

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

VOL. 25, NO. 22

RUSSELL, KENTUCKY, JULY 7, 1956

WHOLE NUMBER 941

THE VERBAL INSPIRATION OF THE BIBLE

by ROY MASON
Tampa, Florida

IS the Bible the Word of God, or does the Bible only CONTAIN the Word of God? This is a live question today, for Modernists deny that the Bible really is the Word of God.

But if the Bible only "contains" the Word of God, who is able to determine what is that Word and what is not? Modernists are not agreed on that, so every man really becomes a law unto himself. The Modernists try to make the Bible accord with modern scientific theories, which is a miserable procedure, for scientific theories change. They also try to whittle the Bible so as to make it conform to "mod-

ern" thought. But "modern thought" may be wrong, so there will have to be many future changes. One modernist, Dr. S. Parkes Cadman stated that he read the Bible like he ate fish. He said that he ate the meat and cast aside the bones. Who was the judge as to which was "meat" and which was "bones?" He himself. So according to that, one man would accept a portion of the Bible as "meat" and another man would throw away the same portion as being "bones." Bible interpretation becomes a chaotic

and uncertain thing in the light of such, for there can never be general agreement concerning what is false and what is true by that method of approach.

Few professors in modern theological seminaries, hold to the doctrine of VERBAL INSPIRATION today. They hold that when the Lord inspired at all, he only did so "in spots"—He only inspired the general ideas — not the words.

THE BIBLE VERBALLY INSPIRED OF GOD

We believe that those loose views of inspiration are un-Biblical (Continued on page eight)

1. Is it Scriptural to pass collection plates in our churches?

No. There is nothing that resembles a collection plate found in the pages of God's Word. When the Tabernacle was built, it was built by the people bringing willingly all that was necessary. No collection was taken. Cf. Exodus 36:1-7.

When the temple was repaired in the days of Jehoida, the people brought their offering willingly, but no collection was taken. Cf. Kings 12:9-11.

In Jesus' day, He observed those who brought their gifts into the treasury. There was no collection taken then. Cf. Mark 12:41-44.

Every church ought to have its offering box such as they had in the days of Jehoida and in the days of Jesus.

2. Is it right to keep individual records as to what each member of the church contributes and then send a statement at the end of each month, and at the end of the year, showing the financial standing of that individual toward the church?

This surely must be an abomi-

nation to a Thrice-Holy God. The Bible tells us that God keeps the books and that some day He is going to open those books and we are to be judged out of the things written therein. Cf. II Cor. 5:10.

3. Should Baptist churches take pledges of their members as to the individual's promise of support?

No man knows what he ought to contribute until his income is received. Since no individual should contribute less than a tithe, it is positively unscriptural and anti-scriptural to thus ask for a pledge.

4. Are carnal Christians ever soul winners?

Carnal Christians are never worth anything unto the Lord. They are not soul winners; they do not read nor study their Bible; they are not pray-ers; they are not givers. About all they can do is to cause divisions.

"For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" —I Cor. 3:3.

How To Combat The Heresies Of Mormonism

by W. B. DAVIDSON
(Now With His Lord)

The practice of exposing heresy is entirely Biblical. The Lord Jesus Christ and His apostles set the example. They exposed the heresies of the Sadducees, Pharisees, Judaizers, etc. We should follow in their steps. If anyone should doubt these statements, let him read the following passages of scripture: Matt. 23:1-39; Acts 15:1-30; II Peter 3:3-18; I John 4:1-21; Jude 3-13; II Tim. 4:14; 1:15; 2:17-19. Those who object to exposing heretics and heresy are out of agreement with Christ and His apostles.

ITS ORIGIN

Mormonism, or the Latter Day Saints, began with Joseph Smith, Jr. Mormonism was organized at Fayette, New York, April 6, 1830. Therefore it cannot be the true church of the Lord Jesus Christ; for it was established too late in the day, at the wrong place, and by the wrong person.

The church of Jesus Christ was established IN THE DAYS OF THE EARTHLY MINISTRY OF JESUS CHRIST, BY THE LORD JESUS CHRIST HIMSELF, and in Jerusalem or Palestine. Every church should be examined upon this three-fold test: Place, time, and person. If it fails to meet the test, then it is not the church of Jesus Christ!

GRAHAM'S HERESIES AS TO THE CHURCH

"The New Testament teaches that while there is actually only one church there can be any number of local churches formed into various denominations and societies or councils. These local churches and denominational groups may be divided along national and theological lines, or according to the temperament of their members. However, the New Testament teaches that even though there may be many cleavages and divisions within the structure of the church, yet we have only 'one Lord.' As the hymn puts it, 'The church's one foundation is Jesus Christ her Lord.'"

"Jesus Christ is the head of this great universal church. From Him must spring all the activities and teachings of the church, for He is the fountain head of all Christian religious experience."

"In this day of electronics it is easy to draw a comparison with (Continued on page eight)

Joseph Smith, Jr., is said to have been one of a family of illiterate, shiftless, ne'er-do-wells. He is said to have been treacherous and crafty, often in conflict with the law, and finally killed on June 27, 1844, in Carthage, Illinois. He died with "his boots on," and a six-shooter in his hand, an unusual way for a prophet of the Lord (?) to die.

ITS DOCTRINE

The doctrine of Mormonism, or the Latter Day Saints, should be examined in the light of God's Word. John says try the Spirits (I John 4:1). Isaiah says test them by the law and testimony (Isa. 8:20). If this is done, Mormonism will be "weighed in the balances and found wanting."

The Articles of Faith of Mormonism seems to be a rather harmless group of statements but when these statements are interpreted in the light of their teachings, we find them to be the worst kind of heresy! Consider their Articles of Faith, as follows:

1. We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

"We believe in God the Eternal Father—" Is there anything wrong with that statement? But does Mormonism mean, by that statement, what we interpret it to mean? This statement concerning God must be examined in the light of their teachings.

In the "Journal of Discourses," (Continued on page eight)

PRaise THE LORD! NOTE MET IN FULL ON DEBT ON PRESS

FRIENDS ALL OVER AMERICA RESPOND TO PAY PRESS DEBT

With my heart overflowing in gratitude to God and deeply appreciative of the gifts and encouraging words from our readers, I rejoice to say that our note for \$1,000 (plus interest) on our press was paid in full on June 27. From the depths of my heart I thank God and take courage.

I have never been happier in my life than I am over God's goodness to us in this particular instance. It blesses me beyond the ability to express my gratitude when I realize that He has raised up so many new friends to help us, from whom we have never heard before. Certainly, it is a time of rejoicing with us, and today we take courage as we face the future.

To you of our readers who have stood so loyally with us, I pledge the utmost of my energies in your behalf to give you the best, the soundest, and the most Scriptural (Continued on page eight)

OUR RADIO MINISTRY

WTQR-1420 ON THE DIAL
ASHLAND, KENTUCKY
Sunday-8:30-9:00 A. M.

WNRG-1250 ON THE DIAL
GRUNDY, VIRGINIA
Sunday-8:30-9:00 A. M.

A Review Of John R. Rice And Storehouse Tithing

by BOB L. ROSS

IS STOREHOUSE TITHING SCRIPTURAL?

After the publication of a recent article concerning some of the heresies of Bro. John R. Rice, Brother Rice charged that we had misrepresented him. The editor of TBE offered Brother Rice space in THE BAPTIST EXAMINER to answer and point out any false charges that had been made of him. However, Brother Rice refused to accept this offer.

In order to avoid any charge of misrepresentation relative to the following article, Brother Rice was sent a copy of this article on June 12th so that he might censure it, pointing out anything wherein he had been misrepresented. To this date he has not called attention to any erroneous statement or fact in this article. Since he has not done so, the article is evidently correct as far as representation is concerned, though Brother Rice, no doubt, dislikes the calling of attention to these facts.

John R. Rice has for years been opposing God's Word relative to the church, sovereign grace, doctrinal separation, women's speaking in mixed assemblies, giving, etc. Recently, he printed another attack in his paper upon the Bible teaching concerning giving. The title of the article was, "Billy Graham On Storehouse Tithing."

The occasion for this article by Brother Rice, is doubtlessly due to a letter Billy Graham recently wrote to the editor of one of the Southern Baptist state papers. In the letter, Graham stated that the Co-operative Program was "the greatest means ever devised by the church for giving of one's tithe." He further stated that he "urged people to give to the church where their membership is." The gist of Graham's letter was published in practically every Southern Baptist state paper, and probably in all of them.

Of course, Billy Graham's letter was clearly opposed to several convictions of John R. Rice. It clearly upheld the doctrine of storehouse tithing which Southern Baptists teach. Once before, when one of Brother Rice's evangelistic friends spoke favorably of the Co-operative Program, Rice wrote a letter to the individual, and later published it in his paper under the caption, "A Letter to an Erring Evangelist."

Whether Brother Rice has written a letter to the erring evangelist, Billy Graham, is not known. But he has not as yet published such, and it appears certain that he won't, either. Instead of Brother Rice rebuking Billy Graham for his endorsement of the Program, as he did the aforementioned person, he somehow scrapped up an article (Continued on page three)

THE CURSE OF LIQUOR

"O that men should put an enemy in their mouths, to steal away their brains!" — Shakespeare.

"The liquor traffic is the most degrading and ruinous of all human pursuits." — William McKinley.

"All its history is written in tears and blood." — Robert J. Burdette.

"Babe Ruth, when he was asked to hold a bottle of beer when photographed, said, 'No, I have photographed too many baseballs for the boys of America to think of helping advertise the sale of beer. Many of these boys regard me as a hero and I'll not do anything to lessen their esteem of me.'" — From the W.C.T.U. Signal.

"Alcohol has wrecked more lives, starved more children, and murdered more women than any other single factor." — Sir Wilford Grenfell, English medical missionary to Labrador.

The Baptist Examiner Pulpit

"The Kind Of Baptist That God Makes"

"Teaching them to observe all things whatsoever I have commanded you." — Mt. 23:20.

Of course, our hearts were gladdened on Wednesday night by the visit of Brother Fred T. Halliman, who is the pastor of the Macedonia Baptist Church in the city of Chicago. I don't know when I have heard a message that did me more good personally than Brother Halliman's message, when he spoke on the subject, "Going Deeper with God." After the services were over and we had gone home, just when we were getting ready to retire, I

picked up his Bible. It was a little unusual in its size, and not having time to look at it, I suggested to him that he leave it downstairs so that I might look at it the next morning. It so happened in the providence of God that on Thursday morning when I was looking through his Bible, that I came across a set of sermon notes that he had preached from, evidently of recent date, on the subject that I have announced to you — "The Kind of Baptist that God Makes." I didn't have time to any more than look at his introduction. I would like to have read the notes and to have

made use of them fully, but I didn't have the opportunity to do that. I don't even know what text he had used, but I did get an opportunity to read his introduction, and, beloved, since that time, the thought of his sermon has gripped my soul, and it has been in my mind continuously that I should preach to you on the same subject.

