

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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The TITHE Is The LORD'S

MILBURN COCKRELL
Henleyfield, Mississippi

What is meant by the word "tithe?" It is an old English word commonly used in England four hundred years ago. Today it is seldom used except in Scriptural connection. The word "tithe" means "a tenth." A tithe of anything is the tenth part of it.

Our word "tithe" is a translation of the Hebrew words "asar" and "masser" which mean "a tenth." In the New Testament the word is a translation of the Greek words "apokataoo" and "dekataoo" which also mean "a tenth." So a tithe in a Scriptural sense is the tenth part of one's material increase.

No one will ever concede that tithing is Scriptural unless he realizes the great truth of God's ownership of all things. The Bible reveals that He alone is the absolute Proprietor of all things. All is

GOD'S BY RIGHT OF CREATION

God lays claim to everything under the whole canopy of Heaven. The Lord said in Job 41:11, "Whatsoever is under the whole Heaven is mine." Again the Bible says, "Behold, the heaven of heavens is the Lord's thy God" (Deut. 10:14).

"All the earth is mine" claims God (Ex. 19:5). "The earth is the Lord's and the fulness thereof" (Ps. 24:1). The Lord says in Ps. 50:12, "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Abraham called the most high God "the possessor of heaven and earth" (Gen. 14:22). "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in Heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted above all. Both riches and honor come of thee . . . For all things came of thee and of thine own have we given thee." (I Chron. 29:11-14).

God owns all earthly creatures. We read in Ps. 50:10, "For every beast of the forest is mine, and the cattle upon a thousand hills." Can we add anything to His store whose all the wild fowls and wild beasts are, the world itself and its fulness? In Ezek. 18:4, God says, "All souls are mine." "He giveth to all life, and breath, and all things" (Acts 17:25). "For in Him we live, and move, and have our being." (Acts 17:28).

God allows men to use His possessions, but He never surrenders His ownership. As between each other, men may be owners. Between us and God, He is the owner. We are not owners, "for we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7). What we use and enjoy was all here before we came.

Can we hold titles to possessions unless God wills that we have them? John the Baptist answers, "A man can receive nothing, except it be given him from heaven" (Jno. 3:27). In Paul's words to the Corinthians let me ask, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" We recognize God's ownership

by observing certain rules. For an example, I mention the observance of Sunday. According to the Bible, God claims one day out of seven as His. That is why Sunday is called the Lord's day" (Rev. 1:10). On the day which the Lord has made, we should attend church, read the Bible, rest, meditate, visit the lost and sick, and have Christian fellowship. When we do these things, we show God that we are mindful that He requires one day out of seven as His day.

The same Bible says that God requires one tenth of our material increase. "All the tithe . . . is the Lord's: it is holy unto the Lord" (Lev. 27:30). God legally directed that after we honestly



MILBURN COCKRELL

paid Him the tithe for His cause, then the other nine tenths He gives us. Then, and only then, can we rightfully claim ownership over that nine tenths. The tithe belongs to God, and an offering is never an offering until after the tithe is given. Failure to tithe constitutes scriptural highway robbery (Mal. 3:8). One may give his tithe voluntarily, or God will take it in hospital bills, burnt homes, sickness, etc. God has the best collecting agency in all the world.

But someone cries, "What I earn is mine." Not so, the Bible declares that God owns even our money. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). All the

silver and gold hid in the bowels of the earth, all that is laid up in the banks and treasuries of the children of men, and all that circulates for the maintaining of trade and commerce; it is all the Lord's. Your wages, your salary, your profit, your income belongs to God, not you. God has a right to take or dispose of what you regard as your income as He wills.

Some well-meaning but deceived folk think that their disbelief in tithing relieves them of the obligation to tithe. But this is like believing that disbelief in the need of repentance relieves a Hell-bound soul of the obligation to repent.

All that Christians have is

GOD'S BY RIGHT OF REDEMPTION

God owns us. "Ye are not your own, for ye were bought with a price" (I Cor. 6:19-20). God has absolute ownership of us; we have ownership of nothing. If we cannot lay claim to our own selves, how much less can we claim that which we find in our hands? God owns even the nine tenths as well as the one tenth. His ownership of us is no joint affair. We are not in partnership with Him. All we are and have is altogether His, and His only.

The man who owns the slave owns what the slave earns. We belong to Jesus Christ. He has purchased us by His blood. Every dollar that belongs to God must serve Him. We cannot spend the nine tenths as we please. We can spend it only in the way that pleases and honors Him.

THE HISTORY OF TITHE PAYING

Recent discoveries reveal that tithing was practiced by the nations of antiquity long before Abraham was born. The cuneiform inscriptions of Babylonia contain frequent references to tithing. The great temples of Babylonia were mainly supported by the tithe which was required of prince and peasant alike.

How can the prevalence of tithe-paying among ancient nations be accounted for? I firmly believe that the universality of that custom points to a time when the ancestors of those nations lived together, and so derived the custom from a common source. A tenth was the proportion of increase originally re-

Christian immersion the act appointed for the profession of gospel faith. The twelve disciples at Ephesus—The faith professed by a Catholic baptism—Campbellite — Episcopalian — Methodist — Presbyterian — Baptist — What is scriptural baptism?

"Into what then were ye baptized?" — Acts 19:3.

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" — Rom. 6:3.

"Having our hearts sprinkled from an evil conscience, and our bodies bathed in pure water, let us hold fast the profession of our faith without wavering." — Heb. 10:22, 23.

THE SIXTH MARK OF THE CHURCH OF CHRIST

Its baptism is the profession, on the part of the subject, of the faith of the Gospel by which he is saved.

Christian baptism is not the celebration of a religious rite by modes indifferent; but it is a specific act, instituted for the expression of specific truths; to be administered by a specific body, to persons possessing specific qualifications. When one of these properties is wanting the transaction is null — since, unless the ordinances are observed as Christ commanded, they are not obeyed, but perverted.

Now the divine institutor of the rite selected but one word to indicate the act he intended, and that word — baptizo — which never had but one meaning when referring to persons, viz., "To dip in, or under water," (Liddell and Scott's Greek Lexicon, sixth and last edition, gives but this one definition) and, therefore, immersion in water was the act He specifically commanded; by specifying one act, He forbade any other to be done in His name. Having seen that a scriptural church is the only organization He has authorized to administer the act, and only to persons who give satisfactory evidence of being regenerate in heart, it now remains to inquire for the symbolism of the rite.

The Scriptures are clear, in teaching that baptism is for the profession of something on the part of the subject, and that something is the faith of the gospel — the ground on which the soul must rest upon for its salvation. Paul explicitly states this fact. (See Heb. 10:23, above quoted.) That ground is the finished work of Christ, and our participation in it. This we are to profess and set forth in our baptism.

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quired by God from man. As men dispersed, that practice was taken throughout the ancient world. God taught man to tithe just as He did to offer a sacrifice for sin.

Tithe-paying may have been among the "commandments and the statutes and the laws" which God commanded Abraham for keeping (Gen. 26:5). There was a law against murder (Gen. 4:8-15) and adultery (Gen. 38:24) in ancient time, which have not come down to us in writing. The mere omission of a definite mention of a law concerning tithing is no proof whatever that such a law was non-existent.

ABRAHAM'S TITHE-PAYING

The first Biblical record of tithe-paying is that of Abram (Gen. 14:20). When returning from the slaughter of kings with spoils of war, Abram was met near Salem (ancient name of Jerusalem) by a kingly priest, Melchizedek, who blessed Abram and to whom Abram gave "tithes of all." Abram paid tithes to Melchizedek hundreds of years before the law was given to Moses on Mount Sinai.

Abraham's tithing was a moral obligation, a duty almost universally recognized by the nations in Abraham's time and long before. Since he was often

dwelling within a day's journey of Salem, I venture to declare that was not the first or last occasion on which he paid a tenth of his increase to Melchizedek. If the patriarch paid tithes annually, it would have been only in keeping with the practice of his Babylonian ancestors.

Abraham's tithing took place under a dispensation of grace and faith, not under the law of Moses (Rom. 4:2-3, 9, 16). Since tithing was first practiced under the principles of grace and faith, surely the portion is not to be less when the dispensation of grace and faith was fully come. If so, then grace would be disgrace. Since Christ is "a priest forever after the order of Melchizedek," and since Abraham is the father of us all, through faith, the same principles that led Abraham to pay tithes to Melchizedek, who was a type of Christ, should certainly lead Christians to give Christ their tithes and offerings.

Jacob promised to tithe three hundred years before the law of Moses (Gen. 28:22). Who taught Jacob to tithe? Why did he not promise to give two tenths? nine tenths? The only logical conclusion is that he did so because God taught him to do it, just as God taught him to have an altar and a sacrifice for sin. Tithing was a part of God's moral law originally revealed to man.

ISRAEL'S THREE TITHES

After the time of Abraham and Jacob, tithing was incorporated by Moses into the Levitical Code. The tenth of all the produce, flocks and cattle was sacred to Jehovah by way of rent to Him who was the owner of the land under the Mosaic Law (Lev. 27:30-33). From Numbers 18:21-24, we learn that this tithe was paid to the Levites by Jehovah's command. This is the first tithe, commonly called the Levites' tithe. The paying of this tithe was not optional. To withhold this tithe was regarded by God as dishonesty (Mal. 3:8). The Levites, to whom this tithe was given, were required by God to render a tenth of what they received as a heave offering to Aaron the high priest (Num. 18:26-28).

The Israelite was required by

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE NAME OF JESUS—THE DUTY THAT FOLLOWS"

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." — II Tim. 2:19.

Every time I read this verse of Scripture I am reminded of a coin—not particularly a penny, not especially a silver dollar, but just any coin. If you will notice a coin, there is an inscription on one side, and also on the other side. In other words, there is an inscription on both sides of a coin. I might say that this isn't a modern innovation, but rather the most ancient coins which have ever been uncovered, show an inscrip-

tion on both sides of the coin.

