

"TITHING"

A Most Illuminating and
Helpful Bible Study on
This Important Subject

By ARTHUR W. PINK

There are few subjects on which the Lord's own people are more astray than on the subject of Giving. They profess to take the Bible as their only rule of faith and practice, and yet in the matter of Christian finance, the vast majority have utterly ignored its plain teachings and have tried every substitute the carnal mind could devise; therefore it is no wonder that the majority of Christian enterprises in the world today are handicapped and crippled through the lack of funds. Is our giving to be regulated by sentiment and impulse, or by principle and conscience? That is only another way of asking, Does God leave us to the spirit of gratitude and generosity, or has He definitely specified His own mind and particularized what portion of His gifts to us are due to Him in return? Surely God has not left this important matter without fully making known His will! The Bible is given to be a lamp unto our feet and therefore He cannot have left us in darkness regarding any obligation or privilege in our dealings with Him or His with us.

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Tithing in the Old Testament

At a very early date in the history of our race God made it known that a definite proportion of the saint's income should be devoted to Him who is the giver of all. There was a period of twenty-five centuries from Adam until the time that God gave the law to Israel at Sinai, but it is a great mistake to suppose that the saints of God in those early centuries were left without a definite revelation, without a knowledge of God's will regarding their obligations to Him, and of the great blessings which resulted from a faithful performance of their duties. As we study carefully the Book of Genesis we find clear traces of a primitive revelation, an indication of God's mind to His people long before the system of legislation that was given at Sinai, see Gen. 18:19; and that primal revelation seems to have centered about three things: 1. The offering of sacrifices to God. 2. The

observance of the Sabbath. 3. The giving of tithes.

While it is perfectly true that today we are unable to take up the Bible and place our finger upon any positive enactment or commandment from God that His people, in those early days, should either offer sacrifices to Him or keep the Sabbath or give the tithe (there is no definite "Thus saith the Lord" recorded governing any one of these three things), nevertheless, from what is recorded we are compelled to assume that there must have been such a commandment given: compare Gen. 26:5.

The Offering of Sacrifices to God

Take first of all the presenting of sacrifices to God. Is it thinkable that man would ever have presented blood to Deity if he had never first received a commandment so to do? Do you imagine it would ever have occurred to the human mind itself to have brought a bleeding animal to the great Creator? And yet we find in the very earliest times that Abel, Noah, and Abraham, presented bleeding offerings unto Jehovah—clearly pre-

supposing that God had already made it known that such was His will for His creatures: that the Most High required just such an offering: see Heb. 11:4 and compare Rom. 10:17.

The Sabbath

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

The Tithe

The same is true in connection

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

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

The Tithe in Genesis 28:19-22

We will begin at v. 19 to get the context: "And he called the name of that place Bethel." You remember the circumstances. This was the night when Jacob was fleeing from Esau, a fugitive (Continued on Page Four)

Turn Over The Reins Of Your Life To Jesus Christ

Henry Drummond, riding on the driver's seat of a public coach, was working with his usual prayerful skill to win the coachman to Christ. The man's reluctance to surrender was due to his fear that a certain habit by which he was bound would not permit a free and permanent decision.

"Suppose," said Drummond, "that your horses ran away and you lost control of them as they raced down a steep hill. What would you do?" The man confessed that he would be helpless. "But suppose," said Drummond, "that someone sat by your side who was really stronger, more skilled than you are. What would you do?" "I should give him the reins," came the quick reply of the coachman.

"Of course," said Drummond. "And your life has got out of control. It is running away with you. Jesus Christ, stronger than you, because He is God, asks for the reins of your life. Turn them over to Him."

Turn over the reins to Jesus Christ!

—Heart and Life.

FIRE FROM HEAVEN

The only survivor of a wreck was thrown on an uninhabited island. In a few days he managed to build himself a hut in which he placed the little that he had saved from the wreck.

Daily he prayed to God for deliverance and anxiously scanned the horizon each day to hail any passing ship.

One day, on returning from a hunt for food he was horrified to find his hut in flames; all he had was gone up in smoke. He decided God had forsaken him.

Shortly he saw a ship steaming to his rescue. "We saw your smoke signal," said the captain, "or we would never have known there was anyone here."

BIBLICAL

PREMILLENNIAL

CALVINISTIC

BAPTISTIC

The Baptist Examiner

"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

Volume 17, No. 10

Russell, Kentucky, April 10, 1948

Whole Number 515

Did You Forget?

