

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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

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Truth And Error About The Lord's Supper

By FRED T. HALLIMAN
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One of the greatest surprises in the past two years has been the finding of some other sound Baptists so far from Scriptural teaching regarding observance of the Lord's Supper. Not only has this been surprising, but it has been a very disconcerting experience. Not only a disgrace to the Lord and His church, but it is a dangerous thing to err in the observance of this church ordinance. This article is being written while I am away from home, speaking at various churches and time is very limited, but I hope to set forth some things in this short article that will be of help to you in serving the Lord's Supper in

the Scriptural way.

I. The nature of the Lord's Supper.

1. It is not a sacrament. The Roman Catholics teach that the Lord's Supper (which they have named "the Eucharist"), is a sacrament. They also have made baptism a sacrament. They mean by sacrament that something is "a channel through which divine grace is conferred." This may readily be seen to be of the Devil, for the Bible teaches us there is only one channel through which we receive divine grace and that is "THROUGH FAITH" (Eph. 2:8-9). Please note what Satan has done through this "sacramental" idea of the Supper. He has—

(a) Made salvation to be in the "wafer," by placing it on the tongue of some dying reprobate

who knows nothing of the way of salvation, instead of Christ.

(b) Made an "idol" out of the bread. When people hold that the bread becomes the actual body of Christ, and the priest or "host" is the one being elevated, and the worshippers kneel and/or bow to him, this is the rankest sort of idol worship.

(c) Made the Lord's Supper to be a sacrifice. The Roman Catholics supposedly offer Christ for sins day after day in the "mass." But the Bible says, "By the which will ye are sanctified through the offering of the body of Jesus Christ once, and every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this Man, after He (Continued on page 8, column 3)

QUESTIONS and ANSWERS on DIVORCE and REMARRIAGE.

[Answers by Bob L. Ross]

1. Are there any Bible grounds for divorce and remarriage? If so, what?

Yes, there are Bible grounds for divorce and remarriage. There are three things revealed in the Word of God which dissolve marriage, thereby giving grounds for remarriage:

(1) Death, of course: "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (I Cor. 7:39).

(2) Fornication, or sexual unfaithfulness. (Read Matthew 5:32, 19:9.) Some hold that only fornication (which is interpreted to be sexual cohabitation before marriage) allows for divorce. However, the Greek scholars say that the word for fornication (porneia) is a general term for all unchastity and is so rendered in some translations. A. T. Robertson says, "It is plain that Matthew represents Jesus in both places as allowing divorce for fornication as a general term (porneia) which is technically adultery (moicheia from moichao or moicheuo)." (Word Pictures, Vol. I, page 155.) John Gill says that fornication "must not be taken strictly for what is called fornication, but as

including adultery, incest, or any unlawful copulation." (Commentary, on Matthew 5:32.)

W. E. Vine says that fornication "stands for, or includes, adultery," in Matthew 5:32 and 19:9. (An Expository Dictionary of New Testament Words.)

Looking at the matter with what we trust is spiritual judgment, it does not appear to be a just principle to hold that sexual sin before marriage (as some understand the term "fornication") allows for divorce while sexual sin after marriage, regardless of how habitual and wicked, will not allow for divorce. In either case, the innocent party cannot be blamed. When some insist that the Bible so teaches, however, it can be soundly replied that "fornication" does not necessarily mean "sexual sin before marriage," as has already been shown by noting the meaning of the Greek word. Paul uses the term (I Cor. 5:1) in referring to the unmarried man who was guilty of sexual sin with a married woman. This alone is enough to prove that fornication is not what is often thought.

(3) Desertion. That this is ground for remarriage is made (Continued on page 2, column 1)

CHAPTER V—

LIFE, TIMES and TEACHINGS of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

His Preaching

It was in his spoken addresses especially in his sermons that R. Graves was at his best and his power most felt.

There is a something in some which is called "personal magnetism." Perhaps it is some explained force or hypnotic power not to be explained. It has been felt in the presence and under the voice of all great orators. Burke with all his splendor of diction and clearness of thought had none of it. He almost emptied the House of Commons when he addressed it; while with far less ability, held audience spellbound. Whitehead possessed it to a high degree, so did Charles Spurgeon, like the great Robert Hall, and especially John Foster, with all their magnificent imagery, possessed it in a very limited degree.

What is this? In what does it consist? It must be in the fact that a man's thought or theme possesses him, fires him; that its recognized importance, the speaker's faith in it, together with his strong desire and determination to convince others and to carry

his point, rallies every mental and bodily faculty. He throws his soul into his subject, as we say—yes and his body also. His looks are language. His eyes speak. The glow of his face and the play of his features shed light and give emphasis. Every movement, every gesture conveys meaning. He is in "dead earnest" and he acts well as speaks what is in him.

Graves had this power to a high degree. He was usually brim full of his subject. It kindled every latent fire within him. It suppressed or banished for the time being all fear of men and everything else, and concentrated, as a burning glass does the sun's rays, all his powers of thought, memory and imagination, on that one subject. When, as sometimes happened in conventions and even in the pulpit ministrations, he was not fully aroused, he failed—as he was often known to do—to the astonishment and disappointment. (Continued on page 6, column 4)

"Oh, Just Any Kind Of Religion Will Be All Right"

"I think that everyone should have some religion."

"It doesn't matter what you believe, provided you believe something."

Are these familiar statements? Of course, they are. We have heard them uttered by our friends and neighbors whenever the conversation turns to the subject of religion.

The general consensus of opinion today seems to be that "religion" is good, provided it is taken in moderation! We are told that one religion is as good as another and hence we should be satisfied if someone believes anything at all and not inquire as to what a man believes. This is all very well if all religious beliefs are true or if we have no way of knowing what is true.

Are All True?

Let's ask ourselves if all religious beliefs are true? Think the matter over and answer for yourself. For instance, is a religion (Continued on page 8, col. 2)

Mission Board Preachers

By JAMES CRACE
Pike-ton, Ohio

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect (complete), thoroughly furnished unto all works." (2 Timothy 3:16-17).

Since we Baptists hold that the Word of God is our only rule and guide, it is needful for us to write this article concerning Mission Board Preachers.

"He is as sound as he can be concerning the truth." I have often heard brethren say this. Especially, they speak thus when defending preachers who are working under a mission board or convention. Even some brethren who will not support mission work not under a Baptist church say this. Apparently, "mission board" preachers are not sound concerning the truth of the church. If they were they would not be working under a mission board. They would be working under a Baptist church, or they would not be working at all.

It is wrong under any conditions to do any kind of God's work under a mission board. Those who make up the mission board forces are guilty of a terrible sin, putting a board in the place of the church. It is my duty to warn you to turn from your erring way. Because I am a minister of God's Word I desire to speak against this sin. May we ever seek to preserve all the precious truths of God's Word.

One of two things must apply to mission board preachers: They may be ignorant of the teaching of God's Word; or they may be wilfully disobeying God's Word. Our God knows the hearts of all men. God cannot be mocked or deceived. I do not judge any, but will declare the revealed truth.

I.

I suppose the best place to start pointing out errors is at the point of departure. Many people think it is all right to work under a mission board because a church gave them permission to do so. They say the mission board is merely the medium employed to render the service of sending preachers to the field. Sly words will not make a thing right. Self-deception will not change the (Continued on page 7, column 3)

The Baptist Examiner Pulpit

"God Glorified Through His Church"

Sermon Preached by Pastor John R. Gilpin

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

At the very outset, may I say that my desire today, tomorrow, and throughout all the tomorrows to come, is to preach the truth of God's Word. I recognize that too much of my life has gone by, and too little of it remains, for me to do otherwise. As I think in terms of a comparison, it might be said that the biggest part of the water has already gone over the dam so far as my life is concerned, and certainly in view of this fact, I want to be sure that every time I speak to you, I give you nothing else, and nothing short of the Word of God.

I.

EVERYTHING WE DO SHOULD BE DONE FOR GOD'S GLORY.

My text says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." We see from this that everything that we do is to be done for the glory of Almighty God.

We read again:

"Whether therefore ye eat, or drink, or whatsoever ye do, DO ALL TO THE GLORY of God."—I Cor. 10:31.

Here, beloved, is a remarkable verse of Scripture. It tells us in a very specific manner that even in the matter of eating our food, or drinking a glass of water, that we are to remember that we are not doing that for the sustenance of our bodies, but that we are doing it for the glory of God. If the little things are to be done only for the glory of God, how much more should our preaching and our praying and our singing—and all of God's work—be done

for God's glory.

We read:

"I am the Lord: that is my name: and MY GLORY will I not give another, neither my praise to graven images."—Isa. 42:8.

Here God is making an appeal through Isaiah to Israel, and the appeal is that they cease from ever again worshipping or serving graven images, for God declares that He will not give His glory to a graven image, nor to any other God. In other words, everything that Israel did was to be done for the glory of Almighty God.

In the New Testament, we find the Lord Jesus Christ from the very beginning of His ministry, presented this same truth to us—namely, that everything that we do is to be done for the glory of God. Listen:

(Continued on page 3, column 4)

THE WAY SOUTHERN BAPTISTS DO IT

"We have a programmatic understanding of our existence, which affects all of our denominational motivation and behavior . . . This programmatic understanding of our existence profoundly affects our ethics. A careful study of our promotional material will disclose, I believe, that the governing principle is, What will most effectively promote our work? Our methods are not evaluated theologically, but pragmatically. Evangelistic methods are recommended or rejected on the basis of whether or not they produce quantitative results. The same can be said for the methods which we use in promoting all phases of our work. We easily adopt the successful methods of money-raisers and advertising agencies without subjecting them to sound theological evaluation." Blake Smith, University Baptist Church, Austin, Texas (Foundations, October 1959, p. 325).

OUR APOLOGIES, PLEASE

In a recent issue of this paper an advertisement there was a reference made to Christmas, and Christmas tree. This was printed from a prepared plate. It is not customary to read ads carefully, since they require no proof reading. Since we do not have to proof read it, this error crept in.

can assure our readers that we are not printing one message one page and denying it on the other. Neither is it our practice to deceive. It is merely an error of the part of your editor. Brother has been away much of recent date. Since our Bible Conference in September, he has gone much of the time, and the mechanical burden of the paper has been mine.

