

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

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The Bible Plan Of Financing A Church

Roy Mason
Tampa, Fla.

In a former article we took up some of the wrong ways of financing a church. In this we want to see what is the Bible plan of giving.

The Christian Is A Steward Of Time, Money, Talent — All

We are concerned here particularly about money and possessions, however. A steward is one who uses that which belongs to another, and is therefore responsible to use according to the will of the owner. (See I Cor. 4:2). The parables of the talents and pounds deal with the matter of responsibility of stewards. We have nothing

that does not belong to God. If saved, we ourselves, and everything we have is His. Some important things that grow out of this truth:

We can't give God a tithe and be free to blow in the rest as we please. For the nine-tenths belong to the Lord as well as the tenth — although the tenth is to be devoted to a particular purpose — that of maintaining the worship of God.

Stewardship makes wicked and sinful the using of money to promote the Devil's business. What? Shall we take the Lord's money and turn it into the hands of the movie industry? Shall we take the Lord's money and turn it into beer (slop)? Shall we take the Lord's money and

turn it into the gambling business? Shall we blow the Lord's money out through our noses in the form of cigarette smoke?

The doctrine of stewardship is not a teaching under which to hide covetousness and selfishness. Some oppose tithing on the ground the Bible teaches stewardship. They argue something like this: "I am the Lord's steward, and all I have belongs to the Lord, so when I spend the Lord's money all on me, since I am the Lord's, the money has been spent on the Lord's own." Tithing is not opposed to stewardship. Suppose a business man turns over his business to a "steward" and goes to Europe. His instructions are given as to (Continued on page four)

"REDEMPTION"

"For all have sinned," the Lord hath said,
And all have gone astray.
They chose the path that leads to Hell;
Are doomed in sin's dread sway.

The chains of sin have drag them down;
Their heads are hanging low.
There's no more hope for poor souls now,
As off to doom they go.

But wait! Hold on! I know a way;
Another place I read;
Christ paid a price on Galvary's tree,
That these souls might be freed.

Just one condition must be met,
Before these souls are free,
Each one must say within his heart,
"Christ, I believe on Thee."

And now I see them marching on,
No longer chained and bound,
For now a smile is on their face,
Since new hope they have found.

—Ronald Roberson

Since The Bible Is God's Book It Has Always Been Omnipotent Against Attacks

The omnipotence of the Bible against all man's attacks is one of the many proofs of its divine origin. The Bible is not only the most intensely loved Book in the world; it is also the most bitterly hated. Scarcely had the Bible been given to the world before men discovered that it condemned sin, laid human pride in the dust, and demanded the annunciation of sin, of the world and of self, and so man hated the Bible. Man's hatred of the Bible has been of a most persistent, determined, relentless character. It has led to nearly nineteen centuries of repeated attempts to undermine the Bible, and to countless attempts to obliterate the Bible. Celsus tried with the brilliancy of his genius, and he failed. Porphyry tried with the depth and subtlety of his philosophy, and he failed. Lucian tried with the keenness of his satire, and he failed. Then other weapons were used. Diocletian, the

mightiest ruler of the mightiest empire of the world, brought to bear against the Bible all the power of Rome. He issued edicts that every Bible should be burned, but that failed. Then he issued the edict that all who possessed a Bible should be put to death. But even that failed.

So for more than eighteen centuries the assault upon the Bible has continued. Every engine of destruction that human philosophy, human science, human reason, human art, human cunning, human force and human brutality could bring to bear against a book has been brought to bear against this Book, and yet the Bible stands absolutely unshaken today. At times almost all the wise and great of the earth have been pitted against the Bible, and only an obscure few for it. Yet it has stood.

Why is it that the Bible has proved omnipotent against all the centuries of attack that man has been able to make? There is but one candid answer. Because it is God's Book. If the Bible had been man's book, it would have gone down and have been forgotten. (Continued on page four)

WILL A MAN ROB GOD?

The above heading is very startling. And yet the most crippling device the Devil uses to thwart the plan of God getting the Gospel to every creature is to get people to rob God.

All of us throw up our hands in horror when we hear of a robbery, whether it be a bank, a store, or an individual on the street. It is right and proper that we should. But how many of God's professing children rob God every day and think nothing of it! They have been lulled to sleep by the old alibi — "Tithing was under the Law."

Where Tithing Began

When we survey the Word of God, we find that tithing did not begin under the Law. Away back as far as Genesis 14:20, we find tithing in vogue. In Genesis 28:20-22, we see where (Continued on page three)

Mused Uncle Mose

I ain't sayin' de Lawd ovah-looked somp'n, but ef'n He 'spected peoples to be at chu'ch on Sunday, hit do look lak He order made a extra day fo' dem to go an' see dey relates.

Here Is A Thrilling True Story Of A Bible That Was Literally "Torn In Half"

Years ago a Colporteur greeted a woman within a forest cottage in France and offered a New Testament for sale.