Let me say at the very outset that there are three kinds of churches in the world. There are, first of all, Baptist churches, and there are Catholic churches, and there are Protestant churches. (Continued on page two)

THE BAPTIST EXAMINER

JOHN R. GILPIN — EDITOR
PUBLISHED WEEKLY

SUBSCRIPTION PRICE
(Domestic and Foreign)

One Year in Advance 50c

Send Remittance to Russell, Ky.

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

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.

VISITS AND LENDS ENCOURAGEMENT TO YOUR EDITOR

This past week our hearts were gladdened by the visit of Brother Fred T. Halliman, pastor of the Macedonia Baptist Church of Chicago, Illinois, he being here to spend Wednesday and Wednesday evening with us.

Brother Fred is a remarkable individual. I truly thank God for him. It was a joy to have him in our printing shop, and in our home, and in our church. Truly, his submissive spirit and devotion to the Lord is an inspiration and an encouragement always to me.



ELD. FRED T. HALLIMAN

At our Wednesday evening service at Calvary Baptist Church, Brother Halliman spoke on the subject, "Going Deeper with God." To say that it was truly a great message with a challenging appeal, is to but state lightly our appreciation of this message.

Brother Halliman has been a remarkable friend of THE BAPTIST EXAMINER through the years. He has sent many, many subscriptions and has been a blessing to us over and over again. I thank God for our fellowship together this past week, and for the help he has been to us through the years gone by.

May his tribe increase!

"God-Made Baptists"

(Continued from page one)

Protestant churches are those who have protested against the Catholics. Baptists were here before the Catholics; therefore, Baptists are never to be called Protestants, nor confused with Protestants, because we were here before the Catholics. We never have protested against them in the sense that Protestant bodies have, because the Protestants came out of, or have sprung from the Catholic church.

Let me remind you that man makes Catholics, or, in other words, Catholics are man-made. I never had that more forcefully impressed upon me than when I was in Mexico of recent date. For example, when I went through that ancient castle of Leon, which is located about 50 miles west of Mexico City. I saw there the

dungeon where the light of day had never yet penetrated the darkness, and where the dissenters from Catholicism were chained to the stone walls as prisoners until they became Catholics or until they died from starvation and mistreatment and exposure within that dungeon. You can't imagine the eerie, horrible feeling that came over me as I went down the winding stairs into that dungeon, and as I went from room to room and saw the place where possibly our forefathers as well as the Indians who worshipped some form of heathen deity, were likewise chained to those stone walls just because they refused to accept Catholicism. Once a day, it is said, that they would remove a stone from the top of the dungeon and would hand in, through that opening, a little bread and water, and would ask the individual that was thus chained in that particular portion of the dungeon if he was ready to become a Catholic. If so, they would release him and let him out, and he would make the sign of the Cross, signifying he had become a Catholic, and henceforth he was freed from his prison; if not, after he was there for a few days' time, in all probability, in the dampness of that dungeon, and with poor treatment, and with a small amount of food — within just a few days, death would take him. I saw the place over to one side where they would drop the corpses — a place where the water flowed constantly through that dungeon, to wash the bodies out into the river.

Beloved, that is the way that Catholicism make Catholics. They make them by force. In other words, man makes Catholics.

Since I have returned from Mexico, I have been reading everything that I can get my hands on relative to the history of Mexico. I have never read much about the history of Mexico in the past. In fact, I knew but very, very little about it, but I have been thrilled this past week in reading Prescott's "History of the Conquest of Mexico," — how the Spaniards came to Mexico under the leadership of Cortez, the Spanish courtier, the gentleman of leisure, who became, more or less, a fortune hunter, and how that every place that he went in Mexico, that the first thing that he did in his conquest was to try to make Catholics out of the Indians. The Indians themselves had their own worship. They worshipped the God of Sun and the God of Rain and other deities. They worshipped false gods and the most of their worship was centered around human sacrifices. Prescott, in his "History of the Conquest of Mexico," says that the Indians would wage war on the other Indian tribes in the country of Mexico, not for the purpose of killing them but for the purpose of taking them captive to use them as human sacrifices. The Indians had their own temples, and in these temples they had various images that they worshipped, but when Cortez came to Mexico, the first thing that he did was to tear down the images of these Mexicans and to set up a cross and try to make the people to become Catholics.

I was impressed this past week to notice how many, many times when the people would remonstrate and would refuse to accept Catholicism, that Cortez would even bring his soldiers into action, and would perhaps kill a few hundred of the Indians, thereby forcing and compelling them to become a Catholic.

Well, beloved, I say to you, that man makes Catholics.

I'll go further and say that man makes Protestants. Protestants are man-made. For example, some years ago, there was a Protestant preacher not far away, of the Church of Christ type, who believed in baptismal regeneration. One night he announced that he was going to illustrate on the following evening how a person was saved. On the following evening, he stood a man on one side of the baptistry, and he said, "Here you see an unsaved sinner," and he took him down into the water

SUNDAY SCHOOL LESSON

LESSON FOR SUNDAY, JULY 8, 1956

THE RESURRECTION

MATTHEW 28:1-20

MEMORY VERSE: "Go ye therefore, and teach 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."—Mt. 28:19, 20.

I. The Resurrection. Mt. 28:1-15.

1. Christ's sepulchre was sealed and guarded. His enemies used every precaution fearing lest He should be raised. Yet, in spite of their efforts, Jesus arose.

2. It was at the end of the Sabbath day that certain women came to the sepulchre to anoint His body. This was in reality, the first Lord's Day. Heretofore, worship had been on the Sabbath; henceforth, all worship will be on the Lord's Day, or Sunday. The expression, "The end of the Sabbath," actually means the end of the Sabbaths. The Sabbaths are now ended for all time, and we have a greater day—the day of our Lord's resurrection—the Lord's Day. All Christian worship, henceforth, is held on the first day of the week instead of the seventh. Read Acts 20:6, 7; I Cor. 16:2; Rev. 1:10; Col. 2:14-17.

3. The Sabbath coming to an end, was according to Old Testament prophecy. This was fulfilled just as it was prophesied. Cf. Hosea 2:11.

4. As the women came to the tomb, they were worrying as to how they would get the stone rolled away from the door. Cf. Mark 16:3. As the old proverb says, "They were crossing the bridge before they reached it."

5. However, when they arrived at the tomb, they found the stone rolled away and the grave opened. Thus we may confidently say that if we trust Him, Jesus removes all our difficulties.

6. The stone was rolled away by an angel of God (v. 2). Thus, the Lord God is seen as the keeper of all tombs. He it is who will open all graves and will call every one forth to judgment. Cf. John 5:29; Dan. 12:2.

7. These women who came to anoint Jesus were looking for the wrong type of Christ. They were looking for a dead Christ, when they should have been expecting a live one.

8. Notice the epitaph on Christ's tomb (v. 6). On most tombs we read of the date of birth and death of the individual interred therein, but with Christ there is a difference; His epitaph states, "He is not here: for He is risen."

9. These women were given a message to deliver to the disciples (v. 7). There was no evidence that they were to publicly address mixed assemblies, but rather, they were to tell the story of Jesus everywhere they went.

10. The sorrow of these women was turned to joy (v. 8). It is because of the resurrection of Christ that the sorrow of all death becomes joy when we think that the grave cannot eternally hold the body, but that some day, we too, like

and plunged him beneath that water. Then he brought him out of that water and said, "Here you see a man who is saved." Then he said to the congregation, "Do you want to see his Saviour?" and he pointed back to the water and said, "That water is his Saviour."

Beloved, I say to you, man can make a Campbellite. A Campbellite doesn't have to be God-made. A man can build a baptistry. A man can put steps down into that baptistry. A man can lead an individual into that baptistry and plunge him into the water and then lead him out. Since that is the way that a Campbellite is made, then man makes Campbellites.

I'll say also that the mourner's bench is a human innovation, and an invention of man. Beloved, the mourner's bench is the means of many becoming Protestant, and such individuals are man-made.

Catholics are man-made, and Protestants are man-made, but I want you to see this truth, that God makes Baptists. I want you to see that He made the first Baptist that was ever in this world. Listen:

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Mal. 3:1.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—Isa. 40:3.

"In those days came John the Baptist, preaching in the wilder-

ness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."—Mt. 3:1-3.

When John the Baptist came into the wilderness preaching, he fulfilled this prophecy. In other words, the prophecy in Mal. 3:1 and in Isa. 40:3 finds its fulfillment in Mt. 3:1-3 when John the Baptist came into the wilderness.

Notice who sent John: "There was a man SENT FROM GOD, whose name was John."—John 1:6.

I say to you then, that the first Baptist preacher that this world ever had was John the Baptist, and, beloved, it was God who sent him. While it is true that Catholics are man-made, and that Protestants are, in the main, man-made, I insist upon this fact, that the first Baptist preacher that ever came into this world was sent of God, and that Baptists, when they are true Baptists, are God-made today.

Now, let's notice the kind of a Baptist that God makes.

GOD MAKES SAVED BAPTISTS.

Let me insist that everybody who is a member of a Baptist church ought to be saved and that he ought never join a Baptist church until he is saved. Listen:

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Jesus answered, Verily, ver-

Christ, shall be raised. Read I Cor. 15:54-57.

11. As the women turned away, they came face to face with Jesus. Jesus spoke saying, "All Hail" (v. 9). This literally means "Oh Joy." The resurrection of Christ is a joyful event since it brings hope to us of our own resurrection.

12. Those who brought about the death of Jesus and who had been so careful to seal the tomb, were dismayed over the resurrection and thus told the first lie concerning it. From that time on individuals have been repeating this same lie, saying that Christ did not arise from the grave.

II. The Great Commission. Mt. 28:16-20.

1. This commission was given by Jesus to His church and is the foundation for all Christian missions.

2. The foundation upon which this commission rests is God's power (v. 18). His power is unlimited, and when we as Christians go out to carry out this commission, we have the greatest power in the world back of us. We represent the most powerful firm known—GOD AND COMPANY.

3. Note the word "go." To the sinner, Christ says, "come," but to the saved man, He says, "go." Every saved man is in the going business.

4. Note the word "ye." This is a personal message, and is for every Christian living in this century.

5. This commission first demands the making of disciples—"Teach all nations." The business of every saved man is to turn others to the Lord. We are not to attempt social reform, nor establish hospitals, nor secular schools, but to seek to disciple all the world.

6. The extent of this commission is world-wide—"all nations." Our task is to give the gospel to every unsaved creature. We can never cease preaching the gospel until we have witnessed to the whole wide world.

7. "Baptizing them." Modern evangelism is wrong in attempting to lead men to Christ and leaving them without baptizing them. We should be just as careful to lead men in Scriptural baptism as to a saving knowledge of Christ. The word which is translated baptize, literally means "dip or plunge."

