

The Baptist Examiner

"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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The Tragedy of Not Tithing

Series by E. J. Daniels

When a Christian does not he he ROBS GOD — actually steals from Him. It doesn't matter how small a thing you think is not to tithe; God declares to be plain THEIEVERY and ROBBERY of the blackest dye. "Will a man rob God? Yet ye have robbed Me, but you say, herein have we robbed thee? Tithes and offerings," is God's answer (Mal. 3:8). Now, isn't robbery about as black a sin as there is? Especially is it so when we take advantage of God's goodness and trust and then rob Him. It is more honorable to pocket a revolver, walk down to the bank and stick the gun in the face of the bank officials and order them to turn over their money, than to rob God of His tithes. How, my friend, does God feel when we would never think of stealing from our fellow men, while at the same time count it a small matter to rob Him. You would rob no one, CERTAINLY NOT GOD.

A Living Thief

I have heard a story which illustrates about what I believe and think of those who withhold tithes from Him. A minister asked a professed Christian: "Have you been baptized?" "No, I have not been," was the reply. "Have you joined the Church?" "No, the dying thief didn't join

a Church so I haven't," he said. The minister asked question after question regarding his Christian duty, only to receive the reply each time, "The dying thief didn't, so I haven't." Finally he asked, "Do you give to the support of God's Work?" The same reply came, "The dying thief didn't give anything so I don't." The preacher well said, "My

friend, the only difference I see between you and that thief is that he was a dying thief and you are a living thief." Are we living thieves because we have robbed God?

And remember, we cannot steal from God and escape. Those who rob men may not get caught; they may get by, but never has (Continued on page 15, column 3)

God Is In Every Tomorrow

God is in every tomorrow,
Therefore I live for today,
Certain of finding at sunrise,
Guidance and strength for the way;
Power for each moment of weakness,
Hope for each moment of pain,
Comfort for every sorrow,
Sunshine and joy after rain.

God is in every tomorrow.
Planning for you and for me;
E'en in the dark will I follow,
Trust where my eyes cannot see,
Stilled by His promise of blessing,
Soothed by the touch of His hand.
Confident in His protection,
Knowing my life-path is planned.

God is in every tomorrow,
Life with its changes may come,
He is behind and before me,
While in the distance shines home!
Home—where no thought of tomorrow
Ever can shadow my brow,
Home—in the presence of Jesus,
Through all eternity — now!

SAVED!

No one can appreciate being saved until first of all, he is lost.

I remember going into a "dime store" with my mother when I was only a small boy. As we slowly moved through the store, my eyes wandered from counter to counter. I was fascinated by the many things I saw. I looked up to my mother, but she wasn't there. I had wandered away from her. I then began to search earnestly for her; I began crying and was "scared to death." Finally, my mother saw me and came hurrying to me. My! what a burden of fear and anxiety fell from my heart when I saw her face! I was lost, but my mother had found me.

Now notice the words of the Saviour, "The Son of Man is come to seek and to save that which was lost." Luke 19:10.

Poor lost sinners, wandering to

and fro in the world, seeking joy and peace and satisfaction for themselves where none is to be had. The Lord Jesus compared us to a lost sheep who had wandered away from the flock. "All we like sheep have gone astray, we have turned every one to his own way." (Isaiah 53:6).

What is more heart-touching to the shepherd than when he finds one of his sheep is missing! What moves him with compassion more than to know that the helpless lamb is away in the wilderness in grave danger! Oh, how far away sinners are from God. How blind they are to their lost condition. Oh, how they do need to be saved from their lost condition!

Thanks be unto God for the tender, loving Shepherd who has come to save the poor, lost, straying sheep. It is His love that (Continued on page 16, column 4)

In Glory, God's People Will Sing "A New Song" of Praise

"And they sung a new song."—Rev. 5:9.

A minister, in relating some pleasing incidents in connection with his pastoral work, gives the following:—"On visiting one of the courts, I was requested by one of the poor people to call on an old woman who had been bedridden for some years, and who lived in the neighbourhood. On reaching the cottage, and finding no response to my knocking at the door, I walked in, and went to the foot of the stairs, when I soon heard a faint voice requesting whoever it was to come up. In a small room at the top there lay an aged but cheerful invalid.

I told her that I had been requested to call, and that I was a minister of the gospel.

She replied, "Well then, you are just the visitor I want, and you are come at the right time." And taking up her hymn book, which lay upon the bed, said, "Now I have been searching for a long time to see if I can find a hymn that will do to sing in

heaven, and I cannot. Now, can you?"

I took the book, and found "There is a land of pure delight."

"Surely that will do."

"Well, go on," she said, "read the hymn through."

"Ah," she said "that won't do."

Presently I came to—"Death like a narrow sea divides."

I then mentioned—"There is a fountain filled with blood."

"Go on," she said. I read the last verse—

"Then in a nobler, sweeter song, I'll sing thy power to save,

When this poor lisping, stammering tongue Lies silent in the grave."

"That won't do," she said, smilingly: "Mine shan't be a poor, lisping, stammering tongue there."

I found others, but all to no purpose.

"No, no, dear sir, shut the book; there will have to be a new one made."

"And they sung a new song."—A. Bax.

The Killing Effects of Calvinism

By BOB L. ROSS

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul according to the wisdom given unto him hath written unto us:

As also in all his epistles, speaking in them of these things, which are some things hard to be understood, which they that are unlearned and unstable wrest, they do also the other scriptures, unto their own destruction."—II Peter 3:15, 16.

The Bible is a dangerous book! It may sound rather strange,

yet Peter plainly says in our text that some wrest the Scriptures, to their own destruction. And human experience reveals this to be so: many go to hell, stumbling over verses of Scripture which have been perverted, twisted, distorted, misapplied, and misused. Sadly, yet to many, the Bible is only a means of heaping condemnation upon condemnation. As Paul said of the Gospel, it is the "savour of death unto death" (2 Cor. 2:16).

The doctrines taught in the

Bible relating to the sovereignty of God, referred to in religious circles as "Calvinism," also as "the doctrines of grace," are doctrines of the Book that are the occasion for many people "choking" on the Word. The misuse and abuse of these doctrines will deaden and kill. Babes in Christ, unless taught properly, most likely will rebel against these truths, else be misled and their spiritual lives twisted. We know nothing so deadening to

(Continued on page 9, column 2)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PAUL AND SEPARATION"

NUMBER THIRTY-NINE IN "THE LIFE AND MINISTRY OF PAUL"

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and

daughters, saith the Lord Almighty."—II Cor. 6:14-18.

I might remind you at the very beginning of my message that there isn't anything more needed today, in my opinion, than for Christians to be separate from the things of the world. We have a remarkably good example of separation in the Old Testament, when we read the story of Abraham—how God called him to leave his homeland and all the folk whom he had known heretofore to go out into a new country. In this we have a remarkable example of God calling a Christian unto separation. Listen:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred,

and from thy father's house, unto a land that I will shew thee."—Gen. 12:1.

You will notice that it says "the Lord had said." This was referring back to the time when God had called Abraham to leave the Ur of the Chaldees and go out into a new land to be His representative. We are told that God had said he was to leave his country, his father's house, and his kindred, and he was to go to this new land to which the Lord was sending him.

You will notice, though, that when Abraham left the land of the Ur of the Chaldees he did not leave his father's house entirely, nor did he leave his father, nor (Continued on page 2, column 1)

GRAHAM'S CRUSADE IN LOS ANGELES

Sammy Davis, Jr. (a "Jew" by religious choice) the capable colored Hollywood entertainer who fathered a child with the blonde Swedish actress, Mae Britt, may very well play an important part in the forthcoming Billy Graham Los Angeles Crusade in 1963 under general chairmanship of Bishop Kennedy. In a publicity release of the Graham NBC-TV show, are these words of Dr. Graham: "And I remember when we were in Australia that Sammy Davis Jr., called me up and he said, 'Man, he said, 'where do you get all those people?' He said, 'Come on up here to Brisbane and join me.' He said, 'Man, you must have something.' And I told him, laughingly. I said, 'Well, Sammy, if you were preaching the same message I was preaching, maybe the people would come.' And he laughed." The liberal Christian Century of Dec. 6, 1961 said, "You have no idea how hard it is to suppress comment."—Blu Print.

WONDERFUL LETTER AND OFFERING

It is a pleasure to me to send the enclosed money to TBE and Bro. Fred Halliman. I am enclosing TBE (if possible) more than ever. I appreciate your plan to print many of the messages of your speakers at the Conference—also your recent promise to publish one blessed message each week to poor, lost, blind, dead sinners. I can't come to your great Bible Conferences to enjoy the great fellowship and feast of many scriptural truths, but I can contribute to them. I am sending you my check for \$100 — to be used as follows: \$50.00 for TBE and \$50.00 for Bro. Halliman. May our hearts with His growth and grace and the knowledge of Christ and His great compassion ward His elected lost sheep.

—Carey E. Witt, Ky.

Bible Conference

Beginning March 22 at the Katy Baptist Church, Located West of Fairmont, West Virginia

Pastor Scott Richardson of Barrackville, West Virginia has announced that a Bible Conference will begin on Friday night, March 22, and go through Sunday night, March 24, with services held at Katy Baptist Church, located on highway 250, just a few miles west of Fairmont, West Virginia.

Services will be held on Friday night, Saturday night, Sunday morning, Sunday afternoon, and Sunday night, with two speakers at each session.

Speakers expected to be in attendance include Gerald Price (Bristol, Tenn.), J. D. Butler (Mortons Gap, Ky.), Stanley Borders (Madison, Va.), Willard Pyle (South Point, Ohio), Bob L. Ross (Ashland, Ky.), and possibly others.

Free Meals and Lodging

Visitors are welcome to the Conference and the sponsoring church will provide meals and rooms for all guests. Those who plan to attend should notify Brother Richardson at the following address:

Scott Richardson
Rt. 2, Box 489
Fairmont, W. Va.

Brother Richardson's phone number is 363-7933.

Subjects

Brother Richardson says the subject matter to be discussed at this conference will be along the lines of thought which were recently suggested in THE BAPTIST EXAMINER as being needed messages at Bible Conference. These messages are as follows:

- "Depravity and the Gospel Call to the Sinner"
- "Election No Hindrance, But the Basis of Gospel Preaching"
- "The Limited Atonement and the Free Gospel"
- "Free Invitations and Restricted Promises"
- "Eternal Security and the Believer's Responsibility"
- "Witnessing for Christ Under the Sovereign Reign of God"
- "The Need for Prayer, Power and Revival"
- "How Every Christian Can Be a Witness for Christ and Like it"

We want to urge all of our readers who can possibly do so to attend this conference. Your only expense will be the cost of your transportation.

"Paul and Separation"

(Continued from page one)
did he leave his kindred. Rather, he took along his father and also his nephew Lot. The Word of God tells us as time passed by, they moved over to Haran, which is half way between the Ur of the Chaldees and the land of Canaan, and it was there that his old father died. Then later he moved down into Egypt, then came back out of Egypt and then still later he separated from his nephew Lot.

It is rather conspicuous to me that God never made any great revelation to Abraham, and God never made any great promise to Abraham, and God never used Abraham in an unusual way until after Abraham separated himself completely from his father's house. After his old father died and was buried, and after he was separated from his nephew Lot, it was then that God began to definitely deal with Abraham.

Now I look on this as a remarkable example of separation for the Christian. If God would not deal with Abraham, to bless and to use him as He intended

to, until Abraham was separated from the heathen—even the unbelievers of his own home, then it surely ought to stand as a good example to us that God expects His children to live a separate life from the things of the world.

The Apostle Paul likewise is a good example of this, for when we come to the New Testament, He shows us what should be our attitude toward the world. Listen:

"For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with

you."—I Cor. 9:19-23.

In these verses we find the Apostle Paul telling us of his ministry. He wanted to deal faithfully with all men. He realized that God had some elect among the Jews. He realized that God had some elect who were living under the law, and that God had some elect who were not under the law. He realized that some folk were weak and some folk were strong. Therefore, he tried to accommodate himself to all men for the Gospel's sake, that he might by all means save some.

