, or traveling to their distant residences. I am back in my study, doing some work on this issue of TBE. The Lord impressed me that I should write a few of my thoughts and let the readers of TBE know how we, the parents, feel.

Since Stephen's accident, many, many Scriptures have come to my mind for thought and meditation. As he was in the hospital all during Friday night (January 8), I was with him and I kept remembering the words of the Lord in Deuteronomy 32:39: "See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand."

I knew that God, before He ever gave the life through us, had set the date on which He would take it back to Himself. It was my prayer that the will of God be done, but I was hoping that it might be the will of God that Stephen live.

It wasn't God's will. That is not a tragedy, but the BEST thing that could possibly have happened. My heart believes that and I rejoice in it, even though my heart cries deeply for the loss of the son.

Some ancient writer that I have read made the statement with regard to afflictions, chastisements, trials, tribulations, etc., that God must love those very much whom He afflicts, for such is a manifestation of the love of God, in teaching us more of His own sovereignty, goodness, mercy, etc., and in conforming us to the image of Christ. I have often wondered why the Lord had not given me something great to bear, as He has given others. Comparatively speaking, I have had it very easy; certainly, nothing like Paul, who had so very, very much to bear.

But now I feel that the Lord has blessed me with at least one thing to bear.

It was a blessed 21 months that Stephen was with us and I am convinced that the purpose of God in taking him will prove to be even a greater blessing. Heaven already seems sweeter, just knowing that one of my own flesh is there with our Saviour! Memories of his life will linger

long, no doubt, and will cause me to want to go Home and to him again. We already have affection for Heaven—the best affection to see our Lord and now that our son is in the affection is strengthened.

Many reading this have probably had (or have) greater pains than this to bear, I am sure. Many at the funeral told me of losing children when very young. Others have children who are greatly afflicted. So ours is but a light burden.

In thinking of the matter, I am thankful for many things. I rejoice that Stephen is saved, one of the elect, and shall be freed from the bondage of this life, which, from a human point of view, is far better than the score and ten years spent below.

The Lord could have used him as a preacher, if He had wished. The Lord is sovereign and whom He so pleases. It will be to have Stephen up above, believe the Lord has shown mercy to the race by taking many in infancy. In fact, it is a fact that the vast majority of the race dies in infancy and goes to be with the Lord.

We are also thankful Stephen did not have to suffer long. The great shock, I believe, caused his death. I was with him throughout the time of his physical decline, and it appears that the child lost his mind to the shock. As I would look on him, when he would tremors, manifesting fright and shock, I wondered if his would be the same, if he were here. I am just thankful since it was God's will to take him young, he did not have to suffer long.

I have tried to think of many ways this death will be a blessing to us. I could spell out several, but perhaps you will not reason the same way as I on this matter. I do know, however, that God will use this for our good (Romans 8:28). Elsewhere wouldn't have worked things this way. His plan has not been only executed. That is wonderful to know and realize, but I am desirous of being completely reconciled to this event and receive all the blessings that

(Continued on page 8, col. 1)



Not too long ago, this snapshot was made in Bob's home. Little dreamed then that the happy little fellow would be happier today around God's throne.



## NOTICE

There has been some misunderstanding with regard to the upon that recently appeared page eight of TBE entitled, "Secret Covenant With God." Some folk are sending this back us, whereas this was not intended for that purpose. Rather, it is to be kept by whoever desires to purpose to give an offering to TBE systematically. Please not send these to us, but keep them and at the end of the year, if your giving has not been eaten, and more blessed.

