

Devoted to Evangelism, Missions 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." (Isa. 8:20).

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The Pagan Roots Of Modern Catholicism

Should Like To Know....

By Ernest Gordon

Is it right for a Christian to use tobacco? No. It is a foolish habit. "The thought of foolishness is sin." Proverbs 24:9. It enslaves men and women; it is injurious to one's health; and it takes money that could be spent to glorify God. Paul speak: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." — I Cor. 10:31. Can anyone smoke a chew or smoke and honestly say I am doing this for God's glory?

Is it right for Christians to use tobacco? No, if it is wrong to use tobacco, it would be wrong to raise since you would be bidding God speed and would be a partaker of their sin. "Whether be partaker of other men's sins: keep thyself pure." — I Tim. 5:22.

Is it right for a Christian to belong to the Kiwanis, Rotary or Lions Club?

No, since they all teach social reform, universal Fatherhood of God and are made up of unbelievers. God's Word is: "Wherever come out from among them,

and be ye separate, saith the Lord." — II Cor. 6:17. And again: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" — I Cor. 6:14.

4. Should women shout in church?

No, the Holy Spirit does not contradict Himself. He tells women to keep silent in the church (I Cor. 14:35; I Tim. 2:12). Another thing, the shouting crowd claim they do not know what they are doing when shouting. Yet the Scripture declares we are sound-minded. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." — II Tim. 1:7. And again: "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." — Isaiah 32:17. No, salvation does not make fools of people.

5. Is it right for a Christian to attend the movies or to allow his children to do so?

No, it is wrong for Christian (Continued on page four)

Two hundred years ago a keen Cambridge University scholar, Dr. Conyers Middleton, principal librarian of the University, visited Rome and wrote back to his friends in England "A Letter Showing the Exact Conformity Between Popery and Paganism: or the Religion of the Present Romans to be Derived Entirely from That of Their Heathen Ancestors." This letter fills seventy pages and was printed at the West End of St. Paul's, London, 1729.

In his preface to the reader, Middleton tells us that hardly a day in Rome passed which did not afford fresh proof of his thesis. He had come to Rome to study its classical treasures, but ecclesiastical Rome constantly intruded upon his attention. "Its ceremonies appeared plainly to have been copied from the rituals of primitive paganism as if handed down by an uninterrupted succession from the priests of old to the priests of new Rome." They recalled passages in the classics, so that whenever present in their churches he saw himself looking "at some solemn act of idolatry in old Rome."

The Heathen Origin Of Incense

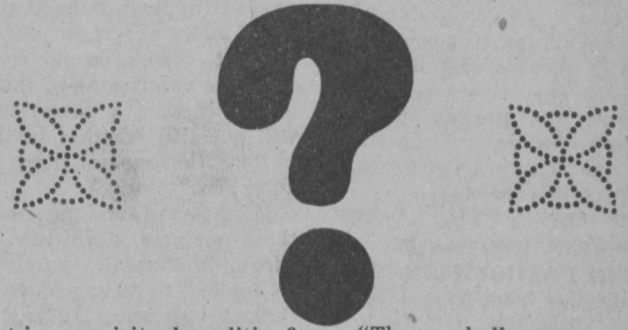
When entering a church his nostrils were assailed by the smell of incense. But heathen altars were seldom or never mentioned by the ancients without the epithet "incensed." In some of their principal churches with a great number of altars and all of them smoking at once with the steam of incense, how natural to imagine oneself transported into a heathen temple as of the Paphian Venus described by Virgil:

"Her hundred altars there with garlands crowned
And richest incense smoking,
breathe around
Sweet odors."

So contrary at the beginning was the use of incense to Christian tradition that the very method used by pagan persecutors for convicting a Christian was by requiring him to throw the least grain of it into the censer or on an altar. Under the Christian emperors it was looked on as so peculiarly heathenish that, by law of Theodosius, any house where

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God's Big Answers To Man's Big Questions



What is my spiritual condition? "All we like sheep have gone astray." — Isa. 53:6.

The Scripture hath concluded all under sin." — Gal. 3:22.

"Without Christ... having no hope and without God in the world." — Eph. 2:12.

Am I really accountable to God?

"So then every one of us shall give account of himself to God." — Rom. 14:12.

What will the end be, if I go on in my present condition?

"For the wages of sin is death." — Rom. 6:23.

Where will I spend eternity?

"These shall go away into everlasting punishment." — Matt. 25:46.

"And whosoever was not found written in the book of life was cast into the lake of fire." — Rev. 20:15.

But, will not God give me another chance after death?

"Between us and you there is a great gulf fixed; so that they that would pass from hence to you cannot; neither can they pass to us that would come from thence." — Luke 16:26.

Is there any chance for me to be saved?

(Continued on page two)

HALL GOD'S WORK BE SUPPORTED BY TITHES OR "TIPS"?