We are definitely determined that by God's grace, we'll have the best equipment possible with which to print THE BAPTIST EXAMINER. Realizing that the first requirement for proper printing is good type, we have been endeavoring to secure funds with which to buy new mats (that which we use to set our type).

This past week, each of the following contributed as follows:

First Baptist Church,
Cincinnati, Ohio \$10.00
Frank Pulsing,
Portsmouth, Ohio 2.00
Dr. K. Moyle,
Rifle, Colo. 2.00
Everett Shepherd,
Freedom, Penna. 1.00

Mrs. Virgin Thompson,
Kenova, W. Va. 5.00
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Eld. H. L. Peacock,
Mansfield, La. 7.00
Mrs. Faye Brown,
Patriot, Ohio 1.00
Norman Thompson,
Akron, Ohio 15.00
J. O. Pierce,
Salem, Ky. 25.00
Eld. W. B. Cornutte,
Louis, Ky. 10.00

Mused Uncle Mose

We'n de wedder is inclement,
de fus' thing dat gits hit is
chu'ch goin', an' w'en hahd
times comes, de fus' thing dat
gits hit is chu'ch givin'.

Mr. and Mrs. Robert C. Jones,
Grand Rapids, Mich. ... 10.00
Mr. and Mrs. Walter Eshleman,
Moravia, N. Y. 5.00
Claude Freeman,
Cannelton, Ind. 5.00

This means that we now have about half the amount needed to pay for our new mats which we have on order. Thank Him!

These who contributed this week did not forget our need. Did you? Your letter and gift will be most definitely appreciated just now.

We have on hand several hundred back issues of THE BAPTIST EXAMINER. We will be happy to send a bundle of these to anyone desiring to distribute them.

When Sinking In Sin, A Sinner Needs A Saviour

A drowning man needs a swimmer strong enough to struggle with the storm and bring him to the shore in safety. A starving man needs someone with supply enough to feed him; a sick man needs a surgeon clever enough to combat the disease which threatens to destroy; an ignorant man needs a teacher with wisdom enough to instruct and enlighten; a sinner needs a Saviour who is sinless, victorious, and omnipotent to deal with the sin of the past, with the poison of the present, and the fearfulness of the future. ... If Jesus Christ cannot do what we need done, then let us find someone else who can do it. But let us not find fault with the One presented unless we have found another who is sufficient. If you can supersede Jesus Christ let us know, but be sure you can supersede Him before you attempt to do without Him. Before you turn completely away from Him, be sure your other schemes work satisfactorily to meet the need of heart and life. —Albert Hughes.

SAFE HIDING

When Martin Luther was in the throes of the Reformation and the Pope was trying to bring him back to the Catholic church, he sent a cardinal to deal with Luther and buy him with gold.

The cardinal wrote to the Pope, "The fool does not love gold." The cardinal, when he could not convince Luther, said to him, "What do you think the Pope cares for the opinions of a German boor? The Pope's little finger is stronger than all Germany. Do you expect your princes to take up arms to defend you — you, a wretched worm like you? I tell you no. And where will you be then?"

Luther's reply was simple. "Where I am now. In the hands of Almighty God."



The First Baptist Pulpit



"BAPTIST BEGINNINGS"

H. B. TAYLOR

In J. R. Graves' Introduction to Orchard's History of Foreign Baptists, he says: "The reader should distinctly bear in mind that our author does not profess to write the history of our people in detail, but to demonstrate by testimony of both Catholic and Protestant writers — our bitter enemies — that communities of Baptists have existed in all ages from the days of John the Baptist until now, maintaining essentially, the same faith and that 'the faith once deliv-

ered to the saints'."

It is a distinctive tenet, believed and taught by Baptists alone, that John the Baptist prepared the material and the Lord Jesus organized the first Baptist church during His personal ministry here upon earth. Of this this Scriptures give abundant proof. Old Testament types and prophecy point clearly to this. New Testament apostles and historians acclaim their testimony true.

In Heb. 3:1-6 Paul invites careful consideration to the

house Jesus built. These facts are clearly brought out in that passage. Jesus was appointed by His Heavenly Father to build His house and faithfully obeyed His Father's orders. He not only built His house, but was counted worthy of more glory than Moses, because He was greater than Moses and the builder is greater than the house He built. Moses was only a servant in his house; but Christ was the Son of God and Master of His own house.

(Continued on page two)

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

SUBSCRIPTION PRICE
Per Year in Advance50c
(Domestic and Foreign)

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

Paid circulation in every state and many foreign countries.