## "Does It Pay?"

(Continued from page six)  
I never found himself in a foreign land as a captive of that nation. On his knees before an open window three times a day he poured out his heart and soul to God. It wasn't long until word got around to the king that Daniel was violating the king's law and was praying to another god. It wasn't long until they had Daniel before the king, and they put him down into the lion's den. But you know, beloved, Daniel spent a better night than the king did. The next morning the king slipped out to that lion's den, and he said to Daniel, "Oh, Daniel, is thy God whom thou servest able to keep thee alive?" I guess the happiest message that ever fell on that old king's ears was when Daniel looked up into his face and said, "Oh king, live forever." Daniel had walked around among those lions all night unharmed. Maybe he had put his head on a lion for a pillow. Anyhow, the lions didn't bother him. The Word of God says that just as soon as they released Daniel out of that lion's den that they threw those enemies of Daniel into the lion's den, and that the lions ate them before they got to the bottom of the pit.

VI  
DOES IT PAY TO TURN FROM BACKSLIDING?

Maybe I speak to somebody who is backslidden and cold in the joy of the Lord out of his life — and what individual doesn't have that experience every day? Isn't it true that every day you find yourself exceedingly cold as a result of the cares of this world? Isn't it true that you find yourself backsliding every day?

Go and proclaim these words toward the north, and say, RE-RAEL, saith the Lord; and I will not cause mine anger to fall on you: for I am merciful, saith the Lord, and I will not be angry for ever." — Jer. 3:12. Does it pay to turn from one's backsliding? You can't read that without knowing that the answer has to be affirmative, for it says, "I will not cause mine anger to fall upon you." Does it pay for a Christian who has lost the joy of the Lord from his life to turn from his backsliding, and come back to God? Does it pay?

I turn to the experience of Jacob who for thirty years has been a wanderer from the Lord. Thirty years before he has gone to Bethel and there had made great promises unto God. In substance, he said, Lord, if you will with me and protect me and give me food to eat and clothes to wear and look after me, if you promise to do all that, then you shall be my God. This stone which I have used for my pillow I am going to set it up for a pillar and this is going to be God's house, and of all that you give me I will surely give the tenth unto thee. However, he forgot his promises. For twenty years he lived with his old father-in-law and traded and trafficked with him, and then for ten years he has been living as a fugitive from his father-in-law. Thirty years of his life has been wasted. I see him as a result of an act that his sons were guilty of, that the nations roundabout were just about

ready to rise up and destroy Jacob. Then it was that God came on the scene and said, "Jacob, arise and go up to Bethel."

Jacob, do you remember Bethel? Do you remember that was the time when you saw the stones piled up between Heaven and earth and you saw the angels of God ascending and descending? Do you remember that time when you came face to face with God? Jacob, do you remember those promises that you made? Do you remember the promises that God made to you? Do you recall that Bethel experience? Arise and go up to Bethel.

Where else could Jacob go? He couldn't go back to Laban, his father-in-law, because Laban is mad at him. He couldn't stay where he is because the nations were rising up in opposition to kill him. He couldn't go to Esau because he has cheated and tricked and deceived Esau at every meeting. What can he do? Beloved, when he can't do anything else, he can go back to God. So Jacob arose and went up to Bethel, the first time that he has been there in thirty years. For thirty years he has been a backslider, but now he goes back to Bethel. What does the Word of God say? That fear came on the nations round about, so that they did not rise up against Jacob. Did it pay to turn back to Bethel? Did it pay to turn from his backsliding? If he hadn't he would have been slaughtered, and his family killed there within the plains. Yes, it pays to turn from one's backsliding.

I ask you again to think of Stephen, and John the Baptist, and Paul. I ask you to think of your own experience. I ask you to think about these men of God who served the Lord and yet had a hard time. As we think about it, we might be tempted sometime to say, "Well, there's nothing to Christianity after all. Man has a hard time and it doesn't mean anything." Then, beloved, we are tempted to ask — does it pay? Yes, it pays to pray, it pays to obey, it pays to fear, it pays to tithe, it pays to say "no" to that which is wrong, and it pays to turn from one's backsliding back to God. Yes, it pays.

