

Will The U.S.A. Welcome A Mythological Shinto God As Guest?

By TIMOTHY PIETSCH
Tokyo, Japan

As an outcome of my "Open Letter" to President Gerald Ford, having been published in the Asahi Evening News (10-24-74), in which I requested that he not attend a Shinto Shrine while in Japan as a guest of State, Shinto Sayeki has challenged me to answer forthrightly, "Yes or No" (AEN 1-6-75) as to whether or not the Emperor of Japan should go to the U.S.A., as a "Guest of State," and if he should go to the Tomb of the Unknown Soldier. Some have advised me not to answer this challenge, for it is a subject they consider too delicate and dangerous for any foreigner in Japan to touch. But I take this opportunity to answer forthrightly, for to do otherwise, I believe would be cowardice. I

could only wish, however, that Japanese citizens had dealt with this issue forthrightly, so that my answer would not be necessary. I trust that any answer will not be misunderstood or considered to be an insult to the people of Japan, for it is given out of deep love for them, and desiring their continued freedom, and, particularly, the separation of government and religion.

First, let me say, there is no such person as "the Emperor of Japan." The term "emperor" in Japanese is "Teio" or "Kotei" but he is never referred to by either of these, but as "Tenno." This is a Shinto mythological title inferring divinity, and can be translated "Heaven's Majesty." The primary question is not whether the "Tenno" is divine or not, but whether his ancestors are Shinto gods or

not. Is there a leading politician in Japan today who openly declares that Meiji Tenno is not divine? If



TIMOTHY PIETSCH

he did so, could he be re-elected? In his official reply to the question asked in writing by Diet Mem-

ber, Hamachi Bunpei, on Oct. 22, 1960, Prime Minister Hayato Ikeda, in regard to the status of the Grand Shrine of Ise, replied in writing, that the Yata Kagami (divine mirror) is the possession of the Tenno, and Ise Shrine is only its repository. The chief priest of the Shrine of the sun-goddess at Ise, is the Tenno for this reason.

Last year on the 7th and 8th of November, when the Tenno attended the rebuilt Shrine of Ise, the ceremony Kenjinogodoza (Moving of the Sword and Jewel with the Throne) was conducted. This is a ceremony that implies divinity from times immemorial. It had been banned by the Headquarters of the Allied Powers, and this was the first time, since 1947, that it had been conducted. It took place just at the time Japan was making ready for the coming of Presi-

dent Ford, as a Guest of State. I wonder when he invited "the Emperor of Japan" to visit the U.S.A., if he knew about this and that he was inviting a Shinto Mythological god, to be a Guest of State of the U.S.A. Japan does not have a "Head of State" as does the U.S.A., but the Tenno is "the symbol of Japan and the symbol of the unity of the people." The title "President" has no religious connotation, nor does the title "Emperor" or "king," but the title "Tenno" does, and it is considered idolatrous by many when attributed to a man-made god.

Only One is worthy of the title, and He is the God-Man. (The only True God, Who is Infinite, Eternal and Perfect became man and proved Who He is by His resurrection, with a body from the grave, and (Continued on page 4, column 3)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC PART VII . . .

The Baptist Examiner

Baptist Is Our Middle Name

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

Vol. 44, No. 9

ASHLAND, KENTUCKY, MARCH 15, 1975

WHOLE NUMBER 2010

MORE ON TABERNACLE . . .

THE URIM AND THUMMIM

By WILLARD WILLIS
Monroe, Ohio

"And thou shalt put in the breastplate of judgment the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before the Lord: and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually."—Exodus 28:30.

The Urim and the Thummim, more or less, fall into the category of the secret things of God. It is as stated in Deuteronomy 29:29.

"The secret things belong unto the Lord, our God: but those things

wonderful for us. We, according to I Corinthians 13:12, only "know in part." Let us, however, be very thankful for the "part" which we know. Let us, on the other hand, not neglect to hear and heed that which has been written. God condemns sloth as is pointed out in the following Scriptures:

"The soul of the sluggard desireth, and hath nothing: but the soul of the diligent shall be made fat"—Prov. 13:4.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth"—II Tim. 2:15.

Now, in connection with the Urim and the Thummim, there are some things regarding them which our God has seen fit to keep secret. We, therefore, in expounding on the Urim and Thummim, can only appeal to that which God has revealed. All else can be only idle speculation.

The "Urim" signifies "lights," or "light." It, in some places, is translated "fire." The "Thummim" signifies "perfections," or "perfection." The Urim may be translated with "manifestation" as its meaning, while the Thummim may be translated to mean "truth."

The place of the Urim and Thummim is given in Exodus 28:30 (quoted above). We know from Ex. 28:16 that the linen fabric from which the breastplate was made,

was designed in the form of a bag ("four-square it shall be doubled"). It was in this bag that the Urim and the Thummim were placed. Thus, they were worn over the heart of the High Priest, being immediately under the twelve stones which bore the names of the twelve tribes. This, then, was the place for the Urim and the Thummim.

(Continued on page 7, column 3)

PART II — CONCLUSION

PASTOR OF THE CHURCH

By FRANK B. BECK
(Now in Mansions On High)

Scripture reading: I Timothy 3:1-7; 14-16.

In the last lecture I spoke to you upon the Pastor, as to his preparation, and position. Today I would like to speak about the Pastor's PERSON.

There are at least twenty-two requirements a man of God must meet in order to pastor a church. I could not help but notice that the Scripture says very little as to HOW a man may preach, or HOW LONG. But the Word of God is emphatic as to WHAT KIND OF A MAN HE SHOULD BE!

In I Timothy 3:1-7, there are fourteen requirements. The chap-

ter begins: "This is a true saying, If a man desire the office of a bishop, he desireth a good work." The office of bishop, or pastor, is both; is good, and it is work!

Verse 2: "A bishop then must be—"

1. "Blameless;" that is, without honest blame, of course. The same is repeated in Titus 1:6-7. Also the same requirement is made of deacons (I Timothy 3:10), and of the whole congregation (5:7).

2. "The husband of one wife." Again, the same requirement is made of deacons (v. 12).

3. The bishop must be "vigilant," or "temperate" (American Standard Version). The same is required of all Christians (I Peter 5:8).

(Continued on page 7, column 1)



ELD. MILBURN COCKRELL

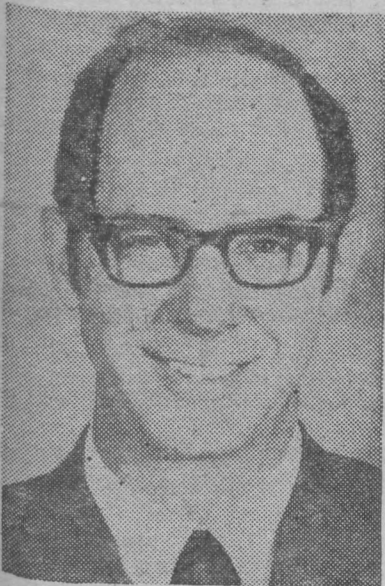
barely scratched the surface in giving to missions compared to their ability and God's expectations. Missionary work costs! So did Calvary and so does every worthwhile thing in the world.

God's Ownership

God lays claim to everything under the whole canopy of Heaven. The Lord said in Job 41:1b: "Whatsoever is under the whole heaven is mine." Again the Bible says: "Behold, the heaven of heavens is the Lord's thy God" (Deut. 10:14).

"All the earth is mine" claims God (Ex. 19:5). "The earth is the Lord's and the fulness thereof" (Psa. 24:1). The Lord says in Psa. 50:12: "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Abraham called the most high God "the possessor of heaven and earth" (Gen. 14:22). David declared: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in Heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted above all. Both riches and honor come of thee . . . For all things come of thee and of thine own have we given thee" (I Chron. 29:11-14).

(Continued on page 5, column 3)



ELDER WILLARD WILLIS

which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

There are certain things which our Father has not seen fit to reveal unto us, and we are not to try and pry open lids that our Father has sealed shut. We, in fact, are not to presume anything.

"Keep back Thy servant also from presumptuous sins; let him not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression"—Psa. 19:13.

We are not to attempt to be wise beyond that which is written. We, therefore, should seek grace to be humble so that we will not try to invade God's secret chambers. Those things, in fact, that are in God's secret chambers, are too

The Baptist Examiner Pulpit

A Sermon By Fred T. Halliman

"SALVATION IS OF THE LORD"

Our text is found in II Thes. 2:13-15: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Where-

unto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. Therefore, brethren, stand fast, and behold the traditions which ye have been taught, whether by word, or our

epistle." Our main thoughts will be based around that 13th verse and, especially, the last phrase, "through sanctification of the Spirit and belief of the truth."

Certainly, beloved, salvation is of the Lord. No one knew that better than Jonah. When Jonah had been swallowed by the great fish that God had prepared to swallow him up (Jonah 1:17), and after having roamed the depths of the ocean for three days and

nights, Jonah was made to realize that if he were ever to see dry land again, the Lord would have to deliver him; therefore, he cried out, "Salvation is of the Lord." Jonah 2:10. Certainly, each of us that have been delivered from the power of Satan and saved by God's grace could only say with Jonah, "Salvation is wholly of the Lord"—that we had no part in our salvation.

While our text reveals that sal-

(Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the Baptist People

JOHN R. GILPIN, Jr. Editor (Temporary)

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P.O. Box 910, zip code 41101.

Published weekly, with paid circulation in every state and many foreign countries.

SUBSCRIPTION RATES

One year — \$2.00; Two years — \$3.50
Five years — \$7.00; Life — \$25.00
CLUB RATES: 15 or more — each \$1.50
When you subscribe for others or secure subscriptions — each \$1.50

BUNDLES: 10 to 50 copies to one address \$10.00 for each 10 yearly; 60 to 100 copies to one address \$9.00 for each 10 yearly.

FOREIGN: Same as in the United States. PLANNING TO MOVE? Notify us three weeks in advance. The Post Office does not forward second class mail and they charge us 10c for each "change of address" notice. Please save us this expense.

Entered as second class matter MAY 9, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

FLORIDA PASTOR AVAILABLE FOR SUMMER MEETINGS

Pastor Howard Sheppard of One-co, Florida will be available for some revival meetings beginning around June 15, 1975, for approximately two months time.

Brother Sheppard is known to many of our readers as being very



ELDER HOWARD SHEPPARD

sound and we are glad to recommend him to any church who feels led to have him during this period of availability.