By James F. Dew

Jesus Christ, the divine and blessed Son of God, suffered on the Cross, giving His Soul as sacrifice, to redeem poor, lost sinners from the everlasting fires of hell. In council chambers of eternity, the Father, God the Son and God the Holy Spirit, devised a plan for propagating the Gospel — the good news about the vicarious and substitutionary atonement, through what He was pleased to call preaching the Gospel. In order to have this precious Gospel and glorious Gospel preached, there must be preachers.

God could have chosen angels, and I Peter 1:12 would leave the impression that He may have considered such. However, He deigned to call men, saved by grace through faith, and repentance. (Mk. 1:15, Acts 20:21), that they might tell others of the experience they had with Christ. The question of support of these preachers was thought of, discussed, and a plan determined for eternity, even to the ONE or

ganization that should be entrusted with this marvelous message (Eph. 3:10-11). There were five methods, as we look from a human viewpoint, that God could have used for supporting the preachers: 1. Miraculously creating preachers who would never have gotten hungry, nor needed more clothes, but they could not have sympathized with the poor and poverty pressed. 2. God could have provided manna, and caused that preachers' clothes would never have waxed old. But they most likely would have gotten out of fashion. 3. God could have purposed to have called only the rich to have been preachers. 4. God could have divinely called (Heb. 5:4) men and told them to take only tips. 5. God could have called men and purposed a definite plan for providing for the needs of the preacher and his family.

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VISITING BUNYAN'S CHURCH LEAD TO CLOSE COMMUNION

At the risk of your scissors I desire to state that it was the practical demonstration of the results of John Bunyan's teaching and practice or at least of those that followed him that led me not into open communion views but from open into restricted communion views. In 1912 in company with my husband, I carried out a long cherished desire to visit Bedford, the jail and the Common where he was convicted of sin, and the "Bunyan Meeting" which bore his name. As we were being shown through the latter, I enquired about the baptistry which was not visible, — at least I did not see it. I said to the old caretaker who knew every nook and cranny in the place, "Why is the baptistry not more prominent?" To which he replied, "Oh, it doesn't mater. Nobody ever asks to be immersed now. I have been a caretaker here

for fifty-one years, and in all that time only five people have asked to be immersed. They all come in some other way." I said, "How do you account for Bunyan's Church no longer proclaiming baptism principles?" He said, "Well, I account for it this way. The minister who followed Bunyan was pastor here for fifty-three years. He was an open communionist and in his long pastorate he brought up three generations of church members. So by the time he had finished, the church was open communion and open membership and now nobody asks for immersion."

Though up to that time I had been a member of a Baptist Church which stood for restricted communion and had never propagated any other views, out of respect first to my father and second to my husband, (he having been an American coming to the Baptist faith by conviction and believing firmly that baptism should precede the Lord's Supper) I had privately in my own mind never been able to see why one

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WHEN GIVING PAID

A man in a New England town had been unemployed so long that he came to his last dollar. He laid fifty cents of it on the offering plate on Sunday. The following morning he heard there was a possibility of his obtaining employment in a neighboring town. The railroad fare to the town was a dollar. It looked as if he should have kept the fifty cents he laid

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-- The First Baptist Pulpit --

"THE FAITH THAT SAVES"

"And many other signs truly did Jesus in the presence of his disciples which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." — John 20:30, 31.

One of the common expressions which echoes from the pulpit of many seemingly orthodox church-

es, is "only believe." On numerous occasions in attending revival meetings in various places, I have heard the preacher tell inquirers "only believe." Though this expression is heard many many times, yet rarely is the individual told what he is to believe.

I'm quite ready to grant that all God demands of any sinner after repentance is that he believe; and yet, beloved, it is highly

important that one know what he is to believe. I trust by this message to show you something concerning the faith that saves.

IT IS A FACT THAT NO ONE CAN BE SAVED WITHOUT FAITH. Two Scriptures stand out quite apparently in this respect. The first is:

"But without faith it is impossible." (Continued on page two)

CALLING YOUR PASTOR

Someone has compiled the following list as a sure method to call preachers—
Don't attend the Sunday evening service.
Don't attend the prayer meeting.
Only hear him when "convened."
Habitually come late.
Sit just inside the door.

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THE PAGAN ROOTS OF
MODERN CATHOLICISM

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incense was burned was confiscated by the government.

In Catholic churches a boy in surplice serves the priest with thuribulum, or censer. So on old bas-reliefs "we never fail to observe a boy in sacred habit (always white) attending the priest with a little box in hand in which the altar incense was kept."