8. "Teaching them." No convert should be turned loose but should be taught the things of the Bible. You will notice that Jesus says to teach "all things." That includes every doctrine within the Bible.

9. The last part of this commission is a promise of Christ's presence—"I am with you." Christ is our unseen commander, our silent partner in carrying out this commission. He goes with us day by day; in days of sadness or gladness, His companionship is most precious. May each of us seek to carry out this commission in such a way that we may be assured of His abiding presence.

From these verses where we find Jesus speaking unto Nicodemus, we can see that Jesus was insisting upon Nicodemus having, or experiencing, the new birth, yet I say to you, nobody can see the kingdom of God — nobody can enter the kingdom of God — nobody can be saved — nobody can go to Heaven until first of all that individual has been born from above, or born again. I insist then, beloved friends, that the kind of Baptist that God makes is, first of all, a saved Baptist.

Do you remember years ago when you were a child, reading that nursery rhyme — "Pussy cat, pussy cat, where have you been? I have been to London to see the new queen. Pussy cat, pussy cat, what saw you there? I saw a little mousey right under her chair."

I used to read that nursery rhyme when I was a child and I wondered what it could mean. Then it dawned upon me one day as to the meaning. That cat saw a mouse. Why? Because she was a cat, and it is a cat's nature to be watching for a mouse.

Let me tell you, beloved, a saved man has a nature too, and his nature is the nature of God. A saved man has the nature of God implanted within him the very hour that he is saved. I say (Continued on page six)

TITHING

(Continued from page one)

written by Billy Graham and published in a Seattle newspaper, and has used the article as a starting point in blasting storehouse tithing. In the article by Graham, he makes the statement that it might hurt the church of which a rich man is a member, if the rich man gave all of his tithes to the church. He said that it might cause other folk to depend on the rich man rather than their own giving.

So actually, Brother Rice has "played it wise" so far as his cause is concerned. If he had openly rebuked Graham for endorsing the Program, it would have done him no good at all. It would have only served to increase the popularity of the Program. But by quoting from Graham something that is almost directly the opposite to the statement in his letter to the Southern Baptist editor, Rice has thereby arrayed Graham against Graham and has lessened to a great extent the force of Graham's letter. Actually, I think Billy Graham is with John R. Rice on the question, not with the Programites at all. I think his letter to the editor of the Convention paper was politic. Graham wants Southern Baptists behind him, and what's a better way to get them there than to shout in the ears of its Program-pushers, "Great is the Co-operative Program of the Convention!"

But enough about the occasion for Brother Rice's article attacking storehouse tithing. Let us now notice some of the things he says in his article.

Rice's Position

John R. Rice's position on the matter of tithing is, that each Christian should pray and follow the leadership of the Holy Spirit as to how and where he should give his tithe. He denies vehemently that the church is God's appointed place, or storehouse, for the receiving of tithes. He does not deny that it is often right to give the tithe to the church, but denies that it is the storehouse, appointed by God for the receiving of tithes.

Certainly, every Christian should pray in connection with his giving. He should ask God to bless his gifts and use them for His glory; he perhaps should pray that God might make it possible that he could give more to the cause of Christ; there are many things in connection with giving that one should pray about. But the idea that one, if he belongs to a sound, scriptural church, is to pray for leadership of the Spirit as to where he is to give his tithe is thoroughly unscriptural and God-dishonoring. Since God has already commanded us where we are to give our tithe, it is mockery to pray for the Spirit to lead us in the matter. No one is to pray to God as to how he is to be saved; God has clearly given us the way of salvation in the Bible. Neither is any one to pray as to how he is to be baptized; God gives us only one way and we are to simply obey Him.

The same is true as to tithing. God has commanded us where to give, and we are to simply obey. In such cases as salvation, baptism, and tithing, there is no need whatsoever for prayer. God has commanded, we are to obey.

The Church Is The Storehouse

Brother Rice begins his article by quoting Malachi 3:10, "Bring ye all the tithes into the storehouse," and remarks, "they (we who believe in storehouse tithing — BLR) apply this Scripture to New Testament Christians as it was never meant in the Bible."

But is Brother Rice right on this matter? Should this verse never be applied to New Testament Christians? Of course, if there is no ground for applying the passage to New Testament Christians, then he is correct. But there is ground for doing so in the proper sense! Notice,

"Whatsoever things were written aforetime were written for

our learning." (Romans 15:4).

That is, the things written and practiced in the Old Testament are for the learning of New Testament Christians. No one will deny this. In the Old Testament we learn much about the gospel of Christ by types and shadows; we learn about imputed righteousness in God's promise to Abraham; in the Tabernacle there is much for us to learn and apply to our lives; and we could name many other such things, but no one who believes the Bible denies these things.

Well, then, what do we learn from Malachi 3:10? Of course, the storehouse referred to in this passage is the Temple at Jerusalem, God's house in the Old Testament. The worshippers of God brought their tithes to the Temple, God's house, called here, "the storehouse." Now notice two passages from the New Testament:

"In whom each several building, fitly framed together, groweth into a holy TEMPLE in the Lord." (Ephesians 2:21, RV).

"The HOUSE OF GOD, which is the church of the living God, the pillar and ground of the truth." (I Timothy 3:15).

Here we learn that each church is a Temple inhabited by the Lord "in the Spirit" (v. 22). God's temple is no longer the Temple at Jerusalem, it has been destroyed. God's temple is each church.

And again, we learn that the church is the House of God, the pillar and ground of the truth. In the Old Testament it was the Temple at Jerusalem which was God's House; now it is the church.

Now let's see Brother Rice's dilemma: He admits that tithing is still the duty and privilege of God's children. In the Old Testament, the tithe was given to the House of God. In the New Testament, we have seen that the church is now God's Temple, His House. Should tithing then, since it has not been done away with, still be given to the House of God, which is now the church? Brother Rice says no. But where is his Scripture to prove his theory? He has none, not one verse! Instead of learning something from "whatsoever was written aforetime" in Malachi 3:10, he simply discards the passage because it is in the Old Testament. But by "rightly dividing the word of truth," we clearly see that the church has displaced the Temple as God's House, and whereas tithes were once brought to the Temple, they are now to be brought to that which has displaced the Temple as God's House.

So in this sense, applying Malachi 3:10, "Bring ye all the tithes into the storehouse," to N. T. Christians, is not wrong, but is most consistent with the word of God throughout.

Rice's Proof-texts

Brother Rice quotes only two other passages in his effort to prove that storehouse tithing is unscriptural. But neither of them support his argument, and one of them very definitely teaches storehouse tithing. The first passage he quotes is I Corinthians 16:1,2:

"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, that there be no gatherings when I come."

Brother Rice has no argument here for at least two reasons. (1) This was a special offering for the suffering saints at Jerusalem, not the regular practice of the church in their giving. (2) These Christians were to lay by in store. When one lays by in store, he of necessity has to have a place of storage, or a storehouse. And we have already seen that it is perfectly consistent to call the church the storehouse, since it has displaced the Temple of old which was called the storehouse. Hence, despite the fact that this was a special offering, not the church's regular practice, it cannot be successfully denied that the word Paul used here means storehouse, and that he is referring to the house of God, the church.

GODLY MOTHERS—THE STRENGTH OF OUR NATION

"HER CHILDREN ARISE UP
AND CALL HER BLESSED"
— PRO. 31:28



The other passage Rice quotes is II Corinthians 9:7. We will not quote it here, since it refers to the same offering, for the saints at Jerusalem, as verse one of the chapter clearly reveals. So then, Rice's "proof-texts" are not proof-texts at all, but mere misapplications. No support for his argument in them whatsoever.

Rice's Objections Answered

(1) Rice objects that "the church has no right to take the place of God." No scriptural church has ever tried to take the place of God. The scriptural church takes its God-given place as the body in which God is to receive glory. In Ephesians 3:21, we read, "Unto him (God) be glory IN THE CHURCH by Christ Jesus throughout all ages, world without end. Amen."

This verse says that God is to be glorified in the church. If God is to be glorified "in the church," and if tithes glorify God, then it is right for Christians to glorify God by giving their tithes to that place where they will glorify God. This passage does not say, "Unto him be glory in The Sword of the Lord," or Bob Jones University, or The Old Fashioned Revival Hour, or The Radio Bible Class, or The Back to the Bible Broadcast." No! a thousand times NO! It is "IN THE CHURCH!"

(2) "No Christian should give his money anywhere it would not honor God." Then no one should give Brother Rice a red cent! One certainly cannot honor God by helping the cause of interdenominationalism! Can one honor God by giving his money to an individual who says that Baptist churches are "man-made" and "human" organizations? Can one honor God by giving money to one who says that Christ did no more for a Baptist church than He did for a Masonic Lodge? Can God be honored by supporting a man who tells his converts that it is "all right" to join the Campbellite church? Read the list of heresies propagated by John R. Rice at the close of this article and then tell me, can one honor God by supporting John R. Rice?

But can a Christian honor God by giving to His church? Most certainly! Then this is where he is to give. It is the only organization that was ever commissioned to preach, baptize, and teach God's Word. Thus, it is the only organization that should receive the Christian's money. It is God's House, God's Temple, tithes are to be brought to the house of God. Those who do so, honor God thereby.

(3) "No Christian has a right to support modernism." Well, Brother Rice, I suppose that a Christian has the right to support interdenominationalism! Interdenominationalism is just as great an enemy to the church as is modernism, if not worse. It lets the bars down to innumerable heresies, and sooner or later modernism itself will take charge.

But it is not the doctrine of storehouse tithing that causes Christians to support modernism, as Brother Rice seems to infer, it is unscriptural mission programs such as the Co-operative Program. The church which follows the simple New Testament mission program will never have its skirts stained with the bloody sin of supporting modernism. For Brother Rice to lay the sin of supporting modernism at the door of the Bible doctrine of storehouse tithing, is a very serious indictment against the Word of God.

(4) "So-called storehouse tithing makes Jesus Christ second to men, to denominations, and programs." Brother Rice has in mind the Co-operative Program here, no doubt. But it is not storehouse tithing that makes Christ second, it is the programs that are yoked onto the churches' necks. The church that is free from these yokes has Jesus Christ as the Head over all things. Listen to the Word of God:

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Ephesians 1:22,23).

Yes, Christ is the Head over "all things to the church," which

of course includes the matter of tithing. And those who tithe to the church are in a mystical sense tithing to Christ Himself. For when Saul persecuted the early church, Christ said, "Saul, Saul, why persecutest thou me?" Christ is at one with His body, the church, and those who put the church above all could be doing no more than putting Christ above all. No one who makes light of or belittles the church is putting Christ first. Christ identifies Himself with His church. The reason John R. Rice has fallen into so many heresies is because he has belittled Christ's church, calling it "man-made" and "human." God says that the church is the "fulness of him that filleth all in all."

