

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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

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NO. CRACE SOON TO LEAVE FOR NEW GUINEA

with great joy that I am to write to you concerning progress in getting ready to New Guinea. The Lord has put away one obstacle after another until there are few things left to be done. I tell you, beloved, we have an all sufficient God. The fund is steadily growing with the offerings of those of whom God has used thus far in sending me to the mission field. We have tried to keep expenses more than is absolutely necessary in our preparations. Expenses would have been higher if I had needed to purchase the equipment (such as a car) that I am taking with me. However, our church has supplied everything I need at this time. The things Bro. Gilpin has been able to secure for mission through advertising has



Eld. James Crace

been a great blessing to many of God's people. In fact, it would have been impossible for me to have obtained even a half of the tools I now have to take with me. I thank our Lord that He has made Bro. Gilpin a wise and honest overseer of the things our church has on hand. If it were not so I am sure there would be a lot of things God's servants would have to get along without. As it is, I (and many more of the saints of God) are able to have equipment which will make our work easier and more efficient.

A short time ago I obtained my passports from the U. S. government. I then applied to the Australian government for the permits to enter New Guinea. In following the advice of the government and Bro. Halliman I was soon in possession of all the re-

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THE COUNTERFEIT DAYS OF THE DEVIL

Roy Mason, Aripeka, Florida

The Bible—and especially the New Testament, places very little emphasis on "Days." The Christian religion as defined in the Bible, is a non-liturgical religion that makes little of ceremony and day observance. Paul expressed his displeasure with the Galatians who were great "day observers" (See Galat. 4: 9-11). He calls day observance reversion to "weak and beggarly elements" which enslave. He says that he is afraid that he has thrown away his labors on the day observers.

The less spirituality people have the more they dote on "day," ritual, and ceremonialism. The Jews took the sabbath and carried its restrictions to absurd lengths. The Lord's Day, or First Day of the Week, is not a day commanded as was the sabbath, neither are there all sorts of restrictions placed about it. Rather we have the example of Jesus in meeting with the disciples following the resurrection. After his ascension, the disciples continued to meet on that day. Later we find Christian groups still meeting on that day. The day on which Christ revealed Himself as alive from the dead was considered a proper day to meet and to worship

and to rejoice in the truth of a risen Saviour. The early "Church Fathers" reveal in their writings that the first day of the week was the worship day of Christians back in their time. An example is found in the epistle of Polycarp who was baptized by



Eld. Roy Mason

the apostle John. Justin Martyr who lived following the days of Polycarp testifies to the same in his writings. The Adventist claim that the Pope changed the sabbath (Continued on page 8, column 1)

GREAT MESSAGE ON . . .

"MARRED VESSELS"

The word which came to Jeremiah from the Lord saying, "And go down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."



Eld. Wayne Cox

house, and there I will cause you to hear my words. Then I went down to the potter's house, and behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it."

THE WALDENSES, A LINK IN OUR BAPTIST HERITAGE

They did not receive their doctrines from the Reformers, as commonly believed, because as early as 1517, the same year Martin Luther nailed his ninety-five theses on the doors of the church in Wittenberg, the archbishop of Mainz made these charges against the Waldenses:

1. They receive the Scriptures as the only rule of faith.
2. They reject doctrines introduced by popes and priests.
3. They deny man needs the intercession of saints.
4. They reject the doctrine of purgatory and masses for the living.
5. They deny priests have power to forgive sins.
6. They oppose the confessional.
7. They protest against the worship of the virgin and saints.
8. They reject the use of holy images.
9. They condemn indulgences.

(Continued on page 8, column 1)

The Importance Of The Lord's Supper

When our Lord was on this earth in the flesh, He did not join the Pharisees or Sadducees or any other religious sect of that day. He built His church accord-



ELD. GERALD B. PRICE

ing to the eternal purpose and wisdom of God the Father. He taught this church for nearly three years. He gave it the great

(Continued on page 3, column 4)

AN AGE-OLD QUESTION . . .

WHERE DID CAIN GET HIS WIFE?

In the July 21st issue of the Cincinnati Post (Ohio's greatest daily) is a question asked of, and answered by S. Parks Cadman, whose daily column appears in this and other papers over the country. Cadman is a man of ability, but his subtle attack on the Word of God is well known by all lovers of the Bible. The question came from a puzzled reader, but indirectly from Ingersoll, Paine, critics of the early centuries and lastly from the devil. It is so old that it is threadbare. But here is the question: "How am I to believe this story of Adam and Eve and their sons, Cain and Abel? When Adam, Eve, and Cain were the only three people on earth, Abel being dead, Cain married. Where did he get his wife?" Here is the answer by Cadman: "So long as you read Genesis literally, there is no rational explanation for the origin or where-about of Cain's bride. The moment you clearly see that these ancient stories are symbolical and not historical, your difficulty disappears. I have repeatedly said this in this column."

In reply let me say that to take

this story symbolically is to only add to the confusion. To take it literally solves it satisfactorily for any honest mind. I marvel that a man of Cadman's intelligence cannot see this simple explanation. Or is it his desire to pervert the truth and blind his eyes to facts? We read in Genesis 3:20 that Eve was "the mother of all living." She must have had children or she could not have been referred to as "mother." All living" would simply imply that there were then a large number of people on the earth. At this time neither Cain, Abel or Seth was born. In Gen. 5:4, 5 we learn that Adam lived 130 years before he begat Seth. It seems reasonable that a man 130 years old could be the father of a few children. This fact makes true the statement that Eve was the mother of all living. In Gen. 4:14 Cain was frightened lest those finding him should slay him. Unless someone were living, how could they slay Cain? Does that require a symbolical meaning? Then (Continued on page 8, column 2)

WHAT THE SCRIPTURES SAY OF THE BELIEVER

1. They declare that he shall never: Perish (John 3:16); Die (John 11:25); Thirst (John 4:14); Hunger (John 6:35); Come into judgment (John 5:24).
2. They declare that he shall be: Saved (John 10:9-11); Have rest (Matthew 11:28); Have peace (Romans 5:1); Raised up (2 Cor. 4:14); Presented Holy (Eph. 1:1).
3. He is not under the law — Romans 6:14—10:4.
4. He is not condemned — John 3:18.
5. He has the witness in himself—I John 5:10. Is born of God. John 1:13.
6. He is of incorruptible seed. I Peter 1:23, Therefore he cannot die.
7. He is a Son of God—Gal. 3: 26, 4:6. Heir of God and Christ—Romans 8:17.
8. Hath everlasting life—John 3:16; Cannot die, I John 3:9.
9. He is counted divinely right— (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"JUDGING RIGHTEOUS JUDGMENT"

"Judge not according to the appearance, but judge righteous judgment."—John 7:24.

I am satisfied this text is one which is very definitely misunderstood by many of God's people. Our Lord is literally saying that we are not to judge by what we see, nor by that which appears to be true, but rather if we pass judgment, let us be sure that we judge righteous judgment. The majority of doctrines that are held are judged either from the standpoint of the many, or else are judged with righteous judgment by the few. I think I can truly say that of all the teachings held by the various churches, everything that is false is held because we judge by appearance—that which seems to be all right. At the same time, every-

thing that is preached which is true and according to the Word of God is held just because men judge in the light of the Word of God.

Tonight, I'd like to take some half dozen illustrations to show you first of all how men judge according to appearance, and in the second place, how we ought to judge with righteous judgment.

I. THE DOCTRINE OF THE SOVEREIGNTY OF GOD.

Whenever you speak about the sovereignty of God, or the doctrine of election, or that of limited atonement, or irresistible grace, immediately somebody who judges by appearance will say, "Oh, that is a horrible doctrine; that is a damnable teach-

ing." I remember one night years ago, I attended a service here in Ashland. The pastor of the church was holding a revival meeting, and he just barely mentioned the doctrine of election. He didn't discuss it, and he didn't elaborate on it; he just barely mentioned it and passed on, yet one of the brethren who was a deacon in that church, got up very angrily, pulled his wife by the arm, and their two children who were less than ten years old, and hurried down the aisle and through the door, and slammed the door as he went out. The next day he was telling everyone his reason for doing so. He said he did it because he didn't want his family to hear that damnable doctrine. (Continued on page 4, column 1)

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"TITHING"

There are few subjects on which the Lord's own people are more astray than on the subject of Giving. They profess to take the Bible as their own rule of faith and practice, and yet in the matter of Christian finance, the vast majority have utterly ignored its plain teachings and have tried every substitute the carnal mind could devise; therefore it is no wonder that the majority of Christian enterprises in the world today are handicapped and crippled through the lack of funds. Is our giving to be regulated by sentiment and impulse, or by principle and conscience? That is only another way of asking, Does God leave us to the spirit of gratitude and generosity, or has He definitely specified

given at Sinai, see Gen. 18:19; and that primal revelation seems to have centered about three things: 1. The offering of sacrifices to God. 2. The observance of the Sabbath. 3. The giving of tithes.

While it is perfectly true that today we are unable to take the Bible and place our finger upon any positive enactment or commandment from God that His people, in those early days, should either offer sacrifices to Him or keep the Sabbath or give the tithe (there is no definite "Thus saith the Lord" recorded concerning any of these three things), nevertheless, from what is recorded we are compelled to assume that there must have been such a commandment given: compare Gen. 25:5.

The Offering of Sacrifices to God

Take first of all the presenting of sacrifices to God. Is it thinkable that man would ever have presented blood to Deity if he had never first received a command so to do? Do you imagine it would ever have occurred to the human mind itself to have brought a bleeding animal to the great Creator? And yet we find in the very earliest times that Abel, Noah, Abraham, presented bleeding offerings unto Jehovah—clearly presupposing that God had already made it known that such was His will for His creatures: that the Most High required just such an offering: see Heb. 11:4 and compare Rom. 10:17.