## CONCLUSION

I wonder if there is someone here who has never been saved. You have never been a child of God, and you say, "Now that may be true for the man that is a Christian. It may pay him, but what about me? Would it pay me if I were to turn to the Lord, or if God in His mercy might enable me to turn to Him?" Listen:

"And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." — Ruth 1:16, 17.

Did it pay that little heathen girl in the land of Moab? Did it pay her to turn to the Lord? She said, "I am going to go with you, Naomi. I beg you not to entreat me to leave you. Where you go, I go; where you lodge, I lodge; where you die, I die. Thy God shall be my God, and thy people shall be my people." Did it pay? A little later and you find her as the grandmother of David, Israel's great king. Come on down the line and you find her in the ancestry of the Lord Jesus Christ. I tell you, beloved, whenever you come to think in terms of Christianity — whenever you come to think in terms of being a Christian or living for the Lord, and you ask the question, does it pay, you can know this, the answer must be affirmative.

If you are saved, may you realize that it pays to do the things of the Lord. If you are unsaved may God help you to realize that if God were to reach down and save your soul today, it would pay you both in this life and in the life to come, to take your stand for the Lord and let your life count for Him.

May God bless you!

## Who Is Guilty?

(Continued from page 1)

life count for him.

May God bless you! tory books they admit that they were the ones who killed the martyrs. Of course, we know that Stephen was martyred by the Jewish religion, but he never heard tell of a Roman Catholic Church.

In the New Catholic Dictionary, we find on page 482 where it says the Inquisition was a Church Court to try and punish heretics. These heretics were just anybody who refused to believe what the Roman Catholics taught. The three main groups of heretics were the people known today as Baptist, the Jews and the Mohamedans.

In the Catholic Encyclopedia, a set of books written by Roman Catholics as a guide for Roman Catholic Church workers, we find the record concerning the so-called Holy Inquisition. On page 30 of Volume 8 we are told that the pope appointed the judges of these courts to act in his name and gave them the right and the duty to deal legally with heretics. On this same page it says the death penalty for heretics was adopted into the Catholic Criminal law in the year 1231. On page 36 we find that Roman Catholics regarded heresy as worse than any other crime. That means that in the eyes of the Roman Catholic Church — that is the pope and all of his church officials — it is worse to be a Baptist than it is to be a murderer, a thief or a robber. They boast of the fact that they have not changed in 1900 years, so that is the way they still look at it.

On page 31 we find that Pope Innocent III passed a law which would not allow anyone who was accused of being a heretic to have a lawyer to plead his case for him in these courts, and on this same page we are told that anyone who testified in the behalf of the accused heretic was suspected of being one himself. On page 32 it says that Pope Innocent IV authorized the use of torture as a means of making the accused person confess, and also of making a witness testify against the accused person. One can easily wonder where those popes got their names. Hitler and Stalin did not have to think up the idea of their secret police and torture methods; they borrowed them from those "Innocent" popes.

On page 37 we are told that they could not even calculate the number of heretics they killed in Spain, and that the leaders of the Roman Catholic Church never doubted that it was the Roman Catholic Church who did all the killing. They boast to one another that they did the killing, but turn right around and tell the colored people of our country that they were the ones who were being killed just because they think the colored people are ignorant enough to believe them. A great host of people were killed in the two world wars, but their number could be calculated; but the Roman Catholics boast that they killed so many people in Spain that the number could not be calculated.

To sum up what Roman Catholics themselves say regarding the martyrs, we find first, that the pope himself appointed the judges to act in his name, and made it their duty to deal legally with heretics. That it was legal to refuse the poor accused person a lawyer to plead his case for him, also to torture the poor fellow to make him confess, and to torture the witness to make him testify. Then it was legal to put the accused person to death whether he confessed or didn't confess.

Since all this was done in the name, and on the authority of the pope, certainly we can say the Roman Catholics perpetrated the killing rather than being the ones who were killed. To say the Roman Catholics were the martyrs is like saying Jessie James was continually being robbed by trains during his lifetime.

