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A BIBLICAL STUDY IN TITHING

Halliman's Last Message To Calvary Baptist Church
Before His Return To New Guinea

For our first Scripture reading, we will turn to Leviticus 27:30-31: "And all the tithe of the land, whether of the seed of the land, or the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." These two verses tell us a lot, beloved. First of all, it tells us that all of the tithe of all of the land belongs to the Lord. It doesn't make any difference if you're a farmer, if you raise chickens or hogs, if you have got a business; it doesn't make any difference if you're a preacher, or a housewife; it doesn't make any difference if you're sitting back drawing your Social Security pension. No matter what, lost or saved, the Lord says that all of the tithe belongs to Him. Whether most people believe this or not, doesn't make any difference — it doesn't change the Word of the Lord at all. You won't receive any blessing in so far as the spiritual end of it is concerned in giving a tithe of your income to the Lord, but it belongs to Him just the same. You're going to be required of that whether you are lost or whether you're saved — it's the Lord's. And if you steal from the Lord, it's just like going out and holding up the Third National Bank. The principle is the same — it doesn't make any difference. It's the Lord's. A tithe of all the land belongs to the Lord. You know this morning, when I came into church and put my tithe into the offering box back there, I was happy. Why? That was a part of my worship. I was worshipping the Lord in that act. Why did you come to church this morning? Why do you read the Lord's Word? You say, well, the Lord has set aside one day a week

in a very special way that we should come to church, and that's true. You don't have to wait until Sunday to worship the Lord, but Sunday is the Lord's day, and if it's the Lord's day, it's not ours. And while this has nothing to do with tithing, while we are speaking on that portion that is the Lord's, if Sunday, and when I say if, it's not because there is any doubt in my mind, but if Sunday is the Lord's day, it is not ours, but His day. Should we then go out and play all kinds of sports and do everything else on the Lord's day? Now I'll leave that for you to answer. I'm not asking you to write that out on a piece of paper or to stand up and tell me. You know what it is. If it's the Lord's day, it's His day. It's not ours, and if He has commanded that we should not forsake the assembling of ourselves together, it's the Lord's day and we ought to honor Him on that day as such.

Now getting back to the tithe, the tithe is the Lord's. Now if it's the Lord's, it doesn't belong to



FRED T. HALLIMAN

me and it doesn't belong to you, but it belongs to Him. Now I asked a question before. Why do

we come to church on Sunday? We feel that the Lord has set this aside as a special day, and He has, and it is a very special day. But you know, He has set aside a tenth of all the land as His in a very special way. He says it is holy. You think the Lord's Word is holy — it is. He says that the tithe is holy to Him, too. He says that the tithe is holy unto Him.

Now let me include this before we get away from that portion of the Lord's Word. I've known a lot of people who would like to, and they do, borrow from the Lord. They use the Lord's tithe. They say, "Well, in due time, we're going to give it back. This Sunday, I just don't feel like I could put it in the Lord's House," and if time permits before we've finished, I'll show you by the Scriptures that it is on the Lord's day that you ought to bring your tithe and put it in the Lord's House. But some say, "We just don't see how we can put it in today. We need that. Next week, we'll pay our tithe." But you

know you can go to any bank and borrow money on a lot cheaper interest than you can borrow from the Lord's tithe. Do you know that He charges 20 per cent? Now if you have some of the Lord's money and you want to hold it out this week, He didn't say that you couldn't, but He said, next week you add 20 per cent plus the tithe. It's all right to borrow — He'll lend money — but you just add 20 per cent to it when you get ready to pay it back. I'll tell you, it's expensive to borrow from the Lord. You'd be a lot better off to go to the bank somewhere. Go to one of these loan companies — you'd be a lot better off. I'm not trying to work up any business today. I'm just telling you that the Lord charges a lot when you borrow from His tithe.

THE IMPORTANCE OF TITHING

Now, then, let us look into this a little bit further, the importance of tithing, and the relationship of man and his money. You know, life is sacred to a man, and to many people, money is very sacred. Money is usually considered the acid test of man. It is considered the acid test as to what he will do in order to obtain it. Then, it's usually considered the acid test as to what he will do with it after he has obtained it. Giving, beloved, is a grace of God. It's a wonderful grace of God. In II Corinthians, the Apostle Paul had been talking to the people there at Corinth, and the people in particular at Macedonia in the 8th chapter; he had been talking to them about this very same thing of giving. These (Continued on page 5, column 2)

MISSIONARY

PREMILLENNIAL

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MORE ON SERMON ON MOUNT . . .

GOD'S PROPER MANNER OF PRAYER

By WILLARD WILLIS
Monroe, Ohio

"Moreover when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their face, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly" (Matt. 6:16-18).

The expression, "when ye fast," is a parallel to Matthew 6:5 where we read: "when thou prayest." Our Lord, in both of these state-

ments, assumes that we will pray and fast. He, however, in both prayer and fasting, advises us to guard against being hypocritical.