The Sabbath

Take again the Sabbath. There is little in the early pages of Scripture to directly show us that God Himself appointed one day in seven, and that He made it a law that all of His creatures should so observe it; and yet there are clear indications that such must have been the case, or otherwise we cannot explain what follows. When God gave the ten commandments to Israel at Sinai, in the fourth commandment He did not tell Israel to keep the Sabbath; He commanded them to remember the Sabbath day, which clearly implies two things: that at an earlier date the mind of God concerning the Sabbath had been revealed, but, that their forefathers had forgotten: see Ezek. 20:5-8 and compare Ex. 16:27, 28.

The Tithe

The same is true in connection with the tithe. At this day we are unable to go back to the earliest pages of Scripture and put our finger upon a "Thus saith the Lord," a definite commandment where Jehovah specified His will and demanded that His people should render a tenth of all their increase unto Him; and yet as we take up the book of Genesis we cannot account for what is there, unless we presuppose a previous revelation of God's mind and a manifestation of His will upon

the point.

In Gen. 14:20 it is written, "And he gave him tithes of all." Abraham gave tithes unto Melchizedek. We are not informed why he did so. We are not told in previous chapters that God had commanded him to do so, but the fact that he did so clearly denotes that he was acting in accordance with God's will and that he was carrying out His revealed mind.

The Tithe in Gen. 28:19-22

We will begin at v. 19 to get the context: "And he called the name of that place Bethel." You remember the circumstances. This was the night when Jacob was fleeing from Esau, a fugitive from home, starting out to Laban's; and that night while he was asleep he had a vision. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee." Here again we have the tithe. Jacob vowed that in return for the Lord's temporal blessings upon him, he would render a tenth in return unto the Lord. We are not told why he selected that percentage; we are not told why he should give a tenth; but the fact that he did determine so to do, intimates there had previously been a revelation of God's mind to His creatures, and particularly to His people, that one-tenth of their income should be devoted to the Giver of all.

The Tithe in the Mosaic Law

When we come to the Mosaic law, we find that the tithe was definitely and clearly incorporated into it. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto a fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30-32). Notice the twice-repeated expression concerning the tithe, that it was "holy unto the Lord." That is to say, God reserves to Himself, as His exclusive right, as His own, one-tenth of that which He has given to us. It is "holy" unto the Lord.

This anticipates a point which may have been exercising some minds. When we say that one-tenth of our gross income belongs to the Lord doubtless some are inclined to say that all of our income belongs to Him; that everything we have has been given us by God; that nothing is our own in the full sense of the word, it is all His. This is perfectly true in one sense, but not so in another. In one sense it is true that all of our time belongs to God, that it is not ours, and we shall yet have to give an account of every idle moment; but in another real sense it is also true that God has set apart one-seventh of our time as being holy unto Him. That is to say, it has been set apart for a sacred use; it is not ours to do with as we please. The Sabbath is not a day for doing our own pleasure, it is a day that has been appointed and singled out by God as being peculiarly His—holy unto Him—one-seventh of our time spent in His service. And here in Lev. 27:30-32 we are told that the tithe is holy unto the Lord. That is to say, one-tenth is not our own personal property at all; it does not belong to us in the slightest; we have no say-so about it whatsoever: it is set apart unto a holy use; it is the Lord's and His alone.

Support of the Priestly Family in the Old Testament

"And the Lord spake unto Moses, saying, Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for

"I Should Like to Know"

1. Was Adam saved when he died?

I do not know. If you want my opinion, I think he was. The giving up his own filthy rags of self-righteousness or of what Paul calls repentance from the dead works, his acceptance of the coats of skin, which God made and provided, free, gratis and for nothing, after the lives of the beasts had been taken to provide their coats, all point to the innocent dying for the guilty. That is exactly what Jesus did for us, to provide us robes of righteousness to cover our nakedness. Isa. 61:10; Matt. 22:11-13.

2. Were all the people who passed through the Red Sea saved?

They were saved from Egyptian bondage and the death of the first born?

3. If the "mixed multitude" were Egyptians, who were in sympathy with the Jews, as most commentaries say, please explain 1 Cor. 10:5.

The "mixed multitude" were not with Israel until after the pasover. They joined them as they left Egypt. They were cast out later on in connection with Israel's experience with Balaam. Ex. 12:38, Neh. 13:3. They were never saved.

4. Is it Scriptural to send money direct to object or should everything go through the church treasurer?

If the church has a Scriptural budget all the tithe should go through the church treasurer. If the church has no budget or if the budget is lop-sided, for home expenses, or if the budget includes education of the standardized and modernized type, then the donor as a matter of conscience, because he has to answer to God as God's steward, ought to designate. If the donor is an honest steward and holds all he has subject to God's orders, he ought to put the balance where God says. God's orders touching the tithe are very clear that it should be brought into God's storehouse. God's orders are equally clear that the church at Jerusalem brought the money that they got from the sale of property and put it in the church treasury for their great mission campaign. The Son of God also told His disciples not to let their left hand know what

their right hand doeth. The Bible tainly teaches that all gifts the tithe may be handled by donor and nobody knows it except God.

5. Where do those who apostasy get the doctrine?

The first preacher of apostasy was the devil. The oldest Bible is probably Job, first and second chapters, you will find the devil preaches apostasy. He told God, that would only give him a chance, Job, he would curse God in the face. God took the bridle out of his mouth and told him to go to it. He was worst and failed. That is the record of anybody preaching apostasy. The devil first preaches and God proved him a liar and God proved him a liar before any man can prove the possibility of apostasy, he must first prove that God is a liar, a perjured, a covenant breaker. Some

6. Please give Scriptural reasons for not observing Day.

(1) "Remember the Sabbath Day to keep it holy." This is the day of worship from the day, the Sabbath, to Sunday. The Lord's day should make holy instead of less holy. The Lord's day to honor the day a desecration of the Lord's day.

(2) John said: "I was in the Spirit on the Lord's day." It can be in the Spirit on the day and disobey the Bible honoring Christ and spending time and money in honor of mother, that belong to Jesus.

(3) It disobeys the Scripture. Read Matt. 15:1-9. The day of Mother's Day as a guilty of both the sins that the Lord. The mother a flower or something and pay no attention to balance of the year. The Bible calls all such folk hypocrites also says their worship is because they are not obeying Bible. Mothers should be ed 365 days in the year; but God's time of day should not be given to honor mother. Be kind and honor them 365 days year.

(4) The whole Mother's sentiment and program is It puts mothers above faith that is unscriptural and sentiment.



Arthur W. Pink

His own mind and particularized what portion of His gifts to us are due to Him in return? Surely God has not left this important matter without fully making known His will! The Bible is given to be a lamp unto our feet and therefore He cannot have left us in darkness regarding any obligation or privilege in our dealings with Him or His with us.

Tithing in the Old Testament

At a very early date in the history of our race God made it known that a definite proportion of the saint's income should be devoted to Him who is the giver of all. There was a period of twenty-five centuries from Adam until the time that God gave the law to Israel at Sinai, but it is a great mistake to suppose that the saints of God in those early centuries were left without a definite revelation, without a knowledge of God's will regarding their obligations to Him, and of the great blessings which resulted from a faithful performance of their duties. As we study carefully the Book of Genesis we find clear traces of a primitive revelation, an indication of God's mind to His people long before the system of legislation that was

the Lord, even a tenth part of the tithe" (Num. 18:25, 26). From this we learn that the support of the priestly family in the Old Testament was not left to the whims of the people, or as to how they "felt led" to give. God did not leave it for them to determine. The support of the priestly family was definitely specified. The priestly family was to derive their support out of one-tenth of all that the other tribes received from their annual increase, and the priests themselves were required to take one-tenth of all out of their portion and present it to the Lord. They were no exceptions to the rule.

Those who have read through the historical books of Scripture know full well how miserably Israel failed to obey this law after they had settled down in the land, how that almost every fundamental precept and statute of the legislation that Jehovah gave to Moses was disregarded by them. But what is very significant is this, that in each great revival of godliness that Jehovah sent unto Israel, tithing is one of the things that is mentioned as being renewed and restored among them.

First of all let us turn to II Chron. 30. This chapter records a great revival that took place in the days of Hezekiah. There had been a time of fearful declension in the reigns of the preceding kings, but in the days of Hezekiah God graciously gave a blessed revival, and in v. 1 we read: "And Hezekiah sent to all

Israel and Judah, and unto them also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem to keep the passover unto the Lord God of Israel." They gotten into such an awful state that they had not even observed the passover for several centuries. But when God works a revival one of its most prominent features is to cause His people to return to the written Word. We note this carefully. A sent revival consists not only in happy feelings and spiritual enthusiasm and fleshly joy, nor great crowds of people attending—those are marks of a heaven-sent work of grace in His people. But when God renews His work of grace in His people, one of the first things that does is to cause His people to return to the written Word which they have departed from, and in their practice of it. We read of Hezekiah. We read that he wrote letters to Ephraim and Manasseh that they should come to the house of the Lord at Jerusalem to keep the passover unto the Lord God of Israel. "Let them needing" (let them read on to chapter 31, v. 6, and you will find it mentioned. "Moreover Hezekiah commanded the people that Jerusalem to give the priests and Levites, might be encouraged in the name of the Lord. And as soon as the commandment came about" (Continued on page 6, c)

Marred Vessels"

continued from page 1)

the covenant with Abraham depend upon Israel's obedience, or disobedience, but merely the faithfulness of God to Himself.

Jeremiah was in this of mind, God sent him to the potter's house to an object lesson there. He made the potter as he worked upon the wheels and made the vessel of clay marred in the hand of the potter; he made another vessel seemed good to him.

you will notice that he say that he REMADE or REMOVED upon the marred vessel, but he made ANOTHER as it seemed good to him. He made a NEW vessel and it didn't say that he remade the marred vessel, but made "another as it seemed good to him to make it." And He likens Israel to the clay, Himself, to the potter, as set out in verse 6, "O, house of Israel, cannot I do with you?" Behold, as the clay in the potter's hand, so are ye in My hand, O house of Israel."

