

The Baptist Examiner

New Missionaries Leaving For New Guinea Dec. 10

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20

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HOW OLD ARE THE BAPTISTS?

PREACHED AT CALVARY'S CONFERENCE IN 1965

By WILLARD PYLE
Chesapeake, Ohio

that all human life came through them. Therefore, they invent different theories as to the origin of



ELD. WILLARD PYLE

Read Matt. 3:1-6; Matt. 4:18-22; Luke 6:12,13; Matt. 28:18-20. There are two things about Baptist history that I want to emphasize at the beginning of this message. One is I am not afraid of it, and secondly, I am not ashamed of it. This doesn't mean that there aren't events that took place which were dishonoring to God, or that there aren't problems in dealing with it. However, it does mean I believe God has carried out His promises, and will never fail regardless of how many difficulties, or failures there may be on the part of man. We need to keep in mind that just as there are the true Baptists, there are the false. Therefore we have those who usurp the name of Baptist, who really are not. Thus, we need to try those who claim to be authentic. Moreover, we have those who ridicule Baptist succession, but they remind me of the skeptics who refuse to believe that the history of man goes back to the creation of Adam and Eve, and

man. This is true of those who don't believe in the succession of Baptist churches.

When we discuss Baptists, we are talking about those who are the spiritual descendants of John the Baptist. In other words those who preach the same gospel, how that Christ died for our sins according to the Scriptures, how He was buried, and how He arose the third day according to the Scriptures. We are talking of those who preach the same way of salvation, by grace through faith, and those who practice the same kind of baptism, the immersion of a repentant believer in water, to symbolize the death, burial, and resurrection of Christ, which is our hope, and to signify the believer's death to sin and resurrection to walk in the newness of life and also the future resurrection of all those who die in Christ, when Christ shall come in the air.

If these teachings are correctly understood, every other doctrine will fall into place; the doctrine of the sovereignty of God, the depravity of man, the security of the believer, and all others. This eliminates 99 per cent of all problems. (Continued on page 3, column 1)



MR. AND MRS. FRED ROBERTS

"Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." —II Cor. 3:5. Man today is so prone to think of himself more highly than he ought to, but we are what we are by the grace of God, and by His grace we will do exactly as he gives the grace. (Continued on page 2, column 1)

Should There Be A Deacon Board In Baptist Churches?

PREACHED AT CALVARY'S CONFERENCE IN 1965

ELD. JIM EVERMAN
South Shore, Kentucky

Typically, the preachers had more than they could do, and they asked for help. I believe that is the work of a deacon. He is not to boss the preacher, nor the church. A board of deacons in the church that meets independently of the church and votes to do this and that in the church, is completely out of order. I believe that a New Testament Baptist church is democratic, and the church should vote on everything that is done, and not anybody inside the church, nor any group, nor organization. Even the Sunday School, its superintendent and teachers should be elected by the church. If there is any organization in the church that votes to do anything that the church doesn't vote on, or take action on, that group or organization is out of place. It should not be in a church.

There are qualifications for a deacon in a church and I think the churches today are letting down because they are not following the qualifications that the Bible gives for a deacon. It tells us in I Timothy what the qualifications of a Baptist (Continued on page 8, column 1)



ELD. JIM EVERMAN

We, as Baptists, believe the Bible. We believe that if it is Bible, it is the Baptist doctrine, and if it is Baptist doctrine, you'll find it in the Bible. I can't find anything in the Bible concerning a board of deacons. There is a work for a deacon that is good work, but not as a board of deacons. Many of them have their things and carry on their work that call the work of the church, tell the preacher what to do, and the church what to do, which is absolutely contrary to the Word of God. A deacon in a church does, and should, a calling for that job, and I personally believe that job is helping the preacher. We find in Acts 6 that when the church began to mul-

The Diary Of A Bible For An Entire Year

January 15—Been resting quietly for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me now, I guess. Another NEW YEAR'S resolution gone wrong.
February 2—Cleaning day. I was dusted with other things and put back in my place.
February 3—Owner quickly picked me up and rushed off to Sunday School. He did not open me, however.
February 23—Cleaning day. Dusting and put back in place. I have been down in the lower hall since my trip to Sunday School.
April 2—Busy day. Owner had to present the lesson at a church society meeting and quickly looked up a lot of references.
May 5—In grandma's lap. She let a tear fall on John 14:1-3.
May 7, 8, 9—In grandma's lap every afternoon now — a comfortable place.
May 10—Grandma's gone. Back in my old place. She kissed me goodbye. (Continued on page 8, column 1)

Baptist Churches And The Commission Of Mt. 28:18-20

PREACHED AT CALVARY'S CONFERENCE IN 1965

By DON FARRIS
Shawnee, Oklahoma

Matt. 28:18-20. We might notice that a definition given by Mr. Webster for the word commission is a warrant granting certain powers and imposing certain duties. And we might ask the question to whom was this commission given? To whom were these powers, and to whom were these duties granted or given? They were given to the church that Jesus Christ Himself established. And to no other 'ism or institution were they ever given. I might be disappointing some; but, nevertheless, the Commission was not given to the Southern Baptist Convention; it wasn't given to the American Baptist Association. And how broken their hearts would be if they were to find these words to be true unto them. But, nevertheless, we find that Jesus gave the Commission unto the Church that He established and so it is unto the daughters of the Church that Jesus established and even unto this present day. We have some sub-topics that we might bring under the subject of the Commission and one is to begin

with The Message of the Commission. There is first, second, and third message of the Commission and that message is Jesus Christ. It is Him in the message of the Gospel. For it tells them how that He was one who was to come and die, to be buried, and to rise again the third day according to the Scriptures. This is the Gospel. This is the necessary part for anyone to become one of God's disciples — one of His own. And today in spite of the 'isms that we might understand, that there is none other name under heaven given among men whereby we must be saved. There is no other power on earth to the salvation of the



ELD. DON FARRIS

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"MEETING OUR GREATER JOSEPH"

"And Joseph knew his brothers, but they knew him not."—Gen. 42:8.

This is a portion of a very familiar part of God's Word. Of all the stories in the Bible, I dare say that this is one story that is known better than most anything else of all the Book. To be sure, people know about David, and about Daniel. The stories of David and Daniel have appealed to children through the years, but somehow I have a feeling that there is no part of the Word of God that is more familiar to the majority of people than this portion of Genesis.

that has to do with the life of Joseph.

Sometime ago I read in one of Mr. Pink's books how he said there were over a hundred similarities in Joseph's life to that of the Lord Jesus Christ. He said Joseph was typical of the Son of God. I am satisfied that that is true, and I want to take this text, and show you a very, very striking likeness and a similarity between the experience of Joseph and his brethren on the one side, and the Lord Jesus Christ and His elect on the other.

THE BROTHERS DID NOT

INTEND TO MEET JOSEPH.

Joseph's brothers came into the land of Egypt not to find Joseph. They weren't hunting for the boy they had sold to the Midianites a number of years before. They didn't come into the land of Egypt seeking out the brother who had dreamed, saying that his sheaf stood upright and their sheaves bowed to his, so he would be over them, and they were to bow in subservience and submission to him. They didn't come down into Egypt seeking after Joseph. They didn't come there intending to meet Joseph. Rather, they came (Continued on page 2, column 2)

soul of one individual except the Gospel of the Lord Jesus Christ. I believe that Phillip knew this, for he came unto the eunuch and preached unto him Jesus.

And when the Lord Himself came to the apostles, or to Saul on the road to Damascus, He preached unto them the message of Himself. He identified Himself unto Him and said, "I'm Jesus of Nazareth whom thou persecutest."

We know that in baptism, the second part of that Commission, it also preaches Jesus. And we note in the third part it preaches and teaches the ways of Jesus Christ. The doctrine (Continued on page 6, column 2)

Any Christian may grow gradually so hardened that the sin he once abhorred does not move him at all.

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The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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Pastor Shelnuft Gives Appreciation Of This Paper

I support The Baptist Examiner because of the truths that you have concerning God's Word—all of the truth and not just a part of it.

There is no sounder paper or editor than TBE and John R. Gilpin. It is always a real blessing



ELD. JOE SHELNUFT

to me to feed upon the wonderful sermons that I find in every issue. In every doctrine it seems that I wish to say that "this is exactly what I believe." I cannot agree with every sentiment that might be expressed in the paper, but the greatest portion of every issue is basically perfect.

It is utterly impossible for me to give an offering equal to the blessings that I receive, but I am enclosing a small token offering from my heart to yours.

May God bless and strengthen you in all things,

In Jesus Christ
Joe Shelnuft,
Benton, Arkansas

Fred W. Roberts

(Continued from page one)

Grace is one of the most important words in the Bible for where would we be without it? Favor is the nearest Bible synonym. Grace then is favor freely done without any obligation on God's part. Sometimes people get to a point in life where they think that God had to save them or that He couldn't do without them. This is very wrong for God is not obligated to save anyone. He is not obligated to make one a deacon, another a teacher, or another a preacher. Be-

cause of His incomprehensible love, He calls some to special services; and those He calls He gives the grace to carry out the call. There is no grace extended apart from the need of it; and there is no need too large for grace. God's grace is never wasted.

Mercy precedes grace. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."—Romans 5:8. God had mercy on us first, because His only Son came, and died for us at a time when we were enemies of God. Now that Christ has made the full pardon by His death on Calvary, we receive grace that saves us and keeps us. Grace precedes peace. There is no rest to the wicked, because there must be grace extended before there can be any real peace.

As II Cor. 3:5 states, our sufficiency is of God. We started out seven months ago to visit churches in view of support. Depending upon the Lord to provide our needs and bring us back that we might go on the field of service for Him. After driving 23,000 miles, we are finally back in California. God's grace has been abundant. We have seen the working of His providence in more ways than one on this trip.