Fasting occurs as a result of our heart and mind being so set on spiritual things that things of earth, even food, are unimportant.

A careful study of the Scriptures will show that our fathers practiced fasting. A careful study of the Scriptures will also show that there are two degrees of fasting. These come under the heading of partial and total fasting.

We practice partial fasting when we abstain from gluttony (making a god of our belly). We, in other words, fast when we are temper-

ate in all things. We, on the other hand, practice total fasting when we abstain from food altogether because of a weighty matter that has burdened us greatly. You may recall from II Samuel 12:16 that David practiced total fasting because of the sore sickness of his son.

"David therefore besought God for the child; and David fasted, and went in, and lay all night upon the earth."

We also know from Daniel 9:3 that Daniel, because of his great desire for the deliverance of the children of Israel from captivity in Babylon, prayed and fasted. (Continued on page 8, column 1)

Does God Have First Or Third Place In Your Home?

"When my wife and I got married," said a Christian brother, "we determined to have everything very nice about us, to be careful and saving, and, at the same time, to serve the Lord. We went on those lines for about two years, and then the Lord took our eldest child from us, and He put me in one bed with influenza and my wife in another, and brought us to death's door. When we were able to get about again, we started on another line altogether. Instead of putting the Lord third, we determined to put Him first!"

As the result of this, our brother, who sought no place for himself, was greatly used of God as a channel of blessing and encouragement to others.

How many Christians begin their married lives with the same intentions — "to have things very nice about them, to be careful and saving, and to serve the Lord" — while their lives after plainly show that they are carrying them out, at least so far as giving the Lord only a third place is concerned!

Well would it be for them if God in His faithfulness and mercy would roughly stir up their nest also, causing them to start afresh with the purpose in their hearts that by His help they will "not henceforth live unto themselves, but unto Him which died for them, and rose again" (II Cor. 5:15)

—Selected.

A Modern Samaritan

Writing in "The Church Speaks," C. S. Doggett offered a modern version (?) of the Parable of the Good Samaritan. Wrote Mr. Doggett: "There was a certain man who went down from (your town to a neighboring town) and fell among thieves, who stripped him of his clothes and wounded him, leaving him half dead. "By chance a fellow with his collar turned around came by and looked on him and passed by on the other side. "And likewise a teacher of the Law, when he was at the place, came and looked on him and passed by on the other side. "But later, a certain Christian came where he was and had compassion on him and went to him, bound up his wounds, poured on ointment and rubbing alcohol, and took him to his car, then brought him to a motel and took care of him. "To make a long story short, all the thieves were caught and turned loose by the Supreme Court. The priest and teacher are leading a demonstration in Washington in behalf of civil rights for thieves. The Christian was convicted of practicing medicine without a license and is now serving ten years in prison."

—The Oasis.

The Baptist Examiner Pulpit

A Sermon by Ray Waugh

"Abortion: Blessing Or Abomination"

PART II

5. Are We Monsters After All?

Within the context of God's provision of sex, individuals have the right, in the natural procedure, to indulge and accomplish conception, resultant fetal life, and children. As civilized and literate individuals, however, all who so indulge themselves in God's procreative act should be able to realize and recognize that such action involves the fact of responsibility in the normal course of liv-

ing. The fact that the procreative capability of man, the bringing of new human life into being, is an obvious miracle and wonder which men have not been able to duplicate should give some indication of its importance in God's sight. Yet, we find humans forgetting the wonder and the miracle and indulging in violence designed to destroy the conceived fetal life.

We may speak of the creatures of earth as inhuman, yet none of

them normally practices acts of abortion — the destruction of fetal life! Rather, creatures of earth which unnaturally forsake their young or destroy their healthy young in the fetal or born state are generally looked upon as monsters of some sort.

Although it may seem strange — in the light of the human desire to destroy their own young by the process of abortion — many humans spend much of their lives (Continued on page 2, column 1)

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Abortion

(Continued from page one)

in the attempt to preserve the creatures of earth. Multitudes who are not actually involved in the effort become involved indirectly through contributions of monetary assistance or their willingness to promote such efforts.

As a result, there are today in most nations of earth many programs designed to preserve the fetal life and the born life of these creatures of earth. Multiplied millions of dollars are being expended by men in such worthy causes, yet these same "concerned" and "charitable" citizens think there is justification for their promoting and practicing the abortion of human fetal life.

Surely, this is one of man's most piteous paradoxes!

If men with their apparently evil natures can show such concern for the creatures of earth and their protection and preservation, can we suppose that a righteous God cares not or takes no note of the practice of humans to destroy their own innocent, fetal lives by the expedient of abortion? If we have any moral or human sense of responsibility, it should be quite obvious that men and women who have no sense of responsibility in regard to their sexual acts or who would act irresponsibly and violently toward the fetal lives resulting from those sexual acts are in truth monsters beyond anything known among the creatures of earth.