This text of Scripture reminds me of the two sides of a coin. You will notice it says, "Having this seal." The first seal is, "The Lord knoweth them that are his." That is on one side of a coin. On the other side is, "Let every one that nameth the name of Christ depart from iniquity." In other words, Paul, in writing Timothy, is reminding Timothy of the two sides of a Christian's life — first, "The Lord knoweth them that are his," and "Let every one that nameth the name of Christ depart from iniquity." I am going to pass by the first side, and I am going to look at the one side of the coin

as it is exemplified in this second phrase, "Let every one that nameth the name of Christ depart from iniquity."

I

THE NAME OF CHRIST.

There is no name the equal of the name of Jesus Christ. We refer to it even in our hymnology, when we say:

"Take the name of Jesus with you,

Child of sorrow and of woe;
It will joy and comfort give you,
Take it then where'er you go.

Precious name, O how sweet!

(Continued on page 2, column 1)

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LAST CALL

"The Treasury of the Bible" (Old Testament — four volumes) is just about out of print. The New Testament companion of four volumes were all sold months ago.

The publishers say they do not expect to reprint these volumes, except to reprint the sermons contained therein in a different style.

We have two sets of the Old Testament left. The price is \$29.75. We have sold a large number of these within the last few years and a few months from now, brethren will be willing to pay extra to get a set. While these two sets are available, somebody ought to act fast and order the same.



"Name . . . Duty"

(Continued from page one)

Hope of earth and joy of heaven; Precious name, O how sweet! Hope of earth and joy of heaven."

Not only is the name of Christ thus extolled in our hymnology, but even in the Word of God you will find that the name of Christ is given an exalted place. Listen:

"Do not they blaspheme that WORTHY NAME by the which ye are called?" — James 2:7.

You will notice that the name of Jesus is thus referred to as "that worthy name." I'd like to tell you about this name of Jesus that we extol in our hymns, and likewise that is referred to in the Word of God.

I'd like to tell you that the name of Jesus is a beautiful name. There are some names that have no beauty, but the name of Jesus is a beautiful name. There are some names that because of their connotation, or their connection, or because of some individual that you have known, that has worn that name, that the name itself has no beauty. Would you want to name a dog, Jezebel? Would you want your worst enemy named Mussolini, or Hitler? Would you want to name that which you despise and look down upon as the very lowest, either Delilah or Jezebel? No, beloved, but the name of Jesus is a name of beauty.

I think you know I have no use for any woman preacher, and especially I had no use for Amie Semple McPherson Hutton. But Amie, like every other heretic, once in a while did something right, and said something good. She was holding a revival meeting at Akron, Ohio, a number of years ago, and she presumably healed a person of stammering, who had never been able to speak intelligibly. After she had done so, she said to this individual, "I want you to speak the name that is the sweetest name on mortal tongue." The man said what was supposedly the first word he had spoken in life, that anybody could understand — he said, "Jesus."

Well, beloved, that individual was right, even if Amie were wrong posing as a preacher. That individual was right when he declared that the name of Jesus was the sweetest name that was ever spoken by mortal tongue.

When I came back to my text to note it speaks about the name of Christ, I remind you that it is not only a name of beauty and sweetness, but it is a name of simplicity. It is a very short name, and very simple. It is not like Magor-missabib, that we read about in the Bible. It is not like Nebuchadnezzar. It is not like Belshazzar. It is not like a lot of names that might be mentioned in the Word of God. The name of Jesus is a name of simplicity.

I would remind you also that it is through the name of the Lord Jesus Christ that salvation comes, because we are saved through faith in the name of the Lord Jesus. We read:

"And his name, THROUGH FAITH IN HIS NAME, hath made this man strong, whom ye see and know." — Acts 3:16.

This is a reference to the first apostolic miracle this side of Calvary when Peter and John, going into the temple at an hour of prayer, healed this lame man. Peter, in his sermon that followed, said it was through faith in his name that had made this man strong.

If you are a saved person, you have been saved through faith in the name of the Lord Jesus Christ, for we read:

"To him give all the prophets witness, that through his name WHOSOEVER BELIEVETH in

"The Resurrection And The Christian Faith"

This is a Zondervan reprint from a 1911 edition, and is a remarkable contribution to all Christian readers, pertaining to the resurrection.

It is a highly critical book of nearly 500 pages, well documented and certainly most carefully put together, showing unmistakably the author's belief in the resurrection.

In addition, to his invincible arguments as to the resurrection, he also very strongly argues the divinity of Christ, the meaning of our risen Lord's commission to preach the gospel in all the world, and above all else, the Christian's justification and future resurrection.

In chapter four, the author makes, I think, an exceeding good, strong case as to the fact that Christ was risen on the third day. As strong as he makes it appear, it does seem though that he could just as strongly have argued that he was crucified three days and nights preceding, though we search in vain to find such.

The author has some things that we do not like: (1) A reference to Good Friday.

(2) A reference to Paul, Peter, and others, always under the appellation of Saint,

(3) Definite statements as to the Universal church, and

(4) Though he makes an exceeding good case, I think, for the baptismal formula in view of the resurrection, he never does say what baptism actually consists of.

After having read it and many others through the years, in spite of the weaknesses mentioned above, I am ready to say that it is undoubtedly the best and most carefully presented argument on the resurrection.

The book cost \$6.95 and is available from our book store.

him shall receive remission of sins." — Acts 10:43.

I do not say there is salvation in church membership; nor is there salvation in the water; nor is there salvation in the keeping of the ordinances; but rather, beloved, salvation is in the name of the Lord Jesus Christ.

I will remind you also in thinking about the name that is referred to in my text, that it is a name of suffering. Whenever we talk about Jesus, or whenever we think about Jesus, or whenever we write an article relative to Jesus, naturally the thing that stands out foremost is the fact of the sufferings of the Lord Jesus Christ. We read:

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and SUFFER MANY THINGS of the elders and chief priests and scribes, and be killed, and be raised again the third day." — Mt. 16:21.

"And he said unto them, With desire I have desired to eat this passover with you BEFORE I suffer." — Luke 22:15.

"For even hereunto were ye called: because CHRIST ALSO SUFFERED FOR US, leaving us an example, that ye should follow his steps." — I Pet. 2:21.

So, beloved, I remind you that this name of Jesus is not only a name of beauty and simplicity; it is not only a name of salvation, whereby we are saved through His name; but the name of Jesus is a name wherein we are reminded of suffering.

I'll go further and remind you that His name is above every name. We might call the roll of the individuals who have lived through the years, who have been known as great men, but there is no man in all this world whose name can at all begin to compare with the name of the Lord Jesus Christ. His name is a name that

is above every name. It is a conquering name.

As the old song says:

"All hail the power of Jesus' name!"

Let angels prostrate fall, Bring forth the royal diadem, And crown Him Lord of all.

Let every kindred, every tribe, On this terrestrial ball, To Him all majesty ascribe, And crown Him Lord of all."

Yet, beloved, the name of Jesus is a name that is above every name. It is an all-conquering name.

We can study in history how Alexander the Great conquered the world, and then sat down on the shores of the Aegean Sea and wept because there were no more worlds to conquer. A few months after having conquered the world, he sat down in the same spot and somebody showed him a drinking horn and said that nobody had ever been able to empty it. Alexander the Great said, "I am the conqueror of the world; I'll conquer this drinking horn;" and he drank himself to death, and died in a drunken frenzy.

I say to you, Jesus' name is above every name. It is an all-conquering name.

Listen again:

"FAR ABOVE ALL principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." — Eph. 1:21.

This would tell us that the name of Jesus is far above all principalities and power, and might — not only in this world, but in that which is to come. The name of Jesus even in the world that is out before us, is going to be a bigger, greater, and more far-reaching in its importance than any other name that can be mentioned.

I remember the little story that is told relative to Washington having carved his name on an exceedingly high ledge of rock in the days when he was a surveyor in the mountains of Kentucky, Virginia, and West Virginia. Somebody else decided that he could climb a little higher, and carve his name just a little higher than Washington had climbed, and carved his. Well, he did. He succeeded in climbing, and he partially carved his name, but then he was unable to get back down, and a group of individuals got above him on a cliff and lowered him back to the ground. Here was a man that thought he could climb higher than the first president of our nation, and could carve his name higher than Washington's name, but he was unable to finish the task, for he had to be helped back from the cliff to the ground from which he had climbed.

No name will ever be exalted above the name of Jesus, for His name is above every name, and shall always stand out as an all-conquering name. We read in that respect:

"Wherefore God also hath highly exalted him, and given him

MISSIONARY CALENDAR

As stated in the issue of January 6, 1968, we have printed a large number of calendars carrying the pictures of our missionaries in the New Guinea Mission field, namely: Elder and Mrs. Fred T. Halliman and family, Elder and Mrs. Fred W. Roberts and son, and Elder and Mrs. Ralph A. Doty.

This calendar is printed most attractively in two colors of ink on white stock, from recent pictures, and we are indeed most glad to be able to send it out to our friends who wish it.

This calendar is free of charge. Pastors may feel free to order them in quantities to distribute to their church members or individuals may request them singly. Regardless of the requests, we shall count it a privilege to send these calendars out, and we will be most glad for the opportunity to send one to each person who asks for it.

Why not request one of these calendars today and let this be a reminder to you all year long to pray for these devoted servants of our Lord, who are laboring in distant lands?

a name which is ABOVE EVERY NAME: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." — Phil. 2:9, 10.

Thank God, His name is above every name! Every knee is someday going to bow before the Lord Jesus Christ. Every tongue is going to confess the Lord Jesus Christ. It may not do any good to confess it. It may not do any good to bow in adoration to Him. However, the fact remains, that ultimately, every tongue is going to confess Jesus, and every knee is going to bow to the Lord Jesus Christ.

Beloved, the name of Jesus is above every name. It is an all-conquering name of all times.

I would remind you also that everything should be done in His name. We have no business to do anything in our name, but whatever we do, should be done in the name of the Lord Jesus Christ. Listen:

"And whatsoever ye do in word or deed, do ALL IN THE NAME OF THE LORD JESUS, giving thanks to God and the Father by him." — Col. 3:17.