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

BAPTIST BEGINNINGS

(Continued from page one)

In 1 Cor. 3:15 Paul speaks of the church at Corinth as a temple of God. In Eph. 2:20-21 Paul refers to the church at Ephesus as "an holy temple in the Lord." The resemblances between the temple of Solomon and the church Jesus built are very marked and striking. David prepared the material out of which Solomon built the temple (1 Chron. 29:16). John the Baptist prepared the material out of which Jesus built His own church (Lu. 1:17, Mark 1:2-3). Solomon built the temple out of the material David prepared. So Jesus built the church out of the material prepared by John (Matt. 16:18, Acts 1:21-22). After the temple was finished it was dedicated with sacrifices (1 Ki. 7:51-8:1-5). After Jesus had finished the house His Father told Him to build. He dedicated it with the sacrifice of Himself (Heb. 3:2, Jno. 17:4, Eph. 5:25). After the temple was finished and dedicated, then the Holy Shekinah came and filled it with glory (1 Ki. 8:10-11). Even so after the Lord Jesus had finished His church and put into it all the gifts enumerated in 1 Cor. 12:28, except the gift of tongues, then the Holy Spirit as the Divine Shekinah entered the church as the temple of God to make it His habitation forever (Eph. 2:20-22).

Not only is the temple a type of the building of the church, but Zechariah foretells in his prophecy about Christ building His church. Note his words, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch; and He shall grow up out of His place and He shall build the temple of the Lord: even He shall build the temple of the

Lord; and He shall bear the glory, and shall sit and rule upon His throne; and shall be a priest upon His throne; and the counsel of peace shall be between them both" (Zech. 6:12-13). Note the detailed fulfillment of that prophecy in Jesus. He was the Branch. He grew up out of His place. His place was Bethlehem, but He grew up in Nazareth. In Gen. 41:32 Joseph told Pharaoh that when God said a thing twice, He did it because it was established. Twice does Zechariah clearly foretell that Jesus was to build His own temple or church. If we interpret Scripture by Scripture, that means that God had settled it before Jesus ever came, that He was to build His own church. How hard do men labor to prove this prophecy false by their efforts to set up the church on Pentecost. But it cannot be done. Zechariah answered all that before Jesus came. Twice does He say that Jesus would build His own temple and adds then that He should sit upon His throne and be a priest upon His throne. The order of events as here laid down is first Christ building His temple, then His resurrection and ascension and then a priest upon His throne. That is God's answer to the Pentecost theory. Paul tells us plainly that Jesus would not be a priest, if He were on earth (Heb. 8:4). The order of prophecy was the order of fulfillment; for prophecy establishes things. His house was built here upon earth by Him. Then God gave Him after His resurrection and ascension all authority in heaven and on earth, fulfilling the scripture as to His sitting and ruling upon His throne. Then He became a priest upon His throne, ever living to make intercession for us. The Holy Spirit was not content however to prefigure the building of Christ's church in type and shadow and foretell it in prophecy. The New Testament is clear and explicit as to the founding of this first Baptist church.

To be a New Testament church a church must have been organized at the right time, at the right place, by the right person, out of the right material, must have the right officers, the right polity, the right discipline, the right doctrine, right practices, the right gospel and the right mission. The first Missionary Baptist church complies with every one of these requirements.

"OPPORTUNITY"

*Did you ever see a stranger
As he trodded through the rain?
Did you want to stop and greet him,
But your heart just wasn't game?*

*And you thought when you had passed him,
Of the things you could have said,
That would have changed his life and future,
But your heart still held that dread?*

*All our great men were not heroes,
Some have as this stranger been,
In a place he was not wanted,
Until someone took him in.*

*Then within this place of refuge,
They would set their goals anew,
Set their sights a little higher,
For the course they must pursue.*

*When God calls the roll up yonder,
Asks us what in life we've done,
"I have helped life's many strangers"
Is a song that will respond.*

—RONALD ROBERSON.

1. It was instituted at the right time—during the personal ministry of the Lord Jesus Christ. Paul said in 1 Cor. 12:28, "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles then gifts of healings, helps, governments, diversities of tongues." Holy Writ says the apostles were the first set in the church. In Lu. 6:12-16, after an all night of prayer, Jesus called His disciples unto Him and chose 12, whom He named apostles. They were called out from others. That is what ekklesia means, "the called out." They were chosen to be with Him (Mk. 3:14). He was the head and founder: they were the first members. No other church can qualify as to time except the Missionary Baptist church. It is the only institution on this earth that was instituted during the personal ministry of the Lord Jesus.