In another history book, "Outline of European History," part one by Robinson and Breasted,

we find on page 483 that the Holy Inquisition was a system of church courts headed up by the pope, that these courts spent all their time in the search and punishment of secret cases of unbelief. According to these historians, these courts were unfair and resorted to long imprisonment and torture to force people to confess. On page 484 they tell us that this Romanistic court decreed that if the accused person confessed that he had been a heretic the Roman Church took him back, but he was forced to spend the rest of his life in prison in order to pay for his awful sin; but if he refused to confess, he was burned alive without any further trial. However, on page 628 they tell us that a new law was passed in 1550. Under this new law those who refused to confess were still burned alive, but it was different in the case of those who did confess. The men who confessed had their heads cut off, but they wanted to be more "lenient" on the women who confessed, so they just buried them alive.

In still another history book, "The World of the Middle Ages" by LaMonte we find on page 400 that these poor tender-hearted Roman Catholics (?) were very "lenient" with people who died before their sin of heresy was found out. All they did in that case was turn the dead man out of the Roman church, dig up his bones [he was not supposed to have been buried anyway], take all his property away from his widow and orphans and then notify the Almighty God that they were not satisfied with the judgment which He might have already pronounced upon the dead heretic. And they say that they have not changed in 1900 years.

Someone may say, "Why did the Roman Catholics kill all those Baptists and others who refused to believe what Roman Catholics believe?"

In this case, let us say that no one is better qualified to answer that question than Our Lord and Savior Jesus Christ. In Jno. 16:3 He says they did it because they did not know the Father nor the Son.

## The Tithe

(Continued from page one)

the tithes. They ate the meat of the sacrifices, which were provided by the tithe.

2. It says that "even so" has God ORDAINED that the New Testament ministry should be supported. If "even so," that means "just as." In other words, just as the Old Testament ministry was supported by means of the tithe, so the New Testament ministry should be so supported.

3. It says that the New Testament ministry should live from the proceeds of preaching the Gospel. When they dispense spiritual things to a people — they should share in the material things of those people (v 11). "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things." (Marginal translation: "things for the body.")

Note that this is not a suggested plan — it is GOD'S ORDAINED PLAN. He says so. If God's plan is that the ministry should be supported "even so"

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or "just as" the ministry of the Old Testament was supported, then how can any one say that Christians should not tithe? There are other Scriptures that suggest tithing plainly, but why do we need them when this one is so plain and clear?

We are quite in agreement with those who do not believe in tithing as a LEGALISTIC THING. We are not under the law, and we are not to tithe as a law obligation, but we ARE to tithe because God endorses the pattern of giving previously in use among the Jews. Unfortunately the various denominations in their effort to "whip up" giving, ring the changes on every Old Testament text that involves tithing. This is a mistake. However, several things can be said:

1. If God regarded the withholding of the tithe as rascality and robbery back in the days of Malachi, does He regard the person who doesn't tithe today as an honest person?

2. Is a Christian, under grace, warranted in giving less than the Jews gave under law? What a shoddy, miserable, stingy professing Christian is the person who feels that we should do less financially for the Lord than the Jews did who were far less privileged.

3. Has a Christian discharged his full obligation financially, if he tithes? No. Some feel apparently that they can give the Lord the tenth, and can then blow in the nine tenths on the world, the flesh and the Devil! The truth is THE CHRISTIAN IS THE STEWARD OF ALL THAT COMES INTO HIS HANDS. Not only should a specific tenth be put in the Lord's treasury for the support of the worship and service of God, the rest should be used according to the will of God.

Remember that a steward is a person who handles things that belong to the owner and they are to be handled according to the will of that owner. We are not only stewards of money, but likewise of ALL WE HAVE. We have a stewardship of the Gospel. We are stewards of our time. We are stewards of our talents. Read I Corinthians 4:1-2.