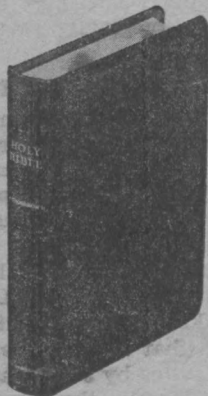
"For whosoever shall give you a cup of water to drink IN MY NAME, because ye belong to Christ, verily I say unto you, he shall not lose his reward." — Mark 9:41.

This tells us that whatever we do, even to the handing out of a drink of cold water, we are to do it in the name of the Lord Jesus Christ.

Several years ago I had an impression that I should give a young preacher a small sum of money. I don't suppose I ever mentioned it until this morning. (Continued on page 3, column 3)

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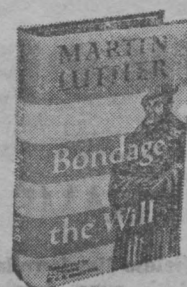
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JANUARY 20, 1968.

PAGE TWO



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Old Landmarkism

(Continued from page 1)

When Paul heard from the disciples at Ephesus (Acts 19), that they had not so much as *heard* of the existence of the Holy Spirit, he asked, with evident astonishment, "Into what then were ye baptized?" He was understood by them to ask what faith they could have professed by their baptism; and they said they were baptized into John's baptism, which evidently means they professed the faith John preached in their baptism. They did not say they had been baptized by John, but their very answer implies they had not. They could not have heard John preach, or been baptized by him, without hearing of, and *having experienced*, the converting and regenerating influences of the Holy Spirit.

John baptized only those who gave him evidence of having repented toward God, and were exercising faith in Christ soon to appear, and no one could exercise these graces without the influences of the Holy Spirit; and he did distinctly mention the existence and work of the Spirit. These disciples had, doubtless, been immersed by Apollos, a disciple of John, who was preaching in these parts for he knew nothing but the baptism of John. Now the faith which John preached before Christ came, was not the proper faith to be preached after he came; since he required them to believe that Christ was *yet to come*, and no one but John was authorized to administer his baptism. There were, therefore, three things unscriptural connected with their case.

1. These persons were unregenerate when they were immersed.
2. They did not profess the proper faith in their baptism.
3. They were not baptized by one having any authority to baptize.

Though they acted conscientiously, and were perfectly satisfied with the act, they were nevertheless unbaptized. This case should convince any one that Dr. Jeter's position is wrong. He holds that if persons have been dipped in water, in the name of the Trinity, and are satisfied with the act, it is valid baptism to them, irrespective of the faith they professed in it, or the moral or ecclesiastical qualifications of the administrator. These had been dipped, and were satisfied with the act. The immersion of a traveling imposter, without the vote of any church, would then be valid baptism, and Paul under the directing of the Holy Spirit, baptized them. This has been the authority quoted by Anabaptists in all ages, as well as in this age, to justify them in baptizing those immersed by unscriptural organizations; and those which oppose them are forced to deny that these Ephesian disciples were rebaptized. "But by no rules governing the Greek language can the original be wrested to teach otherwise than that Paul, or one of his companions, baptized these disciples." The English is a faithful translation of the text; and by the laws of the English language, the version can not be construed to teach otherwise than that Paul laid his hands upon those who were said to be baptized; and it is certain that he did not lay his hands upon those John baptized. For a critical exposition of this passage, see little work by the author—"The Baptism of John." This example is positive instruction to us to re-administer the act where there has been an irregularity. The church at Corinth conscientiously believed it was correctly administering the Lord's supper, but it was not, but utterly perverting it, and making themselves guilty of the body and blood of Christ. To return, that baptism has been regarded as the profession, on the part of the subject, of the faith of the church baptizing, whether true or false, from the third century and onward—the "catechumens"—those applying for baptism were required to repeat the creed of the church, and then the question was invariably asked: "Wilt thou be baptized into this faith? — i.e., Do you desire to profess that you receive, and will hold this faith, and rest your salvation upon it? Only upon the candidate answering "I will," was baptism administered. When the apostate churches perverted the rite of baptism to "a sacrament" and "seal" of salvation, and gave it to unconscious infants to secure their salvation, they invented sponsors, and godfathers, and godmothers, to answer for the infant. The Episcopalians retain this custom. See *Baptism of Infants*.

"Dost thou believe all the articles of the Christian faith as contained in the apostolic creed?"

(Answer by sponsor for the infant) "I do."

"Wilt thou be baptized in this faith?"

Ans. "That is my desire."

Having established the fact that the subject of baptism does

(Continued on page 6, column 1)

SCRIPTURAL MISSIONS

FRED T. HALLIMAN
New Guinea Missionary

Part II

In the last article the question was under consideration, "Who may do scriptural mission work and how?" We wound up by saying that only those that were members of one of the Lord's Churches and were authorized thereby.

To anyone other than a universal church heretic, and even if they would be honest with the scriptures, it would become very obvious that the Commission was given to the church as such and since there is not one shred of scriptural evidence that the Lord has ever rescinded that action or redelegated that authority, no one may scripturally do mission work (or anything else pertaining to the Lord's church for that matter), except those that have the authority from one of the Lord's churches. Any and all committees, mission boards, associations, conventions and/or anything else other than the Lord's churches are unscriptural and the church only has the authority to send out missionaries under the direction of the Holy Spirit.

Let us note mission work as it was being done in New Testament times and as it was recorded in the New Testament. First we note Acts 11:19-22. In verse 22 of this passage we note that "... tidings of these things came unto the ears of the church which was in Jerusalem; and they sent

forth Barnabas, that he should go as far as Antioch." Beloved, please observe that here a missionary was being sent out and that by a local church, the church which was in Jerusalem, and there was no committee, mission board or anything else involved in this but the church.

Now if you will note in that same chapter, verses 23-26, you will see Barnabas carrying out the work of a missionary at Antioch under the authority of the church at Jerusalem. While at Antioch he secured the help of Paul, they organized a church there and stayed there and taught them a whole year.

Now we come to Acts 13:1-3 and we see the church at Antioch fulfilling the commission by sending out Paul and Barnabas. In verse one of that passage we note that it was the Church at Antioch and in verse three after that the Holy Spirit had called them, v. 2, we see them being sent out and the "their and they" of verse three refers us back to the church in verse 1. Here beloved, we can readily see that it was the church at Antioch that sent out these two missionaries under the leadership of the Holy Spirit. No foreign mission board, nor missionary committee of any kind was employed here, nothing but the local church.

Again let us note Acts 14:26-27 that it was not only the church at Antioch that had recommended them to the work but it was that church (gathered together, an assembled body, not a universal mystical monstrosity), that they rehearsed all that God had done with them. In other words it was the church that they came back to and gave a detailed report. Is this the procedure today concerning the average missionary? No. Most missionaries today are sent out by some mission board and this unscriptural, God-dishonouring, Holy Spirit robbing, self-elevating, church despising, mission board not only tells the missionary where to go and when to return, but the missionary MUST report back to these SATAN INSPIRED INSTITUTIONS.

This not only is a direct violation of the Word of God, but it seeks to destroy the Sovereignty and independency of the local church. I could cite you cases where that a missionary had been sent out under a mission board and because some unscriptural practices on the mission field was about to be exposed by the new missionary he was reported to the "headquarters" mission board, and the directors ordered the missionary to come home. The church of which the missionary was a member was not even consulted and therefore had no say-so in the matter and the missionary protested and wanted to stay on the field but in spite of all that, he was brought back to the States by the mission board.

If you will note once again in

Acts 15:35, 40 it will be revealed that it was the church at Antioch that sent Paul out on his second missionary journey, along with Silas.

HOW WERE MISSIONARIES SUPPORTED?

He was sent out by one church but supported by many. These other churches simply accepted them as their missionaries and supported them as such. The essence of this is found in II Cor. 11:8-9. "I robbed other churches, taking wages of them to do you (the folk at Corinth) service . . . for that which was lacking to me the brethren which came from Macedonia supplied . . ." Here Paul said that while he laboured among the brethren at Corinth he received wages from other churches or in other words other churches helped to support him.

Not only do we see Paul being supported on the field by different churches but we have scriptural evidence at least once of how it was done. In Phil. 2:25, "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellowsoldier, but your messenger, and he that ministered to my wants." Again let us ask is this the procedure today? The answer again is NO. Most churches today turn their mission money over to the Cooperative Program, or some other unscriptural organization and the money is doled out a little here and a little there, big fat salaries for mission board secretaries, Christ denying and God dishonouring schools etc., etc., and about 10c out of every \$1.00 has a fair chance of reaching the mission field.

Today when you speak out against mission boards you are bombarded with expediency, i.e., the best means to the end, or the results justifies the means employed regardless of the Scripturalness or un-scripturalness of the means employed to achieve the results.

The Lord gave the commission to the church and His churches have no right to hand down that authority to any group outside of the church regardless of what they are called. Beloved, the church that Jesus called "my Church" and that church alone has the authority to send out missionaries.

The greatest institution on this earth is the Lord's Church, and these precious truths and principles which our Lord gave to His church is what our forefathers, by the millions, have suffered and died for to uphold, and the time has come once again that you and I will also suffer, perhaps as our forefathers did, if we stand for the truths that they did. May God give us grace that we "... may withstand in the evil day, and having done all, to stand." Let us "... stand therefore, having our loins girt about with truth ..." and "... hating every false way."

"Name . . . Duty"

(Continued from page two)

It wasn't any big amount, but I had an impression that I should hand this preacher this little sum of money. To him it was a large sum; to me it was not much. When I handed it to him, I said, "I would like for you to take this and make use of it." He immediately began to object. Finally, he said, "I want to ask you one thing: are you giving it to me as unto Jesus Christ?" I said, "If the Son of God were to stand before me with His hand outstretched and open, I could no more give it to Him than I am giving it to you, for I am giving it to you in the name of the Lord."

I say to you, everything that we do should be done in the name of the Lord Jesus Christ.

As we think about the name of Jesus, I would remind you that prayer is to be made in His name. We read:

"And whatsoever ye shall ASK IN MY NAME, that will I do, that the Father may be glorified in the Son." — John 14:13.