2. It was instituted at the right place. The church Jesus built and which He called "My church" must have been organized in Palestine—God's country. It was as impossible for the church Jesus built to be organized out of Palestine as it was for Jesus to have been born out of Palestine. The only church on this earth which began in Palestine was the Missionary Baptist church. All others we know of were born either in Europe or America. They are not only too young to be any kin to the church which Jesus called "My church," but they fit neither prophecy nor history as to the place of their beginning. Jesus' church was founded and all the constituent members were all Jews. That is not true of any other church in the world except a Missionary Baptist church. The founder and all the constituent members of this church were baptized by the first Baptist preacher in the river Jordan. Peter said in Acts 1:21-22 that no man could be one of the twelve, unless he accompanied with them from the Baptism of John. No other church in Christendom can qualify as the church Jesus built, except a Missionary Baptist church, because the founder and constituent members of no other church were baptized by the first Baptist preacher in the river Jordan. The first Missionary Baptist church was founded in the right place—Palestine.

3. This first Baptist church was founded by the right person, the Lord Jesus Christ. As we have before proven, He was the Head, Founder, Builder, Master, Lord and sole Owner and Proprietor of His own church. He called it "My church." The glory of building His own church He did not and will not share with any other. It is His betrothed at present and will some day be His bride (2 Cor. 11:2). He is very jealous over her and will not give up the honor of founding His own church to another.

4. The church Jesus built was constituted out of right material. His fore-runner made and baptized disciples as a preparation for the organization of the church Jesus built. John the Baptist, true to his God-given name, was very careful as to whom he baptized. He not only demanded that those whom he baptized, should profess conversion before their baptism, but he demanded fruit worthy of repentance as the evidence of their salvation. He not only preached Jesus as the Lamb of God, who took away the sins of those, who trusted in Him; but He magnified death to the old life in repentance and demanded that the tree should be made good by the new birth as a pre-

requisite to baptism. The Master himself said of John the Baptist that among those born of women there had not arisen a greater than he. Out of this divinely chosen and well prepared material Jesus organized His own church. John made and baptized disciples, though Jesus did not baptize but had His apostles do it. When the Lord Jesus was going back to heaven He commanded His church: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28:19-20). The Oxford Bible in the margin says: "Go make disciples or Christians of all nations." It is significant that Alexander Campbell in his debate with Mr. Rice twice translated Acts 2:47: "The Lord added to the church daily the saved." H. T. Anderson, a disciple of Mr. Campbell, translated the same passage: "And the Lord daily added the saved to the church." And J. W. McGarvey, probably the most scholarly of the disciples of Mr. Campbell in this century translates the same passage this way: "The Lord added to them day by day those that were saved." Not only did John the Baptist and the Master and the apostles on and after Pentecost emphasize that only the saved should be added to the church; but in Acts 5:12-14, the inspired historian Luke, after telling about the fear that came upon the people after the death of Ananias and Saphira, says that multitudes of believers, both men and women, were added to the Lord, but that none of them joined the church. When men and women are added to the Lord they are saved. These believers were saved in large numbers but because the Lord killed Ananias and Saphira, they were afraid to join the church. Not only is the proof abundant that in New Testament days all these preachers put salvation before baptism and added only the saved to the church; but Luke actually tells us that a great multitude were saved and did not join the church because the standard of church membership was so high that they were afraid to join the church.

5. New Testament church officers were bishops and deacons. They were both ordained. Jesus ordained the twelve (Mark 3:14). Men elected to be pastors of churches in Acts 14:23 were ordained. When Paul gave Titus instructions about the setting things in order in Crete, he told him to ordain elders in every city. These elders were the bishops or pastors of the churches in those cities. In Acts 6:1-7, we are told of the election and ordination of deacons.

6. The policy of this first church was given it by the Master in Matt. 18:16-18. "Tell it to the church" was His command. The doctrines and teachings of the church were given it by the Master. They are included in the "all things He commanded." The New Testament is the law that governs Baptist churches in all things. "Nothing beyond what is written" is the Baptist shibboleth. Baptist churches make no laws. Their laws were handed down to them by the Master. In all matters of discipline and government the authority is in the church. Their action is final. The government of a Baptist church is a pure democracy. It is a government of the people, by the people and for the people under the headship of

Christ, who is the head of each local church. There is no appeal from the decision of a Baptist church. The head of each Baptist church has said: "Whatever ye shall bind on earth shall be bound in heaven: whatsoever ye shall loose on earth shall be loosed in heaven. The only appeal from the decision of a Baptist church is to the Lord Jesus in heaven."