Then he tells us in the verses following that he did not mean that he was compromising with the world, but rather he was endeavoring to keep himself separate from the world, even though he wanted to reach these individuals of these various classes. Listen:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9:24-27.

In these verses Paul says, "I don't want to be a castaway." He is not talking about salvation, beloved, as the Arminians, who believe in falling from grace, would have us to believe. Rather, he is talking about service. It isn't salvation that is in view at all, but it is service. He doesn't want to be a castaway as to service. He doesn't want to be laid on the shelf by the Lord. He wants to be used of God in God's service. Therefore he says, "I have been trying to keep under my body. I have been trying to control my flesh. I have been trying to beat my old body black and blue in order to make it behave, so that God won't cast me away." He says, "I am living every day in such a way that I might reach the man that is under the law or the man that is not under the law, the Jew or the Gentile, the weak or the strong. I am trying to bring in God's elect. At the same time, I don't want to compromise. I don't want to live like the world. I want to be separate from the world to the extent that I won't become a castaway."

I say then, beloved, when you read this Scripture you can see definitely that it is our task to try to the best of our ability to reach the man that is under the law, or the man that is not under the law, the Jew or the Gentile. It is our business to do our best and our utmost every day to reach every man, regardless of who he be, and at the same time we are to be careful lest we compromise with the world to the extent that we might become a castaway in so doing.

This then, beloved, is Paul's message of separation.

I

GOD'S PEOPLE ARE TO BE A SEPARATE PEOPLE.

I don't mean that we are to be like the Pharisees. They were a separate people.

Did you ever notice that word "Pharisee," or did you ever consider where that word "Pharisee" came from? Did you ever think about the meaning of it? Let me tell you something, beloved, the Pharisees were righteous people gone to seed. The word "Pharisee" literally means "separate." Actually, the word "Pharisee" comes from a Hebrew word which means "separate," and this group of people who later came to be known as Pharisees, started out with the thought in mind of being separate. They wanted to be separate from the things of the world, and do that which was right. But you know, sometimes

"I Should Like to Know"

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

In Rev. 3:16 God says, "I will spue thee out of my mouth." To whom is God speaking?

This was spoken to the worldly church of Laodicea. Doubtless, many of them were saved, but apparently they were so cold that God says He will spue it out. It is His rejection of it as a church, not a case of any "losing salvation" (John 6:37).

In Rev. 3:20 Christ stands at the door to knock. Who is the door?

All the Arminians and free-willers would say the door is the heart of the sinner, and that Christ is knocking at the door to gain admittance. This is removed from the truth. The door at which Christ is standing in this text is the door of the church. He has been made an outsider by the attitude of this church. He is forced out of His own house, and He is knocking, not at the door, but to "sup" with individual saints within.

Please tell me a good commentary on Revelation.

I do not know of such. Although I own several commentaries on Revelation, I do not have even one that I can wholeheartedly recommend.

B. H. Carroll was a Postmillennialist; yet he was sound generally, on the church. Seiss was a Premillennialist; yet he was very definitely unsound concerning the church. I do not say that if one will take what B. H. Carroll says on the first three chapters of Revelation and then throw away the balance of what he says on the rest of the book, likewise throw away all that Seiss says about the last three chapters, and accept what he says on the balance of the book, one would have a good commentary. In other words, I like Carroll's Commentary on the first three chapters and Seiss on the balance. Put their Commentaries together, and you have a good Commentary.

Are the rewards in Matthew 5:12 and Luke 6:35 rewarded here on earth or in Heaven?

Matthew 5:12 clearly says "in Heaven." Luke 6:35 probably has primary reference to Heaven; however, it seems that we are in some manner rewarded on earth if we fulfill the teaching of the verse.

How does one become a member of the church, the body of Christ?

The church is the body of Christ — He owns it, He is the Head, or Boss, of the body. This is not an invisible body, but visible, as the church at Corinth:

"Now ye (church at Corinth) are the (or a) body of Christ, and members in particular."—I Cor. 12:27.

In verse 13 of I Cor. 12, we are told how these members of the body, the church at Corinth, got into the body. They were "baptized into one body." This baptism (and is) water baptism, not baptism in the Holy Spirit.

So one becomes a member of the body of Christ, the church, by baptism. Before baptism, the person must be saved and received by the church for baptism. (Matthew 28:19, 20).

Please explain Acts 2:47.

The Lord's adding to the church was done by the usual method: baptism after salvation (see v. 41). The phrase, "such as should be saved," should read, "they that are being saved." The passage teaches that salvation comes before baptism, and baptism before church membership.

you can carry even separation to an extreme. That was true here. They had carried it to an extreme, to the extent that they would not have anything at all to do with any body unless he was of their group. They were straitlaced in every particular. There are two words that you as a Christian to grasp, but those two words are "conformity." God's will is to be a separate people. God doesn't expect us to conform to the world. Rather, He does expect us to be separate in the sense that we are conform to the world.

GLEANINGS IN EXODUS

By ARTHUR PINK

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Ashland, Kentucky

I can't help but contact the world, beloved. I live in the world. I rub elbows, and shoulders with it every day, and so do you. When you go into a grocery store to buy your groceries, you deal with the people of the world. When you go to the courthouse to pay taxes, you deal with the people of the world. Now, beloved, separation does not mean that we are to be free from contact

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BOB L. ROSS } Editors
JOHN R. GILPIN }

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What do you mean, I'm not as spiritual as you? I could be? I bowl in three church leagues, don't I?"

world, but it does mean that you are to be free from conformity with the world. The Pharisees failed to see that. Their idea was to refuse to have contact with the world. God doesn't demand that you not have contact with the world, but God does demand that you shall not conform with the world. I have known some Christian people whom I think were nothing short of Pharisees in their attitude. I said to a man sometime ago, using a slang expression, "Well, how's the world treating you?" meaning, "How are you getting along?" Immediately he fired up and said, "I want you to know I haven't been living in the world since the day the Lord saved me." Beloved, that was one time I just walked away. I thought, well, any fellow that so far "gone" in his mentality, to think he has not been living in the world since the day the Lord saved him - well, it wouldn't do any good for me to argue with him. Brother, sister, listen, separation does not mean that you are not to have contact with the world, but separation does mean that you are not to conform with the world. I have to make a living. I have to deal with people. I have to have contacts with various businesses as I live here in this world. Beloved, there is one thing that is still further from me: I don't have to conform to the standards that the world sets. A few years ago it was necessary that I be present at a banquet one night. When wine was served, the Governor's glass was turned bottom up, and mine was turned bottom up. As I say, it was necessary from a business point of view that I be present, but it wasn't necessary that I drink wine. It isn't necessary that I conform to the things of the world. I am saying to you, beloved, that is the separation God is asking of you and me. As we live in this world, as we rub our shoulders and brush shoulders with the world, God wants us to live in it, but not to conform to it. In the Old Testament, God demanded separation on the part of His people. Listen: "When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." - Deut. 7:1-4. God said, "When you Jews move over into the land of Canaan, I am going to dispossess seven nations that are greater and mightier than you, and some of them are going to be left there. There will be remnants of these nations left there. Therefore, be careful lest some pretty little girl entice your son to marriage, or some handsome man entice your daughter to marriage." He said, "You are not to do so, but rather you are to be separate from them." Beloved, when Paul said in my text, "Wherefore come out from among them, and be ye separate," separation wasn't anything new, for in the Old Testament God told the Jews not to make marriages with the nations of the world, and not to make covenants with the nations of the world - that the Jew was to be a separate individual. God's Word also lists the law of separation, for we read: "Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together." - Deut. 22:9-11. God is laying down a law of separation to the extent that even the garden shall be a separated garden, and the vineyard shall be a separated vineyard, and the clothes that they wore were not to be of a divers sorts. Furthermore, the Jew should not plow with an ox and an ass together. That was the law of separation as laid down in the Old Testament, and when we come to the New Testament we hear the Apostle Paul saying: "But be ye not unequally yoked together with unbelievers." - II Cor. 6:14. Beloved, the God who said in the Old Testament that a Jew was not to marry a Gentile, the God who said in the Old Testament that it was wrong for an ox and an ass to be yoked together, the God who laid down a law of separation for the Jew in the Old Testament, says to us in this day that we are not to be unequally yoked together with unbelievers. I tell you, beloved, God wants us to be separate, but don't forget my two words, "contact" and "conformity." You can't help but contact the world, but you don't have to conform to it. If we did not contact the world, we would have to go out of the world. We would have to get completely away from the world. Though we may have to contact the world to live in it, we don't have to be conformed to its standards and its precepts.

manded separation on the part of His people. Listen:

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God is laying down a law of separation to the extent that even the garden shall be a separated garden, and the vineyard shall be a separated vineyard, and the clothes that they wore were not to be of a divers sorts. Furthermore, the Jew should not plow with an ox and an ass together. That was the law of separation as laid down in the Old Testament, and when we come to the New Testament we hear the Apostle Paul saying:

"But be ye not unequally yoked together with unbelievers." - II Cor. 6:14.

Beloved, the God who said in the Old Testament that a Jew was not to marry a Gentile, the God who said in the Old Testament that it was wrong for an ox and an ass to be yoked together, the God who laid down a law of separation for the Jew in the Old Testament, says to us in this day that we are not to be unequally yoked together with unbelievers.

I tell you, beloved, God wants us to be separate, but don't forget my two words, "contact" and "conformity." You can't help but contact the world, but you don't have to conform to it. If we did not contact the world, we would have to go out of the world. We would have to get completely away from the world. Though we may have to contact the world to live in it, we don't have to be conformed to its standards and its precepts.

GOD'S PEOPLE ARE TO SEPARATE FROM FALSE TEACHERS.

Not only are we to be a separate people in the sense of not conforming to the world, but we

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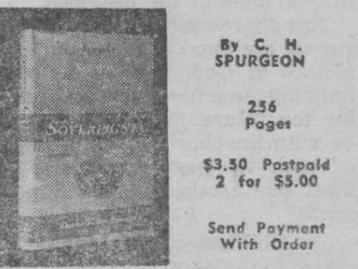
are also to separate from the false teachers of the world. Our Lord very definitely tells us that we are not to attempt to walk together with false teachers, but are to separate from them. Listen:

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work." - II Tim. 2:20, 21.

Paul says that in every great house, or in every great church, there are some that might be likened unto vessels of gold and silver, that is, some that might be called vessels of honour, and some that might be called vessels of dishonour. He tells us that every man of God is to purge himself from these vessels of dishonour so that he himself shall be meet for the master's use, and prepared unto every good work. I think if you will read the few preceding verses, when you find him talking about Hymenaeus and Philetus who were false preachers, you will understand at once that the Apostle Paul is saying that we are to be separate from the false teachers of the world.

If I know that a man is not preaching the truth, then why should I go to hear that individual preach, or why should I seek to have fellowship with such an individual? God says that we are to be separate. God says that we are to purge ourselves from vessels of dishonour so that we may be a vessel of honour and meet for the master's use, and prepared unto every good work. I

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Calvary Baptist Church Book Department Ashland, Kentucky

am not to have fellowship with Hymenaeus. I am not to have fellowship with Philetus. I am not to have fellowship with the crowd who definitely fail to teach the Word of God in truth and purity.

The same truth is presented to us again, for we read:

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and believe not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." - II John 1:9-11.

Here the Apostle John is talking about that individual who is a false teacher, who is wrong on the doctrines of God the Father and God the Son. John says, "If a man comes into your house like that, receive him not into your house. Don't invite him in. Don't even shake hands with him, for he that bids him God speed, becomes a partaker of his evil deeds."

Now, beloved, you read these Scriptures and you can't help but see that God is expecting His people to walk a mighty straight and narrow path. He expects us, as we walk in this world, not to be conformed to the world, and He expects us as His own purchased people that we shall not have fellowship with false teachers and apostate preachers. Rather, we are to shun them. We are not to accept them into our house; we are not to bid them God speed. Therefore, beloved, you can see that the life of a Christian is nothing short of a separated life, and that the life of a Christian, if properly lived, will be nothing else but a walk in the straight and narrow path.