He will go wherever the Lord opens a door for him to minister, regardless of whether the church be large or small. He states, "Sometimes, many small churches will not invite a preacher because they do not have a lot of money. We want to make it known that we are not after the money, our Lord will take care of this. We just desire to have fellowship with some sister churches of like faith and practice and enjoy the blessings of the Lord."

If any church feels led to invite Brother Sheppard, write him as soon as possible, so he can complete his summer schedule. His address is: Elder Howard Sheppard, P.O. Box 5502, Tampa, Florida 33605 and he can be reached by phone, Area Code 813/621-2872.



"Salvation"

(Continued from page one)

vation is of the Lord, it also tells us something else, God does not save all. The very fact that God chose some tells us that there are others unchosen. The question might be asked, "Why not?" If God saves some, why not all? Is it because some are too sinful and hardhearted and He is not able to save them as others? No, beloved, it is not because some

are too sinful. Paul says, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." (I Tim. 1:15).

Then, beloved, if God was able to save the chief of sinners, none are excluded because they are too depraved. Why, then, does not God save all?

Before we answer that, let us note a few things concerning you that are saved. We might ask this question, was there not a time when you walked in the council of the ungodly, when you stood in the way of sinners, sat in the seat of scorners, and with them said, "We will not have this man to reign over us," Luke 19:14. Was there not a time when you would not come to Christ that you might have life? Jno. 5:40. Was there not a time when you mingled your voice with those who said unto God, "Depart from us for we desire not the knowledge of thy ways? What is the Almighty, that we should serve Him? and what profit should we have, if we pray unto Him?" Job 21:14-15.

Surely, beloved, with shamed face, you have to acknowledge that there was a time like this in your life if you are saved this morning. But then, the logical question follows, how is it that all of this is changed now? What was it that brought you from haughty self-sufficiency down to humility, from one that was at enmity with God to one that is at peace with Him today, from lawlessness to subjection, and from hatred to love? Beloved, as one born of the Spirit of God, you must reply this morning, "By the grace of God, I am what I am." We can readily see, then, that it is not any lack of power on the part of God that other rebels are not saved.

Why, then, do some believe and not others? Listen to this Scripture: "For who makeeth thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" I Cor. 4:7. I ask you this morning, are you any different from the harlot on the street? Are you any different from the drunkard lying in the gutter? If so, who has made you to differ? and what hast thou that thou didst not receive? I say to you this morning, that if you are any different from those that are still out of Christ, it is God who has made the difference. If you did not sleep in a brothel last night and/or wake up this morning lying in a gutter drunk, it is only because God has made this difference in you.

Again, let us note, "And we know that the Son of God is come, and hath GIVEN us an understanding," I John 5:20. May I remind you this morning, beloved, that if you have any understanding about spiritual things at all, it is because God has given you this understanding. "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned," I Cor. 2:14. If you are saved this morning, it is because He, "... hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life," I John 5:20.

While I am a firm believer in reprobation, that is not my subject this morning, but if you were to ask me, "Upon whom does God bestow this saving favor," I must say, "Upon His elect only." We turn to the Word of God and read, "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. There is a limitation placed on this passage of Scripture, isn't there? As many — not one more, nor one less. There, no doubt, were many more Gentiles present at the time, but only those that were ordained to eternal life believed. To whom



Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"WHAT MANNER OF PERSONS OUGHT YE TO BE"

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" — II Pet. 3:10,11.

If you will read carefully this third chapter of II Peter, you will find that Peter was speaking primarily about the second coming of the Lord Jesus Christ. It is the subject in every respect of this third chapter. There isn't anything in this chapter except that which relates in some manner to the second coming of the Lord Jesus.

May I say in passing that I believe strongly in the second coming of the Son of God. I do not make any apologies for the fact that I am a Pre-millennialist, and that I hold tenaciously to the truth of the second coming of the Son of God, back to this world.

There are so many Scriptures that come to my mind in this respect when I think about the second coming. For example, the Lord Jesus Christ said:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I WILL COME AGAIN, and receive you unto myself, that where I am, there ye may be also" — John 14:

is it that God has placed this blessed favor upon? To as many as He has ordained to eternal life.

God's Purpose in Choosing Some
The next question that follows is, What was God's purpose in choosing some to salvation? It was "That no flesh should glory in his presence," I Cor. 1:29. Beloved, it was lest any man should boast. "By grace are ye saved through faith, and that not of yourselves; LEST ANY MAN SHOULD BOAST" Eph. 2:8-9.

Now, if we as individuals were able to have any part in our salvation, we would have something to glory about, we would have something to boast about. The carnal mind, no doubt, would have supposed that a selection would have been made from the ranks of the influential and the cultured, so that Christianity might have won the approval and applause of the world by its fleshly glory. But, beloved, what is highly esteemed among men is abomination in the sight of God. "And He said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God." Luke 16:15.

God knew the hearts of men. God knew that they would glory, He knew that they would boast, He knew that they would hold some in high esteem — but all of these things in the sight of God is an abomination. To be sure, we are not able to fully understand these things, but God says that His ways, as well as His thoughts, are utterly at variance with that of man — that there's as much difference between man's thoughts and ways as there is difference between Heaven and earth. We are not called upon to

1-3. You can't read this without knowing that He is coming. He said, "If I go, I will come again." Beloved, He went into the sky, and He promised to come back.

Then I think of that passage in the book of Acts which tells about the disciples standing outside of the city of Jerusalem on the Mount of Olivet, how they looked up and saw Jesus as He suddenly lifted Himself up into the sky, and He became smaller and smaller until He was just a speck, then ultimately was lost from their vision. It was then that the angels of God came down and said:

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, SHALL SO COME in like manner as ye have seen Him go into heaven." — Acts 1:11.

The last place that Jesus stood was on Mount Olivet, and the Word of God tells us that the first place He will stand when He comes back will be on Mount Olivet — the very place He left from when He was here in this world.

Then when I think about those many verses found in the New Testament, I would say that I cannot understand how anybody could read it without believing in the second coming of Christ. One out of every 25 verses in the New Testament refers to the second coming of Jesus. I sat down one day and counted the number of times that the doctrine of baptism was mentioned, and by stretching just a little one verse, I found that there

are 13 references to baptism in the New Testament, but I found at the same time in the New Testament that one in every 25 verses refers to the second coming of the Lord Jesus.

Years ago, I went through the Old Testament and read it for one specific purpose, that I might see how many times the Old Testament writers referred to the second coming of the Lord Jesus, and it was amazing to me to find this to be true: one-third of the prophecies of the Old Testament talked about His second coming.

The Lord's Supper and the second coming of Christ are intimately related. We read:

"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death TILL HE COME" — I Cor. 11:26.

Every time we observe the Lord's Supper we have a silent tacit sermon as to the second coming of Jesus Christ. Whether you hear a sermon or not, you still have a silent sermon preached that Jesus Christ is coming back to this world a second time.

So it is when I come to read this passage in II Peter 3:11, I realize that all this chapter has to do with the second coming. In view of this, my text says, "What manner of persons ought ye to be?" Beloved, I would like to ask you this same question: What manner of person ought you to be in view of the second coming of Jesus Christ?

I

YOU OUGHT TO BE SAVED.

I don't say that being a church (Continued on page 3, column 1)

understand these things. The secret things belong unto God and the things that are revealed belong unto us.

Then, secondly, God has made this choice because He would have some to be holy and without blame before Him in love. Listen, beloved. "Blessed by the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: (not apart from Him, but in Christ) according as He hath chosen us in Him before the foundation of the world THAT WE SHOULD BE HOLY AND WITHOUT BLAME BEFORE HIM IN LOVE. Having predestinated us unto the adoption of children by Jesus Christ to Himself, ACCORDING TO THE GOOD PLEASURE OF HIS WILL. TO THE PRAISE OF THE GLORY OF HIS GRACE, wherein He hath made us accepted in the beloved," Eph. 1:3-5.

Beloved, you don't have to try

to understand the deep mysteries of God, just simply believe the record of His Word. He said that He had chosen some that they might be holy and without blame before Him in love, that this was according to the good pleasure of His will, and in doing this it gives Him pleasure to save some sinners. Often, I have heard the statement made by preachers and those that are not, "If you will only accept Christ, then He will love you and save you." You don't accept Christ — if you are saved, you have been made accepted in the Beloved. You received the free gift of God's grace if you are saved, but you accepted nothing.

God's Motive For Saving Some

God, certainly, must have had a motive for saving some. That, beloved, was His love for His people. Listen to this Scripture: "The Lord hath appeared of old unto me, saying, Yea, I have loved thee (Continued on page 6, column 1)



THE TABERNACLE, PRIESTHOOD AND OFFERINGS

By L. M. HALDEMAN

408 Pages

\$6.50

This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

CALVARY BAPTIST CHURCH
P. O. Box 910, Ashland, Kentucky 41101

"What Manner"

(Continued from page two)
member will take you to Heaven. I don't say that being baptized nor partaking of the Lord's Supper will enable you to go to Heaven. I don't say that being a contributing, attending member of a Baptist Church will take you to Heaven. Instead, I say you ought to be sure that you are saved. God's Word says:

"Except a man be born again, he cannot see the kingdom of God"—John 3:3.

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—John 3:5.

"Marvel not that I said unto thee, Ye must be born again"—John 3:7.

"I tell you, Nay: but, except ye repent, ye shall all likewise perish"—Luke 13:3.

The crowd had come to Jesus to tell Him of a current event. They were talking about how Pilate had allowed his soldiers to slaughter a group of Galileans who were on their way to worship. They had their sacrifices ready to offer, and Pilate's soldiers swooped down on these Galileans and mingled their blood with the blood of their sacrifices. As a result, the disciples said, "Master, wasn't it awful? Wasn't it a terrible thing that Pilate's soldiers mingled the blood of the worshippers with the blood of their sacrifices?" Jesus looked beyond the dead bodies of the Galileans lying there—the dead bodies of the Galileans that were mixed up with the bodies of their sacrifices. Then He looked beyond the blood of the humans and the blood of the sacrifices that were mingled together, and He looked out yonder to the judgment bar of God and saw unsaved people coming up to the judgment bar of God, and He said, "I tell you, Nay: but, except ye repent, ye shall all likewise perish."

I say to you, in view of the second coming of Jesus Christ, you ought to be mighty sure that you are saved. My text says, "What manner of persons ought ye to be?" A Baptist? A church member? A baptized person? One who has partaken of the Lord's Supper? One who is very active? Nay, beloved. In answer to this question, what manner of persons ought ye to be, I say you ought to be saved, first, foremost, and above everything

else, you ought to be saved.