Jeanne hesitated. Would the priest approve? That was the question. Still she wistfully eyed the neat little volume, and at last, producing fifty centimes, she took the book and said, "I cannot refuse, monsieur, but may I be pardoned if it is a sin."

Presently in came Jacques, the charcoal burner, her husband, and Jeanne timidly produced her book. As she rather feared, he was tired and cross and upbraided her for spending his money in this fashion.

"But," said she, "the money is not all yours, Jacques. I brought my dowry when we married. The half franc was as much mine as yours."

"Give me the book," shouted Jacques in a temper. He snatched it from her hands.

"The money was half yours and half mine, you say. Very well, the book is the same." He opened the book roughly, tore it in two pieces, keeping one and throwing the other to Jeanne. Several days later Jacques sat

in the forest and suddenly remembered the torn book. He would investigate it.

It was the latter part of the New Testament. His rough hands had divided it in Luke's Gospel. He began at the very beginning. "And will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son."

Spellbound he read to the end of the story, and then a dozen questions presented themselves. What had he done — the poor lost Son? Why was He exiled? What induced Him to return? The question haunted him, but at first his pride prevented him from asking for the first part of the book. Meanwhile Jeanne lived her monotonous days, occasionally poring over her part and spelling out its contents. She began to delight in it, but when she reached the end her interest was doubly quickened. That younger son — his way-

(Continued on page four)

Europe's Needs

In The Voice of Europe (June 1948) Mr James A. Stewart reveals the state of Europe in deeply moving words. "We need to remind you that we are living in the most momentous days in the history of the world. We, personally, believe that we are living in the last days of a dispensation of grace. The peoples of Europe who have suffered so much in two awful wars are now paralyzed with fear once again. War could break out within 60 days. It could last 60 days in duration even continue for eight years. It would be, no doubt, the end of civilization as we know it. Millions of unbelievers would be ushered into a Christless eternity. Millions of believers would be killed and go home to be with the Lord. Since 1930 God has given us tens of thousands of pagan mission fields of the world. Millions have never heard the Gospel or handled a copy of the Word of God. — London (England).

The First Baptist Pulpit

"CHRISTIAN OPTIMISM"

(Read Romans 8:28-39)

The world has a very false idea of Christians since it thinks that if a man is going to be a Christian he will have to give up so many things that pertain to the flesh that his life will be gloomy and gruesome and miserable and that a Christian can never have any bright outlook nor happy prospects so far as the future is concerned. This is a false idea concerning Christianity. I am ready to say that after a man is saved, he will want to give up the things of this world for Christ's sake. If a man is saved, he will want to

let his life count for the Lord Jesus Christ. If he is saved, he will want to live to glorify God because of God's grace that is within him. And yet, beloved, though that is true and though he does give up many things that the world has to offer, I insist he will have an optimism, joy and happiness that this world knows nothing whatsoever about. I am convinced that a child of God ought to be the happiest person in the world.

When I first began to preach I heard a preacher talk about long-faced Christians. I don't believe in my ministry I have ever met one. I have seen some

long-faced church members but I don't believe that I have ever seen a long faced Christian, for brother, if a man is saved, he is not going to have a long face. He is going to have a happy face with an expression that can only be put there by having the Lord Jesus Christ reign within.

Now I realize, beloved, that we have lots of problems, lots of difficulties, lots of troubles, and lots of burdens. I realize that this life is surely one perplexing experience after another. We hardly get out of one experience of darkness until (Continued on page two)

Clean Vessels

God can and does often use very humble "vessels" in His holy and honorable work. But they must be clean. We read of God using those who are "weak" and "despised" in the eyes of the world, but never of those who are "spotted" and "defiled" by its sins.

One of the most respectable sins of the age is covetousness, the love of this present world. And when this has entered into the heart and is practiced in the life, that believer becomes useless for God. He may go on trying to preach, but it will be dry and worthless, destitute of all power and blessing. A great many, who in earlier years were clean and fresh, and mightily used as channels of blessing to others, have become so clogged with worldliness that they are of no use to God whatever. What a loss is their's!

There are many Christians who are not in a condition for (Continued on page four)

It is safer to live near a powder mill than to have a temper beyond control.

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CHRISTIAN OPTIMISM

(Continued from page one)

we are in another. The world, the flesh, and the Devil certainly bring problem after problem into our lives and yet in spite of all the problems we have much as God's people for which to rejoice. Some several weeks ago I was going to Cincinnati and beyond to preach one day, and I was talking to those who went with me about the time when the slave girl escaped across the Ohio River on the cakes of ice at Ripley, Ohio. I showed the folk with me the house where Liza spent the night after having crossed the river on the cakes of ice. As I did so I thought of that memorable book "Uncle Tom's Cabin." When I think of that book I think of one scene above all others. When the slaves gathered, talking about their problems, bemoaning their unhappy experience and sorrow, then Uncle Tom comforted them by saying, "But children think on the mercies, think on the mercies." Brethren, whenever I have a temptation, a problem, a difficulty or whenever some of life's vicissitudes have gone contrary to my expectations, I come back to that experience in Uncle Tom's Cabin and I hear him say, "But children think on the mercies, think on the mercies." I am saying this morning that in spite of the fact that we have burdens and problems, difficulties, sorrows, and heartaches over and over again in life—in spite of all these we have much for which we as God's children need to rejoice.