We would personally like to thank everyone where we stayed, ate, or just visited for their wonderful hospitality. I would leave one place and tell Karen we had the best time on the whole trip here and I hated to leave; and the next place we left, Karen caught me saying the same thing again. As I look retrospectively, I can't figure out where I had the best time for we enjoyed every place. We especially thank you for the liberal offerings that we received.

We have our visas and most of the shots already. Leo Moraine and I went to San Francisco Tuesday and got the tickets. Karen and I will leave San Francisco December 10, 1966 at ten o'clock in the morning for New Guinea. We will be there on the morning of December 12, 1966.

Thank you.

In His Elective Grace,
FRED W. ROBERTS

EDITOR'S NOTE:

After months of preparation, visiting of churches and preaching in the majority of the states of continental United States, Elder and Mrs. Fred Roberts will be leaving December 10 to join Elder Fred Halliman in New Guinea.

We call upon all of our readers to remember these two fine young folk definitely in prayer. Ever since meeting them in Citrus Heights, California in April, I have been mightily impressed by them, and it is the sincere prayer of those of us of Calvary Church that God shall richly bless their ministry with Brother Halliman.

Suffice it to say, these two are going to one of the greatest mission fields in the world, and they will be serving with a man who has proved himself to be a God-sent missionary. We cannot speak too highly of the work that has been accomplished in New Guinea by Brother Halliman, and it is now with the greatest of joy that we look forward to his work being implemented through the assistance of Brother Fred Roberts.

If you desire to write either Fred Halliman or Fred Roberts, do so at this address:

Sovereign Grace Baptist Mission
Koroba Free Bag, via Mt. Hagen
Terr., Papua, New Guinea.

However, send all offerings for their work to New Guinea Missions, Macedonia Baptist Church, 2501 North Maplewood Avenue, Chicago, Illinois.

You may rest assured that all offerings designated either for Brother Halliman or Brother Roberts, or even undesignated offerings, will be handled properly by Brother Wyrick and the Macedonia Baptist Church of Chicago.

At 10:00 o'clock, Saturday morning, December 10th, Fred and Karen will be leaving San Francisco, and within 48 hours they should join Bro. Halliman in New Guinea. May the blessings of God be upon them, and may each of our readers remember them definitely in prayer.

"Our Greater Joseph"

(Continued from page one)

I am wondering if the same thing is not true concerning every one of us who are of the elect

of God. I am satisfied that when we came to the Lord Jesus Christ—when we came to know the Son of God as our Saviour—I am satisfied that we came to Jesus in precisely the same manner. As these brothers did not intend to meet Joseph, you and I, the day that we were saved, in all probability did not intend to meet Jesus Christ as our Saviour.

I heard a preacher say a few years ago that God never had saved anybody except that individual was seeking the Lord. As I heard him make this assertion, I remembered the experience of the Apostle Paul. I remembered how Paul was on the roadway to Damascus, and how God saved Paul when he was not seeking to be saved. Listen:

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"—Acts 9:1-4.

You can't read this, beloved, and say that Saul was seeking for the Lord Jesus Christ. He was on his way to Damascus to destroy

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need to Read

THE PASTOR'S DILEMMA

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every Christian that he could find. Christians became scarce in and around the city of Jerusalem, and now that there was no one else there to persecute, Saul decided to go over into Damascus and every Christian that he could find there he would bring them bound, back to Jerusalem, that they might be persecuted. As he thus journeyed, not seeking the Lord, but seeking Christians that he might persecute them, God saved Saul and turned him into the Apostle Paul, and said on the same day to Ananias:

"Go thy way; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel."—Acts 9:15.

So I say to you, as these brothers did not intend to meet Joseph that day, so Saul didn't intend to meet God the day that he was saved. The fact of the matter is, I don't think that God ever saved a man who was really hoping and looking and expecting that God might save him at that particular time, for we read:

"I am sought of them that ASKED NOT FOR ME; I am found of them THAT SOUGHT ME NOT; I said, Behold me, behold me, unto a nation that was not called by my name."—Isa. 65:1.

How true it is that people have found the Lord without ever seeking, just like Saul found Him, yet didn't seek Him. As these brothers did not come down to meet Joseph, but rather came to buy corn, in like measure the sinner does not come to the Lord Jesus Christ expecting to be saved. Rather, he meets Jesus in spite of the fact that he isn't

intending to do so.

I remember an instance many years ago. A preacher friend of mine had a sister who said that when she was saved, she fully intended to be saved in a church building and that she expected to shout from one end of that church building to the other. In contrast, he said, "Well, when the Lord saves me, I hope He saves me out here in some back pasture on the farm, where I'll be saved in a quiet manner." You know, beloved, God saved both of them. The sister was saved as she was driving the cows in to milk one afternoon and her brother was saved in a church service and he shouted from one end of that church building to the other.

I say to you, we are never saved as we plan it. We are never saved as we anticipate it. We are never saved as we consider that we shall be, and plan for our salvation. Rather, we are saved as God has planned, and according to God's own purpose.

I look at these boys who came down to Egypt to buy corn, and if I were to ask them, "Are you going to Egypt with the expectancy that you'll find your long lost brother Joseph?" every one of those boys would have shaken his head and said, "No, that is not our purpose. We are not expecting to meet Joseph. The dreamer is out of our lives." However, when they came to Egypt, they met him just the same.

I am saying beloved friends, this is the way that God deals with sinners. As these brothers did not intend to meet Joseph, but met him, somewhere the sinner, who is one of God's elect, is going along his way in life and isn't expecting to meet the Lord, but God meets him just the same.

II

THE BROTHERS DELAYED THEIR COMING TO JOSEPH THROUGH ALL THE YEARS OF PLENTY.

Why should they go down to Egypt as long as they had plenty. You remember how it was that the Pharaoh of Egypt dreamed and saw the seven ears of corn that were large and beautiful and then the seven ears that were so poor that they were just no corn at all, and the seven poor ears ate up the seven good ears. You remember how that same Pharaoh dreamed again and saw seven fat cattle and then seven the like of which were so poor that they had never been seen in all the land of Egypt before, and those seven poor cattle ate up the fine fat cattle. When the interpretation was given to him of Joseph, he realized that there were to be seven years of plenty that was prefigured by the seven fine big ears of corn and the seven fat cattle, and then there were to be seven years when there was to be a famine, the like of which had never been seen—the like of which all Egypt knew nothing about—the like of which they had never had before so far as a famine was concerned.

Now, beloved, when those seven years of plenty came, it extended not only throughout Egypt, but throughout all the world. They didn't have any famine over in the land of Israel at that time. In fact, they had plenty to eat, but the time came when the food ran out, and when all the plenty was gone, the famine arrived.

Those ten sons of Jacob never one time thought about coming down to Egypt during the time of plenty. They delayed coming to Egypt just as long as they could. They delayed their coming throughout all the years of plenty.

I say to you, that is exactly the way unsaved people come to the Lord Jesus Christ. No unsaved man comes to God in the years of plenty. When a man is enjoying this world, he doesn't have time to think about God. When a man is enjoying health, and youth, and friends, and pleasure, he doesn't have time to think about God. In all the years of plenty these boys never thought about Joseph. They delayed their

Texas Pastor And Church Support The Baptist Examiner

I am deeply grateful to the Lord that I am privileged to read The Baptist Examiner, every issue, every page, every line down to the last word. And too, am happy that many of our members read it too. In fact our church at Providence Baptist is supporting TBE financially every



Eld. John Reynolds

month and have been doing so several years. Why do we do this? Why do I read it?

It is not that I always agree with all that I read therein, as those who read it know, but there are many reasons why.

First and foremost, because there is no other paper anywhere, religious or otherwise, where I can get a declaration of the truth, the Whole Truth, and nothing but the Truth on the Trunk Line Doctrines that true Baptists have always (since the days of the Lord) stood for, especially on the doctrines of salvation and the church. In these dark days spiritually, when the world is so black, reference to the preaching of so much works for salvation, and Arminianism, as well as the floodtide of ecumenicalism propagated on the "Freewill" market, it is a great blessing to have a medium of expression where one can read articles where "all the Counsel of God" is declared.

Another reason I like TBE and recommend it to all, is because that it is presented in a way that even those who have not yet fully imbibed the strong doctrines of grace have an opportunity to read and grow up therein. No "big I and little you" manifested therein, but a spirit of God's admonition that "Ye are all brethren." There are no ranks of greatness in His sight, "The greatest among you shall be your servant."

May the Lord add many more readers to TBE. God bless you Bro. Gilpin, and see fit to give you many more years of ministry of His word.

Your Brother in Christ,
John W. Reynolds
Pastor, Providence
Baptist Church,
Providence, Texas

coming to Joseph throughout all the years of plenty. So it is with individuals who have health, and friends, and pleasures out before them.

The Word of God says concerning Moses:

"Choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."—Heb. 11:25.

Yes, beloved, there are pleasures in sin. Just as these boys delayed their coming to Joseph throughout all the years of plenty so it is with God Almighty's elect child. He delays coming to Jesus in the years of plenty when he has plenty of youth and strength, plenty of friends, and plenty of health, and plenty of interest in coming to the Lord Jesus Christ.

As long as there was plenty in (Continued on page 4, column 1)

Never are you so out of danger of sinning that you can boast of security.

Picture And Photo Story Of Halliman's House In Process Of Building

Dear Friends:
Sometime ago, there was an article in THE BAPTIST EXAMINER taking you on a tour of our house, and now would like to take you on a tour of the outside with some pictures as it was being built. I started taking pictures as it was being built, but ran out of black and white film, however, took slides of the work but these then had to be sent to Australia to be made into black and white before they could be printed. All this of course, has taken considerable time and while the house is up and we are living in it, I thought you might enjoy seeing it in the different stages of being built.