The holy water stoup at the entrance of Catholic churches was also an apurtenance of the heathen temple. This aquaminarium, according to Pere Montfaucon, was a vase of holy water at the entrance of pagan temples from which those entering sprinkled themselves. Croesus presented two such to the temple of Apollo at Delphi, one of gold, the other of silver. The custom of sprinkling themselves was so necessary a part of all pagan religious offices that pagan excommunication seems to have been a prohibition of the use of holy water. The holy water of pagan, as of papal, Rome contained salt. The sprinkling brush, aspersorium, of the older days resembles that of today, as coins and bas-reliefs show. The apostate emperor Julian in his hatred of Christianity had the food in the markets sprinkled with pagan holy water, knowing well that Christians would starve rather than touch it. Middleton, in speaking of the virtues and miracles ascribed to holy water by modern Romans, aptly quotes from Ovid's Fasti:

"O easy fools to think that a whole flood
Of water e'er can purge the stain of blood."

and compares the sprinkling of horses in the Circensian Games with the benediction of horses at the Convent of St. Anthony in Rome in the month of January, when priests in surplices at the church door sprinkle hundreds of horses with a brush and holy water.

Then the candles. "They light up candles to God," wrote the church father Lactantius of the heathen, "as if He lived in the dark. Do not they deserve to pass for madmen who offer lamps to the author and giver of light?"

In the collections of old inscriptions we find many instances of donation from private persons of lamps and candlesticks for the altars of the gods. In the old Wren church of St. Magnus, near London Bridge, English ritualists may be seen any day buying and lighting candles as an act of devotion, quite in the fashion of classical paganism. The old heathen altars were hung with votive objects and pictures representing cures and answered prayers.

"Now goddess, help, for thou canst help bestow,
As all these pictures round thy altars show,"

quotes Middleton from Tibrellus. Especially crowded with such objects were the shrines of Aesculapius, the god of medicine. Polydore Virgil says of this practice, "In the same manner do we now offer up in our churches little images of wax, and as oft as any part of the body is hurt we presently make a vow to one of the saints to whom, on our recovery, we make an offering of that hand or foot in wax. A scrupulous man will question whether in this we imitate the superstitions of our ancestors."

Middleton found so many of these pictures dedicated to the Virgin in Catholic churches that he applied, to those who paint for Catholic shrines, Juvenal's remarks concerning the debt painters of such pagan votive offerings owed to Isis:

"As once to Isis, now it may be said
That painters to the Virgin owe their bread."
(Continued in next issue)

Bro. C. A. Lackey, Lemay, Mo., says, "There is an increasing interest in your frankness and fairness with all Scripture matters."

GOD'S BIG ANSWERS TO
MAN'S BIG QUESTIONS

(Continued from page one)

"The Son of Man is come to seek and to save that which was lost." — Luke 19:10.

"He is able to save them to the uttermost that come unto God by Him." — Heb. 7:25.

"Christ Jesus came into the world to save sinners." — I Tim. 1:15.

Does God really care for my soul?

"For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life." — John 3:16.

What are the conditions of salvation?

"Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." — Acts 20:21.

How important is repentance?
"Except ye repent, ye shall all likewise perish." — Luke 13:3.

Is faith necessary?
"Believe on the Lord Jesus Christ and thou shalt be saved." — Acts 16:31.

"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." — John 3:36.

"He that believeth on Him is not condemned: but he that believeth not is condemned already." — John 3:18.

When should I repent and believe on Christ?

"Behold now is the accepted time: behold, now is the day of salvation." — 2 Cor. 6:2.

What should I do after I am saved?

"Whosoever therefore shall confess me before men him will I confess also before my Father which is in heaven." — Matt. 10:32.

"Then they that gladly received his word were baptized." — Acts 2:41.

"And the Lord added to them day by day those that were saved" — Acts 2:7 (R.V.).

If saved, how should I live?
"Know ye not that . . . ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." — I Cor. 6:19, 20.—I. W. Rogers

KILLING YOUR PASTOR

(Continued from page one)

Don't give him your attention.
Rush out as soon as the service ends.

Act cold to show your dignity.
Never thank him for his message.

Never appreciate his efforts.
Tell him what wonderful messages you hear elsewhere.

Criticize him before your children.

Don't make him welcome when he calls.

Criticize him for not calling.
Accuse his wife of trying to run things.

Don't offer to help.
Don't take your Sunday guests to hear him.

Don't inform him when you are ill.

Don't pray for him.
Don't do what he says.

What about going thoughtfully over the list again to see if you are guilty of some of these things?

If you are guilty, the Word says — "whoso confesseth and forsaketh them shall obtain mercy." (Prov. 28:13). —Now

WHY VISITING BUNYON'S
CHURCH LED TO CLOSE
COMMUNION

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should refuse communion to those who had never been immersed, providing they gave evidence of Christian life and character.

Some people can think things out for themselves. Others learn by observation. Still others by admonition, and the unfortunate majority learn only by experience. In this matter of open communion I had not thought it out for myself, but when the old caretaker with his practical experience extending over many years, pointed out the results of open communion as being the complete loss of that great testimony of believer's immersion, I saw through the present condition of Bedford Chapel what I had been unable to perceive apart from that concrete example. I saw clearly that to depart from the teaching of God's Word in that matter of the relation of the Ordinances, was ultimately to reach the place where the very truth of the gospel was lost. Do we believe that man must be "born again" in order to be saved? Do we believe that the true Christian must die to self and sin, and rise to a new life in Jesus Christ, Christ to live in us, we "making no provision for the flesh," "reckoning ourselves as dead?" If we do, and wish to perpetuate and propagate this truth of the Word of God, it is necessary that the very form by which these truths are taught shall be preserved entire. — Mrs. C. H. Holman in "Gospel Witness"

"THE FAITH THAT SAVES"

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sible to please him." — Heb. 11:6.