I

I AM OPTIMISTIC AND I AM HAPPY BECAUSE OF MY SALVATION. If a Christian doesn't have something to rejoice in here, then pray tell me where is there any joy. I am glad I am saved this morning. I thank God that the fear of Hell is passed and the hope of Heaven is a surety. I am glad this morning that salvation is mine in the Lord Jesus Christ. Any man of the world looks upon Christianity and thinks that if he were saved, he would have to give up all the joys that the world has to offer. That man, beloved, needs to know this morning that in the very outset the joy of salvation would completely outweigh everything that the flesh might offer by way of enjoyment of this

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

COUNTRIES IN WHICH OBSERVED

CHRISTIANITY. The Gospel has reached every land to some degree. Christ's command: "Go ye into all the world, and preach the gospel to every creature," is being obeyed as never before.

Have you ever aspired to win a prize? There are thousands of them in mission fields you can win for Christ.

BRAHMANISM originated in India, and not being a missionary religion has been confined largely to its native country. Missionary work is useless, seeing Brahmanhood is only hereditary.

If a hundred members of a church would each give a postage stamp a day, they could support one of their number as a missionary.

HINDUISM is found in India, Burma and East Africa. A Hindu temple has recently been built in San Francisco, also one in London. They claim Jesus received His education in India.

Are you connected with a number of societies, the expenses of which drain your purse? Stop them for a while and tell the heathen of the joy they may have in the society of Christ.

BUDDHISM is found in North India, Tibet, Southern Siberia, Ceylon, Burma, Siam, Indo-China, China, Korea, Japan and wherever Buddhists of these races have migrated.

If God wants you to go as a missionary, do not think you can excuse yourself from going by saying that you will stay at home and stir up others. You cannot stir others to obedience in the very thing in which you are disobedient.

TAOISM is confined to China, where it originated. It has had no living issues and is now dying within its own temple walls.

Everyone enjoys gathering flowers; there is more joy in gathering souls for the Saviour's crown.

CONFUCIANISM has a great hold upon the Chinese and has also moulded the moral life of both Korea and Japan. It has been confined to these three countries.

Do you feel that you cannot go because you have not had a college and seminary training? The disciples had neither, yet they did well. It may be you can also.

ZOROASTRIANISM never spread beyond the borders of Persia. Mohammedanism drove it from the country, and since that it has gone by the name of Parseeism.

You say, "My business keeps me." If your business is not God's business, you should give it to Him or give it up.

PARSEEISM is observed in Persia by a scattered few. The number in India is about 92,000. Most of these reside in Bombay.

Do you hesitate to become a missionary because you fear you will not be sure of your salary? If Christ had waited until men raised His salary, He might not be here yet. Trust God.

SHINTOISM has naturally been confined to Japan, because one of its objects of worship has been the emperor, which hindered its introduction among other nations.

There are a thousand things you might do in life, but there is only one thing you ought to do. "He that doeth the will of God, abideth forever."

MOHAMMEDANISM exists in Turkey, Asia Minor, Palestine, Arabia, North Africa, Soudan, Afghanistan, Turkestan, Beloochistan, India, Burma, China.

The lack of missionary spirit in the church in the first five centuries accounts for Africa being heathen and Mohammedan today.

world. Let me read to you from God's Word:

"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.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." — Isaiah 32:17.

I might pause and say, brethren, this is a new text to me. I didn't know that was in God's Word until this morning after I came to the House of God. I was studying in the Bible and found that text. Listen, the work of righteousness shall be "peace." If a man has received the righteousness of the Lord Jesus Christ, he has then and there received the peace of God. Can the world equal that? I have something to make me

happy and optimistic, for, brethren, when I was saved, the Lord gave to me the work of righteousness, which is peace. The text further says that the effect of righteousness is "quietness and assurance" for ever. Brother, if the righteousness of Jesus Christ has become your clothing, then this morning you have assurance for ever — not for a day, not for a season, but assurance for ever.

I think of that individual who is out in the world who never has trusted the Lord as his Saviour. The things of the world mean so much to him! And he wonders if he were ever saved how he would get along without the pleasures of the world. He thinks his life would be sordid and gloomy and miserable because he wouldn't have these things to make him happy. Brethren, the very first thing that a Christian comes to realize is that having received the righteousness of the Son of God as his clothing, he is now at peace with God. He has a quietness within as a result of that peace and he has assurance forever.

II

I HAVE NOT ONLY MY HOPE OF SALVATION, BUT THE GLORIOUS THOUGHT OF THE SECURITY OF THE SOUL TO MAKE ME OPTIMISTIC. I am not only glad that I am saved, but I am happy that I am securely saved. Could anything bring more joy to a Christian than to know that he is not only saved for time, but

for eternity? We have security to enjoy right now. Listen:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." — Romans 8:38-39.