If you were to go to the bank with a check signed by me, for a million dollars, I'd be forging my name, and you wouldn't get the money on that check. However, if there is a depositor at one of the banks that has that much money, and if you were to take a check into that bank which carried his name, you would be given the money, for the simple reason that it is in the name of that depositor that you are presenting the check.

Beloved, that is how we are to pray. We are to pray in the name of the Lord Jesus Christ. I am not to pray in the name of Mary. There is not a hint in the Bible that I am to use Mary's name in prayer. There is not a hint in the Bible that I am to pray to any of the saints of the past. There is not a hint that I am to pray except in the name of the Lord Jesus Christ Himself.

May I remind you, as we think about His name, that we are to suffer in the name of Jesus.

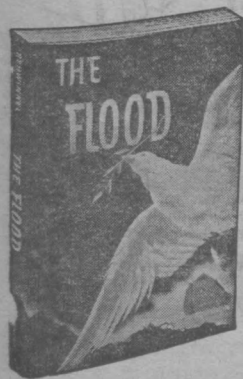
"For I will shew him how great things HE MUST SUFFER for my name's sake." — Acts 9:16.

(Continued on page 5, column 1)

THE BAPTIST EXAMINER

JANUARY 20, 1968

PAGE THREE



THE FLOOD

By ALFRED M. REHWINKEL

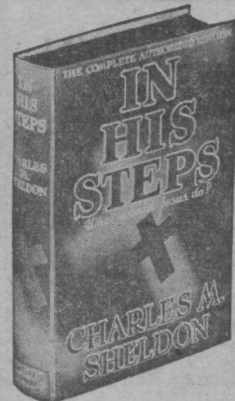
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The Baptist Examiner FORUM

"A preacher once said while he was preaching that a man was under such conviction that the tears streamed down his face, but even though the Spirit was striving, he would not 'accept' Christ. If he were one of the elect, would he not have been saved? Does this correspond to Esau? Should such a preacher be allowed in a Baptist pulpit?"

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



Let me answer the last question first. Such a preacher should not be allowed to preach in a Baptist pulpit. Why? Because he admits that he does not believe in the sovereignty of God. My answer will show why he does not.

Every saved person was chosen or elected before the foundation of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." (Eph. 1:4) "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thess. 2:13)

Only the chosen believes. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and AS MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED." (Acts 13:48). Let me also point out that we do not choose God. "Ye have not chosen me, but I have chosen you . . ." (John 15:16)

We have seen from these few examples that God chose His people, and only His elect believe.

Now to go a little farther in our brief study of election, let me remind you that all of His elect will be saved.

Jesus said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6:37) He also said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44) He draws us by the word and the Holy Spirit. We read in II Thess. 2:13 that He chose us to salvation through sanctification of the Spirit and belief of the truth. To be sanctified means to be set apart. The Holy Spirit sets us apart and we believe the Word of truth. As you can see, God uses the Holy Spirit and the preaching Word. II Thessalonians goes on to say in Verse 14, "Whereunto he called you BY OUR GOSPEL, to the ob-

taining of the glory of our Lord Jesus Christ."

Ephesians tells us that we are dead in trespasses and sins (Eph. 2:1) but it goes on to say, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ . . ." (Eph. 2:4, 5) God takes our dead heart and makes us alive by the Spirit so we can hear and believe the truth.

If we believe, that God could choose us before the foundation of the world and quicken our dead hearts so we can believe, how could we believe that a person could then not believe? Anyone who believes as the preacher referred to in the question would have to believe that God has done all he could and now it is up to the individual to go ahead. I have heard so many preachers say, "God wants to save you, but you won't let him," or, "God has done all He can, now the rest is up to you."

Brethren, it is blasphemy to believe such a thing. God said, ". . . I am God, and there is none like me . . . yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." (Isa. 46:9-11) God does all He purposes to do. He chose us to salvation and everyone that is chosen will be saved. How do I know? Because Jesus said that all that the Father gave Him would come to Him, in John 6:37. We know that if God begins working in us by quickening our dead hearts He will also finish the work and we will believe. "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1:6). (Note: The word "perform" means "finish.") Remember we quoted Acts 13:48 and it said that all who were ordained to eternal life believed.

Where do these preachers get the idea of the Spirit striving with man? The only place that I can see is Gen. 6:3. "And the Lord said, My spirit shall not always strive with man . . ." Well, my friends, this is not talking about eternal salvation. It is speaking of the sinfulness of men when the sons of God married the daughters of men.

Let me say again, The Holy Spirit does not strive to get us saved. He sanctifies us or quickens us and we are saved. He works with only the elect and the elect will all be saved. As to the question about Esau,

the only way that it is related to him is that anyone who rejects the Lord Jesus is just like Esau—having the sinful nature and seeking not the Lord. "As it is written, there is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God." (Acts 3:10, 11) This, of course, is the nature that every person has, and no one seeks the Lord. If it were not for the election of God the Father and the work of the Holy Spirit none of us would be saved.

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COOK

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BIBLE TEACHER

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We are quickened, or made alive, when it pleases God. Paul tells us in Gal. 1:15 that God called him when it pleased God to call him. That is our Lord's work and He does not ask us when to do it. But we are justified when we believe, Acts 13:39. The time that elapses between these two events varies with different people. Some people spend more time trying to make a deal with God than do others. But sooner or later every one whom our Lord quickens is also justified.

It is possible that tears may stream down the face during the time a person is trying to make a deal with God, that is, while he is promising God everything in the book in exchange for relief from his awful burden. But from the tone and tenor of this question I am persuaded that this person had just heard about the little boy's dog that lost its life in an effort to save its master, or maybe how some poor mother's hands were badly scarred from having saved her precious child from the fire. Stories like these are real tear jerkers. There are many people whose tears will flow in great profusion as they hear stories like these who can listen to the preacher tell how our dear Lord, on the Cross was poured out like water, and all His bones were out of joint, how His heart melted in the midst of His bowels, and how His visage was so marred on that Cross that He did not even look like a man and not so much as bat an eye.

No, a preacher like the one under consideration here should not only be deprived of a Baptist pulpit in which to preach, he should not be listened to if he preached on a stump.

ROY
MASON

Radio Minister

Baptist
Preacher

Arpeka, Florida



This preacher evidently assumed tears to be infallible evidence that the man was under conviction. Such assumption is not warranted. Many a death-bed story teller has moved people to tears when he failed to preach enough gospel to enable them to know how to be saved. The greatest master of a congregation that I have ever seen was a little country preacher. He could tell stories with such pathos that nearly the whole of his audience was in tears. In spite of myself, I found my eyes full of tears—and I just hated

myself for crying, but when he exhibited that pebble from his mother's grave, I joined the bawling. I recall seeing a very hardened person attend a Sunday morning service. Before the service was over the crowd was weeping until it sounded like a funeral. This hardened sinner wept until he shook the pew in front of him. After the service the preacher said to me, "I thought sure that that hard fellow would come down the aisle during the invitation. Did you see how he cried?" BUT—the preacher hadn't preached the gospel. He hadn't made plain how a sinner is to be saved. It is doubtful if the man knew how to be saved, and had he come, it would have been upon the basis of a transitory emotion.

I am not a believer in the elimination of all emotion from religious services. I think we have too little emotion, and too much dry-eyed deadness. I would not say that a preacher should be refused audience in a Baptist church just because he preaches with emotion, even with tears. But if he depends upon merely working people up to tears—if he thinks that people are ready for salvation merely because they bawl, he needs to be set right. In my own case, I heard so little gospel and so little teaching of how to be saved, that when I became concerned I had to go to a Christian and ask, "How does one get saved?" God had brought to me the realization that I was lost, and the Holy Spirit did not strive in vain. He never strives in vain. He always fetches those whom He goes after. Otherwise men would defeat the eternal purposes and plans of God, and that has never happened, does not happen, and never will happen.

AUSTIN
FIELDS

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Arabia Baptist
Church

Arabia, Ohio



In answering this question I cannot help but wonder what it was that this preacher was preaching that would cause such a reaction on the part of this man. It evidently was not the Word of God—perhaps a sob story or a graveyard story, which caused a sympathetic tear to stream down his face. Had it been the work of the Holy Spirit this man would have already been saved, not because of his tears, or his conviction which this preacher stated he was under, but because of the quickening power of the Spirit.

I am a firm believer in the doctrine of total depravity, and because of this condition of depravity, no sinner can be convinced of anything Godward, until the Spirit places within him the nature of God. Thus there must be a spiritual resurrection before there could be conviction.

"Except a man be born again, he cannot see the kingdom of God." Jn. 3:3. From this verse it becomes clear that no sinner can see the holiness and justice of God, nor the filthiness of sin until he has been born again.

Another glaring error in the report of this preacher is, that this man would not accept Christ. How could he accept Christ? The dead do not have the capacity to accept. Sinners are saved by acceptance, but it is definitely not the acceptance by the sinner of Christ, but rather the acceptance of the sinner by God, and that on the basis of the work of His Son.

"To the praise of the glory of His grace, wherein He hath made us accepted in the beloved." Eph. 1:6.

Many are they who try to place the Holy One of God in the hands of depraved sinners, by

telling them to accept Jesus Christ as their Saviour. They tell the sinner that they have Jesus on their hands. Whereas the truth of the matter is, that God never places His only begotten Son in the hands of sinners. He placed Him once in the hands of sinners and that time they crucified Him. Sinners have not changed any from that time until now. Their treatment of Him would not be any different now than it was when He was first here in the flesh. The Holy One of God is much too lovely and pure to be placed in the hands of ungodly men.

Furthermore to state that the cause of this man's conviction and tears was the work of the Holy Spirit, is to preach the defeat of this messenger from Heaven. If this were the work of the Spirit in bringing this man to a state of tears and conviction, but could not bring him to salvation, it would show to us that the power of this sinner was greater than the power of the Spirit. Thus the Holy Spirit must return and report to the Father, "I tried to make him accept Christ, but I failed." Thanks be unto our God that He has not left us in the dark regarding His work in the hearts of His own, for we read:

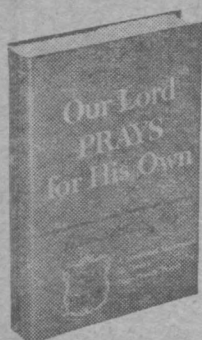
"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." Phil. 1:6.