REWARDS.

There are some rewards for the individual who separates himself unto the Lord. Paul, speaking for God, says:

"God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." - II Cor. 6:16-18.

You say, "Brother Gilpin, I thought God was our Father the day we were saved." Yes, that is true, but it is one thing to have God as your Father in relationship and it is something else to have God as your Father in fellowship.

Do you remember the time when you were a little boy and you did wrong and maybe your father gave you a thrashing? You can't say he wasn't your father. The relationship was still there, but there wasn't much fellowship right then so far as you were concerned.

Or maybe he used a different form of treatment. I knew a father once that punished his boy in one instance a thousand times more by not whipping him than he would have if he had whipped him. He just didn't have any fellowship with that boy for several days. If he had to answer him, he did, but he just ignored the child. He just didn't have any fellowship with him, until it almost broke the boy's heart.

Beloved, it is one thing to have an earthly father's relationship, and it is another thing to enjoy that same earthly father's fellowship. The same thing is true with God our Heavenly Father. If you are saved, you have God for your Father and Jesus Christ for your Elder Brother. As I have often said, Heaven is going to be your home after while, and nothing can disturb that relationship, but your fellowship with God the Father can be disturbed and def-

Came to Conference, Got "Confused" And "Tore Up;" Now Is Rejoicing In The Truth

Just a few lines to let you know that my prayers are with you day by day. I think of all the brothers and sisters I met at the Conference, and of the wonderful work that our Lord's church is carrying out. I just can't wait till I see all again. Last year I wanted to get away, for I never heard the doctrines taught that were preached, and I was so confused. I didn't know whether I was upside down, or right side up. Praise God that His grace is shining upon me that I may learn of the truths that will make me sound in faith. I somewhat enjoyed the Conference until Bro. Bob said that 90 per cent of the people that went into the Southern Baptist Seminars didn't know any more about the Bible after they came out than they did before they went in. That really tore me up. Since talking with my former pastor, I know this is true. Now I can hardly wait till I see you all again, and really have Christian fellowship with all who are in harmony, and are preaching the truth, and not beating around the bush. I'll be praying for all, that our Lord will add His blessing.

Bobby Overton, Delaware

Ed. Note: We have received word from Brother Wayne Crow in Dover, Del., that Bro. Overton has been baptized just recently. Bobby has really grown in grace since the Conference, for which we praise the Lord.

initely broken by a lack of separation on your part.

How can you have a full manifestation of the divine Fatherhood? He gives us the answer when He says, "Come out from among them and separate yourself from the people of the world, and I'll be a Father to you, and you will be my sons and daughters."

Don't misunderstand me: nothing will ever change that relationship. If you are saved, you will always be saved, but your fellowship with God the Father depends upon your separation from the world.

I might go further and say that separation in the Scripture is always two-fold. It is separation from something and it is separation to something. It is separation from the world, and it is separation unto God. The man who separates himself from the world and separates himself unto the Lord, has a promise of a full manifestation of the divine Fatherhood that God will be his Father.

Is there anything more wonderful than the relationship that can exist between a father and son when they are in fellowship one with another? Is there any-

(Continued on page 14, column 1)

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The Western Trip

By BOB L. ROSS

Brother James Crace and I left Ashland on Saturday, February 2, heading west, and arrived back home on Wednesday, February 20. We had a good trip and it's good to be back home again.

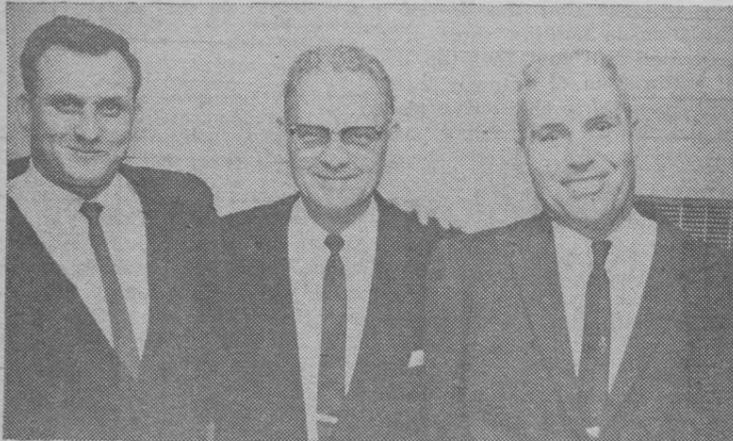
We traveled through 10 states, covering 5600 miles. During all this traveling our only auto trouble consisted of two flat tires, both taking place just as we had pulled into service stations for gas. We thank the Lord for His providential protection throughout this journey.

We preached in 16 different churches and a Bible Institute in 6 different states. Brother Crace spoke 18 times, I spoke 19 times. We were blessed in these services, as we met many old friends, made new friends, and for the first time met face-to-face many long-time readers of THE BAPTIST EXAMINER. Everywhere we went we could see the value and influence of our printed ministry and were made to realize the great responsibility and open door of service that lies before us.

Space would fail us to mention all the persons and places which characterized this trip, but we would like to just briefly review it, mentioning some of the people and places we visited.

Illinois

We left early Saturday morning, February 2, and journeyed to McLeansboro, Illinois. Services were held that night at the Calvary Baptist Church, where Brother Murrell Combs pastors. The flu



James Crace with Pastor Murrell Combs and Brother Ronald Hall at McLeansboro, Illinois.

bug had hit hard in the membership of this small church, so there were only a handful present. However, there was a good service that night, as we worshipped in Spirit, truth, and love. Another service was held the next morning and again the number was small, due to the illnesses; yet again we enjoyed the presence of God and the preaching of the Word.

We were especially grateful to Brother Combs and Brother Ronald Hall for their fellowship at McLeansboro and only regret that many of the folk had to miss the services. Lord willing, we hope to have an evangelistic meeting in McLeansboro later in the year.

De Soto, Missouri

We went over to De Soto, Missouri on Sunday night for services at the Valles Mines Baptist Church. The pastor is Brother C.

McKinnon, a beloved brother whom we have known by correspondence but never met personally. It was a blessing to be in his home and preach in the church. Some visitors, who receive TBE, came for the services and we were especially happy to meet Bro. Roy Archer of Pacific, Missouri, with whom we have had contact for several years.



Bro. Roy Archer Pacific, Missouri

We learned a lot from Brother McKinnon, in observing his happy spirit in the Lord, although laboring under a heavy burden. His wife is afflicted to the extent that Bro. McKinnon has to practically wait on her as a babe. It was a manifestation of God's grace in his life to see him going about the Master's business, despite his handicap. We are glad that the Lord has recently seen fit to provide some assistance for Bro. McKinnon in the person of Sister Ballard, one of the ladies

of the church whose son, Claude, is church treasurer. While we were there, she did the cooking and helped with our other provisions.

Springfield, Missouri

On Monday, February 4, we went on to Springfield, Missouri. It was the privilege of our church in Ashland to sponsor the organization of the Grace Baptist Church of Springfield a few years ago, and we were pleased to have the opportunity of being in services with these brethren once again.

Although the church has no pastor, we were happy to see the interest manifest on the part of the membership in getting out the truth of God's Word. They are missionary-minded and also see the usefulness of the printed page (which many other churches need to see, also). New members



Pastor C. C. McKinnon, C. H. Washburn, and Claude Ballard—All of Valles Mines Baptist Church, DeSoto, Missouri.

have been added to the church since we last visited it and it was good to meet these new brethren.



Max Hawkins One of the brethren at Grace Baptist Church, Springfield, Mo.

Although the church is in the midst of much pressure from religious surroundings, yet the grace of God is sustaining it in its work. It is always a joy to go to Springfield and this visit was no exception.

Manhattan, Kansas

Always on the go, we left Springfield on Tuesday, Feb. 5, for Kansas. Our first stop in this state was at Manhattan, where a reader of TBE, Brother Tedd Meyer, had arranged for us to be with the church of which he is a member, the Bible Baptist Church (independent). We had



Bro. Tedd Meyer Manhattan, Kansas

never before met the pastor, Bro. Dean Cavin, and in fact he has just recently been called as pastor of the church. We had a good service here and afterwards got better acquainted with Bro. Cavin and some of the brethren.

This church is young and small, yet we are hopeful that it will be blessed of God. It owns its own building and has good prospects for the future. We were glad to be with the church, get acquainted with the pastor, and also to meet our brother Meyer in person.

Phillipsburg, Kansas

You who read TBE no doubt are familiar with Brother C. W. Bronson and the Bethel Baptist Church of Phillipsburg. Brother Bronson has preached for us in



Missionaries Get Together James Crace, Called to New Guinea, and C. W. Bronson, Called to Korea

Ashland, has written articles for TBE, and is currently preparing to leave for Korea as a missionary. It was a joy to be with Bro. Bronson and the Phillipsburg church again (I was there previously in 1959).

This church was organized under the leadership of Brother Fred Halliman, now in New Guinea, and it will soon send Bro. Bronson to the mission field in Korea. A good crowd was on hand for the services and we enjoyed the fellowship with many of the saints who gathered at Bro. Bronson's home afterwards. The slides of Bro. Halliman's mission work were shown and the folk received a better impression of the situation in New Guinea.

Emporia, Kansas

On Wednesday night, February 7, we had services with the West Side Baptist Church in Emporia, Brother Neal Brillhart, pastor. We showed the slides of New Guinea missions and Brother Crace told of his call to join Bro. Halliman



These are the children of Pastor and Mrs. Neal Brillhart. Sorry we didn't get one of the parents, but we "broke the camera" on Bro. Neal.

in the work. This church is really on a "missions diet," as they help support ten missionaries. Too bad there are not more churches, many that have greater financial power, as interested in mission work as this church. Too many



Pastor and Mrs. William Crider Tulsa, Oklahoma

churches put other things ahead of the Lord's work.

We had a good visit with Brother Brillhart and hope to have him at our 1963 Bible Conference. He spoke for us once before and we have wanted him back again ever since. He is interested in spreading the Gospel of Christ and is a very able preacher of the Word, especially in an evangelistic meeting. Churches looking for an evangelist would not go wrong having him preach for them.

Hutchinson, Kansas

We had two services with Temple Baptist Church of Hutchinson, where Brother Raywart is pastor. I preached on



Pastor and Mrs. Ray Schwartz Hutchinson, Kansas

day night and on Saturday we presented New Guinea missions, showing the slides hearing Brother Crace. The church was exceedingly kind in giving us this opportunity and in faithfully attending services. Brother Schwartz, old friend (as I number my friends) and it is always a blessing to have his co-hort, Brother Stewart (church song leader) hard to get these two feisty old friends straightened out.

Brother Schwartz has been all of our Bible Conference since we hope 1963 will be no exception. However, we hope he will bring his "better half" to help with the musical program. I still remember Mrs. Schwartz playing at the 1959 and 1960 conferences.

Tulsa, Oklahoma

We had to leave Hutchinson immediately after services Sunday night in order to get to Tulsa in time for services Sunday morning. We arrived in Tulsa about 2:30 A. M. and soon found a place to sleep (an item that is sometimes rather scarce).



Pastor and Mrs. William Crider Tulsa, Oklahoma

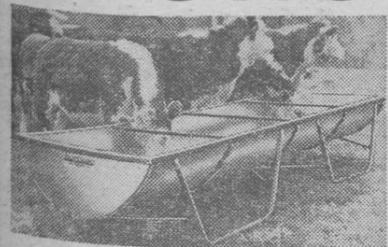
Services for the day were at the Tabernacle Baptist Church. Brother William Crider, pastor, welcomed us with good singing, a warm welcome, and good participation by its membership in the church work. They manifest a love for the Lord Jesus and His truth.

