

Devoted to Evangelism, Mis-
sions and Bible Doctrines

The Baptist Examiner

The Paper With a National Circulation

"Go ye into all the world
and preach the Gospel"

"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. 12, NO. 4

RUSSELL, KENTUCKY, SATURDAY, FEBRUARY 28, 1943

WHOLE NO. 263

The Master of My Boat

JOSEPH ADDISON RICHARDS

"I owned a little boat a while ago
And sailed a Morning Sea without a fear.
And whether any breeze might fairly blow
I'd steer the little craft afar and near.

Mine was the boat, and mine the air,
And mine the sea, not mine, a care.

My boat became my place of nightly toil,
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat, and mine the net,
And mine the skill, and power to get.

One day there passed along the silent shore,
While I my net was casting in the sea,
A Man, who spoke as never man before;
I followed Him—new life began in me.

Mine was the boat, but His the voice,
And His the call, yet mine, the choice.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the Sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat, and His the skill,
And His the catch, and His, my will."

—The Pilot

Modern Whittlers Of The Word Of God, And Their Daring Impiety

When Jehoiakim was king of Judah the situation got to be very similar to the situation in the world today. Jeremiah the prophet and his secretary and amanuensis, Baruch, who were old-fashioned enough to believe the Bible was God's Word, were very unpopular with the whittlers of the Word, as the Editor is today in Russell and East Kentucky with the Arminians and Modernists and Unionists. Some of the Jews told the king about Jeremiah's words. The king sent for the roll on which Jeremiah's writings were recorded and took a pen-knife and

whittled the whole roll to pieces little by little and pitched it in the fire and burned it up. God hid out Jeremiah and Baruch and later on the roll was re-written and enlarged. Read the 36th chapter of Jeremiah.

Jeremiah 36:23, 24.
"And it came to pass, that when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth."

"Yet they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words."

There are two things about whittlers of the Word I want you to think about, namely, the impiousness of their conduct and the severity of God's deal-

(Continued on Page Two)

WHERE EASTERITES LAND!

Easter is nigh. All Easter observance is either pagan or papal. All Easter shows and festivals and cantatas came either from the Catholics or the heathen. They belong to the ritualism of all other observers of days. Here is what the Bible says about observers of days: "Ye observe days and months and times and years. I am afraid of you lest I have bestowed upon you labor in vain." False professors are all observers of days. All the preaching and labor spent on that bunch is "labor in vain." That means Paul thought they were not converted and that all his efforts to save them had been in vain. Had Paul lived today they would have called him ignorant and narrow when he told them they were going to hell and that their observance of Easter and other law works were sure proof that his preaching had been in vain and they were still on their way to hell. Easterites will land where other pagan and papal idolaters do.—News and Truths.

ODDITY

What is oddity? The Century Dictionary says: "The quality of being odd; singularity; whimsicality;" but it also reminds us that odd may mean "singular in excellence; unique; sole; hence, peerless."

Now I am disposed to think that oddity is the great lack of the day; yet it is the pressing need. This is the one thing we all shrink from; consequently we are all like peas in a pod, we all walk in the same rut, we adopt the same lingo.

Do not misunderstand me. The oddity I mean is not the assumption of something ridiculous or different from everybody else, with the express purpose of becoming odd; but rather that which is the natural sequence of an uncompromising fidelity and an unswerving adherence to vital principles that make for truth, righteousness, and manhood.

A prosperous traveler in the city quite recently fulfilled an appointment, after which his commercial friend said to him, "Will you have a smoke?", offering him a cigar.

After respectfully declining upon the ground that he did not indulge in smoking, the friend immediately said, "Oh, very well, come and take a drink with me."

"I do not drink, thank you," was the reply.

"Dear me, well let us go to the theater together to see a good play."

"It is exceedingly kind of you, but really I never attend theaters."

"What an odd fellow you are," he replied, and soon after made an excuse to leave him.

Many young fellows do as others in questionable and unquestionable things because they do not like to appear odd. There is a great need of consecrated individuality.

I am positively convinced that in Christian circles and especially in the sphere of the Church of Christ, the man or woman that God can use to the utmost necessarily appears odd. Christ was considered so when here upon earth. It was so with the Apostle Paul.

An honest, unassuming, faithful obedience to the Holy Spirit and the Word of Truth, daring to go all the way with God, and

(Continued on Page Two)

Making God's Word Practical

Read Acts—Chapters 1-7

1. Mr. A believed that when Jesus returns, only the sanctified of His particular sect will know it, for He will be invisible. What say the Scriptures about His return?