Therefore I do not preach a defeated Spirit, but rather a victorious Spirit.

I could not say that this corresponds to Esau. This man evidently was not saved at the time of this question, but he could have been at a later date. I could not argue that a man is lost forever, because he was deceived by some preacher. Perhaps all of us at one time or another have been deceived by some preacher, misrepresenting the truth. I do not know the ones that God loves nor the one that He hates. I see no evidence in this account that would give me the right to state, that this corresponded to Esau.

This preacher and those who preach the same kind of doctrine should never be invited into the pulpit of a true Baptist Church. I would just as soon invite a Campbellite, Methodist or any other Protestant preacher to preach for us, as this preacher, or those who are like him, for they are no more in error than he is.

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"Name . . . Duty"

(Continued from page three)

This is spoken about the conversion of the Apostle Paul. God is telling Ananias to go to the home of Paul to speak to him, and there he shall have his eyesight cleared away, and will become a preacher. The Lord said to Ananias, "You go, and do this, and I will show him how great things he must suffer for my name's sake."

Not only is the name of Jesus a name of suffering, but it is a name whereby you and I are to suffer. If you and I suffer because of our stupidity, if we suffer because of our ignorance, if we suffer because we ourselves do something that is wrong, there is no honor that comes thereby; but when we suffer for the name of the Lord Jesus Christ, there is an honor that comes to us as a result thereof.

I remind you also that His name is likewise a name of adoration. Listen:

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: And they shall see his face; and HIS NAME shall be in their foreheads." — Rev. 22:3, 4.

A man may own a herd of cattle, where there may be no fences and the cattle may be on open range. It is a necessity that those cattle be branded — to carry the brand or mark of the owner thereof.

Throughout a never-ending eternity you and I and all of God's children are going to carry the name of Jesus Christ on our foreheads — branded with the name of the Son of God. I say, beloved, the name of Jesus is thus a name of adoration.

As the old song says:

"My Jesus, I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou;
If ever I loved Thee, my Jesus, 'tis now."

We adore Him now, when we sing about Him, and throughout eternity everyone that you see in Heaven will have the name of Jesus on his forehead. Our heads will be given over in adoration to Him, who is the head of all things — the church and all else included.

II

OUR DUTY IF WE HAVE NAMED HIS NAME.

My text tells us what our duty is, and that is, if we have named the name of Christ, we are to depart from iniquity. Beloved, if you have named the name of Christ, then there is a duty that is enjoined upon you. That duty is that you are to depart from iniquity.

Some people say it doesn't make any difference how a man lives if he is saved by grace; that he can go ahead and live any kind of a life that he wants to and that the grace of God will take him to Heaven. Our enemies make that assertion and accusation against us. They say if a man is saved by grace and not by works, there is no need in him being careful how he lives — just let him live any

kind of a life that he wants to, for he is going to Heaven after all. The salvation-by-works crowd even says that we teach this.

Beloved, while it may be true that we are going to go to Heaven after all, the fact remains that if we have named the name of Jesus, there is a duty that devolves itself upon each of us, and that duty is that we are to depart from iniquity. I want to read you several Scriptures in this respect.

"According as he hath chosen us in him before the foundation of the world, that WE SHOULD BE HOLY and without blame before him in love." — Eph. 1:4.

Ordinarily, when you and I quote this verse, we quote only the first part of it — that God has chosen us in Christ Jesus unto salvation, but the last part is just as interesting, for it tells us why He has chosen us. It shows us that we should be holy and without blame before Him in love.

Notice again:

"Who gave himself for us, that he might redeem us FROM all iniquity, and PURIFY UNTO HIMSELF a peculiar people, zealous of good works." — Titus 2:14.

Notice, it does not say that He gave Himself for us that He might redeem us in our sins, but that He might redeem us from all iniquity, and at the same time purify unto Himself a peculiar people.

Notice another Scripture:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it: That he might SANCTIFY AND CLEANSE IT with the washing of water by the word." — Eph. 5:25, 26.

You will notice that as my text says it is a duty that devolves itself upon us that we should depart from iniquity, so when Paul wrote to the church at Ephesus, he told this church how they themselves were to be cleansed and washed from their sins by the Word of the Lord.

To show you further that it is our duty to depart from iniquity, I'll go to the very birth of the Lord Jesus Christ, to the day when His birth was announced. Listen:

"And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people FROM THEIR SINS." — Mt. 1:21.

This doesn't say that He is going to save us in our sins, but that He is going to save His people — His elect — from their sins.

The Apostle Paul gives us a similar statement when he says:

"To all that be in Rome, beloved of God, CALLED TO BE SAINTS: Grace to you and peace from God our Father, and the Lord Jesus Christ." — Rom. 1:7.

You will notice that when God called us, He expected us to be something. He didn't just save us to keep us out of Hell. Salvation is not an insurance policy against hell fire. It isn't a policy against shipwreck when you go into eternity. Rather, salvation is that we ourselves should be called to be saints.

You will notice in every one of these references I have given you, that they are precisely what we have in my text. My text says when we name the name of Christ, we are to depart from iniquity. That is our duty that is

enjoined upon us. That is a duty that is laid down in our behalf.

Notice again:

"Wherefore come out from among them, and be ye separate, saith the Lord, and TOUCH NOT THE UNCLEAN THING, and I will receive you." — II Cor. 6:17.

This is spoken to saved people, and it says that we are not to touch the unclean thing. You and I need to remember that our Lord has given to us a duty, and that duty is, if we are saved, to depart from iniquity.

Notice another Scripture:

"That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, IN HOLINESS and righteousness before him, all the days of our life." — Luke 1:74, 75.

I don't know how long the Lord is going to let us stay here within this world. We certainly realize that life is mighty uncertain at best. However, one thing is sure: we are to serve Him in righteousness and holiness all the days of our life.

Listen again:

"By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to TAKE AWAY HIS SIN; when he maketh



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all the stones of the altar as chalkstones that are beaten in sunder, the groves and images shall not stand up." — Isa. 27:9.

This tells us that even our chastisement and the times that God punishes us, is that the iniquity of our lives shall be purged. The fruit of that purging shall be to take away our sins.

Do you realize that even when God chastens us, it is to bear fruit — that it is to take away our sins? I say, beloved, this is a duty — the only duty that is laid down, that devolves itself so heavily upon the child of God — "Let every one that nameth the name of Christ depart from iniquity."

Notice again:

"For the GRACE OF GOD that bringeth salvation hath appeared to all men, TEACHING US THAT, DENYING UNGODLINESS and WORLDLY LUSTS, we should live soberly, righteously, and godly, in this present world." — Titus 2:11, 12.

Haven't you heard people say, "If I believed the Baptist doctrine of salvation by grace that if you are saved once, you are saved forever — if I believed that, I surely would live a Godless life"? Is that what the grace of God teaches a man? This text says that it teaches us to deny ungodliness and worldly lusts, and that we should live soberly (that is, unto ourselves), righteously (that is, unto our fellowman), and godly (that is, as unto Him who is above us).

Notice another Scripture that you might see that God wants us to depart from iniquity:

For the perfecting of the saints, for the work of the ministry, for the EDIFYING of the body of Christ." — Eph. 4:12.

What is a preacher's business? What am I supposed to do? I am supposed to teach you to this extent, that it will be for the perfecting of the saints. I would to God that all my ministry might have this effect, that it might be to make you more perfect in the Lord.

Listen again:

"Let love be without dissimulation. ABHOR that which is evil; cleave to that which is good" — Rom. 12:9.

Notice — we are to hate that which is evil.

Several years ago, I had a little church paper, and the editor of a daily paper in Cincinnati, took time out to say some things relative to my little church paper. He said, "The Rev. Mr. Gilpin teaches people to hate error, to hate heresy, and to hate evil."

Beloved, I would pray God to give you and me grace to hate evil, to hate heresy, and to hate the things that are wrong; and that He might give us more grace, that we might hate it even more.

Let's notice some Scriptures from the Old Testament:

"Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, DO NOT THIS ABOMINABLE THING that I hate." — Jer. 44:4.

Are God's people to live like the world? My text says that it is our duty, if we have named the name of Christ, to depart from iniquity. But long years before, Jeremiah said, "Oh, do not this abominable thing that I hate." God hates sin. God hates abominable things, and God tells us not to do them.

Notice another Scripture:

"He that chastiseth the heathen, shall not be correct? he that teacheth man knowledge, shall not he know?" — Psa. 94:10.

If God chastises the heathen (that is, the nations), shall not He correct us?

My mother used to say that she whipped me for my good. School teachers have told me the same thing. I never did believe my mother nor the school teachers either. I always had a feeling that they got a little pleasure out of it, and that they were getting back at me for some of the things that I had been doing.

But this text says, "He that chastiseth the heathen, shall not he correct?" That is exactly what God's position is concerning us. We are to depart from iniquity, and He corrects us, or chastises us, for one purpose — that we might depart from iniquity.

Notice one other Scripture in this respect:

"For fornication, and all uncleanness, or covetousness, let it not be once named among you, as become saints." — Eph. 5:3.

Beloved, I have given you fourteen passages of Scripture to support my text which says, that if you name the name of Christ, to depart from iniquity. You can't take that text and read and study it without realizing that this is a duty that devolves itself upon every child of God.

Even our baptism tells us this. When a man is buried in the waters of the baptism, this is a picture of the death of the old life and a resurrection in the newness of life. Everything about this Bible teaches us that as God's children, we ought to depart from iniquity.

This is not a command for the unsaved, though I think any unsaved man would be better off if

he were to heed it; but this is a command for that individual who has named the name of Christ, or has said, "I am a child of God." What is the command? That we should depart from iniquity.