Brother Crider, who at 60 years of age, appears to be dry dust of Texas, is a deeply spiritual man and one who loves to preach the Word of God. He can't hear him very long without realizing that he knows what he is talking about. (Continued on page 13, column 2)



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The Bible Warns As To Heresy

By **JEFFREY BRACKEEN**
Chicago, Illinois

II Peter 2:9-21

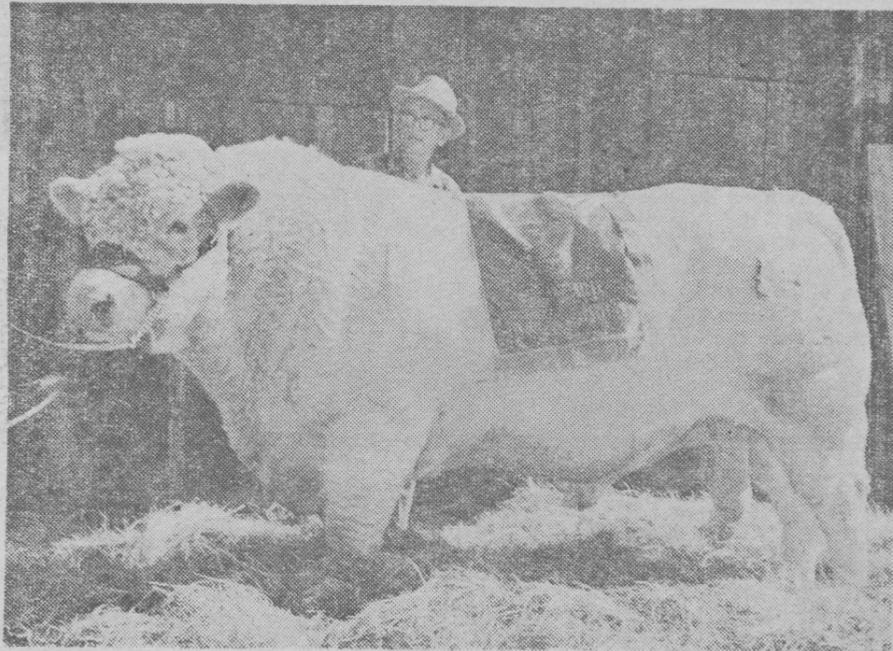
"The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished; But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

"But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet.

"These are wells without water, (Continued on page 6, column 1)

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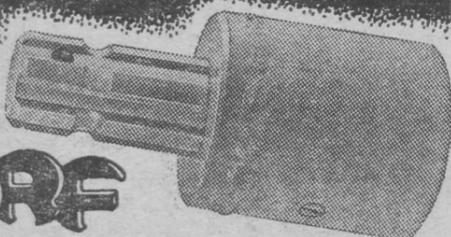
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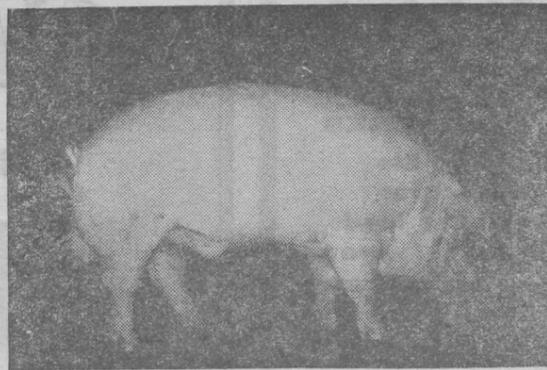
Heresy

(Continued from page 5)
 clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they

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have known it, to turn from the holy commandment delivered unto them."

In this passage we find several things peculiar to the one the

Scripture terms as a "heretic." It is well that we should note these because of the prevalence of heresy in this age. Heresy is the departure from the truth by an



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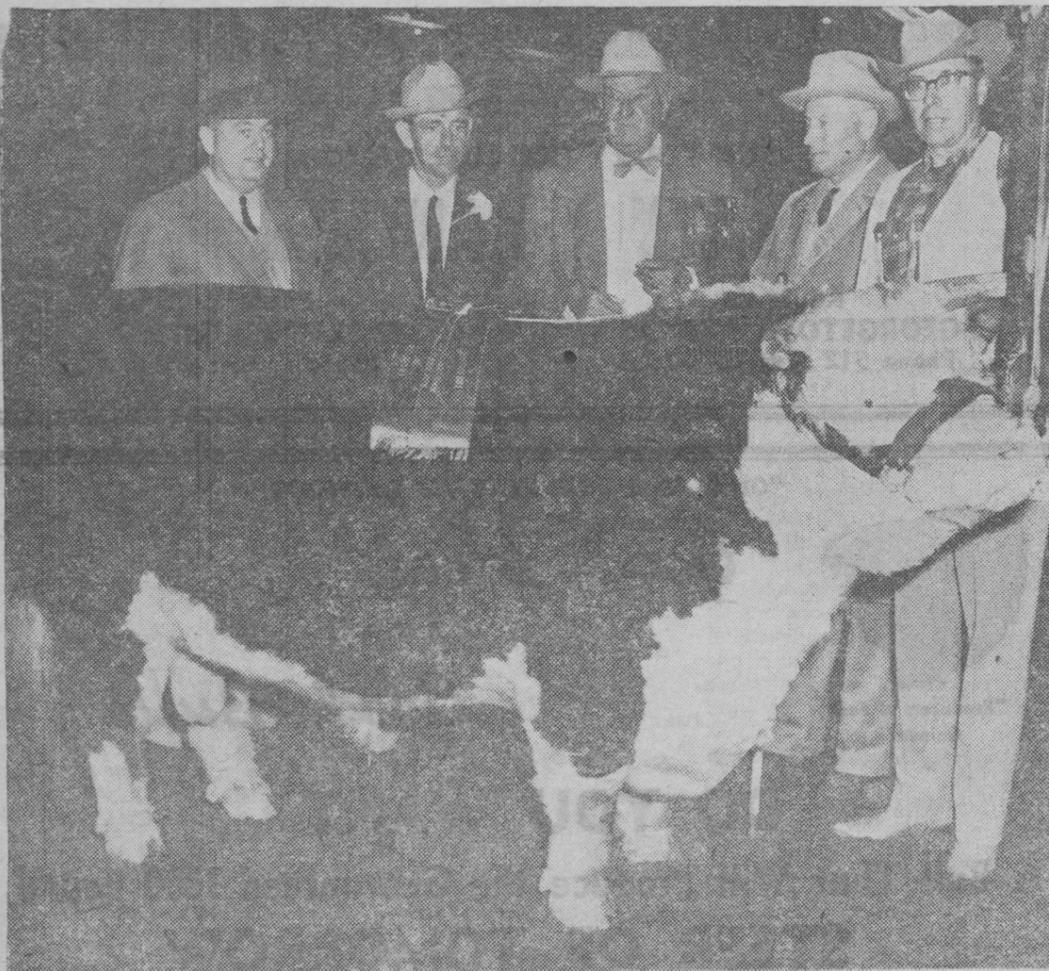
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individual or a group of individuals. Peter, in describing such persons, first points out their arrogance. They despise being gov- erned, are presumptuous and will, even to the extent of being unafraid to speak evil of the authorities (verse 10). (Continued on page 7, col- 1)

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Heresy

my Bible, I know that something is wrong.

The apostle also said that they speak "great swelling words of vanity" (verse 18). In other words, they possess much personal admiration. Surely it is not difficult to look around and see those who love to be highly esteemed by the crowds. Myriads have taken the persons of men in admiration. How blinded they are!

Then it is pointed out concerning their message that it "allures." It allures through the lusts of the flesh and much wantonness: that is, much licentiousness. Their message promises "liberty"; yet it enslaves in sin (verse 19). "The servants of corruption!"

They are "angels of light" (II Cor. 11:14). Many churches have a form of godliness but the lives of their members are incorrigibly stunted in vice and all manner (Continued on page 9, column 1)

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First in Class, Junior and Grand Champion, Ark. State Fair, Texas State Fair and Louisiana State Fair, 1959; First in Class and Reserve Junior Champion, Mid-South Fair, 1959; First in Class and Reserve Grand Champion, Mississippi Futurity, 1960; First in Class, Reserve Junior Champion and Reserve Grand Champion, San Antonio Livestock Exposition; First in Class and Reserve Junior Champion, Houston Fat Stock Show and North East Louisiana Livestock Show; First in Class, Junior and Reserve Grand Champion at LSU Fat Stock Show; First in Class, Senior and Grand Champion at Missouri State Fair, Iowa State Fair, Tennessee State Fair, Mid-South Fair and Pan American Livestock Show, 1960; First in Class at 1960 International; First in Class, Fort Worth Fat Stock Show, 1961; First in Class, Reserve Senior and Reserve Grand Champion, San Antonio and Houston, 1961; First in Class, Senior and Grand Champion, Louisiana Livestock Show and LSU Livestock Show.

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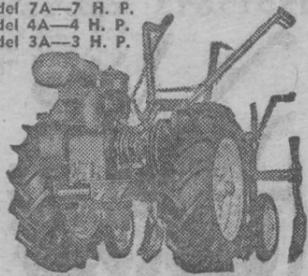
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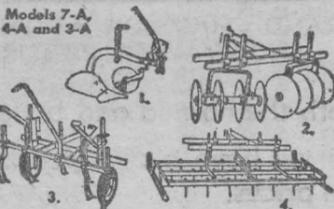
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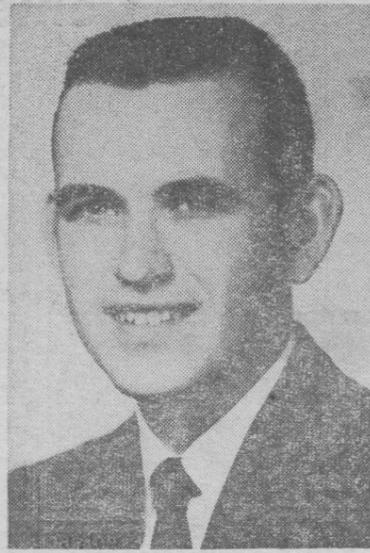
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- ★ Cattle were sold to buyers in Ohio, Tennessee, Kentucky, Indiana, Florida, Mississippi, Missouri, Michigan, South Dakota, and Virginia.
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- ★ Highest price female—\$3000.00—sold to Ocala Angus Association, Ocala, Florida.
- ★ The three head sired by Picador sold for an average of \$2700.00.
- ★ Average of \$1150.00 for the sale.
- ★ Top ten head averaged \$2026.00.

Watch For Announcement Of Our Next Sale In November

APPRECIATED COMMENT

"Needless to say, we are still enjoying the true teachings of TBE. We were very glad to hear of a successful Bible Conference, even though we weren't privileged to attend. Please find enclosed \$10.00, which we realize isn't too much help, but with it we also pray God's blessings, which are very unlimited, as you already know."

Mr. and Mrs. Robert L. Sturm, Ky.

THINKS TBE CONTAINS A LOT OF TRUTH

"I sent a subscription in to your paper about a year ago. I received one bill and nothing since, except TBE every week with all its great truths. My heart is blessed and I find myself watching for the mailman toward the latter

part of the week when your paper comes. I'm so sorry I've neglected sending in the money, but enclosed you will find a check to cover last year's subscription and enough to renew it for another year. I'm getting together a list of names to have it mailed to. There's more truth in TBE in one week than we hear preached or taught here in six months. I want to have part in your gospel ministry so will be sending something each month. God bless you and all who work with you and Bro. Bob as you continue to "contend for the faith."

Mrs. William Hasenauer, Fla.