I am not asking you if your name is on some church record book, but was your name inscribed in the Lamb's book of life before the foundation of the world? I am not asking if you have church-anity, but I ask, do you have a genuine case of Christianity? I am not asking if you have reformed—if there has been some reformation in your life. Rather, I am asking if there has been regeneration in your life. Have you been transformed as a result of the regenerating work of the Lord in your life? "What manner of persons ought ye to be?" asked Peter. I say, first of all, you ought to be saved.

II

YOU OUGHT TO BE A BIBLE-BELIEVING PERSON.

I have a conviction that God's people need, day by day, more and more and more to fall back on the reading and believing of the Word of God.

I have fallen heir to teaching some boys in our Sunday School on Sunday morning, and I have gotten a blessing out of it. I didn't plan it that way, and I didn't aim to become their teacher, and it wasn't my desire from the human standpoint that I be, but I have gotten a blessing from it from this standpoint—I have been emphasizing the importance of the Word of God. There isn't a Sunday that goes by that these boys do not memorize a verse of Scripture. Every week I ask them, "Did you read your Bible every day this past week?" I was amazed and thankful this week that every one of them said that he had read his Bible faithfully every day.

Beloved, in view of my text which asks the question, "What manner of persons ought ye to be?" I say that you ought to be a Bible-believing person.

Jesus said:
"And ye shall know the truth, and the truth shall make you free"—John 8:32.

"He that is of God heareth God's words"—John 8:47.

Every once in a while I hear someone say, "I don't care what the Bible says, I don't believe it." You needn't tell me that that man is saved. If a man is saved, he does believe what the Bible says, and if he is a saved man, he wants to hear what the Bible says.

Notice again:

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

Beloved, a man is saved of God, he is called of God, and he becomes God's preacher, and when God sends him out to preach, he is going to preach the Word of God.

You say, "Brother Gilpin, what about these Holiness people, the Methodists, and Campbellites, and all these heretics? What do you think about them?"

Beloved, I think they are exactly what you said. I think they are heretics, and I do not believe they

"The Revelation Of Jesus Christ"

By Willard Willis

\$5.00

(Postpaid)

A truly great book on Revelation.

— Order From —

CALVARY BAPTIST CHURCH BOOK STORE
Ashland, Kentucky 41101

are of God. The Bible says, "He that is of God speaketh God's words."

I am saying to you, if God calls a man to preach, that man is going to preach the Bible. You can't tell me that God is going to write a Book to teach one thing, and call a man to go out and preach something contrary to it. That just doesn't make sense. God is just not going to write a Book that teaches salvation by grace and send a Campbellite preacher out to preach salvation by water. He is not going to write a Book to teach security in salvation by grace, and send a Holy Roller out to preach that you can lose your salvation after you get it. I tell you, the man of God not only hears God's Word, but he will preach God's Word. If he doesn't preach it, it is definite proof that God never sent him.

I ask the question, "What manner of persons ought ye to be?" In view of the fact that He is coming back some of these days, and in view of the fact that His coming is getting closer and closer all the

time, I say that you ought to be a saved person, and you certainly ought to be a Bible-believing person.

III

YOU OUGHT TO BE A CHURCH-GOING PERSON.

I would hate for the Lord to come and find me in a moving picture show. I would hate for the Lord to come and find me in a lodge hall. I say to you frankly, I would hate for my Lord to come back to this world and not find me as a church-going individual.

I have often said through the years, if I live until my Lord returns, I hope that He might find me standing in the pulpit when He comes. But whether He does or whether He doesn't, in answer to the question, "What manner of persons ought ye to be?" I say that you ought to be a church-going individual.

I think every one of you who are here this morning ought to be back in church tonight unless you have a reason that is approved by a good conscience before God. Notice, I didn't say a Baptist conscience. A Baptist conscience is pretty bad, sometimes. I say you ought to be back in church unless you have a reason that is approved by a good conscience before God. When Wednesday night comes, the same thing is true: you ought to be in the house of the Lord.

There are some Scriptures that enter my mind when I think about church-going. I go back to the Old Testament and I find that Jonathan said to David:

"Tomorrow is the new moon: and thou shalt be missed, because THY SEAT WILL BE EMPTY"—I Sam. 20:18.

I know just about where every one of you sit. I can just about close my eyes and tell where every member of our church sits—Sunday morning, Sunday night, and Wednesday night. You might vary once in a while if some stranger gets in your chair, but generally speaking, I know just about where you are going to be sitting. Jonathan said, "Thou shalt be missed, because thy seat will be empty." Beloved, when your chair is empty, you are missed.

A second verse in regard to church-going is when the prophet said:

"Why is the house of God forsaken?"—Neh. 13:11.

Beloved, I wonder about it. There is less church-going today than ever before in the history of the United States.

Several years ago, J. Edgar Hoover made an extensive survey and published the report showing that in the United States only 8 per cent of the people went to church on Sunday morning and only 2 per cent went on Sunday night, which meant that 92 per cent stayed home on Sunday morning and 98 per cent stayed home on Sunday night. I thought it was a shocking thing that in a country that is supposedly established upon the principle of the Word of God, that only 8 per cent on Sunday morning and 2 per cent on Sunday night would be in attendance in God's house.

But, beloved, it isn't that much today. Less and less and less people are going to church, and I can't say that I blame them. Where do they have to go and who and what do they have to talk about? A preacher that is engaged in civil rights? A preacher who takes part in segregation-desegregation movements? A preacher who takes part in all kinds of reform organizations, who knows nothing at all about the grace of God? I can't say that I blame people for not going when I come to this text which says, "Why is the house of God forsaken?"

There is a third text in this respect. Listen:

"Not forsaking the assembling of ourselves together, as the manner of some is"—Heb. 10:25.

Even in Paul's day it had gotten to be the manner of some not to assemble themselves in God's house. Paul said, "Don't let that be true. Don't forsake the assembling of yourselves together."

Beloved, I say to you, you ought to forsake everything else that you might come to God's house. You ought not to forsake the assembling of yourselves in the house of God. Would you want Jesus Christ to come and find you someplace else? Beloved, I'd hate to think that Jesus would come and find me away from church.

Wouldn't you hate for Jesus Christ to come back this morning and find you not in the house of God? I say, in the light of this text, "What manner of persons ought ye to be?" I say that you ought to be a church-goer.

IV

YOU OUGHT TO BE A WORKER.

I just don't believe it is right for God's people not to be working Baptists. The bees have a habit of killing the drones. The ants have a habit of killing the shirkers. The bees and the ants could set us a good example. I think we ought to be workers. Listen:

"For we are his workmanship, CREATED in Christ Jesus UNTO GOOD WORKS, which God hath before ordained that we should walk in them"—Eph. 2:10.

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works"—Titus 3:8.

I ask you, how much work have you done for the Lord this last week?

"I just tell you, Brother Gilpin, I was so busy with my school! I was so busy with my work! I was so busy with my home! I was so busy with my business! I just didn't have much time to serve the Lord."

Well, I want to let you in on a little secret. If you didn't have time to serve the Lord, the business that you were doing wasn't the Lord's business. If you were too busy to serve the Lord, then you were too busy doing things that didn't belong to the Lord. I believe we ought to be workers.

When I think of this, I am re-

(Continued on page 5, column 2)

new UTILITY PUMPS



JET CAR WASH



POOL PUMPING



AT THE LAKE



YARD WATERING



FARM USES

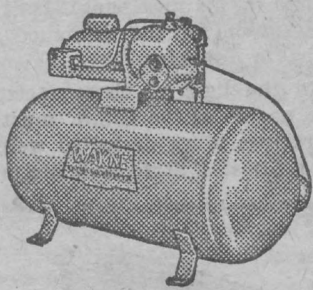
PortaPump has 101 uses! Power-full jet stream or spray cleans better, faster... washes cars "professionally"... gives wider sprinkler coverage... makes possible jobs like washing house siding, and many others. Also REMOVES water from boats, cellars, swim pools, etc.



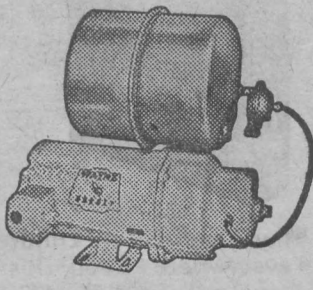
ADDS 40 lbs. TO LINE PRESSURE

Boosts city or well system pressure to deliver more water with power to jet clean drives, walks, garage floor. Light in weight, PortaPump is easy to move from job to job.

New Multi Stage CONVERTIBLE JET for DEEP or SHALLOW WELLS



WAYNE HORNET shallow jet water system



1/2 and 1/2 H.P. Motor Bronze-Fitted Pump. 3-Gal. Tank

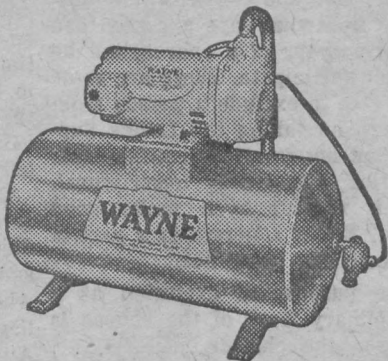
1/2 & 3/4 HORSEPOWER
"Package" WATER SYSTEMS
12 or 30-gal. plastic-lined tank. Capacity to 905 gal./hr. Jet and all controls included. For any well or cistern. More water for lowest cost, space-saving system. With 12-gal. tank and 1/2 H.P.

Get this top-quality, BIG-CAPACITY (to 760 G.P.H.) water system for home, farm or cottage shallow well or cistern. The finest we have ever offered at this low, low price. Made by WAYNE—first in quality.

MUCH MORE WATER

(FOR DEEP OR SHALLOW WELLS)
WITH FAMOUS WAYNE

HI-LO-JET



Better engineered—more efficient. Gives you more water for your pump operating dollar. System pictured has 12-gallon tank. Also available with 30, 42 and larger sizes. High capacity bronze-fitted pump has nonmetallic jet—can't rust.

SEE YOUR LOCAL HARDWARE STORE OR PLUMBER FOR MORE INFORMATION ON WAYNE PUMPS

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"When a person is excluded from a Baptist church, does he lose his church privileges or his membership?"



ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida

The answer is, HE LOSES BOTH. He, of course, has the right to attend that church, if he wishes to do so, but he has no vote or say so in regard to anything the church does. Very often when people are excluded, they become very angry at the church, and want nothing further to do with it in any way. There are instances, however, in which exclusion proves to be a blessing. This is true when the person excluded is truly saved. I have known some instances in which persons like that profited greatly by exclusion. I think just now of a man who was a drunkard, and after being kindly dealt with, his church excluded him. He realized that the church was right, and he didn't blame the church, but continued to attend the services of that church. Eventually, he overcame his drinking habit. I recall this instance vividly, because when he died, I conducted his funeral.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



In I Cor. 5:2 Paul says, "that he that hath done this might be taken away from among you." And in verse 5 he says, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." All this simply means to me that since this man that Paul is talking about is completely dominated by his fleshly desires, he should be excluded from the church, and thereby, turned over to old Satan. The object of that is that old Satan might work him over real good, and in that way, cause him to realize just what has happened.

It is pathetic, however, to see lax churches who are so hungry for numbers that they will grab this excluded member out of Satan's hands before he has had time to work him over. This tends to give the excluded member a false feeling of fellowship with the Lord. But I am fully convinced that, if that person has been Scripturally excluded from his church, there is no way for him to be restored to fellowship with the Lord except for him to make an honest effort to be restored to the fellowship of the church that excluded him. I

do not believe there is any detour around that in the Lord's sight.

I am at a loss to see how a member can lose his membership in the church without also losing his church privileges. As I see it, only church members have church privileges. So, if a member loses his membership in the church, he loses all that goes with that membership. It would be strange indeed for a Baptist church to permit someone who is not a member of the church to have voting privileges.

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



The question, regarding church membership and church privileges, is really regarding a technicality about words.

As a practical matter, loss of church privileges is equal to loss of membership.

When one loses his church privileges, he loses his right to the Lord's supper, his right to fellowship with the saints of the body and his right to a voice in church affairs. These are the basic privileges of church membership. . . . lose them and you lose the essence of your membership.

It's a sad thing when Baptists treat their church membership lightly. All church-loving Baptists should realize that exclusion from a Baptist church is exclusion from the fellowship of the saints. A Baptist who is a heretic or disorderly should not expect, or should not have sound Baptist give him the privilege of fellowship.

"If any man obey not our word by this epistle note that man, and have no company with him, that he may be ashamed" — II Thess. 3:14.



JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio
RADIO SPEAKER
and MISSIONARY
Kings Addition
Baptist Church
South Shore, Ky.

I do not know where this idea came from that says a person can be a member of a church, but he cannot participate. There are some who vote to exclude a person from voting and taking the Lord's Supper, but not from the church. This practice is not only unscriptural, but it doesn't even make good sense. Either a person is a part of the body, or he is not.

The purpose of exclusion as a disciplinary work of the church is to keep the church clean. . . .

know ye not that a little leaven leaveneth the whole lump? **Purge out** therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (I Cor. 5:6-8). In this passage we see that the church is being rebuked for allowing fornicators to remain in the body. After speaking of the leavening, he goes on to make himself very clear in verses 11-13: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. **Therefore put away from among yourselves that wicked person."**

Paul tells Timothy in the first epistle, chapter 6 and verses 3-5, that we are not to allow false teachers in our church. In fact, we are to withdraw ourselves from them. Now, beloved, the Bible tells us very plainly that these are not to be divisions or schisms in the church. If we were to withdraw ourselves from a fellow member, would we not be causing a division? The only way we could withdraw a false teacher and keep unity in the church is to remove him from the body.

Let us understand the purpose of discipline. It is not to be used because one person becomes angry at another. It is a very serious business and should be used only when absolutely necessary. When a person is excluded, the church should still be concerned about that person, and pray that God will bring them to repentance and back into the church.

Shinto God

(Continued from page one)

His flesh did not see corruption, and He is Ever Living). He is the only true Tenno to me and to thousands of others in this land and throughout the world.

In the history of mankind, many nations have attributed divinity to their leaders. In 42 B.C. the Roman Senate passed a decree: "To the genius of divine Julius, father of his country, whom the Senate and the Roman people placed among the number of the gods." After this, to refuse to worship before Caesar's shrine was considered treason. Thousands of Christians spent their lives underground in the catacombs rather than give the everyday Roman salutation, "Caesar is Lord," for they would only acknowledge "Jesus is Lord."

On the other hand, those who give the title "Tenno" to the chief Shinto Priest of the Shrine of the sun-goddess, are insulted by those who declare that they do not believe in this idolatrous mythology. A people can be judged by the kind of title they give to their leader and by its laws regarding lese' majeste. Here is the essence of the issue: Is the power of government going to be used to establish one religious view above others and give it advantage as above religion?

Citizens of the U.S.A. are united by the symbol of fifty stars and thirteen stripes, and no one has to be ashamed of the national symbol. Is a Shinto priest, to whom

Shinto divinity has been restored, a worthy symbol that represents all the people of Japan? Immediately, some will reply that the title "Tenno" is left in the present Constitution, which was promulgated during the occupation of Japan, and is sometimes called the MacArthur Constitution. At the time of the surrender in 1945, it was feared that if the Tenno were removed it would take a tremendous army to occupy Japan. The Machiavellian argument that "if public order is achieved it does not matter what means were used to achieve it" was accepted. This is the old "let us do evil, that good may come" casuistry that puts peace above righteousness. Some have declared that just as Tojo and the militarists used the Tenno for war, so MacArthur used him to maintain public order and safety.

When the present Constitution was being written, there were suggestions to change the title "Tenno" to Nihon no O (King of Japan), or to Teio, but again it was declared that if this were done, tremendous riots would occur and hundreds of Allied soldiers would be killed. It was decided to leave the title "Tenno" intact, hoping that gradually its mythological connotations and trappings would, with an emerging new Japan, disappear as did the significance of the ancient augurs of inauguration. But such has not been the case, but just the opposite, for more and more the old mythology is being revived, and the movement to restore the Tenno to the place he held under the old Constitution gets stronger every day.

Professor Kato Genichi, the famous Shinto historian, of the old Tokyo Imperial University, used to state most emphatically, "Every Japanese by his birth is a Shinto Tennoist." He was very indignant when the title Tenno was translated "Emperor" and demanded that it be left as Tenno even in English. Is it not this same dangerous theory of racial superiority that underlies the Tenno as "the symbol of Japan and the symbol of the unity of the people?"

At the time of the abdication of King Edward VIII, when I was learning some of the intricacies of the Japanese language, I mentioned to Japanese friends, that the Tenno of England had resigned. They were very quick to inform me, that no other country in the world has a Tenno except Japan. Other countries have "kings" and "emperors" and "presidents," but only Japan has a Tenno. Even today this same attitude continues, though somewhat veiled, and here in lies the danger of the Tenno, for it is a symbol that can be used for ulterior purposes. (The government can use the sacrosanct Tenno for its own ends). Isn't this the reason for the continued road back to Tennoism?

In the light of these facts, we the people of the U.S.A. must ask ourselves if we desire to welcome as a Guest of State, a Shinto priest,

to whom again Shinto divinity has been restored. Though very few of the people of Japan realize this has been done, and most don't care in the least, for their attitude is one of complete apathy and disregard to the Tenno. Yet, even these will very quickly correct a foreigner who uses the term "Tenno" to refer to anyone but the Tenno of Japan.

It was just exactly thirty years ago now at this very time, in this very city of Tokyo, that men were being tortured to death in the name of the Tenno by the Kempeitai (military police), because they would not accept the theory that the Tenno was above all. When Christian pastors were interrogated, they were asked concerning the Return of Christ to rule over all nations, and the police demanded they answer the question: "Will Christ take orders from the Tenno or will the Tenno take orders from Christ?" When they stated that Jesus Christ is Lord over all, they were considered the greatest of criminals, having committed lese' majeste.

I am not unmindful of the grim and inglorious fact of history, that in the name of Christianity in this very land, Japanese were tortured to death when the Inquisition was brought to Kyushu in the 16th Century. When the government uses religion for its own end, or when religion uses the government, is there any greater tyranny? Is it not significant that when organized state religion ruled over the nations of Europe with absolute sway, the period is called the Dark Ages?

Nothing strikes deeper fear into the hearts of the people of the other nations of Asia, in regard to Japan, than when they hear reports of the revival of Teinnoism. On the 15th day of August, 1945 every Shinto Shrine throughout all of Korea was demolished, for they were considered the symbol of the dread Tennoism.

The U.S.A., because of its principle of separation of government and religion that cost so much in blood and tears to obtain, has refused to have diplomatic relations with the Vatican. Though the Pope has been to the U.S.A., he has never been welcomed as a Guest of State. (Isn't it significant that Japan finds no difficulty in having diplomatic relations with the Vatican?)

I would oppose just as strongly any movement to make Jesus Christ the symbol of Japan (for He is not of this world), as I am opposed to a Shinto priest being such a symbol. If there were a movement in Japan today, as there was in the late 16th century, or in the 1890's or late 1940's and early 1950's, of making Japan officially by law a "Christian" nation, I would oppose it just as strongly as I oppose the tendencies to again make Japan officially Tennoist.

My answer, therefore, in the light of these considerations, is an emphatic, yet very loving "NO!" (Continued on page 8, column 3)

NOW IN PRINT AGAIN!

J. R. GRAVES Seven Dispensations

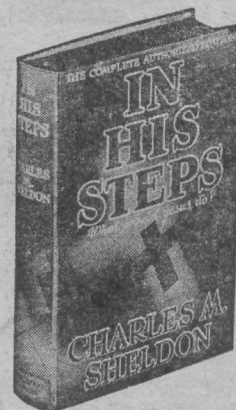
569 Pages

\$3.50

CALVARY BAPTIST CHURCH
P. O. Box 910 — Ashland, Kentucky



THE BAPTIST EXAMINER
MARCH 15, 1975
PAGE FOUR



IN HIS STEPS

Or

"WHAT WOULD JESUS DO?"

By Charles M. Sheldon

Of 245 Pages

Cloth Bound 2.95

Completely Authorized Edition

For parents — children — preachers — Christians everywhere Read this and your personal life will be revolutionized. Publisher's Weekly says it has had more circulation than any book outside the Bible. Translated into 21 languages. Probably well over 5,000,000 sold

— ORDER FROM —

CALVARY BAPTIST CHURCH
ASHLAND, KENTUCKY 41101

ADAM'S RIB

WRITTEN BY A WOMAN
AND FOR WOMEN

"BE ANXIOUS FOR NOTHING"

"The lot is cast into the lap,
but the whole disposing thereof
is of the Lord" (Prov. 16:33).

