

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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WHOLE NUMBER 1989

TONGUES

C. NORMAN SELLERS
Miami, Florida

(Continued From Last Week)

Chapter II

TONGUES HAVE CEASED

We have concluded that the gift of tongues was the miraculous ability to speak in an unlearned foreign language. We will now seek to establish the fact that the gift of tongues was a gift which should not be expected to extend throughout the whole Church Age. Again it is recognized that individual points do not prove the case but the weight of all together is conclusive.

1. Tongues were a sign to confirm the gospel message in the Apostolic Age (see Mark 16:17).

The word sign in this context means a confirmation. This is shown by Mark 16:20, "The Lord working with them and confirming the word with signs following." Hebrews 2:3-4 says literally:

How shall we escape — having neglected so great a salvation,

which having received a beginning to be spoken by the Lord, WAS CONFIRMED to us by those who heard: God also bearing witness with them, both by SIGNS and wonders, and manifold powers, and distributions of the Holy Spirit according to His will.

This passage shows again that the miracles of the Apostolic Age were for the purpose of authenticating the message — they were signs. It is also significant that they are referred to in the past tense. This message of salvation was confirmed. The text does not say "is being confirmed by signs and miracles," but "was confirmed by signs and miracles." No one knows the exact date for the book of Hebrews because we do not know for sure who the author was. The early church accepted the book as inspired because it was considered as Pauline — that is, written by Paul or one of his associates such as Luke or Barnabas. We do know, however, that Hebrews was written in the first

century because it was quoted as early as A.D. 95, and it was apparently written before A.D. 70 while Jewish sacrifices were still being offered.

In any case, by the time Hebrews was written, the author could say that the gospel "was confirmed by signs." It is true that one could say that something was confirmed without denying that it is also now being confirmed,



C. NORMAN SELLERS

Wilson Annihilates Rice On Storehouse Tithing

JOSEPH M. WILSON, SR.
Gladwin, Michigan

"Bring ye all the tithes into the storehouse . . ." Mal. 3:10

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him . . ." I Cor. 16:2.

" . . . The house of God, which is the church of the living God . . ." I Tim. 3:15.

I have before me an article by John R. Rice headed: "Storehouse Tithing Unscriptural, Wrong." I think the Scriptures quoted above are enough to show that storehouse tithing is Scriptural and right. I would say that it is Rice or the Scripture. I prefer the Word of



JOSEPH M. WILSON

God. Let us look awhile at this matter.

Mr. Rice first says that storehouse tithing is not taught in the Scriptures. He says that Mal. 3:10 "is a command to Jews under ceremonial law." Well, so what? "Thou shalt not kill," "Thou shalt not steal" etc. are commands to Jews under ceremonial law. That does not mean that these commands do not apply to other people and other ages. There are laws that apply to all moral beings through all time. There are laws that apply to certain people during certain periods of time. The fact that storehouse tithing applied

to the Jews under ceremonial law does not mean that it applies to no one else. It has always been a law of God that men should tithe — and that they should give the tithe where God commanded. This law applies to every man in every age.

Brother Rice says, "The Temple for sacrificial Jerusalem did not mean a local church . . . the temple is gone, the priesthood is gone. The command that all the worship must be done in one place is gone." Most of this is true. But the Bible is clear that the true, local, Missionary Baptist Church is the "temple," "house" of God in this age. I Cor. 3:16, 17; Eph. 2:21, 22; and I Tim. 3:15 are all clear in teaching this. The Bible is very clear that we should worship God how and where He commands. In the days of the Tabernacle, one was to serve God in honoring the Tabernacle. In the days of the Temple, one was to worship God in connection therewith. In this age, one is to worship God in, as a member of, and under the authority of His true Baptist churches. The tabernacle was gone, but they had the temple. Now, the temple is gone, but we have true Baptist churches. (Continued on page 5, column 4)

but the author does not add that it is now being confirmed — an argument which would have been very weighty for his thesis since he is showing the present responsibility of spiritual neglect.

The word translated was confirmed, *ebabaiotē*, is a juristic term (a court word), frequently used in the sense of a legal guarantee. It is in the aorist tense here. The gospel has been legally guaranteed by the miraculous signs just as Christ predicted in Mark 16:20. Certainly no one would say that all Christians should perform all the signs mentioned there.

The most important facts are that tongues were clearly placed among the signs, and that signs were for the purpose of confirming the gospel message.

2. Now that we have the complete Scriptures, signs to confirm

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"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Colossians 1:24).

In a day of easy living and very little suffering, especially in the ecclesiastical groups, there is little thought concerning suffering. The Bible, however, tells us that the Lord expects us to suffer. As the Lord was speaking to Ananias concerning Paul, the apostle, He said, "For I will shew him how great things he must suffer for my name's sake." (Acts 9:16). God expects us to suffer for His name's sake. He expects us to suffer for truth, to stand steadfast, and if need be to suffer the consequence of faithfulness. The apostles, after they had been beaten and commanded that they should not speak in the name of Jesus again, rejoiced.

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." (Acts 5:41).

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." (Acts 5:42).

The early church knew what it meant to suffer for the Lord Jesus Christ. They also knew what it meant to serve the Lord Jesus Christ.

The reason we may not suffer as much as the early church did, is because we do not know how to serve the Lord Jesus Christ. We do not go out of our way many times to proclaim the Lord Jesus Christ in our ministry.

To suffer for the church and for her ministry, and for the truth that His church preaches, is to suffer for the Lord Jesus Christ. The Lord Jesus Christ when



RICHARD E. FARNHAM

speaking to the people on His right hand, the ones who were called the sheep, said, " . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat; I was thirsty, and

(Continued on page 4, column 4)

dicted in the Old Testament, He refused to perform further sign miracles (Matt. 16:4). Any miracles which He performed later were not for signs, but were done only because of His great love, or as teaching aids for His disciples.

So it is in this age. We are not saying that God cannot or does not perform miracles. He has not quit the miracle working business. We affirm that He can and does work miracles when and where He chooses. Because of His love He heals (as an example), but He does not normally perform miracles as an authentication of the gospel. Authenticating signs are not necessary. We have a sure and certain message recorded in His Word — The New Testament. Those who will not accept John 3:16 in their own language cannot be persuaded of its truth by a manifestation of the gift of tongues.

Those foreign Jews who were converted on the day of Pentecost were converted because they heard the gospel in their own language. The miracle served as a confirmation to them that the message was from God. They had no New Testament written by authenticated messengers and containing the message of salvation through Jesus Christ. We do have such a Book. They needed a confirmation — we do not.

Today no sign is needed to authenticate a message as from God. All we have to do is check to see if the message is in agreement with God's Word.

3. Tongues were primarily a sign for unbelieving Jews.

"For with another tongue will He speak to THIS people"—Isaiah 28:11).

The Jews require a sign (I Cor. 1:20).

. . . was confirmed to us (Hebrews) . . . with signs (Hebrews 2:3-4).

"In the law it is written, With men of other tongues and other lips will I speak unto THIS PEOPLE; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to THEM THAT BELIEVE NOT"—I Cor. 14:21-22.

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THINGS THAT ACCOMPANY SALVATION"

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak"—Heb. 6:9.

In this passage, Paul is using a supposition, and he says, "Though we thus speak, actually we are persuaded better things of you, and things that accompany salvation."

Salvation — what a word! What a marvelous word! What does it mean to you? I am satisfied that

the majority of people in this nation, if you were to ask them, could not give you a sensible answer as to the meaning of salvation.

Sometime ago, I was in a home making a call one Sunday afternoon. I said to the man, "Are you a Christian?" He said, "Well, I want you to know that I'm not an infidel nor a heathen." He had no idea whatsoever what it meant to be a Christian. I tried to talk to

him, and he had absolutely no idea as to what it meant to say that he was saved.

I talked to a young man in his late teens sometime ago. I asked him if he had been saved. He said, "I was confirmed as a baby, and I was baptized when I was thirteen." Very religious? He had absolutely no idea at all as to what I was speaking of when I asked him if he were saved.

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JOHN R. GILPIN Editor

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Ohio Pastor Makes An Exceedingly Good Resolution

We have just had a letter from Elder Martin E. Holmes, pastor of the Grace Baptist Church of Sunbury, Ohio, in which he sends us several subscriptions and says:

"I think TBE is the finest Baptist paper in the world today. The Lord be willing, and supplies the where-with-all, I



MARTIN E. HOLMES

hope to send four or five subscriptions a month as a part of my personal missionary work to help others to understand the Word to a greater degree."

