

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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"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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TITHES AND OFFERINGS

By H. B. TAYLOR, Sr.
(Long With His Lord)

Will a man rob God? Yet ye have robbed me. But ye say, "Wherein have we robbed Thee?" In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Malachi 3:8-10.

The tithe simply means the tenth of your salary, or of your corn crop, or of the price of that mule you raised, or of the advance on that piece of land you sold, or

of that inheritance you received, or of any thing else that has "increased" your estate. God says that the tenth of the increase or



Eld. H. Boyce Taylor

income is His. Read Lev. 27:30,32; 1 Chron. 31:5; Neh. 10:37,39. There are three things I want to say about the tithes that Baptists need

to hear and heed.

All Ought to Tithe

The tithes belong to God. The earth is His. He has a right to them. He says bring them in or His agents, locusts, drouths, pestilences, etc., etc. will be around to levy on your crops for them. A sinner ought to tithe. He lives on God's estate as truly as the redeemed man. He owes God a tenth the same as the Christian. He ought to pay his debts to God as well as to men.

The obligation to tithe grows out of God's ownership of the property in your possession. Sinners owe God the tithe as truly as do God's children. But God not only owns the property of the child of God — He owns us as well. "Ye are not your own; ye (Continued on page 5, column 4)

Bro. Roberts Gives Details Of Native Death And Funeral

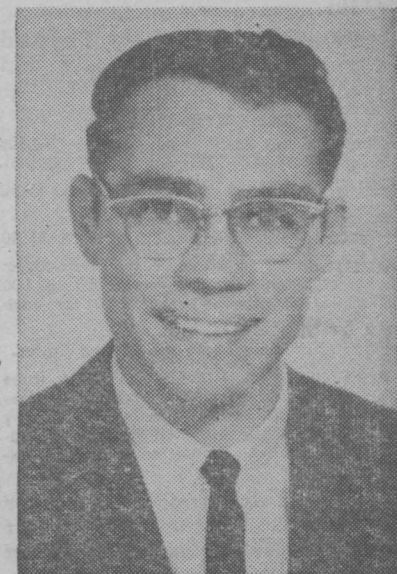
By FRED W. ROBERTS
(New Guinea Missionary)

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."—Zech. 12:1.
"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Eccl. 12:7.

I had gone to Koroba to take three natives that the doctor-boy couldn't help. By the way, one had arthritis, one had leprosy, and one had spinal meningitis. On the way back to the Mission, we were stopped by some natives. As I don't know Huli and very little Pidgin English, I didn't get much from the conversation. My interpreter from English to Pidgin English had not arrived at that time. I did catch this one sentence, "Meri i die tru." In Pidgin "die tru" means "to be dead." I didn't know exactly what I was to do, so we went on to the Mission.

Petowi, a native pastor, was waiting there for me. I gathered from him that it was expected of me to go over where the body was. I took Petowi and went down the road about eight miles to

where she was laying across the gutter of the road. She was still tied to the pole they had used to carry her from the river where



Eld. Fred Roberts

she had drowned.

When we arrived, there were around a hundred people around the cadaver. Some of them moved so we could get through. I didn't know what to do when I got to the woman. I wanted to be (Continued on page 8, column 2)

FALL-OUT PROTECTION

ELD. WELLIE MIDGLEY
Truman, Minnesota

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ . . ." 2 Thess. 1:7, 8.

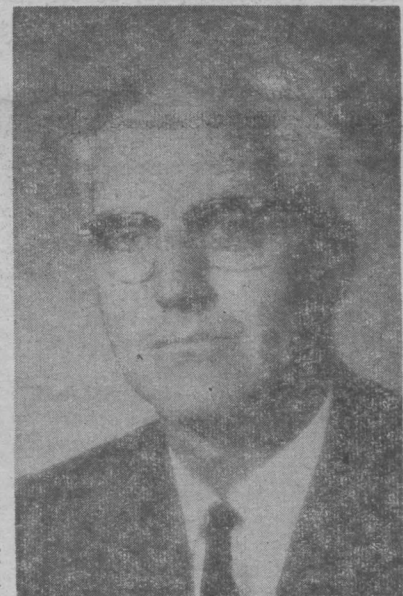
The Scripture before us is a tremendous challenge to all who have not been born again by the Spirit of God. In all the Word of God I have never been able to find one ray of hope for the man or the woman who leaves this world rejecting Christ. While various cults and heretics have promised a second chance after death, no punishment after death and other kindred theories, I have never found one word in the Bible that can give the slightest hope to the Christ-rejector after death. According to the Word of God, this is the only world in which God offers salvation to Christless men. If you refuse the message of His grace and die in your sins, you will go to a Christless grave, and you will be Christless for all eternity.

I read this little illustration in an old book. A universalist had delivered a message to a large

congregation in which he tried to convince his hearers that there was no punishment after death. At the close of his discourse he informed the people that he could come again in four weeks if they so desired. A man in the audience stood up and said, "Sir, if your doctrine is true we do not need you; and if it is false we do not want you." There are many verses like the following: "And as it is appointed unto men once to die, but after this the judgment." (Heb. 9:27).

We read the eighth chapter of Revelation in the earlier part of the service for a purpose. Did you notice the number of times we have reference to these judgments being poured out from heaven to earth? We are told in the first verse that when the seventh seal was opened there was silence in heaven for half an hour. This was the calm before the coming storm. The seven trumpet judgments came out of this seventh seal. Therefore, this coming storm would be the most awful storm ever to break over this old world. John tells us he saw and heard an angel flying through the heavens and saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Rev. 8:13). In the epistles believers are told that our citizenship is in heaven. In

the book of Revelation we have a number of references to the people who dwell upon the earth. These earth-dwellers are placed in contrast to believers, saints, redeemed ones, blood-washed ones,



ELD. WELLIE MIDGLEY

or whatever you may call true Christians.

From a careful study of the Scriptures, we believe that all believers will be raptured to heaven. Only the unsaved earth-dwellers will be left behind for this awful storm of judgment predicted in

the Revelation. This seventh seal introduces these trumpet judgments and the final drama of the Great Tribulation. These judgments listed in this chapter in Revelation come from Heaven to earth.

Now we turn to our text for some consideration of it. Paul had to write this second epistle shortly after he had written his first epistle to the church at Thessalonica. Apparently, there were some who misunderstood the intent of his first epistle. Therefore, he wrote this epistle to correct the thinking of those people at Thessalonica. Now Paul tells those people that it is a part of God's righteous judgment to recompense tribulation to them that trouble you at Thessalonica. Compare vs. 5, 6.

James Comper Gray told the story of a group of independents who met for a Bible conference near Edinburgh about 1738. The independents of Scotland did not follow the state church. They were usually fundamental in doctrine and separatist in practice. However, Gray tells how a cer-

tain man set fire to some brush and rubbish so that the smoke would annoy and disturb the conference. It so happened, evidently in the providence of God, that the wind almost immediately changed directions and the conference assembly suffered no inconvenience. One of the preachers at the conference declared publicly at the meeting that the man who did this deed might live to repent of this deed. Gray gives the details how that man was burned out of his home three times in the next few years.

It is also part of the justice of God to provide rest for those who are afflicted and persecuted. After the conversion of Saul we read in Acts 9:31, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified . . ." The persecution which arose at the death of Stephen ceased when the persecutor got saved.

When the Lord Jesus shall be revealed from heaven, according to our text, the justice of God will render tribulation to the persecutors and rest to the persecuted. The judge of all the earth will do right. If it is right to declare, "The wicked shall be turned into hell, and all the nations that for- (Continued on page 7, column 3)

FIRST VALENTINE WAS A MAN

Saint Valentine was a young pagan priest in Rome during the reign of Claudius II. Despite his devotion to idolatry, Valentine was horrified by the persecution the Roman authorities unleashed against the Christians. Secretly he assisted the embattled believers, but he was finally caught and thrown into prison.

Valentine quite likely would have been released after a short term had he not been converted to Christianity while behind bars. That sealed his fate. Not even the restoration of sight to his jailer's daughter, in answer to Valentine's prayers, could deliver him from martyrdom. He was clubbed to death on February 14 in the year 269, a date later set aside to his memory.

While Valentine was in prison he often thought of his family and friends, and he yearned to assure them of his affection. Tradition has it that he could thrust his arm through the bars of his (Continued on page 8, column 3)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"WHY I AM A BAPTIST AND NOT A ROMANIST"

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 Pet 3:15.

I presume you realize that Baptists and the Catholics, or the Romanists as I prefer to call them, are farther apart than any of all the so-called churches. If we look upon this front seat as the widest extremity possible, then we could put the Catholics at one end of the bench and the Baptists at the other end, and we could place all the other various denominations in between.

Not only are they farther apart than any other religious organizations, but they are the only two that even claim to go back to the days of Jesus. Nobody else makes that claim. In fact, every other denomination can be traced to some man who founded it, some place that it started, and some time when it was begun. So we know that not another of the denominations can lay claim in going back to the days of the Lord Jesus Christ, other than Baptists and Roman Catholics.

For example, when we turn to the pages of history, we find that the Lutherans were started in 1520, the Episcopalians in 1534;

the Presbyterians in 1536; and the Congregationalists in 1540. Then the Methodists came on the scene in 1740; the Campbellites about the year 1827; the Mormons in 1830; and the Christian Scientists came into existence in 1879. These are the eight outstanding religious organizations of this day, excluding Baptists and Catholics. We know when every one of them was started, where it was started, and by whom it was started. We know that not one of these eight even attempt to lay claim to being the church that Jesus built. The only two that lay any claim to being the church that was (Continued on page 2, column 1)

JUST ONE STEP TO HEAVEN

Years ago Dwight L. Moody was riding a crowded trolley car in the city of Chicago. A fellow passenger recognized the famous evangelist and cried out, "How far is it to Heaven, sky-pilot?" Without hesitating Moody replied, "Just one step, sir. Would you like to take that step today?" As Moody spoke, he pushed his way toward the heckler who turned and fled from the car. Moody followed in hot pursuit yelling at the top of his voice, "Just one step to Heaven, sir. Will you take that step today?" Soon the man was lost in the crowd. That night Moody preached to a large crowd. At the close of the message he told the incident of the afternoon and asked if there were any in the audience that would take that one step. From the back of the auditorium came a man running down the aisle and he cried out, "Mr. Moody, I'm that man. I'll take that step to night."—Sky Pilot.