Thankfully, the proof on this particular issue was read about three or four one morning when your editor was unable to sleep due to (Continued on page 8, column 1)

NO CONDEMNATION

No condemnation can be brought
Against the sons of God;
Christ hath for them a clothing wrought,
And washed them in His blood.

They righteous are in what He's done,
And evermore will be;
They stand complete in Christ the Son,
From condemnation free.

Justice demanded all the debt
Of Christ on Whom it laid;
Just at the time the Saviour set,
The debt He came and paid.

If Jesus had not paid the debt,
Or suffered all the pain,
He ne'er had been at freedom set,
He ne'er had rose again.

But when we see the Saviour rise,
Triumphant from the dead,
Our hopes ascend above the skies,
With our victorious Head.

—Samuel Bernard, 1803.

"I Should Like to Know"

(Continued from page one)
clear by Paul in I Corinthians 7. That this might be clearly expounded, we shall here quote from the two great and devout commentators, John Gill and Matthew Henry.

Gill: "A woman that is married to a man, is bound by the law to her husband; to live with him, in subjection and obedience, so long as he liveth; except in the cases of adultery (Matt. 19:9), and desertion (I Cor. 7:15): by which the bond of marriage is loosed, and for which a divorce or separation may be made, which are equal to death." (Commentary, on Romans 7:2).

Again: "Nor can the bond of marriage between them be dissolved but by the death of one of them, except in the cases of adultery, and wilful desertion." (Commentary, on I Cor. 7:39.)

A verse which expressly allows for remarriage on the ground of desertion is I Cor. 7:15: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases."

Among his comments on this verse are these words of Gill: "Nor are they bound to remain unmarried, but are free to marry another person, after all proper methods have been tried for reconciliation, and that appears to be impracticable; desertion in such a case, and attended with such circumstances, is a breach of the marriage-contract, and a dissolution of the bond, and the deserted person may lawfully marry again; otherwise a brother, or a sister in such a case, would be in subjection and bondage to such a person."

Henry, on the same verse: "Not tied up to the unreasonable humour, and bound servilely to follow or cleave to the malicious deserter, or not bound to live unmarried, after all proper means for reconciliation have been

tried, at least, if the deserter contract another marriage, or be guilty of adultery; which was a very easy supposition, because a very common instance among the heathen inhabitants of Corinth. In such a case the deserted person must be free to marry again, and it is granted on all hands. And some think, that such a malicious desertion is as much a dissolution of the marriage-covenant as death itself. For how is it possible, that 'the two shall be one flesh,' when one is maliciously bent to part from, or put away, the other? Indeed, the deserter seems still bound by the matrimonial contract; and therefore the apostle says (v. 11) 'If the woman depart from her husband' upon account of his infidelity, 'let her remain unmarried.' But the deserted party seems to be left more at liberty (I mean, supposing all the proper means have been used to reclaim the deserter, and other circumstances make it necessary) to marry another person. It does not seem reasonable that they should be still bound, when it is rendered impossible to perform conjugal duties or enjoy conjugal comfort, through the mere fault of their mate: in such a case marriage would be a state of servitude indeed."

Charles Hodge, on I Cor. 7:15: "The command in the preceding verse was founded on the assumption, that the unbelieving party consented to remain in the marriage relation. If the unbeliever refused thus to remain, the believer was then free. The believer was not to repudiate the unbelieving husband or wife; but if the unbeliever broke up the marriage, the Christian partner was thereby liberated from the contract. This is the interpretation which Protestants have almost universally given to this verse. It is a passage of great importance, because it is the foundation of the Protestant doctrine that wilful desertion is a legitimate ground of divorce. And such

is certainly the natural sense of the passage.

"The question before the apostle was, 'What is to be done in the case of these mixed marriages?' His answer is, 'Let not the unbeliever put away the believer, for Christ has forbidden a man to put away his wife for any cause except that of adultery, Matt. 5:32. But if the unbeliever breaks up the marriage, the believer is no longer bound.' There is no conflict here between Christ's command and Paul's instruction. Both say, a man cannot put away his wife (nor of course a wife her husband) on account of indifference of religion, or for any other reason but the one above specified. The apostle only adds that if the believing party be, without just cause, put away, he or she is free.

"A brother or sister is not in bondage' — 'is not bound,' if the unbeliever consent to remain, the believer is bound; if the unbeliever will not consent, the believer is not bound. In the one case the marriage contract binds him; in the other case it does not bind him. This seems to be the simple meaning of the passage.

"Others understand the apostle as saying that the believer is not bound to continue the marriage—that is, under no obligation to live with a partner who is unwilling to live with him. But the one part of the verse should be allowed to explain the other. An obligation which is said to exist in one case, Paul denies exists in another. If the unbeliever is willing to remain, the unbeliever is bound by the marriage contract; but if she be unwilling, he is not bound." (Commentary on First Corinthians, pp. 118, 119).

Another portion of I Cor. 7 which sanctions remarriage is as follows: "Art thou loosed from a wife: seek not a wife. But and if thou marry, thou hast not sinned" (vv. 27, 28).

Vine defines "loose" (luo) as "to loose, unbind, release." Also "to loosen, break up, dismiss, dissolve, destroy." This word, therefore, would indicate that a man had had a wife but was now "loosed" from her. So it cannot be simply restricted to a man who is not married, although a man never married could be included, possibly.

Gill comments: "'Art thou loosed from a wife?' being either never married, or else if having been married the wife is dead, or legally divorced for a just cause . . . 'But and if thou marry, thou hast not sinned,' etc. If a man that has never been married, or one that has, if legally loosed from his wife, thinks fit to marry, he commits no sin, he breaks no law of God, far from it; marriage is honourable in all."

2. May a pastor or deacon, having been divorced, remarry?

Certainly. Marriage, when in harmony with God's law, is honourable in all (Heb. 13:4), as Paul says. If it is right to remarry, then it is right for anyone to remarry, if justly divorced. God's Word does not forbid a pastor or deacon from remarrying. He does not have separate, or different, laws for the so-called "clergy" and "laity."

Report From Halliman

Dear Brother Bob:

I am writing this to give a report on the offerings and to ask you folk and our readers of TBE to be much in prayer concerning a place for us to live when we reach New Guinea. I have had direct contact with the island and from all indications this is going to be our main problem, for the present. Therefore, we ask you to join us in prayer about this matter.

Offerings for week ending December 12, 1959:

| | |
|--|----------|
| Calvary Baptist Church, McLeansboro, Ill. | \$ 11.50 |
| New Testament Baptist Church, Decatur, Ill. | 30.00 |
| Kings Addition Baptist Church, So. Shore, Ky. | 24.75 |

3. What does Paul mean by saying that pastors and deacons should be the husbands of "one wife?"

According to the Greek scholars, this means "one wife at a time." That is, it is a restriction against polygamy and bigamy. A. T. Robertson says: "Of one wife (mias gunaikos). One at a time, clearly." (Word Pictures, Vol. IV, page 572).

John Calvin says that the words of Paul are, "Who is, [at present] and not 'Who hath been'" and states that "the only true exposition, therefore, is that of Chrysostom, that in a bishop he expressly condemns polygamy (that he condemns in a bishop the having two wives living at the same time), which at that time the Jews almost reckoned to be lawful." (Commentary, on I Tim. 3:2).

Matthew Henry, on the same verse: "Not having given a bill of divorce to one, and then taking another, or not having many wives at once, as at that time was too common both among Jews and Gentiles, especially the Gentiles."

On Titus 1:6, which concerns the same subject, Henry comments: "That is, at one and the same time, no bigamist; not that he might not be married, he must have but one wife at once, not two or more, according to the too common sinful practice of those times, by a perverse imitation of the patriarchs, from which evil custom our Lord taught a reformation. Polygamy is scandalous in any, as also having a harlot or concubine with his lawful wife; such sin, or any wanton libidinous demeanor, must be very remote from such as would enter into so sacred a function."

Gill, on I Tim. 3:2, says that the verse does not mean that he [the bishop] should not marry again, but refers to "polygamists; who had more wives than one at a time, or had divorced their wives, and not for adultery, and had married others."

Alford says that "the earlier commentators were unanimous for this view." (Greek Testament, on I Tim. 3:2).

4. I have heard it said that the "one wife" matter applies only to pastors and deacons. Is this true?

If the New Testament is studied carefully and each passage is compared with others, it will be seen that God's law on marriage is the same for every one. No one should have two wives at the same time and no one may divorce a wife without a scriptural reason.

As Calvin states: "When it is expressly prohibited to bishops, it does not therefore follow that it is freely allowed to others."

If this one restriction is for bishops and deacons only, then we might as justly say that all the other virtuous qualities stated in this passage (I Tim. 3:1-13) are likewise only for those who hold, or desire to hold, such offices!

Furthermore, to hold that this applies only to pastors and deacons is to fall into the ditch of the Romish interpretation, setting up separate standards for the "clergy" and "laity." Everything named in the passage as being a qualification for bishops and de-

| | |
|---------------------------------|-----|
| W. R. Powell, Texas | 5 |
| Eld. T. E. Morrison, Ill. | 5 |
| Mrs. Garnet Klinker, Iowa | 100 |
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| Cletus R. Snyder, N. C. | 50 |
| W. U. Jones, Wash. | 10 |

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Brother Bob, we will be in Tennessee from December through January 5 visiting and saying goodbye to relatives. Our return to Chicago January 6 we will stop in McLeansboro, Ill., and be with the Calvary Baptist Church. We invite all the readers of TBE in that area to be with us that night.

Sincerely,
FRED T. HALLIMAN

cons should be a characteristic of every Christian man, and not just of pastors and deacons. In this respect the words of Hodge are appropriate:

"In the second place, it rests on the no less unscriptural assumption of the superior holiness of the clergy. No higher degree of moral purity is required of them than of other men, for the simple reason that every man is required to be perfectly holy in heart and life. The interpretation in question gained the stronger hold on the Church as the doctrine of the grace of orders, and of the priesthood of the clergy gained ascendancy. When the Reformation came and swept away these two doctrines, it removed the two principal supports of the interpretation in question. It is not to be admitted that there can be anything unholy in second marriages, which an infinitely holy God declares to be lawful (Rom. 7:3), nor can it be conceded that the clergy are holier than other believers, seeing that the only priesthood in the church of earth is the priesthood common to all believers.