Brother, that ought to make a Christian happy! Our security is in Him! Listen again:

"And I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand." — John 10:28-29.

Brethren, I thank God this morning that as I face the world for my security. I have an optimism about me that the world knows nothing about. I am not only saved, but I have a security that shall be mine world without end. I like to fall back upon the words of that old song:

"I've found a Friend: O such a Friend!

He loved me ere I knew Him; He drew me with the cords of love,

And thus He bound me to Him, And round my heart still closely twine

Those ties which naught can sever;

For I am His, and He is mine, Forever and forever."

III

I AM OPTIMISTIC IN VIEW OF THE COMFORT THAT I HAVE FROM THE CARES OF THIS LIFE. I often wonder how the unsaved face their problems. If there is an unsaved man or woman here this morning, I will ask you a simple question: How do you face the problems that come to you every day? Every once in a while I see an unsaved person pass through some deep water, some problem that will lay heavily on the individual's shoulders and I wonder how that person bears that problem. Lost sinner friend, you have no comfort in the problems that you have. You have no burden-bearer, — no one to bring comfort to you in the hour of sorrow, but the child of God has this hope:

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have HOPE." — Romans 15:4.

Where do we get our comfort? Right here within the Word of God. I visited a preacher's wife several years ago who had been operated on for appendicitis. She had come into the hospital some two or three days before the operation and had finished reading the New Testament just about one half an hour before they prepared her for the operation. I visited her some three or four days later and she said the sweetest preparation she had ever made for anything in her life was the reading of the New Testament. It gave her great comfort as she faced the operation. Brethren, a child of God has comfort from the troubles of this life.

I often speak of what I choose to call "sparrow mathematics." You may learn of sparrow mathematics from the reading of the words of the Lord Jesus Christ Himself — for our Lord spoke about the little sparrow two times in contrast.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." — Mt. 10:29.

Then in contrast:

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows." — Luke 12:6-7.

He declares that two sparrows are sold for one farthing but that five sparrows are sold for two farthings. The sparrow in Palestine was a common article in everyday diet. So common was it that if a man would buy so much as two farthings worth that the seller would throw in an extra sparrow. Instead of getting two sparrows for a farthing, he would get five sparrows as a result of buying two farthings worth. You see the buyer got an extra sparrow for having bought as much as two farthings worth. Now, beloved, our Lord said that the sparrow which meant so little to both the buyer and seller that that sparrow couldn't flutter in the air and his wings cease to move, without the great God of the universe taking note of the falling of this little sparrow. If God looked after the sparrow in that manner, surely God knows every care, trouble and problem that we have. I like the words of that little poem that I found a few days ago:

"God hath not promised always blue, Flower-strewn pathways all our lives through. God hath not promised sun without rain, Joy without sorrow; peace without pain.

God hath not promised that shall not know Trial and temptation, trouble and woe.

Nor told us we shall not be Many a burden; many a care.

God hath not promised smooth roads, wide and swift Easy traveling, needing no guide,

Never a mountain rough and steep, Never a river turbulent and deep.

But God hath promised strength for the day, Rest for the labor, light for the way,

Grace for the trials, help above,

Unfailing sympathy, undying love"

I say to you this morning as I face life's problems, I have a Christian optimism that the world knows nothing about. In view of the fact that I have comfort from the cares, burdens and troubles of this life, why should a Christian worry about his problems? Listen to these words from the Book:

"Behold, he that keepeth rael shall neither slumber nor sleep." — Psalms 121:4.

As God never slumbers or sleeps, why should you have any care? Listen again:

"Known unto God are all our works, from the beginning of the world." — Acts 15:18.

Brethren, if God knows the beginning of the world, why should you fret and worry about the cares of this life? Believe to me this is intensely practical. The world says, "I want to be a Christian. What would I have to give up so much to be a Christian? I don't want to be a Christian. What have I as a Christian to make me happy, that the world knows nothing about? Brethren,

(Continued on page three)

OUR RESPONSIBILITY

We are not responsible for conversion, but we are responsible for contact. We cannot compel any man to decide for Christ, but we may compel every man to decide one way or the other; that is, we may so bring to every human being the Gospel message, that the responsibility is transferred from us to him, and that we are delivered from blood guiltiness. God will take care of the results, if we do our duty.—A. T. Pierson

THANK YOU, LORD JESUS

Thank you, Lord Jesus, for dying for me,
For going to Galvary to set me free;
For bringing to me from Heaven above,
Such wonderful, matchless, glorious love!

Thank you, Lord Jesus, for hearing my prayer,
And giving assurance that You really care.
For leading me daily in whatever I do,
So that others may see in me, only You.

Thank You, Lord Jesus, for Thy blessed Word.
For telling me how, once I had heard,
That I, too, could come by the Way of the Cross,
And by trusting in Thee, would not be lost!