I ask you, have you named the name of Christ? Has the name of Christ become the sweetest name in all the world to you? Could you say that the name of Christ is a most precious name so far as you yourself are concerned? Would you say that the name of Christ is the greatest name in all (Continued on page 8, column 3)

The Tithe

(Continued from page one)

the Mosaic Law to tithe the yearly increase of the land. That second tithe was to be eaten by the offerer, his household and the Levites, with the firstlings of the herds and flocks (Deut. 12:6-7) at the center of worship (Deut. 12:17-18), in festive celebrations three times yearly (Deut. 14:22-27). Hence this was called the festival tithe.

Then there was the third tithe. A tenth of every year's increase was to be laid up at home to be shared by the local Levite, the stranger, the fatherless and the widow (Deut. 14:28-29).

The law did not create tithes; it recognized them. Seeing that tithing did not commence with the law, then how can one think that it ended with the law? The sacredness of marriage was expressed before the law; it was also made a part of the law, and it is regarded in the New Testament with as much respect as it was regarded during the law. To carry the tithe through the law does not wear it out.

Tithing did no more surely have its birth at Mount Sinai than did the Sabbath. The Sabbath did not originate with the giving of the law. The fourth commandment says, "Remember the Sabbath day to keep it holy." A Sabbath was observed by the people of God from the creation of man. There seems to be two great unchanging principles of righteousness extending back to the time of man's creation, one seventh of our time and one tenth of our material increase belong to God. Ceremonial laws may change and pass away, but God's eternal principles never pass away.

Israel preached the gospel in types and shadows, yet the church has a world-wide commission to preach to every creature. If a tithe were necessary to finance the limited preaching of Israel in types and shadows, are we to give less with a world-wide commission? Certainly not!

CHRIST ON TITHING

Tithe-paying was well known among the Romans, Samaritans and Palestine Jews. In Christ's time tithing was not only recognized, but "in the air." But there is not one sentence or word in the whole New Testament showing that Christ ever abolished the law of tithing in any way. (Continued on page 6, column 3)

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Old Landmarkism

(Continued from page 3)

not profess any private personal faith *he* may entertain, but always the faith or creed of the church baptizing him, let us here notice the faith of each of the leading denominations around us; that we may know into what we were baptized — if we have been baptized by them, or expect to be baptized by them.

THE GREEK CATHOLIC CHURCH (A. D. 313-337).

This, the oldest apostate church existing to-day, requires all its subjects personally, or by sponsors, to be baptized into this faith, as the ground of salvation:

"We believe that baptism is a sacrament appointed by the Lord, which, except a person receive, he has no communion with Christ; from whose death, burial, and resurrection proceed all the virtue and efficacy of baptism. We are certain, therefore, that both original and actual sins are forgiven to those who are baptized in the manner which our Lord requires in the gospel; and that whoever is washed in the name of the Father, and of the Son, and of the Holy Ghost, is *regenerated, cleansed, and sanctified.*"

There is no mistaking this language. The baptismal rite is God's appointed channel by which he conveys the grace of salvation to the soul, and is therefore called a "sacrament," without which there can be no salvation.

THE ROMAN CATHOLIC CHURCH (A. D. 610)

teaches this faith, and requires all baptized in her communion to profess it, viz.:

"Baptism is a sacrament instituted by our Savior to wash away original sin, and all those we may have committed; to communicate to mankind the spiritual regeneration and grace of Jesus Christ, and to unite them to the living Head.

"If any man shall say that baptism is not essential to salvation, let him be accursed . . . In baptism, not only our sins are remitted, but all the punishment of sins and wickedness." . . . *Council of Trent.*

The faith of these two "churches," that constitute the apostate part of Christendom, from the fourth to the sixteenth centuries, are very similar. The perversion of the primitive faith, touching the ordinance, was by transposition; they put the water before the blood, and made it necessary to reach the blood through the water. This simple change corrupted the whole gospel, perverted the whole plan of salvation, and made regeneration depend upon the will of men — the priesthood. I ask every Baptist right here to stop and answer this question: Should the most esteemed and influential Baptist Church on this continent, from this day, baptize into this faith, and for this purpose, would you vote to receive the baptisms of that church as scriptural and valid? You can decide this.

CAMPBELLITE DESIGN OF BAPTISM

Compare the above with the faith into which Campbellites baptize their converts. They baptize for the remission of sins. What do they mean by the expression? Mr. Campbell, the originator of the sect, is certainly qualified to explain:

"In, and by the act of immersion, as soon as our bodies are put under the water, at that very instant all our former or old sins are washed away." — *Christian Baptist*, p. 100.

"Immersion is the means divinely appointed for the actual enjoyment of the first and great blessings." — *Millennial Harbinger*.

"Remission of sins can not be enjoyed by any person before immersion."

"Belief of this testimony is what impelled us into the water, knowing that the efficacy of his blood is to be communicated to our consciences in the way which God has pleased to appoint; we stagger not at the promise, but flee to the sacred ordinance (water of baptism) which brought the blood of Jesus in contact with our consciences. WITHOUT KNOWING AND BELIEVING THIS, IMMERSION IS AS A BLASTED NUT — THE SHELL IS THERE, BUT THE KERNEL IS WANTING." — *Christian Baptist*, p. 521.

The reader can see for himself that Campbellites baptize into the self-same faith the Catholics do. He, if possible, more strongly emphasizes the doctrine of baptismal regeneration. He asserts, with all the force he can give his language, that the sinner can only come to Christ through the water; that *he can only reach the blood of Christ by being immersed into the water*; and he elsewhere affirms that immersion and regeneration are terms meaning the same thing. Campbellites, therefore, unite with the apostate teachers of Christianity in placing *water before blood*; thus bringing an unpardoned, unregenerated sinner to water baptism, as a sacrament of salvation. Can a church of Christ indorse this pernicious doctrine, by receiving those baptized by Catholics and Campbellites as scripturally baptized? There are three vital features lacking in their immersions: 1. They have not the scriptural authority — their societies not being churches. 2. The subjects are confessedly unpardoned and unregenerate when they come to the water; and 3. The faith which they profess in the act is *not the faith of the gospel*.

The Protestant Episcopal church baptizes into this faith: viz., in the catechism the subject is taught to say, there are two sacraments as generally necessary to salvation — i.e., baptism and the supper of the Lord. At his confirmation he is required to answer thus to the question: "Who gave you this name?"

Ans. "My sponsors in baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." All who are baptized in this "church," come to the water as sinners, unpardoned and unregenerate, in order to receive pardon, and regeneration, and salvation. The teachings of the prayer-book abundantly sustain this.

"THE METHODIST EPISCOPAL CHURCH."

Many come to us immersed by these societies, but are they baptized? Let the question be asked, into what is every Methodist baptized?

To save space I will state that the office for the baptism of both infants and adults in the *Discipline*, is copied, almost verbatim, from the *Book of Common Prayer* used by the Episcopalians; and, touching the efficacy of baptism in the case of in-

(Continued on page 7, column 4)

The Tithe

(Continued from page five)

Tithing was so well understood and so faithfully practiced in Christ's time that it was not necessary to give any special instructions concerning it.

The synoptic gospels carefully relate that both parents and the Christ child were strictly observant of the Mosaic Law (Luke 2: 21-24; Matt. 8:4). Our Lord's parents went yearly to Jerusalem and took their second tithe (Luke 2:41-42). Christ at Capernaum contributed to the support of the temple service (Matt. 17:24-27). Our Lord's enemies, who watched His every word, action and behavior in order to find fault, never once accused Him of not paying tithes. Tithe-paying was enjoined upon the Jews by God's law, and Jesus Christ as a Jew kept that law to the letter (Matt. 5:17). He tithed, and we are commanded to follow His example (I Pet. 2:21).

Christ commended tithing in Matt. 23:23, and what Christ commended should be to us a command. I can show my opponents where Christ commended tithing by saying, "These ought ye to have done," yet they cannot give me one scripture where He ever said, "This ye ought not to do." But still they say Christ taught against tithing. Then let them show us where He did. Let them put up or shut up.

Critics say that Matt. 23:23 was to the Jews, not to the Gentiles. Yes, it is true that Christ was talking to the Jews in Matt. 23:23. Christ was speaking to a Jew in John 3:16, but who would be so stupid as to say John 3:16 is only for the Jews? Christ was speaking to Jews on almost every occasion in the gospels, but who would say that the gospels and Christ's teachings were just for the Jews? Christ was speaking to a Jew in John 3:3, but who would dare to assert that only Jews need to be born again? Much of the New Testament was written to Jewish Christians (Jas. 1:1). Are we going to throw the book of Hebrews out of the Bible because it was written to the saved Jews? Who but a backslider would dare belittle the Son of God by declaring that He had one sermon for the Jews and another for the Gentiles? Is God a respecter of persons?

Honest anti-tithers have to admit an unpleasant fact. The church had its beginning during the personal ministry of Christ. That was before Calvary. The church had a treasury (John 12: 4-7). Now Christ and the Apostles were Jews. So, according to the anti-tithers' argument, the law was not abolished; therefore, Christ and His Apostles must have tithed. If Christ and the Apostles did not tithe, then they were lawbreakers, and as our anti-tithing friends well know, tithing was a part of the law.

THE APOSTOLIC CHURCH ON TITHING

In I Cor. 9:13, Paul spoke of the support of the church and ministry, and made reference to the Old Testament, and their plan of support. That tithing was practiced then no one doubts. Then in verse fourteen he said, "Even so hath the Lord ordained that they which preach the gospel live of the gospel." "Even so" makes it plain that the plan used in the Old Testament was also the plan for the New Testament. As the temple and the ministers of the temple were supported by tithes and offerings, "even so" should it be in the New Testament economy. If "even so" does not teach tithing, then language has lost all its meanings.

According to the teaching of

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Origen, Jerome and Chrysostom, the early churches taught and practiced tithing. Bingham, in his book, "Christian Antiquities," says that it is a fact that the early churches paid tithes.

Even if the law of tithing were abolished, and if it could be proved that the principle is not in any way binding on those who live in the Grace Age, the facts and lessons presented so far would at least suggest that the laying aside of a tenth of one's material increase is a most sensible method of giving.