IN THE LAST couple of pictures that I sent in of it several months ago, I only had the floor joists down. With this picture you see some of the walls going up. A close examination of the picture will reveal two individuals working on another wall. They are two of the Christian men from the Solomon Islands, where we have work, whose names are Luke and Isaac as they will be referred to hereafter. (You folk know Isaac as Brother Uming). These two brethren, one of which is still with me, has truly been a God-sent blessing. They saw the other pictures in TBE where I was working on the house and God gave them pity on me having all the work to do alone so they wrote and inquired if they might come and help me. Immediately I sent them word to take the next plane up this way, and while they knew little about the finer points of carpentry work, under my constant supervision, they did a marvelous job in helping me to get the house up. The three of us worked side by side for four months, working from 7 a.m. until 7 p.m. on some days, averaging about 11 hours a day and during that time, they only had one Saturday off. I missed the same Saturday in which I walked across two

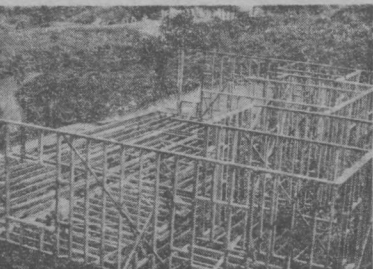
How Old... Baptists?

(Continued from page one)
...ing churches of our day and time. This doesn't mean that there couldn't be anybody else saved but Baptists, but it does mean we don't believe anybody can be saved apart from absolute faith in Jesus Christ and that alone, and that a person can't be Scriptural unless he follows the Lord in Scriptural baptism.

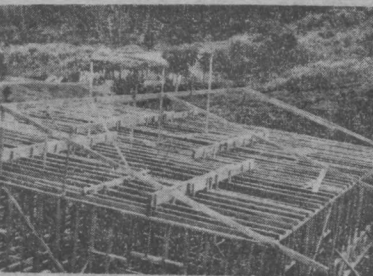
Every teaching in this conference is vital and essential, because the churches of the Lord Jesus are to bring honor and glory unto Him that sitteth upon the throne; but I want to lay special emphasis on the fact that we, true Baptists, are not old enough, then every other teaching about the churches loses its force. If we are not old enough, we do not have any authority. We can't have any right to keep the ordinances — that is to baptize to observe the Lord's Supper, which means we are acting independently from the body that Jesus authorized to carry out the great commission and do not have authority from the head of the church, the Lord Jesus Christ.

Our contention is there has never been a time since Jesus organized the first church at Jerusalem, out of the material prepared by John the Baptist, that there have not been churches of the faith and order. In other words, through the ministry of the church at Jerusalem came the church at Antioch, and through

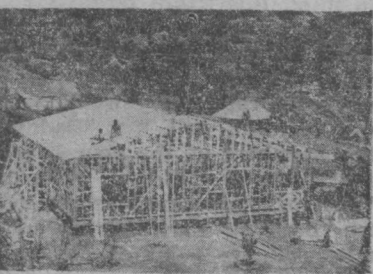
large mountains to see an old man that had sent for me, saying he wanted to see me before he died. The cost for the actual work of these two men has been practically nil, being about 80c a day, American money, and their food. I have only the highest praise possible for these two brethren and truly thank God for their coming and help to me. As mentioned before, Luke is still with me and will remain for some time, helping me with the inside work and some out buildings, but Isaac has gone back to his home and to his work in preaching the gospel and teaching the saved. Without further comment, I might just add that while there has been a lot of hard work involved in getting the house built, I have a house that would have sold for more than \$20,000 in the Chicago area when I left 6 1/2 years ago. The cost of the materials has been less than \$2,000.



IN THIS PICTURE can be seen the north, east, and south walls erected with some of the partitions forming the various rooms. Isaac and Luke are working on the partition to the large bedroom. As you look at the picture through the opening where the west wall will go, you see the road we have made that goes through the mission grounds and connects with the road the government has made. Also you can see a sweet potato patch. We feed the sweet potatoes to our hogs and chickens.



IN THIS PICTURE you see the house from exactly the same angle as in the previous picture. Here you can see that all the superstructure has been completed, the ceiling joists on, and the rudiments of the roof.



IN THIS PICTURE you are looking at the house from the north end. Here all the rafters have been nailed down, the studs for the gables and Luke and Isaac can be seen nailing the battens on the rafters to receive the roofing iron.



IN THIS PICTURE standing silhouetted against a dark, overcast sky are Isaac and Luke nailing on the collar beams which strengthens the roof. A little while after this picture was made the rain poured. In the first two months we were interrupted from our work quite frequently as this has been one of the worst years for rain that we have experienced in New Guinea. In the first 6 months of this year, we only had about 23 days in which no rain at all fell.



AS YOU LOOK at this picture you are looking from south to north. It was a happy day when this picture was made, the roofing iron had all been nailed down and here I am nailing the final piece of ridge capping. Now we could work from morning to night, regardless of the rain.



AFTER I HAD nailed the ridge capping down an inspection of the roof was made to see if there were nails that had not seated perfectly in order to prevent water from coming in during a hard rain. Several were found and some had to be soldered. After a couple of hours of touch up work on the roof, I decided that it was secure and in this picture am walking away from another completed portion of the house.

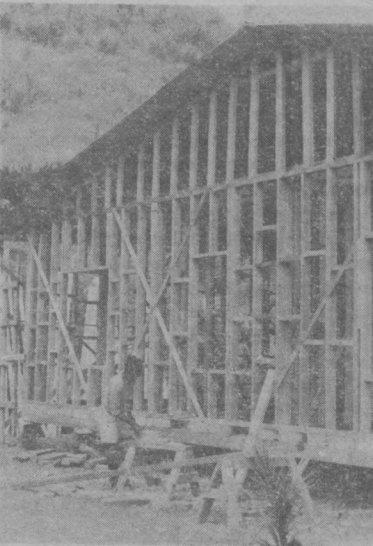


WHILE I SUPPOSE you could say the roof is complete when it has been all nailed down and made leak-proof, actually I suppose it is not complete in the final analysis until the gutter has been installed. This is what I am doing in this picture.

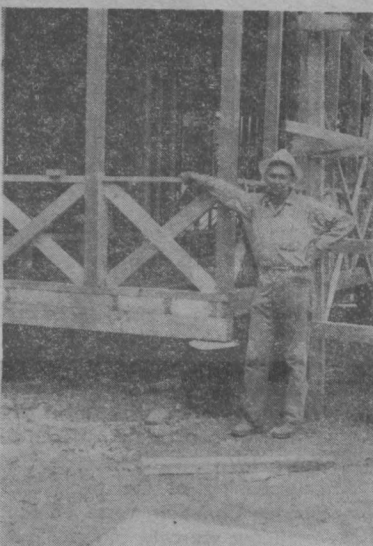


WHEN ONE JOB is completed, that only means the beginning of another one. Here the last section of the gutter has been installed and I descend from the scaffolding to begin another job. The main purpose of this picture though is that you might get a glimpse of Petiwe, the only local native that has worked with me on the house. Petiwe spent about 9 years in a leprosy hospital at Mount Hagen, going there when he was just a little boy. While the leprosy has been healed, he has been left a cripple for the remainder of his life, part of his feet being eaten away by the disease. He is above average in intelligence for the native folk and asked to work with me on the house soon after I started it. He has been a valuable helper and has completely painted the entire house on the outside. The natives in general do not keep themselves clean and Petiwe was no exception in this respect. However, it did not make too much difference when he was working outside, but after he got the outside work finished and started inside his appearance and body odor was a little more than I could stand in close quarters. I asked him which he had rather do, get himself cleaned up and continue to work with me, or go back working in the sweet potato gardens. He said he wanted to work with me. I gave him a bar of strong soap and a change of clothes with instructions to get cleaned up before

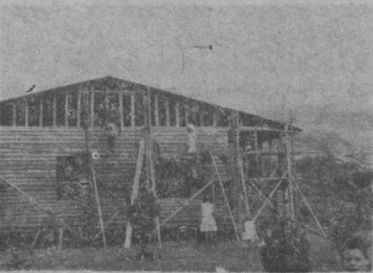
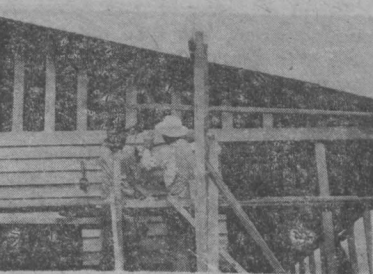
he came back in the house. Soon he turned up looking like a different person and each morning now before he comes to work, he takes a bath in the mountain streams and has on fresh clothes. Petiwe has professed to be saved and is awaiting baptism.



IN THIS PICTURE can be seen Luke putting a few final touches to the superstructure prior to the installation of the weather boarding. This is the north end of the house and looking from left to right is one of our kitchen windows, the center window is to the bath room and the one that you can only see a part of, is one of the dining room windows.

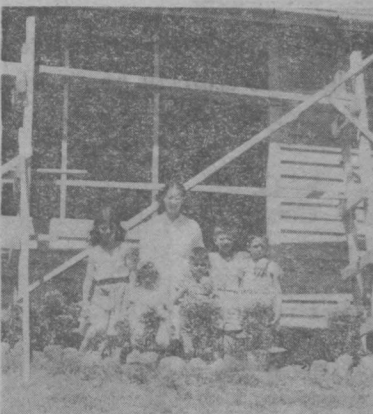


IN THIS PICTURE can be seen the northwest corner of the house. The two braces that you see which form an X are part of the front porch. We have a 30-inch wall around the two porches to protect the flooring from the driving rains that we have here so frequently.



IN THESE THREE pictures can be seen the weather boarding in different stages being installed on the north end of the house. I used to think that about all there was to putting on weather boarding was merely nailing up a few boards on the outside of the house, however,

I soon found that to do a job that would be water proof and look good, takes quite a bit of patience and fitting.



IN THIS PICTURE can be seen my family standing in front of the house after the weather boarding has been installed. There is not a family anywhere that appreciates a new house any more than we do this one. Since we left Bulolo nearly five years ago until only recently, we have lived in our house of bush materials with a bamboo floor and a grass top. It is good once again to feel secure overhead and under foot.