You will notice by this text that the Apostle Paul declares that it is impossible for anyone to be saved apart from faith. This, however, is but an echo of the

words of the Lord Jesus Himself, for He said:

"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." — Matt. 23:23.

In this instance, Jesus was speaking to very religiously scrupulous exact Jews. So exact were they in their tithing that they brought the tithe of their garden vegetables unto the Lord, and yet they omitted more important details of God's Word — judgment, mercy and faith. These individuals who had omitted faith were unsaved. Jesus went on to declare that they were merely a brood of snakes who were in danger of eternal damnation. He said

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" — Matt. 23:33.

Thus, you can see that though these individuals were religious, yet they were lost. The reason they were lost was that they had omitted faith (as well as judgment and mercy) from their lives. This then would indicate, as we have already said, that no one can be saved without faith.

This includes the individual who lives in the jungles of Africa, or in the heart of India or Brazil who has never heard the Gospel of our Lord. It includes everyone, both the religious and the irreligious. No man, regardless of who he is nor where he lives, can be saved without faith.

YET HEAD FAITH WILL NOT SAVE. One day Jesus preached a memorable sermon concerning Himself as the "Light of the world." In it He said:

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." — John 8:31.

You will notice that He was speaking to the Jews who believed upon Him. To these He gave definite instructions as to

how they might be "disciples in deed." However, when He had finished His message, His audience was so filled with wrath that they attempted to kill Him. We read:

"Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." — John 8:59.

It is true that these individuals were believers and yet only superficially so. Their's was a head faith which did not take hold of the soul. Accordingly, they made an attempt to kill our Lord. That which was true of these individuals is true of all down to this hour — head faith simply will not save.

We have another good example of a man who was a believer but whose faith was merely a matter of the head and not of the heart. This is in the case of Simon the sorcerer. The Word of God tells us definitely that he was a believer and that he actually followed the Lord in baptism. Listen:

"Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done." — Acts 8:13.

Though he believed, at least with a head faith, it made no change in his life, for as you will recall, he even tried to buy the ability whereby he might impart the Holy Spirit to each individual upon whom he might lay his hands. That Simon Peter realized Simon the sorcerer was unsaved was apparent from the answer which Simon Peter gave when Simon the sorcerer asked to purchase this Divine power. He said:

"But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."
(Continued on page three)

The Better Way

"I'd rather see a sermon,
Than hear one any day;
I'd rather one should walk with me
Than merely show the way.

The eye's a better pupil
And more willing than the ear;
Fine counsel is confusing
But example's always clear.

And the best of all the preachers
Are the ones who live their creed,
For to see good put in action
Is what everybody needs.

I soon can learn to do it,
If you let me see it done.
I can watch your hands in action,
But your tongue too fast may run.

And the sermon you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do,

For I might misunderstand you
And the high advice you give;
But there's no misunderstanding
How you act and how you live."

THE FAITH THAT SAVES

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be forgiven thee. For I perceive that thou art the gall of bitterness, and in the bond of iniquity." — Acts 23.

Notice Simon Peter's statement: "Thy money perish with thee," "thy heart is not right," "thou art in the bond of bitterness and in the bond of iniquity." Surely such expressions would indicate that Simon considered him an unsaved man. It is true that he was a Jew, and yet it was a belief in the head which in no wise changed his heart.

III

EVEN BELIEVING IN GOD THE FATHER WILL NOT SAVE. All over the world there are lodges which teach the brotherhood of God. They demand that all men be believers in God.

They are not by themselves in respect, for the Unitarians, rejecting the Lord Jesus, and denying the work of the Holy Spirit, likewise teach that all men are saved by faith in God the Father. In the beginning of my conversation, I asked him if he was a believer. To my surprise, he answered saying, "Of course, yes! you don't think I'm an unbeliever do you?" You see, he had in mind that by believing that there was a supreme intelligence that he was saved.

Let me insist that no one will be saved through this kind of faith. Even the devil believes in this manner, and in doing so, trembles. Listen:

"Thou believest that there is one God; thou doest well: the devils also believe, and tremble." — James 2:19.

Church members, Unitarians, many church members are as pious as the devil in this respect. They believe but do not obey. They go right on in their sin from day to day. Of course, they are unsaved.

We have a marvelous illustration of this in the case of Abraham. God called him when he lived in the Ur of the Chaldeans to leave his home and his people and go out into a new land. All he knew then was that he had a revelation from God. He became acquainted then with God the Father. From that hour he was a believer in the Father, though as yet he was totally in ignorance as to the Son. He journeyed over into Canaan, then into Egypt, and back again to Canaan before he knew anything about Jesus Christ. One memorable night the Father took Abraham by the hand and made to Abraham some marvelous promises. Listen:

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." — Gen. 22:6.