"In the third place, the interpretation which makes the Apostle the interdict second marriages to bishops and deacons, is contrary to the natural meaning of the words. The parallel passage, Titus 1:5, 6, reads thus: 'Thou shouldest . . . ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife,' etc.; . . . 'Any one is at this present time the husband of one wife.' It is the PRESENT state and character of the man that are to be taken into the account. He might before have been unmarried, or even a polygamist, but when ordained he must, if married at all, be the husband of but one woman." (Continued on page 3, column 1)

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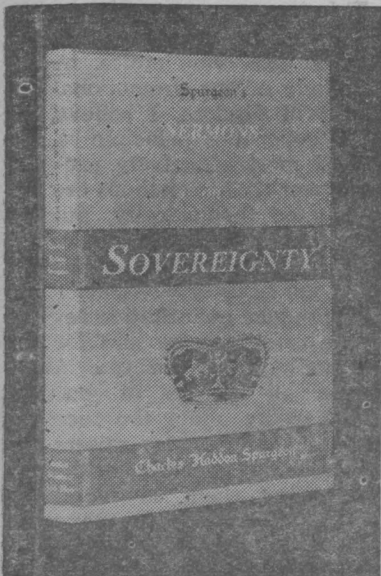
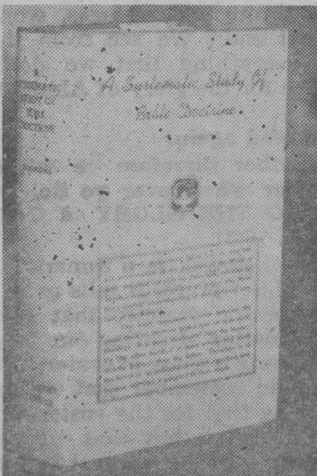
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THESE RATES APPLY THROUGHOUT THE WORLD

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

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

The World And Its Dear Ole "Santa"

PONTIAC, Mich. (UPI).—Two construction workers will be tried January 5 on charges of calling Santa Claus a dirty name. Herbert Holdworth and James C. Dunn were arrested after 7-year-old Kenny Green told his mother he heard them saying bad things about Santa. The men pleaded innocent to charges of using obscene language.

[Note: Wonder if this lady is this concerned about the Lord's name?]

WASHINGTON (UPI).—Santa Claus will no longer travel through the District of Columbia on his back.

Officials today ordered changes in a float that showed Santa stretched out cold beneath a sign reading "drinking is a grave offense, drive safely."

The float, sponsored by the District Traffic Safety Committee, drew protests from youngsters and parents who saw the float in the downtown and outlying shopping areas of Washington.

City officials decided to silence the jingling phones by ordering Santa to ride upright.

WALLINGFORD, Eng. (UPI).—Nursery school principal Judith Anstee Thursday banned an appearance at the school by Santa Claus because "our children are so small we fear he might frighten them."

"I Should Like To Know"

(Continued from page two)
Systematic Theology, III, p. 389). It is pure assumption to conclude that the reference to "one wife" forbids remarriage by a pastor or deacon (scripturally divorced), thus placing them under one rule and other believers under another. If one holds to this notion, he might just as well go all the way with Romanism on the subject.

5. In I Cor. 7, where Paul talks a good bit about marriage, does this apply only to the church at Corinth? (Thinking of his state-

ment about "the present distress.")

No doubt, Paul had the particular case of the Corinthians in mind, for in verse one he refers to the fact that they had written to him about these matters; however, the teaching he gives is applicable, not only to the Corinthians, but to all. He says in verse 17, "So ordain I in all churches." What was good for the Corinthians is good for all.

This "argument" is too often depended upon by those who are in direct conflict to the Corinthian letter, such as the feminists, "tongues" sect, anti-church disciplinarians, and open communists. Paul corrects many errors in this letter and since there are many groups today that are guilty of the same errors they try to excuse themselves by hiding behind the "interpretation" which is referred to in this question No. 5.

6. Would you ordain a man who has (1) been divorced and remarried or (2) married to a woman who has been divorced?

In the light of the truth expressed in the foregoing answers, it is clear that there would not be any objection to ordaining a man who has had scriptural ground for any actions he has taken with respect to divorce and remarriage.

7. What if this man had married a young woman, yet he is considerably older?

Personally, if I were to lose my wife for some reason, and were led to marry another, I would seek only to marry the one to whom God led me, regardless of age. If it is right to remarry, age has nothing to do with it. Those who think so are perhaps looking at it wrongly, if they would approve of a man's marrying an elderly lady but would frown upon his marriage to a younger woman.

8. Explain what Paul meant when he said that they are bound by the law until death (Rom. 7:2; I Cor. 7:39).

He meant that two persons who enter into the marriage contract are bound by the revealed law of God to fulfill a faithful part in this contract unto death. They may not divorce each other for any reason other than what God Himself allows, namely fornication (sexual unfaithfulness) and desertion.

9. Would not these verses forbid divorce?

They forbid divorce on all grounds except what God's Word stipulates. Certainly Paul did not contradict himself when he said that a deserted mate is "not in bondage" and that one loosed from a wife may remarry without doing wrong. The same Law that says, "Thou shalt not kill," authorizes capital punishment. Likewise, God's Law on marriage allows for divorce on just grounds.

10. Also, would not I Cor. 7:11 forbid remarriage?

This verse is referring to the wife who deserts or departs from her mate for some cause; she who does so should not marry again. This is not referring to the

one deserted, but to the deserter. The deserter is not to remarry, though the person deserted, as Henry observed in a foregoing quotation, is free. The deserter may return, however, to the husband ("be reconciled to her husband"), if such a reconciliation can be effected.

11. Explain what Jesus meant when He said, "Whoso marrieth her which is put away doth commit adultery" (Matt. 19:9).

If the first part of this verse is read, it will be seen that the Lord is here referring to a case in which the husband puts away the wife without a just cause. Such a wife who remarries is guilty of adultery, since there was no ground for her husband's divorcing her. And as Matthew 5:32 shows, the husband who put her away is also guilty in that he "caused" this. So all who are concerned in such a case as this (the husband, the wife, and the wife's second mate) are guilty of adultery, as there was no just ground for the divorce.

12. What did Jesus mean when He said, "What God hath joined together, let not man put asunder"?

The context from which this statement is quoted (Matt. 19:3-9) reveals that the Jews were in the practice of putting away their wives for "every [or any] cause." This, of course, was contrary to God's law on marriage. Jesus emphasized this evil by saying, in effect, that the man who followed such a policy as to divorce was in reality putting asunder what God had joined together, or authorized. This is not referring to or contradicting the truth with regard to just or legal grounds for divorce, such as sexual sin and desertion, as has been pointed out in the foregoing.

13. Does not divorce and remarriage manifest bad morals?

In some cases, no doubt; but in all cases without exception, absolutely not! The innocent party who is a victim of a circumstance wherein the mate is adulterous or unwilling to live together in the marriage contract and fulfill the obligation required, is in no wise necessarily an immoral person. Some of the most godly persons we have ever met have been victims of such a circumstance. The fact that the innocent party wishes to remarry no more manifests bad morals than the desire of practically all human beings to be married.

Actually, if God authorizes the remarriage, there is nothing wrong in a person's desiring to remarry. That it is also good to remain unmarried is certainly taught by Paul, but all have not the same control over their bodies and some need to marry (I Cor. 7:2). Calvin calls it "tyranny" to try to bind one who may remarry, according to God's Word.

And in this connection, may we add with respect to desertion that those who would bind the innocent mate (contrary to Paul in I Cor. 7:15: "A brother or sister is not under bondage") put that innocent person in bondage to the sin of the deserter, forcing the person to try to maintain a contract that has already been broken!

14. Are we to recognize the "divorces" granted by the courts?

Not unless the courts are in harmony with God's law. Each case must be dealt with on the basis of what God says, not what the courts say.

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DO "HOUSEHOLD BAPTISMS" PROVE ANYTHING FOR "INFANT BAPTISM"?

By ROY MASON
Tampa, Florida

Infant baptism is so indefensible that men are hard pressed for any Scripture to even give an appearance to justify the practice. The Bible makes it abundantly plain that one must be a believer in order to be eligible for baptism. For instance, on Pentecost we read that "they that received his word were baptized" (Acts 2:41). A baby could not of course receive anybody's word. Inquiring concerning how to be saved, the Philippian jailer was told "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). No baby can believe. The only kind of baptism the New Testament knows anything about is believer's baptism.

Infant baptism was unknown during the earliest years of Christianity. The Roman Catholic Church came to practice it, and when the Protestant churches developed out of the Roman Catholic Church they retained infant baptism. Thus they got infant baptism—not from the Bible—but from the "mother church." The ground on which infant baptism is justified is not the same with the Roman Catholics as it is with the Protestants. The Roman Catholics claim that the church had the right to change baptism so as to make infants eligible. The Protestants try to justify the practice from the Bible, and in this we find them grabbing at straws, for they really have no Scripture.

One of their main arguments grows out of the case of household baptisms. There are two of these in particular. The first is found in Acts 16:14-15. It is the case of Lydia. We read "she was baptized and her household." The believers in infant baptism hold that there must have been babies in the household. We recall an instance where a Baptist and a Methodist preacher were debating infant baptism in public. The Methodist pictured Lydia as holding her baby while it was sprinkled. Also he pictured other small children being baptized. The Baptist interrupted to ask, "Where do you get all that?"

"By inference, sir," replied the Methodist.

When the Baptist minister arose to speak, he proceeded to describe Lydia's husband. He described him as a tall man, with red hair, and with a large mole on the side of his nose. His description was so minute that the Methodist couldn't stand it. Interrupting, he said, "Where do you get all that?"

"By inference, sir," replied the Baptist. "If you have a right to infer children in Lydia's home, then I have a right to infer a red-headed husband."

Manifestly, arguments from inference are relatively worthless, for one can infer most anything. No doctrine can be legitimately based on mere inference.

A second household baptism used to bolster up infant baptism is found in the same sixteenth

chapter of Acts, verses 31-34. Here again it is inferred that there were infants or small children in the jailer's household. There are several things that serve to refute such an inference.