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JOHN R. GILPIN Editor

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Editor And Texas Layman Commend Bro. John Reynolds



Elder John Reynolds

We have just received a letter from our good friend George W. McBrayer of Ft. Worth, Texas. It speaks for itself:

Just returned last night from attending services in Providence Baptist Church, Henderson, Texas. Our friend and Bro. J. W. Reynolds preached one of his greatest on Election, Zachaeus in the tree — Luke, 16th chapter. I was hungry for bread, and my cup ran over. It was worth double the 300 mile round trip. I was led to put my membership there — and I did. I just could not remain in a church connected with the Convention any longer.

Ed. Note: Bro. Reynolds is a good preacher and he pastors a great church. Let me suggest that many others follow Bro. McBrayer.

Beloved, we are all on the same plane of equality. Whether pastor, teacher, man, woman, or child every one of us that know Jesus Christ as our Saviour is on the same plane of equality.

That isn't true of the Romanist organization. I can remember several years ago they had an Eucharistic Congress in New York City. I don't know what an Eucharistic Conference is. I am not even certain what the Romanists mean by the word. I used to play euchre when I was a boy in my teens, and everytime I hear the word "Eucharist," I think about using some cards, and doing a little gambling on the side. Now, I don't guess that is what they mean by the term. The Romanists usually refer to the Lord's Supper as the Eucharist, so probably it might have been some kind of a conference that centered around the thought of the Lord's Supper.

At any rate, they had an Eucharistic Conference in New

York City a number of years ago, and the Pope sent a representative of the Romanist religion all the way from Rome to New York City. When he came to this Eucharistic Conference, Mayor Jimmy Walker was in attendance, and being a Catholic, he bowed and kissed the ring of this papal delegate. Al Smith was then governor of New York, and when it came time for him to greet this individual, he dropped on both knees, and kissed the ring of this papal representative. Charles Lindbergh had just completed his trip across the waters, flying solo for the first time across the Atlantic Ocean. He himself was an outstanding figure in those days, a popular young individual. When he came around as an invited guest, he put out his hand, and shook hands with the fellow, and said, "How do you do, sir?" and passed on. In other words, Charles Lindbergh refused to bow to that papal delegate, that had come from Rome to this country, whereas Jimmy Walker and Al Smith dropped

The Separation Line

Once black was as black as ebony
And white was as white as snow.

And the line of demarcation
Was rigid, you may know.
But now we are often puzzled,
Things don't seem the same today;

Folks tell us we're old-fashioned
If we walk the straight-line way.

They say we are in a different age
And we ought to see it too,
We can't be strict about all things,

We must do like others do.
If we maintain our rigid rules
We'll drive young folk away;
So we've given in unwillingly
And watched youth choose its way.

Alas, there's a space where all we see

Between our black and white
Is a wall of gray—and thinkers stand

Aghast, at the awesome sight.
Since when has the demarcation line

Changed in our God's pure sight?

Since when has He decided
That a little sin is right?

Ah, no, my friend, black is not white,

It still bears the stamp of hell
And those who tell us otherwise
Will find they've not done well.

For there is a line, distinctive,
Between sin and the right,
God sees no half-way shadow,
It's either black or white.

Let's put that demarcation line
Back where it used to be,
Let's pray our eyes may be opened

That only the right we may see.

God help His own to be rigid
No matter what folks may say,
God help them to make distinction

And banish forever the gray.

—B. Johnson

If The Word Isn't Received Shake Dust Off Your Feet

In Matt. 10:14, Mark 6:11 and Lu. 9:5 the Master told the apostles, that if they went into a town or into a home and they refused to receive them or to entertain them or rejected their word, to shake the dust off of their feet, when they left that home or city.

In Acts 13:51 Paul did that when he left Antioch in Pisidia. How did Paul know about it? He was not even converted when the Master gave that instruction to the other apostles. Did the apostles practice it? Did the 12 tell Paul? Was that customary on their mission tours? The Master gave the order and long years afterwards, we find Paul practicing it.

What did it mean? It meant first of all, that they wanted to carry nothing out of a home or city that would not receive God's Word nor treat His servants decently.

It meant in the next place, that the dust shaken off of their feet would be an abiding witness and

testimony to their unbelief and to their rejection of the Master and of His Word and of His servants. They could not deny the guilt for God was a witness to it. He cannot lie. His testimony stands.

It was an appeal to God to the witness of their treatment of His Son and the message of His servants. No honeying around the rejecters of the Word of God and the despisers of His servants. Leave them to God and let them tend to them. Give them a berth until they repent.

In the third place, the Master said that it would be more tolerable for Sodom and Gomorrah than for a home or city like that in the day of judgment. So be for Jesus said so. Sometimes Paul cursed the opposers of the gospel Acts 13:6-13. Sometimes, he simply shook the dust off his feet for a testimony and left them to God. God always does right, knows when the cup of iniquity of the opposers of His Son and His servant is full.

The Bible says, "For one is your Master, even Christ; and all ye are brethren."

I am sure most of you remember, that within the last year, the Pope himself came to New York, and we had Pope for breakfast, and Pope for lunch, and Pope for supper, and Pope for a midnight snack. We had 24 hours of the Pope on television. I never looked at it, but I say to you, I got sick and tired of hearing about the Pope for the next several days on the part of individuals that did watch television the entire day. Beloved, the thing that comes to my mind, is, that he exalted himself. As he was flying over Canada, through his loud speaker on the plane, he announced to the people of Canada, that he was pronouncing a blessing upon their land. He told the Canadians that he was blessing their country as he flew over it. The strange thing is, they had the poorest crop year in Canada in 1966, after his flight, that they can ever remember. Somehow the blessing didn't take, and Canada had her worst crop year last year in 1966.

Then the Pope came on to New York City and acted like he had brought Heaven in his hip pocket, directly to them from Rome. Every fellow that came to see him on that day, including that man whose name I don't even like to put on my tongue, who comes from a little cross-roads place in Texas—even he got down on his knees and kissed the ring of the pope, who is only a man.

I tell you, beloved, I don't believe in the elevation of one man over another. The Lord Jesus Christ said, "One is your Master, even Christ; and all ye are brethren." I am a Baptist because

Baptists believe that every man stands equal before God.

II

I AM A BAPTIST AND NOT A ROMANIST BECAUSE BAPTISTS HAVE NO HEAD BUT CHRIST.

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.

"And he is THE HEAD OF THE BODY, THE CHURCH: which is the beginning, the firstborn from the dead; that in all things he might have the preeminence."—Col. 1:18.

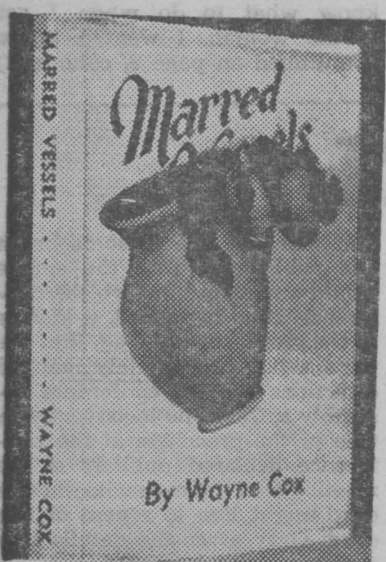
The Apostle Paul refers Christ as being our head. Catholics don't say that. They teach instead that Peter was the head of the church, and that every man has been his successor down to the present time, is the head of the church. Cardinal Gibbons in his book, "Faith of Our Fathers" on page 125, says:

"When a dispute arises in church regarding the sense of Scripture, the subject is referred to the Pope for final adjudication. The Sovereign Pontiff, before deciding, calls together around him his able colleagues, the Cardinals of the church; or he calls a council of associates of the faith, the Bishops of Christendom; or he has recourse to other light which the Holy Spirit may suggest to him. Then after mature and prayerful deliberation, he pronounces judgment, and his sentence is final, irrevocable, and infallible."

Now, beloved, I didn't say that I didn't say that is what Catholics teach. Rather, I read you what their leader, Cardinal Gibbons, said on page 125 of his book, "Faith of Our Fathers" and you will notice he is in substance that the word of pope is final, irrevocable, and fallible, as if to say that surely is the head.

(Continued on page 3, column 1)

"Marred Vessels" Used In Oklahoma



Dear Bro. Gilpin:

Thank you so much for sending the book "Marred Vessels," so soon. I really enjoyed reading this book. In fact, I am teaching a class of high school students from the messages preached in this book. Bro. Wayne Cox is certainly a great man in preaching the Word of the Lord.

RICHARD McELHANEY
Tulsa, Oklahoma

ED. Note: Order this book from us at \$3.00 postpaid. It can be shipped immediately.

"Not A Romanist"

(Continued from page one)
established by the Lord Jesus Christ is the Roman Catholics — and theirs is a false claim, and the Baptists—and theirs is a true claim.

I say, beloved, I am a Baptist from the crown of my head to the sole of my feet. If I weren't a Baptist, I would be a Catholic, and I'll tell you why. They are the only ones that even lay claim to going back to the days of Jesus. I certainly could not be a Protestant in any sense of the word, because not a one in the Protestant category even makes an attempt to go back to the days of Jesus. I say that Baptists and Catholics are the only two that lay any claim to having originated in the days of the Son of God, and, beloved, this message today is to tell you why I am a Baptist and not a Romanist.

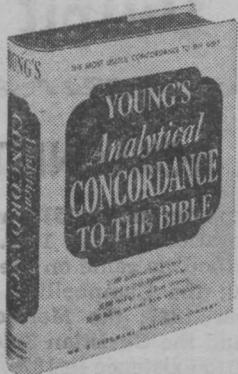
I

I AM A BAPTIST AND NOT A ROMANIST BECAUSE BAPTISTS BELIEVE THAT EVERYBODY STANDS ON AN EQUALITY BEFORE ALMIGHTY GOD.