As Abraham looked up into the sky, every little star that twinkled just seemed to say, "I have faith in God." Yet, who would it that Abraham believed in that evening? The Lord said:

"Now to Abraham and his seed I have given the promises made. He saith unto thee, 'And to seeds, as of many; and as of one, And to thy seed,

which is Christ." — Gal. 3:16.

It was when Abraham realized that the seed of whom God had spoken was Jesus, and when he exercised faith in Him — it was then that his faith was accepted for righteousness and that night Abraham was saved. He had been a believer in God the Father for fully seventy-five years, yet unsaved until he came to trust in the Lord Jesus.

Surely if Abraham were not saved, then no man can be saved by merely exercising faith in God the Father or in any form of supreme intelligence.

IV

IT IS INTERESTING TO NOTICE THEN THE KIND OF FAITH WHICH SAVES. Since one cannot be saved without faith, and since neither head faith nor faith in God the Father will save, then surely it is most stimulating to observe what type faith it is which God requires of us in order for salvation.

It is obvious in the Scriptures that God deals with the heart and not with the head. Listen:

"Keep thy heart with all diligence; for out of it are the issues of life." — Prov. 4:23.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." — Rom. 10:9,10.

These verses and many others would indicate that God deals with the hearts of men and that salvation must center about the heart. In other words, the faith which we exercise must come from the heart.

Now in view of the fact that we are therefore saved by this type of faith, it is rather interesting to notice that this faith comes as a gift from God.

Paul mentioned this in his letter to the church at Ephesus. Listen:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." — Eph. 2:8.

In this he declares that the faith we exercise is a God-given faith. It is often said by preachers when they are urging someone to decide for Christ, that faith is one of the commonest things in the world. It is true we exercise faith in our automobile. We exercise faith when we sit down on a church bench. We exercise faith when we travel on a train. We exercise faith when we eat in a restaurant. Yet this type of faith is not the kind of faith that Paul speaks of. This is a sense-knowledge faith. It is head faith, whereas the kind of faith that saves us is a heart faith which comes as a gift from God. Paul declares this more fully and forcibly when he wrote to the churches of Galatia, for he said to them:

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." — Gal. 2:16.

Still later, when Paul wrote to the church at Philippi, he revealed that the faith that saves is a faith which comes from Christ, for He said:

"And he found in him, not having mine own righteousness, which is of the law, but that

God's Remedy For A Perplexed World



"I am the light of the world." — John 8:12.

"The entrance of thy word giveth light." — Psalms 119:130

"For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." — Proverbs 2:6.

which is through the faith of Christ, the righteousness which is of God by faith." — Phil. 3:9.

At a later date when Paul wrote the book of Hebrews, in one of the closing exhortations of the book, he urged each believing priest to look up unto Jesus, "the author and finisher of our faith." — Heb. 12:2. What a marvelous revelation this verse brings to us. Christ is not only the Author but the Finisher of our faith. Our faith, therefore, depends entirely upon Him. It comes from Him, and He must complete it.

It is true that faith is a common experience of our lives, and yet the faith which saves us is not this common head faith, nor sense knowledge faith; instead, the faith that saves, is a gift from the Lord Jesus Himself.

V

IT IS INTERESTING WHAT THIS DIVINE FAITH DOES FOR US. First of all, it saves us. Listen:

"And he said to the women, Thy faith hath saved thee; go in peace." — Luke 7:50.

Then this divine faith justifies us. This means that we stand in God's sight, just as if we had never sinned, for to be justified means that God considers us as though we had never committed a single sin in our life. Don't forget that it is this divinely given faith which brings about justification. God's Word makes this most emphatically clear. Listen:

"Therefore we conclude that a man is justified by faith without the deeds of the law." — Rom. 3:28.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

— Rom. 5:1.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." — Gal. 2:16.

Then this divinely given faith is accepted of God instead of our righteousness. To be sure we have no righteousness ourselves. Even that which we think of as righteousness is but self-righteousness, and most filthy even at that. Listen:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags." — Isa. 64:6.

However, God is willing to exchange His righteousness for our unrighteousness, and the exchange is made on the basis of a God given faith which is ours through His gift. In this respect, Paul says:

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." — Rom. 4:5.

Then likewise this God-given faith does something else for us — it purifies. The word of the Lord is most clear in this respect. Listen:

"And put no difference between us and them, purifying their hearts by faith." — Acts 15:9.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." — I John 5:4.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before or-

dained that we should walk in them." — Eph. 2:10.

The Arminians are prone to say that one must work in order to be saved. Quite the reverse is true. We must be saved by faith in order that we might be justified and work. Each of these verses would indicate that whatever works we produce and whatever acts of purity may be found in our lives — these are the out-growth of this divinely given faith which we receive from Him.