IN THIS PICTURE is our house in its near completed stage looking at it from our old house. As might be judged from the look of the ground in all the pictures that you have seen of the mission, there is hardly a level foot of ground to be found on the 23 acres. When I started to work on the house site, it looked like all the rest of the area, i.e., full of large depressions and rough mounds. We moved literally hundreds of tons of earth all by hand before it was suitable for building but it is a lovely spot now, bordered with lovely shrubbery, various local flowers, covered with a good lawn grass and planted in various tropical fruits, some of which are bearing fruit now and all of which should be producing in another two or three years.

Beloved, we don't know how long the Lord will allow us to occupy this home, but we are thankful that we have it. It is the property of the mission and we will occupy it as long as we are here. When the Lord sees fit to remove us and place another family here, they will have a home ready for them and will be able to get right into the work without all the fuss and bother of building. We hope the Lord will leave us here for a long time to come, however, we are just as ready to move on to another field or come back home when we are just as sure of His will about this as we were about coming here. One of the greatest joys I have in living is to be able to discern the Lord's will and then be able to carry it out without fear of failure.

While we thank the Lord for our new home, we also praise Him for you folk who have made it possible from the financial end. Had it not been for your help financially, we would not have been able to build it and would have still been living in the old bush house.

Sincerely,
FRED T. HALLIMAN

The Baptist Examiner FORUM

What is the proper interpretation of I Pet. 4:18—"If the righteous scarcely be saved, where shall the sinner and the ungodly appear?"

E. G.
COOK

701 Cambridge
Birmingham, Ala.

BIBLE TEACHER

Philadelphia
Baptist Church
Birmingham, Ala.



I feel so unworthy of even trying to PROPERLY interpret any of God's precious Word. But it would seem to me that a proper interpretation of this particular verse is much easier than many of the others. I believe we need to determine first who it is that is scarcely saved. Then we need to determine what these people are scarcely saved from. And third, and last we need to determine where the other crowd will appear.

Abraham names the two distinct classes of people in Gen. 18:23 when he said, "Wilt thou destroy the righteous with the wicked?" So there are but two classes of people in the world, the righteous and the wicked. These righteous people in this verse are those who are like Paul when he said, "And be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," Phil. 3:9. They are the ones whom the Lord "hath clothed with the garments of salvation, and covered with the robe of righteousness," Isa. 61:10.

Then, since these people have been clothed with the righteousness which is of God by faith, that is, they have already been born again, what are they scarcely saved from? This word "scarcely" (MOLIS) really means with difficulty. So to me, this means that these people have difficulty in being saved from whatever they are being saved from. If it be from hell, then this all means that it really takes a lot of good works, or a lot of water and good works in order for them to be saved. But, if you read all of I Pet. 4 very carefully, surely you will agree with me that salvation from hell is not found in a country mile of this verse 18. These righteous people are scarcely, or with difficulty saved from suffering and persecution. If we properly judge ourselves, we are not judged (chastened) of the Lord. But if we do that, we are persecuted by the religious world. So, if you think it is easy to live in such a way that you will not be chastened of the Lord, and at the same time not incur persecution at the hands of the religious world, you must be an onlooker and not a participant in the race.

The ungodly and the sinner, not being clothed in the garments of salvation, and covered with the robe of righteousness, must appear before the great white throne.

ROY
MASON

Radio Minister
Baptist
Preacher

Aripeka, Florida



This has always been a rather difficult passage to me and I have no disposition to bludgeon any who may disagree with me. I recall the time when I interpreted the verse wholly by itself, and made "be saved" refer to eternal salvation. I felt that the verse must mean that it took the most extreme measures — even the giving of the Son of God to die, in order that believers in Him might be saved. If the "righteous" (those counted

such through Christ) are saved through such extreme measures, then what chance is there for the sinners who reject God's provision for salvation? Such was my original understanding of this verse.

However, I have come to feel that this verse must be interpreted in the light of the context, and what is the writer talking about? He is speaking about two things in particular:

1. He is speaking about Christians suffering for Christ's sake (v. 12-13).

2. He is speaking about the judgment of God, involving of course, chastening, in this life. Therefore (v. 15) he warns that a Christian should not suffer as an evil doer — murderer, thief, evil doer, etc. Then he warns that God begins in judgment with his people. Indeed it is true, that the devil's people can get by with less chastisement, than can God's people, but he warns that if God's people, some of them, barely get by "saved so as by fire" as Paul puts it, with their works burned, what will be the fate of the sinner and ungodly? The answer of course is that they shall perish in hell.

JAMES
HOBBS

Rt. 2 Box 182
McDermott, Ohio

RADIO SPEAKER
AND MISSIONARY

Kings Addition
Baptist Church
South Shore, Ky.



I Peter 4:18 is a part of several verses teaching about Christian living. Verses 12-19 are all talking about the tribulations that a Christian must bear for standing for the truth. This is the "trial of your faith" spoken of in Chapter 1:7.

After speaking of the trials that come upon a Christian, verse 18 says if the righteous scarcely (Greek "molis" which means hardly or with difficulty) be saved what does this mean the sinner must face. In other words, if the Christians have a difficult time after salvation what do you think the end will be for the ungodly and sinner?

AUSTIN
FIELDS

610 High Street
Cool Grove, Ohio

PASTOR,

Arabia Baptist
Church

Arabia, Ohio



The great majority of professing Christendom interpret this verse to mean salvation, but I do not understand it in that light. I cannot conceive of my Lord scarcely saying anyone, neither do the Scriptures reveal that God is barely saving those who are saved, rather the Scriptures reveal that He with a mighty and uplifted hand saves His people from their sins. Read Ps. 89:13.

When Christ died on the cross, His death did not scarcely save, for we hear the writer of the book of Hebrews say:

"He is able to save to the uttermost them that come unto God by Him, seeing he ever liveth to make intercession for them." Heb. 7:25.

On the basis of the work of the Father in electing me unto salvation, the death of the Son to secure that salvation, and the work of the Holy Spirit, to quicken and apply salvation to my soul, I could not and I do not say that I am scarcely saved, but I can say that my salvation is so complete in Christ, that I am as secure as the saints that are now in Heaven. Therefore I rule out the theory that this verse is speaking about the salvation of the soul.

It is my belief that this verse has

reference to rewards which God will meet out at the Judgment Seat of Christ. The reason that I believe that the Apostle is speaking of rewards is that in verse one he exhorts us to follow Christ who suffered for us. He then tells us that we should follow the revealed will of God (which is revealed in the Word). He goes further and tells us that we should love one another, and that not only in word, but also in deed. He then promises us fiery trials and rewards, for these fiery trials that we undergo for the sake of Christ, and that we should not be ashamed because we suffer as a Christian, for judgment must begin at the house of God (Baptist Church), and if they scarcely be saved (life's work) where will you who are not following the example of Christ — who are not suffering for the cause of Christ, whose motive in life is selfish and who are ashamed of Christ appear? What will become of your life's work? It will go up in smoke and come down in ashes. If judgment must begin with God's house where do you think you will stand who are opposed to the doctrine that the house of God teaches, who follow men rather than our Lord?

There are a great number of people who teach that it doesn't make any difference how one lives as long as he believes, whereas this verse tells us that it is going to make a tremendous difference when the time of judgment comes. Read Matt. 16:24-27.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful creator." I Pet. 4:19.

This verse sheds a great deal of light upon the verse under consideration, for it makes manifest that though the conditions and circumstances of the faithful child of God may vary and be different from the rest, yet the Lord is faithful who hath called him, so that his state is much more to be desired than the state of the ungodly and sinner.

So we should be patient and endure hardness as a good soldier of Jesus Christ, knowing that at the end time our Lord is not unrighteous to forget our labor of love. Though our life's work scarcely be saved, yet it will be worth it all, when we see the good things that God has laid up for them that love and serve Him.

How Old . . . Baptists?

(Continued from page three)
the ministry of the church at Antioch, other churches were established, etc. This has always been God's means.

Now since this is true the question "from whence comest thou," is an extremely vital one, and should be honestly dealt with by every denomination.

We want to do just that with the group called Missionary Baptists who believe what I have stated above.

First, true Baptists are as old as the Reformation. Almost all will agree to this. Historians irrespective of race, color, or creed, verify this. But I believe we can trace true Baptists beyond this point. In other words, we do not claim Luther, Calvin, or the Wesleys as the originator or founder of Baptists. They were in existence before the Reformation. We did not come out of the Catholic Church! We were never in it. Even though we believe the five points of Calvinism, we do not look to Calvin as our founder, and certainly believe that others taught these doctrines long before he came into existence. If you wish to study historical evidence about Baptists, which we do not have time to deal with in this message, please refer to "The Trail Of Blood" written by J. M. Carroll, or, "A Concise History of Baptists" by G. H. Orchard. Baptist history is most certainly a trail of blood which our enemies would like to blot out, but they have not succeeded.

However because false churches or groups have existed down through the years, we want to lay particular stress on the Biblical account concerning from whence we came.

We read in Rev. 1:11, "What thou seest, write in a book and

send it unto the seven churches which are in Asia." We lay claim to these churches on the basis of belief and practice.

But our history goes back farther than this, because we read in Acts 16:5, "And so were the churches established in the faith, and increased in number daily." These were related to the seven churches in Asia.

However true Baptists didn't begin even here, even though all of these churches were composed of Baptist material; for we read in Acts 9:31, "Then had the churches rest throughout all Judea and Galilee and Samaria." These also were of like faith and order, and are our forefathers, but we must go back beyond this point because on the day of Pentecost there was a local body of baptized believers assembled together in the upper room and the Holy Spirit, the administrator of true Baptists, descended on them. Acts 2:1-3 thus signifying God's approval.