I realize this has to do with Israel as a nation and its future, but God deals with individuals as such. He is, therefore, going to deal with individuals in the light of what God has said, FOR, TO and on the BEHALF of individuals.

There are three things suggested in the text, and if you forget anything else I might say to you to remember these thoughts:

1. God's power demonstrated.

2. God's love manifested.

3. God's purpose defined.

If you will study these verses I have read you will readily see that all three I have mentioned are carried forth in these passages.

I. GOD'S POWER DEMONSTRATED

asked the question, on the statement, that Israel is a rebellious people, and He likens Himself to the potter. As the clay is subject to the molding of the potter's hand, so God said, "Even so are ye, O house of Israel, in my hands."

God made man in the beginning in His own honor and glory, but because the vessel, became marred in the Potter's hand, or in the hand of His Maker. God made man and placed him in the Garden of Eden with only one restriction: he was not to partake of the fruit of the forbidden tree (Gen. 2:17), the tree of the knowledge of good and evil, and said, "For as soon as ye shall surely eat of the fruit of all the trees, ye shall die."

pointed out to him that he must not eat of the fruit of all the trees, but save this one tree. He obeyed God and brought death and degradation upon himself and his posterity. The vessel became marred in the hand of the potter." This, therefore, teaches that man, the creature of the Potter, became marred in the hand of the Creator, and had to make him again.

I am not preaching on inherent depravity — all men believe it. If the Word of God teaches anything in the matter, it teaches that man is depraved in the sight of God. The WHOLE man, the man is depraved; and there is nothing good, nothing right in man. We do not mean to say that men are "as mean as the dogs," for II Timothy 2:13 says, "Evil men shall become worse, and worse, deceivers, and being deceived." What is the reason? Man is depraved by total and inherent depravity is that the total man is depraved and polluted by sin. All the faculties are depraved. The "flesh" say there is something good about all men and in all men. But the Word of God says, most emphatically, there is nothing good in man. "I dwell in me (that is, in the flesh) dwelleth no GOOD thing" (Rom. 7:18).

said there was nothing good in the FLESH; nothing but

We are going to see that God doesn't save men to provide them with a fire escape. Although, that is wonderful on our part, but saving men from Hell is secondary, incidental to the real reason men are saved.

That is HOW the love of God was manifested toward us. He sent His only begotten Son to be the **propitiation** for our sins. John said that WE didn't love God. The reason God loved us isn't because we loved Him first, and God didn't love us because of any aforeseen love or faith on our part. But God loved us and "gave his only begotten Son to be the propitiation for our sins." Beloved, that is the LOVE of God MANIFESTED toward us. God gave Him to be a sacrifice for us.

There are some who teach that it is to be observed every Lord's Day; but according to I Cor. 11: 25 it says, "As oft as ye drink it," and in verse 26, "As often as ye eat this bread," and in verse 33, it says, "When ye come together to eat." So there is no certain day or time, but when it pleases the church.

It was Christ who instituted the Lord's Supper, at the last feast of the Passover. In Matt. 26:26, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." He did likewise with the cup in verse 27. In I Cor. 11: 24, 25, He said, "This do in remembrance of me." The Lord Jesus is the one who sets the place, time, and gives the invitation to the Supper which is to honor Him and to be observed in memory of Him. In I Cor. 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" It (Continued on page 4, column 3)

'Righteous Judgment'

(Continued from page one)

Now, beloved, that man was merely judging by appearance. He had never studied the Word of God in regard to the doctrines of sovereignty and election. He had never given it any consideration. He merely judged by appearance. He didn't judge in the light of what the Word of God says, but rather He judged on the basis of that which struck his fancy when the pastor briefly mentioned the sovereignty of God.

Another example of how individuals judge according to appearance relative to the doctrines of sovereignty and election is that whenever they are mentioned, some folk immediately cry, "Hardshellism! Hyper-Calvinism!" It is an impossibility for a man to preach the sovereignty of God in the average church without being accused of being a Hardshell.

When I was in Little Rock, Ark., some ten years ago, I preached on the Doctrine of Election. A fellow came to me and said, "Brother Gilpin, that is Hardshellism."

Now he was merely judging on the basis of appearances. It is true that the Hardshells do preach in a perverted manner the doctrine of election. It is true that the Hardshells do in a very exaggerated way present the sovereignty of God. All that this fellow knew was the fact that he had come in contact with Hardshells, and when I preached on the sovereignty of God and the doctrine of election, he said, "That is Hardshellism." Now that is judging according to appearance.

In contrast, let me show how you ought to judge with righteous judgment. Every individual, when he hears particularly the doctrines of sovereignty and election, ought to take the Word of God and see what the Word of God has to say. Beloved, when you do, you'll find pretty soon that you will come face to face with the doctrines of sovereignty and election.

We read:

"For whom he did FOREKNOW, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did PREDESTINATE, them he also CALLED: and whom he called, them he also JUSTIFIED: and whom he justified, them he also GLORIFIED." Rom. 8:29, 30.

Here you have five links in a chain that is extended from eternity past, through time, and out yonder to eternity to come. Back yonder in the past God foreknew us and God predestinated us, so that the first two links in this chain are extended backward into eternity past. From the knowledge and predestinating purposes of God, then, this chain swings through time.

There are two links in time—namely, the calling of God and justification. Everyone whom God foreknew and predestinated in eternity past. He has likewise called and justified in time.

Then the last of these links goes out into eternity to come. It is the link of glorification, to the extent that those whom God foreknew and predestinated in eternity past, and those whom God has called and whom God has justified in time, out yonder in the future—in the eternity to come—God is going to glorify everyone He started with in eternity past.

Now, beloved, that is judging according to righteous judgment. That is just taking the Word of God, and understanding it, and falling back upon what God says. Instead of an individual getting mad, walking out of a service, and declaring such a doctrine is Hardshellism, and declaring it is a damnable doctrine, and that he doesn't want his family subjected to it—that is just taking the Word

of God, and studying it, and seeing what the Word of God teaches. That is righteous judgment.

We read:

"According as he hath CHOSEN US IN HIM BEFORE THE FOUNDATION of the world, that we should be holy and without blame before him in love."—Eph. 1:4.

When did He choose us? Before the foundation of the world. Doesn't it bless your heart, when you judge righteous judgment, just to realize that God chose you before He ever made the world—that He chose you before He even fashioned this world? Beloved, before God ever spoke a word into existence, God has already chosen every one who shall be saved and who shall be in eternity with Him. That is judging righteous judgment. That is just taking what God says in His Word.

It is so easy for us in life to hear some doctrine mentioned and for us to say, "Oh, I don't want to have anything to do with that truth." Beloved, when you do, you are judging according to appearance—just what appears to be true. God says that our judgment is to be on the basis of righteous judgment. Everything that appertains to the doctrine of sovereignty, and election, and limited atonement, and irresistible grace is to be judged, not as it appears on the surface, but as it is actually taught in the Word of God.

I'll give you an example. Brother Lewis Hall, who is a member of our church, but who doesn't get to attend services with us very often, due to the fact that he lives quite a distance away, was once a rank Arminian. He was staying at the Veterans' Hospital in Dayton, O., and THE BAPTIST EXAMINER was a constant visitor to his room week by week. On his way home to Grayson, Ky., from Dayton, he would stop occasionally at the printing shop and pay me a visit. I remember on one of those occasions he said, "Brother Gilpin, I love the Bible, and I like to hear the Bible taught, but there are some things about it that I haven't been able to fully grasp." He said, "One thing you preach that I cannot grasp and understand, as yet, is the doctrine of limited atonement and irresistible grace." He said, "I think I can understand irresistible grace better than I can the limited atonement, but I just somehow am not able to see how the atonement was limited only to the elect of God." He went further and said, "But you have caused me to think, and I am considering the matter in a very serious way, and I am studying the Word of God to see what the Bible truly says." The next time he passed by, he said, "Brother Gilpin, I am thoroughly convinced that what you teach is the truth because it is right there in God's Word."

Now, beloved, if he had been willing to accept his own convictions, he would have rejected it on the basis of judging by appearances. He said that he had been taught in the churches where he had attended, and by pastors that he had heard preach, that Christ died for everybody. He said that he had taken it for granted, and had judged heretofore on the basis of appearance, just because of what the preachers preached; however, when he took the Word of God and studied it, he saw what we were contending for was the truth and then it was that he was judging on the basis of righteous judgment.

II.

THE CHURCH.

On the basis of judging by appearances, we would say that the church is a universal organization. Now why would we say it? Because nearly everybody teaches it. The majority of preachers, even so-called Baptist preachers, teach that the church is a universal, invisible organization, and that all of the saved of the world make up the church. I dare say that better than 90 per cent of all Baptist preachers in America would subscribe to such an heretical position. When I tell you

this is heresy of the rankest type, and that it is contrary to the teachings of the Word of God, and that the church is a local organization—when I tell you that, some of you might be ready to say, "Brother Gilpin, you are wrong because 90 per cent of America's preachers preach contrary." Now what are you doing? You are just judging on the basis of appearances.

Individuals will say, "It doesn't make any difference if a man is a member of a local church or not, just so long as he is a member of the big church," meaning by that, a member of the universal church. Actually, this means that so long as a man is saved, that is all that amounts to anything, because when he is saved, he is in the church.

I say to you, beloved, the majority of preachers would tell you this, but it is not true. The word "church" is a word that is used of a local assembly. In fact, you'll find the word "church" is translated "assembly" again and again in the Word of God. If I tell you that the church is not universal but local, maybe you are ready to judge on the basis of appearance. You say, "Oh, no, Brother Gilpin, you couldn't be right." But suppose we turn to the Word of God. Let's judge righteously. Let's see whether the church is a local organization, or whether the church is a universal, invisible organization.