1. Paul "spoke unto him the word of the Lord, and to all that were in his house" (v. 32). What would be the reason for this, if some could not understand what he was talking about? To assume that any were in an infant state is the purest assumption, without a thing to justify it.

2. We are distinctly told that those who heard "believed." "Believing in God with all his house" (v. 34). How could they have believed if they had been infants? Impossible.

Further we read in Acts 18:24 and 44-48 about how the gospel was preached to the household of Cornelius. No mention, however, is made of any infant children, so it is futile to assume their existence. Moreover, those who were saved spoke with tongues, and this does not mean the "goo-goo-goo" of infants. The whole narrative is indicative of people who understood the message that was brought unto them, and who as believers were baptized.

Infant baptism is the denial of THE COMPETENCY OF THE HUMAN SOUL IN RELIGION. The Bible says, "So then every one of us must give account of himself unto God." It infringes on the spiritual liberty of a person to have someone thrust baptism upon them without their consent. That is done in every case where the baby is baptized. Every person has the inalienable right to choose his own religion, and to choose baptism or to refuse baptism, so far as the human side of the matter is concerned.

Besides, those who baptize babies are confused as to the why of such baptism. Is it to save them? Is it a form of dedication? Just why baptize infants? You can get different answers by asking different people. The truth is the whole thing is wrong. In countries where they have a state church, most of the population belongs to the church, not out of personal choice, but because parents helped to thrust "baptism" upon them when they were babies and helpless to protest. Baptists are sometimes called narrow, but it can be truly said that we are broad enough to allow our children to choose their own religion after they grow old enough to know what it is all about.

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"God Glorified . . ."

(Continued from page 1)

"Let your light so shine before men, that they may see your good works, and GLORIFY YOUR FATHER which is in heaven."—Matt. 5:16.

You and I have no business to do a good deed unless we do it with the thought in mind that it is for the glory of Almighty God. Our lives ought to be consecrated to Him fully, day by day, to such an extent that our light will be shining for Him, so when the world looks upon us, they will see our good deeds and the world at large will even glorify our Father which is in Heaven.

From the reading of these verses you can see that everything that we do is to be done for God's own glory, and it is a serious thing when anybody does (Continued on page 4, column 1)

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"God Glorified . . ."

(Continued from page three)

There's a man in the New Testament who made a speech one day. I rather imagine that it must have been an unusual oration. What it was, I don't know, because the Word of God doesn't record it, but judging by the reaction of the people it must have been an unusual oration that he delivered. When the people heard it, the Word of God says that they attributed his oration unto God, and he took the glory and accepted the praise and God smote him. Listen:

"And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, BECAUSE HE GAVE NOT GOD THE GLORY: and he was eaten of worms, and gave up the ghost."—Acts 12:21-23.

You can't read this without the realization that God is to get the glory from all things. Even when this unsaved man Herod allowed the people to give him the glory that belonged to God, and when he accepted the praise that should have gone only to the Lord, God smote him. The Word of God says that he was eaten with worms and gave up the ghost.

I insist, beloved, that everything we do should be done for God's glory. When you pray, you ought to pray for God's glory. When you sing or when you preach, you ought to sing or preach for God's own glory.

I think sometimes preachers get out of line in this respect and preach with the thought in mind, "Well, that was a pretty good message that I delivered on this particular occasion." I think it was John Bunyan who said that a man came up to him one day and said, "Mr. Bunyan, that was certainly a great sermon you preached this morning." He said, "Yes, the Devil told me that before I got half way through it."

I am saying, you and I are not to preach with the thought in mind that we will be exalted. We are not to preach with the thought in mind that we will be glorified and spoken well of because of the message, but we are to preach that God might be glorified.

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Certainly the same is true so far as singing is concerned. I don't think there is any realm of church service where there is more of the flesh exhibited ordinarily than there is in the song service from the standpoint of special singing or the singing of special numbers. I used to know a woman that I thought was an exceedingly good singer, and I got a blessing out of her singing, until one day she told me that she practiced before the mirror. When I learned that she practiced before the mirror to be sure that she got the proper facial expression into her song, somehow I never liked to hear her sing from that time on. I am thinking in all probability that she had in mind that she was getting just a little of what God ought to have had—namely, the glory.

Beloved, I say to you, regardless of what realm we might get into, we need to remember that our praying, our preaching, our singing, our teaching, our worshipping, or whatever we do, is for the glory of Almighty God. You and I are not to get the praise therefrom. God is to be glorified.

II.

WHAT ORGANIZATION HAS HE CHOSEN TO WORK THROUGH THAT HE MAY BE GLORIFIED?

My text says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

So you can see while God is to be glorified in all things, that He is to get His glory through the church. It would do us good if we would just pause to realize the truth of this verse of Scripture, that God has chosen to be glorified through His church. I am not surprised that that is so, especially in view of the fact that the Bible teaches that He is the head of His church. We read:

"And hath put all things under his feet, and gave him to be the head over all things to the church."—Eph. 1:22.

The Lord Jesus Christ is the head of His church. It is no wonder that He has chosen it that He might get His glory through it.

Several years ago Mr. Alexander Campbell went from this country to England and carried with him a letter written by Kentucky's outstanding statesman, the Honorable Henry Clay. In that letter Mr. Clay said, "This will serve to introduce Reverend Alexander Campbell who is head and founder of the church which bears his name." Well, beloved, the church that I am a member of is a church that has the Lord Jesus Christ as its head. He has chosen to get His glory through His church because it is the organization that He Himself is the head of.

Then you will notice that while He is the Head of the church, that the church at the same time is His body. Listen:

"Which is HIS BODY, the fullness of him that filleth all in all."—Eph. 1:23.

Now, beloved, if the church is His body and He is the head thereof, surely it isn't hard for me to understand why He has designed to get His glory through that organization.

Then when you remember that He gave to that church the commission, you can understand still more conclusively why it is that He expects to get His glory through the church. We read:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:18-20.

Beloved, He couldn't have said that to the disciples because they didn't live to the end of the age. He couldn't have said it to these disciples as individuals because they soon died. He spoke to these disciples not as individuals, but in the corporate capacity of a church, because the church could

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—Author unknown (Contributed by J. Ward).

exist, and will exist to the end glorified.

Beloved, the biggest organization there is within this world is a New Testament Missionary Baptist Church. I am insisting that there isn't anything in all this world that is as big in any community, and as important in any community, as the church that Jesus built. I am not saying that everything that calls itself a church is a church, and I am not saying that every one that calls itself a Missionary Baptist Church is a true church. It is the doctrine that the organization holds that determines whether or not it is a Baptist church. I am saying though, that the biggest thing in this community, or in any community, is a church of which Jesus Christ is the head, which is His body, and which is the pillar and the ground or the support of the truth within that given community. It is that kind of an organization that the Lord Jesus Christ has chosen through which He shall be glorified.

While this is true, it is still further true, that the church is the pillar and ground of the truth. Listen:

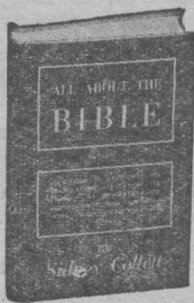
"But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the PILLAR AND GROUND of the truth."—I Tim. 3:15.

Now in building a house you put some pillars beneath that house and those pillars are going to rest on the ground, so that we can say that the ground upholds the pillars, and the pillars uphold the house. In other words, we can say that the ground and pillars together support and uphold that house.

The Bible says that the church is the pillar and the ground of the truth. That is, the supporter of the truth is the church that Jesus Christ built. The supporter of the truth—that which upholds the truth, and that which gives the truth to the world, and doesn't allow the truth to fall, is the church that Jesus built.

Now put all these thoughts together. Jesus Christ is the head of His church. The church is His body. The church has a commission that will last to the end of the age, and the church is the pillar and the ground, or the support of the truth. In view of these facts, I am not at all surprised that He should choose His church to be the one and only organization in which He designs to be

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Believe me when I say that there never was a mission board in this world until 1649, and then it wasn't started by a church. It was started by the English Parliament, and was a religio-political institution. I tell you, beloved, if God got along without mission boards and mission societies for sixteen hundred years after His church was established, it seems passing strange to me that God couldn't get along without mission boards and mission societies today. If God is to be glorified through His church, then it is an usurpation of divine prerogative for a mission board, or a mission society, to ever come into existence.

In the second place, since God has chosen to get His glory through His church, then the church itself is to send out its missionaries. Listen:

"Now there were in THE CHURCH that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me

Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. They, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."—Acts 13:1-4.

Notice, the Lord through Holy Spirit spoke to this church and said, "Separate me to brethren to do mission work." There is not an indication of type that there was a mission board involved in the least. In fact, the only organization that was taken into consideration was the church of the Lord Jesus Christ, and the Holy Spirit that church to set these brethren apart to missionary activity.

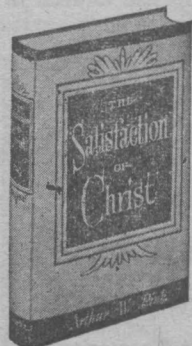
In the light of this verse of Scripture, the church is to send out all missionaries. I do not believe that it is right for a man to go as a missionary under a mission board, with authority from the board, but rather any man who goes as a missionary to a field should go with authority from a local New Testament Baptist church.

I can remember several years ago when Will Jones, who was missionary to Brazil, went to Brazil for his first time. Will Jones was such a stickler for church authority back of his work that he visited every church in the old Bethel Association in Western Kentucky, and had every church vote him authority to carry on mission work in Brazil. Now I think that he went just a little far. I think that one church authority would have been sufficient, but Will Jones wanted to be sure that when he got to Brazil that nobody could say, "You have come down here on your own." "You have been sent down here by a mission board, which is extra-scriptural or an unscriptural organization." I think, beloved, that he wanted overwhelming proof of the fact that he had gone to Brazil to carry on mission work under the direct authority of a church. That is exactly what any man ought to have when he goes out to do any work by way of representing our Lord on a mission field.

I can remember on at least one occasion when we sent a man to a foreign field that gave that man a letter of authority—a letter of blanket authority I might say, that he was to baptize anybody who professed faith in the Lord Jesus Christ into the fellowship of our church and that he at the same time had authority to take those and organize them into a church if God so led. I tell you, beloved, that is exactly as it was here in New Testament. The Holy Spirit spoke to the church and said, "Separate these brethren to mission work." God wants glory to be had through churches today, and God wants His churches to separate brethren unto Him to carry (Continued on page 5, column 1)

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"God Glorified..."