Thank You, Lord Jesus, for coming again . . .
Coming, I know, though I know not when.
But I'll work and wait, till I go with Thee,
And Thy perfect beauty I at last see.

--Regis Gilver

"CHRISTIAN OPTIMISM"

(Continued from page two)
I have comfort from the cares
of this life that the man of the
world has never yet experienced
and known. I like the words of
that old song that I wish so
many times that I could sing:

God moves in a mysterious
way, His wonders to perform,
He plants His footsteps in the
sea, He rides upon the storm.

Deep in unfathomable mines of
never failing skill,
He treasures up His bright de-
signs and works His sov-
erign will.

The fearful saints, fresh courage
take, the clouds ye so much
dread
Are big with mercy and shall
break in blessings on your
head.

Judge not the Lord by feeble
sense, but trust Him for His
grace
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast, un-
folding every hour
The bud may have a bitter
taste, but sweet will be the
flower.

Blind unbelief is sure to err and
scan His works in vain,
God is His own interpreter and
He will make it plain."

IV

I HAVE A PROMISE OF A
RESURRECTED BODY TO
MAKE ME OPTIMISTIC. Some
of these days unless our Lord
comes in the air for us, you and
I are going to die and our bodies
are going to be put in the ground
to await the morning of the
resurrection. I am glad God is
not going to leave this body in
the ground forever. I am glad
for the hope, promise and op-
timistic outlook, knowing that
I am going to have a resurrected
body. Listen to God's Word:

"If a man die, shall he live
again?" — Job 14:14.

Paul gives the answer to
Job's question. Listen:

"Be not thou therefore ashamed
of the testimony of our Lord,
nor of me his prisoner: but be
thou partaker of the afflictions
of the gospel according to the
power of God; who hath saved
us, and called us with an holy
calling, not according to our
works, but according to his own
purpose and grace, which was
given us in Christ Jesus before

the world began; but is now
made manifest by the appear-
ing of our Saviour Jesus Christ,
who hath abolished death, and
hath brought LIFE AND IM-
MORTALITY TO LIGHT
through the gospel." — II Tim.
1:8-10.

Thank God Job's question is
answered by Paul in the New
Testament. "If a man dies, shall
he live again." We have the
definite answer from God. Lis-
ten:

"So when this corruptible
shall have put on incorruption,
and this mortal shall have put
on immortality, then shall be
brought to pass the saying that
is written, Death is swallowed
up in victory. O death, where is
thy sting? O grave, where is thy
victory? The sting of death is
sin, and the strength of sin is
the law. But thanks be to God,
which giveth us the victory
through our Lord Jesus Christ."
— I Cor. 15:44-47.

Brethren, I am glad this
morning, that "when the last
feeble step has been taken," that
when that times comes, I know
that I am going to have a resur-
rected body. Doesn't this make
you glad this morning when you
think about the day when you
took a son, a daughter, a moth-
er, a father, a little baby, or a
gray-haired loved one to the
cemetery and lowered that body
down into the ground. Go back
to that day and think of the
sorrow and grief in your soul
then. If you pause and think
about that day — even though
time may have erased the pang
of the sorrow, you still feel the
sorrow of separation. Yet now
you can rejoice at the hope of
the resurrection! The world
may feel sorry for me — the
world may feel sorry for you
that you are a Christian, that
you don't get to enjoy the things
of the world, that sinners get
to enjoy. In contrast, I tell you
this morning, I feel sorry for
the man of the world because
he hasn't any hope of the resur-
rected body, that he will have
a body like the body of the Lord
Jesus Christ.

V

When I tell you about Chris-
tian optimism, beloved, I not
only have my salvation, my se-
curity, my comfort, my prom-
ise of a resurrected body to
make me happy, I HAVE THE
PROMISE AND THE PRIVI-
LEGE OF SOME DAY SEEING
AND KNOWING LOVED ONES
THAT I HAVE SEEN AND
KNOWN HERE WITHIN THIS
LIFE. When I was a boy less
than 5 years old, my first spiri-
tual impression came to me. I

could never erase it from my
memory. I remember being seat-
ed on a church bench — the one
farthest back from the pulpit
with my little legs scarcely over
the bench, as a saintly, Godly
Sunday School teacher spoke
about Heaven. She is now long
since gone on into glory, but I
remember her speaking about
Heaven. It is the first spiritual
impression that ever came to
me — at least that I can re-
member. But as she talked about
Heaven, Heaven didn't mean
much to me that day. She spoke
about the angels. She spoke
about our Lord being there. She
talked about a city that had
streets that are paved with gold.
She talked about the beautiful
spires forever pointing upward.
That didn't mean much to me
for I was a stranger over there.
But, brother, days have passed,
— weeks, months, and years
have gone by, and as time has
passed on into eternity, I no
longer am a stranger to the
other side. I have seen some
preachers who loved the Lord
and stood for His truth and the
cause of Christ, pass on. I have
seen loved ones die and I have
seen friends out of this church
die, friends whom I loved as I
love my family. Now I look
on the other side and it appears
that we have more friends there
on the other side than here. I
am happy as I face the future,
knowing that I will have the
pleasure of knowing and as-
sociating with the ones we have
known and loved here within
this life. Paul says:

"For now we see through a
glass, darkly; but then face to
face: now I know in part; but
then shall I KNOW even as also
I am known." — I Cor. 13:12.