When the Apostle Paul was in Ephesus, there came about an uproar of the silversmiths due to the fact they thought they were going to lose their jobs, and their money, if the people turned to Jesus, and turned away from Diana, the goddess of Ephesus. This was because the people of Ephesus made their living by the making of shrines and idols to the goddess Diana. If you will read this passage of Scripture, you will find three times that the word which is translated "church" elsewhere is translated "assembly." We read:

"And when he had thus spoken, he dismissed the assembly."—Acts 19:41.

Literally, he dismissed the church. Now it wasn't a church that was meeting there, but it is the same word the Lord Jesus used when He said, "I will build my church and the gates of Hell will not prevail against it."

What is a church? It is an assembly. The idea of talking about a universal, invisible organization is nothing but judging on the basis of appearances, whereas when we judge with righteous judgment—when we take what (Continued on page 5, column 1)

The Lord's Supper

(Continued from page 3)

is not a communion with family and friends, but of the body and blood of Christ. Thank God for such a wonderful Saviour.

VI. The Purpose Of The Lord's Supper

Not only is this a memorial supper, but we find in I Cor. 11:20, "Ye do shew the Lord's death till he come." When we take this supper, we say that our salvation is not of works, but all in the precious blood of Christ. Therefore we do shew or preach the Lord's death till he comes. Bless His Holy Name.

VII. The People To Participate

They are to be born again believers who are Scripturally baptized and following our Lord's teachings. In I Cor. 1:2 we find, "Unto the church of God which is at Corinth." Also in I Cor. 12:27, "Now ye are the body of Christ and members in particular." We find the supper to be observed here by the local, visible church at Corinth. In I Cor. 11:18 it says, "I hear that there be divisions among you; and I partly believe it." According to this Scripture, different denominations cannot observe the Lord's Supper together if they have any convictions at all. In verse 19, "For there must be also heresies among you, that they which are approved may be made manifest among you." Heresy always

UNION IS IN THE AIR

K. OF C., ODD FELLOWS, AND MASONS GET TOGETHER

Tri-Fraternal Group Plans Attica Improvement



MR. MYERS MR. VAN SON MR. PAUTLER MR. ...
ATTICA, June 1—Demonstrating that community betterment is non-denominational is the Attica Tri-Fraternal Association whose motto is "to seek and promote true brotherhood for all mankind." The association is comprised of members of the Knights of Columbus, Masons and Odd Fellows. Their latest joint venture is planning improvements to the city skating rink. Left: Charles M. ...
Feilows; Donald N. ...
Masons; Paul ...
and John Amico, ...

brings to light the real sheep and real wheat in the church. According to this verse there is not to be heresy when we come to the Supper. This also definitely proves different denominations cannot observe the Lord's Supper together. In I Cor. 5:11, "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." In verse 13, "Therefore put away from among yourselves that wicked person."

We find in the local church, we are not to eat with people who are not living right, but exclude them. I believe according to the following teachings, the people to observe the Supper must be a local, independent, sovereign, New Testament church, which recognizes Christ as the head in all things, keeping His commandments and preaching His Gospel. This I believe to be a Baptist church. Some say that we are narrow and selfish because we will not observe the Lord's Supper with other denominations, but I think not. I would not observe it with my father, or mother who belonged to another Baptist church because I believe I am to observe the Supper in the church in which I am a member. If I were a Methodist or Presbyterian by conviction, according to the Scriptures, I still would be compelled to take the Lord's Supper in the local church of which I was a member. How could any church exclude me of which I was not a member?

VIII. The Plan Of The Lord's Supper

The plan is very simple. In I Cor. 11:23-25, "And when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you." In verse 25, "After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood." In verse 33, "Wherefore my brethren, when ye come together to eat, tarry one for another." Verse 34, "And if any man hunger, let him eat at home." In Matt. 26:30, "And when they had sung an hymn they went out." Brethren, let us as ministers and churches follow this plan as closely as possible. In I Cor. 10:17, "For we being many are one bread, and one body; for we are all partakers of that one bread." The one bread and one cup should show the one Lord, one faith, and one baptism which would make us the one body, and we should observe this

Supper in one spirit which unites our whole Faith. In 10:21, "Ye cannot drink the cup of the Lord, and the cup of devils; Ye cannot be partakers of the Lord's table and of the table of devils." Let us not drink of the cup of the devil. Paul warns in verse 14, "My dearly beloved, flee from idolatry. The trouble with the Gentiles is that they are eating and drinking the trouble with the Lord's table is that they are eating and drinking the cup of the Lord."

IX. The Punishment Of Unworthy Observers

The observers of the Supper is a very solemn and serious matter. Not to be taken lightly at all. Notice I Cor. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Verse 29 says, "that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Verse 30, "For this cause many are weak and sickly among you, many sleep." Unworthily and in an unworthy manner. Only we are all unworthy and our worthiness is in Christ.

I have written this whole page with the intent that you might better and more wisely observe the Lord's Supper. I have seen there is a severe penalty on those who observe unworthily. They are chastened by the Lord in verse 32. Many are weak and sickly and many of their days are shortened. So us be careful that we come together unto condemnation in verse 34.

X. The Prospect Of The Lord's Supper

In I Cor. 11:26, "Ye do shew the Lord's death till He come, and it also points to His coming." In Matt. 26:29, "But I say unto you, I will not drink hence of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." In 19:9, "Blessed are they which called unto the marriage supper of the Lamb." Wonderful are ahead for the true children of God. For the church and those who do His commandments, says, "The same shall be great in the kingdom of God." us properly observe His Supper and preach His gospel of grace until He come.

Righteous Judgment

(Continued from page 4)

in His Word, we find the word "church" literally "assembly." I tell you, beloved, you would have a hard time assembling a universal or-

somebody please tell me the pastor of the univer- Will somebody please tell me how we are going to know member of the universal Africa or Asia is sick, Word of God tells us we voice with all the mem- church who rejoice with those that sor- are we going to know Will you please tell me work the universal has ever done, or shall could ever do? Be- when you come to look at the standpoint of hu- man in the light of the God, you can see how and how far-fetched talk about a universal or- That is merely judg- appearances, whereas study the Word of God, judging righteous judg-

III. DOCTRINE OF BAP-

There has been no that has been abused as the doctrine of baptism. said first of all that baptize our babies in that they shall be saved. of this, it was necessary the mode from immer- sprinkling so as to bap- when they are sick, die. That sounds in fact, when you see go into the waters baptistry to be immersed, appear he is washing the sins of his life. There- his sins are being washed the waters of the bap- a babe's sins need to away, too, and since ble to baptize a small is sick by immersion, logical thing would be a little water on the that babe. Beloved, if we the basis of appearances, and look all right.

Individuals say it is so and indecent to baptize version. I remember a that I baptized once was just a boy preacher. had made a profession during a revival meeting, baptized 51 one Sunday in Bank Lick Creek in County, Ky. It was a tre- crowd that gathered on of that creek to watch um of those 51 indivi- when one of the ladies went out of the water, with wet, her dress some- some half dozen above her knee and you the bare skin showing back of her leg as she

came up out of the water. I couldn't tell you how many people said to me afterwards, "That is proof positive that we ought to baptize by sprinkling, because baptism by immersion is an indecent act."

A few years ago, when I was talking to a Methodist preacher, he brought up the same idea. He said to him it was almost an act of vulgarity to baptize a woman by immersion. He went so far as to say this: "I tell you, Brother Gilpin, the only proof you can find for baptism by immersion is in the Bible."

Well, you know, beloved, that is all I am looking for. So far as I am concerned, that was all I was contending for then or now. If he were willing to admit that it was in the Bible, then it didn't make any difference to me what else he had to say.

To be sure, if you judge on the basis of appearances, you would rule out immersion, and you would say it is wonderful to baptize babies—that is, if you judge on the basis of appearances.

A few years ago I came in contact with a Methodist preacher who told me his method of baptism. He said he had evolved what he considered the most beautiful form of baptism that was known to man. Before he told me what it was, I asked him if he got it out of the Bible, and he said that he had evolved it himself—that it was his own idea. He said that he would have the mother bring the babe up to the front, and when the mother would stand there with the babe in her arms, he would take a red rosebud and dip the same into a glass of water and would strike the little babe on the forehead, and would pronounce the baptismal formula over him. Then he would always pin the rosebud onto the mother's dress. He said this was the most beautiful baptism that could be thought of by man.

Now, beloved, if I am going to judge on the basis of appearances, I'll agree with him. I don't believe I could think of anything better, and I doubt if you could come up with anything better. I doubt if you could come up with anything more beautiful. Can you imagine that little baby with two or three drops of water on his forehead? Can you imagine that mother proudly wearing the rosebud and doubtlessly taking it home and putting it into the family Bible, and pressing it, to keep it forever as a memorial, or a keepsake of the baptism of that babe? On the basis of judging by appearances, we would say that was all right, but what does the Word of God say?

In the experience of the Lord Jesus Christ, in His own baptism, we read:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering

said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus when he was baptized, WENT UP straightway OUT OF THE WATER: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him."—Matt. 3:13-16.

I ask you, can you find anything that looks like sprinkling in the experience of the baptism of the Lord Jesus Christ?

How did the early church interpret this example set for them by the Lord Jesus? We find the Ethiopian eunuch declared that he was saved, and asked for baptism. The Word of God says:

"And he commanded the chariot to stand still: and they went DOWN BOTH into the water, both Philip and the eunuch; and he baptized him. And when they were COME UP out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts 8:38, 39.

Now, beloved, Jesus was baptized by immersion, and the church interpreted the experience of Jesus as being immersion, and practiced immersion themselves.

What kind of baptism did John the Baptist perform—the very man who was sent to initiate and inaugurate baptism, and who came with authority from Heaven to baptize? What kind of baptism did John the Baptist bring to this world? What kind of baptism did he administer? Listen:

"And John also was baptizing in Aenon near to Salim, because there was MUCH WATER there: and they came, and were baptized."—John 3:23.