(Continued from page four)

missionary activities. In the third place, in view of the fact that God is to get His glory through His church, whenever any individual goes out to do mission work apart from church authority that individual's work is doomed to failure every time. There is no better illustration of that than what we find right here within the Word of God in the experience of Barnabas and John Mark. I am sure you will recall that when Paul made his first journey that it was Paul and Barnabas who went out on the mission field. They took with them John Mark, but John got scared or homesick, and he turned around and went home. I can see Paul and Barnabas go on, perhaps heavy hearted because John Mark turned back and went home. Paul and Barnabas completed that missionary journey and came back and gave a report to the church, and then sometime later began talking about making a second journey. Barnabas said, "Let's take John Mark along with us," but Paul said, "I am not going to take him." The Word of God said that the dispute became so great between Paul and Barnabas that they separated. Barnabas took Mark and went on a missionary journey, and Paul chose Silas. The Word of God says that he was recommended by the churches for the work which he did. Listen:

"And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention who so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; And Paul chose Silas, and departed, BEING RECOMMENDED BY THE BRETHREN unto the grace of God."—Acts 15:37-40.

Somebody might say that that was good—that they had two missionary journeys—Barnabas and John Mark made one, and Paul and Silas made the other. Beloved, I ask you to notice one thing, Barnabas and Mark left without the church's blessings, whereas Paul and Silas were recommended by the brethren unto the grace of God. In other words, they were sent out by the church, whereas Barnabas and Mark took off of their own accord. What was the result? How many people were saved as a result of this missionary journey that Barnabas and Mark made? I don't know. How many people were blessed. I don't know. Beloved, the Word of God doesn't tell us one thing about that journey that Barnabas and Mark made. There's not one word said about it. How about Paul and Silas. You can read the entire sixteenth, seventeenth and eighteenth chapters of the book of Acts and you will find the story of the second missionary journey that Paul and Silas made. I tell you, beloved, they went out with church authority, and God blessed the journey. Barnabas and Mark took off on their own authority, and the Word of God doesn't tell us one thing of what took place.

The same thing is true in modern times. I am thinking of one mission board today which has had half of its missionaries fail. There is a reason. God just doesn't put His blessings on a mission board. This particular mission board has wasted multiplied thousands of dollars of God's money that some of the best people on earth have given, ignorantly supposing they were supporting the work of the Lord. After years of fleshly effort, what do they have to show for their work? Missionary failures one by one and confusion stare us in the face on every hand, while some of the best men and churches on earth have turned their backs upon the lying, deceptive claims made by an arrogant mission board secretary. Thus modern day history merely repeats the experience of Barnabas and Mark. They were doomed

to failure before they began, and the same is true of mission boards today.

In the fourth place, since God is to get His glory through His church, then this prohibits the work of every freelance preacher who goes about on his own authority, without any church having authorized him in any wise at all. Let me give you a couple of examples.

Here is a fellow who went to a nearby town a few years ago without anybody authorizing his work, and held a revival meeting. I wouldn't object too much to what he did, but then after he had held this revival meeting, he baptized on his own authority a number of professors in the Big Sandy River. He told them that they were members of his church. I say to you, beloved, that man had no authority for what he did, and those individuals were only "ducked" and not baptized in the Big Sandy River. Furthermore, they weren't a member of any church, that day, or a member of a church today, unless they have been united with a Scriptural church since then, and have been properly and Scripturally baptized.

I'll give you another example. We don't have what is known as the Fundamental Baptists in this area and I'm thankful that we don't. They like to boast of the fact that they are fundamentalists with the big "F" type. They have a habit of going into a community, and starting a Sunday School, and just letting that Sunday School grow a little while. Then they call it a church, but it is thus a church, without any church authority at all behind it, founded by a freelance preacher.

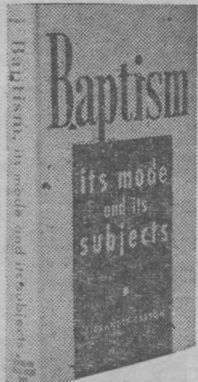
I say to you, beloved, God has chosen to get His glory through His church, and in view of this fact, this prohibits the freelance preacher who does his work entirely apart, and separate from, and without the authority of a church resting upon him.

In the fifth place, every church should be organized under authority from another church. I do not believe that a man has any right to organize a church just because that man is an ordained preacher. I was ordained to the ministry when I was a boy seventeen years of age, and I've helped participate in the organization of lots of churches from that time down to this, but every one of those churches was organized with church authority. I have no right just because I am an ordained preacher to go out and start a church.

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As I said, when we sent a man to Brazil as a missionary, we gave that man blanket authority to carry on the work of the Lord. Though he was an ordained man, ordination did not give him or any man, the right to carry on the work of the Lord. His ordination merely puts the church's stamp of approval on the man that we believe is God's man. He can't baptize without church authority. He can't observe the Lord's Supper without church authority. Beloved, if he can't baptize and set the Lord's Supper, which are definitely ordinances of the church, it seems ridiculously absurd and foolish, to think that an individual would have the authority to establish a church, without church authority behind it.

In the sixth place, the fact that God has seen fit to get His glory through the church denies a church the right to split in one, two, or three segments and each segment call itself a church.

Here in Ashland is an organization which boasts of the fact that it is a member of the sovereign grace movement. It claims to be a church, yet it came into existence in this manner. The folk were members of another church, and there was enough opposition in the church that the pastor was about to be fired, and would have been fired, had he remained as pastor, but beating them to the draw, he got a group of the church to pull off with him, and they started what they call a Baptist church. Beloved, instead of them being a Baptist church, they first of all are a group of covenant breakers because they all broke the covenant of the church of which they were members, when they pulled out thereby.

Now I don't say that they shouldn't have withdrawn; I don't say that they shouldn't have asked to be received by statement if necessary into some other church, but I do say that they had no right to cease meeting in a church one Sunday, and the next Sunday meet in a school building here in Ashland and say that they are a Baptist church.

I tell you, beloved, everything that is done needs to be done by church authority. If God has seen fit to get His glory through His church, it is not right for a man to start an organization and call it a church, yet there are plenty of so-called church organizations all over America that have come into existence just exactly in that manner.

In the seventh place, since God has seen fit to choose the church through which He shall get His

glory, then this prohibits union meetings. I dare you to merely mention a New Testament church in a union meeting. Suppose you were to participate in a union revival meeting, what do you think you would say about a New Testament church? Well, I don't know what you would say, but I'll guarantee you one thing, you would have a lot of opposition raised before you would hardly get through saying it.

Suppose I hold a union meeting, and in it we have Methodists and Campbellites and Holiness and Presbyterians and all the rest of the denominations gathered together for that revival effort. In the course of some sermon I say, "Now, beloved, the Lord Jesus Christ just established one church when He was here in this world, and that was a Missionary Baptist church. All you Methodists and Campbellites and Holy Rollers haven't any church. You may be

good people, but you are not baptized, you have no church, and you have no commission. Everything that you are doing, you are doing on your own without any authority from Almighty God." Do you know what would happen, beloved? I would break up the meeting right then.

I tell you, since God has chosen to get His glory through His church, this just absolutely prohibits union meetings. You couldn't have a union meeting because whenever you talk about a New Testament church, it would certainly disrupt the attempted union that you have in that revival meeting.

In the eighth place, since God has seen fit to choose to get His glory through His church, then to go contrary gives rise to false churches and alien immersion. God, I say, has seen fit to get His

(Continued on page 6, column 1)

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A Pair Of Candlesticks

I recall vividly a lesson on stewardship. One day soon after my grandmother's death, mother brought home a pair of brass candlesticks. Sue and I recognized them at once as the ones which had always stood on our grandmother's dining room mantel.

Turning to us, mother asked, "Whose candlesticks are these?"

"Yours," we replied, "now that grandmother has gone."

"Nearly a hundred years ago," began mother, "my great-grandfather bought these candlesticks. He thought that they were his because he paid for them, but after awhile he died. Then they came to my grandfather. He thought that they were his because his father had left them to him."

Sue and I leaned forward as

mother continued. "But after awhile he died. Then they came to Aunt Lou. She kept them for many years."

"After Aunt Lou died, they came to my mother and stood on the mantel of my old home during all of my childhood. Now grandma is dead, the house is to be sold, and the candlesticks have come to me. Who really owns them?"

Sue and I were speechless. The point was so obvious that we were unable to comment. It has been many years since mother brought the candlesticks from grandma's. They still stand on mother's mantel, but Sue and I never look at them without being reminded that life is short, that God is really the owner, and that man merely has the use of things for a little while. —Selected.

"God Glorified . . ."

(Continued from page five) glory through His church, but here is a group of people that get off to themselves, and start an organization and call it a church without any authority. Do you realize that that is exactly how the Catholics came into existence? Do you realize that the Catholics and all the Protestant organizations have gotten into existence in exactly the same manner? Do you realize that the way these false churches have come into existence is just by separating themselves without any church authority for their actions. I tell you, beloved, if I could not accept the baptism of the Catholics or the Campbellites or the Methodists or the Presbyterians, then I could not accept the baptism that comes from an organization that is started without church authority.

In the ninth place, since God has seen fit to get His glory through His church, there is no place for associations or conventions. He never talks about anything bigger than a church. The most important organization in all the world is a New Testament church.

Now I'll grant you that churches may cooperate together voluntarily if they wish, but one

church has to send out the missionary and other churches, if they wish, may cooperate with him. For example, just now the Macedonia Baptist Church of Chicago is sending out Brother Fred Halliman as a missionary to New Guinea. What part do we have in it? None whatsoever so far as authority is concerned. The authority that he has for his mission work comes from the Macedonia Baptist Church. We cooperate with them. We are doing our best to help raise the funds for his going, and for his support. We have contributed toward it. Others have done likewise, but the glory that God shall get will be through the church — one church carrying out the commission of the Lord Jesus Christ with other churches cooperating on a voluntary basis, as God shall so lead.