2. Mr. D and several families hoped to start a church in a certain community, but were informed by the city authorities that there were enough churches in the city already, and that they should not start another. Answer in the words of Peter.

3. Mrs. E's husband was making a very good salary in spite of the depression, and both were church members, but when the board members asked for a pledge, she said, "We're not able to do anything with this depression on." Who does this call to mind?

4. Mr. F said no one should mention eternal life in this age—that it only referred to eternity. Was he correct?

5. "The office of deacon is merely an honor; there is nothing for a deacon to do that differs from other Christians," said Deacon J. Give a verse which shows he was wrong.

6. Did Stephen preach to the neck, heart, ears, or will of his hearers?

Answers: 1. (1:11); 2. (4:19); 3. (5:3); 4. (5:19, 20); 5. (6:1-3); 6. (7:51).

"Was The Law Nailed To The Tree?" Is Final Study Of Law Series

W. Lee Rector, Ardmore, Okla.

We are set herein to study the question, "Was THE LAW nailed to the tree?" If THE LAW were nailed to the tree, then all who think it was not, err in their application of it and teach men so. If THE LAW were not nailed to the tree, then all who teach that it was, err in so doing. If THE LAW were nailed to the tree, then we know it is not binding today. Surely all will agree that this is an important matter, and that the truth about it should be known.

In any study of any Scriptural issue, all should agree that we should look well to our assumptions. If our premises are true then our conclusions, if logically drawn, will be true. In this study, we are striving for true premises that we may not abuse the Scriptures in our reasoning. In seeking premises for this

study, we are striving for true premises that we may not abuse the Scriptures in our reasoning.

In seeking premises for this study we are remembering—

1. That our God is Almighty, the Eternal I Am, the Absolute One, Gen. 17:1; Exo. 3:14, and Psa. 90:1-2; that He wrought His infinite purposes and kingdom plans in eternity, His everlasting Now, Acts 2:22-23, Rev. (Continued on Page Three)

MIXED BATHING IMPURE

Seeing a woman bathe led David into a great sin. What more can we expect of this generation if both the sexes bathe together?

If so great a man as David could fall so low in sin by viewing from the roof of a house, a woman "washing" or bathing herself (2 Sam. 11th chapter), can we expect ordinary men and women, boys and girls, to keep thoughts pure when bathing together? It will surely lower the morals in our children to allow them to indulge in such sport. And yet when the public bath is allowed it makes it difficult for us to make them see the wrong. We mothers who oppose this so bitterly, instead of allowing our girls to take part in such amusement, because some other good mother's girl does, should teach them to be more modest and self-respecting. As for the feminine sex, I think the "bath tub" is the proper place; however, if they especially need that kind of exercise (after walking, running, helping mother with domestic duties) it is very important that separate baths be provided for each sex. —Advance.

THE FIRST BAPTIST PULPIT

'How the First Baptist Church of Russell Is Supported'

"Bring ye all the tithes into the storehouse". (Mal. 3:10)

For the past several weeks I have intended telling you something as to the way in which our church is supported. There is scarcely a week which passes but that we receive letters asking how our work is carried on. Most everyone knows that Russell is a small town and that ours is a small church. At the same time many folk know that we do try to do a number of things in the service of our Lord which requires money. The ex-

penses of our local church, our missionary activities, the printing of our paper and this radio broadcast each Sunday does require quite a large outlay of money. In spite of this fact we never make any appeals over the air and even here in our local services we have no collection plates. In view of these facts, numbers of our radio audience as well as our visitors have expressed surprise and astonishment in that we make no appeals for money publicly and yet the Lord always provides for

our needs. In order that you might know more about our work I thus take this opportunity to explain to you how we finance the work of our church.

Whenever man knows enough to be responsible, he adopts tactics and ways and means, which to him appear expeditious. However what man may think expedient, may not always be Scriptural. In order to accelerate the progress of any movement, God may permit the world to use its own plans and

(Continued on Page Three)

The Baptist Examiner

John R. Gilpin—Editor

PUBLISHED WEEKLY

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

SUBSCRIPTION PRICE
Per Year in Advance 50
(Domestic and Foreign)

Send Remittances to Russell, Ky.

Entered as second-class matter May 31, 1941, in the post office at Russell, Kentucky, under the act of March 3, 1879.

Paid circulation in about forty states and four foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuance.