THINKS TBE GETS BETTER AND BETTER

Greetings to you both in the name of our Lord and Saviour Jesus Christ. Had been praying (Continued on page 10, column 1)

FRED'S Ready to Serve STEAK SAUCE WITH MUSHROOMS

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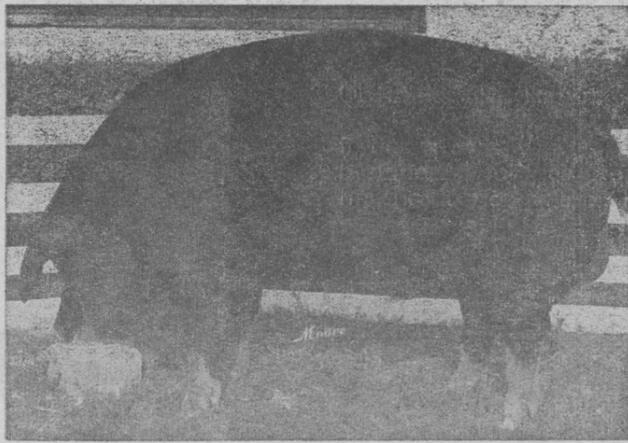
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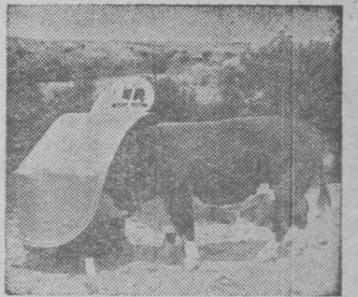
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by this Gospel that he had been instrumental in the salvation of the Corinthians—

"For in Christ Jesus I have become you through the Gospel" (1 Cor. 4:15).

Throughout the Bible, where the new birth, or conversion, is mentioned the birth is always said to be "of" God, but the means of this birth is "by," "with" or "through" the Word, (Continued on page 11, column 3)

Heresy

(Continued from page 7)
of evil. These churches propagate tradition, geneologies, and philosophy, rather than the gospel and doctrine of our Lord Jesus Christ.

Nevertheless, these things must be, for he says that they were "made to be taken and destroyed," (verse 12). "The Lord hath made all things for himself; yea even the wicked for the day of evil." (Prov. 16:4).

It is difficult for us to understand the divine acts of God. How God looking down from Heaven, deeming it good to show mercy and compassion on some of his

mortal creatures while leaving others to perish in their squalor, is hard to be comprehended by impenitent souls. These "speak evil of the things they understand not; and shall utterly perish in their own corruption" (verse 12).

Calvinism

(Continued from page one)
spirituality as to run into hyper-Calvinism as a result of a distorted faith regarding the sovereignty of God and related doctrines.

Hyper-Calvinism and the mis-

use of Calvinism will kill a number of things in the Christian, in the preacher, and in churches.

It Will Kill Gospel Preaching to the Lost

Paul believed in the sovereign grace of God, the depravity of man, and related truths, and was as strong on these doctrines as any preacher that ever lived. Romans 8 and 9 reveal just how plainly Paul taught these great Bible doctrines. Yet Paul believed in preaching the Gospel. He said in Romans 1:16—

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

He knew that it was the Gospel that God had ordained as that instrument by which the Holy Spirit would effectually call men to salvation. It therefore was "POWER" to Paul. In Ephesians 1:13, he wrote—

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation."

And in 2 Thessalonians 2:14, he reveals that those chosen in the beginning are called by the gospel—

"Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ."

Paul's earnest desire was "to preach the Gospel in the regions beyond" (2 Cor. 10:16). It was

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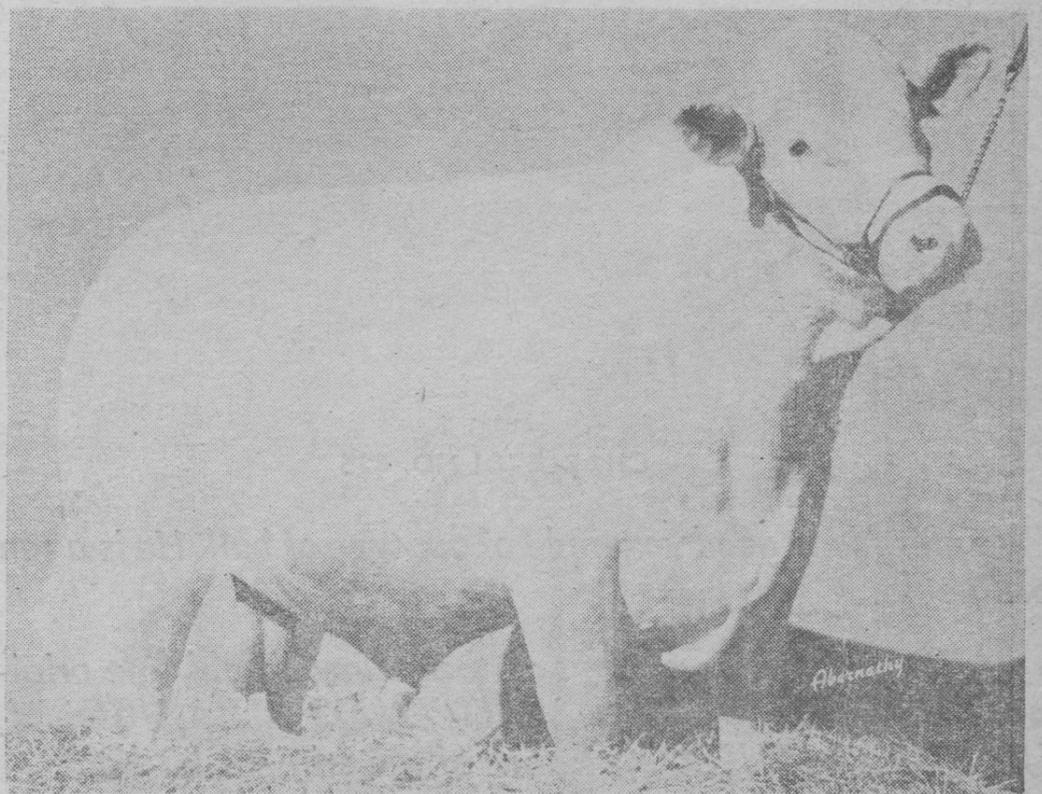
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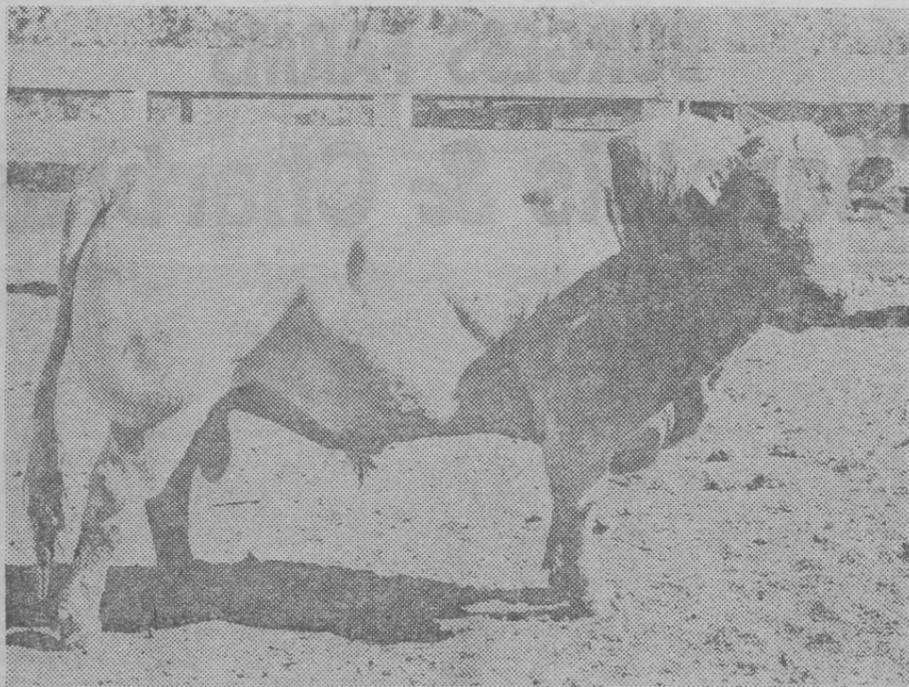
Appreciated Letters

(Continued from page 8)
that the Lord would provide a means whereby I could send you an offering, and praise to Him

He did by the firm where I work allowing supper money for any overtime, so I received it yesterday and am sending it on to you for your paper. Your paper gets better and better every time it

comes to my house, and I praise the Lord for the blessings it has brought to me and our family. May the Lord see fit in His divine plan to give you the provisions to continue this fine work. God

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bless you both, and I know that you both love to seek to glorify our Blessed Lord and Saviour. that is convenient for you. Gordon Tincher, Ohio

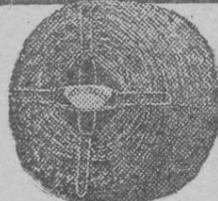
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We believe in the exceeding greatness of God's power to usward who believe—not a Convention. We love "thus saith the Lord," just as you people put out in your papers. We do thank our God for that ministry, the most hated by Modernism. Our church tries to make the foundation the Word of God and prayer. Our main interest is to get the gospel out to them that don't hear it. We would love to have you people visit our church any time

HAS GRATITUDE FOR TBE

Is there anything greater to have been "chosen in the world"? I cannot think so—my heart overflows in love and gratitude inexpressable. Neither can I express my appreciation to The Baptist Examiner and all the good sermons and articles brings me each week. To me is next to my Bible, and I trust you and Bro. Bob will be able to publish it until our Lord come for us. —Mrs. G. Thad Griffiths, Tenn

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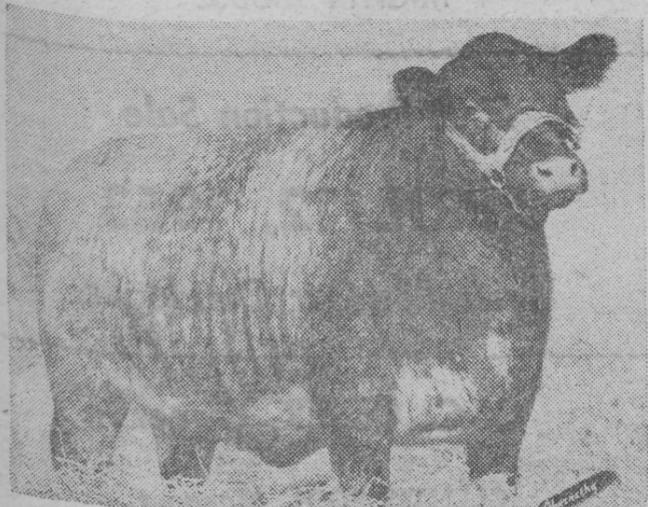


Lynnwood Decision X by Lynnwood Lancer X and out of Lynnwood Jilt X, of the famed Marellbar Jilt family; he was Second Prize Junior Yearling and Member First-Prize Pair of Yearlings, 1962 International; he was third in class at Illinois and second at the Indiana State Fair; his dam is a full sister to Lynnwood Nobleman, the 1960 International Grand Champion Bull.

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Personal Note By The Editor — We first visited Espalier Farms in April 1962 and since that time have formed a most pleasant relationship with them. We used one of their steers for our 1962 Conference, and will be doing the same this year. We want to offer a sincere "THANK YOU" at this time to Mr. Lyle DeWitt and will be looking forward to seeing him again next year.

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LUCEDALE,
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Calvinism

(Continued from page 9)
the Gospel.

But those who have run into error on the sovereignty of God and related doctrines scorn the idea of preaching the Gospel to

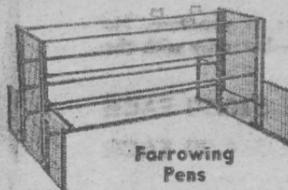
the lost. They seem to fear that one of the non-elect might slip into the gate! They seem to be more concerned about shutting the gate to the reprobate than opening it for the elect! I heard (Continued on page 12, column 1)

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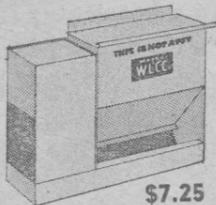


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Calvinism

(Continued from page 11)
one of them say one time, "I don't preach to catch dead fish; I fish for live fish." He forgot to mention that in the parable spoken by the Master, some of the "live" fish were cast away (Matt. 13: 48). Yet this reveals some of the perversions that are used to justify not preaching to the lost.