Even this is not the beginning of Baptists or the church, because we read where Jesus just before His ascension, gave the great commission to an assembly of baptized believers so our history of necessity reaches to this point. However, we must not stop too soon for during His earthly ministry, Jesus Christ founded His Church, Luke 6:12-13, I Cor. 12:28; and proceeded to build it up. Matt. 16:18.

There is still another step in Baptist history, for we are as old as the ministry of John the Baptist. Matt. 3:5, 6. John was sent of God to prepare a people to be used of our Lord to establish His church. Moreover we would like to say that even though our history began here, it really can be said to go back to the plans and purposes of God, because all that comes to pass in time, was determined in eternity. Eph. 1:11. For an illustration as to what we mean, notice the story of the nation Israel. God first purposed it, then raised up Abraham to bring it to pass. But for the cap stone of this point, we have the ministry of the Lord Jesus. He stood as a lamb slain from the foundation of the world, but was manifest in time to actually die. First the purpose, and then the carrying out of it. This is what we believe about true Baptists and Baptist Churches.

As we bring this message to a close, I know there are some who are upset because of the name Baptist, and even though I believe God gave it for a special purpose, we need to keep in mind this truth, Baptists and Baptist Churches have been labeled a lot of things. But don't let this confuse you. For example, my wife calls me "sweetheart," my children call me "Daddy," the members of the church call me "Pastor," "Elder," or even "Bishop," other saved people call me "Brother," moreover my enemies call me a lot of different things, but I am just one and it doesn't change who I am. Now this is true in connection with the Lord's churches. They have been referred to under different labels, but if true to the faith, they are still the Lord's churches and Baptists in belief and practice.

Yes, Baptists have a glorious heritage and I am grateful to God for the privilege to be a member of a Baptist church, and trust, by God's grace, He will help me to be true to the faith once for all delivered to the saints.

"Our Greater Joseph"

(Continued from page two)
the land of Canaan, these boys weren't concerned about coming to meet Joseph, but when the years of plenty ran out, then it was they went down into Egypt and there came face to face with Joseph, yet they didn't know Him.

So it is with a sinner. How many unsaved people when they have lost their youth, and lost their health, and lost their friends think of Jesus. Our plea-

tures run out, as the poet has said:

"Pleasures are like poppies spread,
You touch the flower, the bloom is dead;
Or like a snowflake on the river,
A moment white, then gone forever."

So it was that these boys, as they journeyed down to Egypt, delayed their going to meet Joseph just as long as there were years of plenty, and the sinner delays his coming to Jesus just as long as he has plenty of youth, plenty of health, plenty of pleasures, and plenty so far as this world is concerned.

THESE BROTHERS HAD NO PLACE ELSE TO GO.

There wasn't any food in the land of Canaan. They couldn't stay there. They learned that there was food in Egypt. I can see their old father Jacob as he said to them, "We haven't anything here, and there is no place else for you to go. There is food in the land of Egypt. Egypt is the place for you to go to get food for us." Beloved, they went to Egypt and met Joseph when they had no place else to go.

Likewise, the sinner comes to God, and meets the Lord Jesus Christ when he hasn't any place else to go. Listen:

"For the bread of God is he

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which cometh down from heaven,
and giveth life unto the world."
—John 6:33.

"I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." —John 6:51.

You can't read these two verses without realizing that so far as the sinner is concerned, there is no place else that he can go but to the Lord Jesus Christ. Just like those Jewish boys who were the sons of Jacob had no place else to go to get food but Egypt, and to Joseph—so it is with the sinner. There is no place else that the sinner can go to find spiritual food but to the Lord Jesus Christ.

Is it any wonder then that Jesus said:

"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." —John 10:9.

He didn't say, "I am a door," as if there were many doors, but He said, "I am the door," as if (Continued on page 5, column 1)

Our Greater Joseph

(Continued from page 4)

to say that there is only one door.

Notice again:

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

He didn't say, "I am a way," as if to say that there might be other ways, but He said, "I am the way," and when He said "the way," He might just as well have said, "There is no other way that you have life except through Me."

Listen again:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

I tell you, beloved, as these brothers of Joseph had no place to go but to Egypt to find God, so the sinner has no place to go but to the Lord Jesus Christ to find salvation.

IV

THE BROTHERS' COMING FULFILLED GOD'S WORD.

If you will go back to the early experience on the part of these boys and Joseph, you will find that Joseph had a dream, and that dream did not in any wise appeal to, or please his brothers.

He read: "And he said unto them, Hear, pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf. And the brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him for the more for his dreams, and for his words."—Gen. 37:6-8.

This was the dream that Joseph had. Now notice the fulfillment of it. When these boys came down to Egypt, the Word of God tells specifically that they bowed down in the presence of Joseph.

Then: "And Joseph was the governor over the land, and he it was that sold to all the people of the land; and Joseph's brethren came, and BOWED DOWN themselves before him with their faces to the earth."—Gen. 42:6.

Years before, as a little lad, Joseph had dreamed a dream, and had told his brothers that it was so. Now the dream becomes reality and the dream is fulfilled. I tell you, beloved, when these boys came to Joseph in the land of Egypt, their coming was the fulfillment of God's Word.

The same thing is true so far as the elect sinner is concerned. As these boys had to come down into the land of Egypt and bow before Joseph, so the elect sinner has to come to the Lord Jesus Christ. We read:

"All that the Father giveth me ALL COME TO ME; and him that cometh to me I will in no wise cast out."—John 6:37.

I tell you, beloved friends, an elect sinner cannot keep away from coming to the Lord Jesus Christ. God may have to start across and move a man all the way across the United States, and he may have to cross the world, in order that man to hear the Word of God and be saved, but in God's appointed time that man is coming to Jesus Christ. God may have to create a famine as He had in the land of Israel, to bring the boys down to Egypt, that they might be a reconciliation between them and Joseph, and they might bow down in the presence of Joseph. God had to have a seven year famine in Egypt for that to come to pass, that it was fulfilled. As these boys came to Joseph and fulfilled God's Word back there, so the unsaved man who is one of God's elect, must come, and keep from coming to the Lord Jesus Christ for salvation.

Notice again:

"For thou hast given him power over all flesh, that he should give

eternal life to as many as thou hast given him."—John 17:2.

How many are going to be saved? Every one that God chose before the foundation of the world and gave to Jesus Christ as a love gift. Every one of them without exception are going to be saved.

Several years ago there was a book printed entitled "The Hound of Heaven." When I saw it for the first time I felt there was blasphemy in the title that was given to it, but when I read it, I found it was a true presentation of the character of God. The man who wrote the book likened God to a hound that gets on the trail of an animal and doesn't let up until the animal is caught.

Beloved, I say to you, if you are one of God's elect, when He begins to save you, He'll never one time let up until you are safely in the fold, and are securely a child of the living God. Listen:

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and AS MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED."—Acts 13:48.

Notice who believes—those who were ordained to eternal life.

I say to you, as these brothers coming down to Egypt and bowing before Joseph was a fulfillment of the prophecy that had gone out years before when Joseph dreamed that they were going to do this very thing, in like measure sinners are going to come to Jesus Christ, the greater Joseph, just as these boys came into the presence of their brother Joseph.

V

THE BROTHERS DID NOT KNOW JOSEPH, THOUGH JOSEPH KNEW THEM.

Here are ten boys who come into Joseph's presence, yet they did not know him. When they saw him last, he was a little lad, having been sold by them to the Midianites, who later were to carry him down to Egypt, and sell him as a slave to the Egyptians. Now he is a grown man. When they went down to Egypt, they didn't expect to find the boy that they had sold years before as a slave, sitting as the prime minister of all the land. They couldn't imagine that that would ever take place. However, when they got down to Egypt, Joseph was prime minister. They didn't know him, but Joseph knew them.

Brother, sister, a sinner doesn't know God. Though a sinner doesn't know God, God knows him. Listen:

"Nevertheless the foundation of God standeth sure, having this seal, The LORD KNOWETH them that are his."—II Tim. 2:19.

We find that there were two of the disciples that didn't know Jesus, though Jesus knew them. We read:

"And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their EYES WERE HOLDEN that they should not know him."—Luke 24:13-16.

We find the same thing true so far as Mary was concerned as she stood at the grave of the Lord Jesus Christ, for we read:

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and KNEW NOT THAT IT WAS JESUS. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."—John 20:13-15.

As these brothers didn't know Joseph, but Joseph knew them, likewise the sinner doesn't know

the Lord Jesus Christ, though God knows the sinner.

Sinner friend, if you are one of God's elect, God knows you. He knew you before the foundation of the world. He not only knew you then but He called you and has been calling you by His spirit, and He is going to keep on calling, and some of these days when his power becomes operative in your life, you are going to claim Him.

Let me say in passing that there is a great group that Jesus Christ doesn't know. There is a mighty group so far as number is concerned that the Lord Jesus Christ doesn't know, for we find that when they come up to the judgment He is going to tell them that He doesn't know them. Listen:

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I NEVER KNEW YOU: depart from me, ye that work iniquity."—Mt. 7:22, 23.

Yes, beloved, there is going to be a great crowd. How many, I don't know, but this text says that many will be present. There are going to be many who will have a Lord-saying profession who never had a Christ-saving possession. Many are going to stand up in His presence and He is going to say to them "I never knew you." Some of them will be preachers. Some of them will be personal workers. Some of them will be church workers who have done many wonderful works. But the Lord Jesus is going to say to them, "I never knew you."

Joseph knew his brothers, though they didn't know him. The Lord Jesus Christ knows His elect, though those elect don't know Him. There is a crowd that He doesn't know—that He never did know—that He just completely passes by. I say again, God's elect are known to Him just the same as these brothers were known to Joseph, though they didn't know Joseph.