In the tenth place, this proves church perpetuity. By this I mean that there have been churches in existence all down through the ages. My text says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." In other words, throughout all ages, world without end, there is going to be a church right here within this world. Jesus said:

"And I say also unto thee, That thou art Peter, and upon

this rock I will build my church; and the GATES OF HELL SHALL NOT PREVAIL AGAINST it." — Mt. 16:18.

Beloved, we have a promise, and that promise is that there is going to be a true church right down to the end of the age.

Several years ago I announced one Sunday night that I was going to preach on the following Wednesday night on the subject, "How to Kill a Church." I said that I had about ten ways to do it. I had in mind to say that you can kill a church by staying home, you can kill a church by not praying for it, and you can kill a church by not being missionary and other things of like nature. I remember after I got through with my message that one fellow who wasn't even a professing Christian came around and said, "Brother Gilpin, even after you have done all those ten things, you can't kill His church, because His church has a promise that it is going to be here until the end of the age." Beloved, my sermon had gone for naught.

It is true, of course, that you can kill a local church. It may start out and die, but the church that Jesus established is going to last world without end. Why? Because He has chosen to get His glory through the church, and He is going to have some church here in this world, whereby He can get His glory, world without end.

Paul said to the church at Corinth who were abusing the church:

"What? have ye not houses to eat and to drink in? or DESPISE YE THE CHURCH OF GOD, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not." — I Cor. 11:22.

They were eating and drinking in their church. They were using their church as a means of worldly carnal feasting. Paul wrote to them, and said, "Despise ye the church of God?" The word "despise" doesn't mean "hate," but it is the word that means "to look down upon." He said, "You are looking down on your church. You are relegating your church to a position of unimportance. You are saying it is not as important as something else. You are considering your feasting and your eating and drinking more important than your church. You are despising the church of God."

Beloved, I say to you, any man who does anything except in the name of a local New Testament church, with church authority behind him, is despising the church of God. I don't say that he hates it, but I say that he is looking down on the church. He is not holding the church as highly as he should. A man ought to be mighty careful what he does lest he despise the church of God.

CONCLUSION

This has been my policy all of my ministry. In the providence of God, when I was just a boy preacher, God gave me this conviction that the church is the biggest thing in all the world, and that whatever we do, needs to be done with church authority, to the extent that through the years I have tried in every respect to see to it that our church gets the glory and the praise for everything.

When I was just a boy preacher I bought a printing press for \$15.00 which had to be pumped by foot power. We didn't even have a motor. We used to print thousands of tracts on that press, but, beloved, believe me, I never through the years ever put out a tract that I didn't say that it was printed for careful and prayerful distribution by the church. I want the church of which I am a member to get the glory. I don't want to send out anything in my name. I realize that God has seen fit to choose the church as the organization through which He is to be glorified, and I want from day to day every day, that whatever I do, it shall be that God shall be glorified, and as we glorify Him, we will do it through His church, the organization that He has chosen for that purpose.

That is why it is that I say that everybody ought to be a member of a New Testament church. That is why it is that I insist that if

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you are saved you have no say so about whether you shall be a member. You have no reason to say, "Now I will be" or "I won't be a member of a church" or "I won't be baptized." You have no right to say what you will do because He has chosen that He will get His glory through the church, and if you are a saved person, you ought to be a member of the church that Jesus built — a true church that stands for the Word of God.

May God bless you, may God save you, and may God add you to this body today.

J. R. Graves

(Continued from page one)

pointment of his expectant audience. But usually he was fully aroused, and there was an untold power that attracted, moved, convinced and carried, as on a sweeping current, all minds, all hearts, disarming criticism, removing prejudice, or bending all before him, under the witchery of that fervid flow of burning thought and piercing voice. Often at the height of some climax he would pause, seemingly for want of language, and close his sentence or paragraph with a gesture more expressive than words.

Graves preached, by special invitation, to the theological students at the Seminary at Greenville, S. C., in 1874. Meeting John A. Broadus soon after, a friend asked his opinion of it. He replied: "Well, it may be termed a great sermon. Graves has what many of us lack, that which has marked all distinguished orators. It is called personal magnetism. The old rhetoricians called it ACTION. It is the intense concentration and mastery of all one's power in an extempore delivery."

This oratorical power remained with him to the last, and in his "chair talks," for several years he was paralyzed, he displayed it with great power.

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in the Texas Baptist Standard from the pen of J. B. Gamble, entitled "The greatest sermon ever heard." It was on the Reformation Day, 1517, that the first time in the East Baptist Church of Louisville, Ky., in 1857. S. H. Ford was pastor, was during the Southern Baptist Convention in Louisville. It was on Sunday morning. There were but two Baptist churches in the city at that time. Basil Manly Sr., preached at the Walnut Street Church and J. R. Graves at the East Church. The house was so overflowing. Graves was in fine health. A blonde with regular features, of medium size, a graceful in form and in every movement. His voice was a clear tenor and his articulation distinct. He could be heard, even when he spoke in a whisper, all over that crowded house. There were many present who were familiar with his writings but had never heard him preach or seen him. Amongst them were J. P. Boyce, John A. Broadus, Phares F. Felt, and Justin A. Smith of the Chicago Standard.

His text was "The veil of the Temple was rent in twain from the top to the bottom." And in describing the "Holiest of all," the mercy seat, the high priest's yearly entry, the veil, etc., he directed the thought to the ascent of Calvary, seen from the Temple and watched by the priests—darkened sky, the rending rock, the earthquake causing the Temple and veil to tremble—and the sudden rending of the spacious veil. It was brief, graphic and touching. He went on to show that the riven veil was a visible and all ceremonial justifications or interventions—sweeping away by the death of Christ. The mercy seat was bare. Not a church, not a saint or angel, person or preacher, priest or ordinance—absolute no one, and nothing intervened between the contrite soul and the throne of grace—the blood-sprinkled mercy seat.

Its effect was thrilling, lasting. One listener said, "The only time in my recollection that my head seemed to actually rise on my head was when hearing that course. It was positively powerful."

He closed with a burst of strong eloquence. Pausing, seemingly overpowered with his emotions or wanting words to express them, with uplifted hands and eyes exclaimed:

"O, thou blessed mercy seat, hidden through the ages by the cloud of sin, the veil of wrath, the way to thy holy place is opened, the glory that crowns thee may be approached, and the blessing obtained. I hear the voice of the eternal issuing from the mysterious recesses saying, 'Come unto me—not to angel or saint, priest or preacher, or church ordinance—come unto me, and be ye saved all ye ends of the earth,' and, O Lamb of God, come, I come."

(Continued on page 7, column

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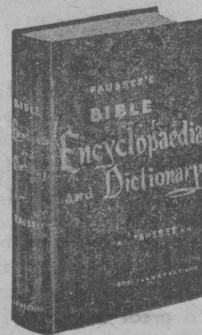
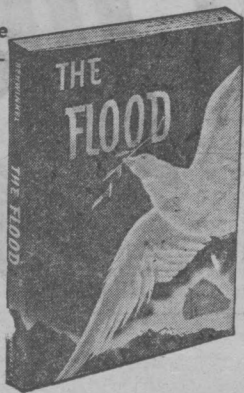
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J. R. Graves

(Continued from page six)

After the sermon, and while singing the closing hymn, a general movement was made towards the pulpit, and nearly the whole congregation grasped the preacher's hand.

"What do you think of that sermon?" Ford asked J. P. Boyce. "Oh, it was grand, I enjoyed and approved of it all. I wish he were not so extreme on some minor points."

The following day there were gathered at Ford's home, Basil Manly, Sr., J. B. Jeter, R. B. C. Howell, Pharellus Church of the New York Chronicle, William Crowell of the Western Watchman, J. L. Burrows of Richmond, Va., with several others, at a special dinner; J. R. Graves was amongst them. His sermon was spoken of aloud, one of these at the table saying: "It is said to have been the greatest sermon ever preached in this city."

That pulpit power of which we have spoken remained with him through life and his discourses are remembered and we may say that today by hundreds if not thousands throughout the South.

His Sermon at the Waco Convention

In 1883, the Southern Baptist Convention met at Waco, Texas. It was very largely attended. The introductory sermon was by J. A. Broadus, said to have been the best he ever preached. Its aim was to answer three questions regarding the Bible. It was a special request published in the Christian Repository, from a full shorthand report. Graves was at fronting the pulpit. It could be seen by his expression that he was delighted with it. During the convention the house was crowded, while scores had to remain in the basement or outdoors. There was preaching morning and afternoon at the neighboring Methodist house of worship. But it only partly relieved the pressure.

On Saturday afternoon a mark-change occurred. Of it we let K. Maiden, one of the editors of *The Word and Way*—a man of sound judgment and not given to some eulogy, speak. It appears in his journal:

"Reading the article from J. B. Ambrell on 'The greatest sermon ever heard,' reminds us of the greatest we ever heard and encourages us to speak of it. It was preached by the same man—J. R. Graves. It was in the Methodist Church in Waco, Texas, in 1883, during the session of the Southern Baptist Convention. Graves was unable to leave his hotel for much of the time. There was a large attendance of delegates and visitors. The First Baptist Church where the Convention was held would not hold the people. Overflow meetings were

held. It was the second day of the Convention; the people were pushing and crowding for even standing room. No more could get in and the room was too crowded for comfort or business.

"Some one announced that Graves would preach at the Methodist church in fifteen minutes. A complete stampede ensued. The writer made an effort to gain the front door and street. It seemed to him that everybody in the house was trying to do the same thing at the same time. Once in the street we found ourselves a part of swiftly moving throngs of men and women. No regard was had for sidewalks. Men and women threw themselves into the middle of the street and rushed forward. Some literally ran. We were among the first, being young and swift-footed, to get in and get a seat. In an amazingly short time the house was filled."

"Graves came in from his sick bed looking the sick man he was. He read from Romans, and made 'Justification by Faith' his theme. He preached almost two hours. The like of that sermon we have never heard. For awhile the style was deliberate and didactic. Gradually he took fire. There was majestic logic, fervid eloquence, spiritual unction, and pathos that was sublime and overwhelming. The congregation was swayed like the ripening wheat before the wind. All over the house the people wept. Hot tears chased each other down the wrinkled and bronzed faces of old men. Such a surging, intense, seraphic feeling we have never before or since seen, possessed a multitude of people. The atmosphere was charged with spiritual energy that could be as easily felt as a shock from an electric battery."