(5) "Jesus Christ makes the enlightened individual conscience the final judge of Christian duty." Well, that's why we are writing this article, to give people the doctrine of God's Word on tithing so that their conscience will be enlightened to the fact that God has commanded Christians to give glory to Him with their tithes "in the church," and to never give a red cent to interdenominationalists, who are traitors of God's Word, despisers of His church, and God-robbers. When they teach men to give their tithes to some organization or person other than the church, they become robbers of God; they rob Him of glory as well as money.

(6) "How shocking that one man should lay rules upon another that would limit that man's right to serve God according to the dictates of his own conscience, about where and how he should give him money, which is dedicated to God." No man has the right to disobey God; he is under solemn obligation to obey God. God's Word and not man's conscience is the dictator as to how men are to serve God with their

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THE BAPTIST EXAMINER

PAGE THREE

JULY 7, 1956

Baptist Youth Witness

P. O. BOX 7

RUSSELL, KENTUCKY

BOB L. ROSS, Editor

RUTH GILPIN, Associate Editor

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psa. 71:17

SPECIAL TREAT FOR YOUNG PEOPLE!

There Are Three Tenses In Man's Salvation

Salvation is a very broad term. C. I. Scofield, in his comment on Romans 1:16, says very aptly: "The Hebrew and Greek words for salvation imply the ideas of *deliverance, safety, preservation, healing, and soundness*. Salvation is the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as *justification, redemption, grace, propitiation, imputation, forgiveness, sanctification, and glorification*."

Salvation, therefore, in its broad sense, has to do with both the soul and the body, with the present life as well as with future life. It has reference, not only to the remission of sin's penalty and the removal of its guilt, but also to the conquering of the power of sin and to the final removal of the presence of sin from the body. It is only by recognizing this that one can grasp the full sweep of the Bible doctrine of salvation. And it is only by being able to classify each passage dealing with salvation on the basis of the foregoing facts that one can avoid the confusion that exists in the mind of the average believer. We can best accomplish this end by noting that salvation is spoken of in three tenses, and in carefully considering each tense. All three tenses are roughly summed up in II Cor. 1:10: "Who delivered us (past tense) from so great a death, and doth deliver (present tense): in whom we trust that he will (future tense) yet deliver us."

THE PAST TENSE OF SALVATION

We have been saved from the PENALTY of sin.

Note the following passages:

"Thy faith hath saved thee" (Luke 7:50). "By grace have ye been saved through faith" (Eph. 2:8). "... who saved us and called us with a holy calling" (II Tim. 1:9). "... according to his mercy he saved us" (Titus 3:5).

All of these passages, and many more like them, speak of salvation as a work finished in the past. This tense of salvation is coincident with the believer's past sanctification, as considered in the former chapter. It has to

do (1) with the soul; (2) with the remission of sin's penalty, the removal of guilt, and even the removal of sin's presence from the soul.

In this sense the salvation of the believer is complete. As we have said of justification, so we may say of this tense of salvation: it is an act, and not a process. It occurs and is complete the moment the individual believes. It admits of no degrees nor stages.

It is under this tense of salvation that we are to classify the passages that speak of the believer as possessing eternal life now. See John 5:24; John 6:47; 17:2, 3; I John 3:13; 5:11, 13. This means simply, as expressed in John 5:24, that the believer has passed from under all danger of condemnation and the power of the second death.

THE PRESENT TENSE OF SALVATION

We are being saved from the POWER of sin.

"The preaching of the cross is to them that perish foolishness; but unto us who are saved (margin, are being saved) it is the power of God" (I Cor. 1:18).

The Greek participle in the above passage is in the present tense, and denotes "those being saved, the act ... being in progress, not completed" (E. P. Gould).

It is with reference to the present tense of salvation that Phil. 2:12 speaks when it says: "Work out your own salvation with fear and trembling." The meaning of this passage is that the Philippian believers were to make ef-

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The Little Baptist

Beginning this week, we are publishing in BAPTIST YOUTH WITNESS the wonderful little book written especially for young people, THE LITTLE BAPTIST. Many of you have heard of the book before; now you will have the blessing of reading it.

Parents, here is a glorious opportunity for you to really teach these youngsters Bible doctrine. Don't miss a single week of reading to them this lovely story. Oh, may the Lord bless it to their hearts!

Chapter I

THE SURPRISE

"O Mamma! look here! This Bible that brother gave me, is a Baptist Bible. I am sure that brother didn't know it, else he would not have given it to me; and I won't have it ... The merchant cheated him; don't you think he did, Mamma?"

"Why, darling, what have you found in it to make you talk so? Don't you know that your brother bought you the best Bible he could find, and are you not going to be satisfied with it?"

"No, Mamma, because it's a Baptist Bible—I know it is; and I don't want a Baptist Bible. I do wish Buddie hadn't gone to college so I could have him take it back and get me one of the right kind. O, it is such a nice book; I am so sorry there is a mistake about it. I do wish it was right."

"Yes, but it is right, dear; I don't understand your crazy notion. Yours is like your brother's Bible that he carried away with him; just like the large family Bible from which I have often read to you; the reading in all of them is just the same."

"But, Mamma, mine is a Baptist Bible; it is in fact. It tells so plainly about baptizing people in rivers, and places where there was much water, and about going down into the water, and coming up out of the water, just for all the world like Mr. Coleman, the Baptist preacher, baptizes people. And surely, if the big Bible reads that way, you would not have had Dr. Farnsworth to sprinkle a little water on my face, and to just wet his fingers and rub them on little sister's face, and call it baptism. And, Mamma, if the big Bible does read that way, why did you always skip those places when you were reading to me?"

"O, fie, child! you ask more questions in a minute than I could answer in a day; but there is one thing you may understand; that is, that the Baptists, the Methodists, and our church, as well as all other Protestant churches, have the same kind of Bibles."

"Why, Mamma, they don't all do alike, yet don't they believe the Bible? I can't see how it is, unless their Bibles are wrong."

"No, my dear, the difference is in the way different people understand the Bible. The Baptists understand it to teach some things just the reverse of what Presbyterians and others do; but this only amounts to an honest difference of opinion."

"Well, but Mamma, is not Dr. Farnsworth as smart as the Baptist preacher? Mr. Coleman talks just like my Bible reads, and if he can understand it, why can't Dr. Farnsworth understand it, too?"

The speaker was little Mellie Brown, with rosy cheeks and flaxen hair, who had just passed her tenth birthday, on which her brother Frank had given her a very fine little pocket Bible. At the time of the conversation, she was sitting in her little rocking chair at her mother's side, reading the third chapter of Matthew. And when she read the account of John the Baptist baptizing the people in the Jordan, she was persuaded that the bookseller had practiced a fraud on her brother, by selling him a Baptist Bible. Such a thought as evading a plain declaration of Scripture had never entered her mind. But in her child-like simplicity, she had supposed the Bible to mean what it said, and to say what it meant. And she had received the impression that the Baptists were in error, regarding the action of baptism, which very readily explains her great surprise when she began to read the Bible for herself.

Mellie had been taught that the Bible was the Word of God, and that all its teachings should be obeyed. Her mother had

(Continued on page five)



"Permit me to congratulate you on the much needed section devoted to the Christian youth." Brother J. Frank McCrum, Michigan.

"We sure enjoy the young folk's part in TBE, and can say it is just what our young people need." W. E. Melton, South Carolina.

"A splendid section in the paper ... I read it all ... My little four-year-old granddaughter says, 'Here is our Jesus paper; read us the story.'" A dear sister in Michigan.

"The 'Youth's Department' will be the means of strengthening many a young person, and eternity will reveal the numerable lives influenced to give God first place." Mrs. James H. Lowe, Missouri.

"Our little six-year-old girl wants the children's story read as soon as we receive the paper." Bro. and Mrs. Leland Mize, California.

That 'Dangerous Doctrine'

"The grace of God ... hath appeared ... teaching us that ... we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12). A young Christian had been taught that while a person gets saved through faith in Christ, he must obey the Law of Moses in order to keep saved. When she saw that God's Word teaches that Christians are not under law but under grace, she said, "It's almost too good to be true." Then she added, "The Bible does seem to say that, but don't you think it is a dangerous doctrine to teach? If Christians knew that, they might go out and do just anything."

I said, "You see that that is what the Bible teaches; are you going out now to do all the bad things you can think of?"

I wish you could have seen her look of horror as she said, "No, of course not."

"Why not?" I asked.

She answered quickly, "Because I love the Lord Jesus."

That is the secret of the Christian life.

—The Sunday School Times



Our Bible Study

STUDIES IN GALATIANS

By A. M. OVERTON
(Now in Glory)

Chapter Three

"Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one."—vv. 19, 20.

A very common question is: "If keeping the law does not have anything to do with our salvation, then what on earth is the law for?" This question is often emphasized by the utter unreasonableness to the unregenerate mind that man should be saved

by what another has done for him.

It is important that we always distinguish the various uses of the term "law" when we are studying the Scriptures. Sometimes it is used in the sense of "principle." Sometimes it is used referring to the Mosaic law as a whole. Then, too, we need to remember that it may refer to a single phase of the Mosaic law, which falls into three divisions: (1) The Ten Commandments, God's moral standard of right; (2) the ceremonial law of sacrifices and offerings, every one of which foreshadowed the Christ; and (3) the judgment law, given for the civil government of Israel.

Let us not overlook this plain fact, which is so often missed, (Continued on page five)

YOUR CHILD

IS IN DANGER

Speaking on the narcotics traffic on the "Haven of Rest" broadcast March 6th, Roger Arneberg, attorney for the City of Los Angeles, presented some startling facts which Christians would do well to ponder. We quote portions of Mr. Arneberg's remarks:

"The narcotics situation is very bad! When I was a kid in school, dope was unheard of; now we have addicts, peddlers and even dope 'pushers' in our junior high and high schools. For example, the arrests by the Los Angeles Police Department alone of juveniles for narcotic violations are as follows—and this will show the tremendous increase: in 1949 only 69 arrests; in 1950, 107; in 1951, 216; in 1952, 233; 1953, 330; in 1954, 378; 1955, 608. This is approximately a 900% increase in seven years; and that, of course, is only the arrests. There were many others that we did not arrest, or catch.

"Now, these statistics are rather impersonal, but they could include the kid next door; they could include even your own child—after all, every arrest involves somebody's child.

"Nation-wide, the picture is equally bad, or possibly even worse. Recently the situation, being as bad as it is, caused the United States Senate to conduct an investigation through judiciary committees. They conducted many hearings, interviewed hundreds of witnesses, questioned over a thousand chiefs of police, and so on. Their finding showed that the United States has more narcotic addicts, both in total numbers and population-wise than any other country in the Western world. The figure of at least 60,000 addicts today is far more than the number reported by any other Western nation. In fact, if the reports of other nations to the United Nations are correct, our country has more drug addicts than all other Western nations combined.