The tithe is the Lord's. It is a voluntary act to dedicate a tenth to the Lord. It is not compulsory to do anything for the Lord, but we must tithe if we are to please Him. When we willingly give it, that is an act of love on our part. The tithe is simply a measure He has given us in His word to let us know what our duty is, that we may know the minimum of what we ought to do. The law is no longer a school master to compel us to tithe, but the duty remains and is made more sacred, being now like all other Christian duties, a matter not of law, but of love.

SOME OBJECTIONS ANSWERED

I desire to call attention to a few of the many objections that are usually advanced against tithing, knowing in my heart that the primary one is that men do not want to give God a tenth of their money. I also realize that these objections are just flimsy excuses for not doing God's will, though they sometimes come from a sincere heart.

(1) Many say, "I don't know exactly how to figure my tithe." That is strange. Everyone is supposed to figure his income for Uncle Sam, and surely if one can do such a thing for the government, he can do it for the Lord. If God promised to give us yearly a tenth of what we made, do you think we would offer such excuse and fail to receive the tenth He promised to give us?

(2) Some believe that tithing is not fair to the rich and poor alike. It could be said with equal logic that a poor man could not afford to keep the Sabbath because of the great need of his family. Tithing is the only fair plan, the only one that puts men on an equal basis. The tithe is not the outermost limit of the believer's duty in giving to God; it is the innermost limit.

I have observed that it is not the poor man who offers that excuse; it is the well-to-do. I find often that it is an excuse used by the rich as a cloak to cover up the meanness and stinginess of their hearts.

(3) Another says, "I am in debt." You were in debt to God long before you were in debt to anyone else. You can never please God by robbing Him to pay your fellow man. We are no more at liberty to take God's portion to pay our debts than that which belongs to our brother in the Lord. If being in debt freed one from the obligation to tithe, there would be very few tithers. The truth of the matter

is, if people were more faithful in paying their tithes, they would find it much easier to keep out of debt.

(4) Someone declares, "I need all my income for my family." Do you think God is unaware of your needs? Did He fail to consider your needs when He brought into being the law of tithing? No! God can make nine-tenths go farther than you can make ten tenths without His help. No person is too poor to tithe. Actually, one cannot afford not to tithe, if he desires to prosper.

(5) "But II Cor. 9:7 tells us that giving is 'not of necessity,'" another asserts. In like manner and with equal force it might be said that the new birth is "not of necessity." It is not compulsory to do anything for the Lord. But if we love Him, we must be born again and tithe our income.

II Cor. 9:7 tells us the spirit in which we are to give. Can a man be right with God and just purpose to give Him a nickel when he has thousands of dollars? Would it be all right to purpose to give nothing? Can a man be baptized "as he purposes in his heart"? When we investigate the argument of the anti-tithers about that verse, we find that they really believe that God has laws for everything but giving. Such inconsistency exposes the weakness of their doctrine.

Tithing is at least hinted in II Cor. 9:7. How can a man purpose to do something without a plan? If I purpose to build a house, I will follow a plan. It is even so in Christian giving. The Bible consistently teaches that God's plan of giving is the tithe. Those who disagree need only to show that God ever had any other plan.

(6) Still others say, "The New Testament rule of giving is 'as God hath prospered.'" But there is nothing in this rule out of harmony with tithing. In the Old Testament in Deut. 16:17 we read, "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee." Tithing was enforced then, was it not? How could one give according to prosperity without giving a definite percentage?

(7) "But we are not under the law," one cries. It may scare the daylights out of some, but the moral law of God which included the law of tithing has been binding on men in all ages, and it is binding on us in the Dispensation of Grace. The moral law was universal in its scope (Lev. 24:22). Christ abolished only the ceremonial law (Eph. 2:15). Tithing was not a type or a shadow; it was a part of God's moral law which had existed before Abraham. Judicially we are under grace, not the law (Rom. 6:14), but the believer is under the law of Christ (I Cor. 9:21; Gal. 6:2). James calls it the law of liberty (Jas. 1:25). The moral law continues under this dispensation as a rule of grace for Christians. It is written (Continued on page 7, column 1)



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The Tithe

(Continued from page 6)

ten in the believer's heart (Heb. 10:16) and he delights in it (Rom. 7:22). Faith does not make void the law; it establishes it (Rom. 3:31).

If one is still contentious and continues to say we are not under the law, let him consider this: To say that there is no law at the present time is to declare that there is no sin in the world (Rom. 5:13), for sin is the transgression of God's law (I John 3:4). If God has no law for us now, then by what will God judge us at the judgment? Is not the Bible one of those books we will be judged by? See John 12:48, and Deut. 18:19. Does the Bible not contain God's laws for us? If there is no law today, then by what does God chasten His children at the present time? By what will He sentence the wicked to Hell? If God has no laws or commandments for us to keep in this age, why did He say, "If ye love me, keep my commandments" (John 14:15).

Is the Christian at liberty to rob, to kill, or to commit adultery? Does God not have some laws for us to keep? If God has some laws for us to keep, are not the anti-tithers wrong in saying that we are not under the law? Could it be that they are so bent on keeping their money at all cost that they make such senseless statements? Do they not know that the Bible

teaches that a covetous man is no more saved than the drunkard, or the adulterer (I Cor. 6:9-10; Eph. 5:3-7).

Why do tithers give more to the church than non-tithers? Does God or the Devil lead a man to give liberally to the church? Honest anti-tithers must admit that they want to give less than a tenth, so that is why they do not believe in tithing. Ask any non-tither if he gives a tenth or more? Then you will see what I have said is true. It is not hard to tell a tither from a non-tither. A tither gives a tenth or more; a non-tither gives less than a tenth. You can tell tithing pastors and tithing churches by consulting their offerings for a year's time.

Here is an unanswerable question: Is it a law and a sin if you do not tithe, or not a law and a sin if you do tithe? Which horn of the dilemma will the non-tithers take?

Every saved person who fails to tithe his income is robbing God. "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings" (Mal. 3:8-9). Oh, some would not rob their fellow man, but they would rob God. It is a greater sin to rob God than it is to rob a man. Are you willing to trust God with your soul, but not your pocket book? I certainly hope not.

The Lord is not satisfied with this haphazard, go-easy, hit-or-miss, give-when-you-feel-like-it, lawless, loveless method of supporting His cause. Most Christians think they owe God everything in general and nothing in particular. They delight in singing, "Jesus paid it all," and forget

the part of the song which says "all to Him I owe."

THE BLESSING OF TITHING

Your tithe is ten per cent of your net income, whether it be in the form of a salary or the income from your farm or a business enterprise. I Cor. 16:1-2 suggests that each church member is to bring his tithe and offerings each Sunday to the Lord's storehouse, the church.

STOREHOUSE TITHING

Mal. 3:10 advises us, "Bring ye all the tithes into the storehouse." In I Tim. 3:15 the church is called "the house of God." Thus it is seen that the church is now God's storehouse. Church members are to unite in their giving as one body in Christ. They are to bring their tithes together and use their financial power as the Spirit directs the whole body. All money can be much more wisely used by the church at large than by the average individual church member. All money should be paid directly from the treasury of the church. Only then can Christ have glory in the church. For a member to ignore the church he is a member of in giving is to dishonor the bride and to anger the Bridegroom. Many fail to support the church they belong to because they have mistaken their contrariness for their convictions.

With the rise of undenominationalism, interdenominationalism and non-denominationalism, religious parasites have been feasting upon members of the Lord's churches who have been misled with regard to giving. In our day Christians are urged to send a part of their tithe to some radio preacher, another

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Old Landmarkism

(Continued from page 6)

fants, Wesley, the father of the system, who copied the office from the *Book of Common Prayer*, is competent to explain.

"It is certain that our church supposes that all who are baptized in their infancy, are at the same time born again; and it is allowed (no Methodist ever disputed it in Wesley's day) that the whole office for the baptism of infants proceeds upon this supposition." — *Wesley's Works*, vol. 1, p. 405.

Now, into what do Methodists baptize adults?

"By baptism, we who are by nature children of wrath, are made the children of God." In all ages the outward baptism is a means of the inward . . . by water, then, as a means — *the water of baptism* — we are regenerated or born again. — *Wesley's Works*, vol. 6, sec. 4.

I might quote pages of similar teachings; and lest some one should say this is not what Methodists now teach, I ask, Do they not still use the office prescribed in the *Discipline*, and pray the same prayers at baptism, as they did in Wesley's day? The last Methodist Conference that met in Memphis, in an official report, decided that for Methodists to require a profession of regeneration before baptism is an evil! I quote a paragraph:

"Baptism, too, has been unnecessarily deferred, not only in case of children, but sometimes postponed to an indefinite period in the case of adults. The practice of requiring a public profession of regeneration before baptism, has resulted in evil, and that the design of the sacrament is perverted, and the people encouraged to expect the divine blessing without the use of means, (i.e., baptism). We call attention to these evils, that we may seek diligently to remove them." — Copied from *Western Methodist*.

This is sufficient. To teach and practice that a sinner can be regenerated without water baptism, as a means, is an evil in the estimation of the Methodist conference to-day. No regenerated person can be baptized according to the "Methodist Discipline." Every adult, without exception, is required to confess himself unregenerate, and unpardoned, and that he comes to baptism to obtain these blessings. Every song prepared to be sung at their baptism teach the same thing. Now, can a Baptist, with the teaching of God's Word before him, indorse such baptisms as valid, and the design scriptural, by receiving them? That Baptist must know that immersion would be worse than null, if administered by Baptist Churches for such a purpose. The subject would profess a false and pernicious faith in his baptism. There are three vital defects in immersion administered by Methodists.

1. There is the lack of any church authority — Methodist societies are not churches of Christ, and therefore can not baptize.

2. The lack of qualification on the part of the subject — he confesses him- or herself unregenerate, and that he seeks it in the act.

3. The design is unscriptural — the faith it requires to be professed, as shown above, false and pernicious.

THE PRESBYTERIAN FAITH REQUIRED TO BE PROFESSED.

By referring to "Shorter Catechism" we find this:

Q.—What is a sacrament?