7. This church was not only founded at the right time, right place, by the right person, out of the right material, with right officers, right discipline, right government, right doctrine and right practice: it had the right gospel. Its gospel was the gospel of the Son of God and it began with the ministry of John the Baptist. Matt. 3:1 says so in the very first verse of his gospel. This gospel was not only preached by John the Baptist and the twelve and the church during the personal ministry of Christ here on earth, but the Lord was very clear in Matt. 24:14 to tell the church: "And this gospel of the kingdom shall be preached in the world for a witness unto all nations; and then shall the Son of Man come." No change in the gospel of the Son of God. John the Baptist preached it in his ministry. Jesus and His apostles preached it in theirs. Peter preached exactly the same gospel on Pentecost that he preached when the Master sent them out two by two. He said himself in Acts 15:9 that he put no difference between Peter and the other Jews saved before Pentecost and on Pentecost, and "them," the Gentiles saved down at the household of Cornelius. The Gospel of the Son of God has always been the same. He never had but one gospel. In the Gospel of John John tells us very plainly about that gospel, because he was writing to sinners and wanted to make it plain (John 20:31). The gospel of the Son of God which began with the ministry of John the Baptist, and preached by Jesus Himself, good news of salvation through Christ. He is the only Savior and satisfies every need of sinner's heart. When the sinner receives Jesus Christ he receives eternal life. The believer's everlasting life right here now as a present possession. When he gets it he can't lose it. That was the gospel the Son of God preached while here on earth. That is the gospel left for His disciples to preach when he ascended on high and went home to heaven. These things are magnified in the gospel of the Son of God. Remember them and tell them wherever you go. Eternal life is present possession: the believer has it the moment he believes when he gets it he can't lose it. "He that believeth on the Son has everlasting life." "He that heareth My words and believeth on Him that sent Me, shall have everlasting life and shall not come into condemnation: but he that passed from death unto life. That is the Baptist gospel, because it is the gospel of the Son of God."

8. And last of all this church founded by Jesus was a Missionary Baptist Church because its mission from its very inception was to go and make disciples. From the day it was founded it was started as a church and a preaching and a gathering (Matt. 10:1-10). First they went to the lost sheep of the house of Israel and preached the gospel of the Son of God to

(Continued on page three)

Teacher in B. B. I. Denies Total Depravity

A pastor in Louisiana sends a copy of the Baptist Messenger, state paper in Louisiana, of February 26th, in which appears an article on "Original Sin," by Frank Stagg, a professor in the Baptist Bible Institute of New Orleans.

In the article Prof. Stagg refers to a previous article dealing with the virgin birth and sinlessness of Jesus, and says: "The article recognized the truth of each. IT, HOWEVER, TOOK THE POSITION THAT THE VIRGIN BIRTH IN ITSELF DOES NOT ACCOUNT FOR THE SINLESSNESS OF JESUS. AS MARY'S SON JESUS HAD CAPACITY TO SIN, BUT AS GOD'S SON HE HAD CAPACITY NOT TO SIN." Further the writer says: "Neither Jesus nor we inherit guilt from Adam. BUT JESUS AND ALL OF US WERE BORN WITH A CAPACITY TO SIN..." Again he says: "We did not sin in Adam. Adam sinned and through him sin entered into the world and sin spread to all men inasmuch as all sinned."

What is the sum of all this? It is simply that Prof. Stagg teaches that men are no more depraved at birth than was Christ. Men simply have capacity to sin. This Christ had also. Later the professor does speak of our having "a propensity towards sin" when we come into this world, but that he does not think this propensity is blameworthy as shown by the statement: "We are guilty only when we reach a point where we are morally accountable."

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Jews. That is Home Missions. Then after the resurrection of our Lord and just before His ascension He includes "all nations," "every creature" and "the uttermost part of the earth" in the commission, which He gave His church. As soon as He founded the institution, which He called "My church," He thrust them forth as missionaries, to go, to preach, to give until every creature shall hear the gospel of the Son of God.

We have now shown that the first Missionary Baptist church began at the right time, during the personal ministry of Christ: at the right place—in Palestine: that it was founded by the right person—the Lord Jesus: that it was built of the right material—saved people, baptized by John the Baptist, the forerunner of Jesus: that it had the right officers—bishops and deacons: that it was Democratic in its government and discipline: that its doctrines and practices are biblical and according to the New Testament: that its gospel was the gospel of the Son of God: and that its mission until

What he says of Christ is as untrue as that which he says of men. He denies that Christ had an essentially holy nature and that we have an essentially unholy nature. He makes Rom. 5:12 refer not to the participation of the race in the fall of Adam, but to the sin of each individual. We wonder how Prof. Stagg would account under his theory for the fact that all men sin personally upon arriving at accountability. Why does mere capacity or propensity in the absence of positive unholiness always impell us to sin? We wonder too what Prof. Stagg makes of the fact that "sinned" in Rom. 5:12 is in the aorist tense in the Greek, which tense expresses pointed action in past time; making the passage mean that "all sinned" at the same time and not successively as his theory teaches.