We read:

"But be not ye called Rabbi: for ONE IS YOUR MASTER, even Christ; and all YE ARE BRETHREN."—Mt. 23:8.

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to their knees, and kissed the ring on his hand.

So far as you and I are concerned, everyone that is saved today is on the same plane of equality. You have no business elevating one person above another. You have no business looking upon one individual as any greater than another. All through my ministry I have rejected ministerial titles just because I don't want anybody to think of me as a preacher, as being above anybody else. I want all to think of me as just one of His brethren. Two different times, universities have conferred, in my absence, the doctorate degree upon me, and each time I have thrown it in the wastebasket. I have no use for ministerial titles, nor for degrees.

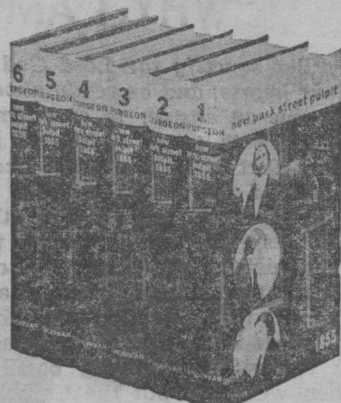
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FEBRUARY 25, 1967

PAGE TWO

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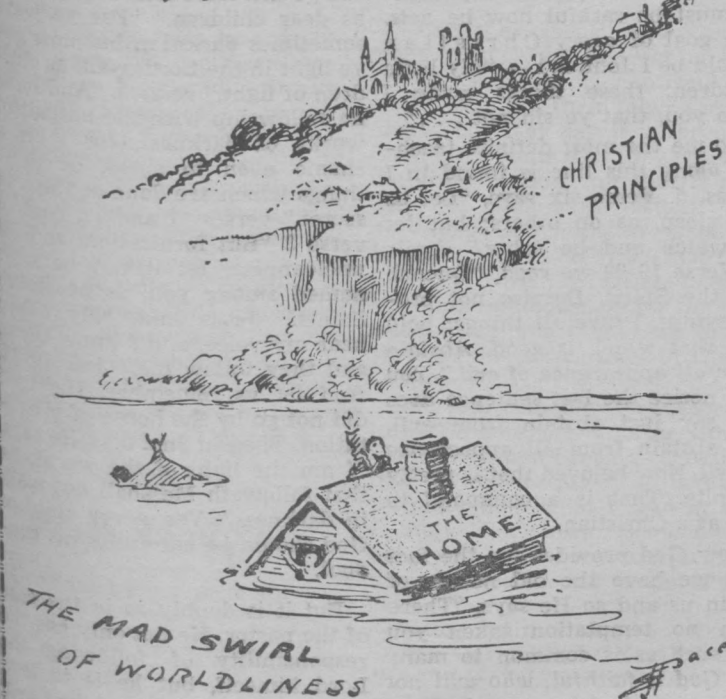
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on higher ground if we
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ONLY ONE LIFE TWILL SOON
BE PAST... ONLY WHAT'S DONE FOR
CHRIST WILL LAST. C.S.M.

"Not A Romanist"

(Continued from page two)

I want to tell you that we as Baptists believe the Lord Jesus Christ is the head of the church. So far as I am concerned, I want what Christ says, and I take what the Lord Jesus Christ says as final, irrevocable, and infallible. If the Lord Jesus says for us to go into all the world, and preach the gospel to every creature, I say it is our business to go. If He says we are to baptize by immersion, then it is our business to baptize by immersion. He has the right to say who should take the Lord's Supper, and how the Lord's Supper is to be taken. He has the right to say who is to be baptized, and who can administer the ordinance of baptism. He has the right to say who should go, how we should go, and what we should preach. He is the head of His church, and I say to you, I am a Baptist because Baptists thus place Christ as Head. Rome believes that the Pope is the head of the church, whereas we believe that Christ is the head of the church.

III

I AM A BAPTIST AND NOT A ROMANIST BECAUSE BAPTIST CHURCHES WERE ESTABLISHED BY THE LORD JESUS WHILE THE ROMANIST CHURCHES ARE BUT HUMAN ATTEMPTS APART FROM THE SON OF GOD.

When Jesus spoke of His church for the first time, He 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.

I believe from that day down to this, Baptists have been in existence. We have been carrying a series of articles on the perpetuity and the succession of the church in THE BAPTIST EXAMINER, and we have been quoting a number of the historians of the world relative to the succession and perpetuity of the church. I say to you, I am a Baptist because I am definitely and positively sure from the pages of history that perpetuity and succession can be proved, and we have proved it in the pages of THE BAPTIST EXAMINER in the last few weeks. I say I am a Baptist because Baptists have an unbroken line of continuity from the day of Jesus down to the present time. We

believe in the succession and perpetuity of Baptists, but in contrast the Catholics have come into existence as human attempts apart from the Lord Jesus Christ.

If you will read the book of Romans, you will find the church at Rome was doubtlessly dearer to the Apostle Paul than any other church. He says:

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."—Rom. 1:8.

In Paul's day, this church at Rome was the outstanding church, and Paul said, "I thank God for you. Your name is spoken of throughout the whole world." I think this church at Rome was the outstanding church of the early church age, but that church at Rome quickly changed. They got some worldly preachers in the church, and there isn't anything that will change a church quicker than a worldly, unscriptural preacher. A good preacher that preaches the truth, and lives for the Lord will have a hard time, and he is not going to always change a church that has had the other kind of ministry, but a worldly pastor who doesn't preach the truth, and is unscriptural, can change a church mighty quickly. This church at Rome was a good church when Paul wrote the book of Romans, but as a result of worldly preachers, this church changed, and changed so fast, that it wasn't long before it was believing and practicing baptismal regeneration. That was the first heresy that they started, and by the year 251, all of the other Baptist churches had withdrawn fellowship, and had declared non-fellowship with this church at Rome, and when they did, this church and the other churches round about Rome confederated together, and that was the beginning of Roman Catholicism.

We read:

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till THE WHOLE WAS LEAVENED."—Mt. 13:33.

In this parable of the leaven, the Lord Jesus Christ says that a woman had some leaven, and hid it in the meal, and the whole was corrupted by the leaven. I think the woman is a type, or a picture, of Romanism; the meal is a type of the true doctrines of the Lord Jesus Christ; and the leaven is the false teachings. It says in this parable that the woman hid the leaven in the meal until the whole was leavened or

corrupted. It tells us that we can expect Rome, and all those that came out of Rome, to continue right on down through the years hiding their heresies in the truth, and deceitfully bearing false teaching, though a lot of them begin with the true teaching of the Lord Jesus Christ, and they will do this until the whole is corrupted.

Do you know when that is going to come to pass? It is when all the saints of God are raptured out of the world, and when we have gone on to Glory, and are sitting up there with a ringside seat for seven years during the tribulation period, and seeing what is going on down here in this world. When that takes place, Rome is going to complete her leavening job, and all the true teachings are going to be corrupted. They have just about corrupted them now. They don't have very far to go to finish the job. But when the saints of God are caught away, Rome will finish her task of corrupting the true teachings of Christ.

I say to you, beloved, I am a Baptist because Baptist Churches were established by Jesus Christ and it can be proven from the pages of history, whereas the Romanists are but human attempts apart from Christ and are still attempting, and will continue to attempt, to hide the leaven of the false doctrine among the true teachings of Christ until the whole is corrupted.

IV

I AM A BAPTIST AND NOT A ROMANIST BECAUSE BAPTISTS CONDEMN IMAGE WORSHIP WHEREAS ROMANISTS PRACTICE AND ENCOURAGE IMAGE WORSHIP.

We read:

"Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me."—Ex. 20:5.

In the preceding verse, Moses talks about graven images and likenesses of those in Heaven, or those in the earth, or things under the earth. Then he says, "Thou shalt not bow down thyself to them, nor serve them."

Back in the days of Moses, 1400 years before Jesus Christ was born in Bethlehem, almost 500

years ago, Moses speaking for God says that image worship is wrong.

Several years ago, we were building a church building and a man who was very poorly taught, and didn't know much about the Word of God came to me and said, "Brother Gilpin, I think up there underneath the glass in the baptistry where you can see the water—right underneath that would be the finest place to put a crucifix. I think we ought to have one."

Well, brother, we didn't put one there. I haven't any images in my home. I don't want any images in our new church building. I don't have any images that I carry around in my pockets. I don't have any charms I wear around my neck, nor do I carry an image of Sir Christopher on the dashboard of my automobile.

Every once in a while as I drive along I see some of the Romanists driving beside me, or in front of me, and they have a little image of Sir Christopher, the patron saint of the traveler, sitting on the dashboard of their car, to guarantee that they will be safe on the highways. But you know, beloved, the insurance companies do not think very highly of Christopher, for the insurance companies charge them just as much as they charge me. Isn't it a strange thing that the insurance companies don't recognize Christopher? Poor old Christopher! The insurance companies don't give him recognition.

I say, beloved, I don't believe that we have any business having any kind of image worship.

I go back to the days of Aaron, and I find when Moses was up in the mount, receiving the picture and blueprints and everything pertaining to the tabernacle, Aaron had the people to strip off their golden earrings, and all the rest of their golden finery, and he made a golden calf for the people to worship. When Moses came down out of the mount, he found the people dancing around that calf, worshipping the golden calf which Aaron had made. You know Aaron's explanation of that calf was just about as ludicrous, as the Romanist idea of putting the statue of Sir Christopher on the dashboard of their car. When Moses asked Aaron about it, Aaron said:

"For they said unto me, Make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And I said unto them, Whosoever hath any gold, let him break it off. So they gave it to me: then I cast it into the fire, and THERE CAME OUT this calf."—Ex. 32:23,24.

I don't know the Hebrew language, but those that do understand the Hebrew language tell me this verse says, "and this calf walked out." If that wasn't some explanation! "Now, Moses, I didn't do a thing but put the gold in the pot to be melted, and out walked this calf." Aaron's explanation of his image is just about like the explanation that the Catholics give in putting poor old Christopher on the dashboard of their cars.