"The names of new addicts are being reported at the rate of over one thousand per month; and 13% of all addicts in this country are less than twenty-

years of age. In spite of the fact that federal officials have done all within their power under present handicaps and with limited personnel, and local officials have done all they could do, the illicit drug traffic has trebled in the United States since World War II.

"There is another situation that should be recognized: drug addiction is actually more or less contagious; that is, addicts spread the habit with cancerous rapidity to their families and associates. The nation's foremost medical authorities on drug addiction agree that it is comparable to a contagious disease and that it should be dealt with as such. This view is confirmed by more than 90% of addicts, appearing before the sub-committee, who began using drugs because of friends and associates."

Mr. Arneberg pointed out that much other crime is being committed as a result of drug addiction and that present enforcement laws and penalties are inadequate to cope with the situation. His closing words follow:

"The first thing that I think we should do is, of course, to pray about it; but another thing that we can do that is more physical, should I say, we should write our legislators, both in the state and national levels, and request that they change the law to permit enforcement officials to have greater latitude in dealing with this tremendous problem.

"What causes these young people to indulge in this self-destructing mania?

"I think it is a combination of several things. First of all, I think many of our youngsters today have a sense of futility in their lives; their lives lack direction, they are restless, they have mis-directed energy, and they need something to fill the need in their lives, to give their lives a purpose and a direction. In short, they need God; they need to have Christ as their personal Saviour. Public authorities do not have trouble or problems with juveniles who are born-again Christians."—Prophecy Monthly

ing and important truths closely related to this question, but we will pass them by for this present discussion.

What is the law for? "It was added because of (literally, for the sake of or in order to) transgressions." Israel was a sinning people, but they did not think so. They proudly and confidently said, "All that the Lord hath spoken we will do."—Exodus 19:8. Therefore, the Lord called Moses up into Mount Sinai and gave him the Ten Commandment law. Now there are other kinds of sin besides transgression, which is a "stepping over" of the law. "Where no law is, there is no transgression" (Romans 4:15). When God gave Israel the law, yardstick of moral rightness, they had something to step over, and they began doing it deliberately and repeatedly, just as man has always done with any and all laws given him of God.

The law was added to stop Israel's mouth (Romans 3:19) until the "Seed" should come, to whom the promise of redemption had been made, and through whom it would be fulfilled.

The fulfillment of the promise was ordained to be by mediation. To be a mediator one must belong to, or represent both, or all parties involved. It is here that we see the reason why it was necessary for God to be incarnated in human flesh, why the Christ must take upon Himself "the form of sinful flesh." He had to be God-man if He is to mediate between the sinful man, and the God, whose righteous laws had been utterly violated.

Salvation

(Continued from page four)

fective in their lives the new life that God had implanted in their hearts.

There are other passages in which salvation is not mentioned, which, nevertheless, refer to the present process of salvation; such as Rom. 6:14; Gal. 2:19, 20; II Cor. 3:18.

In the present tense of salvation, believers are being saved through the work of the indwelling Spirit from the power of sin to hinder the new life. It is thus equivalent to progressive sanctification. It has to do not with the soul, nor with the body, but with the life.

THE FUTURE TENSE OF SALVATION

We shall be saved from the PRESENCE OF SIN.

In the following passages, salvation is spoken of as something yet future. Rom. 5:9, 10; 8:24; 13:11; I Cor. 5:5; Eph. 1:13, 14; I Thess. 5:8; Heb. 10:36; I Pet. 1:5; I John 3:2, 3.

Paul tells us in Rom. 8:23 what this future salvation is in the main. It is "the redemption of our body," by which he means the application of redemption to the believer's body. This will take place in the resurrection of those who sleep in Christ (I Cor. 15:52-56; I Thess. 4:16) and in the rapture of those who are alive at Christ's coming in the air (I Thess. 4:17). It is only then that the regenerated spirit will enter into the full fruition of salvation. Thus we read that the spirit is to be saved "in the day of the Lord Jesus" (I Cor. 5:5). This tense of salvation has to do mainly with the body and the presence of sin in the body.

It is under this head that we are to classify all the passages that speak of eternal life as something the believer will receive in the future. See Matt. 25:46; Mark 10:30; Titus 1:2, 3:7.

Thus we have the beautiful harmony that exists between all the passages that touch on the subject of salvation. There is no conflict between these passages, because they refer to different phases of salvation. It is absurd and heretical for any man to take one set out of the three, no matter which set he takes, and seek to deny or nullify one or the

For Little Children

AARON JOINS WITH MOSES

Boys and girls, last week we read that Moses made two excuses to the Lord why he didn't want to go to Egypt to free the children of Israel. He said that the people wouldn't believe him and that he couldn't talk very well either. But the Lord told Moses that He would go with him and would teach him what to say.

But even after the Lord promised to be with him, Moses was still afraid to go to Egypt to free the children of Israel. And so he said, "Lord, send somebody else other than me."

Then the Lord became angry with Moses because of the excuses he was making, and the Lord said, "Moses, isn't your brother's name Aaron? I know that he can speak well. He is coming to see you soon, and so you shall talk to him and give him the words that I have told you. And I will be with your mouth, Moses, and with his mouth, and I will teach you what to do. And Aaron shall be your speaker unto the people, Moses; he shall be your mouth and you

shall be as the Lord to him because you will tell him the words to speak. And you shall take this shepherd staff in your hand and shall do miracles with it."

Then Moses at last surrendered himself to the Lord's will in this matter, and he then went to talk to Jethro his father-in-law. He told Jethro that he wanted to go to Egypt to see about his Jewish people and to find out if any were still alive. And Jethro told him to go. Next week, boys and girls, we will read about Moses and Aaron as they went to Egypt.

Boys and girls, when the Lord tells His child to do something in the Lord's service, that person ought to go ahead and do it. If we complain about the job that the Lord has given us to do, or wish that the Lord would give us another job, it does no good. If the Lord wants us to do a certain job, He will keep shoving us until we will finally obey Him. But we would be much happier if we would just obey the Lord and do what He wants us to do, instead of arguing with Him. Are you being obedient to the Lord and telling others of Him as He wants you to do?

BEST IN BOOKS

Best On Bible Doctrine

A Systematic Study Of Bible Doctrine by T. P. Simmons, \$4.00
Definitions Of Doctrines by C. D. Cole, \$3.95
Body Of Divinity by John Gill, over 1000 pages, \$8.00

Best On Baptism

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Best On "New Bible" (RSV)

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Our Bible Study

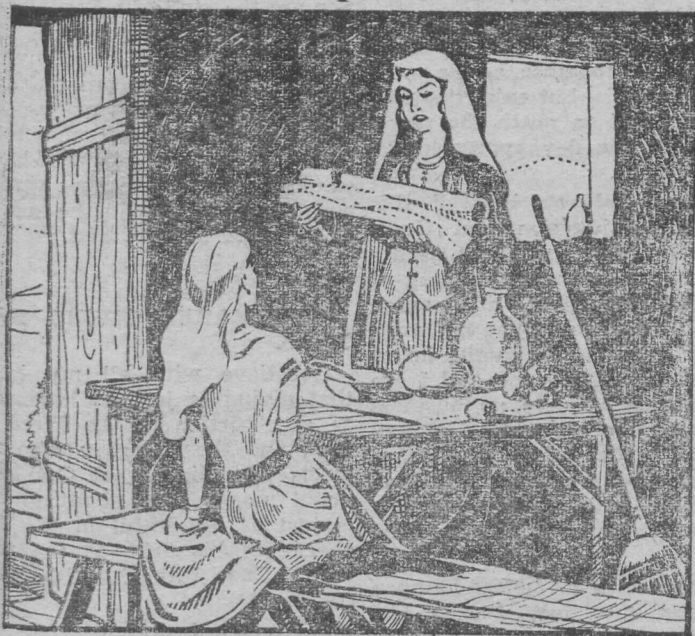
(Continued from page four)

that the Mosaic law, all of it, was given through Moses to Israel and for Israel. It was not given to them to make them God's chosen people, but because they were. It was not given to the

Gentile world, and neither was it given to the New Testament churches, although the apostle Paul, by the Holy Spirit, did not hesitate to use it to teach certain principles to New Testament people (I Corinthians 9:7-14 for example).

There are many other interest-

Little People's Corner



Quiz by Ethel M. Hoskins; drawing by Marsden Lore

Can You Name Her—a Bible Quiz

She was cumbered about much serving—
Baking, and sweeping of floors;
And chided her sister Mary
For not helping out with the chores.

ANSWER:

Martha

By Courtesy of C. S. M.

"THE LITTLE BAPTIST"

(Continued from page four)

taken much pains to cultivate her mind, and took pride in witnessing the unfolding of her genius. She was so remarkable for her intelligence and sober thought, that she attracted special attention, and became the general favorite among her acquaintances. Books were her chief delight, and whenever she got a new one, she was devoted to it, until she had read it through. So her new Bible became her constant companion. She had a great desire to know the meaning of all that she read, and spent much of her time in asking questions of her mother and others, touching what she had been reading.

(Continued Next Week, D. V.)

Tithing

(Continued from page three)
money. God's Word says to bring the tithes into the house of God. That's not man's rule; it is God's command!

(7) "Giving by an individual is worship and must be free." So is any other act of obedience, worship, and must be free. But who would suggest that because it is free, we go about doing it any way we so desire! What Rice says of giving is true of baptism, but it does not follow that sprinkling is as scriptural or as right in the eyes of God as immersion. All must be done scripturally, and the individual who really worships God is only too happy to conform to God's way of worship.

(8) "For any pastor or denominational authority, or finance committee of a church to put itself between an individual and God and try to dictate where the Lord's money is to go is a blasphemous impertinence, a defamiation of the crown rights of Jesus Christ!" That is all true, Brother Rice, but what has that got to do with storehouse tithing?

The church to which I belong believes and practices storehouse tithing, yet neither the pastor, nor a "denominational authority," nor a "finance committee" has ever tried to dictate where the money is to go. The church itself decides! We recently voted to support a mission work in Mexico, but nobody forced us to do so, we voted to do so! I say again, it is a very serious indictment of the Word of God to lay such ungodliness at the doorstep of the doctrine of tithing into the House of God.

(9) "Remember that the tithe is the Lord's. It does not belong to the church." Nobody ever said it did. Jesus is the "Head over all things to the church," and when we bring our tithes to the house of God, we are bringing it to the Head, Jesus Christ.

(10) "You must learn from Him where He wants it given." The wisest words Brother Rice ever said on this subject! And where does God say to bring the tithes? Into the House of God! And what is the House of God? The church! If Brother Rice would only receive God's teaching on this subject, he could go on his way rejoicing instead of cavilling. Or could he? His interdenominational outfit would most likely fold up! Still, though, it would be the best for him.