In the Presbyterian review of a new book on "The Bible Statue of Woman" by a woman, the review says: "We cannot say that we have been very much impressed by Dr. Starr's scholastic equipment for this task or the soundness of the conclusions at which she arrives. Even she, however, is unable to persuade herself that Paul shares her view as to the status of women—a situation from which she escapes by way of denying the infallibility of Paul's teachings."

That is where all of them land—in a denial of Paul's inspiration and the inerrancy of the Bible. They forgot that the words of the Lord Jesus are sterner than Paul's. Rev. 2:20-25.

That is where the W. M. U. and B. Y. P. U. are headed. The reviewer closes thus: "A more or less informing but somewhat wrong-headed book." All feminists are "wrong-headed."

I was born in poverty and would not exchange its sacred memories with the richest millionaire's son who ever breathed. What does he know about father or mother? These are mere names to him. Give me the life of the boy whose mother is nurse, seamstress, washerwoman, cook, teacher, angel and saint, all in one, and whose father is guide, exemplar and friend. No servants to come in between. These are the boys who are born to the best fortune. Some men think that poverty is a dreadful burden, and that wealth leads to happiness. What do they know about it? They know only one side; they imagine the other. I have lived both, and I know there is very little in wealth that can add to human happiness beyond the small comforts of life. Millionaires who laugh are very rare. My experience is that wealth is apt to take the smiles away. — Andrew Carnegie.

A Cancellation Game. — "Be not overcome of evil, but overcome evil with good." You have all studied cancellation in school. Have you played the game of cancellation in life? For example, two girls were talking about a third. "Isn't she the homeliest girl you ever saw?" exclaimed one. "Yes," replied the other, "but she is always courteous." "She's as slow as can be," remarked the first girl. "But she can always be depended on," answered the second. Every unkind remark was thus cancelled with a kind word. Try this game in your own home.—From the Young People's Leader.

"Heaven is a state where we will be growing happier and happier as ages pass away, yet leaving nothing still happier to come."

MODERN WHITTLERS OF THE WORD OF GOD, AND THEIR DARING IMPIETY

(Continued from Page One)

The Impiousness of Whittlers of the Bible

The daring and dastardly impiety of all whittlers of the Word is seen in the statement made in the Bible: "And they were not afraid."

The question immediately arises, who is it that is not afraid to thus insult the God of the Bible? Here are some of the impious characters, who are whittlers of the Word in our day and time.

1. Practically all of our schools today are full of infidel whittlers of the Word. That is why God has closed up so many of them.

2. All modernists are whittlers of God's Word. They whittle out everything that is supernatural, including the Bible account of creation, miracles, the virgin birth of our Lord, the blood atonement, His resurrection and everything else that is supernatural.

3. All unionists are whittlers of the Word. They cut out all church truth and everything that teaches that Baptists ought to be a separate and a holy people.

4. All worldlings are whittlers of the Word of God. They cut out all references to church discipline. They cut out all the Bible that denounces sin. The Baptist preachers and members, that want the preacher to preach on love all the time are exact counter-parts of Jehoiakim. That was why he whittled the whole book of Jeremiah to pieces and cast it in the fire. Jeremiah had too much to say about sin. Lots of modern Jehoiakims in Eastern Kentucky are wicked whittlers of God's Bible. They just cannot stand the truth about their sins and Bible doctrine. Lots of preachers in that gang. Selah!

5. All lodge and club folk are whittlers of the Word. Some blatant disbeliever immediately pops up and says: "Prove it." One example will suffice for the present. On page 68 of "Masonic Oaths Null and Void," by Ronayne, Pastmaster of Keystone Lodge No. 639, Chicago, we find this example. It is quoted from Sickles' Monitor, part 2, page 51. From 2 Thess. 3:6-18, two passages are quoted. "Now we command you brethren" and then they leave out "IN THE NAME OF OUR LORD JESUS CHRIST." Again in verse 12 they whittle out "BY LORD JESUS CHRIST."

That is why I hate all clubs and lodges. They are all the enemies of my Lord and Master and His Word and His churches. I did not say I hated the men in these lodges and clubs; but I do hate their treatment of my Lord and the doctrines they teach and the way they whittle His Word. I have no fellowship with any of them. God's command to all Baptists is to "come out from among them and be ye separate." 2 Cor. 6:13-18.