Everybody knows that sprinkling doesn't require much water. Everybody knows that pouring doesn't require much water. The only kind of baptism that requires much water is immersion. If you look at baptism from the standpoint of appearances, you might say that it is an indecent act. You might say that it would be much better for an individual to be baptized by sprinkling—that it is far more beautiful. You might conclude from the standpoint of judging by appearance that sprinkling was the proper mode, but when you judge righteous judgment, and take what God says within His Word, you come face to face with a different alternative, and you reach an entirely different conclusion.

IV.

SALVATION.

Judging on the basis of human judgment, or judging by appearances, you would say that there were many ways that a man could be saved. I stood in a Catholic Church in Mexico and counted seven priests in one cathedral, sitting along a wall, listening on one side of the wall while penitents on the other side confessed

their sins in the ears of those priests. You know, beloved, one of those seven priests was in the same predicament lots of folk get in when they sit still in church—he had gone to sleep. The priest was sitting there, listening to a confession, and his head was nodding all about in each direction as the individual was confessing her sins on the other side of the wall. I am sure if you were to ask him what the woman confessed, the priest could never have told you the sin he was supposed to forgive her of, yet multiplied thousands of people every Sunday will go to such a church, and on holy days will go into their so-called church, and will confess their sins under similar conditions, and will go away hoping that they have peace.

Some individuals will go to a mourner's bench, to get down on their knees, and will pray that God will forgive them. I know one church where they teach that nobody can be saved until he comes to the mourner's bench four nights in succession. If you missed out one night, you had to start all over. You had to have four nights consecutively at the mourner's bench before you could be saved.

A lot of churches will tell you, if you want to be saved, the thing for you to do is to go into the baptistry, and allow the preacher to baptize you, and you'll have your sins washed away in that manner.

Now, beloved, if I look at the man who makes the confession to the priest, and if I look at the individual who comes to the mourner's bench, and if I look at that individual who comes to be baptized to get his sin washed away, I might on the basis of human judgment, or on the basis of appearances, say that such practices were all right.

Many an individual on the basis of appearances judges to say this is perfectly all right. A business man here in Ashland was telling me not too long ago about the baptism of his baby, and he seemed to think that it was the most unusual and the most beautiful thing in this world that his little girl had been sprinkled on Easter Sunday. That was wonderful to him, but he was judging on the basis of appearances. He was perfectly satisfied with her salvation.

Another business friend here in town had the misfortune of having a grandchild born that lived only a few hours. I wrote him a card a day or two after the death and burial of this child. Though he is a Catholic, he and I are good friends. He called me up to thank me for the card. In the course of the conversation, he said he was completely consoled because the baby lived some ten hours, and they had time to sprinkle it before it died. Now judging on the basis of appearances, to him that was perfectly all right, but what does the Word of God say on the subject of salvation? Listen:

"Christ died for our sins."—I Cor. 15:3.

"Forasmuch as ye know that ye were not REDEEMED with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But WITH THE PRECIOUS BLOOD OF CHRIST, as of a lamb without blemish and without spot."—I Peter 1:18, 19.

"Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by WHOSE STRIPES YE WERE HEALED."—I Peter 2:24.

"For CHRIST also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—I Peter 3:18.

"Unto him that loved us, and WASHED US FROM OUR SINS in his own blood."—Rev. 1:5.

"And the blood of Jesus Christ his Son CLEANSETH US FROM ALL SIN."—I John 1:7.

Beloved, there is a lot of difference between judging by appearances, and judging righteous judgment in the realm of salvation.

V.

CHRISTIAN LIVING.

Concerning Christian living, you ought to be sure you judge not by appearances but on the basis of righteous judgment.

Suppose somebody asks you to take part in the things of the world, would you reason, well, it is such a little thing, why not do it?

Last Friday morning, I came personally to the desk of the hotel to pay our rent on our meeting place for the month coming up, and as I did so, they were making up a pool of some kind on the Kentucky Derby that was coming up the next day. There were quite a number of folk in the lobby of the hotel, and each person, I think, was putting in a dollar and picking a horse that he was betting on, or I should say, was insanely contributing to. I observed what was going on, and I was invited to draw a name of one of the nags that was going to run, and put a dollar in the envelope, which was to make up the jackpot. Oh, it would have been such an easy thing to get a dollar out of my pocket, and put it in, and not argue or say anything contrary to it. It would have been so easy to have done that. Maybe I would have won the jackpot, and maybe I would have had a lot more tithe to put in the offering box today. On the basis of human judgment and on the basis of human reasoning, or judging by appearances, I might have concluded this was all right, and I might have gone ahead and done so. I don't think I need tell you that I didn't, but peradventure somebody might misunderstand, I'll tell you that I didn't do it.

Look at it from this standpoint: The Word of God says that every saved person owes God one-tenth of his income, and if he doesn't pay his tithe to God, then God just reaches down and takes it, and at the same time, He takes two tithes instead of one. I stand here and preach it, and I have told you for years that you can't prosper, and that God will never bless the man who doesn't tithe, yet some people go on in rebellion and they judge by appearances. They say, "Well, now, I throw in a quarter every now and then, and I give as I feel led, and I do what I am able to do. You don't know all the things that I have to support."

That is right, beloved, but you know you just can't judge by appearances, because the Bible says:

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8.

Beloved, if I am going to accept the Bible as my standard, I have to judge on the basis of righteous judgment, and I must preach and practice tithing.

Now let's look again from the standpoint of Christian living. It is so easy for us to be worldly in our living. We might reason it this way: The temptations that come are to us such little things; surely God couldn't hold it against me if I do some of these worldly things. Surely God doesn't expect me to live a life that is entirely given over to Him.

Well, I'll tell you, your pastor doesn't expect you to live that kind of life. I'll grant you that, because he knows too much about you. He knows you can't live a life that is wholly dedicated to God. I hope you won't expect too much of your pastor in that same respect, because I think you know too much about him. You know that he is not capable of living a life that is wholly dedicated to God. But let's not judge on the basis of appearances; let's judge righteous judgment.

We read:

"Whether therefore ye eat, or (Continued on page 7, column 1)

THE BAPTIST EXAMINER

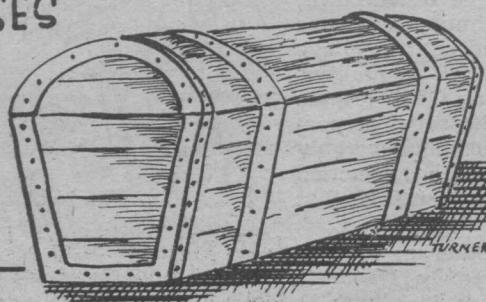
JUNE 20, 1964

PAGE FIVE

THEY MADE A CHEST,
AND SET IT WITHOUT AT THE
GATE OF THE HOUSE OF THE LORD.

AND THEY MADE A PROCLAMATION
THROUGH JUDAH & JERUSALEM,
TO BRING IN TO THE LORD
THE COLLECTION THAT MOSES
THE SERVANT OF GOD
HAD UPON ISRAEL IN
THE WILDERNESS.

II Chron. 24:8-9



If I Should Die Tonight

If I should die tonight,
My friends would look upon my quiet face
Before they laid it in its resting place,
And deem that death had left it almost fair;
And laying snow-white flowers against my hair,
Would smooth it down with fearful tenderness,
And fold my hands with lingering caress.
Poor hands, so empty and so cold tonight!

If I should die tonight,
My friends would call to mind with loving thought,
Some kindly deeds the icy hands had wrought
Some gentle word the frozen lips had said;
Errands on which the willing feet had sped;
The memory of my selfishness and pride,
My hasty words would all be put aside,
And so I should be loved and mourned tonight.

If I should die tonight
E'en hearts estranged would turn once more to me,
Recalling other days remorsefully.
The eyes that chill me with averted glance
Would look upon me as of yore, perchance
And soften in the old familiar way.
For who could war with dumb unconscious clay?
So I might rest forgiven of all tonight.

Oh, friends, I pray tonight,
Keep not your kisses for my dead cold brow
The way is lonely, let me feel them now.
Think gently of me; I am travel-worn;
My faltering feet are pierced with many a thorn.
Forgive, oh hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long tonight.

Tithing

(Continued from page 2)
children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps" (vv. 4-6). Following which, God markedly blest them.

The same thing is true again in the tenth chapter of Nehemiah. It will be remembered that Nehemiah brings us to a later period in the history of Israel. Nehemiah records the return of a small remnant of the people after the nation had been carried away into captivity, after the seventy years in Babylon was over. Then God raised up Cyrus to make a decree permitting those who desired to go back to their own land. In this chapter we find that in the revival of his day, the tithe is also mentioned: "And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring it into the house of our God, after the houses of our fathers, at times appointed year by year, to burn upon the altar of the Lord our God, as it is written in the law: And to bring the firstfruits of our ground, and the firstfruits of all fruit of all trees, year by year, unto the house of the Lord: Also the firstfruits of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God: And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage." (Neh. 10:34-37).

Now turn to the last book of the Old Testament. Malachi brings us to a point still later, and shows us how the remnant that had returned in the days of Nehemiah had also degenerated and deteriorated and had departed from

and, among other things, note the charges that God brings against Israel in Mal. 3:7, 8. "Even the word of the law of the Lord; from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." How solemn to notice that in the last chapter but one of the Old Testament, we are there taught that those who withheld the "tithe" from Jehovah are charged with having robbed God! Solemn indeed!

The Tithe in the New Testament

Only God has the right to say how much of our income shall be set aside and set apart unto Him. And He has so said clearly, repeatedly, in the Old Testament Scriptures, and there is nothing in the New Testament that introduces any change or that sets aside the teaching of the Old Testament on this important subject.