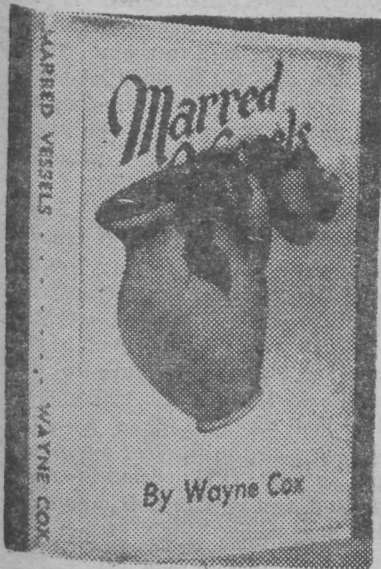
Women have a tendency to worry and fret over just about everything. It seems hard for us to distinguish between honest concern and the sin of worry. Yes, worry is sin. Let's call it like it is. It really won't help us to disguise it as something else.

If the simple casting of the lot is guided by our heavenly Father, how much more the events of our entire life. Especially, when we hear Jesus say, "the very hairs of your head are numbered and not a sparrow falleth to the ground without your Father." Surely, this truth should give us a holy calm, relieve our anxieties and cause us to walk in patience.

Sometimes the best way to experience truth is to ask questions. The Father's storehouses are full. He owns the cattle on a thousand hills. Will He let His little ones starve when He has such abundance? Christ is the great Physician. Will He let us suffer NEEDLESSLY? The Lord puts up kings and removes them. Would He suffer us to remain in our hard place except it be for our good and His glory? Look at His heart of mercy. Could it ever be unkind?

MARRIED VESSELS

By WAYNE COX



A book of twenty Christ-exalting Scriptural messages that will be a blessing to every reader, whether pastor or layman. Here are the titles of these sermons:

- Married Vessels.
- The Condition of the Lost.
- A Devilish, Depraved and Determined Man.
- The Dead Made To Live.
- The New Birth.
- Why Men Go Away From Christ.
- The Man Who Played The Fool.
- The Cry of the Unsaved.
- The Covenant of Redemption.
- The Greatest Love Story Ever Told.
- "My God! My God! Why Hast Thou Forsaken Me?"
- The Blood.
- Paradoxes In The Life of Christ.
- The Unpardonable Sin.
- Four Negative Imperatives.
- The Strangest Prayer Ever Prayed.
- Ambassadors For Christ.
- Walking in the Truth.
- The Church.
- The City of God.

Numerous testimonies have been received, telling of spiritual profit received from this book's truth.

3.50

Postpaid

Payment Must Accompany Order

— Order From —

CALVARY BAPTIST CHURCH
BOOK SHOP

We are meddling with Christ's business and neglecting our own when we fret and worry over our circumstances. "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." It is the Lord Jesus Christ's business to provide for us. It is our business to obey. Sometimes we try to do the providing and forget the obeying. If He remembers even the sparrows, surely, He will not forget even the least of His saints.

"Cast thy burden upon the Lord,
and He shall sustain thee: He
shall never suffer the righteous
to be moved" (Psalm 55:22).



"What Manner"

(Continued from page three)
minded of the old gentleman, years ago, back in a country church. To use a country expression, he was complaining because others didn't "pull their share of the load" and he made out like he was the only one who ever did anything. He said, "Brethren, I've been in the harness for forty years."

Before I tell the rest of my story I will have to pause for an explanation, because I have a city congregation. If you don't know what a harness is, that is what a horse wears. There is a particular part of the harness known as backing straps. That is what they put on the side of the horse so he can back the buggy. This old brother said, "I have been in the harness forty years." Another brother spoke up and said, "Yes, and the only thing I know you wore out was a pair of backing straps."

You know, beloved, I think there are a lot of people just about like that. They have been working on the backing straps awfully hard holding back.

V

YOU OUGHT TO BE A GIVING PERSON.

I was impressed recently by something I heard. You know it is pretty hard to say something about your pastor without it getting back to him. One person saw a report of our church offering last month which amounted to about \$2000 and he said to one of our members, "How does a little church like that have an offering of \$2000 in a month?" This was his statement and I appreciated it: "If your pastor fed tithes and offerings to you for breakfast, dinner, and supper, and a snack in between, you would understand the results."

Beloved, I think it is easy to understand. I emphasized it. I say to you, God's people ought to be giving people. I just don't believe you ought to come to the services without coming with an offering for the Lord.

What does God's Word say? Listen:

"BRING YE ALL THE TITHES into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it"—Mal. 3:10.

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: THESE OUGHT YE TO HAVE DONE, and not to leave the other undone"—Mt. 23:23.

In other words, the Lord Jesus is saying, "You ought to have tithed mint, anise, and cummin—the garden vegetables, and not to leave the other undone."

Beloved, in the light of this text which says, "What manner of persons ought ye to be?" I believe you ought to be a tither. I would hate to meet the Lord with unpaid tithes in my pocket.

VI

YOU OUGHT TO BE AN ESTABLISHED PERSON.

When I say an established person, I mean you ought to stand for the Word of God without any

fluctuation. Listen:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"—Eph. 4:14.

A lot of folk are just tossed to and fro and carried about with every new doctrine. Somebody comes along and preaches something, and they jump for it. Somebody else comes along and preaches something different, and they fall for it. They are carried about by every wind of doctrine—which ever way the wind blows.

They remind me of the old rooster on the weather-vane of my house. That rooster never looks in the same direction. He has his eyes in one direction this morning, and tomorrow he may be looking in the opposite direction. Lots of people are just like that. I would hate to be that kind of person when our Lord comes. I would want you to be established.

Notice again:

"Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein"—Heb. 13:9.

Beloved, don't be carried about. Learn what the Bible says and take your stand for it, and don't allow people to upset you. Just take what the Word of God says.

"What manner of person ought ye to be?" I say that you ought to be established. You ought to know the Word of God and stand by it.

VII

YOU OUGHT TO BE A MISSIONARY.

I am a strong believer in missions. I like everything the Bible says about missions. However, there are two verses that mean a lot to me in this respect. Listen:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature"—Mark 16:15.

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth"—Acts 1:8.

In answer to His question, "What manner of persons ought ye to be," I think we ought to be missionaries. I would hate to think that the Lord might come and find you not being a missionary, not believing in missions. I would hate for Him to ask what church you came from, and I would hate for Him to ask who had been your pastor. I wouldn't want you to tell Him that I was pastor of that kind of church. Beloved, I want you to be missionaries.

CONCLUSION

I say then, in answer to the question, "What manner of persons ought ye to be," I believe you ought to be saved, you ought to be a Bible-believer, you ought to be a church-goer, you ought to be a worker, you ought to be a giver, you ought to be an established person, and you ought to be a missionary.

"What manner of persons ought ye to be?" To tell you fully, I would have to start with Genesis 1:1 and end with Revelation 22:21. That is the kind of person you ought to be. You ought to be the kind of person who lives and stands for the Word of God. I pray that God makes you that kind of person.

May God bless you!



Money And Missions

(Continued from page one)
God owns all earthly creatures. We read in Psalm 50:10: "For every beast of the forest is mine, and the cattle upon a thousand

hills." Can we add anything to His store whose all the wild fowls and wild beasts are, the world itself and its fulness? In Ezekiel 18:4, God says: "All souls are mine." Our money belongs to God: "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). Your wages, your salary, your profit, your income belongs to God, not you. God has the right to take or dispose of what you regard as your income as He wills.

God requires one-tenth of our material increase for the work of the church: "All the tithe . . . is the Lord's; it is holy unto the Lord" (Lev. 27:30). God legally directs that after we honestly pay Him the tithe for His work, then the other nine-tenths He gives us. Then, and only then, can we rightfully claim ownership over the nine-tenths. The tithe belongs to God, and an offering is never an offering until after the tithe is given. Failure to tithe constitutes Scriptural highway robbery (Mal. 3:8).

When Christ comes to reckon with His servants with whom He has entrusted His goods, He will demand an account of our stewardship. This is seen in the demand of the unfaithful servant in Luke 19:23: "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" To fail to use the money which God gives us to further His cause is to ignore the sovereignty of God and the Lordship of Jesus Christ. Let no man call Jesus Christ, Lord, who refuses to contribute to the ministry of missions.

Our Trusteeship

The Scripture not only teaches God's ownership of all our possessions, but it also declares our trusteeship. Believers are stewards of God: "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2). A steward is a person entrusted with the management of estates or affairs not His own. It is his duty to manage the affairs, but to do so in the interest of his master.

We are stewards of the manifold grace of God. I Peter 4:10 reads: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." What we call our possessions are truly His. We are just the administrators of them. To forget this, and to appropriate and use what God

has entrusted to us for ourselves is no less a crime than for the cashier of a bank to use its funds for his own pleasure.

What we need today is a revival of Christian stewardship; the consecration of the money power of the church of God. The world will never be converted by money alone, but God does use the money that we give to missions in the conversion of sinners.

Missionaries Worthy Of Support

The Lord has never ordained anything but tithes and offerings for the support of His ministers of the Word. This was His moral law to Israel. "And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:21).

The Lord has not authorized the churches today to raise money for missions by cakewalks, rummage sales, church suppers, and puppet shows. God's work is to be carried on by the tithes and offerings of God's people in this Grace Age. To the Corinthians Paul wrote: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?" He refers here to the Jewish priesthood who was supported by tithes of increase and by sharing a part of the animal sacrifices. Then he says: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (I Cor. 9:14). The New Testament ministers of God are to be supported like the Levites were in the Old Testament, and that was by tithes of increase.

Jesus Christ said: "The labourer is worthy of his hire" (Luke 10:7). When a missionary does his work well, he performs a "good work" (I Tim. 3:1). The minister of God labors for Christ. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward" (I Tim. 5:17-18).

The support of the ministry is not an act of charity, but of justice. If God would have men to regard the needs of oxen while preparing grain for the earthly garner, much more would He have the church to supply the material needs of the ministry who, toiling (Continued on page 6, column 4)

NOW — IN PRINT AGAIN!

The Biblical and Historical Faith of Baptists on God's Sovereignty



CONTENTS

- The Bible Doctrine of Election—J. P. Boyce
- Remarks on Predestination and Election—B. H. Carroll
- Statement on Election—John Bunyan
- Comment on Election—John A. Broadus
- Election—J. M. Pendleton
- Election Consistent—Andrew Fuller
- If Some Are Elect, Why Preach?—C. H. Spurgeon
- Chosen, Redeemed and Called—John Gill
- Foreordination and Foreknowledge—A. H. Strong

- Divine Foreknowledge—Arthur W. Pink
- The Limited Atonement—C. H. Spurgeon
- On the Limited Atonement—J. R. Graves
- Particular Redemption—J. R. Graves
- God's Sovereignty Exhibited—Alexander Carson
- God's Distinguishing Grace—Abraham Booth
- Notes on Election—Boyce Taylor
- Testimonies of Baptists of the Past—
- Baptist Confessions on the Doctrines of Grace—

The writers are recognized by all Baptists as outstanding men of God. They influenced their own day and they have influenced succeeding generations.