The sermon was on the text, "By grace are ye saved through faith."

But here is another interesting account of that discourse. It is from the pen of J. B. Searcy, and brings out in a single graphic way the theology, as well as the preaching power of Graves:

"I have for years intended to write something about the sermon to which Brother Maiden refers that ought not to perish; and the editor of *The Arkansas Evangel* is the only Baptist in the world that knows these things. So we will explain. We were present at the meeting at Waco in 1883, and were at the desk reporting the proceedings of the Convention for our paper, *The Arkansas Evangel*. We were the guest of Mackey, the pastor of the Methodist Church. Our room was in his study in the basement of his church, but we went to his residence, only a few steps away, for our meals. We remember well how thronged Carroll's church was, and how he announced that there would be preaching in a few minutes at the Methodist church by a distinguished brother. Somebody asked who he was. Carroll replied, 'Go and see.' Somebody said, 'It's Graves.'"

"There was a stampede and business had to suspend for some minutes. The president said he hoped the delegates would remain and attend to the business. After order was restored the business was resumed, and we stayed at our post and took notes."

"When the Convention adjourned for dinner, we went to our rooms in the basement of the Methodist church and Graves had not concluded his sermon. Soon he closed, and the singing and expressions that we could hear impressed us that they were having a great meeting. We tarried till the audience dispersed, when we went to Mackey's residence. When we stepped on the porch we heard low talking in the parlor. We were introduced to two or three Methodist preachers by our host. We were seated and everything seemed solemn and quiet. The faces of the preachers showed that they had been weeping."

"Mackey broke the silence by saying: 'Dr. Searcy, I have had a very strange experience today. When I went to church today and found Dr. Graves in my pulpit I thought of all the hard things he had said of Methodists in The

Iron Wheel and in his paper. I felt outraged. I felt like remonstrating then and there against his using my pulpit, or occupying my church.'

He paused for a moment, and then said: 'I am so glad I did not act so foolish.'

"Then we said, 'What of the sermon?'"

"He said: 'This was what we were talking about when you came in. It was one of the best gospel sermons I ever heard. We all agreed'—referring to himself and the preachers in his parlor—that we never before saw the grace of God put in such clear light as he put it.' Then he proceeded to say: 'Graves has been one of the worst misunderstood men of our day. Thousands have believed that he is nothing but a religious pugilist, and that he knows nothing about spiritual religion, but I am sure he is one of the most Godly men, and I believe in one hundred years from today J. R. Graves will be quoted by the different denominations as the champion of salvation by grace and spiritual religion.'

"The other preachers gave their assent to what Mackey said. We felt then, and have felt since, that this was the greatest sermon we ever failed to hear."

Ford says: 'The champion of salvation by grace and spiritual religion!' Yes; and the editor of this magazine, after seven years' religious intercourse with him in the city of Memphis—with him in health and prosperity, and in the hours of his deepest affliction, can bear testimony to the truth of that Methodist preacher's estimate of him and thousands still living can do the same."

(This chapter to be continued.)



Mission Board Preachers

(Continued from page 1)

truth of the matter. Nothing will change God's Word. The Word of God says for Christ's churches to do God's work. A church that votes to hand the work over to a mission board is not doing what the Lord commissioned His church to do!

Not one of Christ's churches has any authority from God to grant anyone authority to do anything that is contrary to Scripture. Mission boards are without a doubt contrary to Scripture. A church is to be governed by the Word of God. When a church goes beyond the Word of God they are guilty of sinning against God. Such unscriptural practices as sending a preacher to a field under a mission board is sin.

A church has no more authority than God gives to it and He has not authorized it to hand its work over to boards. Will you claim to have a right to work under a mission board because your church granted you permission to do so when God has not authorized such action? Such authority is no authority at all, as far as God is concerned. God certainly didn't give His church authority to authorize a work He didn't even mention in His Word!

Suppose your church gave you authority to sprinkle or pour in the place of baptism. Would that make it right to do so? Sprinkling or pouring in the place of baptism is an abomination in the sight of God, but no more so than mission boards. You can practice or uphold either of the above false doctrines as easily as you can defend a mission board.

II.

The second error I want to discuss is the lie that says "the end result justifies the means used." Our text says that all Scripture is given by inspiration of God, and is profitable for doctrine, etc. There is no way to justify adding to or taking away from the Word of God.

Allow me to set forth this example to show what I mean. The Bible teaches the use of one cup in administering the Lord's Supper. Our Lord Jesus Christ said we were to partake of the Lord's Supper to show His death until He returns and we are to partake of the Lord's Supper in remembrance of Christ. Now there are

TITHING

Many Christian people today are robbing God. Many think they are tithing when actually, they are not. Some think giving to this and to that, just so it's a good cause, can be considered as tithing. Others give outside their church for business reasons (hoping to find favor with a few people). Let us see what the Scriptures say about "the tithe."

1. **What is tithe?** It is the tenth of one's income. It is associated in the Bible with the "First Fruits," which were HOLY unto the Lord—Exodus 23:19. "All the tithe of the land is the Lord's—Leviticus 27:30. It is the rent which we owe to the Lord for the use of all material substances which we hold as His stewards."

2. **When was the tithe instituted?** The first reference to the tithe in the Bible is in Genesis 14:20, where Abraham paid tithes to Melchizedek, King of Salem and Priest of the Most High God. The second reference is found in Genesis 28:22, where Jacob vowed the tithe to Jehovah. It was an established practice by many heathen nations before the time of Abraham, as secular history proves. Neither was it originally a Mosaic law, for Abraham gave tithes five hundred years before the written law was given to Moses.

3. **Who should pay tithes?** Every saint and sinner alike—Malachi 3:9. "Ye are cursed with a curse; for ye have robbed me, EVEN THIS WHOLE NATION."

4. **Where should we bring our tithes?** Into the house of God. The place where God's people come together for worship. The church is God's house today (I Timothy 3:15; Hebrews 3:6; I Peter 2:5). "Bring ye all the tithes into the STOREHOUSE"—Malachi 3:10.

5. **Have we the right to withhold a portion of our tithes for private or charitable purposes?** "Bring ye ALL the tithe." If our tithes are diverted for private or charitable purposes, such as fraternal organizations, community chests, Salvation Army, etc., we are "robbing" God, and His house goes unsupported.

6. **Is the tithe binding on us today?** Beyond a doubt. We acknowledge God's rightful sovereignty over us when we tithe to His house, of which Christ is Head.

7. **Did Jesus approve the tithe?** Yes. "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 leave the other undone." Here Jesus teaches that men ought to tithe.

8. **What other New Testament passages teach tithing?** Hebrews 7:21 says: "Thou (Christ) art a priest forever after the order of Melchizedek." What kind of a priest was Melchizedek? He was a tithe-receiving priest. "And he (Abraham) gave him (Melchizedek) tithes of all." Certainly Christ is a tithe-receiving priest also. (Hebrews 3:6; 10:21).

9. **What blessing does God**

promise those who pay the tithe? He will "Open you the windows of heaven, and pour out a blessing that there shall not be room enough to receive it."—Malachi 3:10. "And I will rebuke the devourer for your sake."—Malachi 3:11.

10. **What does He promise those who fail to pay the tithe?** Although not stated directly in this passage, it is implied. He promises just the opposite. This may be the answer to the epidemics, pestilences, famines, and personal difficulties, etc., in this and other lands. God will curse those who own not His sovereignty over them.

In Conclusion

1. **The tithe has Scriptural authority.** It is clearly taught in the Word of God, which is more than we can say for many methods of church finance.

2. **It is fair and business-like.** No one can claim that God is a hard landlord when He asks only one-tenth as His share. Then the giving of a definite amount puts the whole matter of giving upon a systematic and dependable basis.

3. **Tithing removes the reproach that attends many of the methods used to raise money.** We must always apologize for bazaars, suppers, fairs and kindred forms of raising money, whose appeal is to selfish or worldly motives.

4. **Tithing will lift churches out of the attitude of a beggar.** We will stop talking about begging for the church, and the cause of God will be financed honorably and free from the stain of mendicancy.

5. **Tithing removes the necessity for spasmodic efforts and for high-pressure collections.** We have been doing much of our giving under the stress of dire necessity and under the influence of frenzied appeals. The tithe would keep the treasury of the Lord with ample funds all the while.

6. **Tithers usually go to the full measure of stewardship.** Those who are giving in a great way to the glory of God almost without exception, began their stewardship as tithers; this recognition of the right of God to their money led them to the glory of complete stewardship.

7. **Tithing has the promise of the divine blessing.**—Malachi 3:10-11.

8. **Tithing breaks down the wall of partition between the sacred and the secular.** The man who is in partnership with God will find the business of the six days becoming holy like the worship of the seventh.

9. **Tithing enables our churches to give themselves to the task of soul-winning.** The energy now spent by preachers and deacons and other active church workers in raising money and in wearisome appeals for funds to meet expenses, could then be given without interruption to the chief business of the churches, that of leading the lost to Christ and building up the work of the church.

—Author Unknown.

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APOLOGY

(Continued from page 1)

physical disability, and the error just failed to catch my attention. To all our readers, I come seeking your pardon and offer my apology. Pray for us that we may do better in the future.

—JOHN R. GILPIN.

P. S. I don't believe in Santa Claus, and I don't have a Christmas tree.

Mission Board Preachers

(Continued from page 7)

some who use more than one cup. Therefore they try to justify their action. They say they are showing that Christ shed His blood for many rather than all when they pour the wine from the large cup into the small ones. Now, brethren, we are **not** told to show how many Christ shed His blood for. We are told only to show His death until He returns and to partake of the Supper in remembrance of Christ. You see then that it is adding to the Word of God to go farther and say you will also show that He shed His blood for many instead of all.

Of course, it is true that Christ died only for "many," i.e., the elect, but we are not directed to this in the Lord's Supper. But how does many cups show this idea any better than one cup? Cannot one cup be for "many" just as easily as more than one cup? If not, why not?

Likewise, mission boards and conventions are an added, man-made, function. They are, therefore, an unscriptural means employed by those who do not appreciate the wisdom and power of Almighty God in His plan of mission work. We have no right to approve the existence of mission boards. We have no authority from God to send out preachers through them. Surely, you believe that God can cause us to carry out His will concerning world-wide missions without resorting to human schemes. He said He would get glory in His church. In another place He said His purpose and counsel shall stand. Surely, you believe God!