The thing that comforted
David's heart when his baby
died was the fact that he could
go to that baby and see him
again, but as for Absalom, the
grown man, who died a sinner,
David said: "Would God I had
died for thee! O Absalom, my
son, my son." There was no
hope of seeing Absalom, but
when his baby died, clamly and
complacently and happily, he
washed his face and changed
his apparel and said, "He can't
come back to me, but I shall go
to him." Brother, sister, there
is an assurance that we are go-
ing to see and know and love
again those that we have known
here within this life.

Talk about optimism! Talk
about Christian happiness! Talk
about a child of God having
anything for which to be happy
in this world! I am happy for
my salvation. I am happy for
my security. I am happy for my
comfort. I am happy for my
promise of a resurrected body. I
am happy for my privilege of
knowing that some day I am
going to be with those whom I
have loved.

VI

I AM HAPPY ABOVE
EVERYTHING ELSE IN
KNOWING THAT I HAVE A
HEAVENLY HOME, A HEAV-
ENLY FATHER AND THE
LORD JESUS CHRIST AWAIT-
ING ME ON THE OTHER SIDE.

Jesus said, "Let not your heart
be troubled, ye believe in God
believe also in me. In my
Father's house are many man-
sions; if it were not so, I would
have told you. I go to prepare
a place for you; and if I go
and prepare a place for you, I
will come again and receive
you unto myself that where I
am there ye may be also." —
John 14:1-5.

Brethren, doesn't it thrill your
heart to know that one of these
days you are going to be over
there with the Lord Jesus
Christ?

Years ago when I was just
a boy preacher, I remember
reading of the burning of a

cotton mill in England. A num-
ber of young girls that worked
in that cotton mill knew the
Lord and the last thing that was
heard of them as they were
burned to death was their shrill
voices singing,

"My heavenly home is bright
and fair.
I am going home to die no
more!"

Brethren, I am happy this
morning for my heavenly home.
Why, the man of the world, the
man that is unsaved might feel
sorry for us. He might be sym-
pathetic because that you and
I as God's people must leave
off the things of this world in
an attempt to glorify Him who
died for us. The man that feels
sorry for a Christian, knows
nothing of the joys I have just
told you about. I don't need the
sympathy of the world, but the
world needs our sympathy be-
cause the world knows nothing
of the joys, the assurance, the
optimism, and the happiness of
the child of God.

Let me ask you this morning:
Are you happy? As a child of
God, you ought to be happy. If
you are not, there is something
badly wrong! You are in a ter-
ribly backslidden state if you
are not happy. God help you!

If you are here as an unsaved
man, of course you haven't that
God-given joy in your heart.
The only way you can be happy
is to receive the Lord Jesus
Christ in your heart. May God
bless you and may God save
you!



WILL A MAN ROB GOD?

(Continued from page one)
Jacob vowed a vow to tithe.
Leviticus 27:30-32 was the Law
recognizing the system of tith-
ing already started. In Matthew
23:23, Jesus plainly told the
people that tithing was still in
effect. So those who refuse to
tithe because they are not un-
der Law, but under grace, are
as one preacher said: "Not in
grace, but in disgrace" — be-
cause they are robbers.

For example, let us think of a
Jew who has been accustomed
to tithing under the Law. He
accepts Christ, and enjoys the
glorious liberty of the salvation
of the Lord. The first Sunday
after his conversion he goes to
worship his new-found Lord. Is
it reasonable to think that now
that he is out from under the
Law, and saved by grace, he is
going to cut down his offering?
No! It is more apt to be, or
should be, the other way.

Many people have a distorted
idea of where the tithe is to
go. I've known people to use the
tithe to pay their debts, saying
they thought their debts should
be paid first. But if we will
give God His tenth and get out
of the robber class, He will help
us to pay our debts.

The Bible tells us plainly
where the tithe should go. Mala-
chi 3:10 says: "Bring ye all the
tithes into the storehouse." All

right. The storehouse is where
you get your spiritual food. Some
folks get their spiritual food
from one source and put their
tithe in another. That is just
the same as eating a meal in one
restaurant, and going to an-
other to pay for it.

The New Testament corrobor-
ates the statement in the Old
Testament. "Now, concerning
the collection for the saints . . .
Upon the first day of the week
let every one of you lay by him
in store (or in the storehouse)
as the Lord has prospered him"
(I Cor. 16:1, 2).

Blessings Of Tithing

Proverbs 3:9, 10, says: "Hon-
our the Lord with thy substance,
and with the first fruits of all
thine increase; so shall thy
barns be filled with plenty, and
thy presses shall burst out with
new wine."