I tell you, beloved, I am a Baptist because Baptists condemn image worship just like the Bible condemns it, whereas the Romanists practice it.

V

I AM A BAPTIST AND NOT A ROMANIST BECAUSE BAPTISTS HAVE KEPT THE GOSPEL PURE WHEREAS THE ROMANISTS HAVE PERVERTED IT.

Do you realize that the Romanists are the ones that have perverted the truth of salvation? Through the Dark Ages down to the present time, Baptists have kept it pure. How about the Romanist? They have perverted it day by day.

For example, let's read what the Romanists say about how we

are cleansed from sin. In "The Sacramental System" written by W. M. Collins, page 6, we read:

"The first sacrament is baptism, which as the church teaches cleanses us from our original sin and makes us children of God."

Beloved, I didn't say this, but a Catholic priest wrote it. That is what they believe—that baptism cleanses them from their sins and makes them children of God. In contrast, I turn to God's Word and I read:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the BLOOD OF JESUS CHRIST HIS SON CLEANSETH US FROM ALL SIN."—1 John 1:7.

"Wherefore the law was our schoolmaster to bring us unto Christ, that WE MIGHT BE JUSTIFIED BY FAITH."—Gal. 3:24.

What a contrast between what Paul said, and what Catholics teach!

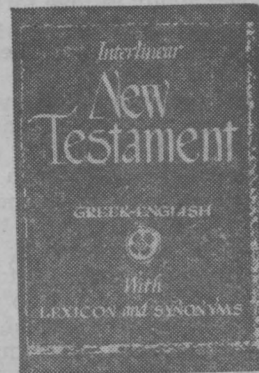
Let's notice what the Romanists say about the duration of justification. I quote from E. R. Hull in "What the Catholic Church is and What She Teaches," page 17:

"The state of justification may be (Continued on page 5, column 1)

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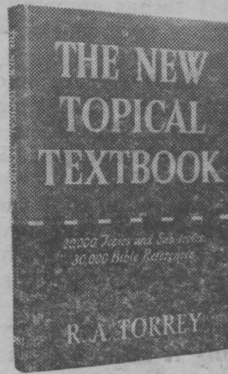
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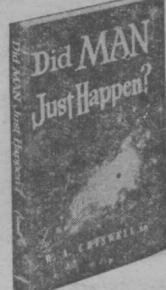
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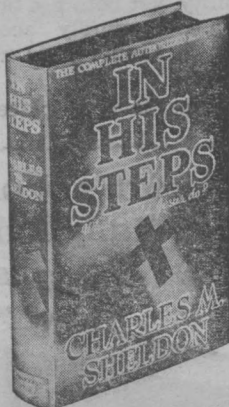
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THE BAPTIST EXAMINER

FEBRUARY 25, 1957

PAGE THREE

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The Baptist Examiner FORUM

Should a pastor be careful of his conduct especially as to the example he sets concerning morality and worldliness? Is it right to cover or hide behind the doctrine of predestination?

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that by any means, when I have preached to others, I myself should be a castaway."—I Cor. 9: 27.

A Biblical example of one who became a castaway because of sin in his life is Noah. The Holy Spirit used several chapters to explain the life of Noah up until the time he became drunken. After this sin the Holy Spirit used two verses to explain the last 350 years of his life. Noah evidently became a castaway because of his sin. So a pastor should be careful, or else he may become a castaway — thus not be used of the Master in the work of the ministry.

Neither is it right for a pastor to try to hide behind the doctrine of predestination. A great many people stumble and fall on the doctrine of predestination, for predestination involves the secret will of God, and the secret will of God does not belong to us.

"The secret things belong unto the Lord our God: but those which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—Deut. 29:29.

It is our responsibility to follow the revealed will of God which is seen in the Scriptures. The revealed will of God tells us in no uncertain terms that we are to "abstain from all appearance of evil."—I Thess. 5:22.

Now if one were to violate this verse, and to unite with evil, rather than abstain from it, he becomes a violator of the will of God, and thus, he comes under the chastening hand of God.

I am a firm believer in absolute predestination and reprobation. By this I mean that our God controls both saint and sinner, all things in Heaven and on the earth. Though I believe that my God is a sovereign I am not so foolish as to try to justify my sin by saying, "I couldn't help it — it was predestinated."

A Biblical illustration of what I am trying to say is found in II Samuel, chapters 11-12. In these two chapters is recorded the sin of David with Bathsheba. David did not seek to hide his wrong behind the doctrine of predestination, but rather he said, "I have sinned against the Lord." Predestination is a most glorious doctrine, but it is no place to hide ones sin.

ROY
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The answer is, a pastor cannot be to careful as to how he lives. Often what he IS, influences more than what he SAYS. The Bible says — and this was spoken to a preacher — "Be thou an example of the believers in word, in conversation, in charity in spirit, in faith, in purity." (I Tim. 4:12)

When a pastor lives a worldly and even sinful life, people who observe him feel very much like the man who is reported to have said to another, "What you DO speaks so loudly that I can't hear what you SAY."

I think just here of a man who was pastor of a very large church. He got to drinking, and finally he appeared at a public gathering

in a maudlin condition. The church dismissed him, and instead of being humiliated, he proceeded to start another church, pulling off a number of people from the church that disciplined him. How wicked!

The devil does his best to ruin the lives of preachers. His favorite stunt is to use some good looking woman, and that has happened countless times. The awful thing is that so many instead of repenting and getting back on the right track, brazen-facedly split churches and keep on in the ministry. If such persons are saved, they are certainly in for a hard whipping, for God will not let such a person get by without chastisement.

In connection with a pastor living a worldly or sinful life, the questioner asks, "Is it right to cover over or hide behind the doctrine of predestination?"

Trying to "cover over" is the worst thing such a person can do. David tried it in connection with his great sin with Bathsheba, and his reaction as expressed in one of the Psalms was this, "Day and night thy hand is upon me." Finally David came clean and confessed his sin and got right.

I don't know how any one could hide behind the doctrine of predestination. It would be a wicked thing to try. Doctrinal correctness cannot make up for moral looseness, and certainly nothing should be excused on the ground of predestination. Such a person as tries it, will find that they are predestinated to suffer a good course of the "sprouts" as God lays on his chastening rod.

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Of course a pastor, as well as every other Christian, should be careful as to his conduct. There are several teachings in the Bible that cannot be understood by the finite mind. For instance, I cannot explain how God can be three, yet one — but I know He is. I cannot understand how a person who is dead can be made alive, but I was. Neither can I correlate the sovereignty of God in predestination and human responsibility, yet both are taught in the Bible. I simply accept it, knowing that some day I will understand.

We have several places that

teach the preacher how he should act. I Tim. 3:2-6 is the most familiar passage. Notice that it begins with, "A bishop then must be blameless . . ." If there were no other passage, this is enough to show that a preacher must be careful how he acts. The goal of every Christian should be I John 2:1 — "My little children, these things write I unto you, that ye sin not . . ."

To me the most definite teaching along this line is found in I Thess. 5. Verse six says, "Let us not sleep, as do others; but let us watch and be sober." Again in Verse 19-22 we read, "Quench not the Spirit. Despire not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil." You will notice the last sentence does not say just abstain from evil, but abstain from all appearance of evil. Now beloved that is pretty definite. That is a command to you as a Christian.

Now God provides for the fact that we have the old nature of sin in us and so He says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." (I Cor. 10:13) The death of Christ not only paid for our past sins but also covers our sins that we commit now, hence " . . . if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (I John 2:1) Does this license us to sin? No. " . . . Shall we continue in sin, that grace may abound? God forbid. . . ." (Rom. 6:1, 2)

Anyone that wants to continue in sin does not love God. Even though it is true that we can and do sin we have an assurance that we cannot fall, for we are in God's hand. Psalm 73 has a beautiful description of this. Verse two says, "But as for me, my feet were almost gone; my steps had well nigh slipped." He then told why he did not completely fall. "So foolish was I and ignorant. I was as a beast before thee. Nevertheless I am continually with thee: thou hast holden me by my right hand." (Ps. 73:22, 23)

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BIBLE TEACHER

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Baptist Church
Birmingham, Ala.



We must remember that a pastor has the same old adamic nature that the members have. He must contend with the old fleshly desires just as everyone else does. And I believe you will readily agree with me when I say that old Satan had rather lead the pastor into immorality and shame than any other member of the church. He really has a ball when he can arm up with the pastor and go to the places that are questionable, and the more questionable they are the better he likes it. And he gets the thrill of his despicable life when he can put his slimy arms ever so tenderly around the pastor and lead him to the house of lewd women. When he has done this, he has reached the ultimate of his performance. He just sits back and watches for the inevitable results. And how he does rejoice when he sees the Lord's precious church suffer because of the filthy actions of their beloved pastor, the breaking up of a home that has been established by the God of heaven, and the loss of wife and children as well as his own self respect. And how he does laugh and shout for joy when he sees this dear, but unruly child being chastened of the Lord.

Every child of God should be careful of his conduct because we are told in I Thes. 5:15 to "follow that which his good, both among

yourselves, and to all men." The in Heb. 6:12 we are told to not slothful, but followers them who through faith and patience inherit the promise. And in Eph. 5:1 we are told "be ye therefore followers of God as dear children." "For ye were sometimes darkness, but now ye light in the Lord; walk as children of light," verse 8. "And have no fellowship with the unfruitful works of darkness, for it is a shame even to speak of the things which are done of them in secret," verses 11 and 12. And verse 3 "But fornication, and uncleanness, let it not be named among you, as become Saints." Jesus said, "My sheep hear my voice, and I know them and they follow me," Jno. 10:27. And let us remember, His truth did not go by the house of prostitution. Then in Jno. 8:12 He said "I am the light of the world, that followeth Me shall not walk in darkness." Yes, every child of God should be careful of his conduct.