Also we wonder what the professor would do with such passages as follows:

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies." (Psalm 58:3).

"The heart is deceitful above all things and desperately wicked; who can know it?" (Jer. 17:9).

"The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:7, 8).

"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).

"Among whom also we all had our conversation in times past in the LUST OF THE FLESH, fulfilling THE DESIRES OF THE FLESH AND OF THE MIND; and were BY NATURE THE CHILDREN OF WRATH, even as others." (Eph. 2:3).

"And you BEING DEAD IN YOUR SINS AND THE UNCIRCUMCISION OF YOUR FLESH, hath he quickened together with him..." (Col. 2:13).

The scriptural facts are that Jesus did not sin because through the miracle of divine conception he was given a human nature that was free from sin. We sin because we are born with sinful natures. And the reason we are born with sinful natures is that we were one with Adam as the natural head of the race when he fell. Thus we sinned in Adam. This sinful nature comes to all who are born according to nature.

This theory of Prof. Stagg's is only another instance of the manifold heresy that is being propagated in our denominationally controlled schools. Our only solution of the problem of how to develop sound preachers is to have sound, independent Bible schools in strategic locations so as to be available to young preachers everywhere.

If Prof. Stagg would like to answer our questions or say anything further in defense of his theory, the columns of THE BAPTIST EXAMINER are open to him.

Jesus comes again is missions to every creature.

In conclusion, we sum up some facts to show that this church was in existence before Pentecost.

1. The apostles were in it before Pentecost (1 Cor. 12:28).
2. The prophets and teachers were in it before Pentecost (1 Cor. 12:28).
3. It had an ordained ministry before Pentecost (Mark 3:14).
4. It had the same gospel before Pentecost that it did afterwards (Mark 1:1, Matt. 24:14).
5. It had a commission to preach before Pentecost and did it (Matt. 10:7).
6. It had authority to baptize before Pentecost (John 4:2).
7. It had the Lord's Supper before Pentecost (Heb. 2:12, Matt. 26:30, 1 Cor. 11:2, 18-20).
8. It had a rule of discipline before Pentecost (Matt. 18:16-18).
9. The keys of the kingdom were given to it before Pentecost (Matt. 16:19).
10. It had a church roll before Pentecost with 120 names on that roll (A. 1:15).
11. It had a church treasurer before Pentecost (John 13:29).
12. It held an election before Pentecost (A. 1:15-26).

13. To this church there were about 3000 additions on Pentecost (A. 2:42).

BEHOLD, HE COMETH!

Upon the Mount of Olivet

He comes,
It cleaves in twain;
A glorious era dawns,
Our Lord has come to reign!
The earth now casts aside its sordid shroud,
Our King appears;
With royal majesty
His crown He wears.

The thousand years of Jubilee are here,
We homage pay
To Him, our Saviour, Lord,
God's harbinger of day.

With healing in His wings
He doth arise;
The earth will be
Filled with His glory, praise,
E'en as the boundless sea.

All changed, this cursed earth
will blossom as
The lovely rose;
No wicked, evil force
His might and power oppose.

All holiness unto our wondrous Lord
His anthems ring;
The Prince of Peace has come,
Our God, the Christ, is King!

—EVA GREY.

THE BAPTIST EXAMINER

APRIL 10, 1948

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AN INVESTMENT

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How Northern Baptists And Campbellites Will Eventually Unite

In the January issue of Missions Magazine the following quotation from an Editorial by William R. Lippard appeared:

"Another American church merger is moving toward consummation. When the Evangelical and Reformed Church with its 700,000 members unite with the Congregational Christian Church with its 1,150,000 members, the combined denomination will have a constituency of nearly 2,000,000.

The American impetus to church mergers is felt also among Baptists. At the Northern Baptist Convention in Atlantic City last May the Committee on Relations with the Disciples of Christ was raised to the status of a convention commission of fifteen. Its new mandate reads—To explore and examine the content of faith and polity of Baptists and Disciples in order to discuss the possibility of union."

Rev. Hillyer H. Straton is chairman of the commission of Fifteen. In the January issue of Missions, Rev. Straton has a lengthy article advocating the merger of the two bodies. According to this article there is practically no difference in the beliefs of the Disciples and Baptists.