There are photos of most of the men quoted, the dates of their lives and brief information about them.

Get a copy of this booklet for yourself and your friends.

50c each

Calvary Baptist Church
P. O. Box 910
Ashland, Kentucky 41101

"Salvation"

(Continued from page two)

with an everlasting love: therefore with loving-kindness have I drawn thee," Jer. 31:3. God did not look down from Heaven and see that some would be good, and love them, and see that others would not be good, and pass them by. No, beloved, but before either had done any good or evil, that the purpose of God according to election might stand, He had already loved His people with an everlasting love. Then, in due time, He sent His beloved Son and with loving-kindness He has, is, and will draw His elect to Him. When we think of the fact that God sent His only begotten Son to die for people that are not good — people that have broken every law in His Book — that is expressing love at its very utmost. Love always comes at a very great price and God gave the very best that He had for His people.

What God Chose Us To

Now, notice that our text tells us what it was that God chose us to. It was unto salvation. He not only tells us what it was, but by what means He uses. This is through sanctification of the Spirit and belief of the truth. In other words, the Spirit has set us apart. This is what sanctification means. And in this particular passage, it means to set His elect apart from the rest.

The Grounds For This Choice

God's motive for saving some was His love for His elect, but He also had grounds for this as well. As we turn to the Word of God, we read, "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace," II Tim. 1:9. According to His own purpose and grace, then, were the grounds upon which He made this choice. Again, we read, "Not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost," Titus 3:5.

The Results of God's Choice of Some

The results are, of course, divine power overcoming the enmity in our hearts. We are told by many today that we are to work out our own salvation. I will agree to this, for it is Scriptural, Phil. 2:12. But you have first got to have something to work out. You can't work out your salvation until first you have been saved. But what if people are not willing to be saved? "Thy people shall be willing in the

day of thy power," Psa. 110:3. While, "No man can come unto me, except the Father which sent me draw him," Jno. 6:44, in the day of God's power His people shall be willing, and in loving-kindness He will draw them unto Himself. This, beloved, is divine power overcoming the enmity that is within our hearts. Paul says in I Thess. 1:5, "For our gospel came not unto you in Word only, but also in power, and in the Holy Ghost." Some folk feel that if they can quote I Cor. 15:3-4 to the lost their mission is finished and, while that is the mechanics of the gospel, it takes more than just quoting the death, burial and resurrection to a lost sinner. The gospel came unto the Thessalonians not in word only, but also in power of the Holy Spirit. This Word as empowered by the Holy Spirit overcame the enmity that was in their hearts.

This Power Is Irresistible

In the third chapter of the Gospel according to John, when our Lord was talking to Nicodemus, He gave him an illustration of the wind. Most certainly, you and I know, as well as did Nicodemus, that we cannot tell from whence the wind cometh nor where it goeth and neither can we stop it. Jesus told Nicodemus "even so it is with the Spirit." When God sets His Spirit in motion for the salvation of one of His elect, it is utterly irresistible. Jesus Christ came to seek and to save that which was lost and He will not be satisfied until all that the Father gave Him has been accounted for.

Again, we see that God's power is irresistible in that the new birth is a spiritual resurrection. Jesus said, "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation (judgment) but is passed from death unto life," Jno. 5:24. When did he get that life? "Hath" is present tense, which means he was a possessor of spiritual life when he believed. He had to have had, for before, he was a spiritual corpse, and we know that no corpse can reanimate itself. Therefore, before one can believe, there must be a spiritual resurrection. Hence, it is written, "It is the Spirit that quickeneth, the flesh profiteth nothing," Jno. 6:36. Our faith or believing is not the cause of the new birth, but a consequence of it.

The Exercise of Faith

Most certainly, there is faith exercised in salvation, but where

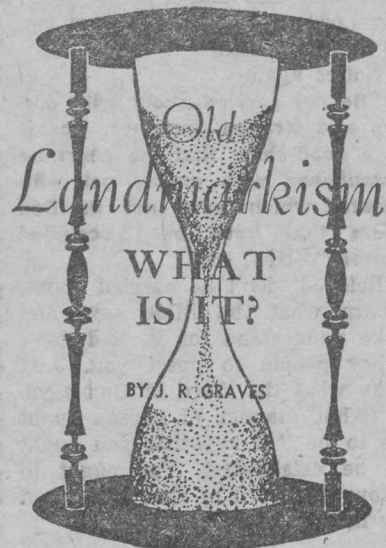
does that faith come from? "By grace are ye saved through faith, and that (the faith) is not of yourselves: it is the gift of God." Beloved, from beginning to end, salvation is of the Lord. Even our repentance and faith is a gift of God. The Bible tells us that faith is not native to the human heart: "... all men have not faith," II Thess. 3:2. Faith is a spiritual grace, the fruit of a spiritual nature, and because the unregenerate are spiritually dead, faith for them is impossible, for a dead man cannot believe anything. Again, the Bible tells us that, "They that are in the flesh cannot please God," Rom. 8:8. They that are in the flesh are spiritually dead and have no faith, and "Without faith it is impossible to please Him" Heb. 11:6.

Therefore, can't you see that the natural man has no faith and can-

Christ as meeting the righteous demands of God and receives the free gift of God, and then, goes home rejoicing that his name is written in the Lamb's Book of Life.

Beloved, what has happened? This one has been born again, and just as a new born babe of the natural world begins life by clinging instinctively in its helplessness to its mother, so this new born soul begins the new spiritual life by clinging to Christ. Here, then, is the sanctification of the Spirit. This soul has been born again and has by the virtue of his new birth been separated from those that did not believe. Those born again by the Spirit of God are set apart from those that are dead in trespasses and sin. God has separated one of His sheep from the goats. This is the sanctification of the Spirit and belief of the truth.

May it please our God this morning to set some of you apart to believe in His Son! May God bless you!



BUY THIS GREATEST OF ALL BOOKS ON CHURCH TRUTH FOR \$2.25

The balance of our stock has a mistake in binding and we are closing these out at this reduced price!

not exercise it apart from the gift of God, because it is not native to the human heart. It is a spiritual grace. I might add further, this morning, that God cannot be pleased nor satisfied with anything that does not have its origin in Him. "Salvation is of the Lord!"

Sanctification of the Spirit

Sanctification of the Spirit must come before the belief of the truth. Sanctification always means separation. It means separation from something unto something, or someone. Sanctification, as used in this passage in our text, simply portrays to us nothing more than the new birth. God simply separates His elect, by the Spirit, from all others.

As we bring this message to a close, let me illustrate how the Spirit sets apart God's elect from the others. A man preaches the Gospel to a congregation of people and brings forth the Scriptures, showing them of their lost and ruined condition. He makes salvation plain. He speaks of God and tells of His righteous demands. He tells of Christ coming to this world, meeting God's demands, and dying — the just for the unjust. He declares that through this Man is the forgiveness of sins, and then the service comes to a close. As he closes the service, he urges the lost to believe God's Word and to receive His Son as personal Saviour.

The meeting is over and the congregation leaves, and all but one has refused to come to Christ that they might have life. They go out having no hope and without God. But this one hears the Word of Life. The seed sown has fallen into good ground that has been prepared by God Himself. He believes the gospel — that Christ Jesus has come into the world to die for sinners — and he sees Him as dying for his sins. He sees

Money And Missions

(Continued from page five)

in God's spiritual harvest, are preparing souls as grain of priceless value for the Garner of Glory.

Those who enjoy the spiritual teachings of the minister of the Word must share with the teacher their carnal things. To the Corinthians, Paul said: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" (I Cor. 9:11). To the Galatians, he said: "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). The one who gives his time and strength to the religious instructions of others should receive from them worldly things necessary to health and appropriate to one in his condition.

In Romans 10:15, Paul asked: "How shall they preach, except they be sent?" From Acts 13 we learn that missionaries were sent by the Lord and the church. The church is not only to send them with authority to do their work, but they are also to send with them, and later, to them, sufficient money to sustain them as they labor.

Storehouse Tithing

All offerings to missions should be given to the local church of which one is a member. The church is God's storehouse or collective agency in this age. Malachi 3:10 commands us: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts." In I Timothy 3:15, the church is called "the house of God." Church members are to unite in their giving to missions as one body in Christ. This money must go through the church since the church is the only institution which has the authority to send out missionaries to make disciples,

to baptize, and to teach the things of Christ.

There is no Scripture for sending your money directly to a mission board or general treasurer or missions in an association or convention. New Testament missionaries received their financial aid from the churches. Paul declared: "I robbed other churches, taking wages of them, to do you service" (II Cor. 11:8). He did not say he robbed the mission board or missionary committee.

It was the churches, not the mission board, which paid the traveling expense of the missionaries in apostolic times. Paul and Barnabas, missionaries of the church at Antioch, are said to have been "brought on their way by the church" (Acts 15:3). To the Roman Church the Apostle Paul wrote: "Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company" (Rom. 15:24). To the Corinthian congregation he said: "And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go" (I Cor. 16:6).

Many churches are handicapped in their support to missionaries because many church members send part of their tithe to some radio preacher, another portion to a Christian paper, another part to a religious school, and still another amount to a mission board. For a member to ignore the church he is a member of in his tithe paying, is to dishonor the Bride and to anger the Bridegroom; yea, it is to declare that he is unfit to be a member of the congregation.

The Rule Of The Early Church

The principle of giving is seen in Paul's instructions to the Corinthian Church concerning the poor saints in Jerusalem. Though the offering was for material relief, the doctrine of financial stewardship is also relevant to the missionary enterprise which is for spiritual relief, which is more important. Paul said to them: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

Giving in the church was periodic — "the first day of the week." Sunday or the Lord's Day was already regarded by all Christians as a sacred day. It was the day of public worship and Christian giving. On this day we are to pay tribute to God for His blessings of the past week, and to ask His blessings on the work of our hands for the next. Giving is to be regular and systematic, not haphazard and spasmodic.

Second, giving was to be personal — "every one of you." No one can tithe for you. It is a personal obligation. There are no exceptions to this rule of giving. The rich and poor are to come with their offerings, side by side in the (Continued on page 7, column 4)

Send TBE FREE!