But it is doubly so in the case of the pastor. He not only has the responsibility of following the Lord himself, but he is to lead others to be followers of the Lord. In 2 Thes. 3:7 we read, "For yourselves know how ye ought to follow us (the preachers): for we behaved not ourselves disorderly among you." Paul says we ought to follow our preachers because they do not behave themselves disorderly. In I Cor. 4:16 Paul says, "Wherefore I beseech you, be ye followers of me." a pastor is guilty of fornication and worldliness, could he stand at his pulpit with a clear conscience and beg his people to follow him? In Phil. 3:17 Paul says, "Brethren, be followers together with me, and mark them which walk so as ye have us for an example. Is it not a rewarding thing when the pastor can say at the end of the day, Lord help my people follow the example I have set before them? In I Thes. 1:6 Paul says, "Ye became followers of us, and of the Lord." Now in order for us to follow our pastor and the Lord, it is absolutely essential that they be going in the same direction. If the pastor goes by the strange woman's house there is a fork in the paths, because our Lord did not travel that route. And how true are the words in I Pet. 3:13, "As ye who is he that will harm you ye be followers of that which is good?" O how wonderful it when the pastor comes to the end of the way and he is able to say (Continued on page 5, column

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THE BAPTIST EXAMINER

FEBRUARY 25, 1967

PAGE FOUR

The Forum

action instituted by Christ to give grace."

Then here is another quote from Cardinal Gibbons:

"A sacrament is a visible thing, instituted by Christ, by which grace is conveyed to our souls."

When they speak of a sacrament, they probably refer to the Lord's Supper, or baptism, or maybe some of their other sacraments, but they say it is through their sacraments that they receive the grace of God. But that is not what the Bible says. Listen:

"Whom God hath set forth to be a PROPITIATION THROUGH FAITH IN HIS BLOOD, to declare his righteousness for the remission of sins that are past, through the forbearance of God." —Rom. 3:25.

Beloved, somehow or other, I think I'll go along with the Bible. Somehow when I read a verse like that, it touches my heart a little bit more than what I read in the Catholic Catechism. Somehow I believe it warms my soul a little more to read what God's Word says.

Notice again:

"For BY GRACE ARE YE SAVED THROUGH FAITH; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." —Eph. 2:8,9.

How do we get salvation? How is grace received? Paul says, by grace through faith. The Romanist says it comes by a sacrament. Beloved, I say to you, Baptists have kept the gospel pure, while the Catholics have perverted it through the ages, and I am a Baptist because of this.

VI

I AM A BAPTIST AND NOT A ROMANIST BECAUSE BAPTISTS BELIEVE IN TWO ORDINANCES WHEREAS THE ROMANISTS TEACH SEVEN.

Did you know that the Romanists had seven ordinances? We talk about baptism and the Lord's Supper as the two ordinances, but the Romanists have five more. They have confirmation, which a child passes through when he is almost 12 years of age, being confirmed into the church.

They have penance. That is just on the same plane as the Lord's Supper and baptism. It is another sacrament whereby they attempt to pay for their sins. I have seen people in Mexico crawling on the concrete on their knees. I saw one woman, to make the pain more excruciating, pull her dress up above her knees and crawl along on her knees. I saw one woman crawl, I would say, 200 yards on concrete, on her knees, saying a prayer first on one knee, and then the other, as she counted the beads of her rosary, doing penance for some sin, she or some of her family, had committed. They say, beloved, that is one of the ordinances.

Another ordinance is that of Holy Orders. Oh, if you can just get into one of the Holy Orders, you have it made. If you can just get to be a priest, or if you can be a nun, you have it made in Catholicism.

Marriage even is a sacrament.

Then, of course, Extreme Unction — when you come down to die and they scatter holy water all over the room. I was in a hospital one day to visit a young girl that was dying. Her father stood there and said, "Brother Gilpin, I can't stay in here, to see her pass away," and he asked me if I would stay with her. There was a young Catholic boy who lived a few houses from her, and he came to visit her, and he came into the room to stay with me, as she was dying. When the time came for that girl to actually depart from this life, that young Catholic drew a sprinkling can from his pocket, and all of a sudden he sprinkled that girl, and the whole room including me. Beloved, I passed through Extreme Unction that day.

Baptists don't believe in seven ordinances or seven sacraments. We don't believe in any sacraments. The word "sacrament" carries with it the idea of confirmed sacramental grace. We don't believe in a sacrament. We believe in the Lord's Supper and baptism (Continued on page 6, column 1)

ENGROSSING EXPERIENCES

ELD. JIM WILLINGHAM
Ashland, Kentucky

My Own Son In The Faith

Paul writing to Timothy addressed him as "My own son in the faith." (I Tim. 1:2). He also refers to him as, "My dearly beloved son." Anyone who has ever been used of the Lord in bringing a person to a confession of faith in Christ realizes the affection which God causes to be in a work of such nature. The person doing the witnessing feels a sense of affection for the one, whom he has been instrumental in converting, and the person who is truly converted, reciprocates with a like affection. What a joy it is to experience such affection.

Just today my heart was warmly warmed by a post card from my "Own son in the faith," Brother Albert Nichols. In the spring of last year, I met Bro. Albert in the Library of Lincoln University of Jefferson City. At that time he professed to being a universalist. The matter of election and predestination came up among other things, and I soon introduced the plan of salvation to him. That day setting there in the library Bro. Albert was saved from his sins. During the spring revival, he came to the church where I was pastor and made his public profession. It was my privilege to baptize him.

When I left the Southern Baptist Convention, and began meeting in my own home with my family, Bro. Albert, along with another young man, Mike Dawson whom Bro. Albert had brought to church, and who was saved, joined with us. Bro. Albert said he wanted to hear the preaching of God's Sovereign grace which he was sure that he would not hear, if he remained with Southern Baptists. I emphasized to him that I did not desire to make preacher followers, but he persuaded me that it was what I preached rather than my own person. Now Bro. Albert and Mike are in the army, stationed at Fort Leonard Wood, Missouri (if there are any Sovereign grace people stationed there, he is in Co. D., 5th Br., 2nd BCT.: 4th Platoon). I am sure you will enjoy his fellowship.

But to continue, truly he was a blessing to my heart and life, a real encouragement and an inspiration. He wasn't perfect, but he was a real helper. For example he delayed his leaving for the Army in order to help me load our furniture (an 8-hour job) for the trip to Ashland.

Why am I telling this experience of knowing a young man? Well it is because this experience, I believe, partakes of the nature of Paul's experience in his regard for Timothy, "His son in the faith." Timothy was his son in the faith, because he won him to Christ. God in His sovereignty, predestinated Paul to witness to Timothy and to bring him to faith in Christ, that is to a profession of faith in Christ. I feel the same about Bro. Albert. What a joy to know that you are predestinated to have experiences like that. Brother, that puts enthusiasm into your witnessing. What an engrossing experience is a predestinated experience of witnessing to a soul, being brought by the Spirit of God, to faith in Christ, and repentance from sin. Dear reader, have you had such experiences?

Dear Arminian reader, may I testify that there is much more joy in witnessing, now that I am a believer in God's sovereignty, than there was when Arminianism ruled in my heart. No, it does not stop you from having your low moments, your bad moments, but it does provide a new wine that revives you again and again. It revives you with the desire to see if you can find some

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more of God's elect. Nay. It revives you to see that God is using you to reveal the truth to His elect — to call them forth before the world. Amen and amen.

Tithes And Offerings

(Continued from page one)
are bought with a price."

The tithe grows out of creation. Both the sabbath and the tithe are much older than law. They both inhere in God's ownership of the earth because of His creation of it. One seventh of our time and one-tenth of our money belong to God because we are tenants on His estates. That is why He curses nations for Sunday desecration or for robbing Him of His tithes. He deals with them, as men deal with tenants who persistently rob them by law. His sleuths hunting up tithe slakers always get returns.

The tithe is God's income tax, which He exacts of all nations for the use of His land, His gold, His silver, His beasts of burden, His cattle and sheep, His feed stuff and His seed stuffs. Men exact a great deal more than that when they furnish only the land. God furnishes everything and demands a tenth. It is His. He will collect it *volens volens*. He says so in my text. He gives to me and nations alike prosperity and good health and long leases and tenure for the prompt payment of tithes.

Common honesty ought to compel men to pay the tithes. But a Christian has not discharged his whole duty, when he has tithed. Not only his property belongs to God; but he himself belongs to God. He has been bought with a price. Tithes and sabbath observance are based on creation; offerings and putting God first all seven days in the week grow out of redemption.

Israel was a redeemed nation. Hence my text talks of bringing in tithes and offerings to them. Tithes are due God from all men because of His creation and ownership of this earth; offerings grow out of redemption. The largeness of the offerings depends on our love and gratitude to the Saviour for redeeming us and upon the pressing needs of our Redeemer's cause.

Bring All the Tithes

Not only ought all men to tithe, but they ought to tithe ALL their incomes and increase. The Lord Jesus said that mint, anise and cummin ought to be tithed. They were common garden truck or at least a very small part of the income or increase of His hearers. Yet He said they ought to be tithed. No man can be honest with God without keeping books with Him and paying Him promptly a tenth of all he makes. When men go to spending God's tenth they always get into trouble. What the farmer lives on ought to be tithed as well as what he sells or saves. So with all the balance of us. How God's store house would overflow if men and women would only honour God with their substance and the first fruits of all their increase. And how our own barns will continue to be filled with plenty if we treat God right.

Into God's Store-House.

Not only ought all to tithe; not only ought ALL the tithes to be

brought in; but men ought to bring God's tithes where God says. God says to bring them into His store house. His store-house was in His house. Store-houses were necessary because of a great revival in Hezekiah's day. In II Chron. 31:11 we are told that because of the abundance of the tithes brought in during that sweeping national revival, "Hezekiah commanded to prepare store houses (same word as Mal. 3:10) in the house of the Lord." In Deut. 12:5-8 God gives very specific directions that the tithes shall be brought "unto the place which the Lord your God shall choose to put His name there." And then in verse 8 He adds these significant words: "Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes."