Christ Himself has placed His approval and set His imprimatur upon the tithe. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Mt. 23:23). In that verse Christ is rebuking the scribes and Pharisees because of their hypocrisy. They had been very strict and punctilious in tithing the herbs, but on the other hand they had neglected the weightier matters such as judgment, or justice, and mercy. But while Christ acknowledged that the observance of justice, and mercy is more important than tithing—it is a "weightier matter"—while, He says, these they ought to have done, nevertheless He says, these other ye ought not to have left undone. He does not set aside a tithe. He places justice and mercy as being more weighty, but He places His authority upon the practice of tithing by saying "These ought ye to have done, and not to leave the other undone." It is well for us if we by the grace of God have not omitted justice and mercy and faith: it is well if by the grace of God those things have found a place in our midst: but the tithing ought not to have been left undone, and Christ Himself

says so.

The second passage to be noted is I Cor. 9:13, 14: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel." The emphatic words there, are "Even so" in the beginning of the fourteenth verse. The word "tithe" is not found in these two verses but it is most clearly implied. In v. 13 the Holy Spirit reminds the New Testament saints that under the Mosaic economy God had made provision for the maintenance of those who ministered in the temple. Now then, He says, in this New Testament dispensation "Even so" (v. 14)—the same means and the same method are to be used in the support and maintaining of the preachers of the Gospel as were used in supporting the temple and its services of old. "Even so." It was the tithe that supported God's servants in the Old Testament dispensation: "even so" God has ordained, and appointed that His servants in the New Testament dispensation shall be so provided for.

Referring, next, to I Cor. 16:1 and 2: here again we find the word "tithe" does not actually occur, and yet once more it is plainly implied: the principle of it is there surely enough. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Now what does "laying by" imply? Certainly it signifies a definite predetermined act, rather than a spontaneous impulse, or just acting on the spur of the moment. Let us look at this again. Upon the first day of the week let every one of you lay by him in store." (v. 2). Why are we told that? Why is it put that way? Why use such an expression as "Lay by in store"? Clearly that language points us back to Malachi 3:10. "Bring ye all the tithes into the storehouse." Where? The "storehouse"! That is where the tithes were to be brought. "Bring ye all the tithes into the storehouse." Now what does God say here in Corinthians? "Upon the first day of the week let every one of you lay by him in store." There is a clear reference here to the terms of Mal. 3, but that is not all. Look at it again. "Let every one of you lay by him in store, as God hath prospered him." That signifies a definite proportion of the income. Not "let every one of you lay by him in store, as he feels led"; it does not say that, nor does it say "let every one of you lay by him in store as he feels moved by the Spirit"; no indeed, it says nothing of the kind. It says, "Let every one . . . lay by him . . . as God hath prospered him": in a proportionate way, according to a percentage basis. Now consider! If my income today is double what it was a year ago and I am not giving any more to the Lord's cause than I gave then, then I am not giving "as the Lord hath prospered": I am not giving proportionately. But now the question arises, What proportion? What is the proportion that is according to the will of God? "As He hath prospered him." Can one man bring one proportion and another man bring another proportion, and yet both of them obey this precept? Must not all bring the same proportion in order to meet the requirements of this passage? Turn for a moment to II Cor. 8:14: "But by an equality." Please note that this verse occurs in the middle of a chapter devoted to the subject of giving, and what is to be observed is, that at the beginning of verse 14 and at the end of it we have repeated the word "equality," which means that God's people are all to give the same proportion of their means, and the only proportion that God has specified anywhere in His Word is that of the tenth, or "tithe."

There is one other passage to be looked at, namely Heb. 7:5 (Continued on page 7, column 3)

THE WILL OF GOD AND THE WORD OF GOD

JAMES CRACE
Missionary Elect Of
Calvary Baptist Church
To New Guinea

A message of this sort may seem to some of you to be of no necessity. To others it may seem to be foolish. However, I have learned by experience that it is of great help to understand the difference between the Will of God and the Word of God. It is evident from the expressed opinions of many that there is a general misunderstanding of this matter.

A confusion is set up in the minds of many who know God to be absolutely sovereign. They cannot understand how it is that created man can do contrary to the will of Almighty God. It is my prayer that the following remarks may be of some benefit to you in explaining these two things.

(1) The Will Of God

I will first speak of the will of God. By His will I mean that which He wants to be done. I speak of His desire concerning things. I do not learn from the Bible or from reason that we are able to fail to do all that God wants us to do. In Dan. 4:35 we are told that "He doeth according to His will everywhere." A close study of God's Word shows that it is God who brings things to pass and not we ourselves. In each event we will find persons or things involved. We find people doing things yet we see God as the first cause. It is manifest that God is never hindered nor turned aside from His desire. Job says in Job 23:13, "Whatsoever He desireth, even that He doeth." To me, this makes it a fact that God is never frustrated in His will. What He wants comes to pass. What He wills is done. This is not foolishness. It is a great uplift to know there is a God in heaven Who is both holy and able to perform His holy will. Again referring to Dan. 4:35 I repeat that He doeth according to His will. This verse does not say He is only able. Rather it says He does.

Now this easily brings many questions to mind. You will do well to think on a few things. (1) We are told by many that God wills that all men be saved. I ask if that is His will, and if He always does His will, how is it that any are lost? (2) We have men who say God does not will that sin and misery exist. Question: If it is not God's will for sin and misery to exist, why doesn't He blot it out since He doeth according to His will? (3) We are told on every hand that God does not

want anyone to go to hell. Since He does all of His will (Isa. 46:10) how is it that end up in eternal hell if His will is that none perish? In verses 1:4 we are told that "all things have been created for Him, even the wicked for the day of evil. Is it in the least possible that He will not will to truly say God does not will of the things that come to pass? (4) We often hear it said that we are lost because they will not come to Christ. I agree, and I ask: What is the basis of this? Is this contrary to the will of God? Listen to this.

"The preparations of the heart in man, and the answer of the tongue is from the Lord." Prov. 16:1. And, "The heart is in the hand of the Lord, as the rivers of water. He directeth it whithersoever He will." Prov. 21:1. Now tell me, if I can, why all men do not come to Christ in their hearts to confess their sins and why all men do not have their mouths open (Rom. 10:9) in heart of each person is in the hand of God and He turns it wherever He wills. If He has a heart to turn to Christ, He turn it there, since He wills that hearts where He wills to turn.

I think you will do well to ponder these things. Need I more to convince you that God teaches that God is not only able but also does what He will do. Your reasoning may teach you that, but God's Word does teach that. We shall discuss this shortly.

It is also evident that God only one will. That is a person and holy will which men and things can never disrupt. I mention this because many would make God to have two wills. Others would have men control "out of the will of God." All creation will be found doing, even to the smallest detail, exactly what He has purposed and willed.

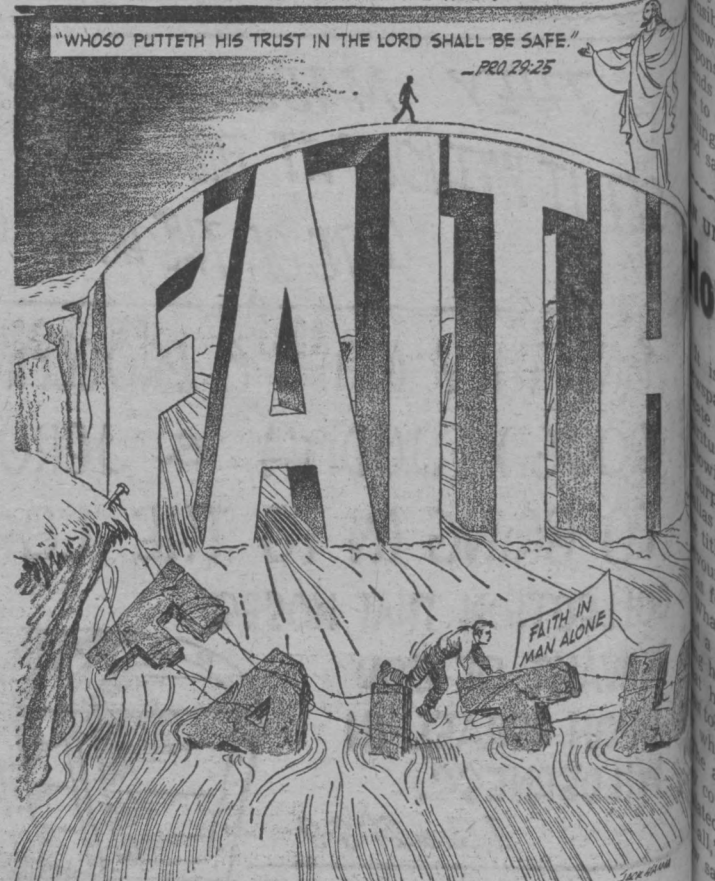
(2) The Word Of God

Now let's look at the Word of God — the Bible. Some have taken call this the revelation of God. I think this is one of the (Continued on page 7, column 3)

HOW SPAN YE THE TIDE ?

"WHOSO PUTTETH HIS TRUST IN THE LORD SHALL BE SAFE."

—PRU 29:25



When you are not longer criticized you have finished and the world will speedily forget you.

WHAT IS WRONG WITH OUR METHOD OF GIVING?

preacher who had been the agent of many worthless gifts to his parishioners, was accosted one day by one of his deacons, said:

Pastor, let me give you a piece of advice."