This is a most remarkable resolve on the part of a most remarkable preacher and I would urge other preachers to follow

suit. Might it please God to cause many of our preacher brethren (and laymen, too) to resolve to send four or five subscriptions a month to TBE.

"Salvation"

(Continued from page one)

I wrote, sometime ago, to a man of my acquaintance, a business man, and in the course of the letter, I referred to the fact of being saved. I was trying to witness to this man. He's a Jew out in Chicago — a very nice, high-type businessman. He has been very kind to me personally, and I was interested in him. I said, "I'm glad to have you for a friend. The best friend I ever had was a Jew, and I'd like to tell you about Him — His name was Jesus. Do you know what it is like to be saved?" When he wrote back, he said, "I don't know what you mean when you talk about being saved."

Several years ago, a preacher friend of mine wrote a little tract in which he told the story of his first wife's conversion. Before he met her — before they were married, she had attended services in a Baptist church. The preacher had said, "I want to give you a picture," and he drew a verbal picture of a town located on both sides of the river. On one side of the river, he talked about the dancing and the drinking, the immorality, the licentiousness that went on there. He said, "People live on this side." Then he talked about the other side where there were churches, prayer meetings, preaching services. Then this preacher made his application. He said, "On which side of this river do you want to live?" and he gave an appeal for church membership. This young girl came forward and professed that she wanted to live on the side of the river where there were churches, prayer meetings, Bible reading, Christian study — they took her in. Later, this Baptist preacher friend of mine married her, and when she heard him preach, she came to him and told him of her experience thus far. She said, "I thought I was saved. I thought I was right. But until I heard you preach, I never knew the meaning of salvation."

I am satisfied, beloved, that there are thousands of people all over America that are misled — that don't know what the Word of God teaches about salvation. When I speak of salvation, I do not mean reformation, nor a change of environment, nor a change of living. I do not mean church membership. I do not mean religion. When I speak of salvation, I am not talking about ritual.

Salvation means that you have had a spiritual experience with the

Lord Jesus Christ. Listen:

"Ye are all the children of God by faith in Christ Jesus"—Gal. 3: 26.

Apart from that, beloved, you can't even talk about salvation. I ask you, have you had that kind of experience? Are you a child of God by faith in Christ Jesus? Are you trusting Jesus Christ as your Saviour? Or are you trusting the fact that when you were a babe, somebody sprinkled some water on your face and later on, told you that you were a member of the church? Are you depending upon Jesus Christ as your Saviour, or are you depending upon the fact that you joined the church on your own initiative, and just because it was a good social club to belong to? I ask you, have you been saved?

I want to show you some things that accompany salvation, that will help you, I think, to analyze yourself and see whether or not you have been saved.

I

A SPIRITUAL MIND.

We read:

"For to be carnally minded is death; but to be SPIRITUALLY MINDED is life and peace"—Rom. 8:6.

Every unsaved man is only carnally minded — he likes to think in terms of the carnal things of this world. Unsaved people always like to think in terms of what this life has to offer to them — the physical and the material, but so far as spiritual things are concerned, that's out. Oh, you can talk to them about religion, you can talk about how to be baptized, you can talk about close communion and open communion, you can talk about the doctrines, but to talk about spiritual things and about Jesus Christ dwelling within your life, too many know nothing at all about that — they are carnally minded.

An old preacher, one day, out in the country making calls, saw a house, pulled his horse up in front of the house, went to the house and knocked on the door. When the woman came to the door, he said, "Madam, does Jesus Christ live here?" When he turned and walked away, she told her husband what had happened. He said, "Didn't you tell him that we were church members? Didn't you tell him that we were close communion Baptists? Didn't you tell him that we paid the preacher?" She said, "That wasn't what he asked. He asked something else. He asked, 'Does Jesus Christ live here?'"

I tell you, beloved, the man who is saved finds that the first thing that accompanies salvation is a change entirely in his mind. He has a spiritual mind — no longer a carnal, but now spiritual.

Paul said:

"The spirit itself beareth witness with our spirit, that we are the children of God; And if children, then heirs; heirs of God, and joint-heirs with Christ"—Rom. 8:16,17.

I say to you, the first thing that accompanies salvation is that you have a spiritual mind.

II

A DIVINE NATURE.

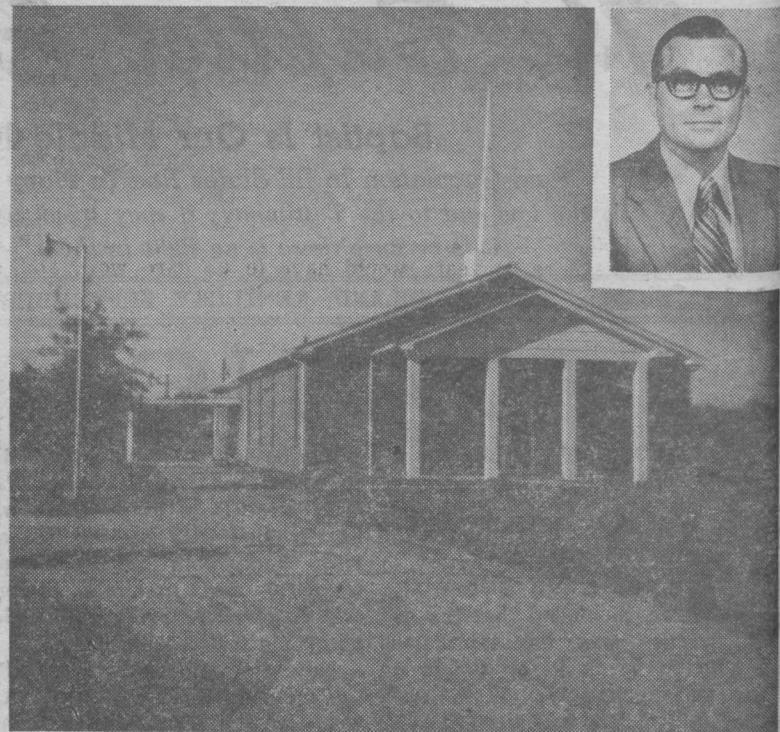
God gives to the man that is saved a nature just exactly like God Himself. In fact, it is God's nature. Listen:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be PARTAKERS OF THE DIVINE NATURE"—II Pet. 1:4.

Notice, when you are saved, you partake of the Divine nature. Something of God comes to live within you.

Every man has two natures. Even an unsaved man has two natures. He has a carnal nature that is alive, and he has a spiritual nature that is absolutely dead. But the day he is saved, that dead spiritual nature is made alive and

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Columbus, Mississippi

ELDER ELVIS GREGORY, Pastor

We present this week a church that we know only by correspondence, but with a pastor that we have known for years, whom we love, and think most highly of.

Here is a church that has come through great difficulties in their stand for the truth. It would take pages on top of pages to tell the story of the difficulties through which they have passed and the persecution they have endured at the hands of organized ecclesiastical groups. However, in spite of all the problems that they have had, they continue to stand for God's Word and have grown and have been blessed by the Lord.

Brother Elvis Gregory is one of the finest men of our acquaintance. He comes from a fine Illinois family and for each of them, we thank God. We have heard Brother Gregory preach on various occasions and his message has always been a blessing and has, especially, had the ring of truth.

"Old Pide's bell" never rang more clearly than the message that Brother Gregory has preached at the Confer- ences of Calvary Baptist Church.

This church would invite you to worship with them whenever God might make such possible. They would say to you today, "If you have the opportunity, stop by with us on your way to eternity."

he becomes a partaker of Divine nature. Something of God comes to dwell within.

That is why I say that a saved person ought to talk a little bit like God, he ought to act a little bit like God, he ought to walk a little bit like God. In fact, you ought to be able to see something of God in the life of every saved person. Why? Because he is a partaker of Divine nature.

III

A SORROW FOR, AND A HATRED OF, SIN.

A man that has been saved does not feel the same about sin as he used to feel. Paul, looking at his own experience after twenty-five years or more as a Christian, says:

"For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me."

For I know that in me (that is, in my flesh) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not.

For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

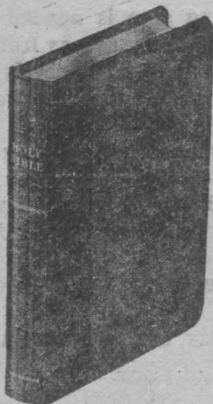
O wretched man that I am! who shall deliver me from the body of this death?"—Rom. 7:15-24.