6. All churches, except Baptist churches, and lots of Baptist churches are whittlers of the Word of God. They whittle out all church truth on which they differ from the Baptists; and worse still, they actually divide God's Word into essentials and non-essentials and whittle out what they call the non-essentials. We have lots of Baptists in Russell and Greenup Association that do that. That was the fight of W. W. Landrum and H. B. Taylor before the State Board of Kentucky as long as they were both members. Landrum's favorite quotation was: "In essentials unity; in non-essentials liberty; in all things charity." There are no

non-essentials when it comes to the Bible. All of it is essential for what it was put there for. We are commanded to contend for it all. Well do Kentucky Baptists remember how T. T. Eaton went not only over Kentucky but all over the South saying, "We are commanded to agonize to enter in at the straight gate; but we are commanded to 'epi-agonize for the once-for-all-delivered faith.' Not all truth is essential to salvation: only repentance and faith are essential to being born again. But all truth is essential for what God put it in His Word for and the folk, who divide God's Word into essentials and non-essentials are wicked whittlers of the Word.

7. The W. M. U., the B. Y. P. U. and all other organizations that whittle out 1 Cor. 14:32-37, 1 Tim. 2:8-15 and Rev. 2:20-27 are among the worst whittlers of the Word of God in Baptist churches all over the land. When J. B. Gambrell added common sense to the inerrant Word of God as a rule to regulate Baptist affairs, he opened the sluice-gate for every conceivable heresy in the land to flood our young people and churches with whittlers of the Word.

The Sunday School Board of the Southern Baptist Convention is doing more to destroy and undermine the faith of the Baptists today than any other one agency in the world; for they are whittlers of the faith of our young people. The W. M. U. and the B. Y. P. U. go their lengths to do the same thing; but they have not the influence of the Sunday School Board. The more's the pity. But God is not dead. His work this very hour is fast and furious and woe betide the guilty parties when His fury is loosed! The greatest sin and most deadly heresy of our day is whittling God's Word and there is much more to be said; but this is enough for the present.

ODDITY

(Continued from Page One)

to trust Him implicitly must, in the course of things, make one odd, because the natural order and run of things is not on that line in any sphere. I believe when God can find, among His saved men, some who, at all cost, will follow Him fully, like Joshua and Caleb, in spite of majorities to the contrary, He will use them mightily. Alas! we pull up at certain points, we delay when we should go forward, we hold when we ought to give up something God is asking of us, not because it is wrong, but to test our love for Him. We shirk the offense of the Cross, and refuse its deeper work within us.

Who will be an odd man wholly and solely for Christ's sake? Who, with no selfish motive with no carnal ends to gain, will dare to "Go . . . bearing His reproach," running the risk of appearing odd in the religious world? If you stay to count the cost, you may delay or even refuse it. It requires a holy dash, without staying to reckon the cost. Your trusted friends will think you strange, and perhaps charge you with hypocrisy. They will tell you that for years they have gone with God, and why should you disturb their peace and comfort? If you are a preacher, you may be boycotted from pulpits. You will be thought narrow, one who has no large views of life, unpractical. God has had such men: John the Baptist was one. Savonarola was another. Luther may be numbered among them. God is saying "Who will go for Us?" Shall we reply, "Here am I, send me!" — H. T. Chilvers. — Successor to Spurgeon's pulpit.

The Query Box

(The Query Box, under a new editorship, is to be a regular weekly feature of The Baptist Examiner. Readers are urged to submit questions to be answered in this department. Comments upon the answers given are also invited. Anonymous questions and those intended as personal thrusts at any individual whatsoever will not be considered. Every answer given will have careful study and years of Bible research as a background. Answers will express the conscientious and settled views of the editor, but it can not be hoped that all other persons will agree with all the answers given. All correspondence intended for the editor of The Query Box should be addressed: The Query Box, care of The Baptist Examiner, Russell, Ky.)

1. **Matt. 1:1-17. As Joseph was not the father of Jesus, why were the generations traced from Abraham to Joseph instead of to Mary?**

This is because it was Matthew's purpose to show Christ's legal qualifications as the Jewish Messiah, and legal genealogies were always traced on the paternal side.

2. **Were they both (Joseph and Mary) of the household of David?**

Yes. The Bible obliges us to believe that Mary was descended from David, as Christ, on His human side, was to be the actual son of David (Acts 2:20; Luke 1:32; Rom. 1:3; 2 Tim. 2:8). On the other hand, the majority of Bible scholars, in dealing with differences between the genealogies of Matthew and Luke, are inclined toward the explanation that "while Matthew gives the genealogy of Joseph, the reputed legal father of Jesus, Luke really gives that of Mary, but simply puts her husband's name instead of hers, because it was not customary for a woman's name to appear in a genealogy, but that of her husband instead" (Broadus). It is certain that Matthew and Luke do not profess to give the same genealogy, for, whereas Matthew connects the lineage of Jesus with David through Solomon, Luke connects it with David through Nathan. Joseph could not have descended through both Solomon and Nathan.