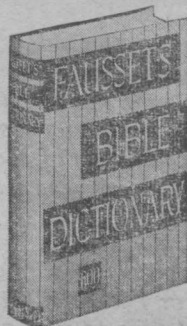
"What?" says some man. "Haven't I got a right to spend my tithes where I please?"

God says as plainly as He can say it that you have not. Your tithes belong to Him. He has a right to say where what belongs to Him shall be spent.

In Old Testament days they were to support His ministers, the priests and Levites, His sanctuary and the feasts of His house. In I Tim. 3:15 Paul says, "the house of God, which is the church of God." Every single church of God is God's house. Into your church treasury your tithes ought to be brought.

BELOVED, ALL GOD'S TITHES OUGHT TO GO THROUGH HIS CHURCHES. You have no right to take God's tithes and give to your lodge for the support of their widows and orphans or to any other outside institution. If you want to give your own money to the outside, humanitarian (Continued on page 8, column 3)

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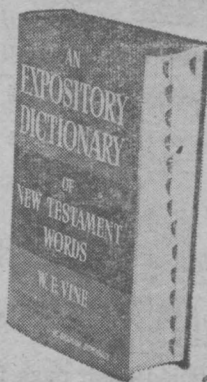


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THE BAPTIST EXAMINER

FEBRUARY 25, 1967

PAGE FIVE

Escape From Delusion

On the 27th day of August, nineteen hundred twenty-five
I was born and pronounced alive.
Through many years I stumbled along,
Not aware anything was wrong.
I even thought that I was bound for the eternal glory,
For I'd been told that old, old story.

You mean the gospel from His Word;
No, that isn't what I heard.
They told me Christ died for all
Who were condemned by Adam's fall.
And He was waiting, pleading and begging for me,
To accept and take His pardon free.

Now if I refused and said, no!
Into the burning hell I would go.
The choice was entirely mine, clear and plain
Would I let Christ's death be in vain?
Now as we wait, you come take his hand,
And enter into the promised land.

Yes, when you come, say put my name on the roll
Then be satisfied you have saved your soul.
Well sir, at the ripe old age of ten
I was baptized and entered in.
Hallelujah, I was safe I thought
According to what I'd been taught.

Of course I didn't worry much anyway
It was my choice, didn't they say.
And I had chosen to accept the Christ
Whose blood for me had been sacrificed.
It was shed for all, you see
So naturally that included me.

Now I had taken Christ as my Savior
And didn't have to worry about my behavior.
I was a church member safe and sound
And knew I was Heaven bound.
With this fact in mind
I soon left the Lord's Church far behind.

Well, maybe I went a time or two
You know, Christmas and Easter; like so many do.
Many years passed by and God really blessed
But His reason I never guessed.
I thought of God only in time of need
When a petition for help I wanted to plead.

Then I would be so repentant and beg Him to forgive
And promised a better life to live.
And when it seemed God had answered a prayer
I went on my merry way without a care.
No more was I repentant toward my God,
But went right back to the same paths so long I'd trod.

In spite of this, God had blessed
Although the reason I never guessed.
Because I didn't know that ages ago, before the world was
created, you see
God in His infinite mercy included me.
My name was enrolled in the Lamb's Book of life,
His word doth say
So I was redeemed by the blood Christ had to pay.

Thanks be to God; I know this now
And I would like to tell you how.
Salvation is mine, with the pardon free
I'm no longer just a church member you see.
On the 3rd day of March, nineteen hundred sixty-three,
I was born again.

And this time beloved, I really entered in.
My name was no longer just on the church roll
For I knew Christ had saved my soul.
Now I love to sing glory to His name
For on Calvary He bore my sin and shame.
I was dead and would ever be
Had he not shed his blood for me.

'Twas God's mercy that placed my sin on him
To give me eternal joy, the years cannot dim.
Yes, I'm alive forever now that I have heard the call
Of the Master's voice telling me I was one he saved
from the fall.
May God have mercy if you are 'just' a church member
by your own choice
That one day you might be blessed and come to know
the Master's voice.

—JOHN STEVENS
Memphis, Tennessee

"Not A Romanist"

(Continued from page five)
as the ordinances or memorials,
but they have five others, and all
theirs confer grace.

What does the Bible say about
adding to the Word of God? Lis-
ten:

"For I testify unto every man
that heareth the words of the
prophecy of this book, If any
man shall ADD UNTO THESE
THINGS, God shall add unto him
the plagues that are written in
this book: And if any man shall
TAKE AWAY from the words of
the book of this prophecy, God

shall take away his part out of
the book of life, and out of the
holy city, and from the things
which have written in this book."
—Rev. 22:18,19.

I tell you, I am a Baptist be-
cause Baptists believe in two or-
dinances instead of seven, and
Baptists don't believe in adding to
the Word of God. Anyone who
adds something to the Word of
God, is just as wrong as the Ro-
manists.

VII

**I AM A BAPTIST AND NOT
A ROMANIST BECAUSE BAP-
TISTS BELIEVE THAT GOD'S
WORD IS SUFFICIENT AND FI-
NAL, WHEREAS THE ROMAN-
ISTS DENY THIS.**

Baptists say that the Bible is
the final word of authority. We
read:

"Every word of God is pure:
he is a shield unto them that put
their trust in him. ADD THOU
NOT unto his words, lest he re-
prove thee, and thou be found a
liar."—Prov. 30:5,6.

"TO THE LAW AND TO THE
TESTIMONY: if they speak not
according to this word, it is be-
cause there is no light in them."—
Isa. 8:20.

But what do the Catholics say?
They say that there are other
things that are worth just as much
as the Bible. You ask them if they
believe the Bible, and they will
say, "Oh, yes, we believe the Bi-
ble, plus . . ." Beloved, when any-
body goes to "plusing" or "minus-
ing" the Bible, he is on dangerous
ground, because he already has
God's sentence of condemnation
resting on his soul.

With what do they plus the
Bible? They plus the Bible with
tradition. They say that the tra-
dition that is handed down goes
right along with the Bible. Fur-
thermore, the actions of the
church councils are classed with
the Bible. Of course, we learned
back in 1879 that when the Pope
had on his coat, he couldn't make
a mistake, that he then possessed
infallibility. Beloved, if that be
true, the Pope ought to wear his
coat when he eats, when he
sleeps, and during everything he
does. In fact, he ought never to

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take his coat off.

Actually the decree of **papal in-
fallibility** is considered above the
Bible. As a result of that, they
have added lots of things to the
Bible.

In 300 A.D. they started pray-
ing for the dead. In 300 A.D. they
started making the **sign of the
cross**.

In 600 A.D. they started wor-
ship in Latin, yet Paul says:

"In the church I had rather
speak five words with my under-
standing, that by my voice I
might teach others also, than ten
thousand words in an unknown
tongue."—I Cor. 14:19.

Between 600 and 700 they start-
ed praying to Mary. In 800 they
prayed to images.

About 1000 A.D. they started
Lent and a Friday fast.

Just a few weeks ago, they de-
cided you could eat meat on Fri-
day, and you don't have to fast.
It is nice to have a religion that
when one Pope has his coat on, he
says it is right to fast; when an-
other Pope has his coat on, he
says you can eat meat on Friday.
It looks like maybe somebody got
mixed as to when he wore his
coat.

Then they started the idea of
Holy Water in the year 1000.

The marriage of the priest was
prohibited about 1100 A.D. I can
go back to the Bible, and I find
something that was said about
Simon Peter. They say that Simon
Peter was the first pope, yet God's
Word says:

"But SIMON'S WIFE'S MOTH-
ER lay sick of a fever, and anon
they tell him of her."—Mark 1:30.

They say that Simon Peter was
the first pope, yet God's Word
says that Simon Peter's wife's
mother lay sick of a fever. Peter
had a mother-in-law, so he must
have been married. I have never
met a man with a mother-in-law
that wasn't married. They say no
marriage for the priest — they
forbid the priest to get married,
still their first so-called, but false-
ly so, head had a mother-in-law.

In the year 1100 A.D. they start-
ed the idea of **counting beads**.

About 1200 A.D. they started
the idea of **confession** — confess-
ing your sins to the priest. Be-
loved, you should confess your
sins, but you had better confess
them to the Lord Jesus Christ.
He is the priest you should go
before.

In 1229 A.D. they forbade the
Bible to be read.

In 1400 A.D. they refused wine
for the laity.

In 1450 they brought in **purga-
tory**, which is the greatest money-
getting scheme there is.

In 1550 they dug up those 14
Apocryphal books. Anyone can
read these and see that there is
no relation between them and the
Bible, yet they sandwiched them
in between the New Testament
and said that we should follow
the Apocryphal books, just the
same as the balance of the Bible.

In 1850 they decided that Mary
didn't have any sin, and they
started the doctrine that Mary
was **born without any original sin**,
yet we read:

"And she spake out with a loud
voice, and said, Blessed art thou
among women, and blessed is the
fruit of thy womb."—Luke 1:42.

It didn't say, "Blessed art thou
above women," but "Blessed art
thou among women."

Then in 1879 they finally decided
to lift up His Excellency, on the
banks of the Tiber, and say that
he could not sin when he had his
coat on.

And thus they have added to,
and continue adding to, the Word
of God.

I tell you, beloved, they surely
do not believe that the Word of
God is sufficient as we believe it.
We believe that the Word of God
is sufficient and final in all things.

Do you know what I would
like for a slogan for them? You
know everything has a slogan.
You just can't run anything with-
out a slogan. Carnation milk has
one — "Milk from contented
cows." A butcher shop had for its

slogan, "Sausage from pigs that
died happy." Well, these are good
slogans, but I would like to sug-
gest a slogan for the Romanists—
"Back to the Bible." Do you know
what would happen if I could just
get them to go back to the Bible?
It would be the end of Rome, be-
cause all their practices of today
are outside of the Bible.