Beloved, listen, if you are saved, one thing that accompanies salvation is a sorrow for, and a hatred of, sin. Paul had that experience. He used what he had seen in life

(Continued on page 3, column 1)

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34 ch. 1, 2, 3.
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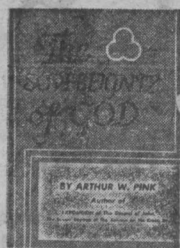
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THE BAPTIST EXAMINER

SEPTEMBER 28, 1974

PAGE TWO

New Guinea Photo Story

The scenes that you will be looking at in these pictures are very unusual, even for New Guinea. As you first glance at them you will probably think — I have seen lots of pictures of New Guinea with natives and pigs. It is not what you see at first glance that is unusual, but what they represent. This was the first time that I had ever witnessed anything like this since being in New Guinea, and most of the people here 20 years and under, had never seen this take place.

There has been a land dispute among two different family clans for the past several years and upon several different occasions, they have been on the very brink of tribal war over it. When I got back last November, most of the men folk in these two clans were carrying their weapons (bows and arrows mostly), and had already designated two men to die which would have touched off a war that would have taken a small army to bring under control. Pig stealing and the destruction of food gardens between the two clans was quite prevalent.

The government finally took action to prevent bloodshed. They had tried to settle the dispute on several occasions, but it would soon flare up again. Then one day all the leaders of the two clans were summoned to appear at the Government Station, Koroba. The

officer in charge told them that this was the final notice for them to settle their trouble peacefully. They were given two weeks to arrive at a solution and if they had not done so at the end of the two weeks, all the adult males from both clans would have to go to jail. This would mean that both sides would suffer greatly in the loss of their gardens, their pigs would die or be eaten and they would have to do hard work and receive no pay; therefore, they began to get serious about negotiating a settlement.

It was finally decided that the clan that wanted possession of the land would make payment in pigs and money to the other clan, not for the ground itself, but for the trees of various kinds that had been planted. This could be boiled down to just two different kinds of trees. One of them is a tree that produces a very delicious nut which the natives prize very highly. The other one is a type of evergreen tree which resembles the Cedar tree very much. This tree is a very hard wood and is used in building and for fire wood and is also prized very highly among all the native people. Anyone that plants either of these trees, regardless of whose ground they plant it on, is the owner of the tree or trees. Now we will tell the rest of the story as we comment on the pictures.



This picture represents the demands of the clan that had possession of the ground, in pigs, from the other clan for the trees. You will note that there are two different bundles of sticks lashed, first separately and then together. The sticks in the top bundle represent the number of pigs required in payment of the evergreen trees and the ones on the bottom are for the nut producing trees. Note a small bunch of leaves with each bundle of sticks representing the respective trees. These sticks had been placed here, along side of the road, early of the morning that the payment was to be made.

The clan that was to pay had taken note of the number of sticks early in the morning and when I arrived on the scene about 9:00 a.m., they had gone to assemble the pigs demanded.

"Salvation"

(Continued from page two)
to illustrate. The Romans had a habit of punishing prisoners by chaining a dead body to the body of a living prisoner so that the face of the corpse of the dead body would come next to the face of the prisoner, the hands next to his hands, the feet next to his feet.

Anywhere the prisoner went, he carried the body of death with him. That stinking, stench-filled body he carried with him, until either that body fell away or he died as a result thereof. Usually, it was the latter. Can you imagine a more horrible way to punish a man, more than that? Well, Paul had seen that over and over again. He said, "I am a saved man,

but I'm carrying around with me a body of death. This old fleshly nature, it stinks, it smells, there's a stench about it. I find that I have a love of God and I delight to do the law of God in my inward man. At the same time, there is another law within my members. My flesh wants to do wrong. O wretched man that I am!"

Beloved, if you can sin and be happy in it, God pity you. Paul said, "I'm wretched because of it." I tell you, one thing that accompanies salvation is a sorrow for, and a hatred of, sin.

IV

THE PEACE OF GOD.

If a man is saved, he has a peace — the peace of God. Paul said:

"Therefore being justified by faith, we have **PEACE WITH God through our Lord Jesus Christ**" — Rom. 5:11.

I ask you, are you at peace with God? Are you at peace with Him? When you go to bed tonight, can you put your hand across your bosom, on your heart and say, "If I live to awaken, all is well; if I die, all is well?" Can you go to sleep and can you rest tonight with perfect assurance that whether you live till tomorrow or die tonight, everything is all right between you and God? I tell you, beloved, there are mighty few people who could do that. The majority of church members don't have that peace. The majority of the professing church members of this world are not at peace with God. Oh, they are church members, but they just don't have the peace of God. I say to you, if you are saved, God puts a peace within your soul.

I don't anticipate death. The older I get and the farther along life's highway I go, I anticipate it less and less, because I know that death, unless Jesus comes, is getting closer and closer. And I don't like the idea. I just don't like it at all.

I never like for them to put me to sleep before an operation. I am always afraid that they will start cutting before they get me fully asleep. Sometime ago, when they started to operate on me, I said to the doctor, "When I get on that table, I'm going to hold my hand up and I'm going to keep waving my hand, and whenever I quit waving my hand, then you'll know that it is time to start cutting." And we agreed. I have always been afraid that they will start cutting on me before I get ready for them.

The same thing is true about death. I have always been afraid — especially after I visited the tombs down in Mexico — that they would bury me before I was dead. Oh, it is a horrible thing to see. For example, one woman that I saw, that they had exhumed from the cemetery, showed that she had died in fright in the grave. It is a horrible thing to think about. I say to you, this idea of death is a scary thing, but it is coming to all of us unless Jesus comes in the air for us.

I ask you then, are you at peace with God if He were to come tonight? Beloved, I tell you, it thrills my heart to know that even though I don't like to think about death — it thrills my heart to know that if my Lord were to call me now, I am at peace. What accompanies salvation? A perfect peace in Jesus Christ.

V

A GODLY FEAR OR OBEDIENCE.

There is a godly fear or obedience that accompanies salvation. Listen:

"There is no fear of God before their eyes" — Rom. 3:18.

The unsaved man has no fear of God. That is why people go places they go. That is why they do things that they do. Why? They have no fear of God.

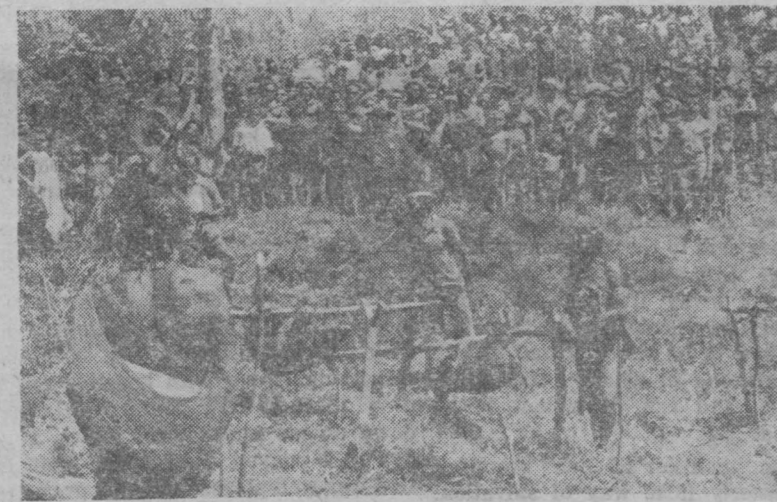
When a man is saved, he moves by fear. The word "fear" doesn't mean that you are afraid of God. Rather, it means that you reverence God. That is what the word



While the pigs were being assembled and staked out by the buying clan the other clan members were not allowed to come near this place, but they were busy with their traditional rituals leading up to the receiving of the payment. By about 1:00 p.m., one of the leaders of the buying clan came over the hill and announced that they had their pigs ready for inspection and then the other clan could now proceed to look them over. This picture shows a few of the several hundred natives that went to view the pigs.



This picture shows part of the 117 pigs that were offered. As can be seen they range in size from baby pigs to full grown hogs. The people that you see in this picture were the ones that were giving the pigs (any and every size hog here in New Guinea is called a pig).



There were three sub-divisions of the clan that were buying and here one of the leaders starts counting the pigs that his group had brought. He counted them three times before they were satisfied. Note the pigs tied up and swinging on the poles. They remained in this position for hours. It was extremely hot on this particular day and most of the hogs were tied up out in the open sun, I counted some three or four that died of sun stroke.