3. **Luke 16:1-9. Please explain the parable of the unjust steward.**

This parable is quite simple when one notes that the "lord" who commended the unjust steward was the steward's earthly master and not the Lord Jesus. This is evident from the fact that Jesus is the speaker. Then Christ's application of the parable is given in vs. 9. Just as this steward, by crooked worldly methods, made friends to himself with his master's money, so we, by righteous, spiritual methods (investing it in Christ's cause for the salvation of souls), are to use money, "the mammon of unrighteousness," to make friends for ourselves, so that when "it shall fail" (see R. V.)—when money can no longer serve us because we have passed from this world—these friends shall be present to welcome us to heaven.

4. **Luke 22:36-38. Why did the disciples carry a sword?**

The best explanation I have seen of Christ's exhortation about buying a sword in vs. 36 is given by W. N. Clarke as follows: "Verse 38 shows that this was not to be taken literally, and the whole course of the apostles subsequently, proves that they did not, on reflection, so understand him. It was an impressive way of saying that

they must be careful for their defense against opposition and dangers hitherto strange. This writer's meaning is made plain when, after noting the words of the apostles in vs. 38: "Lord, behold, here are two swords," he says: "They must have felt how stupid they had been in supposing that Jesus really advised them to use such carnal weapons against a hostile world, when they perceived the tone of compassionate irony in which He said, 'Is is enough.' If the apostles had actually needed swords in self-defense, two would not have sufficed for the entire twelve."

5. **John 20:23. As Jesus gave the disciples power to forgive sins, why do we condemn Catholic priests for forgiving sins?**

Because they do not do it the way the disciples did, and because this authority was based upon apostolic inspiration and could not be passed on to others. Not once is it even vaguely hinted that any apostle or New Testament preacher ever sat at the Confessional or by direct statement pronounced anybody's sins forgiven. Only Jesus could do this. The only way apostles ever forgave sins is by pronouncing authoritatively the terms of forgiveness. The Roman Catholic Confessional is nothing more than one of the many human inventions that men vainly try to support by wresting the Scriptures from their setting and interpreting them contrary to their general tone. John 20:23 has the same general meaning as Matt. 16:19 and 18:18, wherein infallible inspiration is vouchsafed to the apostles and to them alone. No apostle ever had a successor, except Judas; and this successor had to be one whose discipleship went back to the ministry of John the Baptist. No man, therefore, this side of the apostolic age could possibly be an apostolic successor in an official sense.

6. **Acts 2:44, 45. Was this Communism?**

No. Communism is political and compulsory. This was spiritual and voluntary. Communism is permanent. This was temporary. Communism is advocated as a universal economic principle. This was a local provision for an emergency.

7. **Why was this custom discontinued?**

We have no evidence that it was ever practiced anywhere except in Jerusalem, and there only in an emergency in which many believing Jews, upon turning to Christ, were driven from home and deprived of property and employment by unbelieving Jews, and thus were in destitute circumstances, needing such assistance as could be rendered by only such a method. As the emergency passed the custom naturally ceased.

8. **Acts 12:4. Did the disciples keep Easter?**

No. "Easter" here is a mis-translation for the Greek word meaning "passover." See Revised Version. The disciples had not learned that Christianity is incomplete and needs to borrow a day from the heathen as a celebration of the resurrection of Christ. They thought it was enough to commemorate the resurrection every first day of the week. We moderns could have taught them a lot of things.

9. **Ezek. 36:25-28. Was this the new birth?**

Yes. This passage refers to the future conversion of Israel as a nation.

"Thy will be done" is the key-note to which every prayer should be tuned."

HOW THE FIRST BAPTIST CHURCH OF RUSSELL IS SUPPORTED

(Continued from Page One)

resources. But He cannot bless His people when they adopt the tactics used by the world.

David learned this truth six years after he had reigned at Jerusalem. During this time he had subdued Israel's ancient enemies, the Philistines, and now as he had established peace throughout the land, he desired to bring the ark, the symbol of God's presence, to his capitol city. He built a new cart for his purpose, and with Uzzah and Ahio as teamsters, they began the journey from Gibeah to Jerusalem, accompanied with singers and the music of all manner of instruments.