However, one of the greatest things that faith does for us is that it makes us to become children of God. Listen:

"For ye are all the children of God by faith in Christ Jesus." — Gal. 3:26.

Before we are saved, we are children of the devil. Not one of us is a child of God. Yet, when we are saved, heaven becomes our home, Christ becomes our elder brother, God becomes our Father, and we become His children.

What a marvelous change this is then which takes place within our lives, and which takes place all because of this faith which Jesus Christ has given to us.

VI

SINCE SUCH MARVELOUS RESULTS ACCRUE FROM THE FAITH THAT SAVES, THEN SURELY EACH OF US MUST BE INTERESTED IN KNOWING HOW SUCH FAITH CAN BE OURS. Since it isn't a common faith nor sense-knowledge faith, and since it isn't a faith which is based on the intellect, then actually it must come only as a gift from God. In fact, the only way that we can have this faith is as a gift from God. Paul most carefully declares this to be true when he wrote to the church at Ephesus. Listen:

"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.

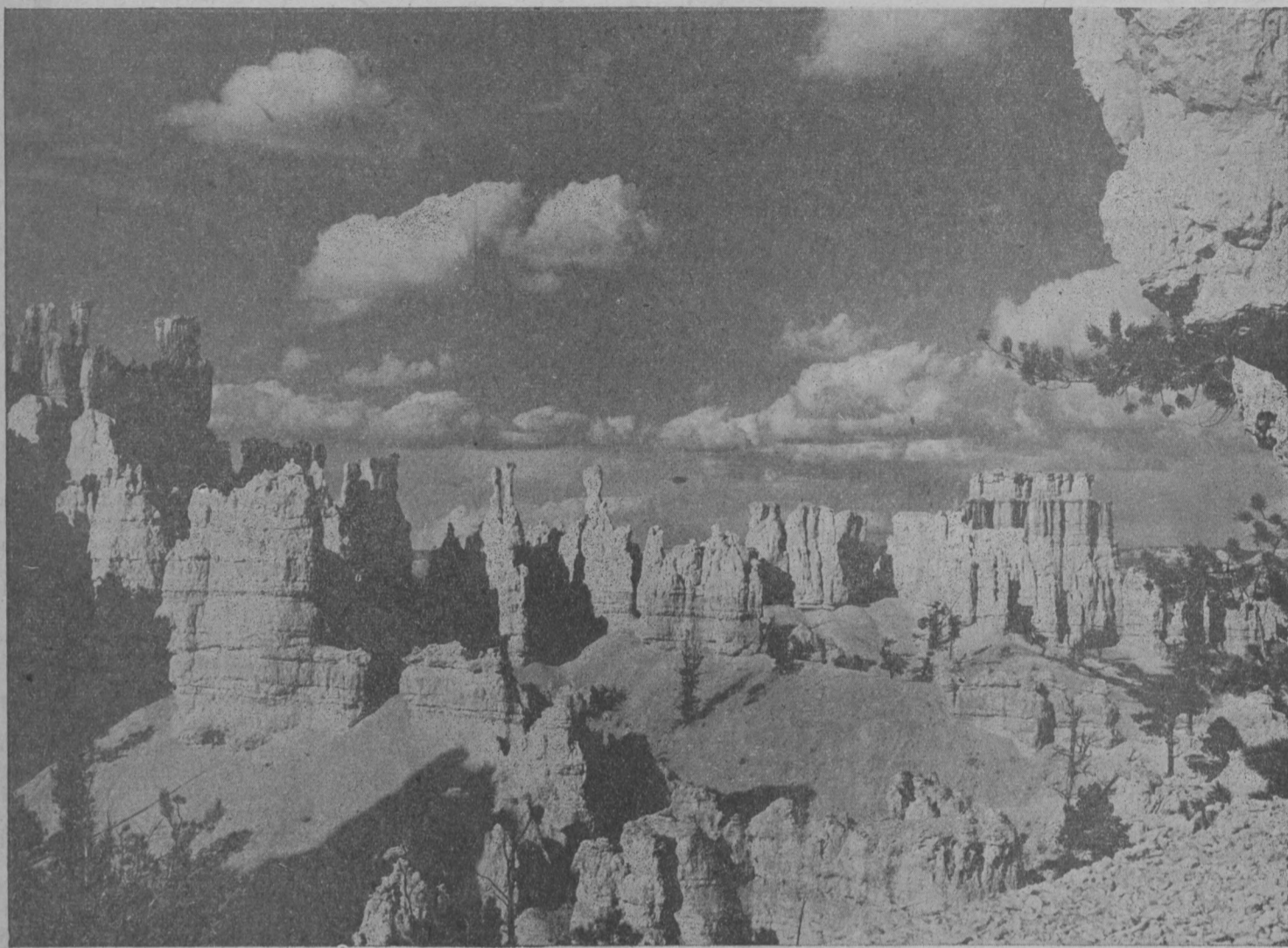
Not only must this faith come as a gift from God, it will come only as you learn of Christ in the Bible. No man can ever be saved without the hearing of the Bible, for it is the Word of God which reveals to him the Lord Jesus. Listen:

"So then faith cometh by hearing, and hearing by the word of God." — Rom. 10:17.