TO A YOUNG PREACHER

We are greatly interested in reaching young preachers with the "strong meat" of the Word — which we know they are not getting in most seminaries, Bible colleges and Bible institutes. In order to reach them, we are willing to send TBE to them for one year free of charge.

Naturally, we don't know every young man whom God calls to preach, but our readers can furnish us with names and addresses of many. We therefore ask you to send us the names and addresses of young men whom you know in the ministry. We will gladly send TBE to them.

Does this sacrifice pay off? It certainly does! We have before sent TBE to young men who — as a result of help received from the paper — are now standing firm as a rock for the faith. And, think of the good their preaching will do in years to come!

USE THE FOLLOWING SUBSCRIPTION BLANK

Name _____

Address _____

Your Own Name _____

Address _____

If you wish to send more, use a separate sheet. If you can help on these "subs," we will appreciate your offering.

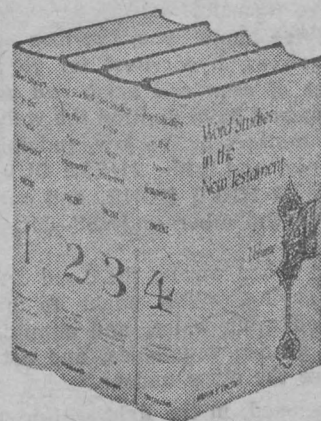
CLIP AND MAIL TO:

THE BAPTIST EXAMINER, P. O. BOX 910, ASHLAND, KY.

THE BAPTIST EXAMINER

MARCH 15, 1975

PAGE SIX



WORD STUDIES

By

MARVIN R. VINCENT

4 Volumes

over 3200 pages

\$27.50

A veritable gold-mine of ideas for sermons preeminently invaluable for all Bible lovers. Goes thru New Testament verse by verse. Offers multitude of fine suggestions for homiletical purpose.

Rare combination of scholarship and simplicity.

CALVARY BAPTIST CHURCH

P. O. BOX 910, ASHLAND, KENTUCKY 41101

The Pastor

(Continued from page one)

4. He must be "sober." This is repeated in v. 3. "Not given to wine." The same is required of deacons (v. 8), and their wives (v. 11). Also, the same is required of all the church (Ephesians 5:18).

5. He must be sober, so that he might be "of good behaviour." Sober refers to the inward mind, behaviour to the outward walk. He must be sober as to drinking, and thinking.

6. "Given to hospitality" — "as an evidence that he is not given to filthy lucre (v. 3)" (Matthew Henry). This is required of all Christians (Romans 12:13).

7. "Apt to teach." So "pastors and teachers" are made one, in Ephesians 4:11. And they are to teach, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Corinthians 2:13).

For the eighth requirement, we go to verse three.

8. "Not given to wine," we have already mentioned, so the eighth requirement we count as "no striker." We are not to do physical violence to others. We have long despised preachers who handle their congregations with "kid gloves," but I wonder if it is not just as wrong to handle the flock with "boxing gloves!"

9. "Not greedy of filthy lucre." More than one pastor has been tempted to say of a prospective pastorate: How much salary does that church pay? "The clergy, as a rule, do not like to get too far away from plumbing and comfortable salaries," (J. J. D. Hall). May God help us preachers, to be able to say with Paul: "I have coveted no man's silver, or gold, or apparel" (Acts 20:33). In this same verse in Timothy, it is repeated: "not covetous!" The same is required of deacons (v. 8).

10. "Patient." Bishops are to "follow after . . . patience" (6:11). Only by God-given patience do ministers approve themselves as the "ministers of God" (II Corinthians 6:4). As pastors, we must lean upon the "God of patience" (Romans 15:5).

11. "Not a brawler." "As not a striker with his hands, so not a brawler with his tongue" (Matthew Henry).

If the bishop is not sober, how can he be of good behaviour? If the bishop is given to wine, how can he help but be a striker, or a brawler?

12. "Not covetous," we have already considered. The next requirement is in verse 4. "One that ruleth well his own house, having his children in subjection with all gravity." The pastor has two congregations, his family, and the church. If he fails to oversee the smaller congregation, he will fail to govern the larger. Deacons are also to rule "their children and their own houses well" (v. 12). Also all the congregation is to exercise the same discipline over their children, using the rod as necessary (Prov. 23:13-14).

13. "Not a novice, lest being lift-

ed up with pride, he fall into the condemnation of the devil" (v. 6). Weymouth translates: "He ought not to be a new convert . . ." Lest he be lifted up with pride, the devil's sin. "The more ignorant men are, the more proud they are" (M. Henry). The same rule also applies to deacons: "Let these also first be proved, then let them use the office of a deacon . . ." (v. 10).

14. "Moreover, he must have a good report of them which are without, lest he fall into reproach and the snare of the devil" (v. 7). Weymouth translates: "It is needful, also that he bear a good character with people outside the church." He must be respected as practicing what he preaches. "So Demetrius had a good report of all men" (III John 12).

Now will you kindly turn to Titus, chapter one?

15. Titus 1:6. Some of these requirements we have already covered in I Timothy 3. Paul is speaking, by the Holy Spirit of "elders" (v. 5), the same as "bishops," or "pastors."

"If any be blameless, the husband of one wife, having faithful children" (or "children that believe," Revised Version), for "he who could not bring his children to faith, how shall he bring others?" (Bengel). Here is a new requirement: "Not accused of riot, or unruly." The translated word riot is misleading. The original word means: wastefulness, or unsavingness (see Vincent). Young translates: "spendthriftiness." Certainly, the pastor above all others should practice economy. He should not waste his money (many of our pastors are not tempted in this field, for they have none to waste), he should not waste his time, his talents. Then he would be unruly, not subject to rule. Without self-discipline or control.

16. "Not self-willed" (v. 7). Always wanting his own way.

17. "Not soon angry." "How unfit are those to govern a church, who cannot govern themselves" (M. Henry).

18. "A lover of good men" (v. 8). How can a minister of the Gospel enjoy the fellowship of the clubs and lodges? (Ephes. 5:11).

19. "Just." He is to pastor without preferring one member before another, "doing nothing by partiality" (I Timothy 5:21).

20. "Holy." An unholy pastor is a laughingstock in Hell, a smear upon the holy church of God on the earth, and an object of the curse of God in Heaven. Therefore, "BE YE CLEAN THAT BEAR THE VESSELS OF THE LORD!" (Isaiah 52:11).

We have just read that the pastor should be sober, just, and holy. "Sober" in respect of himself; just . . . toward all men; and holy toward God" (M. Henry). And we might add: And temperate toward himself, for that too, is mentioned, which we covered in I Timothy 3:2. To be temperate, or vigilant, meaning: "One having his passions, tongue, hands and eyes at command" (Chrysostom).

21. "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine,

both to exhort and convince the gainsayers" (v. 9); so as to stop the mouths of the unruly, vain talkers and deceivers mentioned in verses 10-12. This way he will be a faithful steward (I Cor. 4:1-2).

One more requirement, in I Pet. chapter five.

22. "Neither as being lords over God's heritage . . ." (I Peter 5:3). The Greek is: "Not lording it over . . ." Pastors are leaders, but not lords!

"ONLY THE GRACE OF GOD CAN MAKE A TRUE BISHOP!" (Elder George Barlow). Amen!

The Tabernacle

(Continued from page one)

We, in determining the use of the Urim and the Thummim, must appeal to various passages where they are referred to. The first reference I wish to cite is found in Numbers 27:21:

"And he shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of the URIM before the Lord: at his word they shall go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation."

Please Remember Us!

In Prayer, And With Your Offerings

Your support will never be appreciated as much as it would be now.

THE BAPTIST EXAMINER

P. O. Box 910
Ashland, Ky. 41101

It seems clear from this passage that the mind of the Lord was conveyed by way of the Urim. This same truth is confirmed by I Sam. 28:6:

"And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by the Urim, nor by prophets."

We may also learn the meaning of the Urim and Thummim by noting the latter part of Ezra 2:63: ". . . and the governor said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim;" that is, till there was one through whom the mind of the Lord was clearly revealed.

"The Urim and the Thummim were probably two precious stones, which were drawn out as a lot to give Jehovah's judgment. The lot is cast into the lap (Heb. 'bosom'), but the whole judgment thereof is of the Lord" (Prov. 16:33). 'Bosom' is here put for clothing or covering over it: cf. Ex. 4:6,7; Ruth 4:10. Thus, these two placed in the bag, and one drawn out, would give the judicial decision, which would be 'of the Lord.' Hence, the breastplate itself was known as 'the breastplate of judgment' (v. 15), because, by that, Jehovah's judgment was obtained whenever it was needed. Hence, when the land was divided 'by lot' (Num. 26:55), Eleazar, the High Priest, must be present (Num. 34:17; cf. 27:21; Josh. 17:4). When he would decide it, the lot 'came up' (Josh. 19:17), i.e., 'out' or 'forth' from the bag of the ephod. In Ezra 2:61-63, no judgment could be given unless the High Priest were present with the breastplate, with its bag, with

the lots of the Urim and Thummim, which gave Jehovah's decision"—Bullinger.

Let us now consider the significance of the Urim and Thummim. Their significance, first of all, is that they speak of that which is to be found in the heart of our Lord Jesus Christ. This fact is (Continued on page 8, column 4)

Money And Missions

(Continued from page 6)

house of God. There is no healthier spiritual exercise than to tithe one's income to the local church. Each believer needs to give for his own good.

Third, it is to be provident — "lay by him in store." I do not believe the reference here is to a person laying his offering aside at home as some believe. I think Paul meant for the offering to be brought to the church assembled for worship. If their offerings were stored at home until Paul's arrival in Corinth, this would have necessitated an offering when Paul came, and this was what he sought to avoid. Each church member is to set apart a definite proportion of his weekly income for the Lord's cause.

Fourth, it is to be proportionate — "as God hath prospered him." Giving is based upon an individual's financial ability. It is governed by God's blessing upon our labors. It is His bounty and blessing to which we owe all we have, and whatever we have is to be used, and employed, and improved, for Him. The more He enables us to give, the more He expects us to give to His cause.

Money A Must

Without faithfulness in financial stewardship there can be no worthwhile program of propagating the gospel. Money is a must in the missionary cause; without it missions could not exist. Failure to give to missions manifests ingratitude and involves disobedience to God. Missions must have more than a beggarly place in our church budgets.

Christianity takes money, the very embodiment of power of this world, and changes it into an instrument for God's service and glory. By Scriptural giving the church carries on missions at home and abroad. A coin of this world, by being cast into God's treasury in the local church in the right spirit, receives the stamp of the mint of Heaven, and is exchanged for heavenly blessings. By money we can go to the ends of the earth as God's messenger.