But God was not pleased! At the threshing-floor of Nachon, He voiced His displeasure, not only to man but to beast as well. There the oxen stumbled and to save the ark from falling, Uzzah took hold of it. Immediately he died. The music ceased; the singers halted; the entire procession was broken up; the ark was placed to one side, and for three months it remained in the house of Abed-edom, while David hunted and stalked at Jerusalem. When David realized the enormity of his sin and perceived the blessings that had come to Obadedom, because of the presence of the ark, he caused the ark to be brought to Jerusalem, but this time in God's appointed manner.

Herein is the "Philistine Expedient". About one hundred years before, the Israelites and Philistines were in battle. Israel was defeated and the victorious Philistines carried away the ark. Everywhere they carried it, it brought discomfort and disaster to them. At Ashdod, Dagon the Philistine god, was broken to pieces. At Gath, the male population was smitten with emeroids. At Ekron, mice devastated the land. Wherever the ark was carried, a deadly destruction followed.

The cry, "God save the king," was changed to "God save the people; What shall we do with the ark of the Israelites?" The diviners counseled them to return it to Israel, upon a new cart, drawn by two oxen. This was successfully done. God perished these heathen people to carry His ark in this manner, although He had expressly written that only the Levites should touch it. (Num. 4:1-15).

David, although he knew God's plan for transporting the ark, adopted the "Philistine expedient". His attempt ended in failure. Three months later when he went about the task in God's way, using the Levites to carry it, he succeeded. The church is full of Philistine ways of doing service to Christ. Each of them is failing and is causing the church to fail, since God has given explicit directions to the church through the Bible.

I

Chief and foremost of all Philistine ways is the practice of bazaars, church suppers, and rummage sales for the support of the local work of the church. I want to say, Beloved, that we do not support our church in this manner.

The origin for this plan of supporting the Lord's work can be traced to the Roman Catholic Church. From the sale of relics (falsely called), such as the wood of the cross and the bones of the saints, the practice of sales has grown until one wonders sometimes if it is a church he is attending, or a department store.

Believing that it is a pernicious and sinful evil, I submit the following reasons why any

true Christian should oppose such a practice.

First, it is contrary to the Scriptures. "Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changer's money and overthrew the tables; and said, take these things hence; make not my Father's house an house of merchandise" (John 2:13-16). If Jesus were not pleased with this practice while on earth, would He be any more pleased with it today?

"And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, it is written, my house is the house of prayer: but ye have made it a den of thieves." (Luke 19:45-46). Every bazaar, rummage sale, and church supper turns God's house into a den of thieves rather than a house of prayer.

Second, it makes a bad impression upon the outside world. Many business men have been lost in an endless Hell, humanly speaking, because some zealous but unthinking church worker has said, "Help us; we are begging for the church!" How many men who think business six days out of the week will attend the Lord's house on His Day if the impression is left upon them that the church is a money grabbing institution?

Third, it lowers the church in the eyes of the community. The church that resorts to pie sales and bazaars soon becomes the laughing stock of the community. When the church becomes a begging proposition, Mr. Worldly Wiseman jokingly says, "The church is asking the Devil to pay God's bills; God must have become a pauper."

Fourth, it makes God a beggar. The Scriptures tell us that God is anything else but a beggar.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." (Psalm 24:1).

"For every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10).

"The silver is mine and the gold is mine, saith the Lord of hosts" (Hag. 2:8).

The Scriptures further tell us that God is not to be served as if he were a beggar.

"God . . . dwelleth not in the temples made with hands; neither is worshipped with men's hands, as though he needed anything" (Acts 17:24, 25).

Fifth, you would not support your family in that manner. Every sale makes God the beneficiary through His church. Would you be willing to put your name to a sign stating that you were the beneficiary of such a sale? Then why should we treat God in this manner? There is far more justice in making man the beneficiary than in making God such.

Sixth, it never results in a giving church. I don't know of anything that will kill a church quicker than this method of financial support. Instead of developing a church in Scriptural ways of giving, it develops a chronic case of lethargy and sooner or later, the church comes to depend upon this method for entire support.

Seventh, God has given a better plan by which to support His work. If these worldly means of supporting God's cause are approved by God, then it is strange that we never read about the chicken supper at Philippi, the rummage sale at Ephesus, the oyster soup at Corinth, or the bazaar at Laodicea. Surely

the absence of any mention of these practices in the Bible is enough evidence to warrant their discontinuance.

"There was a church in our town,
Which thot 'twas wondrous wise,
It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash."