I would like to read to you what
happened in the day of Pope Ju-
lius III. Things weren't going
good for him. People were read-
ing too much Bible, so he appoint-
ed a committee of three of his
bishops to study the question as
to give him advice about what
they were to do. This is the ad-
vice:

"Lastly, of all the advice we can
give to your Beatitude, we have re-
served to the end the most important,
namely, that as little as possible of the
gospel (especially in the mother tongue)
be read in all the countries sub-
ject to your jurisdiction. That little
which is usually read at Mass is suffi-
cient, and beyond that no one what-
ever must be permitted to read. While
men were contented with that little,
your interests prospered; but when
more was read they began to decay.
To sum it all up, that book (the
Bible) is the one, more than any
other, that has raised against these
whirlwinds and tempests which we
by we were almost swept away; and
in fact if anyone examines it diligently,
and then contrasts therewith the
practice of our church, he will perceive
the great discordance, and that doctrine
is utterly different from, and often
very contrary to it; which our people
understood, they will not cease
their clamor against us till all be
divulged, and then we shall become
an object of universal scorn and
hatred. Wherefore, even these
pages must be put away, but with
considerable caution lest so doing
should raise up greater uproars
and tumults."

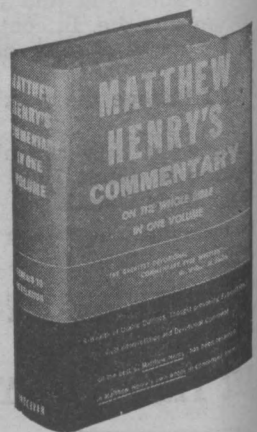
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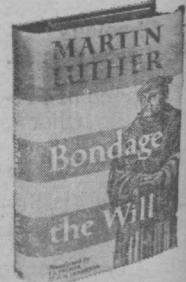
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THE BAPTIST EXAMINER

FEBRUARY 25, 1967

PAGE SIX

A reputation, like good will, is built up by many many actions and may be lost by one.

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)

ELDER DALE FISHER

Madison Baptist Temple, Madison, Wisconsin

Why do I want to come to the 1967 Conference? The greatest experience that a Christian can have is to have sweet fellowship in the name of our Lord Jesus Christ with real Bible-believing, truth-loving Christians; and, certainly, that is what we find at your Labor Day Bible Conference.

The first time you asked me to preach (the 1965 Conference) I could hardly believe that you meant it because I had not gained much stature as a preacher in the eyes of many of my brethren. However, you not only meant it, but I was invited again and you folk made it very easy to accept.

Now, whether I preach or not, I want to be there in 1967 as I believe that you have the greatest preachers in the world at your

Conference; and, we who may be rather new at the business of preaching the Gospel, can learn a good deal from them.

I know that it isn't wise to promise anything in the flesh; however, I do want very much to come to your 1967 Conference, and, by God's grace and if it is His will, I'll be there. And, being there, I know I'll find Spiritual blessings such as can be found in no other Bible Conference. Especially those so-called conferences which deal with nothing but Sunday School building programs.

So, by God's grace, I'll see you all in 1967.

"Not A Romanist"

(Continued from page 6)

Notice, beloved, instead of going back to the Bible, they say, "Let's get away from the Bible." I am a Baptist because Baptists believe that God's Word is sufficient whereas the Romanists deny it.

VIII

I AM A BAPTIST AND NOT A ROMANIST BECAUSE AS SUCH I AM AT LIBERTY TO APPROACH GOD BY MYSELF.

We read:

"For there is one God, and ONE MEDIATOR between God and men, the man Christ Jesus." — I Tim. 2:5.

Notice, Jesus Christ is the only mediator to come between God and man.

When World War II was being fought, there was a priest in Michigan that came up with the greatest money-raising scheme in the world. The Romanists are strong for Purgatory — putting Purgatory and the priest between man and God. This priest came up with the idea that you could by-pass Purgatory for any boy that was killed during the war for the price of \$40.00. In other words, he had gall enough to say over the radio, and in the papers to send him \$40.00, and he would see to it that every boy, that was killed in the war, would by-pass Purgatory, and go on home to Glory. Can you imagine anyone being gullible enough to believe such a statement as that, yet I dare say that every Catholic with a man in the army, that could raise the \$40.00, sent it to that priest, because the boys were being killed more and more day by day, and parents were afraid that their boy would be killed.

I tell you, beloved, I don't believe in Purgatory. Listen:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the BLOOD OF JESUS CHRIST HIS SON CLEANSETH us from all sin." — I John 1:7.

"And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you CANNOT; NEITHER CAN THEY PASS TO US; that would come from thence." — Luke 16:26.

There is some soldier-boy that has died outside of Jesus Christ, and is in Hell. The priest says, "Give me money and I will get him out of Hell, and over to the other side." But the Bible says there is a great gulf fixed, and nobody can pass from one side to

the other.

Beloved, I am a Baptist because Baptists have the liberty to approach God for themselves, and we don't have to depend on any man. I am depending on no man. Instead, I am at liberty to approach God for myself.

We read:

"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.

"I am THE DOOR; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." — John 10:9.

"Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." — Acts 4:12.

"And without shedding of blood is no redemption." — Heb. 9:22.

I tell you, beloved, as a Baptist I am at liberty to approach God for myself, whereas as a Catholic I would have to approach God differently. I would have to go by the way of Purgatory. I would have to depend upon some man. I would be dependent upon some

IF YOU ADMIRE,
OR IF YOU DESPISE—

BILLY GRAHAM

You Need To Read

THE PASTOR'S DILEMMA

75c

human being. I thank God that I am a Baptist, believing the Word of God and accepting it as final in every respect, and thus I trust my soul to Jesus Christ, and Him alone, for salvation, and safe keeping.

May God bless you.

Fall-Out Protection

(Continued from page one)

get God," (Psalm 9:17) it will not be wrong to inflict the sentence on all those who deserve it. Likewise, it will be a righteous thing for God to give the persecuted rest.

The wicked, or unbelievers, will deserve all that they will suffer. But it cannot be said that the righteous deserve the reward which they will receive. Salvation is entirely by grace without any merit or human works. In another passage Paul tells us that eye hath not seen, nor ear heard, the things which God has prepared for them that love Him. Again, there seems to be a fitness that the children of God should be treated in such a manner. In this life, true Christians are often treated as the scum of the earth. True Christians are not usually treated as Christians should be treated. They are often less prosperous in their outward circumstances than those who know not Christ. We have no real answer why this should be their station in life.

When the Lord Jesus shall be revealed from heaven, He will manifest Himself as the friend of all who are truly saved by His grace. Again, we must observe that apart from His saving grace, no one will ever be admitted to heaven. The Lord will be revealed from heaven in flaming fire. It should be noted here that the second coming of Christ in this passage and book refers to the revelation when He comes with His saints rather than the rapture when He comes for His saints. These are not two comings, but two phases of one coming. You

will also note that the emphasis of our text is on the punishment of the wicked rather than on the rapture of the saved.

This coming of the Lord in flaming fire can be pictured in some small measure by a huge thunderstorm in the night time skies. This term "flaming fire" gives the image of incessant flashes of lightning which illuminates the whole heaven with a continued blaze. This flaming fire about Him will not only serve to make Him visible, but it will greatly add to the majesty of His appearance. This appearance will strike terror in the hearts of the earth-dwellers who were left behind when He came for His saints a short time before.

The idea of taking vengeance signifies a punishment. It is noteworthy that in Scripture the punishment of ungodly men is signified by fire, flame of fire, fire of hell, lake which burns with fire and brimstone and fire which cannot be quenched. These terms, and others of similar nature, set forth the endless torture and the inconceivable misery of all who depart this life without Jesus Christ. During the earthly ministry of our Lord we find recorded for us that He spoke about this awful destiny no less than thirteen times. Each time he warned His hearers not to go there. But He only spoke once of the bliss, the blessing and the happiness of heaven during his earthly ministry. That statement is written in John 14 for us. Possibly the message of the Gospel in our day should contain the same proportion of warning to urge men "to flee from the wrath to come." (Mat. 3:7).

The manifest evidence of that fire will be when Christ comes in this conflagration. I said a minute ago that this fire will not only make Him visible, but it will add to the majesty of His appearance. We must observe something more about that appearance. The fire will not necessarily be needed to make Him visible. His glory will manifest Him. As a matter of fact this fire may be a part of His shekinah glory of holiness and righteousness. Peter adds some pertinent information to this picture in 2 Pet. 3:10-12.

Peter tells us how the Lord will come as a thief in the night, the heavens shall pass away with a great noise, the elements shall melt with fervent heat, and the earth be burned up. Then he tells us again in verse 12 "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Here we get some glimpse of the majestic picture of the revelation of Jesus Christ when He comes with His saints as "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:11-16).

We are told that our Lord will punish all them that know not God in our text. This statement is the common character of the Gentiles who know not the one true and living God, and still less do they know Him in Jesus Christ.

Lift up your eyes and look
Lift up your heart and pray
Lift up your hands and give
Lift up your feet and go.

We are also told that this coming of Christ will punish all that obey not the gospel of our Lord Jesus Christ. Now the Gospel is the good news and the glad tidings of the grace of God in Christ. It involves the peace and pardon and the life and salvation which we have in Jesus Christ. As the previous statement has reference to the Gentiles, so this statement seems to have specific reference to the unbelieving Jews. However, both statements have a general reference to all men, so that no one will escape the punishment that will come upon him for his unbelief.

Now faith without obedience is not right. Likewise, obedience without faith is of no avail. There are those who disbelieve and reject the ordinances of the Gospel. On the other hand there are those who have a shallow profession of the gospel, but they do not yield a cheerful obedience to the Gos-

pel. But it seems rather clear that all kinds of carnal professors and profane despisers of the gospel will be included in the punishment related to the second coming of Christ.

Now we must ask you this question, What is your "Fall-out Protection" against this awful day predicted in Scripture? I will now quote two passages from the pen of the apostle Paul, though both passages say essentially the same thing. After telling us that Christ died for us, he says, "Much more then, being now justified by his blood, we shall be saved from wrath through him." (Rom. 5:9). The second passage reads thus: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." (1 Thess. 5:9).