(Continued on page 7, column 1-2)

"fear" means in the Bible; it means a reverence of God. We read:

"By faith Noah, being warned of God of things not seen as yet, **MOVED WITH FEAR**, prepared an ark" — Heb. 11:7.

Why did he prepare that ark? Because he was moved by fear. Not that he was afraid of God, but he held God with a reverential awe — a godly fear — a godly reverence, and he did what God told him to do.

I tell you, beloved, if a man is saved, he has a godly fear that leads to obedience.

Listen again:

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and **GODLY FEAR**" — Heb. 12:28.

How do you live during the week? Do you live with a godly fear? Are you obedient to Him?

What does the Bible say to everybody that has just been saved? It tells you to be baptized. Have you followed Jesus Christ in baptism? I tell you, beloved friends, you have no business living one day, if you are saved, without following Jesus Christ in baptism. That is the first command for saved people.

I tell you, beloved, if you are saved, you have a godly fear that leads to obedience in the Word of God. Every once in awhile, as I talk to people, somebody will say, "I don't care what the Bible says." I know right then that that man needs the Lord — he needs to be saved, for if a man is saved, he does care what the Bible says. He is concerned as to what the Word

(Continued on page 6, column 1)

The Baptist Examiner FORUM

"Why are Baptists so proud that they won't kneel down in church? Shouldn't we have an altar (mourner's bench) in the church?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I haven't found Baptists to be a proud people, and I don't think that they are too proud to kneel down in a church. In fact, I have seen them do it many times. But when it comes to kneeling at an altar or mourner's bench, many of them are just like I am — they don't believe in such stuff. And that leads me to answer the question, "Shouldn't we have an altar (mourner's bench) in the church?" The answer is a resounding NO!

Altars belong back in the Old Testament times, when they offered sacrifices. The culmination of altars came when Christ died on the cross, the last sacrificial, propitiatory offering of the Body of Christ, to take away our sins. I shudder every time I see an altar in a church. I had almost as soon see the image of Baal there. Previous to the altar, was the old-time "mourner's bench." There was never such a thing in a church that did not deserve to be taken to the woodpile and chopped into firewood.

One reason I abhor a "mourner's bench" is the fact that one of those things kept me from being saved for a time. Under a sense of conviction because of my sins, I went down front at the church, and was seated on the "mourner's bench." What a jabber of confusion met me! People were bawling and taking on, and some spiritual ignoramuses were instructing them. "Keep on mourning" said some. Others said to the mourners, "Turn loose!" Still others said, "Hold on!" I went away from church completely confused. No one had told me how to be saved. I had to talk to someone in whom I had confidence, and ask them how to be saved.

The "mourner's bench" promotes an utterly false way of salvation. Salvation through bawling and crying and taking on, mixed with praying. No one can bawl their way into the Kingdom of God, and no one can pray their way in either. People go through that sort of thing, and try to work up a feeling, then when they get some kind of a "feeling" they take it that they have been saved. Some sort of a strange feeling is NOT proof or evidence that one has been saved.

What does the Bible say? It says, "He that hath the Son hath life." It says, as Paul said to the jailer, "BELIEVE ON the Lord Jesus Christ and THOU SHALT be saved." It says, "He that hath the Son hath life." It says, "That whosoever believeth in Him (Jesus) should not perish, but have eternal

life." Unsaved people need to look away from self and human effort, and need to look in faith to the Christ on the cross, the last altar ever needed, and to receive by faith the atonement Christ offers for their sins. A lost sinner can't get to God in prayer. Jesus said, "No man cometh to the Father, but by me." When you come to Christ, trusting Him to save you, you can pray, but you don't need to pray for salvation — you already have it. Likewise, when you trust in Christ and in His shed blood, you don't need to bawl, for there is nothing to cry about, but a lot to rejoice over.

Yes, the bawlin' bench, or altar, whichever you want to call it, hindered my salvation, and I have never felt kindly toward the things. In fact, I would like to help chop them to pieces. It would help get false ways of salvation out of churches.

E. G.
COOK

701 Cambridge
Birmingham, Ala.
BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



I did not know Baptists were so proud they won't kneel down in church. I do know, however, that there are some Baptists who, because of arthritis or thin skin on the knees, cannot remain on their knees very long without their suffering physical pain. This pain can get so severe that it is hard for the person to keep his mind on his praying. If I must do all my praying on my knees I would need some knee pads like the ones I used in my younger days while picking cotton.

I have known churches that almost seemed to be worshipping their praying on their knees. There is nothing wrong with kneeling to pray. In Dan. 6:10, Daniel kneeled down on his knees three times a day and prayed. And I feel that God was well pleased with his prayers. In Mt. 26:39, our Lord fell on His face and prayed. In Acts 20:36, Paul kneeled down and prayed. In Acts 21:5, we see a group kneeling down and praying. In Mark 11:25, our Lord said, "And when ye stand praying, forgive." In Luke 18:13, we see the publican standing praying without even lifting up his eyes unto Heaven, and our Lord commended that prayer very highly. In I Chron. 23:30, we see some people who stood up every morning and every evening to thank and praise the Lord. And in II Kings, Hezekiah prayed lying in bed with his face to the wall. God heard his prayer and added fifteen years to his life.

All this leads me to say that I am fully persuaded that our Lord is not nearly as interested in our

position when we pray as He is in our attitude, and our motive. If you do not pray while you work, while you walk, or while you ride, and while lying in your bed at night, you should. You do not have to suffer physical pain in order for God to hear your prayer.

The only mourner's bench that I have ever seen that was worth the material it was made of was in Winston-Salem, N.C. Grace Baptist Church had purchased a building that had a mourner's bench in it. They took the thing out and used it to make a walk way over a ditch in front of the church. That was all the thing was fit for. A mourner's bench is a handy thing to have if you want to fill your church with goats. But the Lord adds His sheep to the church when it pleases Him, and He has no need for such a contraption.

JAMES
HOBBS

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RADIO SPEAKER
and MISSIONARY
Kings Addition
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Since you have two questions, let me deal with each one separately, because they certainly do not go together. They have nothing in common.

In your first question you are putting a lot of stress on kneeling to pray. I find in the Bible that many positions were used while praying. The priests were told to stand. "And to stand every morning to thank and praise the Lord, and likewise at even." (I Chron. 23:30. See also Mark 11:25). We are to kneel before God. "Oh come, let us worship and bow down: let us kneel before the Lord our Maker." (Psa. 95:6). We see also where Christ kneeled to pray in Luke 22:41: "And He was withdrawn from them about a stone's cast, and kneeled down, and prayed." The Scripture points out that sometimes we fall prone before God as Christ did. "And He went a little further, and fell on His face, and prayed . . ." (Matt. 26:39). There are times when we just bow our heads. "And the man bowed down his head, and worshipped the Lord." (Gen. 24:26). There are other times when they looked up to heaven, " . . . And looking up to heaven, He blessed, and brake . . ." (Matt. 14:19).

Now, my friend, do you dare to say that person who kneels all the time in church is more humble than the person who stands before God in love and respect? I don't!

You ask why Baptists are so proud that they won't kneel in church. I happen to know many who kneel, but they don't do it for a show, do you? Who made you a judge as to what a person's feelings are when he prays? I would suggest that you be a mite careful, God just may object to you trying to do what He is going to do in His own good time.

Your second question is concerning an altar or mourner's bench in the church. Which do you mean? There is as much difference between an altar and a mourner's bench as there is a difference between truth and error. An altar is a killing place and a mourner's bench is the place where people try to make God go contrary to His will and Word.

The Bible does not teach that a person is to try to get himself saved at a mourner's bench or anywhere else. "There is none that understandeth, there is none that seeketh after God" (Rom. 3:11). In fact, in Romans 10:9-17, we are told that you can't call on God until you have believed.

My friends, no man can save himself either by begging or working. "For by grace are ye saved

through faith; and that not of yourselves: it is the gift of God: not of works; lest any man should boast" (Eph. 2:8,9).

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
1643 Lee Road
Cleveland Heights,
Ohio



Proud?

Does the position of the anatomy have a bearing upon the effectiveness of prayer?

The Bible teaches that the condition of the heart, not the position of the body, is the criteria for effective prayer.