I heard another one of the hyper-Calvinists say that he just sought to preach the Gospel to those who had been "quickened." But the truth was, he hadn't been preaching the Gospel to anybody, but had been going around arguing about election and predestination with anyone who would listen to him. That was all he was concerned about.

to the lost. He will say, "Why preach to a dead man?" He has lost sight of the fact that God speaks to dead men by the Gospel, for His Spirit rests upon it.

I once asked a Hardshell preacher how he understood Mark 16:15 — "preach the Gospel to every creature." Instead of telling me, he said, "Why, if I took your view, I would have to preach to every cat, dog, rat, cow, horse, and every other creature on earth." This again reveals how distorted hyper-Calvinists can get once they lose sight of the Gospel in the call of the elect to Christ.

Once a man loses sight of the fact that God calls men to Christ through the Gospel, that man will have no confidence in the preaching of the Gospel. He will begin to separate the new birth from the preaching of the Word of God and won't have any concern for presenting the Gospel

Christian, stop for a moment and think: how were you brought

to Jesus Christ? Was it not through contact with the Word of God, perhaps as you either heard or read it? If so, then learn from your own experience, as well as from the Bible, that this is how God calls men to salvation. The word for "power" in Romans 1:16 is the word for dynamite; that is what God has made the Gospel of His Son—a stick of dynamite to blast the elect from the power of sin and the devil, bringing them to Jesus Christ.

The sovereignty of God, rightly understood, will not kill Gospel preaching; it will not kill missionary concern; it will not kill personal witnessing. Rather, it will give the Christian a solid foundation for Gospel preaching and witnessing. Since he knows that God will definitely save some through the preaching of Gospel, he goes forth sowing the seed of the Word on all kinds of soil, preaching to every crea-

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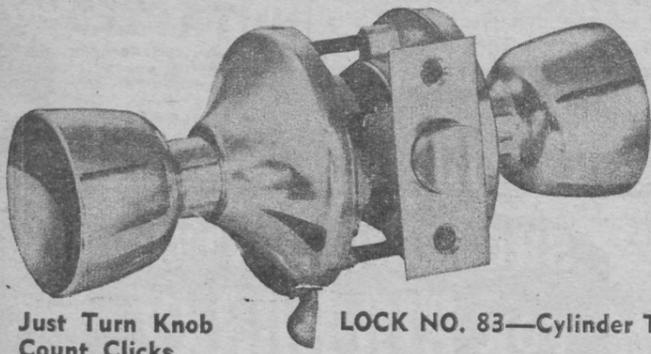
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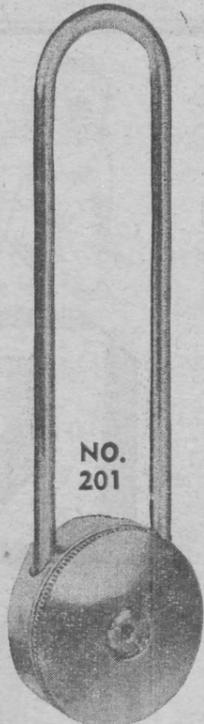
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BOWDON, GEORGIA



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...talking about and has plenty of God. In fact, I don't know two laymen anywhere who are as zealous and concerned about the Lord and His Word as these two. The Lord saved both of them from a life of drunkenness and they have put the Lord first in their lives and business and He has indeed prospered them in every way.

...We were very happy to see the blessings of God upon a new work in Texarkana. Just this past year the Tabernacle Baptist



Pastor and Mrs. Steve Fulton, Texarkana, Texas

...church was organized and they have completed their building. The pastor is Brother Steve Fulton, whom we had previously met at our Conference in Ashland. It was good to see Bro. Fulton again, as well as Brother Jim Frederick, and to meet for the first time Brother Bookout, Brother Olive, Brother McGoogan and other brethren. This group started out very small, but God is blessing them and we believe He will continue to do so. It is indeed a joy to know that there is an independent church, standing for the Word of God in this city of so much organized Baptist work. We enjoyed being with this church very much.

Ft. Worth, Texas
While we did not have a service in Ft. Worth, we certainly had one of our most pleasant experiences there. We have a number of readers in this area, especially of the McBryer clan and it was a privilege to meet some of them on this trip. Brother George and his twin brother, Bill, operate the Artlett Piano Company and are deeply interested in the Word of



Mrs. N. L. McBryer and daughter, Mrs. R. L. Miller, Fort Worth, Texas

Well, we could fill several columns talking about all the McBryers for we enjoyed the time we spent with these people just as much as during any service on the trip.

We stayed in the home of Brother and Sister George McBryer and were treated like we were a part of the family—if not

better. George and his wife showed us over the city, took us to a fine restaurant for a big seafood supper, and treated us better than we could ever deserve. Another McBryer I don't want to fail to mention is Mrs. N. L. McBryer Brother George's mother. She is 84 years old, but as spry as a spring chicken. She had been unable to read because of a cataract, but a recent operation has removed it and she can read again. She told me that the greatest blessing of the operation was that she could now read TBE once again.



Mrs. N. L. McBryer and daughter, Mrs. R. L. Miller, Fort Worth, Texas

Jacksonville, Texas

In 1961, Brother Harold Brunson of the First Baptist Church of Jacksonville spoke for us at our Bible Conference. His message was, "Will the Circle Be Unbroken," and it dealt with election. We were greatly blessed

Preacher Turned "Chef"



Pastor Harold Brunson, Jacksonville, Texas

by the message and now have it available in tract form. When we announced we were going west, Brother Brunson asked us to come to his church and preach. We were glad to do so and it was a joy to speak to a good-sized crowd there on Wednesday night, February 13. We had a wonderful supper before services at the home of



Bro. and Mrs. Ross Singleterry, Jacksonville, Texas

Brother and Sister Ross Singleterry, with Bro. Brunson showing himself off as a cook. Brother



Bro. and Mrs. Joe Taylor, Jacksonville, Texas

Singleterry loves the Lord and we love to be in his presence. We rejoice in the truth preached by Brother Brunson and want to recommend his book, "Taps for Eternity," to all our readers. Brother Brunson is one of the



Long-time reader of TBE, A. G. Youngblood, Jacksonville, Texas

Lord's "polished shafts" and we are glad to be able to sometimes hear him and often read him.

Stockdale, Texas
Way down south, not too far from San Antonio, there is a



Pastor and Mrs. Gene Hensley Stockdale, Texas

"country church" in a community known as Caddo. Not too long ago, a long, tall, hefty, Kentucky-born preacher named Gene Hensley went down that way, came in contact with the church, and later was called as pastor. Evidently, the church and Brother Hensley both have been greatly blessed by this union, as was manifest the evening we preached there. It's been hard and lonesome for Brother Hensley, but he has a great spirit about him. He is such



Bro. and Mrs. Jim Rice, Stockdale, Texas

Bro. Rice leads singing at Caddo a likeable fellow that to meet him once is enough to make you feel like you know him through and through and could never forget him.

We had a wonderful time with the Caddo Baptist Church and with Brother Hensley and family. At the same time, we met some long-time readers of TBE, Brother and Sister Hays from Lytle, Texas. They have been getting



Bro. and Mrs. N. E. Hays, Lytle, Texas

the paper for many, many years, and we were delighted to see them in person.

Houston, Texas

We left Stockdale early Friday morning to get over to Houston for a morning chapel service at the Bible Institute of Texas, 5614 La Branch Street. Brother J. M.

McDonnel, who teaches theology in this school, had invited us to come by and speak to the students. We had never before heard of this school, but we were happy to have the invitation to speak.

It was a wonderful experience at Houston, speaking to the students and briefly discussing the Word of God with the brethren there. Brother McDonnel pastors the Clay Road Baptist Church and, as mentioned, teaches theology in the Bible Institute. He is truly a remarkable example of the saving grace of the Lord and has been taught of God in a marvelous manner. For years he was a tax lawyer before being called to preach, but in only a short while he has learned God's truth and has been used to lead many souls to the Lord and build them up in the most holy faith.

We are often asked about schools for preachers to attend and we have never been able to recommend any that to our knowledge were sound. However, it appears that this Bible Institute in Houston is sound in the faith on both the doctrines of grace and church truth. At least, we are certain this is true with Brother McDonnel (we did not get to talk much with other teachers). It is an independent school, sponsored by ten churches, and is worthy of investigation by any one who might be interested in the study of the Bible.

Orange, Texas

On the same Friday we were in Houston, we spoke that night at the Twelfth Street Baptist Church in Orange, Texas. Our long-time friend, Brother Walter Herin, was instrumental in getting the church to invite us and we were glad to have the privilege of speaking here. The church just recently called a new pastor, Brother Harold Bankston, and it was good to get acquainted with him. We had never before met Brother Bankston, nor even heard of him, and I do not think he had for very long known anything about us, but we were impressed by his meekness, humility, and concern for the Lord's work. We hope to have the privilege of meeting him again.

We were blessed to be in Brother Herin's home, to receive the hospitality showed by his wife, and to talk for a while about the Lord.

Mansfield, Louisiana

Four churches in the Mansfield, Louisiana area combined for a Saturday night service at which both Brother Crace and I preached. (Continued on page 16, column 1)



Pastor Ed Weatherly and Pastor J. M. McDonnel, Houston, Texas

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"Life and Ministry of Paul"

(Continued from page three) thing that is more wonderful than the relationship that exists between parents and children when they are in full fellowship? I tell you, beloved, when you separate yourself from the things of this world and separate yourself unto God, there is a richness in your fellowship with the Father that you have never known before. His promise stands true.

I'll go further and say that when an individual separates himself from the things of the world unto the Lord, he is not only rewarded with a full manifestation of the divine Fatherhood, but he is rewarded also with fruitful service. Listen:

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work."
—II Tim. 2:21.

Would you like to be a vessel that could be used of God? Would you like to be a vessel of honour? Would you like to be a vessel that was sanctified, or set apart, to the Master's service? Would you like to be a vessel that was prepared for every good work? Beloved, you have the promise before you. You can be such if you purge yourself from the vessels of dishonour.

To me, this is a precious truth. It is a most important truth. To me, it is a truth that God's people need particularly in this day when there is so much compromise and conformity on the part of the people of the world.

Children come home from school and say to their mothers

and fathers, "Well, I want to take dancing lessons. All the other children are taking them." Children want to know why they can't participate in all the worldly things. "Why is it that I can't go to the movies?" "Why can't I join these organizations?" "Why can't I stay away from our church and go to some other church on Sunday morning?" "Why is it that I can't do these things?" Beloved, the majority of Christian parents allow them to do those things, but when they do it, they are doing wrong. They are conforming with the things of the world.

Beloved, God wants us to come out from the world, and be a separate people, and we have the promise that if we do, we will be used of God and He will be a Father to us. I'd rather have the smile of the Father's face—I'd rather have the beam of His countenance—I'd rather be on speaking terms with Jesus than to enjoy all the world has to offer that comes by way of conformity with the world.

IV CHRIST IS OUR MODEL.

The Lord Jesus Christ is our model for He set us a remarkable example. We read:

"For such an high priest became us, who is holy, harmless, undefiled, SEPARATE FROM SINNERS, and made higher than the heavens."—Heb. 7:26.

The Lord Jesus Christ was separate. He never conformed with the world. He dealt with the world. He walked in the world, He contacted the world, He ate with the world, He went to dinners in the world, the world invited Him to their homes, the world gathered around Him, but in it all, He never conformed to it. He was separate from sinners. He stands as our example.

Oh, might we make Him our model in this respect, that as the Lord Jesus Christ walked in the world, and as He passed through the world and contacted the world, yet He never conformed to it. May He serve as a remarkable model and example, and an inspiration and encouragement to us in this respect.