(11) "To put church or person in the place of Jesus Christ here is a form of idolatry that offends a jealous God and robs Jesus Christ of His rights." Jesus would lead a person to give to that of which He is the Head. I only read in the Bible of one thing of which He is the Head. That is His church. (Eph. 1:22). Hence, Jesus would lead us to give our tithe to the church. That leaves John R. Rice and all the other interdenominationalists out in the cold.

Tries to Twist B. H. Carroll and George Truett to His Position

There are a few people who are not possessed of the ignorance that John R. Rice imputes to them, by his trying to prove that B. H. Carroll and George W. Truett are with him on the question of giving. Rice quotes from both of these late preachers, but neither quotation has one particle of support for Rice's theory. In fact, there is not one single word in either relative to tithing, much less the teaching of tithing as taught by Rice! The statements are long and they have to do with (1) individual responsibility to God and (2) the separation of church and state. Rice's puny effort in trying to pull the wool over his readers' eyes here is within itself, to the informed person, a refutation of Rice's argument.

In his great sermon on "The Treasury," B. H. Carroll insisted that God has "an organized treasury in his kingdom," and he fur-

ther stated that the obligation of giving to that treasury "rests upon the positive law of God." Carroll urged "every church to realize that Jesus has ordained a treasury department in his kingdom, and as Lord of the treasury exercises sleepless supervision over it all; that he knows every man's ability, reads his motives, and measures and registers his contributions."

This is the man John R. Rice tries to twist to his position! But this isn't the first time Rice has tied the name of Brother Carroll in with his heretical doctrines. In at least one of his writings on the church, Rice quotes Bro. Carroll. Yet, B. H. Carroll was the greatest 'thorn in the flesh' to the universal invisible church theory, held by John R. Rice and other interdenominationalists, of any man that ever lived. If you want to get Brother Carroll's discussion of the church, order his booklet, "Ecclesia—The Church," from us. It literally crushed the Rice theory of the church.

Conclusion

It is easy to understand why interdenominationalists are such bitter enemies of the Bible doctrines of storehouse tithing. They are heretical on the doctrine of the church, so they know little church truth.

And again, Christ built only one church, and He commissioned only one church to do His work in the world. And He promised to take care of His church, and no other. He gave no commission to the interdenominationalists, so naturally, He made no arrangements for their support. They have to make their own arrangements. So in desperation, these interdenominationalists who have "taken the honour to themselves" (Heb. 5:4) of carrying out God's commission, have deceived the hearts of many of the simple-hearted (Romans 16:18) and have cut in on the Lord's heritage. They are God-robbers for so doing, and they will face the One whom they have robbed at the judgment with flushed red faces.

At any rate, no one should support John R. Rice nor any interdenominationalist, even if the Bible did not teach storehouse tithing. Anyone who supports Rice is guilty of supporting the following list of heresies of which He is guilty.

Heretical on giving.
Universal invisible church theory.
Interdenominationalism.
Decisionism.
Invitationism.
Union meetings.
Arminianism (on election, the atonement, and the work of the Spirit in salvation).
Says that it is "all right" to join the Campbellite church. (pp. 92-94, "The Home.")
Alien Immersion.
Says that the "form of baptism" is a "minor detail." (See his paper, Nov. 5, '54).

Smears Baptist churches by calling them "man-made" and "human" organizations ("Bible Doctrine of the Church," Nov. 4, '55).

Favors women speaking in mixed assemblies ("Youth's Corner," Aug. 12, '55).

Endorses women speakers such as "Ma" Sunday (See his paper, Jan. 20, '55).

Says that the commission was given to individuals, not to the church. (Nov. 4, '55).

Heretical on Lord's Supper; a "grape juice" heretic; denies it is an ordinance; open communionist. (See "King of the Jews.")

Heretical on God's justice and character; says that "God loves sinners even in Hell." ("Crossing the Deadline," p. 26).

"God-Made Baptists"

(Continued from page two)
then, that the kind of Baptist that God makes is a saved man.

II

GOD MAKES BIBLE-BELIEVING BAPTISTS.

"And ye shall know the truth,

and the truth shall make you free."—John 8:32.

Do you want to know the best way that this world can be freed from error and heresy? Do you want to know the best way to be freed from all false teachings? Beloved, it is to know the truth, and if you know the truth, the truth will make you free.

Let's notice again:
"He that is of God HEARETH GOD'S WORDS: ye therefore hear them not, because ye are not of God."—John 8:47.

If a man is of God, he is going to hear God's Word. That is why I never hesitate to preach the truth to people. That is why it is I never hesitate to preach this Bible, for if a man is saved, he is going to accept it. That's why it is that I never hesitate to preach close communion or Baptist baptism. That's why it is that I never hesitate to preach against union meetings and modernism. That's why it is that I never hesitate to preach against Arminianism and feminism and lodgism. The individual who is God's child will hear God's Word, and if a person doesn't hear the Word of God, it is the best evidence in the world that he is not a child of God. I tell you, beloved, the kind of a Baptist that God makes is a Bible-believing Baptist.

Let's notice another Scripture in this respect:

"For he whom God hath sent SPEAKETH THE WORDS OF GOD: for God giveth not the Spirit by measure unto him."—John 3:34.

If you will read this verse, you will see that if God calls a man to preach, that God is going to give to him His message. In any of these so-called churches, you will find people preaching contrary to the Word of God and not preaching what God has said. This text says that he whom God has sent, speaks the words of God.

I just can't believe that a God-called man will go through life preaching the heresy of falling from grace and the heresy of salvation by works or salvation by the city's waterworks. I can't believe that a man can be called of God, regardless of how untaught he is in the beginning, and go through life preaching the heresies and the falsehoods that the Arminian preachers preach. In the light of this verse, I can't believe that they have been called of God, for God said, "For he whom God hath sent speaketh the words of God."

The best way to measure a man as to whether he has been called of God is to take what he says and compare it with the Word of God, and if what he says isn't in accordance with the Word of God, then believe the Bible and leave the preacher alone; for God says that He has never called the man who doesn't preach God's Word.

Let's notice again:

"How sweet are thy words unto my taste! yea, sweeter than honey to my mouth. Through thy precepts I get understanding: therefore I HATE EVERY FALSE WAY. Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119:103-105.

Surely, beloved, David spoke words that stems from the very spirit of my soul, for, like David, "through thy precepts I get understanding." Therefore, I hate every false way. I hate lodgism, I hate feminism, I hate modernism, I hate Arminianism, I hate open communion, I hate alien immersion, and I hate invisible churchism. I tell you, beloved, I hate every false way, for I have some understanding from the Word of God. The man who understands God's precepts is going to hate false ways and false teachings that are presented by false prophets.

Listen to me, beloved friends, the kind of Baptist that God makes is a Bible-believing Baptist. When you hear someone say, "Oh, it doesn't make any difference what a man preaches," just mark it down that man has had something to do with him and that God has had nothing to do

with him so far as salvation is concerned. Whenever you hear somebody say, "It doesn't make any difference what we believe; we all are going to the same place; we all hope to get to Heaven after a while," just mark it down, man has had something to do with him and God never had anything at all to do with him. When a man is saved, God makes him a Bible-believing Baptist, and he has a revelation and a love for the Word of God. It causes him not only to love God's Book, but it causes him to hate every false way at the same time.

III

GOD MAKES CHURCH-GOING BAPTISTS.

I don't make any apology when I say that I seriously have my doubts about the person who goes very irregularly and very infrequently to the house of God. Except for sickness or some providential reason, the man who is saved gets a delight out of going to the house of God. The kind of a Baptist that God makes is a church-going Baptist.

I turn to the Word of God and I find in the Old Testament when David and Jonathan were making their love pact, that Jonathan said to David:

"Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty."—I Sam. 20:18.

Beloved, this verse is a good verse to think about in connection with church-going. Every individual who is a member of this church ought to be here, unless he has a reason that will be approved before God. Unless he is sick or is providentially hindered in some manner, he ought to be here in the house of God, for he is missed, because his seat is empty.

We read:
"Then contended I with the rulers, and said, Why IS THE HOUSE OF GOD FORSAKEN?"—Neh. 13:11.

I often read that verse and wonder, as to why the house of God is forsaken?

You go out on the street and you find plenty of people going to places of amusement. You find people having family reunions, you find people going to singing conventions, and you find people going fishing and playing golf. You find them doing everything else except going to the house of God. In view of the fact that people do everything else materially, and in view of the fact that they need to think about their own spiritual lives and their own immortal souls, I ask the question, why is the house of God forsaken? Beloved, it all comes back to this, the reason why people don't go to the house of God, even though they may be members of a church, is because they have never been saved. The kind of a Baptist that God makes is a church-going Baptist.

Notice:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Heb. 10:25.

Let me tell you, beloved, this is God's injunction and God's command. He tells us that we are not to forsake the assembling of ourselves together, and when church time comes, you and your family ought to be in the house of God. So far as you and I are concerned, we have no business forsaking the assembling of ourselves together. If you are a saved man and if you are the kind of a Baptist that God has made, you will be a church-going Baptist.

I have often sat before an open fire and have looked at a bed of coals as they are piled up in one place. I have seen them give off heat and give off light. As I have thus sat beside an open fire, I have seen one coal fall off, by itself! Beloved, did you ever notice how quickly that coal begins to turn gray and then black, and then loses its heat and its fire, when it has fallen away from the rest of the bed of coals? Listen, beloved, many times as

I have sat and looked upon an open fire and have seen a coal fall off by itself, I have thought about members of the churches that I have preached to, who have, one by one, fallen off to themselves when they have stayed away from the house of God, until the life that might have been radiant, and the life that would have had plenty of fire about it if it had stayed with the balance of the body—that life becomes soiled and cold and useless in the service of the Lord. I tell you, beloved, the kind of a Baptist that God makes is a church-going Baptist.

IV

GOD MAKES WORKING BAPTISTS.

Beloved, if you are the kind of a Baptist that God makes, you are going to be a worker—not a shirker, but a worker.

One fellow said that in his church that everybody was a worker—that some few of them would do the work and the rest of them were willing that they should do it. He said, "Either way you look at it, every one of the people is a worker."

Now, listen, beloved, the kind of a Baptist that God makes is a working Baptist. Listen:

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

"This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be CAREFUL TO MAINTAIN GOOD WORKS. These things are good and profitable unto men."—Titus 2:15.

"Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, ZEALOUS OF GOOD WORKS."—Titus 2:14.

A lot of folk go to church and that is about all the work that they do. I remember one old fellow years ago, back in the days of horses and buggies, who got up to testify. He said, "I have been in the harness working for the Lord for forty years." Another fellow who knew differently, spoke up and said, "Yes, and the only thing that you ever broke in the forty years, was every pair of backin' straps that they could put on you."