The Apostle Paul exhorted to pray without ceasing (I Thess. 5:17). What that means, we believe, is that a believer should be in an attitude of prayer, or ready to pray at any instant. He certainly would not be able to kneel for every occasion of prayer.

The question, however, asks about Baptists praying in church—public prayer. Certainly, the sincere Baptist who wishes to kneel during such prayer time should be free to do so, even as the Baptist who does not wish to kneel at such occasions, should be equally at liberty not to do so.

It is, however, certainly true that there are many examples, in Scrip-

ture, of prayers being prayed from the kneeling position. Our Lord knelt when he prayed in Gethsemane (Luke 22:41).

Private prayer is like "life blood" to a saint. We need to pray!! Personally, kneeling during private prayer time, is helpful. Kneeling seems to help draw ordinary cares of life from the mind and direct the desires to Him.

Mourner's bench? We find no purpose for such a device. Scriptural doctrine opposes such a thing. That should be enough said.

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MARGIE KENDALL
DALTON, GEORGIA

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Serving . . . Suffering

(Continued from page one)
ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungry, and fed thee? or thirsty, and gave thee drink? When saw we

of the gospel; So that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; But the other of love, knowing that I am set for the defense of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. (Philippians 1:12-18).

Paul was willing to suffer for the people of God because he realized that when he suffered for the people of God he was suffering also for the Lord Jesus Christ.

"Do all things without murmurings and disputings: That ye may be blameless and harmless, the

(Continued on page 5, column 2)

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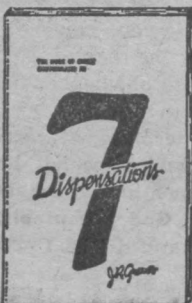
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"Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you . . ." — (I Peter 1:12).

Recently I was impressed, by the Word of God, about the similarity between the Old Testament and the New Testament. As I thought on some of these things it also occurred to me that the saints in the O.T. were probably not much different from you and me. We know for sure that Elijah was of like passions as the preachers of today. Just as there are many women in the Lord's church who love Him and are faithfully serving Him, so there must have been many unnamed women in the O.T. times who loved Jehovah and faithfully served Him.

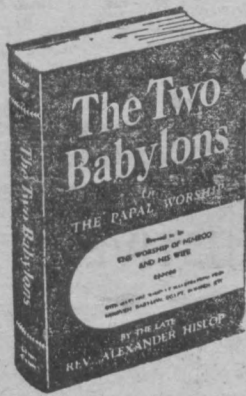
I had always thought the O.T. prophets didn't fully understand what they were preaching when they spoke of Christ. Therefore, the people weren't too sure, either. But our text says it was REVEALED unto them. So they did know that they spoke of things that were not to happen unto them but rather unto us. Yet, the preaching of the prophets still had much for the people of their day. It was calculated to comfort and spiritually refresh them — support their faith and give them hope. Even as the second coming thrills our hearts, so the first coming did for the women of that day. Actually, they had both comings to anticipate. They loved the thought of the resurrection even as we. Job made

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it very clear to them that though worms destroy his body, yet in his flesh would he see God.

When we read the awesome account of the trial and crucifixion of Jesus, we want to weep and rejoice at the same time. I believe the women of the O.T. times experienced this same thing when they read Isaiah 53. When David wrote of the suffering Shepherd in Psalm 22, the faithful women of his day knew Who he was speaking of, just as we know when we read the N.T. account of His suffering. And Psalm 23 taught them of the good Shepherd's care for them, His leading, and provision and we can see the parallel in the church. Also, Psalm 24 that tells of the great Shepherd and His glory, echoes in our hearts when we read of His return. Just as the N.T. passages bless, teach, and strengthen us — the O.T. passages did for them.

In many ways, the first five books of the Bible are like our four gospels. They tell of the beginning of Israel, speak much of salvation, tell the background and personality of God's servants, and give much detail concerning the lamb for the offering for sin. Aren't the gospels similar? They speak of the beginning of the church, salvation, God's disciples, and His Lamb. And you know, Joshua has a likeness to the Book of Acts. They both show the Lord's people going forth to conquer, under the leadership of the Captain of the Lord's hosts. Just as Joshua led the Lord's people into the promised land to occupy that land, winning many battles (losing a few), we have the marching orders for the church to "occupy till I come." The writings of the prophets instructed, corrected, warned, comforted and encouraged the people even as the Epistles do us, today. And, oh, the multitude of O.T. Scriptures that speak of the Messiah coming as King, re-echoes in our hearts in the glorious appearing of the Lord Jesus.

I'm glad to know Sarah, Hannah, Mary, Phoebe and other women who are mentioned by name in the Scriptures. But I am also glad you and I are mentioned. Luke speaks of us when he says, "... and many others, which ministered unto Him of their substance" (Luke 8:3). These many others, the unnamed ones, have been there all the time — both in the Old Testament, the New Testament, and today.

Serving . . . Suffering

(Continued from page 4)

sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me" — (Philippians 2:14-18).

Paul rejoiced to suffer for the Lord Jesus Christ. If he suffered because of the people that he served, and served with, this was a joy to him because he knew that every scar from every one of these sufferings was a beauty mark from serving the Lord Jesus Christ.

Paul suffered many things for the Lord Jesus Christ. And yet, in his sufferings, Paul said that he did not want to be found in himself and his own righteousness, but he wanted to be found in the Lord Jesus Christ, the righteousness of God, which is by faith. In all our suffering, it cannot be for ourselves because our sufferings for ourselves are worthless.

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" — (Romans 8:17-18).

If we are children and heirs the

Scripture says that we will suffer with the Lord Jesus Christ. We need to be faithful and to suffer with Him that we might be glorified also with Him. Paul also says that the sufferings of this present time certainly are not to be compared with the glory which shall be revealed in us, in the future. Suffering is not something that is peculiar to the people of God in the New Testament, but is peculiar also to the people of God in the Old Testament. It is said of Moses, "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward" (Hebrews 11:25-26).

The apostle, Peter, gives us an admonition concerning suffering, and I believe it is one that not only was good for the people of that time, but certainly is true of us today:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that,

be if each one of us could say that henceforth let no man trouble me: for I bear in my body the marks, the beauty marks, of our Lord Jesus Christ.

Joseph Wilson

(Continued from page one)

They are to bring their tithes and offerings to the Temple, this was the storehouse. Now, true Baptist churches are the temples of God on earth and are the storehouses where we are to place our tithes and offerings.

Mr. Rice interprets "lay by him in store" in I Cor. 16:2 in the following way. Each Christian is to take a tithe of his income and put it in a store or treasury at his home on the first day of each week. Then, he is to give out of this store to whatever he feels he ought to. Mr. Rice denies that storehouse tithing is taught in the Bible. He further uses his perversion of I Cor. 16:2 to teach that storehouse tithing is against the Scripture.

Brother Rice has either sadly misunderstood or deliberately perverted I Cor. 16:2. The Bible does

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when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" — (I Peter 4:12-19).

Peter tells us that we are not to think it strange if we suffer for the Lord Jesus Christ; if we suffer things which are not pleasing to us and to our flesh, we are to rejoice that we are partakers of Christ's sufferings even as Jesus Christ suffered on the cross of Calvary for us, we ought to suffer for Him also.

I'm afraid that most of our suffering is not as a Christian, but for our own foolishness and our own wickedness. Many times, in our zeal, we are very foolish in our actions. Many times we suffer because of our own sins and then we say, "Why is the Lord doing me this way?" If we were suffering for the Lord Jesus Christ, as a Christian, and for our stand for Him, we very well could rejoice in this. The apostle, Paul, tells us:

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus" — (Galatians 6:14 and 17).

What a wonderful thing it would

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not have to be special collections when he came. I Cor. 16:2. If Rice were right, and the tithes were to be laid up at home and then given as one saw fit, there would still have to be special collections when Paul came. See: if the money were put in store in the church treasury, there would not have to be a special collection when Paul came. But if the money were kept at home, as Rice suggests, then there would have to be a special collection when Paul came. This proves that Rice is wrong on this matter.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." II Cor. 9:7.