Long ago when Christ was dying, two thieves were crucified with Him. Each was guilty. The heart of each was crusted over with the sins of many years. In the beginning of their crucifixion, both of them cursed the Lord Jesus, yet suddenly and strangely one of them ceased in his ribald profanity and cried saying, "Remember me when thou comest into thy kingdom." (Luke 23:42). It was then that Jesus stopped dying long enough to save this thief. You and I being naturally curious as to the action and speech of this dying thief, logically wonder as to the change which came over him. Certainly, beloved, we realize that it was a divine change which came only as faith was miraculously granted by God the Father.

In the light of these remarks, may you attend constantly upon God's Word that you might thereby learn of the Lord Jesus, and may it please God to give you the gifts not only of repentance, but of faith as well that you might believe in your heart that Jesus Christ died for your sins and thereby be gloriously saved. May God bless you!

Fairy Castle, Bryce Canyon National Park Utah.



Cut by courtesy of John L. Blackford and 'American Forests,' the magazine of the American Forestry Association.

"Bless the Lord, O my soul. O Lord my God, thou art clothed with honour and majesty . . . O Lord how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches." — Ps. 104:1,24.

WHEN GIVING PAID

(Continued from page one)
on the offering plate; but with the fifty cents that he had he bought a ticket, and rode half way to his desired destination. He stepped from the train and started to walk to the town. But God had something better for him. Before he had gone a block he learned of a factory near at hand that needed help. Inside of thirty minutes he had a job with a wage of five dollars more a week than he would have received had he gone on to the other town. The first week's pay brought back his fifty cents tenfold. That man was W. L. Douglas, the shoe manufacturer. — "One Besetting Sin" by Charles F. Weigle.

SHALL GOD'S WORD BE SUPPORTED BY TITHES OR TIPS?

(Continued from page one)
All ways are immediately ruled out, except the last two.

What Is Tipping?

"to give a tip, or fee, to; as, to tip a servant." A tip is a small coin given a servant, not because we owe it. Never, have I heard of anyone advocating TIPPING as a method of supporting the preacher. However, I have met many, many, who practiced that method, who were ashamed to state their belief in plain words. They would always turn to 2 Cor. 9:7. If they had only read the first verse of the chapter (9:1) or Paul's first letter to the Corinthians (16:1), Gal. 2:10, and especially in Romans 15:25-26, they would have seen that these

offerings, gifts, donations, tips, which were to be done "as each purposed in his heart,"

Were Not To Preachers

nor to support missionaries, nor gospel workers, but were only for the SUPPORT OF THE POOR. So far as these verses teach, there is not one word about the support of the preacher. This great group that believes in "giving as you feel like," or "purposing in your heart," must look up other passages to command the paying of preachers, or even making an offering to preachers. These commands are for the POOR CHURCH MEMBERS, at Jerusalem, but will apply to poor church members in any church.

How Are Preachers To Be Supported?

The Lord had all knowledge and wisdom, and knowing that preachers and workers would need support, he provided a plan and PERFECT way to pay them. He wrote it down in the New Testament, and the man who does not follow the New Testament way for providing the finances of the preacher is a sorry specimen of Christianity, for he is a stubborn and rebellious sinner, rejecting God's perfect plan, and substituting puny man's plans.

Paul's Perfect Plan,

given by the inspiration and dictation of the Holy Spirit, in First Corinthians 1:2 says:

"Unto the church . . . with all . . . in every place."

That command takes in everybody, in every place and every time. That includes you and your church.

Paul, who was divinely dictated to by the Holy Spirit, says:

"Part of law of Moses was written for Baptist Church in Corinth," and as indicated above,

to "all . . . in every place." (I Cor. 9:9-10):

"For it is written in the LAW OF MOSES, Thou shalt not muzzle the ox when he treadeth out the corn. IT IS FOR the oxen God careth, or SAITH HE assuredly (altogether) FOR OUR SAKE YEA (yes)

For Our Sake

it was written, and then Paul goes right on and gives the reason why it was written in the law of Moses, which had been practiced long before by Abraham and Melchizedek (Heb. 7:1-9). Now, this law of Moses was a SHADOW, or COPY, of a LAW IN HEAVEN (Heb. 8:5). THAT HEAVENLY ORIGINAL of which the paying of tithes by Abram of the "spoils of war," but MORE THAN THE SPOILS OF THE WAR, for "he gave him a TENTH of all" (Gen. 14:20) was a shadow. Not only did Abram give a "tenth of the chief spoils," but he also gave a TENTH OF ALL, which included the very best of all the spoils. That was five hundred years before Moses received the Law on Mt. Sinai.