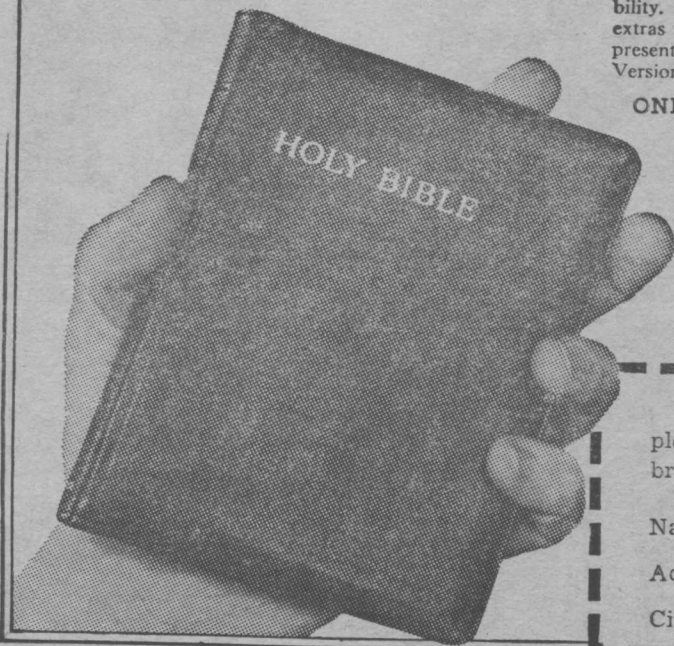
VI

THESE BROTHERS WERE LOVED BY JOSEPH.

Can you find anything that is any more precious by way of a study of God's Word than to read this story of how Joseph loved his brothers? They had hated him; they had sold him; they didn't care for him, and they were glad to get rid of him. He never entered their minds from the time that they got the 20 pieces of silver for the sale of him until finally conscience spoke to them in the jail house in Egypt; they didn't realize that Joseph loved them. Listen:

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VII

THE BROTHERS HAD TO HAVE JOSEPH REVEALED TO THEM.

We read:

"Then Joseph could not refrain himself before all them that stood by him, and he cried, Cause every man to go out from me. And there stood no man with him, while Joseph made himself known unto his brethren."—Gen. 45:1.

Notice, he had to make himself known unto them. The brothers had to have Joseph revealed to them. They had come to Egypt to buy corn and didn't recognize him. They fell on their faces before him and didn't recognize him. They came back a second time, and this time they were put in prison and still they didn't know him. Though they associated with him, and though they ate with him, they still didn't know him. Not one of them could say, "Joseph we know you." Not one of them could say, "Joseph, we recognized you from the beginning." Rather, those ten boys were all in ignorance as to whom it was that they were dealing with. Then the hour came that Joseph finally revealed himself to them and they were astonished that the little boy they had sold had become the prime minister of Egypt. I say, not one of them knew Joseph.

The interesting thing on the other hand is that not one of Joseph's servants knew them. Not one of these boys knew Joseph, and not one of Joseph's servants knew Joseph's brothers. There wasn't anybody in Joseph's brothers' crowd that could reveal them to Joseph, and there wasn't anybody among Joseph's servants that could reveal Joseph to them. Beloved, nobody could do any introducing there, but Joseph had to introduce himself to his own brothers.

I say to you, that is the way it is with the Lord Jesus Christ. He had to reveal Himself to us. If He hadn't revealed Himself to us, not one of us would have ever been saved.

I come to the experience of the Apostle Paul and I say that Paul had to have the Lord Jesus revealed to him. We read:

"But when it pleased God, who SEPARATED me from my mother's womb, and called me by his grace, TO REVEAL his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood."—Gal. 1:15, 16.

Beloved, I say to you, just as (Continued on page 6, column 1)

THE BAPTIST EXAMINER

DECEMBER 10, 1966

PAGE FIVE

One does not fall suddenly into deep sin. What looks like a sudden fall has been built up in thought.

TREATY DURATIONS



"THERE HATH NOT FAILED ONE WORD OF ALL HIS GOOD PROMISE" — 1 KINGS 8:56

JACK HAMM

"Our Greater Joseph"

(Continued from page five)
those brothers had to have Joseph revealed to them, you and I had to have the Lord Jesus Christ, our greater Joseph revealed unto us. He had to reveal Himself unto us.

I wonder about those of you who are here. I wonder if He has revealed Himself to you. I wonder if you know Him as a Saviour. I would to God that He might take these simple remarks that I have made and send them as a piercing arrow to the hearts of those of you who are not professors of the Lord Jesus Christ, and that He might bring you to a saving knowledge of Jesus. How marvelous it would be if God would reveal Himself to that individual who knows not Jesus Christ as a Saviour. Beloved, if He does, it will be the greatest gift that you'll ever receive. Talk about gifts; there is no gift in this world that could equal the gift of the Lord Jesus Christ.

I was reading recently about a man in Texas who, following World War II when he was discharged from the Army, decided that he was going to get into a business—a Trade Show business. During the last nineteen years he has staged 175 exhibits in various places, and is always noted in that he gives away a fabulous door prize. Over ten million people have come to his exhibits in the last nineteen years, and he has given away over a million dollars in door prizes, the most spectacular of them being a 90-foot producing oil derrick that was located in downtown Houston.

I ask you, wouldn't you like to have a door prize like that—a genuine producing oil well? You say that is a marvelous door prize. But, beloved, the winning of that door prize is limited to just one man. Only one person could win it. But I can tell you about a door prize that exceeds

that, and that is the Lord Jesus Christ. He isn't limited to just one person. He isn't limited to just a few. The Lord Jesus Christ is God's gift to His elect, and every one of His elect throughout all the world can have salvation in, and through Jesus Christ the Saviour.

Might it please Him to take those of you who know Him not, but whom He knows, just like Joseph's brothers knew him not, but whom he knew — might it please God to take someone who is ignorant of Him, and who knows Him not, and reveal Jesus Christ to you today, that you might be saved.

May God bless you.

The Commission

(Continued from page one)

trines of the word of God are the teachings about the One who left us an example that we should follow in His steps. So then, there is not only the message, but in order to get the message around there is the need of men. God uses human instrumentality. Brethren, in spite of what the Primitive Baptists, by name, Hardshell by practice, believe. We might understand this even if there were some here this afternoon that God just as assuredly predestinated the means to preach the Gospel, as He did the Gospel to the saving of His elect. And we'd best be about the Master's business.

We might understand that these men were those who were willing to forsake father and mother, sons and daughters, and their own life also for the sake of Christ and the Gospel's. This is necessary so men will not become castaways. We become castaways many times I fear because of being so busily engaged in the things of the world instead of taking hold of the plow handles that we know should be taken hold of. We have more pillars of salt than pillars of truth. So, nevertheless, as we would look into the Word of God in Rom. 15:20 you would find the example of the kind of men that are needed to preach the message that Jesus gave to be preached. The kind of men are: men who would be ready and willing to go and not only ready and willing to go, but hearts that burn within them to preach the Gospel in

places where the name of Christ has not been mentioned. And so it is then with the Apostle Paul.

I would to God that we could share his spirit. And then if you can use the term in the proper Scriptural sense, evangelize without compromise. We need men who can evangelize without compromise, and not water the Christ of Calvary down to the unregenerate reception of accep-

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tance of Him. We need then men who would preach the Gospel of Christ around the world and not only to preach His message that they might be saved, but after they are saved baptize them under the authority that Jesus gave His Church, and then indoctrinate them without deviation. Somebody said one time as they were talking to me: "Preacher, I just don't believe that those doctrines of grace are for the people of the Church in general; maybe some who are a little older in the faith."

I told them very readily that there is no one who can understand the doctrines of grace except a saved individual. Unsaved cannot understand them in the spirit of them. They can know them intellectually, but not know the spirit of them. But the saved only can understand what God has done for their eternity bound souls. They can enjoy it, and a person who can't enjoy knowing that it was strictly and wholly by the grace of God that they were saved needs to be regenerated, and these things being taught to them is the fulfilling of the third part of the great Commission. So we understand that these men are not only men who evangelize without compromise, indoctrinate without deviation, but also men who march (Continued on page 7, column 1)

God's Work In God's Way Through Storehouse Tithing

The practice of giving one-tenth of your earnings or income to your church is known as "storehouse tithing." "Bring ye all the tithes into the storehouse, . . ." Mal. 3:10. "Upon the first day of the week let every one of you lay by him in store," 1 Cor. 16:2. (The Greek word for "store" here has the same meaning as the Hebrew word for "storehouse" in Mal. 3:10). The Lord has honored this Scriptural custom down through the centuries, and this principle of giving will determine to a large extent God's blessings upon you, your family, your business, your church and the gospel ministry at home and abroad. Storehouse tithing is:

A BIBLICAL TEACHING

No man devised this plan as a means to underwrite the ministry of your church. God has revealed this truth to us in the Bible. ". . . the tenth shall be holy unto the Lord," Lev. 2:32. Our Lord approved this plan when He said of storehouse tithing, ". . . these ought ye to have done, and not to leave the other undone." Matt. 23:23. Again, in the New Testament, the doctrine of the eternal priesthood of Christ clearly indicates the tithe is to be received by our Lord now as well as in the Old Testament. "For this Melchisedec, king of Salem, priest of the most high God, . . . To whom also Abraham gave a tenth part of all; . . . And as I may so say, Levi also, who received tithes, payed tithes in Abraham. For he testifieth, Thou art a priest for ever after the order of Melchisedec," Heb. 7:1,2,9,17. God has carried many things of the Old Testament over into the New Testament. Storehouse tithing is manifestly one of these. Romans 8:4, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit," is often overlooked in regard to storehouse tithing, but this verse very clearly indicates that the Christian under grace will certainly not give less to the Lord than that amount given under the law.