Non-tithers pervert this Scripture to justify their robbing God of His tithes and offerings. They say that one is not to tithe, but just give as they purpose in their heart and as they can do so cheerfully and not grudgingly. What a convenient cover-up for robbing God. But what a day it will be for these when God tears the cover away and shows that their not tithing was not because of the true meaning of this Scripture, but because of the covetous idolatry of their depraved hearts. But I will say that non-tithers, using this passage to cover up their thievery, are no more inconsistent than Rice using it to justify giving where one wants to. Rice says this verse teaches that each individual is to give according to his own private decision "where and how much his own heart is convinced is right." II Cor. 9:7 teaches that a man is to have the proper attitude in giving. He is to give, not grudgingly, or of necessity, but purposefully and cheerfully. This verse does not teach that a man is not obligated to tithe. It does not teach that a man is to give anywhere he wants to. It teaches that a person is to have the right attitude in giving. A person is to tithe. He is to give those tithes into the Lord's Church. And he is to do it with the right attitude. The non-tither and the anywhere-tither are perverting the Word of God when they use this verse on proper attitude in giving to teach their heresies.

"Let him that is taught in the word communicate unto him that teacheth in all good things." — Gal. 6:6.

Mr. Rice perverts this verse to support his "tithe-anywhere" heresy. He says that this verse means that a person who is taught in the Word should support the one who teaches, no matter what the church relationship might be. If this is true, then young women should give part of their tithes to the aged women who teach them. Tit. 2:3-5. Would Rice have the people in a Sunday School class to give part or all their tithes to

(Continued on page 7, column 1)

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"Salvation"

(Continued from page three)
of God teaches, and he wants to do it because if he is saved, a godly fear, which leads to obedience, motivates his living.

VI

A RIGHTEOUS LIFE.

A righteous life accompanies salvation. I just don't believe that saved people are going to live unrighteously continually. Listen:

"Little children, let no man deceive you: he that doeth righteousness is righteous"—I John 3:7.

Notice, "He that doeth righteousness is righteous." Beloved, you have to be righteous to do righteousness. If you are saved, there will be righteousness in your life. Why? Because you have been saved.

We look at so many church members that don't live right. You know they don't. You know how hard it is for you to live right. I know how hard it is for me to live right. We look around and we see so many people who are professing Christians, who seemingly have no thought whatsoever as to righteous living. The Word of God says that if you are righteous, then you will do righteousness.

Notice another Scripture in this respect:

"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; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 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 2:11-14.

Haven't you heard it said that it doesn't make any difference how a man lives — just join the church and live anyway that you want to? Some of our enemies who don't believe in salvation by grace, but rather believe in salvation by works, say that we Baptists teach that you can be saved, go out and do anything you want to thereafter, and still be saved. We don't teach that at all. I want you to know from this pulpit that we stand for clean living. We believe that if a man is saved, instead of living for the world, that the grace of God will teach you something. It will teach you to deny ungodliness and worldly lusts. It will teach you to live soberly, righteously, and godly — soberly as unto yourself,

righteously as unto your fellow-man, and godly as unto Him with whom we have to deal. It teaches us that we are to look for the Second Coming. It teaches us something else. We are to be a peculiar people — not cranks nor quacks, but we are to be a peculiar people, and we are to be zealous of good works.

I want to tell you, beloved, one thing that accompanies salvation is a righteous life.

VII

HUMILITY.

I believe when a person is saved he is going to show some humility. One of the folk of our church said to me, in speaking about Brother Croy's messages on Wednesday night when he leads our prayer meeting, "Brother Croy impresses you as such a humble person." I say, "Yes, and he doesn't go out of his way to do so. It's just natural."

I don't like the fellow that goes out of his way to try to impress you that he is humble, because I usually find that it is a false humility. I remember one fellow who was rebuking his pastor because his pastor wasn't humble enough. The pastor said, "I guess you are humble?" He said, "Oh, yes, and I take pains to show it." I think there are a lot of people who take pains to show it. It may not be painful to them, but it is quite painful to others to know so. Beloved, if you are saved, you have a humility about you.

Listen again:

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be CLOTHED WITH HUMILITY"—I Pet. 5:5.

All of us like to dress up. I suppose everybody here likes to clean up, and dress up, and look different to what you look ordinarily. But, beloved, listen, the one thing that you ought to be clothed with, above all else, is humility.

VIII

A DILIGENT PERSEVERANCE.

We Baptists are strong to preach preservation — that God preserves us, and He does. When God saves a man, He saves him for time and eternity. When God saves a man, that individual is saved and can never go to Hell by sins that he commits thereafter.

A Presbyterian preacher called me up the other day. He had heard me preach over the radio. He said, "There's one thing that I thank the Lord for. I didn't know there was anybody anymore that believed in preservation. A few of us old-line

Presbyterians still believe it. I did not know anybody else believed it." I said, "As long as God lets me live, I'll preach preservation — that God preserves us. Furthermore, I'll likewise preach perseverance. I mean by that, that God does the preserving, and you and I are to persevere."

We read:

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all PERSEVERANCE and supplication for all saints"—Eph. 6:18.

Perseverance — don't give up! Keep standing for the truth of God's Word. If you are saved, you will. That is one of the things that accompanies salvation — a diligent perseverance.

IX

A SPIRIT OF PRAYER.

I believe saved people ought to pray. I know that saved people are to pray, and not just when they are in trouble. Saved people will pray. They'll have a spirit of prayer.

David said:

"I give myself unto prayer." — Psa. 109:4.

Several years ago, Bro. Jimmy Swindell (a member of Calvary), who to my mind is one of the most godly men that I have ever known, was saved under my ministry. The night he was saved, he came forward and made a profession. I said, "Jimmy, dismiss the congregation with prayer," and he did.

Some of the folk said, "Bro. Gilpin, don't you think that was rushing things considerably to call on a man to pray when he has just made a profession?" I said, "Listen, he needs to learn to talk to his Heavenly Father, and the sooner he starts, the better off he'll be. If he is saved, he ought to pray."

I want to tell you, beloved, if a man is saved, a spirit of prayer accompanies his salvation.

When Simon Peter was in jail and couldn't get out, the Word of God says:

"Prayer was made without ceasing of the church unto God for him"—Acts 12:5.

Likewise, when they were getting ready to choose the first deacons, the reason why they chose those deacons was:

"But we will give ourselves continually to prayer, and to the ministry of the word"—Acts 6:4.

The Word of God says that when they chose those deacons; they only chose them after they had prayed.

"Whom they set before the apostles: and when they had prayed, they laid their hands on them"—Acts 6:6.

I tell you, beloved, there was a spirit of prayer about that early church and there ought to be a spirit of prayer about your life if you are a saved person. I don't think you and I ought to do anything without praying about it. I don't think we ought to make a move unless we pray about it.

X

A JOYOUS EXPECTATION.

What else accompanies salvation? A joyous expectation of being conformed to the image of Jesus Christ. We read:

"Looking for that blessed hope"—Titus 2:13.

Beloved, I am looking forward to being conformed to the image of Jesus Christ Himself. I'm looking for His hope.

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Do you know what the hope is? We have a hope in the coming of Jesus Christ. "Looking for that blessed hope." But my hope is not in man. My hope is in the Second Coming of Jesus Christ to change this world. He is coming, and He is going to change this vile body that I have. When He comes, He is going to take every one of us and make us over. Listen:

"As we have borne the image of the earthly, we shall also bear the IMAGE OF THE HEAVENLY"—I Cor. 15:49.

The Word of God tells us how we are going to be conformed to the image of His Son, for we read:

"Whom he did foreknow, he also did predestinate to be CONFORMED to the image of his Son"—Rom. 8:29.

If you are saved, someday, you are going to be conformed to look like Jesus Christ.

Paul says that our citizenship is not of this world. Listen:

"For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall CHANGE our vile body, that it may be FASHIONED like unto his glorious body"—Phil 3:20,21.

When John wrote, he said:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, WE SHALL BE LIKE HIM; for we

not do it. Can you imagine Bro. Gilpin having a facelift? I said to him, "I appreciate your generosity, but there are a few things about it that I don't like. One of them is, I have heard that sometimes it drops back and you are worse off than you were before. I don't want this face to look any worse than it looks now." Then I said, "Brother, the big thing is this: I'm going to get a real facelift some of these days."

Beloved, I say to you, I am going to get a genuine facelift one of these days — one that will last. I'm going to be made to look like the Lord Jesus Christ. You talk about a facelift; that is the one that I am looking forward to.

CONCLUSION

I have told you ten things that accompany salvation — a spiritual mind, a divine nature, a sorrow for, and a hatred of, sin, the peace of God, a godly fear or obedience, a righteous life, humility, a diligent perseverance, a spirit of prayer, and a joyous expectation of being conformed to the image of His Son. If these things accompany salvation, I want to ask you, how many of them are in your life? Just pause and take inventory, and see where you stand. Are these things in your life. Thank God if they are. If not, then look up to Jesus Christ and trust Him as your Saviour, remembering that "ye are all the children of God by faith in Christ Jesus."