Never forget that the general stewardship of money does not absolve us from the duty we have to give a specific tenth for the maintaining of the worship and service of God.

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## Pastor — Church

(Continued from page one)

play cards, attend the movies, etc., to say nothing about whether they will want the truth preached or not; in fact, it is generally understood when a church calls a pastor now, that he is not supposed to preach much, if any, doctrine for that is too "old-fashioned" and we can't afford to be "out-of-date."

Every station and office has its corresponding duties. For instance: **Parental on parents.** Parents are admonished to "provoke not your children to wrath, but bring them up in the nurture (discipline) and admonition of the Lord" (Ephesians 6:4).

**Obedience on the children.** Children are told to "obey your parents in the Lord: for this is right" (Ephesians 6:1).

**Pastoral on the pastor.** The pastor is told to "feed the sheep and the lambs" (John 21:15-17); to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine" (II Timothy 4:2); also he is told to feed them as a flock, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (I Peter 5:2).

To feed them as a flock means: to feed them the same thing. We realize the fact that babies cannot eat everything that grown folk do; also we realize that we are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18), that we may not always be "babes in Christ." After a reasonable time a "lamb" is supposed to be fed with the rest of the flock, and eat the "strong meat."

Too many church members want their meals served to them at home by the pastor. Some no doubt would make good church members if the pastor would feed them at intermission time at the theatre; at the "seventh inning stretch" at the ball game; at the lodge, fishing hole, etc. All of the above-mentioned offices and duties should be faithfully carried out, and so likewise there are duties which devolve upon the churches.

Numerous are the passages which refer to the subject. Phil. 2:25-30; Heb. 13:17; I Thess. 5:12-13 and many more. Let us note:

## I. The Nature and Design of the Pastor's Office.

"Now if Timotheus come, see that he may be with you without fear: FOR HE WORKETH THE WORK OF THE LORD."

(a) If he is the Lord's man, he is called to his office by the Lord. Unlike the modern-day method, God does not run His preachers off an assembly line, but they are called into the ministry to Him. I heard a woman say not

too long ago: "I'm going to send my boy to Wheaton College and make a preacher out of him." Brother, there is a lot I could say right here, but suffice it to say that we have too many "mammy and pappy"-made preachers filling the pulpits now.

(b) He is **qualified** by the Lord. To qualify as a true minister one must: "be born again." (John 3:3); he must have: "received his ministry from the Lord" (Col. 4:17); he must: "Preach the word" (II Tim. 4:2). "He whom God hath sent speaketh the words of God," (John 3:34). And, "if they speak not according to this word, it is because there is no light in them." (Isa. 8:20).

(c) He is **employed** in doing the Lord's work. Our text says, "He worketh the work of the Lord." There is no work that is as important as preaching the gospel, and when a man [no women were ever called to preach], makes preaching nothing more than a side-line business, as so many do, he is unfaithful to his call and subject to censorship, both by the Lord and people in general.

(d) All his **instruction** comes from the Lord. I realize I have made a very strong statement and that I am likely to be taken to task, for many church members, and most deacons seem to have the idea that the preacher is supposed to get his instructions from them. The Bible says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3:16-17).

(e) His **object** is to glorify the Lord. (II Tim. 2:15). "Study to show thy self APPROVED UNTO GOD." There is nothing in the Word of God that tells a man he has to have the approval of the Seminary, convention or congregation before he can preach on certain doctrines, but there is plenty to the contrary.

(f) His **success** depends upon his faithfulness to the Lord and His Word, and his final reward will be conferred upon him by the Lord. A preacher's success today is usually measured by the "visible results" he gets; how good a "mixer" he is; how much money he can "raise," and a host of other flesh-inspired gadgets; but not so in Paul's day. "I have fought the good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in the day: and not to me only, but unto all them also that love His appearing" (II Tim. 4:7-8).