CONCLUSION

Let's go back to the Old Testament for an illustration of separation. Do you remember the Jews when they were in Babylonian captivity, how in the providence of God a certain number of them were permitted to come back to Palestine? They came home under Ezra the scribe to rebuild the temple. The Word of God tells us that they had a hard time rebuilding that temple. There were plenty of adversaries

in that day who worked contrary to them. The adversaries wrote letters about them, and the adversaries talked about them, and the adversaries lied about them. I tell you, beloved, if you don't go along with the world, the world is going to have some differences with you, and Ezra the scribe found that the people of the world didn't like what he was doing when he was building a temple unto the Lord. However, he went on until the temple was complete, and when the temple was built, it is rather interesting to notice what they did. The Word of God says they sat down and decided that they had better take stock and see just where they stood. The result was they found that they needed separation. The temple had been built, but in the building of the temple they had become conformed to the people round about them, and it was necessary that they themselves practice separation. We read:

"Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives."—Ezra 10:11.

The Word of God tells us how some of those priests had taken strange wives. Some of them had married women of the world, and some of them even had children by these women of the world. Some had taken strange wives, and these wives had produced children for them, yet when they came to realize their situation before God, they separated themselves to the extent, that they put away the strange wives, and the children that had been born of them. I tell you, beloved, separation can mean something in the life of a man.

About eighty years passed by. The temple had been built, but the wall hadn't been built around the city. God raised up a man by the name of Nehemiah, and he began to build the wall. Why did he build the wall? To shut out the people of the world. Ezra had said, "Let's separate from them. They have gotten mixed up with us in our religious worship." So they separated, but eighty years passed by and things were the same as they had been before. Now this strong character Nehemiah comes on the scene to build a wall around the city of Jerusalem to shut out the Tekoites, and the Arabians, and the Ashdodites, and all the other folk living roundabout. That didn't make this worldly crowd one bit happy. Old Sanballat the Horonite, and Tobiah the servant, and all these individuals didn't like the idea of a wall being built to shut them out, and they did everything they could to hinder the building of the wall roundabout the city. Finally, the wall was built, and when the wall was completed, Nehemiah said, "Let's read the Bible." When they read the Bible they found much there they needed to know. It was amazing what they found when they started to read. They found there were a lot of things they

weren't doing that they should have done, and they found that they were doing some things they shouldn't be doing. Beloved, they had a whole day in which they read the Bible, and what was the result? They fasted, they repented, they made a confession, and they made a covenant unto the Lord. They restored the feast of the tabernacles. They brought their tithes unto the Lord. They had a real revival when they began to read the Book.

But it didn't stop at that. The wall was built for the purpose of separation—to shut out the world. When the wall was completed, they found that they had the same situation that was true in the days of Ezra. Some of the priests had married with the women of the world, to the extent that Tobiah, the man who had fought on the outside, had one of his sons-in-law inside the temple. We read:

"And before this, Eliashib the priest, having the oversight of the chamber of the house of our God, was allied unto Tobiah."—Neh. 13:4.

Here was one of the priests of God on the inside of the temple, which had a wall built around it to shut out the heathen, now allied to the heathen on the outside. What did they do? Listen:

"Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude."—Neh. 13:3.

Beloved, they separated the mixed multitude. Nehemiah examined and studied the whole situation, and he was grieved because they were so leagued with the world, so he cast forth all the household stuff of Tobiah out of the chamber. Talk about separation; Nehemiah believed in separation. He threw out Tobiah and all the household stuff that belonged to Tobiah.

Beloved, that is exactly what I feel that God wants us as a group to do. God wants us to be a separate people so far as this world is concerned. And don't forget my two words—contact and conformity. You can't help but contact the world, but, beloved, you can keep from conforming to the world.

May God bless you!

Calvinism

(Continued from page 12) ture, as the Master has commanded.

It Kills Prayer

Those who run into error on the doctrines of grace have their prayer life deadened. They lay down on the sovereign purpose of God and say, "Well, if I pray, it won't change things; if I don't pray, it won't change things." So prayer is deadened through such a perverted approach to the doctrine of sovereignty.

Jesus was a Man of prayer (John 17). He is our Example.

Paul believed in sovereignty, yet he didn't lack a burden of prayer:

"I have great heaviness and continual sorrow in my heart" (Romans 9:2).

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (Romans 10:1).

He instructed Timothy to pray, likewise—

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (2 Tim. 2:1, 2).

Our prayer life ought to be like our preaching of the Gospel; that is, we ought to pray for the salvation of every man, just as we preach the Gospel to every man. It does not matter that God has not purposed to save every man—that is His business; it is our business to be concerned to the extent that we desire the salvation of every man. We

should not want anyone to Hell! God would have us recognize His sovereignty in His own secret purpose case of every man we pray. If we neglect to pray on grounds that we don't know whether or not God is going to save a person, then we will pray for the salvation of all. We don't ever know whether or not God will save a person whom we pray.

Our business is to pray for every man and to pray for every man. If we do this, we will certainly pray for all those God will call to salvation. The fellow who sits around and picks out the man he thinks God will save, and then prays for him, will most likely pray for some whom God saves. But if we make it a business to pray for every man (as is humanly possible), then we will not fail to pray for those that God does save.

Erroneous extremes on sovereignty kill this approach to prayer. These hyper-Calvinists are never brought to the point of asking God to do anything. They are always doting over their secret purpose. But God has a purpose for every man (see Ezekiel 34:31), who, although he would die and not live, he would give his soul to God in prayer. He added fifteen years to his life. Had Hezekiah been a hyper-Calvinist, he would have just sat down on the throne of God. But the purpose of God in Hezekiah's case was to stir him up to pray, for it was God's purpose all along to add the fifteen years.

Likewise, we today are in this attitude toward prayer. We are to reach that place of prayer for things that, when we perform, will be for His glory. We are not to just pray a general prayer as, "Lord, have mercy on us," that is the way in our lives; that is the thing He certainly will have us to reach that place of prayer. We desire to have God work in certain ways, showing His power in behalf of His people when He answers our prayers. It is not because we desire Him, but because by His grace we were moved to pray for the accomplishment of some things which He had before decreed.

Mark it down: God's rule is to stir up His people to pray definitely for the church on Pentecost prayer ten days before the power of the Spirit came. And prayer usually precedes the great work of God for His people. Why? Because it pleases God to give us to pray for those things He will give us. "Give us this our daily bread." Why pray if it is already determined whether or not we will have bread? Because God would have us acknowledge His sovereignty and pray for His blessing. He has determined to give us light.

Don't fall into the God-which deadens a life of prayer.

It Kills A Grateful Spirit

Paul said, "In every thing give thanks: for this is the will of God in Christ Jesus our Lord." (I Thess. 5:18).

A Christian is to be grateful to God for the working of

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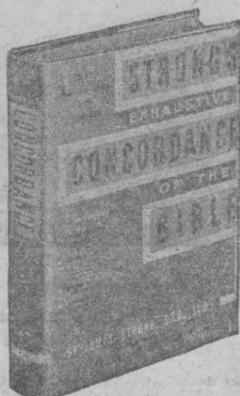
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providence in his life. This is not to be some theoretical notion...
 "Well, what is to be will be, what happened was just what was planned." When a person divorces God from the events of life and fails to have a grateful heart, he has—perhaps unknowingly—run into the heresy of fatalism. Fatalism divorces God from the events of life, whereas the Bible reveals that He is the ever-living God who controls the smallest detail of life. Fatalism is a spirit of recognition of the divine Being and thus destroys the spirit of gratefulness. Even unsaved people believe in fatalism, often saying, "When my number is up, I'll go," and similar remarks. They believe in "fortune tellers," the "writing in the stars" and other fatalistic notions. This doesn't manifest faith in the God who determines all events, but it is the spirit of fatalism—believing that all things are set, yet having no active gratefulness and joy in the heart toward God.

We ought to look back upon every day that we live and thank God for His mercy, goodness, provisions and all the other countless wonders of grace that He sheds upon us. We ought not to focus attention on the idea that these things were just meant to be," but we ought to recognize the providential workings of Him who has brought everything to pass in a real, personal way.

It Kills Daily Watchfulness
 Paul instructs Timothy, in 1 Timothy 5:16, to "take heed unto yourself." And throughout the prayer of God the Lord's people are exhorted to "watch."
 "Therefore let us not sleep, as others; but let us watch and be sober" (1 Thess. 5:6).

We are to live each day with respect to what the Lord has set before us as our responsibility, rather than try to discern the secret purposes of God. We are going to be judged by His secret purpose, but by the revelation of responsibility clearly given to us in His Word.

"The secret things belong unto the Lord our God: but those things which are revealed belong to us and to our children for ever, that we may do all the precepts of this law" (Deut. 29:29).

But if we pay too much attention to the "secret things," we will find ourselves lapsing in our prayerful weakness in men to want to dig into the mysterious and unknown. Men seemingly like to turn some fanciful notion so they will be ahead of the other fellow. Many people will flock to "lectures on prophetic imminents" who would not sit for minutes to hear a Gospel message on salvation.

and many people are this way because they don't understand God's sovereignty. They place responsibility upon man's revealed responsibility and revel in the

counsels of the Almighty. This causes them to fail in daily watchfulness and shame and reproach are often the results. Sin becomes no burden to their souls, since it is in the secret purpose. A lack of prayer is of no concern to them, souls going to hell do not bother them, and the preaching of the Gospel is of no burden; they have sat down on sovereignty and the spirit of concern has been deadened.

It Kills Forbearance To Weaker Brethren
 On this point, all of us who have come to see the truth of God's sovereignty have most likely been guilty to some degree. In our joy of learning the doctrines of grace, we have, unconsciously perhaps, failed to stop long enough to consider that the "blindness in part" by our weaker brethren is but the same blindness from which it took the grace of God to deliver us. Thus we find ourselves being lifted up with a spirit of pride and we take the position of looking down in scorn upon those who do not see what we see.

In doing this we really are denying the very truth we profess to believe—the sovereign grace of God! How can we, wretched creatures of the dust, be lifted up against another wretched creature because he doesn't see what we see! Ought we not rather to be moved with pity and love toward those believers who are yet in darkness on these doctrines? Is it right for us to thicken the darkness by our strife, hardness, and bickering?

The truth of God's Word is not a club to pound over a weaker brother's head; what if another had pounded our heads when we had so little light? Truth is not an axe to crack against another's ribs, but it is a sharp knife, to be used by a surgeon, opening and cutting in such a manner that good is accomplished. I fear too many of us who believe in the doctrines of grace are better club men than surgeons. I confess my own faults in this regard, for I'm sure I have had a lack of forbearance with brethren who have not had the same convictions as I. We must be patient, forbearing, longsuffering and, as Paul says—

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. 2:25).

We often hear, "I just don't understand why so-and-so can't see these truths." Whoever says this has not realized why he HAS seen these truths! Once a person realizes why he has seen them, then he knows why the other person has not, and he will not be lifted up with a spirit of pride.

There is a difference, of course, between the error a person holds and the person himself. We can look upon the error with righteous contempt, yet have forbearance, patience and love toward the erring brother. This is the art of speaking the Truth in love something we all need more ability in doing. It is difficult to do, as the flesh must have no place in it.

It Kills Responsibility to Truth
 Paul stated that he did not shun to declare "all the counsel of God" (Acts 20:27). Yet there are some believers in the sovereignty of God who excuse themselves of responsibility to certain doctrines on the basis that the doctrines of grace are of greatest importance. As a result, such Bible teachings as baptism, the Lord's Supper, missions, church authority, prophetic truths, the woman's place in the church, and similar doctrines are slighted.

Those who do this are really denying the sovereignty of God. If they believe in a sovereign God, why don't they practice their faith and hear what He says? If a sovereign God revealed certain doctrines, did He intend that we should lay them aside as of "less importance"? It is not so

much the doctrines involved as the matter of denying the very thing we profess to believe. In other words, if I say I believe in a sovereign God and that the Bible reveals His Word, I ought to follow what that Book reveals. If it says bump my head against the wall, I ought to do it, if this is the Word of the sovereign God I profess belief in. If I refuse to do what I know to be His revealed Word, then I deny what I claim to believe. I have faith without works to justify, or prove, my faith.