Beloved, there are a lot of folk who are like that fellow—they just been heavy on the backing straps. I tell you, my brother, my sister, God wants you to be a worker. If you are a saved man, and if you are the kind of a Baptist that God makes, you will be a working Baptist. You will want something to do, and you will get busy in the service of the Lord.

I tell you, beloved, I have a very definite conviction that if you are the kind of a Baptist that God makes, that you will find somebody to invite to church. I believe that if you are the kind of a Baptist that God makes, that you will be a worker and not a shirker; a puller and not a backer. You will be the type that is constantly striving in the service of the Lord Jesus Christ.

V

GOD MAKES GIVING BAPTISTS.

I believe with all my heart that giving is just as important as any portion of the Word of God, and the preacher who neglects preaching what God says about money, and about giving, is just as unfaithful in the discharge of his duty as the man who fails to bring his tithe unto the Lord.

God's Word says:

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord (Continued on page seven)

Woodlawn Terrace Baptists Extend Invitation To Bible Believers As To Conference

**GREAT BIBLE CONFERENCE TO BE HELD IN
MEMPHIS, JULY 17 — 19, WITH EMPHASIS
ON DOCTRINE — EVANGELISM — MISSIONS**

Pastor Wayne Cox and the saints of Woodlawn Terrace Baptist Church of Memphis, Tennessee, extend a very warm and sincere welcome to all lovers of the Truth in announcing their Bible Conference of July 17-19. Speakers and visitors from several states will be present, and with entertainment provided by the local church, this meeting promises to be one of unusual importance.

If you love the Truth, then come to Memphis for these three days of study concerning Missions, Evangelism and Baptist doctrines. Hear some of God's greatest preachers, fellowship with one of the greatest of His churches and study the great doctrines of the Book.

ON TO MEMPHIS!

Read This And Think Of Faith Healing Racketeers

"Jesus Christ the same yesterday and today, and forever." Heb. 13:8.

So-called faith healers twist the above scripture verse, trying to prove that God does everything now, just as he did in ages past. While our Lord never changes as the omnipotent, omnipresent, eternal God in all ages; he does deal differently with men in some instances as the following verses prove.

"And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Exo. 3:2.

God is not doing this today. Let's go on:

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they DIED before the Lord." Lev. 10:1-2.

God is not doing things in this manner today.

In Daniel 3:19-27 we find that King Nebuchadnezzar commanded the most mighty men in his army to bind Shadrach, Meshach, and Abednego, and cast them into the burning fiery furnace. The fire had no power upon their bodies, their hair was not singed, no, not even the smell of fire on them!

The Lord could do any of the above mentioned miracles today, however, it is not a question of Him being able to do these things, but rather He does everything according to his sovereign will. God could keep us alive without eating, forever, but this is not his will.

Another scripture which is the most shamefully misinterpreted is John 14:12: "Greater works than these shall he do."

A "healing" racketeer has often made the statement: "we are reaching more people by way of television than the Lord could reach when on earth," or words of that substance. Try to imagine the deceit in a statement like that! Christ's words have reached countless millions, before this television fake was born.

Let us just suppose men could heal today, would that be greater than Jesus healing?

He cast out devils and RAISED THE DEAD, can anyone else do that? No, the greatest thing anyone on earth can do is preach and teach the gospel of our Lord Jesus Christ, and He is saving many by His grace through faith in His shed blood on the cross of Calvary.

It is very clearly taught in Matt. 10:1-8 that the gifts of healing, raising the DEAD, and casting out of devils was given to only twelve disciples. Here are their names:

"Simon, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James (the son of Alphaeus), Lebbaeus, Simon, and Judas Iscariot."

You will notice no mention is made of any of the names of modern day "healers" — just twelve. With the passing of the apostolic age, healing and raising of the dead in this manner passed also.

No one in all the world believes more strongly than I do, that God can and does heal even today.

But let us remember, we are to come to "Him" boldly so he gets all the honor and glory.

The Holy Spirit does not seek to draw attention to Himself, He seeks to draw men to the Lord Jesus Christ. Oh, the fraud of these so-called healers on radio and TV, who seek to draw attention to themselves. People who are deceived are admiring them, "what a man, how can he do it,

BIBLE STUDY

The Lord I love went on ahead To make a home for me. He said He would come back again, and He, O gracious love, He wrote to me! He knew I was so weak and blind And foolish that I could not find The road alone. He told me things That all earth's wise men and its kings Have never guessed. Yet I foreknew If I but read His word. And O, Such depths of love on every sheet! My soul is trembling at His feet. What would He think of me If when I saw Him, I should say, "I was too busy every day To read what Thou didst write to me, I really hadn't time for Thee!"

—Martha Snell Nicholson

REVEALING GOD'S WILL TO MAN



etc." I wonder how important "fake healers" will feel on the final day of reckoning?

—ERNEST R. PERDUE
Sagola, Michigan

"God-Made Baptists"

(Continued from page six)

of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:8-10.

Beloved, this is God's plan, and if God gave it, then it has to work. Notice:

"Bring ye all the tithes into the storehouse, and I will pour you out a blessing, that there shall not be room enough to receive it."

I look back across my own life as proof positive that God keeps His word. I know God keeps His word relative to this portion of God's Book. I know it not only on the authority of God's Word and not only because of my own personal experiences, but I know it because of my observation. I tell you, beloved, the kind of a Baptist that God makes is a giving Baptist.

Let's notice again in God's Word:

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

Some people when they go to church, when the collection plate is passed (of course, we don't practice that here), will reach down in their pocket and pull out a brownie or a nickel and put it on the plate, easy and quick-like, and the song that runs through their mind is something like this:

"When we asunder part,
It gives us inward pain;
But we are still joined in heart,
And hope to meet again."

There's many a person who

makes his offering just like that, but, beloved, the kind of a Baptist that God makes is a giving Baptist. The man who gives to God is blessed over and over again. I know it from God's Word, I know it from my own personal experience, and I know it from observation.

VI

GOD MAKES FAITHFUL BAPTISTS.

There were some folk in Paul's day who were not faithful. Listen:

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

Paul tells us that there were people who were tossed about with every wind of doctrine. This is true today, as well as in Paul's day.

You know, I am building a new house, and on it I have put a weathervane. I am more proud of that weathervane than anything else. On it there is a rooster. That rooster hasn't stood in the same position since it was put up. Every time I go out to see my house, I look up at my rooster, and he is always looking in a different direction. Beloved, when I look at that rooster, I think about a lot of folk and a lot of preachers. They are never twice in the same position. The fact of the matter is, I know some preachers that I couldn't tell you what they believed, unless I had just seen them to talk with them. If I were to see them, I might be able to tell you what they stand for, but they change so often that I am afraid to tell you what they believe concerning God's Word.

Beloved, when I see that rooster, I look up at it and I say, "Lord, don't let me be like that rooster. Lord, keep me from turning with the wind. Lord, keep me from turning with the crowd. Keep me faithful."

I look back across the years

and I think how good God has been to me in giving me some little knowledge of His Word and in giving me grace to stand for it. Beloved, I want God to give me that kind of grace right down to the end of the day. I want to continue to be faithful to the Word of God.

Notice:

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

I am thinking just now of a man whom I have known for twenty years. He is a good man and a man whom I love, but he is the most unstable fellow that I ever saw in my life. He just isn't faithful to the Word of God. Beloved, the kind of a Baptist that God makes is a faithful Baptist.

VII

GOD MAKES MISSIONARY BAPTISTS.

I don't hesitate to say that I have very, very little respect for anyone who is opposed to missions. I believe that when the Lord Jesus Christ saves a man, He puts a desire within that individual whereby he wants to see other people saved. Everyone who is saved has a missionary spirit on the inside, and the kind of a Baptist that God makes is a Missionary Baptist. Listen:

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

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

Beloved, if you are the kind of a Baptist that God made, you will be a Missionary Baptist. You will

THE BAPTIST EXAMINER

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Graham's Heresies

(Continued from page one)

a far-flung telephone system in which there is one central station toward which all wires converge and from which all connections are made. In a railroad system there is always one central office from which orders governing the operations of all trains originate. In the army, one commanding general issues orders to the many groups under his jurisdiction. His various subordinates may interpret his orders in slightly different ways, but his orders still remain the basis for their conduct.

"In relation to the church, Jesus Christ stands in the position of the commanding general. It is upon His orders that the church has its existence, its very power comes directly from Him, and it is up to every church group to follow His commands as closely as possible. Just as the commanding general expects to have his orders carried out faithfully, so does Jesus expect every branch of the church to abide by His teachings to the fullest . . .

"Study the underlying beliefs of the various denominations and you will find that basically and historically they are almost identical. They may differ widely in ritual, they may seem to lock horns over theological technicalities; but fundamentally they all recognize Jesus Christ as God incarnate, who died upon the cross and rose again that man might have salvation — and that is the all-important fact to all humanity . . .

"Whenever anyone points a critical finger and demands to know why there have to be so many different churches all serving the same God, I am always tempted to point out how many different styles of hats have to be designed for both American men and women. We all belong to the same human race, but we all have enough physical difference to make it impossible for us to wear the same style of hat with equal satisfaction.

"Some people find it easier to draw closer to God in magnificent buildings and with some form of ritual. Others find they can seek God only in stark simplicity. Some people find themselves in sympathy with one kind of service; others feel more at home in a different atmosphere. The important thing is not HOW we do it, but the sincerity and depth of purpose WITH WHICH we do it, and we should each find and join the church in which as individuals we can best accomplish this.

"Churches have different backgrounds, different traditions, different customs, different emphases; and each Christian should select his church because he is convinced that within its particular structure he will find the greatest opportunities for spiritual growth, the greatest satisfactions for his human needs, and the greatest chance to be of helpful service to those around him." (Copied from pp. 175-178 of "Peace With God," by Billy Graham.)

Ed. Note: And yet some folk think Billy is sound. Whew! This is enough to upset the digestive organs of a turkey buzzard.

Verbal Inspiration

(Continued from page one)

cal and untenable. We believe that the very WORDS of Scripture, were given by the Holy Spirit to the holy men who were chosen to write. We believe that the Spirit chose the words out of the writer's own vocabulary. And that would be but natural. A musician may be able to play half a dozen instruments, but he limits himself to the peculiar construction of the particular instrument he plays, and his music bears the unmistakable characteristic of the instrument he is playing. So, the same Holy Spirit,

writes through different men, but he works along the line of their various characteristics, such that their writings are different and bear the literary style of the different writers. We suggest several reasons for believing in the VERBAL inspiration of the Scriptures:

1 — **VERBAL INSPIRATION WAS THE ONLY KIND OF INSPIRATION POSSIBLE.** Can you think without thinking in WORDS? Can you write without writing in words? Any other sort of inspiration than the inspiration in words, would be such a vague thing as to really be indescribable.