Apart from "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21), there is no escape from the wrath mentioned in these two verses and the horrible scenes of fire, punishment and judgment described in these passages we have studied today. But you can obtain salvation by our Lord Jesus Christ. We are told, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12). Salvation by the blood of the Lord Jesus Christ is your only guarantee against the wrath of the Lamb when He come to punish the wicked and to be glorified in His saints.

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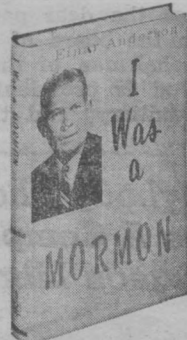
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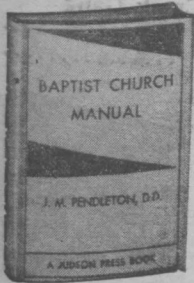
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THE BAPTIST EXAMINER

FEBRUARY 25, 1967

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TODAY, PREACHERS OUGHT TO HEED THIS . . .

NEEDED WARNING

From a sermon preached before a convention in Texas by
D. B. CLAPP
over 40 years ago.

If Christ is the head of some of our churches, I say it reverently, He is the head of some rotten institutions. He is certainly not "head over all things" in some of our churches. Some of them smell to high heaven because of some people we carry on our rolls. I can imagine the Devil grinning and the angels weeping, the unregenerate world looking in infinite scorn as some preachers try to stand up and preach in the face of such conditions.

The sinner has small respect for the preacher who will tolerate such sins in his members. Moreover, what does God think of us? Many of us are afraid of losing our jobs. Our desire to be popular and to stand well in the community causes us to be silent when we ought to cry out against these things.

God will not bless a church that carries members guilty of those sins which God hates. Some of our churches run smoothly because the preacher keeps off their sins. If Paul were pastor of some of our Baptist Churches and would lay bare the sins of the congregation as he did the church at Corinth they would put him in jail. The world in the church or out of the church has never been a friend to grace to help us on to God.

Why have not some of us been in jail? Paul went to jail. Peter was in jail. John, James and John the Baptists, all were jailbirds. If we handled immoral cases in our churches like John did that of Herod, we, too, would share the fate John did. I fear many of our late day pastors are so liberal and nice and sweet, so indulgent and tolerant and liberal in our views that the dear pastor has Herod on the board of deacons, perhaps chairman of the board. Mrs. Herod is president of the ladies' auxiliary, and the little

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dancing daughter is singing in the choir.

Where is our old-time discipline. Brother preacher, what will you say when you stand before the judgment with the blood on your hands of the sinning, hell-bound, unregenerate church member? If we please God we are certain not to please the churches I am sure God can have no respect for us.

Billy Sunday says everywhere Paul went he had a revival or a riot. Some of us will have to have a riot before we can have a revival. Oh, says one, "I don't want to make enemies; I love peace." Some preachers I know ought to put on a mother-hubard and sit in the corner and knit. We need men in the pulpit today. Strong men—red-blooded men—men not afraid of men or devils.

We are living in perilous times. There are many strange doctrines being taught; seducing spirits are abroad in the land. We need true shepherds and not false shepherds in our pulpits. Many of our churches are dying from flattery, banquets, perfumed in and predigested sweet milk when they need strong meat. We need a deep conviction on the part of the preacher that his task is serious, and that there is something radically wrong in our churches. We need a deep conviction of sin. We need again to hear Edwards on "Sinners in the hands of an angry God." Or another Spurgeon to preach, "On the withering influence of the Holy Spirit." We ought to hear again some John Wesley on "The Great Assize," or Hugh Latimer on "The Plow."

Native Funeral

(Continued from page one)

of help, but I couldn't figure out how to. So I reached down, and took her pulse—there wasn't any. I tried to get the natives to move the body into the Yawenda Church which was very near, but I didn't know enough Pidgin so I guess it lay there all night. The funeral was to be held just before noon the next day. I found the time out by pointing to the sun.

I went about 10:30 A. M. to the grave. Caskets are built a little different here. First, they dig the hole five feet deep, five feet long, and two feet wide. Next they cut some boards and cover the bottom. Then, the ends and sides for a little over a foot high are placed with boards. After this, small pieces of branches are laid across the top of the box, and boards are cut for the top. These boards are put across the branches so the weight of the dirt won't push the boards on the corpse. At last, the top and cross branches are removed. Leaves are put into the bottom of the casket, and it is ready. The body is lowered into the casket at the bottom of the grave. The top is put on the casket, and some grass is put on the top of it.

Now, we are ready for the service. I was asked to speak, but I said very little. Petowi preached for about ten minutes. After that, the pastor of the Mission Church, Pata, led a song, and then he preached about twenty minutes. The service was opened and closed in prayer.

I stood about two feet from the grave almost all of the time. At the closing prayer evidently everybody decided to look in the grave. They started pushing so hard that I got kind of scared because I saw that grave get closer and closer. I just about landed in it along with both the preachers. One boy about five years old did fall into the grave.

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The family was permitted to look into the grave finally. I left when they started filling the grave up. About a hundred feet from the grave can be seen the grave of her husband. It looks a little different. You can see a skeleton on a platform about three feet off the ground. Brother Halliman has taught these people to bury their dead in the ground.

Isn't it wonderful that we who are saved can say, "For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after the skin worms destroy this body, yet in my flesh shall I see God." —Job 19:25, 26.

First Valentine

(Continued from page one)

cell window and barely reach some violets which grew outside. He picked many of the heart-shaped leaves, pierced them to spell the message, "Remember your Valentine," and sent them to his loved ones by homing pigeons. On each subsequent day, as long as the violets lasted, he sent additional messages, but he changed the wording to a simple, "I love you."

God says the same thing to you, but God did not send a sentiment. He sent His Son, Jesus Christ. The Bible tells us, "Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation for our sins." (I John 4:10). "God so loved the world that he gave his only begotten Son." (John 3:16). This is the highest kind of love. "Greater love hath no man than this, that a man lay down his life for his friends." —(John 15:13). "God commendeth his love toward us, in that, while we were yet sinners Christ died for us." (Romans 5:8).

The exchange of valentine cards today represents little more than a meaningless formality in most cases.

If it makes sense, as many by their practice suggest it does, to rush out and purchase a valentine for someone who has sent you one — someone you had overlooked — how much more sense does it make for you to offer yourself wholeheartedly to Him Who has loved you so much? —Maranatha

Tithes And Offerings

(Continued from page five)

ian institutions that is all right. But God says that the tithe is His and very plainly commands that it shall be brought into His storehouse, which is His house. Beloved, in these perilous times, had we not better listen to God?

What Are Offerings?

Offerings are what we give after we have honestly paid God a tenth of all our increase. In Old Testament days there were several kinds.

There were thank offerings, heave offerings and burnt offerings.

Thank offerings were sacrificial gifts made to the Lord for special mercies and blessings. They were often made in revivals, in times of national deliverances and for personal benefits.

Heave offerings were consecration offerings made to the Lord by Israel.

The whole burnt offering was the most common of Old Testament offerings and in some very true sense was symbolic of our yielding ourselves unto the Lord for His service, body, soul and spirit. When the Macedonians "first gave themselves unto the Lord" it is not surprising to read in Paul's second letter to the church at Corinth, that they "gave beyond their ability of their own accord, beseeching us with much entreaty in regard to — this fellowship" or partnership, etc. It is not hard to get a man or woman to give beyond their ability in times of great need, when they have really given themselves unto the Lord. Many of us sing: "Here, Lord I give myself away"; but like the little child

Why I Want To Attend Your 1967 Bible Conference

(LABOR DAY WEEKEND
SEPTEMBER 1-2-3-4)

ELDER FRANK McCRUM

Zion Baptist Church, Detroit, Michigan



By the grace of God I will be at the 1967 Bible Conference conducted by Calvary Baptist Church of Ashland, Kentucky this next Labor Day week-end. The blessings received there can not be justly put into words, they must be experienced. To those who have never attended may I say that to be anywhere else at this time is a comparative waste of time. Everyone who attends goes back home a better soldier of His service. At this Conference with all its dedicated and humble people one learns the meaning of, "Put on the WHOLE armour of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11. I know of no other retreat for the weary and battle fatigued soldier of the Cross than this Conference with its elevating influence. The presence of our Lord is abundant and so are His blessings.

To me one of the many high spots of this Conference is the informal gathering around the house of Bro. Gilpin and his hard working wife. This is done

we take back the gift when we go to leave and take it home with us. We were just talking. We did not mean it.

In addition to these more common offerings there were special offerings made for the building of the tabernacle and the temple. David gave millions to the building of the temple. Many women gave their jewels etc. to the building of the tabernacle. More heroic giving has never been known by so many people as in building the first house for God, the tabernacle. Any church could arise and build in this day if they showed a fraction of the heroism and sacrifice in giving that God's redeemed people did in building the tabernacle, just after their deliverance from Egyptian bondage.

In the days of Pentecostal power upon the Jerusalem church, offerings were abundant. No man called ought that he had his own. Many of them according to the inspired historian, sold houses and lands and brought the money and laid it at the apostles' feet for distribution as any had needs. No wonder those were days of great grace and great power. Great grace and power would be manifested in any church where such liberality was so markedly and universally manifest today. These were some of the offerings of Bible days.

Do We Need Such Offerings Today?

Unhesitatingly we answer yes. With so many and varied calls coming to us from all quarters today none of us ought to call what we have our own. The Master taught us at all times "not to lay up treasures for ourselves upon earth" but "to lay them up in heaven." It is little short of a crime for any man to think about saving aught of what he makes these days. He ought with holy zeal do as Paul told the Ephesians "to labor with his hands that he may have to give."

Baptists cannot get right with God until they bring into His store-house God's tithes and God's offerings.

after an excellent meal prepared by the host church. As we put ourselves away from the table and say "No" to Bro. Gilpin's urging of having second (or third) helpings, the serious business of discussing His word usually is in order. Two or three here, or four there, gather into groups in separate places to attempt a better understanding of some passage of Scripture that all have in common. There is no big "I" or little "you" spirit present. Pastors from large churches and those from small churches consider each other on equal footing. This is as it should be. Here is fellowship second to none here on earth and every reader owes it to himself to attend.

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