"There was a church in our town
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did pay,
It seemed so very plain,
For with 'twould have no other way
Not even once again."

God not only has condemned this "Philistine expedient", but He has given us a better plan in the tithe. There is no plan today that will work except the plan of the tithe. The reason is obvious; the tithe is God's plan.

The Philistines could use a method which differed radically from the command of God. David couldn't use this method. The world may be able to succeed when using the "Philistine expedient", but God's children and His cause are doomed to failure and defeat when they attempt to use other than His appointed means for propagating truth. God's children are a "peculiar people." God's plan for supporting His cause may seem peculiar to the world, but it will work.

II

How sad it is that the followers of Christ can be so apathetic, and sometimes even hostile to the grace of giving!

"Once I knew a Baptist,
He had a pious look.
He had been totally immersed—
Except his pocket-book.
He'd put a nickel on the plate,
And then, with might and main,
He'd sing, 'When we asunder
apart,
It gives us inward pain.'"

"I also knew a Baptist
Who couldn't sin he said.
He'd holler 'Glory' loud enough
To almost raise the dead.
But as to his apportionment,
Though his barns were waxing fat,
His shouting wasn't loud enough
To ever quite raise that."

The Psalmist asks, "What shall I render unto the Lord for all his benefits?" (Ps. 116:12). Mark, the Evangelist, answers, "Render unto God . . . the things that are God's" (Mark 12:17).

The question arises, "What things belong to God?" There is only one basis on which this question can be answered for there is "nothing beyond what is written." If we accept the Bible as final, as God expects us to, then we must say that whatever God lays claim to in the Bible is that which we shall render unto Him.

On that basis, we must render our tithes, or one tenth of our income, to the Lord. No decent Christian would ever think of giving less than one tenth of his income, for whenever a man is truly converted, his pocket-book is entirely inverted.

In language that can not be mistaken, God lays claim to the tithe.

"And all the tithe of the land, whether of the seed of the land or of the tree, is the Lord's: it is holy unto the Lord. And con-

cerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord," (Lev. 27:30, 32). " . . . Ye shall bring your burnt-offerings, and your sacrifices, and your tithes". (Deut. 12:6).

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year . . . thou shalt bring forth all the tithe of thine increase the same year." Deut. 14:22-28).

"We should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests; to the chambers of the house of our Lord; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our village". (Neh. 10:37).

"Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me; even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:8-10).

"But", says the objector, "those passages are all from the Old Testament; what does Jesus say of the tithe?"

Whenever "thus saith the Lord" rings out, it makes no difference as to which Testament the Scripture cited can be found in. But let us notice the New Testament.

"Woe unto you, Scribes, and Pharisees, hypocrites; for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: These ought ye to have done, and not to leave the other undone." (Mt. 23:23).

In the parable of the Pharisee and the Publican Christ commends the tithe: "I fast twice in the week, I give tithes of all I possess". (Luke 17:12). What Christ commends should be our command!

Of Christ was it said, "Thou art a priest forever after the order of Melchisedec." (Heb. 7:21). What kind of a priest was Melchisedec? Gen. 14:20 tells us that he was a tithe receiving priest: "And he (Abram) gave him tithes of all". Then according to the simplest logic known, Christ is a tithe-receiving priest.

There are those that say that since Christ was virtually silent as to commanding the tithe that He does not intend for His followers to practice tithing today. Quite the converse is true. The tithe was so well established that it needed neither command, elaboration, nor commendation.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (Mt. 5:17). Christ came to fulfill the Old Testament. The tithe is one of its laws. Jesus' coming established the tithe.

No-where is there a statement that the tithe has been repealed. All the laws of the land are in effect until a repeal has been secured. It seems strange that if Christ abolished the tithe that no one is able to find the book, verse, and chapter in the Bible in which the matter is recorded!

Yes the tithe is taught in both the Old and the New Testaments. If the Jews under law gave one tenth to the Lord, then for a Christian to give less than one tenth, it is not that he is living under grace, but is

living in disgrace.

We do not give the tithe to the Lord. No man can give that which is not his. The tithe is God's, not man's. No man gives a cent to God until after he has paid the tithe which he owes to God.

Thus you see beloved in our church we are depending upon the Lord and not upon man. We believe that He is able to supply all our needs. Within a short time, I will have been Pastor of this church for 14 years. During this period of time God has given us an average of approximately ten thousand dollars a year for all our work. I rejoice that I can invite you to worship in a church which tries to honor God relative to finances; I rejoice that I can invite you to attend services with us where you may feel that even in the question of church finances that we are trying to honor God.