The writer does not have time nor space to comment on the difference of the Faith and practice of the two denominations, however, a brief statement will suffice to show to all informed Baptists the folly of minimizing truth for the sake of union which prevails in Christendom today.

They went out from us, but they were not of us; for if they had been of us, they would, no doubt, have continued with us; but they went out that they might be manifest that they were not all of us.—I John 2:19.

The followers of Alexander Campbell believe that baptism by immersion is necessary to salvation — This doctrine led them to withdraw from Baptist Churches about 1827 — This is the reason for the existence of the Denomination today.

Dr. Straton does not tell his readers whether the Disciples are ready to reject their doctrine of "Baptismal Regeneration" and become Baptists or whether Baptists are ready to accept the Disciples position and reject their precious truth of Salvation by grace through

faith.

Those who are pushing this movement do not seem to care what one believes just so the two bodies unite and get one step nearer to the "World church with a hierarchy of Protestant Cardinals to preside over its destiny.

It behooves every informed and thoughtful Baptist and Protestant in the world to face this issue and ask ourselves the question: "Do we desire to be entangled again in the spiritual yoke of bondage?"

The Watchman Examiner of Dec. 25, 1947, reports as follows: "During the Northern Convention meeting held recently in Cleveland, Ohio, a joint conference of delegates from the Northern Convention and Disciples of Christ took place and produced a decision to submit the question of the union of the bodies in the spring of 1950. Serving as chairmen were Dr. Raphael H. Miller, representing the Disciples of Christ and Dr. Hillyer H. Straton, representing Northern Baptists.

How Is This Merger Union To Be Consummated?

The Committee of Fifteen on Relations will report to the N. B. C. at the annual convention in 1950. There is no doubt about what they will recommend—the merger. There is a possibility of a minority report against the merger.

The Disciples will in all probability recommend the merger. Spokesmen both for and against the merger will then be selected to speak on the subject. The vote will be taken.

If a majority of the Messengers vote for the merger this will be the end and the union will be consummated—G. C. Musick, Gauley Bridge, W. Va.

Ed. Note: Doubtlessly, Northern Baptists and Campbellites will unite when the matter comes up for vote in 1950. If not in 1950, such union will be consummated very shortly thereafter.

All of which reminds us of the words of wisdom of the country woman, when she said, "When you add narithin' to narithin' you still have narithin'."

Southern Baptists need to beware! All such unions are but paving the way for the coming Anti-Christ.

Hear our Lord's own words: "Come out of her my people."—Rev. 18:4. This is God's call to (Continued on page four)

GOD'S GRACE

What would you think of a man with \$1,000,000 in the bank and only drew out a penny a day? That's you and I, and the sinner is blinder than we are. The throne of grace is established, and there we are to get all the grace we need. Sin is not so strong as the arm of God. He will help and deliver you if you will come and get the grace you need.—D. L. Moody.

TITHING

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

The Tithe in the Mosaic Law

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

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

Support of the Priestly Family in the Old Testament

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

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

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

First of all let us turn to II Chron. 30. This chapter records a great revival that took place in the days of Hezekiah. There had been a time of fearful declension in the reigns of the preceding kings, but in the days of Hezekiah God graciously gave a blessed revival, and in v. 1 we read: "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the House of the Lord at Jerusalem, to keep the passover unto the Lord God of Israel." Things had gotten into such an awful state that they had not even kept the passover for several centuries! But when God works a revival one of its most prominent features is to cause His people to return to the written Word. Let us note this carefully. A heaven-sent revival consists not so much in happy feelings and spasmodic enthusiasm and fleshly displays, nor great crowds of people in attendance—those are not the marks of a heaven-sent revival—but when God renews His work of grace in His churches, one of the first things that He does is to cause His people to return to the written Word from which they have departed in their ways and in their practices. This was what happened in the days of Hezekiah. We read that he wrote letters to Ephraim and Manasseh that they should come to the house of the Lord at Jerusalem to keep the passover unto the Lord God of Israel. Think of them needing "letters"! Now read on to chap. 31, vv. 4, 5 and 6, and you will find the tithes mentioned. "Moreover he commanded the people that dwelt in Jerusalem to give the portion of the priests and Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps" (vv. 4-6). Following which, God markedly blessed them.