The Holy Spirit says that this was "a copy and shadow" (Heb. 8:5).

You Must Have A Substance To Cast A Shadow

You must have an ORIGINAL, or you cannot make a copy. That SUBSTANCE was IN HEAVEN, but it casts its shadow on earth, when Abraham paid tithes to Melchizedek. Did not that same law cast a SHADOW on earth, when JACOB paid tithes? If that same SUBSTANCE, or ORIGINAL, LAW was IN HEAVEN, and cast a shadow on earth when Abraham tithed, or PAID ONE-TENTH, what would keep it from continuing to cast its shadow upon

earth, EVERY TIME ANYONE TITHED? (Mal. 3:8-10). Would not God's original in heaven, cast its shadow on earth TODAY when you tithe, to the SAME GOD?

Tithing In The New Testament

After Paul says that TITHING of the OLD TESTAMENT, was written, PRIMARILY, for a New Testament church, he tells specifically of

The Support Of Preachers

"Know ye (Christians) not that they (Levites, Deut. 18:1) who ministry about sacred things shall eat of the things of the temple, and they (priests, Lev. 1:5) that wait upon the altar have their portion with the altar? (tithe of tithe, No. 18:21-28). EVEN SO (in exactly the same way) did the Lord ordain (in eternity) that they that proclaim the gospel (preachers) should live of the gospel." I Cor. 9:13-14.

The support of the priests and Levites of the Old Testament, was but a picture of the way God ORDAINED to support the preachers and workers of the New Testament. Offerings were for the caring for the poor, but TITHES were for the support of the preachers, and GOD SAID DO IT THAT WAY. To disobey God is a sin.

"But Jesus Was The End Of The Law"

Of what law was Jesus the end? "For Christ is the end of the law UNTO RIGHTEOUSNESS to every one that believeth." (Rom. 10:4). Jesus was the end of the law unto salvation, but NOT THE END OF THE LAW UNTO TITHING TO SUPPORT THE PREACHERS.

"The law and the prophets were until John."

My pastor said:

"Tithing means to set, put or place."

Yes, I heard about the man from Arkansas who said that tithing means to set or place, and proceeded to take his coat and hang it upon a chair and said "tithed my coat." He based his remarks upon the word translated "lay by" in I Cor. 16:2. The Greek word is TITHETOO. However, it is not divided NOR pronounced like "tithe," nor does it have the same meaning as "tithe." This word is "TITHE-TOO," with the "i" sounding like "i" in "WITH," "KITH," or "PITH." This word is translated "lay" 20 times, "lay down" 12 times, "put," 11, "make" 10, "appoint" 5, "set," 2, and once by such words as "lay up," "purpose," "lay aside," but NEVER ONCE ARE THESE BY WORDS "TITH-E-TOO" or "tithatio e-mi" translated "TITHE" or "ONE-TENTH." Your pastor was either an ignoramus, and is to be pitied, or else he was deliberately trying to deceive you, and Brother John tells you what he was in that case (I John 2:4). God pity such puny and pusillanimous practice, even when perpetrated by a prejudiced preacher who would prefer the popularity of some people, to the commendation of Christ in the crowning day.

Tithing, or paying the FIRST TENTH of our net increase or income, is IN THE NEW TESTAMENT. It is binding on ALL CHRISTIANS. Sad and sorrowing will be the saints who surmised it was not sin to steal God's tenth. Easy open the doors of Heaven's storehouse, to unselfish tithers. — The Flag of Truth.

I SHOULD LIKE TO KNOW

(Continued from page one)
folk to attend the movies. First of all, it takes time that should be spent in the study of God's Word. Also it helps to support the ungodly crowd. They deserve the Lord's day and fill the minds of folk with foolishness. "The thought of foolishness is sin." — Prov. 24:9. "Abstain from all appearance of evil." — 1 Thes. 5:22.

6. Is it Baptistic to have our regular business meeting on the Lord's day or to meet and call a pastor on Sunday?

I think so. There is no Bible for Saturday meeting. Prayer meeting night is better, I think, in town and city churches. But there is as much Scripture for calling a pastor on Sunday as for calling one on Saturday. That comes under the Scripture which says, "All things are lawful, but not all things are expedient."

7. What do you think about the proposed military conscription of youth?

I think it is a farce. The leaders of the land propose to set up a lasting peace, yet for fear it does not last they will be ready. The best way to prevent war is to disarm all nations and not allow any to re-arm. A 17 year old boy is what you might say "a babe in arms." He is just at the place where he needs to be instructed in the ways of the world and the pitfalls before him. He should not be taken away from home to live with drunkards, card sharks, and mongrels of all kinds. In the Old Testament the Israelites weren't even numbered until twenty years old (Ex. 30:12, 14). They couldn't go to war until 20 years old. "From twenty years old and upward, all that are able to go forth to war in Israel." — Numbers 1:3. No, I do not believe in the proposed military conscription of youth.