Oh, that the church of the
living God would obey His
Word! Then these wonderful
promises could be fulfilled!

The rest of Malachi 3:10 tells
us more of the blessing of tith-
ing. "Bring ye all the tithes into
the storehouse and . . . I will
open the windows of heaven,
and pour you out a blessing that
there shall not be room enough
to receive it" (not contain it).

God does not want you to con-
tain it, and store it up. Have
you ever experienced that kind
of a blessing? If not, put God to
the test. Sometimes churches
will pray for years for God to
open the windows of Heaven
and pour out His Spirit upon
them, when all the time they
are withholding their tithes, and
God cannot pour out His Spirit
on robbers.

"But this I say, he which
soweth sparingly shall reap also
sparingly; and he which sow-
eth bountifully shall reap also
bountifully. Every man accord-
ing as he purposeth in his heart,
so let him give; not grudgingly,
or of necessity; for God loveth a
cheerful giver" (II Cor. 9:6, 7).

Results Of Not Giving To God

Malachi 3:9 says, "Ye are
cursed with a curse, for ye have
robbed Me." Robbing God of
tithes and offerings brings a
curse. We have in Acts 5:1-10
a detailed account of a man and
wife who robbed God, and lied
to the Holy Ghost. Although
many have robbed God since,
and haven't fallen down dead,
God has given this for an ex-
ample and there is a judgment
day coming!

Will a man rob God? God for-
bid. Then let us at least give
Him our tithe, and support those
in the ministry who are helping
you and others.

—The Standard Bearer



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TORN IN HALF

(Continued from Page One)

wardness, his journey, his sin, his misery, the wonderful change in his thoughts. "I perish with hunger! I will arise and go to my father—" There the story stopped.

But what happened? Did the father welcome him? Her tender heart longed for a satisfactory answer. She even cried over the story, but she could not screw up her courage to consult Jacques.

One day, however, the rain poured down with special vigor and Jacques came home feeling specially weary. He ate his soup and bread for supper as usual, and at last he blurted out, "Jeanne, you remember the book I tore in two? My part had in it a wonderful story, but only the end of it. I cannot rest until I know the beginning of it. Bring me your piece."

"Oh, Jacques! The same story is ever in my mind, only I lack the ending. Did the father receive that willful son?"

"He did. But what was the sin that separated them?"

She brought her piece and knelt by his chair. Together they read the whole of the beautiful

parable, and the Spirit of God who had been working in both their hearts caused its hidden meaning to dawn on them.

That was the first of many Bible readings by the firelight after the soup and bread were eaten and both had yielded hearts and lives to the Lord Jesus Christ.—Tract



CLEAN VESSELS FOR GOD'S USE

(Continued from page one)

God to use in doing His work, and when they persist in preaching and dealing with sinners individually in their carnal condition, they only become tools in the hands of the Devil for his evil purposes. In the old-fashioned revivals years ago, cold and carnal Christians, who had the gospel clear enough in theory, when they spoke to awakened souls, hardly ever produced anything but false professions, stony ground conversions of that soft and pliable kind, which soon wither and fade away. While those who were clean and true to God, however defective in their theology, were the means of winning sinners to Christ.

God will use a "cracked" vessel, but not a dirty one.



FINANCING A CHURCH

(Continued from page one)

how the money from his business is to be used, and among other things he tells his steward that he wants one tenth used for the upkeep of the business house and management. Would the carrying out of those instructions be contrary to the man's faithfulness as a steward?

We are stewards of all we have, but one tenth is to be used for the upkeep of the Lord's work and the preaching

THE PILLAR AND GROUND OF THE TRUTH

"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Tim. 3:15).

The word translated "pillar" means a stay, a column, a support, that which upholds whatever is resting upon it. That means that every Baptist church is to uphold and defend the truth against all comers in its community. Wherever any Baptist church is recreant to that sacred trust, the truth falls to the ground in the community in which it is located. Wherever Baptists compromise, the truth is compromised; wherever Baptists are true to the faith, the truth is conserved and upheld and caused to stand. The only foundation that truth has in any community is the Baptist church in that community. No other church has the truth and if it had it, it is not strong enough to support it, because of the weakness of its foundation, being wholly of men. Only a

of the gospel throughout the world. Let us consider some truths concerning tithing:

That is the Old Testament pattern—the way God financed His work back there, and certainly God's way is superior to man's haphazard way. And tithing not particularly a Jewish custom under the law, for the practice preceded the giving of the law. (Cf. Jacob and Abraham.)

The Old Testament tithing plan is ordained to be the New Testament plan for the support of the ministry and the preaching of the gospel. (See I Cor. 9:11-14). The argument used here is this: "As the Old Testament priesthood lived of the tenth of the altar that provided the sacrifices, even so the New Testament ministry is to live of the gospel." Live of the gospel how? The answer is, they are to preach the gospel, and are to live of the tenth that believers in the gospel contribute into the Lord's treasury.