Some Give Nothing

A development of a sense of stewardship in missions by the churches is greatly needed, because so few realize this responsibility. Multitudes of church people have never come to see they have an obligation resting upon them to give the gospel to the world. Many whole churches last year gave nothing to missions. Some churches grow in number and wealth, but never increase their offerings to world missions. All giving to missions is far below

Eld. Fred T. Halliman Missionary To New Guinea



FRED T. HALLIMAN

Send your offerings for the support of Brother Fred T. Halliman to:

New Guinea Missions
c/o Calvary Baptist Church
P.O. Box 910
Ashland, Kentucky 41101

Be sure to state that the offering is for the mission work of New Guinea. Do not say that it is for missions as this will only be confusing since we have other mission works.

Write Brother Halliman frequently. His address is:

Elder Fred T. Halliman
Sovereign Grace Baptist Mission
P.O. Box 19, Koroba, via Mendi
Papua New Guinea.

the ability of those who give, and far short of the magnitude of the work to be done, and of the unparalleled opportunities to do the work.

Americans are poor stewards of their money. We are possessed by a craze of buying useless things, which make us spendthrifts and wasters. The immense waste of the money, which God has committed to His people as a sacred trust, is a lamentable fact. The misused wealth of Christians largely supports the kingdom of darkness and increases the difficulties which confront Christianity. Many church members spend more on jewelry, amusement, tobacco, soft drinks and pleasure than they do for the cause of world missions. Most of us need to live simpler lives and to give more to missions.

What I do with my money is what I do with myself. Money is the stored energy of the person who earns it. No person does any better with himself than he does with his money. Our prayer should be: "Lord, may I not make any more money today than I can use for thy glory."

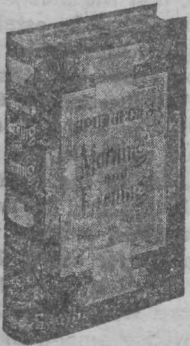
One Sunday when the collection was for Foreign Missions, the collection bag was taken to Mr. Dives, who shook his head and whispered, "I never give to missions." "Then take something out of the bag," the elder whispered in reply. "The money is for the heathen."

MORNING AND EVENING

By
C. H. SPURGEON

744 pages

\$6.95



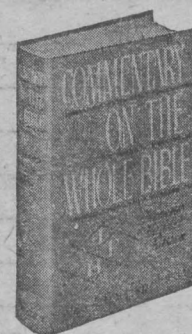
This devotional classic has never grown old nor out of date. This edition of the book is complete and unabridged, published just as Spurgeon wrote it. Each devotional is one page in length, printed in large, easy-to-read, bold type. There are two devotions for each day of the year — one for the morning and one for the evening.

CALVARY BAPTIST CHURCH BOOK STORE
P.O. BOX 910, ASHLAND, KENTUCKY 41101

Commentary On The Whole Bible

By Jamieson, Fausset, and Brown

Price \$13.95



Looking for a lot of dependable Bible commentary in one volume? If so, you need this great book. Books, chapters, verses, and words are expounded. Example: "Ministered" in Acts 13:2 is explained to mean the performance of official duties of the church at Antioch.

There are almost 1600 pages of valuable study helps. Spurgeon said: "It contains so great a variety of information that if a man had no other exposition he would find himself at no great loss if he possessed this and used it diligently. I have of it a very high opinion . . . and I consult it continually and with great interest."

CALVARY BAPTIST CHURCH
P.O. Box 910 — Ashland, Kentucky 41101

BE A "DO SOMETHING" PERSON or CHURCH

"All that it takes for EVIL to Triumph is for
men to do NOTHING!"

YOU WANT TO DO SOMETHING???

REALLY DO SOMETHING???

SOMETHING THAT COUNTS???

GIVE 10 GIFT SUBSCRIPTIONS TO THE BAPTIST EXAMINER

P. O. Box 910 — Ashland, Kentucky 41101

SEND US TEN SUBSCRIPTIONS, WE'LL RENEW YOURS FREE

10 SUBS . . . \$10.00

Have This Paper Delivered Every Week — For a Whole Year!

YOU KNOW WHO NEEDS IT!

Think What It Would Mean If Everybody "Did Something!"

Only \$10.00 Worth of "DOING SOMETHING!"
Wow! We Would Really Grow!

YOU ARE ONLY ONE!

DO WHAT YOU CAN DO. REACH 10 MORE!!

"He who waits to do a great deal of good at once,
will never DO ANYTHING."

- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____
- Name _____
Address _____
Zip _____

Enclosed \$_____ for _____ Subs
Your Name _____
Address _____
Zip _____

**GIVE US READERS
We Will Give Them The Truth**

Shinto God

(Continued from page four)
And, I, as one citizen of the U.S.A. would not welcome the Tenno as a Guest of State. If he desires to go on a private visit and lay a wreath at the Tomb of the Unknown Soldier, as did Ikeda Daisaku, the Pres of Soka Gakkai, that is entirely legitimate with the principle of separation of Government and religion. Since thousands of young Japanese say they have no feeling to the Tenno of any kind, why should he represent them? And why should we welcome him as their symbol?

If some of the people of the U.S.A. refuse to welcome the Tenno as an official Guest of State, because of his Shinto mythological title, it might cause some Japanese to consider the propriety of having the Tenno as "the symbol of Japan and the symbol of the unity of the people." They might ask themselves, "How can we have true freedom and separation of government and religion when we have a Shinto priest, who again has been made a Shinto god, as the symbol of our unity?" If Americans, without protest, welcome the Tenno as an official Guest of State, how much harder will it make it for freedom fighters in Japan to maintain separation of state and religion? If it would make it easier for other nations to come to the freedom of separation of Government and religion, I, for one, would readily do away with all visits to the U.S.A., by Guests of State and the laying of wreaths at tombs or monuments. What is really accomplished by the laying of a wreath at a tomb? Such cannot be of any value to the dead, and the dead cannot do anything for the living. Instead, why not in their memory help the poor and starving? Too, we must be very careful not to glamorize war.

What is the real objective behind the nationalization of Yasukuni Shinto Shrine? It can be expected that the bill to nationalize Yasukuni Shrine, and to support it with money from public taxes will pass this session of the Diet. Then, again, Japan will be officially a Shinto country and those who reject Tennoism will be considered less than loyal Japanese subjects.

If one tries to find inconsistencies in the way the U.S.A. carries out the principle of separation of state and religion, it is not difficult. However, should such inconsistencies be used to seek to justify a return to totalitarian Tennoism?

A religious concept that puts itself above religion is most greatly to be feared as the enemy of freedom. Communism with its philosophy of Dialectical Materialism (which is essentially a religious concept), puts itself above all other religions, and thus, becomes totalitarian and demands that all other religions bow to it. Communism in Japan has now entered upon the "stage of terror," and large companies are in constant fear of being bombed. One can expect, therefore, that the Shinto Tennoists will suddenly and drastically react, seeking to return to the system of Chokugo (Imperial Rescript) so that the government can crush all opposition, in the name of a sacrosanct Tenno, who is "Shinseinishite okasubekarazaru" (Divine and inviolable).

Have the people of Japan forgotten that it was a pact between totalitarian Tennoism and totalitarian Communism, in 1940, that made it possible for Japan to bomb Pearl Harbor? We speak of the extreme right and the extreme left as though they were very far apart, but both, being totalitarian in nature, can find it to their own advantage at times to make an accommodation. Most Japanese seem to take the present freedom for granted, thinking it will continue forever. Very few seem to have learned the lesson that "the Price

of Freedom is Eternal Vigilance." If this is not ingrained into the people of Japan, the interlude of freedom in this country will be brief indeed.

The Tabernacle

(Continued from page seven)
made evident when we consider that the twelve gems on which were graven the names of the twelve tribes, were worn upon the heart of Aaron. The Urim and the Thummim were placed within the breastplate immediately beneath the precious stones. Thus, they speak of that which is to be found in the heart of our Lord Jesus. He was full of grace and truth as is stated in John 1:14. Light and perfection (Urim and Thummim), in other words, center in Him.

Christ Jesus is also the antitype of the Urim in that "in Him was life, and the life was the light of men. . ." It is obvious, then, that our Lord Jesus is the substance of which the Urim was a shadow.

The Lord Jesus is also the antitype of the Thummim, since every perfection is found in Him (Thummim means "perfection"). Our Lord was flawless, being the Lamb that is without spot or blemish.

The Urim and Thummim were means the Father used to communicate His will to His people. Our Lord, of course, has fulfilled this type, too, since He is the wonderful counsellor.

"For unto us a child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace"—Isa. 9:6.

John 15:15 also makes it very clear that it is through Him that the Father communicates His will to us.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I

have made known unto you." We have already noted that the high priest, by way of the Urim and Thummim, allocated Canaan to the various tribes and this in the days of Joshua. The antitype of this is very precious, since our Lord has purchased for Himself an inheritance and this inheritance is to be shared with His people.

"And He said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities"—Luke 19:17.

We see, then, that our Joshua (Jesus) will apportion the inheritance according to the mind of God.

Our Lord Jesus will also fulfill that which is typified by the Urim and Thummim during the Millennium. This fact is made evident by Zech. 6:13 and Isa. 2:2-5.

"Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both"—Zech. 6:13.

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the Word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people: and shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord"—Isa. 2:2-5.

May our Lord bless you richly with the message He has set before us.

THERE WAS A PREACHER

There was a preacher in Ashland,
John Gilpin was his name,
When he preached the Word,
He preached it very plain.

Calvary Baptist was the church
Of which he was the pastor,
He did not preach to please men,
But preached to please the Master.

We loved you, Brother John,
For the things you stood for—
For the Word you preached,
We loved you for what you are.

A preacher of the Word
Of God's marvelous Grace,
That would save a lost soul,
Regardless of color or race.

Of the foreknowledge of God
And His predestination,
Of God's irresistible call,
His justification and glorification.

We loved you for The Examiner
Which you published for many years,
And you always stood for the Faith,
Tho it cost you much labor and tears.

Thank God for such a man
Who for the Faith did stand,
And always was true to the Faith
No matter whom you did offend.

You were faithful to the end,
Until all your work was done,
Then the Father said, "That is enough,
So come on home, my Son."

And now you are gone,
We will see your face no more,
Until we gather with all the saints
Upon that Heavenly shore.

—Composed by John E. Abbott, of Benton, Arkansas,
in memory of my very good friend and brother, John
R. Gilpin, of Ashland, Kentucky.