It is true, it takes a lot of money to keep our work going. If any one sends in a contribution it is deeply appreciated. We believe that God is able to lay it upon the hearts of our listeners and the readers of THE BAPTIST EXAMINER as well as that of our congregation and thus He provides for us. I would like to give you a most urgent, cordial invitation to worship with us. Don't wait for the hearse to bring you to church. Don't forget; you are welcome, wanted and invited.

May you also remember that in our church we preach the Lord Jesus Christ and Him crucified as man's only hope of salvation. We do not believe that there is any room for human effort, priestly mediation, good works, nor church ordinances. We believe that one is saved entirely by the grace of our God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast". (Eph. 2:8, 9). May I urge you now to receive Christ as your own personal Saviour and tonight thus become a child of God. Next Sunday night worship with us in a church which is doing its utmost to please God in everything.

"WAS THE LAW NAILED TO THE TREE?" IS FINAL STUDY OF LAW SERIES

(Continued from Page One)

13:8, Eph. 1:4-7, and Jno. 16:33; that all of His works in time are but manifestations of His eternal purposes and plans which He wrought in eternity, Acts. 2:22-23, Eph. 1:4-7, and 1 Pet. 1:20; that every deed He has ever performed, and all that He now performs or will perform, is in harmony with His own divine nature and infinite purposes, Psa. 19:1-3, Psa. 4:1-11, Col. 1:15-18, and Eph. 1:15-23.

2. That our God has but ONE eternal Word, plenary, full, and final, Matt. 24:35, 2 Tim. 3:16-17, and 2 Pet. 1:21; that He has but ONE eternal Priesthood, the priesthood of Christ, Gen. 14:18, Heb. 6:20, Heb. 7:1-3, 21; that He has made but ONE eternal offering for the souls of men, the blood of His only begotten Son, Isa. 9:6, Isa. 55:5-6, 1 Pet. 1:20, and Rev. 13:8; and that He has but ONE eternal salvation for the lost world, the eternal Son, a gift of life eternal, Psa. 27:1, Isa. 12:2; Jno. 3:16, and Rom. 6:23, the which becomes the possession of all to whom repentance and faith are granted.

3. And that our God has but ONE eternal law, His own infinite will, Matt. 26:39, Mark 3:35, Jno. 1:13, and Jno. 4:34; that in the disclosure of His eternal will, He first spoke and then wrote His eternal laws, the which evidenced His own right-

(Continued on Page Four)

eous and eternal will: that the

The law of the tithe is not a **SHADOW LAW**. It has always been, and will ever be, identified with God's priesthood—not with sacrifices. Before Sinai, Abraham tithed unto the Melchize-

To find the answer to this question, we must turn "to the Word and to the testimony." What saith the Scriptures? The Master testified that He came not to destroy THE LAW or the prophets but came to fulfill them, Matt. 5:17-18. Since the Master declares that He came not to destroy THE LAW but to fulfill, then why should any one

The apostle Paul, saved after the crucifixion of Christ, and writing about A. D. 60, enquires, "Is the law sin?" Thus he acknowledges its operation after Calvary. He answers his question, "Is the law sin?" by saying, "God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet," Rom. 7:7. Here the apostle affirms the operation of law after Calvary. Here he defends THE LAW against the charge that it is sin. Here he tells us that he had not known that lust is bad except through the commandment, "Thou shalt not covet." Thus we see that the knowledge of sin comes by the law, and the knowledge of sin must be antecedent to salvation. Blot out THE LAW, as some of our brethren would have it, and you remove the divine

rest for Himself, Gen. 2:3. In the Scriptures, the Sabbath is the recurring seventh. If words mean anything, the recurring seventh, before Israel stood in the Wilderness of Sin, was a different day from the recurring seventh set up by the Lord in the Wilderness of Sin on the way to Sinai, Exo. 16:23-30. Moses said, "For today is A Sabbath unto the Lord," Exo. 16:25. Thus A Sabbath became THE new Sabbath of the Lord. After the Holy Spirit's advent into the church of the Living God, He led the churches to observe a new recurring seventh.

A large Kentucky church
used to be right on the
question has a new B. Y. P.
A woman is president.
call it Baptist? A young man
society, that repudiates the
thority of the Bible by teach
its members to disobey the
commands of the Scriptures
Baptist in name only. There
neither loyalty to Christ nor
His Word in a society like this

Church-anity today is
curse of Christianity.