The same thing is true again in the tenth chapter of Nehemiah. It will be remembered that Nehemiah brings us to a later period in the history of

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

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

The Tithe in the New Testament

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

Christ Himself has placed His approval and set His imprimatur upon the tithe. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23). In that verse Christ is rebuking the scribes and Pharisees because of their hypocrisy. They had been very strict and punctilious in tithing the herbs, but on the other hand they had neglected the weightier matters such as judgment, or justice, and mercy. But while Christ acknowledged that the observance of justice and mercy is more important than tithing—it is a "weightier matter"—while, He says, these they ought to have done, nevertheless He says, these other ye ought not to have left

undone. He does not set aside the tithe. He places justice and mercy as being more weighty, but He places His authority upon the practice of tithing by saying "These ought ye to have done, and not to leave the other undone." It is well for us if we by the grace of God have not omitted justice and mercy and faith: it is well if by the grace of God those things have found a place in our midst: but the tithing ought not to have been left undone, and Christ Himself says so.

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

Referring next, to I Cor. 16:1 and 2: here again we find the word "tithe" does not actually occur, and yet once more it is plainly implied: the principle of it is there surely enough. "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." Now what does "laying by" imply? Certainly it signifies a definite pre-determined act, rather than a spontaneous impulse, or just acting on the spur of the moment. Let us look at this again. "Upon the first day of the week let every one of you lay by him in store." (v. 2). Why are we told that? Why is it put that way? Why use such an expression as "Lay by in store?" Clearly that language points us back to Malachi 3:10. "Bring ye all the tithes into the ———." Where? The "storehouse!" That is where the tithes were to be brought. "Bring ye all the tithes into the storehouse." Now what does God say here in Corinthians? "Upon the first day of the week let every one of you lay by him in store." There is a clear reference here to the terms of Mal. 3, but that is not all. Look at it again. "Let every one of you lay by him in store, as God hath prospered him." That signifies a definite proportion of the income. Not "let every one of you lay by him in store as he feels led;" it does not say that, nor does it say "let every one of you lay by him in store as he feels moved by the Spirit"; no, indeed, it says nothing of the kind. It says, "Let every one . . . lay by him . . . as God hath prospered him:" in a proportionate way, according to a percentage basis. Now consider! If my income today is double what it was a year ago and I am not giving any more to the Lord's cause than I gave then, then I am not giving "as the Lord hath prospered." I am not giving

proportionately. But now question arises, What proportion? What is the proportion that is according to the will of God? "As He hath prospered him." Can one man bring proportion and another bring another proportion, yet both of them obey this precept? Must not all bring same proportion in order to meet the requirements of this passage? Turn for a moment to Cor. 8:14: "But by an equality that now at this time your abundance also may be a supply for your want: that this may be equality." Please note that this verse occurs in middle of a chapter devoted to the subject of giving, and what is to be observed is, that at beginning of verse 14 and at end of it we have repeated word "equality," which means that God's people are all to give the same proportion of the means, and the only proportion that God has specified anywhere in His Word is that of the tithe, or "tithe."

There is one other passage to be looked at, namely Heb. 7:1 and 6: "And verily they that of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to law, that is, of their brethren though they come out of the loins of Abraham: But whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises." (Notice order: "received tithes of Abraham, and blessed him that had the promises"). "And with all contradiction the less they blessed of the better." In the seventh chapter of Hebrews the Holy Spirit through the apostle Paul is showing the superiority of Christ's priesthood over that of the Levites, and one of the principles by which He establishes the transcendence of the Melchizedek order of the priesthood Christ was, that Abraham, father of the chosen people, acknowledged the greatness of Melchizedek by rendering tithe to him.

But not only was Melchizedek there a type of Christ, but Abraham was also a typical character, a representative character, seen there as the father of the faithful; and we find he acknowledged the priesthood of Melchizedek by giving him one-tenth of the spoils which the Lord had enabled him to secure in vanquishing those kings, as that is referred to in Hebrews, where the priesthood of Christ and our blessings from our relations to it and our obligation to it are set forth, the fact that Abraham paid tithe to Melchizedek as mentioned indicates that as Abraham is father of the faithful, so he is an example for us, his children to follow—in rendering tithe unto Him of whom Melchizedek was the type. And the beautiful thing in connection with Scripture is that the last time the tithe is mentioned in Bible (here in Heb. 7) it is the tithe directly with Christ Himself. All intermediaries removed. In the Old Testament the tithe were brought to priests, then carried into storehouse, but in the final reference in Scripture, the tithe linked directly with Christ, showing us that our obligation in the matter are concerned directly with the great Head of the Church.

NORTHERN BAPTISTS

(Continued from Page Three)
His own today—a call to His dependency. Listen, let me illustrate: I'm a stronger Baptist far than I used to be and I'm entirely independent of denominational organization