I assume that Baptist preachers coming under the heading of mission board preachers are saved. Some may not be, but I believe that many of them are. We are redeemed by the blood of Jesus Christ. He died as our substitute. He suffered and died for the sins of every one of God's elect. By His stripes we are healed. We have no merits or righteousness of our own, yet we are saved by the blood of God the Son. We deserve only eternal hell. We ought to go to hell but Christ bore our punishment. Because He died in our place we will spend eternity with God our Father and our Lord Jesus Christ. It is because of this fact that I plead with you mission board preachers to return to the authority of the church to serve our Father. Be no longer servants of boards. You can only give glory to God in His church.

Is it properly called faith to be under the protecting arm of a mission board? God did not establish any mission board. You are not trusting God when you are serving under a mission board. You are trusting in the arm of flesh. Preachers, come out of these faithless, machine-ridden mission boards and conventions! Serve God according to His

Word! Glorify God in and through His church!

I rather imagine some of you will say I don't know what I'm talking about. I challenge you to do two things: First, prove from the Word of God that I am **wrong**. Second, prove from the Word of God that you are **right**. Will you prayerfully attempt to do these things?

May God bless you and turn you from the error of serving mission boards.

"Just Any Kind. . ."

(Continued from page 1) involving the sacrifice of children as good as any or all other religions? The answer is an obvious negative and so we concede that there are some that are far below others.

"But," replies someone, "that is an extreme example. There are so many good religions that do not have such cruelties as human sacrifice. They all have some good teachings."

Very well, let's consider that; but remember we have already conceded that all religions are not equally true. Even those that do not have obviously inhuman practices greatly differ. Some declare that salvation is obtained by mechanical observance, fasts, recitation of prayers, pilgrimages, etc., without regard for purity of life. We can dismiss these for no reasonable person can conclude that God is to be pleased by such impersonal and magical rites.

"You have missed the point," says someone else. "What we really meant to say was that all Christian religions or denominations are equally right and that it doesn't matter which one you belong to, provided you belong to one."

Oh, then what God requires is that we belong to some denomination? What is your authority for saying that?

Here, again, we note that even "Christian" denominations have wide differences. One says that we must pray to the saints; another declares that is wrong. One states that baptism saves the soul; another denies such a teaching. Are all of these right? Of course they can't be for they contradict each other.

How Can We Know?

This dilemma leads some to declare that we cannot know for certain what is true. But a thinking person cannot accept such a statement for we cannot believe that God would leave us in the dark about the most important matter in time or eternity—the salvation of the soul.

Rather than focusing our attention on the changing theories and opinions of men, let us see if God has left us a certain word on this matter. As we search, we are not surprised to find that He has given us a written revelation which declares itself to be the Word of God.

What does this Book say about the subject of whether all religions and religious ideas are equally true? Here are a few statements from it:

"Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me." (John 14:6).

"Neither is there salvation in any other: for there is no other name under heaven given among

YOU CAN'T MAKE IT RIGHT IF IT HAS ALWAYS BEEN WRONG

Martin Luther tried to clean up the Roman Catholic Church; he failed, and his stand eventually caused him to be more or less forced out. Roman Catholicism was wrong to begin with, and Luther soon saw his folly in trying to clean it up.

John Wesley tried to clean up the apostate Church of England; he failed, and his stand cost him his standing with this ecclesiastical machine.

A few years back, the Fundamentalists tried to clean up several of the major denominations. Machen, Riley, Norris, Haldeman, and other outstanding Fundamentalist leaders put up a strong fight for what they considered to be "fundamentals," all in an effort to reform the denominations. These men failed and most of them learned the folly of trying to clean up that which never was right to begin with.

If a thing is wrong, nobody can make it right. It will continue to get worse, if it is possible for it to get worse. A person simply bangs his head against a stone wall when he tries to clean up that which was always dirty.

Today, many are trying to clean up the Southern and Northern (American) Baptist Conventions. They are trying to clean up the Cooperative Program, the Seminars, Colleges, etc. Despite the fact we have great admiration for these men's love for the truth, we regret that they cannot see that they cannot succeed in cleaning up something that never was right to begin with. We became convinced a good while ago that the idea of a Convention was born in the brain of man, and was not received as a revelation from God's Book. Instead of trying to clean up something that never was right, we should renounce it for what it is—an unscriptural, man-made, ecclesiastical machine that is designed to bring about another organization like the Roman Catholic Church.

The man who thinks he can clean up any convention, either from within or without, will soon see the folly of his efforts, just as the reformers of the past.

The Lord's Supper

(Continued from page 1)

had offered one sacrifice for sins for ever, sat down on the right hand of God" (Heb. 10:10-12).

(d) Taken the wine from the people and given it to the priest. The priest guzzles the wine down, "all of it," in violation of the Scriptures. "And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves" (Luke 22:17).

2. It is not "communion with others." "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (I Cor. 10:16). Is this the thought behind the Lord's Supper in the average church today,

men, whereby we must be saved." (Acts 4:12).

"For there is one God, and one mediator between God and man, the man Christ Jesus; who gave himself a ransom for all . . ." (I Tim. 2:5, 6).

Many similar statements could be cited. The Bible declares emphatically and finally that we are not saved by any religion or denomination. It is not sincerity, good resolutions or knowledge of facts that save the soul. It is rather a personal trust in the Lord Jesus Christ and the personal recognition that He died for my sin.

Most of our discussions on these subjects are shallow and theoretical. Make it personal! Our emphasis is on something called "religion" which is apart from us and which we can put on or take off as we would a suit of clothes. God's concern is for you as a person and your real inner state before Him. How is it with your soul today?—The Baptist Home Visitor.

Desire For God

"Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7:7.

Have you ever met the President? This verse is your invitation to come to the Throne Room of "the King of kings."

After a Harvard student had spent an hour with Phillips Brooks, a fellow student asked: "What did Bro. Brooks say about your problem?"

"I forgot to mention it. It didn't seem to matter anyway, while I talked to Bro. Brooks."

Many things become trivial when we meet God face to face on prayer.

A grandson, highly elated as he opened the door, said, "Grandpa, what have you got for us?" Grandfather's presents, not his

presence, counted most. We, too, are often more concerned with what God gives, than with what He is.

"It is Thee, not Thy gifts I crave," cried George Matheson, the blind preacher, who wrote the hymn "O Love, That Will Not Let Me Go."

"Give me Thine own self without which, though Thou shouldst give me all that Thou hast made, yet could not my desire be satisfied," Augustine prayed.

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him." When gives Himself, His Spirit, He gives infinitely more than the gifts of restored health and strength.—H. Hoffs.

including many Baptist churches? No. In the average church today, Satan has made a fraternal observance out of the Lord's Supper to show affection and friendship for other human beings. Jesus intended it to be nothing more than a memorial of Himself. Most arguments against restricting the Supper to the local church hinge upon the false idea that the ordinance is to show love between believers. Therefore, through such sentimentality in the observance of the ordinance Satan has—

(a) Taken the symbols of purity and substituted symbols of evil. "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the UNLEAVENED BREAD of sincerity and truth." (I Cor. 5:8). Here we find that unleavened bread is a symbol of sincerity, truth, and purity, while leaven is a symbol of malice, wickedness, false doctrine. When soda - crackers or any other kind of bread is used in the Lord's Supper that has any kind of leaven in it, it is not a symbol of anything that is pure, therefore, it could not be a symbol of the body of Christ. Also, when people use grape juice or soda-pop they are not using something that symbolizes the pure blood of Christ. I had rather use "sorghum molasses" than unfermented grape juice. At least the molasses has the leaven cooked out. Imagine yourself eating the green skimmings that come off the sorghum juice that is cooked into molasses, or drinking the skimmings that come off of grape juice while it is fermenting to make wine. I know this sounds awful, but what is worse is to blaspheme the pure blood of the Lord Jesus Christ, by using unfermented grape juice in the Lord's Supper to symbolize His PURE, SINLESS blood. Bread without leaven and wine which has purged out the natural leaven of grape juice through fermentation should be used to picture the Lord's body and blood.

(b) Made the supper a "lunch" or "breakfast." "When ye come together therefore into one place, this is not to eat the LORD'S SUPPER" (I Cor. 11:20). If it is

the Lord's Supper, and it is, it is **not** breakfast or lunch.

(c) Made many Baptists to err. The Lord's Supper is not a denominational ordinance, but a church ordinance. Jesus did not institute this ordinance that ALL OF LIKE FAITH AND ORDER should be invited to partake together, but rather it is ONE BODY partaking of ONE LOAF. (See I Cor. 10:17). I Corinthians 5:7, 11 teaches us that only those can partake over whom the local church has power to discipline.

II. The symbolism of the Lord's Supper.

1. It is symbolic of His sacrifice "once offered for the sins of many."

2. It is symbolic of the unity of the church. A church that has heresy and divisions cannot Scripturally observe the Lord's Supper (I Cor. 11:18-20). If this be true of the church, how much more of denominations holding diametrically opposed doctrines. For Baptists to take the Lord's Supper with other denominations is to make a mockery of Christ and the ordinance.

3. It is symbolic of the SINLESS body and blood of Jesus. That is why it is SINFUL for churches to use leavened bread and grape juice in the observance. Every time this is done the Son of God is being slandered.

4. The perpetuity of the church is symbolized here. The Lord's Supper is to be perpetuated "TILL HE COME" by His Church (I Cor. 11:26).

5. The sure return of the Lord. The Lord said to do this "TILL He come."

6. The worthiness of the Lamb of God to sacrifice Himself for us who are unworthy should ever be remembered by all who partake of this ordinance. Who is worthy? None. That is why we do partake, to memorialize One who was Worthy in our stead. Do not confuse your "unworthiness" with the "unworthy" manner in which these Corinthians and many people today partake. To use the wrong elements, taking the Supper just as a love ordinance to friends, not discerning the Lord's body, etc., is to take the Lord's Supper "unworthily."

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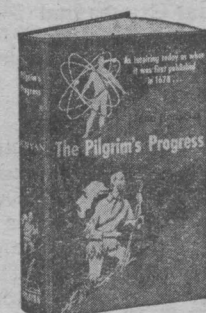
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