A STOREHOUSE PRINCIPLE

It is Unscriptural to speak of tithing apart from "storehouse tithing." The only kind of tithing known or spoken of in the Bible is "storehouse tithing" or bringing to the house of the Lord all the tithes. ". . . since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed his people; and that which is left is this great store." II Chron. 31:10. That the giving of the tithes and offerings to the local church, which manifestly is the storehouse in the New Testament dispensation, was the teaching of the Holy Spirit is established by the practice of the New Testament church as it gathered for worship. Acts 4:3 declares that

the believers ". . . brought the money, and laid it at the apostles' feet." The consistent giving of the entire tenth to the local church, or storehouse, where membership is held, is a testimonial of obedience to God's precious Word. "If ye love me, keep my commandments," John 14:15.

A SURRENDER TO THE HOLY SPIRIT

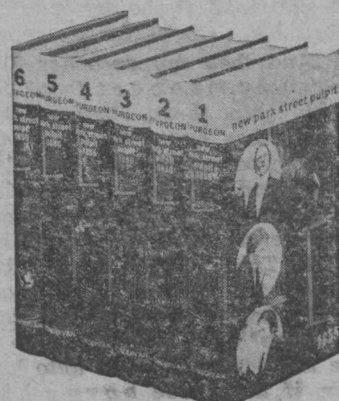
A consecrated Christian is one that is led of the Spirit. "For as many as are led by the Spirit of God, they are the sons of God," Rom. 8:14. Many children of God make the mistake of attempting to find the leading of the Holy Spirit apart from the Bible. The will of God is revealed in His Word. "Thy word have I hid in my heart, that I might not sin against thee." Ps. 119:11. This perfect will the Holy Spirit makes known to God's children. "And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God," Rom. 8:27. The Holy Spirit never leads contrary to the Bible. Storehouse tithing, therefore, is a mark of following the leading of the Holy Spirit. A Holy Spirit filled life and depth of spirituality do not come apart from storehouse tithing. It is impossible to keep right with God spiritually if you do not keep right with Him financially. Rob your neighbor of several dollars and note what happens to your friendship. Rob God of your tithe and you fall under His curse. "Ye are cursed with a curse; for ye have robbed me, even this whole nation," Mal. 3:9.

A RECOGNITION OF THE CHURCH

God has declared that each Bible-preaching church, or assembly of believers, is a "pillar and ground of the truth," I Tim. 3:15. The foundation of God's work is the local assembly. This is what our Lord meant when He described in Matthew 16:18 His earthly ministry between His first and second coming, namely: ". . . I will build my church (assembly of believers)." Each child of God will certainly want to enter whole-heartedly into the ministry of his Lord and Master by building and strengthening the assembly of believers. One effective and Christ-honoring way is to give devotedly the whole tithe in the assembly. It is to be remembered that the local assembly or church is a democracy under the administration of the Holy Spirit. "And they ministered to the Lord, and fasted, the Holy Ghost said. . . Acts 13:2. The setting up of the budget and the disposal of the church's income are the express wishes of the democracy. It would certainly follow that that which the Holy Spirit has led the congregation to adopt that the Holy Spirit would lead the congregation to (Continued on page 8, column 2)

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The Commission

(Continued from page 6)

about music. They don't have to be the music of the associations and pats on the back and the love of the brethren and all the rest in order to continue and carry on in carrying out the Commission for God. They go on and it matters not what the world may dish out to them in culties. They meet it, without defeat. For they march in the army of God by the authority of God, and the help of God who upholds them at all times by His free spirit. Nevertheless, men who carry this message need to be men who would be as the Lord's Church waited from the time of His ascension until the Holy Spirit descended in that capacity unto His Church. We need men who would wait on the things of God, before they become active in religious activities. We need then to follow that leadership of the Holy Spirit who said the words of Jesus that He would lead us into all truth. These men would be teachers as they instruct and they would teach the things of God.

and if they're going to be what should be, then they would not stand up and romp and stomp at the women keeping their mouth in church, the men would be and willing to stand up and do something in church. I fear too many times that the women are made silent in the church, but they are so busily engaged in making themselves a handsome living, that they don't have the time to study Bibles, or don't take it, and don't want to become teachers of faithful men who shall be able to reach others also because they're a bit afraid that somebody might do something against them. This is the kind of men I'm speaking of. Speaking of God's men who face the world with the whole armour of God upon them, and if all the armies of hell assault against them they still stand through difficulty without defeat with the doctrines of God's word as they go into every place every person and every creature go to, the need of Jesus as Saviour, the need of Jesus for a proper and the way that they might be to lawfully strive for the crown in the Lord shall not only give those which are preaching, but those that love His appearing. We might understand then that there are some men for this Commission and the men that Jesus used in the 1965 model Christians.

means to carry out this Commission and I won't ask your permission to speak this, but I want you to read I Cor. 9. It not only takes message to carry out the Commission, it takes men to carry out the Commission, and then it takes means to carry out the Commission. I know you readily to I Cor. 16:1. It says: Now concerning the collection for saints. There were some poor down at Jerusalem that needed help, brethren. That wasn't the

tithe that was to be used for them. Read what it says. Look if you will at verses 12, 13, 14 in I Cor. 9. Study the whole chapter when you have more time.

If you want a little reference to what it's referring to, look at Numbers 18. Let me say readily unto you this afternoon, men and Brethren, that God in His predeterminate council determined to save those that He chose in Christ Jesus, but just as assuredly He determined a message to be sent, some men to send it through the Church of the Living God, but He intended just as well, and determined the means of their support as they preach the Gospel to the world. And that means is for a bunch of Baptist people to dig down into their pockets and give one-tenth of all their income to the support of the preaching of the Gospel of the Son of God. And I'm not a law man. I wouldn't dare try to put you under the law. Jesus brought us out from under it, but He gave us this as an example that we should profit by. Today you see God's tithes being used for the building of buildings, paying the light bill, building a parsonage, and putting a fat suit on the preacher, but bless your heart it's supposed to go for the preaching of the Gospel. That's what it's for. Read it and study it and see if that's not what the tithe is for. Never one time did Jesus tell through His prophets of old to the other 11 tribes that they were to be the recipients of any of their tithes. No, what did Moses tell them when they were ready to build a tab-

ernacle? To bring an offering, and they brought more than they needed. And it wasn't the offering of their tithe either, brethren.

Well, I figured the "amens" would slow down when we got on the giving. Somebody said if you want to check a man's spiritual temperature

FULL REPORT ON RALLY DAY NEXT WEEK

just see how deep he digs into his pocketbook. I believe it's true. If you notice this, you'll notice another thing as well. When the temple was built and the tabernacle was kept up and the temple was kept up in the dif-



ferent places of God's habitation, intended for some mission work to be there with a dwelling place of the people, these were not kept with the tithes of the people. Numbers 18:20 tells you very plainly that all of the tithes belonged to the tribe that had no inheritance in the land. Who was it? The ministering tribe. You check it and study it. If God shows it to you and convicts you of it, I dare you to be man enough to preach it. It will change your practices in your church. It will change the idea of your people. It will let them know that God

done. It's not to fatten one pastor of one church. No, but it's to support the minister who is preaching the Gospel, at home, next to the state, and out of state, and across the waters, it's to preach the gospel around the world. God intended for it to be preached to all. He said I want a tenth of my people's money and that to preach the Gospel. Well, nevertheless, there's a method to preaching it. Acts 20:20 gives you the kind of vi-

(Continued on page 8, column 4)

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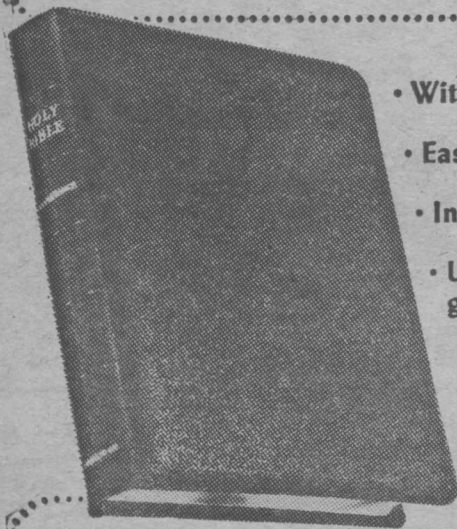
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Diary

(Continued from page one)

May 20—Baby born here today. They wrote its name on one of my pages.

June 19—Had a couple of four-leaf clovers put in me today.

July 1—Packed in a trunk with a lot of other things. Off for a vacation.

July 7—Still in the trunk.

July 15—Still in the trunk.

July 20—Still in trunk; almost everything else taken out.

July 25—Home again in my old place. Quite a journey though I do not see why I went.

August 2—Rather stuffy and hot. Two magazines, a book and an old hat on top of me. Wish they would take them off.

August 9—Cleaning day. Dusted and put back again.

August 16—Cleaned again with special care and in a prominent place on the library table. Heard them say that the minister is going to be here for dinner.

August 20—Owner wrote date of grandma's death in my family record. He left his glasses between my pages.

December 31—Owner just found his glasses, wonder if he will make any resolutions about me for the new year? ISN'T this a funny world?

And what kind of a diary could your BIBLE write, that BIBLE on the table in your living room?

Board Of Deacons

(Continued from page one)

preacher are, and also the deacons. The qualifications for a deacon are not any less than that of a preacher. They have just as important a job. If a deacon does his job and does it well, he has done a wonderful work. It is a wonderful work to be a deacon in a church, if the deacon is doing his work right, and he is a blessing to the church, to the pastor, and to every member of the church.

Many churches today, because they like a man and because he seems to be popular, think that he'll make a good deacon. However, before that man is ordained or chosen to be a deacon, he should prove himself — he should prove that he is able to do the job. The church should know that before they ever call him as a deacon.

Many churches today are electing deacons, because they are good men and can handle a group of men. That is what is wrong with the churches. They need men today that have proved themselves, and who are willing to work, and want to see souls saved, and who will help the preacher. Many of them want to help him, but they want to help him out. They want to

kick him outside.