## II. It is A Solemn Work

The ministry is a work that is connected with the mind and spirit; the never-dying souls of men; time and eternity, and Heaven and hell. Beloved, this is indeed the most solemn work that one can engage in. It is not a work to be taken lightly, but one that requires much preparation and prayer.

## III. It is A Hard Strenuous Work

Most people have the idea that all a preacher has to do is to dress up every morning, get in his car, and drive around and look important, go to church on Wednesdays and Sundays, read off his prayers and sermons, and that is about all these is to it. I must say that would be pretty soft and no doubt there are some that might fit that description; but for one that loves the Lord and tries to serve Him to the best of his ability, this work requires all the energies of the body and capacities of the mind.

I have worked as a farmer, machinist, carpenter, and cab-driver. Some of these jobs were very strenuous on the body and others very strenuous on the mind, but never have I had anything that would tax both mind and body as the work of the ministry. The ministry requires all the devotion of time, means, energy, and resources of the human body may possess. It is a work pertaining to every day and season. Besides his study and pray-

er-life, a preacher is called upon to do many more things, is expected to be on twenty-four hour call, and gets paid less than any other man in any kind of profession.

One day when I was in my family doctor's office we were discussing, among other things, our different professions. I remarked about how busy he was and how tired he undoubtedly got and the strain that must be upon every doctor, especially when there is a delicate operation to perform and the lives of men and women are in their hands. He said to me, "You are right pastor, it is a tiring and trying profession and we are on twenty-four hour call, but I wouldn't exchange places with you, even if I could."

At first it was not easy to interpret what the doctor meant, but as I began to analyze what had been said, I realized that he was thinking, "It is true that I have the lives of men and women in my hands, but you have the souls of men and women on your hands."

## IV. It is A Responsible Work.

One day every preacher shall be called upon to render a clear and complete account of his work unto God. Some preachers claim they believe in the Sovereignty of God, but won't preach it, "because we don't understand it and what we don't understand we had better leave alone." Brother preacher, where is chapter and verse that says you must understand all about everything before you preach it? Do you understand the new birth or eternal life? I don't, but I believe and preach these truths. Do you understand the grace of God? I don't, but I preach it. Do you understand why God saved underserving sinners such as you and I? I don't, but I believe and preach it. Paul never said he understood the whole counsel of God, but he said:

"I stand ready to declare [preach] the whole counsel of God."

The blood of souls, if found faithless, will be required at the preachers hands. "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but HIS BLOOD WILL I REQUIRE AT THINE HAND." (Ezek. 33:8).

[Next week: Duty of the Church to the Pastor.]



## Stephen Mark Ross

(Continued from page 6)  
has in store for me, flowing from it.

It will (and has) caused me to realize more the sovereignty of my God over human life. I have believed that and preached it a good while; now I personally have been made to realize it.

It has humbled me, too. Humbled me more to God; humbled me because of my shortcomings, sins, and wickedness; humbled me in causing me to realize more my lack of gratefulness to God for the child when we had him. We take such blessings for granted, in a great sense. Oh yes, we say we thank the Lord for our children, but we don't feel it deep enough, I am sure.

Oh, this event has aroused in me many glorious thoughts on many different aspects of life, death, and eternity to come. I am not even attempting to mention all, nor could I make everything plain. But this is the beginning of some new things for me and has shed new light on a great many realities that I have known in the head but not in personal experience. Life is more real, death is more real, God's sovereignty over life is more real, His providence is more real, His purpose in chastisement, affliction, tribulation, etc., is more real, and Heaven seems closer than before. No longer will I merely preach of these things, but I will have experienced them, to some degree.

When the curtains of this life

## THE ORIGIN AND PERPETUITY OF THE BAPTISTS

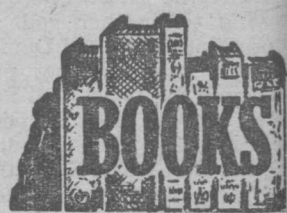
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