Of all the doctrines of the Bible, the sovereignty of God is the last one that a preacher or any other Christian should plead as an excuse to by-pass or minimize a single Bible truth. A preacher, especially, is under great responsibility to the sovereign God who has taught him the truth to pass it on to others in the spirit of reverence to God and love for the people. The fact that some may not receive this truth does not relieve us of the responsibility of teaching it. Our duty is not measured by what people will receive, but by what God has revealed.

It Ought Not to Be
 The foregoing are some of the things that ought not to be killed by believing such doctrines as predestination, election, depravity, limited atonement, effectual grace, and the like, but some people "wrest" these truths to their destruction. They "go to seed" on them and destroy spiritual graces and responsibilities. This is not the fault of God's truth, however, and we ought not to lay aside any doctrine simply because some choke on it. If we did that, what would be left to believe? The Scripture and experience, too, reveal that sinners stumble over our Saviour and the plain revelation, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

(Next week, Lord willing, we will notice another side of the killing effects of Calvinism, calling attention to some things that ought to be killed and, when Truth is properly received, they will be killed. Then we plan to combine the two articles into one booklet for publication.)

Tithing
 (Continued from page one)
 anyone robbed God and not suffered a hundred fold for his black sin. He knows exactly what your tithe is, and what offerings above this you should and can give; you can't cheat Him and get by. You will lose two dollars for every dollar you steal from Him. Hear Him, "Will a man rob God? Yet ye have robbed me . . . ye are cursed with a curse: for ye have robbed me" (Mal. 3:8, 9). God collects His portion of our time and money, if we do not willingly give it, and puts the rod heavily upon us besides.

You remember God commanded Israel to set aside every seventh year as a Sabbath year. They were not to till the ground. For 490 years they did not observe this commandment. Did they get by? No! God allowed them to go into captivity and re-



main there for seventy years, the number of years they "stole" from Him (See Lev. 25:2; 26:34, 35; 2 Chron. 36:21). Not only were these years a loss to them (and God), but they suffered severely for their sin in other ways.

God Collects
 If we withhold God's tithe, He will collect and will punish us in addition. What we steal will do us harm; we will lose days of work. Was not this proven in the "Florida boom?" "Times" were so good that people forgot God and His day. They worked every Sunday; getting paid big wages for it. Did they get by with stealing His day? Indeed not, for He stopped the boom; they lost all they had made on both Sundays and week days and had plenty of "spare days." Many people are in financial straits today because in their earlier days, and perhaps even now, they robbed God of His tithe.

Punished For Not Tithing
 A former Chief of Police of a Florida town said to me one night after I had preached a sermon on tithing in the Baptist Church of that town: "Preacher, I used to tithe and I had a good job and was very prosperous. I grew cold spiritually, ceased tithing and lost my job and practically everything else." If space permitted I could give dozens of other similar testimonies. My friends, from a financial standpoint it is cheaper to tithe than not to tithe. I know about how the devil has caused you to reason. He has made a tithe of a month's earnings look mighty big. He has shown you what you could do with it if you kept it. Hear him not, the tithe is God's. Anyway, YOU will lose dollars, if you keep tithing cents.

The effects of not tithing are not only disastrous to the individual, but to the church as well. Failure to obey God here has caused many churches to fail in preaching the gospel both at home and abroad. Many are having one-fourth and one-half time preaching when they could be having full time if they tithed. This is not pleasing to God. Many are struggling under debts that would never have been had the people tithed. Worst of all, churches are dishonoring God in trying to finance their work, because their membership does not tithe.

Unscriptural Methods of Church Finance
 Because the members do not follow God's Plan of giving, many churches have foolishly adopted dishonoring, and sometimes dishonest methods of trying to finance their work. There are three unscriptural, unworthy, and unsatisfactory methods of

Church finance used by many Churches today: namely, Taxes, Tips and Trash. Some Churches tax or assess their membership so much per member. People who give under this plan seldom do so of a "free will and willing heart." They pay their "dues" like they would pay their taxes to their government. Other Churches depend on "tips" to support their work. A tip is a small amount that is given after the bill is paid. Many Church members "tip" God without first paying their bill — their tithe. They give the small "tip" — a nickel, dime, or perhaps quarter — AND NOTHING MORE. No Church that depends on such a method of finance will ever prosper in any way. Neither will God bless a Christian who thus ignores His commands, and insults His world-wide program with such "tips."

Some Churches try to support their work with "Trash" — yes, TRASH! They put on "rag sales," "tag sales," "church suppers," sandwich stands at fairs, sell perfumes, extracts, pot cleaners — and what will you have? Such as this is a stench in the nostrils of a Thrice Holy God. God hath ordained a method of Church finance, the tithe; any other method dishonors Him, and will surely fail to bring permanent blessings.

God's method is not taxes, tips, or trash — it is TITHES! If every Church in the land would adopt this Divine Plan we would have a new day in all of the Churches the world over. May God speed the day of its unanimous adoption. May He help Churches to see that any other plan will not bring blessings.

One-A-Week
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Calvary Baptist Church Book Department Ashland, Kentucky



Walter Herin, H. W. Reynolds and Pastor Harold Bankston, Orange, Texas

ed. The churches are pastored by H. L. Peacock, Medford Lord, E. W. Lord, and G. L. Burr. The services were held at the Bible Baptist Church, pastored by Brother Peacock. While these churches use the term, "Bible Baptist," they are not in any way affiliated with the Baptist Bible Fellowship organization, nor with any other organization; they are independent Baptist churches.



Pastor H. L. Peacock
Mansfield, Louisiana

Several preachers were on hand for the services, including Brother L. F. Gill, an old friend of Brother Gilpin's, and Brother George Pickett, who was ordained by our church here in Ashland.



John W. Reynolds
Henderson, Texas

home and in the services of his church; the people there were wonderful to us. This church supports the work of Brother Halliman and regularly sends offerings to TBE. We count it a high privilege to be related to them in the Lord's work.

Hurst, Texas

Immediately after Sunday dinner, we had to hit the road again to be on time for services at Faith Baptist Church in Hurst, Texas, where Brother James Den-



Left to right: George Pickett, Bro. Bates, Bro. Taylor, L. F. Gill, E. W. Lord, H. L. Peacock, G. L. Burr, and Medford Lord. All were at the services at Mansfield, La.

We had a good service and the time of fellowship spent with several of the preachers afterwards was a blessing. We were thrilled to see these churches and brethren united in faith and fellowship, yet having no extra-scriptural organization of any kind to bind them.

Henderson, Texas

After services Saturday night, we drove on over to near-by Henderson, Texas to the home of Brother and Sister John W. Reynolds. Brother Reynolds pastors the Providence Baptist Church, where we had services Sunday morning, February 17. There was a large crowd on hand and we had much liberty in preaching the Word. We met several folk here who have been readers of TBE for many years. We especially were glad to meet Mrs. J. T. Silvey, who has been a "pen pal" of my wife's for several years.

Actually, it was Brother Reynolds who first suggested that we make a trip out west, so I sup-



James Denman
Hurst, Texas

again. Brother George McBrayer, of Fort Worth, furnished an organ especially for the services and brought several of his relatives to the meeting with him. We also were pleased to meet N. L. Seale and H. F. Strait from Seagoville, Texas, and Walter Moore from Dallas, all of whom are readers of TBE. While we were well



N. L. Seale, Walter Moore, and H. F. Strait attended services at Hurst, Texas. They are long-time readers of TBE.

worn-out from the long period of travel and loss of much sleep, yet we enjoyed the services and were glad we had the privilege of being with this church and its pastor, Brother Denman. May God bless them.

Benton, Arkansas

On Monday, February 18, we had to pick up some steers to haul back to Kentucky to "enter the ministry" at our 1963 Bible Conference. Then on Tuesday night, we stopped off for services with the East Side Baptist Church in Benton, Arkansas. Brother Joe Shelnett pastors here and our readers may recall that he spoke at our 1961 Bible Conference. We were blessed to learn of the Lord's blessings upon the work in Benton and rejoiced to see



Pastor and Mrs. Joe Shelnett,
Benton, Arkansas

Brother Shelnett's joy and enthusiasm in the Lord.

This pastor and church are using our new paper, SALVATION, in the manner that we wish every church would use it. They get a large supply each month and the pastor publicly asks the brethren and sisters how many copies they will mail or personally distribute to the lost. He urges them to make this a personal effort, requesting that if

they mail the paper to attach a note of explanation and not have people guessing where the paper came from. We believe such an emphasis as this by a pastor will make people more conscious of the matter of witnessing and will bring many blessings upon the church and the lost souls they contact. Thanks to Brother Shelnett and

portation to New Guinea, although we did not ask for these and did not make the trip for this purpose. But we were glad that the Lord laid it on the hearts of His people to give to this end. The church here had previously decided that whatever offerings were given on this trip would be used to help get Brother Crace to New Guinea.

We will long remember this trip and cherish the good times we had with all the brethren wherever we went.

Baptism Not For Infants

By T. E. WATSON

Not a Baptist writer is quoted in this book, but the author arrays pedobaptist over against pedobaptist and lets them argue amongst themselves. This proves to be an unusually effective method of showing the lack of scriptural grounds for the baptism of infants.

Every text of Scripture used by pedobaptists is examined and a thorough historical survey of the first two centuries of the Christian era is given. Nearly 200 quotations from over 60 standard pedobaptist writers are given.

The book is well-arranged, the chapters are short, and the reading is interesting.

\$1.00—Add 10c for postage

Colvary Baptist Church
Book Department
Ashland, Kentucky

Saved!

(Continued from page one) draws us unto Himself for salvation. It is His own life which He has sacrificed that His sheep may live.

"I am the good shepherd: the good shepherd giveth his life for the sheep." John 10:11.

Do you know the Good Shepherd, dear reader? Have you been made to rejoice in His love, in the One who seeks and saves the lost, the ungodly? Oh, may the gentle, compassionate Shepherd of souls deal mercifully with your soul and lift you from sin to His bosom!

His blood can wash sin away. It washes away your sins, and you are made whiter than snow.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as

MOUNTAIN MUSINGS

By SIMON MUSE



Th' thang that reely gits my skin is these h'ar Bacial what can talk th' truth th'ar-cu presunse but won't stan' Brin it elsewhars. Yessir, they's sto good Baptist tongue—but mea ain't got much Baptist baes her sts, i

I wuzz up at th' count'ndow t'uther nite with some friends ou we et supper at one of all ne h'ar fancy-like eat'n places ve it had whats called 'sof-lit' ourve doin', ner what ye wuz eat' t her good thang 'bout it tho, the field ness shore did civer th' tal. 3 tude of my ill mannurs. Some sat thar I jest mused to omise "this h'ar place puts me in, s, but uf lots uf churches. They id wi fancy in some ways, butll qu darkness than lite pervails He p it ev n. B in the

Talk'd a spell lately in the Hardshell preacher an' hee Israe say that when he gits ble to preach, he jest lets th' Lys in his mouth, without takin' I a forehawl' uf what he is" (v say. Well, I've heerd some unt p Hardshells preach an' I wone, "c to thank that th' Lord know anymore to put in mouths than what they sp. They shore don't give much thawt to what they say of body else takes any after

(More Musings Next W

wool." Isaiah 1:18.

Lost one, do you not he Shepherd's voice, "Come up all ye that labour and are laden, and I will give you (Matthew 11:28).

May God grant that you hear Him and flee to His everlasting safety.

"Whosoever believeth shall receive remission of Acts. 13:48.

NOTE: This little message may be tract form from the Gospel Tract 128 Moore Park Ave., Willowdale Canada.

PEACE — RIGHTEOUSNESS

None but the Prince of peace can bring the God of peace, of peace of God, to poor sinners.

Sin has stripped man of his clothing. Man's own righteousness will not cover his nakedness; whoever is destitute of Christ's righteousness is a naked person.

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