May God save you, and may God help you to live in such a way that the world can see these things that accompany salvation in your own life.

May God bless you!



Tongues

(Continued from page one)

This last passage is the only place in Scripture which gives an explicit statement as to the purpose of the gift of tongues. It says two things about the purpose: First, it was a method by which God promised to speak to **this people**. **This people**, as quoted from Isaiah, can refer only to the Jewish people. Second, it was intended as a sign for unbelievers. This would naturally mean unbelieving Jews. God knew that the majority of the Jewish people would still reject the message (verse 21b).

Adding these passages together we find that it is the Jewish people who demand signs and it is these people for whom signs were primarily intended. In spite of this sign, most Jews continue in their unbelief.

In Acts 2 the tongues were clear— (Continued on page 8, column 1)

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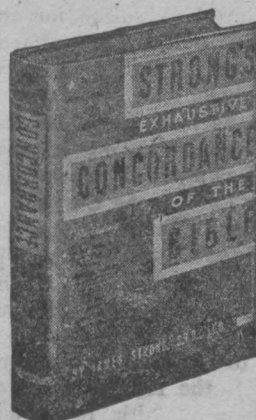
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NEW GUINEA PHOTOS — (Continued)



Apart from the 117 pigs that were paid for the land, there was \$225.00 paid in cash. Here the counting of the money is taking place. They had erected a small table of bush materials and had brought the money in a box and placed it on the table. All the counting of the pigs and the money had to take place while the other clan looked on.



In this picture the pigs are being passed out to various individuals, usually to heads of families. Of course, hardly anyone was satisfied with what they got and there was a wrangle over the pigs for a couple of hours. Two large pigs were designated to be eaten between the two clans as a token of friendship and a final settlement of their differences. However, a group of people that had little to do with either side untied the two pigs that were to be eaten, while the others were arguing over the other pigs, and had a good start with them before they were noticed. This resulted in a big free-for-all fight but while the fight was going on some of the culprits made away with the pigs and they had a good feast that night. Apparently the settlement has been a success, at least it is expected to last until a new generation comes up in which time it will probably flare up again.

Joseph Wilson

to support the God-called teacher of the church who is its pastor.

(Continued from page five) their S.S. teachers? If Rice would read all of Galatians, it would help him. Gal. 1:2 informs us that the letter is written to the churches of Galatia. So, Gal. 6:6 does not teach that one should give some of his tithe to the local church pastor, some to his Sunday School teacher, some to each of the radio programs he hears, some to each of the religious papers in circulation, etc. Gal. 6:6 teaches that it is the responsibility of the church

Mr. Rice says that storehouse tithing takes the Lordship of God's people away from Christ. He is utterly wrong here. Jesus Christ teaches that men ought to tithe and they ought to put their tithes in the storehouse, and that true Baptist churches are the storehouse of God in this age. A person who believes in and submits to the Lordship of Christ will obey these commands of the Lord. Mr. Rice teaches that a person is to give how much and where he is

Those who lack faith live in fear.

convinced is right according to his private decision. Mr. Rice is teaching men to rebel against the Lordship of Christ — to rebel against the Word of God — and to give how much and where they see fit. Mr. Rice does teach that they are to give the tithe, but to give it where they see fit. So, Mr. Rice is teaching men to break one of God's commandments. See Matt. 5:19. I won't quote it. A person who does not tithe is a thief and a robber. A person who does not give the tithe where God says give it — a true Baptist church — is not tithing. Therefore, a person who does not practice storehouse tithing is a thief and a robber, and those who teach and encourage him in this are guilty of aiding and abetting the high crime of robbing God.

Brother Rice, and I do deliberately call him Brother, says that storehouse tithing plays down and discredits the best evangelists and soul winners. He goes on to list many whom he places in these categories. Rice says, "no church would have had a right to claim authority over D. L. Moody who started the great tabernacle work in Chicago." Rice says, "Paul was not called to preach by any church. He had clear leading for his missionary journey without any instruction from any church . . . He had the authority to win souls, to baptize, and to found new churches, and he got it directly from God, not men." Here is the central issue of the whole matter. John Rice is a disbeliever in, and a despiser of, church authority. If he believed the truth on church authority, he would have no trouble with storehouse tithing. Please pay close attention to this. Truth fits together with truth and one truth leads to another truth, and sustains it. John Rice's error on church authority is the source and sustainer of most of his errors on other things.

Mr. Rice needs to read Acts 9:26, 27 where Paul would not attempt a work for God in Jerusalem until he was received by the church there. Rice needs to read Acts 13:14 where, even though called of God to missionary work, Paul and Barnabas did not go forth until the church sent them forth. True, a man is called to preach by God. True, many of the details of Paul's work were given him by direction of the Holy Spirit. But it is also true that Paul went forth as a member of, and under the authority of, and reported back to a true church of Jesus Christ: The Missionary Baptist Church of Antioch.

Mr. Rice says, "The great commission is not given to . . . local churches . . . It was given to every Christian." I wonder if Rice's daughters carry out the great commission? Brother Rice, how many converts have your daughters baptized? Or do you have converts baptized by the church? Be consistent now, Mr. Rice. If the commission is to every Christian, then your daughters can win souls, baptize them, start churches, etc., etc. If the commission were given to the disciples as individual disciples, it died when the last one of them died. It is as simple as that. But if the commission were to be in force through all this age, it must be given to that which will last through this age. It is and it was. It was given to the Lord's true churches and He promised them perpetuity until His coming again. The individual labors under the authority of the great commission only as he labors as a member of, and under the authority of a true Baptist Church.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4:11.

Mr. Rice misunderstands, or willfully perverts this Scripture. He uses it to teach that God puts

evangelists, in order of importance, before the pastor. Mr. Rice, do you believe we have apostles and prophets today? I doubt that you do. So be careful how you use this verse. Mr. Rice puts his own definition on the word "evangelist" and then puts himself in that category, and then puts them all ahead of pastors. In the way in which Rice uses the word "evangelist," there are no such persons recognized in the Bible. The Bible does not recognize a set of men, who are independent of all church authority and are to go around holding revivals in the different churches. I would suggest: 1. Every preacher is to do the work of an evangelist. 2. That "evangelist" refers to the preaching of the gospel to the lost. 3. That a Bible evangelist would come closer to being what we today call a missionary than anything else. Be this as it may, I know that the evangelist as used by Rice is not taught in the Bible, and there is no such Bible office as Rice puts ahead of the pastor and calls it evangelist.

Mr. Rice says, "Storehouse tithing plan is a plan to greedy men who, for selfish reasons, would lord over God's heritage." Wow! Talk about judging other men. I know men who teach storehouse tithing. They teach it because they believe it is taught in the Bible. It has nothing to do with their being greedy for themselves. It has nothing to do with their desiring to lord it over God's heritage. Brother Rice has slandered many good and godly men who desire to follow God's Word and teach it to others. And Wilson is accused of being mean and hard sometimes! What about this direct quote from Rice? How mean and hard can you get? I resent this statement by Rice. I resent it for its attack on God's Word. I resent it for myself. I resent it for the thousands of true preachers who preach storehouse tithing for no other reason than that they find it taught in God's Word.

I will confess that I am greedy for money in the Lord's church. I am ready to have more money so that our church can do more for the glory of God. So we can give more to TBE. So we can give more to Fred Halliman and the mission work he is doing. So we could give to other sound missionaries. So we could have a radio program preaching the glorious truths our church stands for. So we could put forth more sound Bible-based literature. I confess to this greed. But I don't believe it is wrong. God is my witness, that I have never preached storehouse tithing for the purpose of adding one dime to my income.

Furthermore, all storehouse tithers I know base this belief in church authority. Or, at least, the two are connected in their minds. These men believe that the church has authority over the money it receives. They believe the church has God-given authority over the Lord's work today. Therefore, they could not believe in or desire to lord it over God's heritage. Rice has slandered storehouse tithers

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on two accounts: Greed and lordship. He surely owes an apology for this.