A.—A sacrament is a holy ordinance instituted by Christ, wherein (i. e., in the receiving of which) by sensible signs, Christ and the benefits of the New Covenant are represented, SEALED AND APPLIED to believers."

Now the covenant of grace is worthless to any one, unless it is sealed and applied to him. Therefore, unless the sacrament is received, none of the benefits of Christ's death can be enjoyed by any one. This is clear. Now, what ordinances are sacraments?

"A.—The sacraments of the New Testament are baptism and the Lord's Supper.

Q.—What is baptism?

"A.—Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son and of the Holy Ghost to be a sign and seal, of engrafting into himself of remission of sins by his blood, and regeneration by his Spirit of adoption, and resurrection unto everlasting life."—*S. Catechism*. This is a palpable misrepresentation. For Christ commanded, to dip in or under water; and Christ himself was immersed into the river Jordan; and John said: I, indeed, baptize you in — *en*, not *meta* with—water.

In these extracts it is clearly taught that baptism is a sacrament—i. e., a rite by which the benefits of Christ's death are applied; and also, a seal, by which they are made sure—confirmed to those receiving. Of course, if the benefits of Christ's death—i. e., regeneration, justification, pardon and adoption — are applied in and by baptism, it can not be supposed the subject possesses them before baptism; and, therefore, none but unregenerated and unpardoned persons can be baptized, in accordance with the Presbyterian design of baptism. It is substantially the same as the Catholics and Campbellites — to make one a Christian and child of God. WATER is put BEFORE BLOOD.

An immersion or baptism by this sect would be marked by the same three vital defects with that of the Catholics — i. e., no scriptural authority — for Presbyterian societies are not churches (see last chapter) — an unscriptural subject, and an unscriptural design; and Baptist Churches can not recognize them as valid by receiving them without renouncing their own as unscriptural; for, of two contradictory propositions, if one be true, the other must be false.

BAPTIST FAITH PROFESSED IN BAPTISM.

Our historical ancestors, the Anabaptists, A. D. 1120, five hundred years before a Protestant sect existed, or Luther or Calvin had been born, taught this concerning the above doctrine of regeneration by baptism, in a little work defending Antichrist:

"A third work of Antichrist consists in this, that he attributes the regeneration of the Holy Ghost unto the mere external act, baptizing infants into that faith, teaching that thereby baptism and regeneration must be had; on which principle he bestows orders, and, indeed, grounds all his Christianity, which is contrary to the

(Continued on page 8, column 4)

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The Tithe

(Continued from page seven)
portion to some Christian paper, another portion to some school or mission board. As a result, many churches are handicapped in carrying out the great commission. Such things ought not to be.

All tithes should be given to the local church where one is a member. It is by the church that missionaries are sent out. It is through the church the preaching, teaching and instruction of the Word is given. It is in the church where Christ is to have glory (Eph. 2:10). It is the church that has authority to baptize and observe the Lord's Supper.

TITHING PROVES GOD

God's challenge to His people is found in Mal. 3:10; "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now here-

with, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Those who have put the matter to the test are unanimous and emphatic in their testimony as to the value and blessedness of tithing. Why not be the next to accept God's challenge?

TITHING BLESSES MATERIALLY

"Honor the Lord with thy substance, and with the firstfruits of all thine increase: (Then what will happen?) So shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9-10). Jesus said, "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38). "He which soweth

sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). Our Lord taught, "It is more blessed to give than to receive" (Acts 20:35). The reader is urged also to see Prov. 11:24-25; Ps. 41:1; Isa. 58:10.

TITHING BLESSES SPIRITUALLY

Prov. 11:25 reads, "The liberal soul shall be made fat: and he that watereth shall be watered also himself." The Christian who pays a tithe to his church will normally be the happiest and most spiritual. He will be in God's will, for he believes God's Word and promises. His giving proves the sincerity of his love for Christ. God's tithing children have their heart in the church because "where the treasure is, there will be the heart also."

THE TITHER'S SURPRISE

The Christian who begins to tithe will have at least six surprises. He will be surprised—

1. At the amount of money he has for the Lord's work.
2. At the ease in meeting his own obligations with the nine tenths.
3. At the deepening of his spiritual life in paying the tithe.
4. At the prudent disposal afforded to a faithful and wise steward over the nine tenths that remain.
5. At the ease in going from one tenth to larger giving.
6. At himself in not adopting the plan sooner.

"Name . . . Duty"

(Continued from page five)
the world? If so, then the text logically follows, when it says that if you have named His name, depart from all iniquity.

I go back and stand along side of John the Baptist, and I see him as he points to Jesus to say:

"BEHOLD THE LAMB OF GOD, that taketh away the sin of the world."—John 1:29.

I note the Apostle Peter, just after the first persecution had fallen upon Jesus' infant church, and I hear the Apostle Peter say:

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:11, 12.

I come along side of the Apostle Paul, and I hear him, as he wrote to the church at Rome, saying:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."—Rom. 1:16.

I come to the day when Deacon Philip was about to baptize the Ethiopian eunuch, and I read:

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."—Acts 8:35.

I come to the Apostle John as he neared the end of his days, and I hear him say:

"The blood of Jesus Christ his Son cleanseth us from all sin."—I John 1:7.

I find Thomas as he stood there on the day when Jesus made His post-resurrection appearance. You remember that Thomas was absent when Jesus appeared the first time, but when Jesus came back a week later, Thomas stood in His presence. Jesus said to him, "That you might know that it is really me, behold my hands, and reach hither thy hand, and thrust it into my side." Thomas said:

"My Lord and my God."—John 20:28.

Beloved, all these men named the name of Jesus. Yes, John the Baptist, Peter, Paul, Deacon Philip, John the Apostle, and Thomas all named the name of Jesus. Might it please God for you to name His name. Their united

testimony is, "Jesus saves." My Jesus' men. Might you this morning leave this place saying, "Jesus is now my Saviour," May you go to Jesus, and may you name that out remembering the duty that name for yourself. May you take devolves itself upon you, that if upon yourself the name of Jesus, you name the name of Christ, you so that henceforth you will be are to depart from iniquity, looked upon and called one of May God bless you!

Old Landmarkism

(Continued from page 7)

word of the Holy Scriptures."

Can it be that Baptists of this age, instead of protesting against, will approve and indorse the teachings and act as scriptural, by receiving them? Those old Baptists held the faith concerning baptism that we profess to teach. From fourteen articles of faith they put forth I copy—

"ARTICLE 7.—We believe in the ordinance of baptism. The water is the visible external, which represents to us that, which by virtue of God's invisible operation, is within us, viz., the renovation of our mind and the mortification of our members through faith of Jesus Christ; and by this ordinance we are received into the holy congregation of God's people, previously professing and declaring our faith and change of life."

Christ was our great exemplar as well as teacher, and He not only indicated by His example how we should be baptized, but at the very water's edge He declared the true design of baptism. He declared that His own was to fulfill all righteousness. We know He came to earth to work out a righteousness for His people, to satisfy the infinite claims of Divine justice. This He could not accomplish literally, by being baptized, else He might have ascended in a chariot of glory to the right hand of His Father when He came up out of the water. But He did fulfill all righteousness, in some sense, and it must have been fulfilled figuratively. He painted before their eyes the three great acts by which He did fulfill the all-righteousness the law required. 1. He must sink in death. 2. Be buried. 3. Rise again from the dead. By these acts, prefigured in His baptism, He prefigured His crucifixion, His burial, and His resurrection. Paul taught that Christian baptism represented the crucifixion of Christ (Gal. 3:1), and Christ, referring to His coming crucifixion, called it a baptism—immersion (Luke 12:50). Paul also declares that three acts constitute the whole gospel, by which we are saved, if we rightly apprehend and believe: 1. How that Christ died for our sins; 2. That he was buried; 3. That He rose again the third day. I Cor. 15:1-5.

Christ, then, in a lively figure, set before the eyes of all His sacrificial work—the gospel of our salvation—and He has made it the duty of every disciple of His to do the same. And is it too much for Christ to require us to represent these great acts of His redemptive work, and profess our own personal faith in them, for our own salvation, as we are about to enter His church? The soul, redeemed by His precious blood, will rejoice to do it, despite the sneers of an ungodly world, and the opposition of modern priests and Pharisees.

This is the baptism Christ instituted for His church, and He forbade it to recognize or receive any other. In this design we see it is—

BLOOD BEFORE WATER.

By this simple test human societies, and all counterfeit churches, can be easily distinguished from the churches of Christ, viz., in the former, water is put before blood, and the church before Christ; in the latter Christ is put before the church, and blood before water. Reader, how do they stand in your faith, and which came first in your baptism, blood or water.

CONCLUSIONS

1. Where there is no scriptural baptism, there are no scriptural churches of Christ, no scriptural ordinations, no scriptural ministers, no scriptural ordinances.

Dr. N. L. Rice, Presbyterian, admits this — "No baptism, no church."

2. If immersion be the act which Christ exemplified in His own baptism, and commanded for baptism, then Pedobaptist societies are without baptism, and, consequently, are not churches, and are without scriptural ministers or scriptural ordinances.

3. If baptism is not a "seal," nor the law of pardon, nor a "sacrament" of salvation, but an act by which we profess the saving faith we possess, and in which we symbolize the death, burial and resurrection of Christ, then it must be admitted that Baptists, alone, truly baptize, and the immersions of other denominations are in no sense baptisms, and should not be indorsed as valid.

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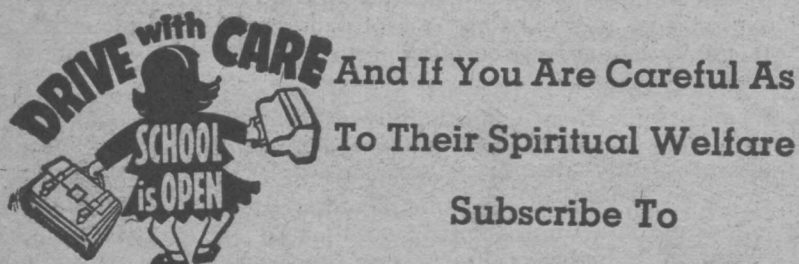
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