A deacon should be qualified, and not ordained or appointed in order to qualify him. He should be qualified before he is ordained as a deacon, or set apart. The Scriptures say that the deacon's job is for a man that is qualified. It doesn't say they are qualified by the teaching that goes on in the church. That is where we learn, and that is where we get the knowledge of the things of God, but they should get that before they become deacons. They are not appointed or ordained in order that they might learn to be a deacon.

A lot of trouble comes because of that. I lived near a deacon for some time. He was a deacon in a neighboring church where they had a board of deacons. I have reared four boys. They were born in the flesh. They were natural children, and they would get into a lot of things. They played around with the children of this neighbor. This deacon would come over and tell my wife, "Those boys of yours are over there into something and you are going to have to do something with them," and my wife would call them in, and talk to them, and sometimes whip them. One day this deacon came over and told my wife that they had done something, and she called them over. About five minutes later he came back and was aggravated. He said, "You know, I just can't understand it. I just can't understand why a preacher's children are the meanest children in the community." My wife said, "I was thinking that over too, and I have studied about it a good bit, and you know the only solution I have come up with is, they have to play with the deacon's children."

Storehouse Tithing

(Continued from page 6)

tion to support.

A SURETY FOR CHURCH ATTENDANCE

The Scriptures are profitable for correction. "All scripture is given by inspiration of God, and is profitable . . . for correction . . ." II Tim. 3:16. God's people have grown cold toward attending all the services of the church. The Bible says concerning the tithe, "Bring ye . . . into the storehouse," Mal. 3:10, and " . . . let every one of you lay by him in store (in the storehouse)," I Cor. 16:2. Note the inclusiveness. Every one of God's redeemed are to give their tithe personally in the church or storehouse. Many today use the mails, send their tithe by another person or use some other method. The Bible teaches our personal presence in the house of the Lord to give our own tithe to the Lord and His church. Interest in and faithfulness to your church and its ministry depend upon storehouse tithing. "For

where your treasure is, there will your heart be also." Matt. 6:21.

A TRUE COMPUTATION

Storehouse tithing is the giving of the full tenth ("all the tithes," Mal. 3:10) of one's earnings or income to the Lord. For the daily worker, the amount before deductions would be tithed. For one having his own business, it manifestly would be income less his legitimate operating expenses. When in doubt, certainly the advantage would be given to the Lord.

A PLAN FOR ALL

In the Bible none is exempt from storehouse tithing. It is the privilege of all, "let every one of you," I Cor. 16:2. An individual with great family responsibility receiving a certain income will certainly give the full tithe as the individual receiving the identical amount of income who has lesser family responsibility will do. The one with the lesser family responsibility will be able to give more in "offerings," or that above the tithe. Storehouse tithing does something to the soul which is beyond price. No amount of praying or working for the Lord can take the place of the giving of the whole tithe. Praying, working, tithing and every spiritual exercise for the Lord are all joined together in God's plan for a powerful, spiritual church and effectively reaching the lost for Christ.

A RECOGNITION OF OWNERSHIP

By the giving of the tithe faithfully into the storehouse, a testimony is thereby made to God's sovereignty and ownership. "For who maketh thee to differ from another? and what hast thou that didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I Cor. 4:7. God is inalienably the owner of all. "The earth is the Lord's and the fulness thereof," Ps. 24:1. Each of us is simply a steward of that which the Lord has entrusted to us. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings," Mal. 3:8. A dedicated follower of the Saviour will surely not count the remaining nine-tenths as his own but will freely consecrate this to the Lord and give all above his necessary living to and through his church as offerings unto the Lord, "and having food and raiment let us be therewith content," I Tim. 6:8. Storehouse tithing is certainly not the maximum of Christian giving. God dearly loves and immeasurably blesses a generous and cheerful giver.

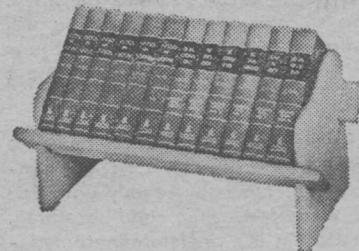
A PROVISION FOR NEW CHURCHES AND MISSIONS

A true New Testament church believes that every city and area should have a gospel witness, "And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth." Mark 1:38. It also believes that the gospel should be preached to every tongue and nation, " . . . and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," Acts 1:8. With hundreds of consecrated young people ready to establish new churches and to harvest the field at home and abroad but not able because of a lack of funds in our storehouse is a witness against us. Storehouse tithing is God's plan and will make possible the establishment of new churches in areas without a gospel testimony and the sending forth of home and foreign missionaries to reach the lost for Christ. A storehouse tithing church with no deficits and with a generous balance to finance all worthy of the church's and believer's support. This is the promise of God and the joyous result of storehouse tithing, " . . . that there may be meat in mine house,

A CONDITION FOR BLESSING

and prove me now herewith. . . " Mal. 3:10. The opening of the windows of heaven upon us is contingent upon storehouse tithing. Surely, everyone of us wants

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God's richest blessings personally on our children, our home, our business, our gospel. Every true child of God is deeply longing and praying for a Holy Spirit sent revival at home and abroad. If we obey God's Word, the Bible says that the blessings of the Lord shall be so great "that there shall not be room enough to receive it," Mal. 3:10. May the Lord give each of us grace to meet this condition.

—From a Tract by
B. Myron Cedarholm

The Commission

(Continued from page seven)

sion that every Baptist ought to have before the Commission will be carried out. It takes money. Somebody said "Well, I thought you were supposed to live by faith." That's true, but faith never filled your stomach, but God can. The minister looks unto God by faith and God fills his stomach. The church looks unto God and gives the tithe unto the Lord because it is His, and God ordained that the church give it to the ones that preach the Gospel. That's God's way. Well, we'll get on to the next point now.

Paul told the people that he ceased not to preach to them and teach them publicly and from house to house. **That's the method of the Commission.** Well, that does a lot of things if its carried out. Do you know what it will do for everyone of us here that will get out from house to house and preach the Gospel of the Son of God to the souls that are in this world. It will give you a burden for them. And you'll pray a lot more than you're praying now. It will give you a reason to study because you'll meet difficulties, that you'll have to study to meet. I tell you fulfilling Acts 20: 20 is the answer to the ills of Baptist Churches all over the world. Why? Because it solves their problems. It will cause them to be prayer warriors, even the house of God would once more become a house of prayer, as He said it should be called. Well, it does a lot of other things. It brings persecution, when the method is put in force; and then when the people of God come to the house of God to worship the living God they have what a church is — an assembly of people fellowshiping together around the principles of God's Word. The reason why a lot of God's people don't have fellowship with the preacher is because he is about the only one that does any witnessing and meets any obstacles and they thought that was what they were paying him for. But, nevertheless, when that thing comes around what do you have? The congregation sits and depends on the preacher to do their witnessing, but if they were witnessing as he preached, they'd pray and they would rejoice in Him, and they'd have fellowship one with another, and they'd pray one for another, they'd love one another, because they'd be sharing the same burdens, the same persecutions. They'd be sharing the same tribulations and they'd be wearing the same crowns and carrying the same crosses. They'd have fellowship together. That means fellows in the same ship doesn't it?

Well, then there's a mission to it. Rev. 5:9 says, "And they sung a new song, saying, Thou art worthy to take the Book and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation . . ."

To fulfill the mission of the Commission, to bring those that God chose in Jesus Christ, out of all nations, out of every kindred, tongue, and people, even those that are black brethren need the Gospel preached to them. They have souls. We need to preach to them, that we might fulfill what Paul said, that he endured all things

This Dear Friend Praises Our Bible Conference And TBE

By WAYNE COX
Memphis, Tennessee

I support the Baptist Examiner for a number of reasons, but primarily, because it is the only paper of its size and circulation that stands for the whole truth.

It is a great defender of the Faith of our forefathers. It presents all of the tenets of our faith, and does not apologize for the stand taken.

Again, the Baptist Examiner has been a blessing to many thousands of



ELD. WAYNE COX

Baptists as God has used it's pages to lead them out of doctrinal error into the Truth.

Every Baptist who loves the truth should support the Baptist Examiner at least for the reasons given above.

Then in a copy of his local church news, Bro. Cox tells of a revival held by Hamza Mohammed, one of their missionaries in Trinidad. In connection with this news, Bro. Cox speaks of our Bible Conference, as follows:

"After the meeting Hamza had the opportunity to attend the Bible Conference in Ashland, Kentucky. He had a marvelous time I'm quite sure. In fact, we all had a marvelous time of fellowship. It was indeed a great conference. Hundreds and hundreds of people were present and it was your pastor's privilege to preach the last message on Sunday evening on the subject of "Unconditional Election" and the Lord blessed the message in a marvelous way.

I always enjoy the Conferences in Ashland, with the Calvary Baptist Church, and I would like to point out if you ever have the opportunity to attend the Conference of the Calvary Baptist Church in Ashland, Kentucky, then I would certainly suggest and encourage you to do so.

The Calvary Baptist Church did a marvelous job in feeding and entertaining the hundreds of people who were in attendance. Bro. Gilpin always does a marvelous job in conducting his Conferences. We heard some great sermons; some outstanding sermons. We met many hundreds of people and I feel that everyone who was present went home saying in their hearts, 'it was good to have been there.'

My hat is off to Bro. John R. Gilpin and the Calvary Baptist Church of Ashland, Kentucky for having the Conference, and for the great Conference they had."

for the elect's sake. Then we'd see that through sanctification of the spirit and believing the truth, they would be saved. But we need do this while we're preaching, while we're going and while we're persecuted. We need to understand Jesus was not defeated in His carrying out of the Commission on earth and neither should we be defeated in it nor think that we are. Why? Because all that the Father giveth Him shall come to Him. But the means that they're coming by brethren is the message of the Gospel, the men that He chose to perform the foolishness of preaching, and then backed them up with a means, working with the church in the method, and they'll accomplish the mission of the Commission. Go and bless you!