What is the matter with it?" the appropriate and ready answer was:

much that is done in the name of charity was fully analyzed and it would be seen that the agent of the so-called gifts is one who manifests real charity. The one bestowing the gift has been accommodated by finding a proper ground for their old possessions—such materials as they or their family are willing to

the writer knows a missionary who received a big box of clothing—a suit for himself, "windows" on the seat of the coat, and grease and dirt on the coat. Out of date and faded shoes for the wife and children, old hats that free Negroes did not wear, and that Ladies' Society reported a valuable present to a missionary, and exchanged a letter of praise from the missionary pastor, when it was really impossible for him, or his family, to use what was sent. Finally, if a farmer becomes alarmed and decides to give the runt of a pig, the runt of the litter is usually selected, and if the farmer and his wife decide to give the pastor's family a gift, "odds and ends"—the old left goods—is the stock from the gifts are selected and the announcement is made of the generous gift, the question arises in the mind of those receiving the gift is, "I wonder what is the matter with it?"—Ex-

Word Of God

(Continued from page 6)
confusion about this subject. Bible does not necessarily reveal the will of God. For example, consider the murder of Christ. We are told (Acts 4:27-28, Acts 13:28-29) that those men kill Christ. According to the Word of God they acted contrary to the will of God. They were commanded in the Bible, they fulfilled the will of God. See, then, that the commands of God are not always an expression of His will. Observe also that God that those men not connected? To answer the question: Are we responsible to do the will of God? Answer: No, we are not! We are responsible to do as God commands us in His Word. We are to do only that which we are told to do. We are to do as we are told whether we like it or

UNUSUAL STORY . . .

How God Answered Prayer

is so unusual for a daily newspaper to tell stories that involve faith in the supernatural or miraculous things, that we read the following story with a good deal of surprise in a recent copy of the Dallas News. The story is given in the title of "Prayers for Birds to the Worms Answered," and follows:

that a little earnest prayer a few tow sacks did in riding his field of army worms so that his cotton crop was saved while a Dallas county farmer in the city yesterday. The army worms got so bad in cotton that I had about called I wouldn't make any crop," he said. "So I tied some sacks on to a cultivator and

not. That is what the Bible is. It is a written rule book as it were. In Deut. 29:29 we read, "The secret things belong unto God, but those things which are revealed unto us and our children, that we may do all this law."

We have no business trying to figure out the will of God in order to obey it. Our business is to study the Word of God and strive to conform to it. The Bible is our standard. The Bible is our guide. God's Word is that which will be used to judge in the last day. No one will ever be charged with having failed to do the will of God. But we are all guilty of failing to obey the Word of God. Look at the case of Peter in Luke for a moment. Peter knew it would be wrong to deny knowing Christ. Peter knew it would be wrong to curse as he did. God's Word set the standard by which Peter was to live. Peter wasn't to assume God wanted him to deny Christ. Peter wasn't to assume God wanted him to curse and lie. Peter's responsibility lay in doing what he knew to be right. Peter ought to have remained loyal to Christ. Peter should have stood by Christ. That would have been right as far as we understand right to be.

You see then, how that we are not responsible to the will of God? It is the Word of God we are often contrary to, not the will of God. Are you able to discern this? Can you see that you are always doing the will of God, though you are not always obey-

Send TBE to A Friend.

ing the Word of God? Do you see that your responsibility lies in obeying God's book? Do you see how it is that the Bible is not always God's will though it is always our standard of living?

Judas knew it was wrong to betray Jesus. Judas certainly fulfilled the will of God in his act but in doing so he disobeyed the Word of God. Therein lay his sin. Sin is the transgression of God's Word. I will go a bit further and say that a knowledge of God's will or purpose does not make void our responsibility to the law, or Word, of God. I return to Peter. The Lord told Peter he would deny Him three times. This gave Peter an insight into God's purpose. The advance knowledge did not lessen Peter's responsibility to the Word in the least. Peter even proved he knew he had violated his responsibility when he afterwards went out and wept bitterly. Why did he weep? Because he was "out of" the will of God? No. Rather because he had broken God's Word and sinned thereby.

Conclusion

Well, I hope you will see the difference between the will of God and the Word of God. If you can I am sure it will help you to fully acknowledge God's sovereignty. It will further help you to be more diligent in searching and obeying God's Word when

drove thru my cotton field. The sacks knocked all the worms off on the ground.

"When I saw all these worms on the ground I began to wish that I had a big drove of turkeys to eat them—but I didn't have a single turkey. So that night when I went home I got on my knees and prayed for birds to come and eat up all the worms I had knocked off my cotton. Well, do you know the next morning I waked up and look out in my field, it was filled with birds. It was not long before there were no worms left. And now I figure I'll make three-quarters of a bale to the acre."

—Dallas News

FAITH, HOPE, LOVE, TRUST... WIN THESE!



you see that we are not to be concerned with God's will but rather we are to be concerned with His commands.

The Lord bless you all.

Tithing

(Continued from page 6)
and 6: "And verily they that are of the sons of Levi, who received the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises." (Notice the order: "received tithes of Abraham, and blessed him that had the promises"). And without all contradiction the less is blessed of the better." In the seventh chapter of Hebrews the Holy Spirit through the apostle Paul is showing the superiority of Christ's priesthood over the order of the priesthood of the Levites, and one of the proofs by which He establishes the transcendence of the Melchizedek order of the priesthood of Christ was that Abraham, the father of the chosen people, acknowledged the greatness of Melchizedek by rendering tithes to him.

The reference in Heb. 7 is to what is recorded in Gen. 14, where we have two typical characters brought before us — Melchizedek, a type of Christ in three ways: first, in his person combining the kingly and the priestly offices; second, a type of Christ in his names, combining righteousness and peace, for "Melchizedek" itself means "peace"; and third, a type of Christ in that he pronounced blessing on Abraham and brought forth bread and wine, and memorials of his death.

But not only was Melchizedek there a type of Christ, but Abraham was also a typical character, a representative character, seen there as the father of the faithful; and we find he acknowledged the priesthood of Melchizedek by giving him a tenth of the spoils which the Lord had enabled him to secure in vanquishing those kings, and as that is referred to

in Hebrews, where the priesthood of Christ and our blessings from our relations to it and our obligation to it are set forth, the fact that Abraham paid tithes to Melchizedek is mentioned there, indicates that as Abraham is the father of the faithful, so he left an example for us, his children, to follow—in rendering tithes unto Him of whom Melchizedek was the type. And the beautiful thing in connection with this Scripture is that the last time the tithe is mentioned in the Bible (here in Heb. 7) it links the tithe directly with Christ Himself. All intermediaries are removed. In the Old Testament the tithes were brought to the priests, then carried into the storehouse, but in the final reference in Scripture, the tithe is linked directly with Christ, showing us that our obligations in the matter are concerned directly with the great Head of the Church.

One evil ever leads to another. God's appointed method for the financing of the work which He has been pleased to place in our hands, is that of tithing — the strict setting aside of one-tenth of all we receive, to be devoted to His cause. Where the Lord's people faithfully do this, there is never any shortage or going into debt. Where tithing is ignored there is almost always a deficit, and then the ungodly are asked to help or worldly methods are employed to raise money. If we sow the wind, we must not be surprised if we reap the whirlwind.

'Righteous Judgment'

(Continued from page 5)
drink, or whatsoever ye do, DO ALL to the glory of God." — I Cor. 10:31.

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." — I Cor. 8:12, 13.

Sometimes we say, "Well, it doesn't hurt me; I can do these things," but the question is, Am

I standing in the way of some weak brother? Is what I am doing going to hurt and offend some weak brother in Christ? How are we to judge? Not on the basis of appearance, but on the basis of righteous judgment.

Listen again:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For we are bought with a price: THEREFORE GLORIFY God in your body, and in your spirit, which are God's." — I Cor. 6:19, 20.

I ask you, have you been bought with a price? Well, if you have, then glorify God in your body, and in your spirit, which are God's.

You and I ought to be mighty careful that we judge not by appearances—not by what seems to be right—and not by what seems to be reasonable; rather, we ought to judge on the basis of righteous judgment.

CONCLUSION

Do I make myself clear on these points which I have mentioned? If so, then you can take everything that comes up in your life—you can take every teaching that is taught by true churches and by false churches—you can take every position held by true churches and by man-made churches and by Devil-founded churches, and you can weigh them all on this basis—is what is being taught in the Bible? Be sure you do not judge by appearances, but judge on the basis of righteous judgment.

Might God help us as His children to always judge righteous judgment, to remember that what the Word of God says is final, and that after all is said and done, God's Book is to be put first, last, and foremost so far as our lives are concerned. May God bless you!

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JUNE 20, 1964

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The Believer

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eous—Romans 4:5, 5:9; 2 Cor. 5:21.
10. He has an incorruptible inheritance.—I Peter 1:4-5.

11. He is sealed with the Holy Spirit of promise. Eph. 1:13; Romans 8:9, 2 Cor. 1:22.

12. Nothing can separate him from the love of God. Romans 8:38-39; Job 1:6,10; 2 Thes. 2:13.

Do you have this wonderful assurance? Are you fully trusting in this Saviour? Believe God's Word—it is TRUTH. In it he gives not alone the warning to the sinner but also the way to glory. And these scriptures are they which do testify or witness for Him? Blessed Assurance, Jesus is mine. Is He yours?

—Pastor Frank Goulooze
Grand Rapids, Mich.

The Waldenses

(Continued from page one)

10. They ascribe the doctrine of purgatory to the covetousness of priests.

11. They abhor the sign of the cross and the worship of images.

12. They deny that wicked men can be representatives of Christ.

13. They disown the authority of the pope.

14. They believe that private prayers are as acceptable as prayers offered in churches." — Sel.

Ed. Note: This is one of the many names by which Baptists have been called through the centuries. Other names are: Christians, Novatians, Montanists, Puritans, Paterins, Cathari, Ana-Baptists, Paulicans, Arnoldists, Albigenes and Henricans.

Counterfeit Days

(Continued from page one)

bath to Sunday is a falsehood, for Sunday (as the world calls it) was observed as the Christian worship day long before the first Pope ever saw the light of day.

Roman Catholicism, which is a debased form of Christianity, dotes on "days." They have all sorts of "saints' days," and even have "All Saints Day" just in case some saint has been overlooked. The Word of God does not warrant the observance of any of these days.