2 — **THE BIBLE SAYS THAT THE METHOD OF VERBAL INSPIRATION WAS GOD'S METHOD.** Note some examples. I Cor. 2:13, "Which things we speak, NOT in the words which man's wisdom teacheth, but which the Holy Spirit teacheth." Again in the Old Testament we have this statement made, "GOD SPAKE ALL THESE WORDS."

3 — **THE BIBLE SAYS THAT GOD "SPAKE BY THE MOUTH OF THE HOLY PROPHETS."** Did they speak WORDS, or vague indescribable ideas? (See Luke 1:7). Also read Heb. 1:1.

Note that in Galatians 3:16, the whole argument turns on the use of the word "SEED." It is the singular form of the noun that is stressed. The plural would destroy the thing that the writer is trying to prove.

Likewise note that in Luke 4:17-19 Jesus stops in the middle of a sentence, because he could not have read the rest of the sentence and have truly said, "This day is this Scripture fulfilled in your ears." One portion of the sentence — the first part, relates to his first coming, the last of the sentence to the time of his second coming. Nothing but the idea of verbal inspiration fits in with this incident.

Note 2 Peter 3:2, "That ye may be mindful of the WORDS which were spoken before by the holy prophets." Not mindful of the "general ideas" that they promulgated.

4 — **THE IDEA OF ANY OTHER KIND OF INSPIRATION THAN VERBAL IS FOREIGN TO THE SCRIPTURES,** and something that has originated in modern times, out of infidelity and unbelief. Enamoured of the unproven and unprovable theory of evolution, men have sought to make the Scriptures an evolutionary development containing ever more and more grains of truth.

5 — **OBJECTIONS TO VERBAL INSPIRATION REST UPON SUPERFICIAL STUDY AND CITATION OF ALLEGED ERRORS AND DISCREPANCIES WHICH CAN BE EXPLAINED BY THE SINCERE AND REVERENT STUDENT OF THE BIBLE.** Of course we mean that the original Scriptures were inspired. We do not mean that translations are infallibly inspired. However, we do have some excellent translations of the Bible, and we DO NOT refer to the Revised Standard Per-Version.

Mormonism

(Continued from page one) Chapter I, page 59, "He (Adam) is our Father and the only God with whom we have to do."

In the "Journal of Discourses," Chapter VI, page 4, "God Himself was once as we are now, and is an exalted man."

"Catechism," page 13, "Are there more Gods than one? Yes, many."

In the light of these statements from the teachings of Mormonism, we see that Mormonism does not know the True God; That the God of Mormonism is an idol; For he is a god of the imagination!

The God of the Bible is one God (Mark 12:29; I Cor. 8:6-7; Ephes. 4:6; Isa. 45:22).

2. **Christ.** "and in His Son, Jesus Christ—" What does Mormonism mean by this statement? Consider the following statements from their teachings:

"Key to Theology," page 42,

"Jesus Christ and the Father are two persons, in the same sense that Peter and John are two persons — possessing every organ, limb, and material part that men possess."

"Journal of Discourses," Chap. I, page 50, "He (Jesus Christ) was not begotten of the Holy Ghost!"

Here is positive proof that Mormonism does not know or teach the true God and Jesus Christ whom He has sent (John 17:3). Here we see that Mormonism denies the Holy Trinity and the Virgin birth of the Lord Jesus Christ.

"Journal of Discourses," Chap. II, page 81-82, "Christ was married to the two Mary's and Martha at the wedding in Cana of Galilee and that he had many children."

"Key to Theology," page 45, "It is, therefore, an absolute impossibility for God, the Father, or Jesus Christ, to be everywhere personally present."

Mormonism should read Psalms 139:7-10. We see from these statements from the teachings of Mormonism that the Deity of God, the Son, Jesus Christ, and the Inspiration of the Holy Scriptures mean nothing to Mormonism.

3. **Holy Spirit.** "and in the Holy Ghost." What does Mormonism believe about the Holy Ghost?

"Key to Theology," page 46, "This leads to the investigation of that substance called the Holy Spirit — there are several of subtle, invisible substances as yet little understood by man, and their existence is only demonstrated by their efforts — the purest, most refined and subtle of all these substances and the least understood, or even recognized, by the less informed among mankind, is that substance called the Holy Spirit."

Mormonism calls the Holy Spirit a "Substance" four times in this one passage from the "Key to Theology." Mormonism denies the personality of the Holy Spirit, the Deity of the Holy Spirit.

The Bible teaches the Personality of the Holy Spirit in the following passages of Scripture: John 14:16-19, Jesus speaks of the Holy Ghost and uses the personal pronoun "He" and "Him" five times. In John 16:7-15, Jesus uses the pronoun "He" and "Himself" in referring to the Holy Spirit 13 times.

The Holy Spirit is said to be able to "Speak" (John 16:13), "Hear" (John 16:13). He is called God in Acts 5:3-4.

Concerning the Lord Jesus Christ's birth, read Isaiah 7:14; Luke 1:26-35; Matt. 1:18-20.

Read the record of the marriage of Cana of Galilee and you will not find even a hint that Jesus married anyone. Certainly, He would not have been guilty of polygamy (Matt. 19:8).

Mormonism is described in the words of Matthew 7:15.

4. **The Bible.** "We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormons to be the Word of God." (Articles of Faith of Mormons).

"Divine Authority of Book of Mormons," page 218: "Add all this imperfection to the uncertainty of the translation, and who, in his right mind, could, for one moment, suppose the Bible, in its present form, to be a perfect guide? Who knows that even one verse of the Bible has escaped pollution, so as to convey the same sense now that it did in the original?"

Mormonism says that no one in his "right mind" could accept the Bible in its present form as a perfect guide!

David says, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

Paul says the Scriptures are sufficient for all our needs in faith and practice (II Tim. 3:15-17; II Peter 1:20-21).

Proverbs 30:5-6 says "Every word of God is pure—"

"Book of Mormon" II Nephi 29:6-10, "Thou fool that shall say a Bible, a Bible, we have got a Bible, and we need no more Bible —ye need not suppose that it contains all my words; neither

need ye suppose that I have not caused more to be written."

Mormonism denies the complete Revelation of the Holy Scriptures and seeks to put the Book of Mormons on equality with God's eternal Truth. Evidently, Mormonism does not know that Revelation 22:18-19 is in the Bible.

Every heresy of note seeks to destroy the Word of God or to undermine one's faith in the Bible as being the Word of God. The devil used this method in his deception of Eve (Gen. 3:1-7); it worked so successfully that he has never discarded his plan!

Mormonism, Russellism, Adventism, and Christian Science all have their "bible" with which they seek to discredit the Word of God, the Bible.

5. **Civil Government.** "Articles of Faith" of Mormonism says, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law."

How are we to interpret this statement of Mormonism concerning Civil Government? It must be done in the light of the teachings of Mormonism.

"Key to Theology," page 70, "The priesthood holds the right to give laws and commandments to individuals, churches, rulers, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors, or judges."

"God-Made Baptists"

(Continued from page seven) want to see people saved, and you will want to see people come to the knowledge of the Lord Jesus Christ.

VIII

GOD MAKES SECURE BAPTISTS.

When God makes a Baptist, He makes him secure. Listen:

"And I give unto them ETERNAL LIFE; and they shall never perish, neither shall any man pluck them out of my hand." — John 10:28.

I remember reading concerning Mary on the day when Jesus came

to their home. You know some people go to an awful lot of trouble when they are going to have the preacher at their home. Martha was one of those individuals. I have gone to homes and have sat down to dinner and I didn't have time to hardly take a bite because the lady of the house would stand beside me and keep asking to take more of everything that was on the table. Martha was that kind of a person. I can see her as she went about her kitchen, worrying about whether her dinner was going to be fit to eat. I can see her as she said, "Master, send my sister Mary out to help me get dinner." Jesus said:

"Martha, Martha, thou art careful and troubled about many things: But one thing is needful; and Mary hath chosen that good part, WHICH SHALL NOT BE TAKEN AWAY FROM HER." — Luke 10:41, 42.

Talk about security, beloved, there it is. When Jesus saves a person, that person is secure forever, and nobody can take away what God has given to that individual the day he is saved. Thus the kind of Baptist God makes is a secure Baptist.

CONCLUSION

Let me ask you, what kind of a Baptist are you? Are you the kind of a Baptist that God made, or are you the kind that man made? May God help you to see the truth, and if you are saved, it is my prayer that you may go out to be the kind of a Baptist that God can use. May God bless you!

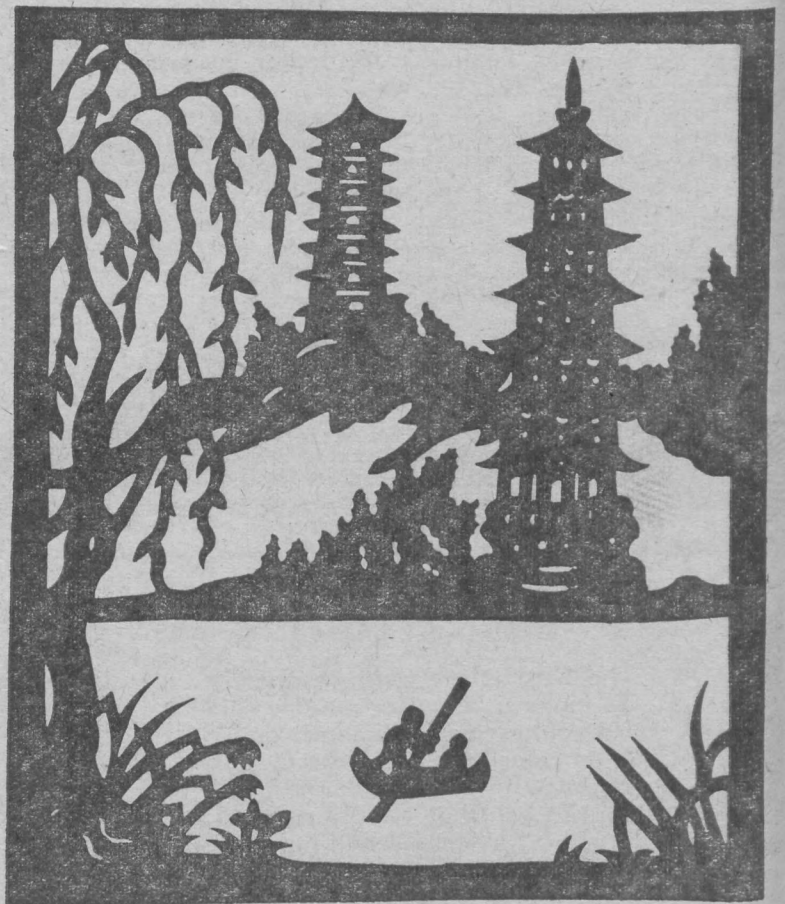
Praise The Lord!

(Continued from page one) tural Baptist paper that is possible for us to print.

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