It is not strange that men like Rice and his cohorts and those he brags up in his paper do not believe in storehouse tithing. Their livelihood, the existence and continuing of their works depend upon their convincing men against storehouse tithing. Further, most of the anti-storehouse-tithing men, are free-lancers. They are despisers of church authority. They do not submit to the churches in the work they do. Their whole Christian life and service is based upon, and connected with, a denial of what the Bible teaches about the Lord's church. They nearly all believe in the Universal Church heresy. If John Rice would get straightened out on the Lord's Church, what it is, which it is, what it is to do — If he would get straight on church authority — he would right quickly and easily come to see the truth of storehouse tithing. Until he does get right on the Lord's Church and its authority over the Lord's Work, he will likely continue preaching his give-anywhere heresy and fighting the truth of storehouse tithing.

My brother, my sister, I warn you to beware of the "tithe nowhere" and the "tithe anywhere" heretics. Surely, they are dangers to the welfare of the souls of men, (Continued on page 8, column 5)



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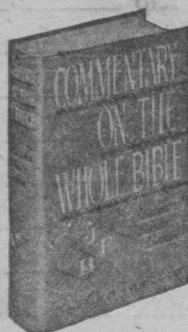
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Tongues

(Continued from page 6)
ly intended to get the message to the foreign Jews in Jerusalem for the passover.

In Acts 10, it seems that members of Cornelius' household spoke in tongues as an indication to Peter and the other Jews that Gentiles

were also full partakers of the gospel and of the gifts of the Spirit. Peter and the other Jews were unbelievers in the sense that they had refused to believe that the Gentiles were to be full partakers of the gospel to the same extent as the Jews. If no Jew had been present there would have been no necessity for the gift to be manifest-

ed. Since they were Romans, Cornelius and his household would probably have known Latin and Greek. It is possible that they spoke in Aramaic which would be understood by Peter and the other Jews. In Acts 19 — the only other mention of the gift of tongues in Acts — Paul finds a group of Jews at Ephesus. They were Jews (or proselytes) who had heard John preaching of repentance and had accepted his baptism. They apparently knew nothing of the completed work of Christ or of the Holy Spirit's coming at Pentecost. After receiving the gospel and being baptized — this time in the name of the Lord Jesus — they also spoke in languages. These were Jewish believers, in the presence of a Jewish evangelist and other Jews. (Obviously they were still in fellowship with the orthodox Jews at Ephesus since they had not heard all the facts about Jesus).

Acts 18 clearly indicates that there was a large settlement of Jews at Corinth. Aquila and Priscilla and others had settled there after the emperor had evicted all Jews from Rome (Acts 18:2). There was a thriving synagogue there (18:4ff).

Corinth was also a center of banking and commerce — industries which involved a large number of both resident and transient Jews. One would expect the gift of tongues to be exercised as a sign to Jews in such a city. (To those who would imitate the New Testament manifestation of the gift of tongues, we would ask, "Which New Testament manifestation should be imitated?" There are striking differences in every case. On the day of Pentecost there were the visible and audible manifestations of fire and wind, but these were never repeated. A miraculous translation was not needed except at Corinth. In Acts 10 the tongues preceded their baptism, but in Acts 19 they followed baptism. In Acts 19 the gift came with the laying on of hands, but that is not the case in Acts 2 or 10, or in I Corinthians).

Conclusion: The gift of tongues was given primarily as a sign to unbelieving Jews. As such, it served to authenticate the message of the gospel and also to show that the gospel was not just for the Jews.

4. There is no reason for Jewish signs after A.D. 70.

John the Baptist was a prophet to the Jewish nation. His message was, "the kingdom of heaven is at hand." Jesus came with the same message and He presented Himself as the king. His ministry was authenticated by the miracles He performed and the preaching which He did (Matt. 11:1-5).

Likewise the Holy Spirit came to the Jewish nation. The sign that the events of the day were of God was the speaking in tongues. This would be a sign only to Jewish people (Isa. 28:11).

Many feel that the kingdom was still being offered to Israel in Acts 2,3,8, etc. This offer could be valid up until the destruction of Jerusalem and the temple which indicate God's rejection of that generation and the "indefinite" postponement of the kingdom.

But, regardless of one's position on the offer of the kingdom, it is obvious that the relationship between God and Israel changes in A.D. 70 and God is no longer dealing with that nation directly. Since A.D. 70 therefore, there would be no reason for Jewish signs. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25).

It is interesting that the last mention of tongues in the book of Acts was on the occasion of Paul's arrival at Ephesus, about A.D. 53. During Paul's long stay at Ephesus he wrote I Corinthians, about A.D.

55. This is the last time that the New Testament mentions the gift of tongues. The Gospel of Mark was probably written around A.D. 65 which would make it contain the last written reference to tongues (16:17), but it is quoting our Lord from A.D. 30.

Even a later book in which Paul gives a list of spiritual gifts (Ephesians), he does not mention the gift of tongues.

5. Other authenticating signs were temporary.

Both Paul and Peter performed many miracles as signs or authentications in their early ministry. Both raised the dead on at least one occasion. Yet at the end of their ministry this was not the case. Paul himself plagued with a physical affliction which he was not able to remove by prayer. Also several of Paul's dearest friends were sick, even near to death, and he did not heal them.

Our Lord, likewise, performed very few miracles in the last part of His ministry.

Signs are for authentication. When authentication has been fully given, the signs need not continue. (Since healing is a related topic it might be well to point out that the Scriptures do not indicate that anyone ever had "the gift of healing." The Scriptural terminology is "gifts of healing." The Holy Spirit gave miraculous healing powers to individuals for specific occasions. There were those who were given "gifts of healings" but they did not permanently become "healers").

6. Miraculous signs have not been present in all ages.

There have been only three periods of human history (so far!) when miracles were prominent.

The first of these was the period when God used Moses to deliver and establish the Jewish nation. The second was the period when God authenticated the ministries of Elijah and Elisha. He did so at one of the darkest times in Israel's history in order to prevent Satan (with the help of Jezebel and others) from replacing the worship of Baal. The third was the period during and shortly after the life of Christ on earth. The miracles were for the purpose of authenticating the claims of Christ as Messiah and the gospel message of the apostles.

None of these three periods of intensive activity lasted for more than two generations: Moses and Joshua, Elijah and Elisha, Christ and the apostles. Miracles have not been the normal rule of life for other believers in other ages. If miracles are not the norm for all ages, it is even more obvious that the special miracle of tongues is not a norm for all ages. Tongues were never granted before Pentecost! The surprising thing is not

that tongues have ceased, but that they were repeated at all after Pentecost.

7. During the Apostolic Age there were special gifts.

Nearly all Christians accept the fact that the apostles were in a class by themselves. There are no apostles today in the same sense as those who were chosen by the Lord in the first century. Apostles were eyewitnesses of the resurrected Christ (Acts 1:22; I Corinthians 9:1). They were personally promised knowledge by Him (John 16:13; 14:26; 15:26-27), and granted by Him the special authenticating "signs of an apostle" (II Cor. 12:12). The "signs of an apostle" were the miraculous authentications of their message to prove their authority. Apostles were different. In the early church no one dared to make himself equal to the apostles (Acts 2:42-43 and Acts 5:12-13).

We accept our New Testament Scriptures because they are apostolic writings or were written with apostolic approval. No second century writings were accepted because there could be no second century apostles!

Nearly all Christians believe that the New Testament canon is closed and that prophecy has ceased. Most will admit that certain gifts, such as the gift of apostleship and prophecy, were temporary. If some gifts were temporary, then we should not be surprised to find that the gift of tongues was also a temporary gift.

8. I Corinthians 13:8 clearly says "tongues . . . shall cease."

The only question is "when?" To answer this question we will first point out that the text indicates that tongues will cease before prophecies and knowledge shall be done away, and then we will seek to determine when prophecies and knowledge are done away.

A. There are several indications in the text which show that tongues were to cease before prophecies and knowledge.

(Continued Next Week)



Joseph Wilson

(Continued from page seven)

they are seducers of men into paths of disobedience to God, they are enemies of God and His true churches, and of His Word. Shun them as you would a deadly poison. Obey God in bringing your tithes into the storehouse of a true Baptist Church, and your offerings likewise. Obey God in this, and he has promised you a blessing. If you follow the non-tither or the any-where tither, you will lose the blessing and the reward of the storehouse tither.

May God bless you all.

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I have been getting THE BAPTIST EXAMINER since 1939. It has been a lot of help to me. I have observed through the years the many different ones who seemingly wanted to follow the policy of Baptist doctrine that TBE stood for, but by and by departed elsewhere.

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May it please God to grant you time to edit TBE till Jesus comes. I have enjoyed it many years.

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