The Devil Through Romanism Has Counterfeited Resurrection Day. The first day of the week, called Sunday, was the day on which Christ revealed Himself as alive from the dead, and that day was "resurrection day" to the early Christians. The early churches knew nothing whatsoever about "Easter." Later, Roman Catholicism encountered the pagan religion of the Teutonic tribes of northern Europe. They had a goddess called "Eostre." She was the goddess of Spring and the sunrise. They had a big celebration in her honor—a night of drunkenness and revelry, climaxing with the dawn and the sunrise. (Here is the origin of the "sunrise" Easter service). Those people loved that all night drunk with its sex orgies, and they didn't mean to give it up. Catholicism took over this Easter celebration, seeking to give it a Christian significance. They made it to symbolize the resurrection of Christ. There was no definite agreement for quite awhile as to the exact day for the Easter celebration, and the Roman Catholic Church was split into two sections — eastern and western — before the Roman division settled on the date. Thus the Greek Orthodox Church today has a different Easter. Easter as observed by the Roman Catholic Church and all her copyists, including most Baptists, comes on the first moon following the Spring equinox. Satan by means of Easter

cancels out 51 resurrection days a year, and substitutes a day named after a pagan goddess. Easter of course had nothing whatsoever to do with the resurrection.

Good Friday Is Another Satanic Counterfeit. Every year "Good Friday" services are held in various cities and Baptist preachers get up and sob around about the death of Christ on Good Friday, when they by their observance are calling Him a liar. Jesus said that he would be in the grave three days and three nights. He gave one type of this — the type of Jonah. (Matt. 19:39-40). Moreover the statement in the grave three days and three nights is repeated ELEVEN TIMES in the New Testament. Good Friday gives the lie to every such statement. No one can figure three days and three nights between Friday afternoon and Sunday morning. (As a matter of fact Jesus was not raised Sunday morning but at sundown Saturday). He was crucified on Wednesday afternoon and was in the grave three full days and three full nights as He said He would be. For centuries Baptists refused to symbolize with Rome, but in our day they have flopped. The temptation to "run with a multitude" (to do evil) has proven to be overwhelming.

Cain's Wife

(Continued from page one)

again in Gen. 4:15 (A. V.) it is said God "appointed a sign for Cain, lest any finding him should smite him." Who are the "any?" As another has said "The Bible records that 'the days of Adam after he begat Seth were 800 years; and he begat sons and daughters.' (Gen. 5:4). In the course of 800 years, he certainly should have many good looking daughters. Cain would probably have gladly married any of them after he became an outcast and a wanderer. Ladies didn't have much choice in those days. Adam lived 930 years. (Gen. 5:5) This was the usual age of the antediluvians. (Gen. 5). Cain might have been like some of our modern men, 'in no hurry to get married,' then he could have waited a 'small spell' of about

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

700 years and married one of his brother Seth's great-great-great-great-great granddaughters; or he could have married one of his eighteen year old sisters. Evidently it was not as much trouble for Cain to get married as for some folks nowadays." Bro., it is a bad idea to be too much concerned about another man's wife. Cain could not have gotten his wife had she not existed. The Bible says he got her in the land of Nod. I believe that. I am satisfied with that when it can be so clearly explained. And I cannot see why any man would not be satisfied with a reasonable answer.

Brother, you had better be more concerned where Seth got his wife, because through Seth's wife the Saviour came.

Cadman says: "I have repeatedly said this in this column." So it is no slip or mishap with him. But we are not alarmed. This is only a fulfillment of II Timothy 4:2-4. The Word of God teaches that His word will be a reproach to some. (Jer. 6:10). It will be rejected by some. (Jer. 8:9). It will be scoffed at. (Jer. 17:15). And it will be perverted. (Jer. 23:36). So, that only causes us more than ever to believe in the Bible because we see it fulfilled every day. Praise God for His Word!

Ed. Note: This was clipped from an old issue of Church Chimes, and is at least 40 years old. Cadman's folly was the folly of all modernists — a small God, a smaller Bible, — and a very much larger head.

Bro. Crace

(Continued from page one)

quired documents I needed. I then sent these documents to the Australian authorities. In a very short time my visas and entry permits were granted. I now have all the documents I need to enter New Guinea. Beloved, once again the statements made by mission boards about a person having to have the backing of a mission board to get into a foreign country is proved to be a lie. Not one time have I made use of a mission board. Not one time have I failed to emphasize the fact that I am in no wise connected with a mission board. Yet I have all my papers in hand at this time. If God can send me to the foreign field without the aid of a mission board He can send all His other missionaries to their places of service without the aid of a mission board. I have always said a man who has to resort to the use of a mission board in order to go to a mission field ought to ask himself if he is really called of God to be a foreign missionary. I call on all of God's missionaries to leave the mission boards and rely on God to take care of you as independent missionaries.

All that remains to be done now is the obtaining of transportation. I anticipate having reservations within a short time so we should soon be on our way to join Bro. Halliman. Pray for us as we complete plans to depart. I will keep you informed as to our progress through T.B.E. I again ask you to pray for the work and support the work as God leads you.

The Lord bless you all.

James F. Crace

"Marred Vessels"

(Continued from page 3)

had made any difference in his own faith, and he told me that it hadn't on his part, but it had for others. I again asked him if he were sure the professor had said this, and he told me he was certain.

Can you feature that for one moment of time that Jesus didn't HAVE to die? If Jesus had not died upon the cross for our sins there would not be one soul saved. He died for our sins that God might be PROPITIATED and the law VINDICATED in the sight of God. That is WHY Jesus died. God's love was manifested HOW? By what He DID for us. WHAT did He DO? He SENT His Only Begotten Son to DIE for our sins, that God might be propitiated and we might be reconciled.

In John 10, Jesus said repeatedly, "No man TAKETH my life; I have power to lay it down, and I have power to take it up again." Over and over Jesus said that He had the power to lay down His life, and had power to take it up again. "I give my LIFE for my SHEEP," saith the Master, And in the golden text of the Bible, "For God so loved the world that he gave his only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

I believe that—don't you? I certainly do NOT believe that ONE sheep for whom Christ died is finally lost in Hell. I don't believe that God loves men who are in Hell. If His LOVE did not AVAIL for them, then it might not avail for you and me.

The world thinks that God loves every man without exception, and that everyone is the object of God's affection. But that isn't true; there is not one word of truth in that. There is a world of believers and the world of unbelievers. Do you feature Christ dying the most cruel, inhuman death and not AVAILING for every last sheep for whom He died? I don't believe that. God loved the world of BELIEVERS, those who do believe or will yet believe—His elect. He is "long suffering to usward, not willing that any should perish, but that ALL should come to repentance." That is HOW His love is mani-

festated toward us.

In II Timothy 2:10 we read Paul's words: "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." Paul said that he endured much to preach the Gospel whereby the elect are brought to a saving knowledge of Christ.

II Peter 3:9: "The Lord is not slack concerning his promise, as some men count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

If you will go over the context you will see what he is talking about. He is NOT talking about YOU and YOURS, but about US. There is a great deal of difference between you and "us." He is talking about the elect — look at I Peter 1:2: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (Cf. II Peter 3:1, 9).

Then God's love is manifested in the REBUILDING of broken lives. What He has done and what He is doing for men, women, boys and girls in every walk of life is the MANIFESTATION of His LOVE.

One of the greatest examples of a rebuilt life is found in the Gospel according to Luke, chapter 7. This poor outcast woman came and anointed the feet of Jesus, washing them with her tears and drying them with the hairs of her head. Jesus only spoke a few words: "Thy sins are forgiven; thy faith hath saved thee; go in peace." And she went; her life having been remolded by the Master.

III. WHAT IS THE PURPOSE OF MAN'S SALVATION?

I said in the beginning that God doesn't save men just to keep them out of Hell; that is secondary, a result or "fruit." Some men think that they can just use God for a fire-escape. Naturally, if you are saved, God is going to keep you out of Hell, but that isn't the PURPOSE of your salvation.

Well, then, for whose sake does God save men? I'll tell you right now, it isn't for YOUR sake, but for the sake of CHRIST.

Ephesians 4:32: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's SAKE hath forgiven you."

Paul said that God forgave the Ephesian brethren for the sake of Christ. When men get that through their heads and hearts Christ will come to mean a great deal more to them, and they won't be so egotistical; their life will be less SELF-centered and more CHRIST-centered.

Again, in I John 2:12 we read "I write unto you little (speaking of young Christians) because your sins are forgiven you for his name's SAKE."

God saves men for the sake. He cannot do otherwise. Christ DIED for the sake of the law of God, and that is the ONLY reason. Jesus died to satisfy the justice of God on the behalf of His sheep; therefore He saves for the SAKE of the law, and that is the ONLY reason. Jesus died to satisfy the justice of God on the behalf of His sheep and God for the sake saves those for whom He died. You remember that?

We have already seen WHOM or for whose SAKE God saves men; now WHY does He save men? Romans 8:28: "And we know that all work together for good to them that love God, to them who are called according to His purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might bring forth many brethren." God saves men that they be CONFORMED to the image of His Son. That is the PURPOSE of His salvation. That is the WHY of salvation. It might be to His glory; "that we should be to the PRAISE of his GLORY, whom we trusted in Christ" (Eph. 1:6). That is the purpose. God saves men that man might be to the honor and glory of God; the creature, the CLAY, MARRED in the Potter's hand and God made another vessel it seemed good in God's sight, and God determined that man should be to the praise of God in His sight, and it shall be to the praise of God and glory of Christ.

In conclusion, may I ask this simple question, and listen closely: if you have to see the fact that you are the clay and God is the Potter, and you have been made afresh, and GOD must use you have sometime in the past trusted in works or in your own righteousness to save you, please learn that there is no LIFE in works. If you are trusting in works to save you, if you are trusting in moral life, good acts, anything else but God, there is no life in those things. God must REMOLD, REBUILD you, and He will help you to see that today.

Ed. Note:

This is the first sermon of the 230 page, cloth bound by Elder Wayne Cox, of Memphis, Tenn. There are length sermons in the book it sells for \$3.00. Order from the author Eld. Wayne Cox, 1864 Driftwood Ave., 7, Tenn. You'll thank me recommending it when you read it.

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