God blesses the giving of the tenth. We can testify to the truth of this personally, and we have been hearing testimonies concerning the same from tithers for twenty years.

The opponents of tithing go on the plan of haphazardly giving as the impulse hits them, and they try to say that every such impulse is of the Lord.

The opponents of tithing would make God to have no orderly way of giving. God never does anything haphazard. He is a God of law and order, and his money law is just as definite as any other law.

Tithing settles all financial problems in a church. Can that be said of any man-devised scheme? The very workableness of it argues for its divine origin.

Is it right? Is it sensible? Is it common sense and justice to give less under grace than the Jews gave under law?

Do you follow the Bible plan of giving, or the haphazard plan?



THE OMNIPOTENCE OF THE BIBLE

(Continued from page one) gotten centuries ago; but because in this Book there is the hiding not only of God's wisdom, but also of His power, it stands and wonderfully fulfills the deeper meaning of Christ's words, "Heaven and earth shall pass away; but my words shall not pass away."—Living Waters

church of Christ can support the truth, because no other has a foundation against which the very gates of Hell themselves can not prevail. If the truth falls Christ is dishonored and the truth defamed. How important then that Baptist churches should uphold and conserve and defend the once-delivered faith!

Baptists are not simply to conserve the essentials, as the Fundamentalists tell us: they are to conserve and preserve all the truth. The truth is a unit. It stands or falls together. "If Christ isn't Lord of all, He isn't Lord at all." If Lord of all, He is Lord as to baptism and church membership and tithing and worldwide missions and church polity. If these things are thrown into the scrap heap on the plea that they are non-essentials, His deity and God-hood go with them. He spoke as authoritatively about them as He did about His God-hood. There is more in the New Testament about close communion than there is about the virgin birth; more about baptism than there is about His deity; more about church polity than there is about the resurrection; more about the work of the local churches than about the second coming of our Lord. The World's Sunday School Convention at Tokyo some years back furnished indisputable proof, that when Fundamentalists scrap the Bible teachings about baptism, the Lord's Supper, church polity and church perpetuity, in order to get together on what they call the essentials, that in a pinch they will compromise the gospel, the deity of our Lord, the inspiration and authority of the Scriptures and every other so-called fundamental.

Each church was a recruiting station for men and supplies for all kinds of missionary work. Each New Testament church was, under the Holy Spirit, a self governing, self supporting and self propagating base for the truth. Jerusalem sent men to Samaria. Antioch sent men and money to western Asia and to far away Europe. Philippi sent resources and supplies to Paul and Timothy and the balance of their co-laborers and supported them while they preached the gospel and organized churches and trained workers. Paul robbed other churches to open up work in Corinth, a great wicked, heathen city, on foreign mission territory; and the one charge of inferiority he brought against them was that they were not self-supporting and did nothing to support him in propagating the truth in other places. Churches that are willing to be helped out of mission

funds instead of helping to support missionaries who are carrying the gospel to others, and inferior churches and are not worth supporting long. They ought to die and get out of the way of churches that will be real bases of supplies for the truth. Eight or ten times in the New Testament are we told to be church-builders: never once are we told to be kingdom builders. The command to make Baptists is as imperative as the command to make disciples of Christians. And the command to teach or indoctrinate the churches, thereby making them self supporting, self governing and self propagating bases of supplies for the truth and the whole program of the Lord Jesus, is just as imperative as to make disciples or to make Baptists.

If a church will not be self supporting and self propagating, either in the mountains or in the cities in the home land or on the mission fields, ought to be turned out to pasture. When the Son of God told the church at Ephesus that if they did not repent and do their first works, He would remove their candlestick from them, He said in the plainest way possible, that if they did not come self propagating and missionary as in the days of their first love, He would let them die. A church that isn't missionary isn't worth supporting and ought to die. The most far-reaching work Paul ever did, he was at Ephesus. Six or seven other churches, known as the seven churches of Asia, were founded and established by Paul during his stay at Ephesus. When the Lord Jesus walked about among them in the days of His revelation to John, He sends words to their pastor (angel) that, if they do not repent and become missionary as they were in their first love, He is going to let them die.

It was to this same church while Timothy was their pastor that Paul sent word in the words of the text that they are to be the "conservers and propagators of the truth." The business of a Baptist church is to be a conservator and a propagator of the gospel and the once-delivered faith. If they and the pastor are not doing that, the Lord Jesus, the great Head of the church, threatens to move their candlestick, though they have a name to that they are in reality dead. This is why a "peanut" pastor is a menace to any church. Every life of the church is threatened by the Lord Jesus, Head of the church, if they lose their first love. The first love of the church at Ephesus made them the most missionary church in all western Asia except Antioch. Even other churches established by Paul during his three years' stay in Ephesus and enthusiasm had now lagged and flagged and the Lord Jesus is now threatening their very life because of the decay of their love for missions and the gospel.—H. B. Taylor



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