Jesus explained to the people of the day when He walked on earth that the wicked of an earlier day would arise in judgment against the people of that day because of their wicked rejection of Him, His Word, and His Works. In one place He says:

"Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for

you" (Matt. 11:21-22).

Since then, we have had almost 2000 years in which faithful men and women of God have accomplished wonders in the midst of men for God beyond anything ever known. Our own America has been blessed of God and by God beyond any nation in all of history. Now, as though in defiance of God the Father, God the Son, God the Holy Spirit, and the Holy Word of God, the people of America have taken it upon themselves to become a generation of murderers. They destroy innocent fetal life and shed the innocent blood of the little ones whom God wonderfully and miraculously conceives.

Surely, Tyre and Sidon will arise in judgment against this generation of those who are "haters of God," and who are "without natural affection." Perhaps even those whom Jesus judged so rigorously will likewise arise in judgment against this generation of those who murder innocent fetal life mercilessly.

Certainly, it is no happenstance that Jesus said: "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven" (Matt. 19:14). The Lord makes an even stronger point with his words: "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

Some may wish to suppose that these words limit God's concern to born life. I am reminded, however, of another passage of Scripture which provides us a rather positive insight into fetal life. We read in Luke 1:41: "And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb . . ." Then in verse 44, Elizabeth explains: "For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."

It is understandable, then, that Jesus could be quite positive with His warnings: "Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!" (Matt. 18:7). This word of warning is related by the Lord Himself to the offending of "little ones" in Matthew 18:6.

The attitude and concern of the Lord, who is the mighty God and King of kings and Lord of lords, are evident in His further word:

"Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

Can a Lord with such interests and such concerns be unconcerned about the antics of men and women who promote and practice the consigning of fetal life to death? The answer, of course, is an eternal, no! Rather, it needs to be emblazoned in fiery streams across earth's sky and impended as irrefragable truth in the hearts of all of earth's mortals:

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

6. What Is The Real Issue?

Can we perceive abortion as it would pertain to Jesus?

Is there any way we can retrospectively suppose that the "fetal Jesus" in the womb of Mary should have been aborted? If there are those who suppose that He should have been aborted, can they inform us as to whether He should have been aborted before or after He caused the "fetal John" in the womb of Elizabeth to "leap for joy"? What criteria could have been put forth to justify the abortion of "fetal Jesus"?

Hard times?
Increasing population?
Poor family?

Memorial Pulpit

By JOHN R. GILPIN

Our Beloved Pastor and Editor, Now in Glory



"WHAT A MAN IN HELL MIGHT SAY"

EDITOR'S NOTE: The following sermon was delivered by Elder Gilpin a short time before his death. It was mechanically recorded as he delivered it and edited for publication in this week's paper. The reader might remember that he never had opportunity to edit it, but again it is a classic example of "his own style."

(Read Luke 16:19-31).

I have read to you a most interesting passage from God's Word — the story of the rich man and Lazarus. It tells us that two men lived, two men died, and two men lived on after death.

One of these individuals was a rich man. It says that he "was clothed in purple and fine linen, and fared sumptuously every day." That would tell us that he probably had a new suit of clothes for every day of the week. That

would tell us that his tables groaned beneath the weight of food, both in season and out of season, which was placed upon those tables everyday.

In contrast, it tells us about a beggar who apparently was a leper, and he laid at the gate of the rich man, full of sores, apparently begging for food that might even fall from the rich man's table.

Here is quite a contrast — one rich, one poor. It tells us that these two individuals died and their death was just as much in contrast as was their lives, for it says that when the rich man died, he was buried. That's all. If it were to happen today, our

daily paper would tell about the number of floral tributes. It would tell about the lodges that were in attendance to pay their respects. It would tell about the visiting dignitaries from out of town. It would say many, many things about this rich man.

Over in a classified advertisement section, you might find a half inch or so that would tell about the death of this poor beggar. He was buried in a potter's field, and that's all.

When our Lord guides the pen, it is a different story, for the Word of God says that this rich man died and was buried. That's all it says about him. As for the beggar (Continued on page 3, column 1)

An old man for a father?

Let proponents of abortion justify the fetal death of Jesus?

Should we, in the light of current disregard for life and for fetal life, retrospectively suppose that the gestation of John's fetal life to birth was an unjust addition to earth's population? Or should we, in the light of the attitude of some today, assume that the births of Jesus and John were detrimental to the "equal rights" or the "rights" of Mary and Elizabeth?

Even more, can men expect to do evil and accomplish good thereby? Can men in any generation, yesterday, today, or tomorrow, expect to commit murder and bring about good thereby? Can men and women do evil that good may come without being the recipients of God's wrath and His judgment "whose damnation" according to the Apostle Paul, "is just." (Romans 3:8).

Another question, perhaps, needs to be raised!

Did God speak in error when He said to the living creatures of earth: "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth"? (Gen. 1:22). Was God speaking out of turn or was He manifesting ignorance when He said to Adam and Eve: "Be fruitful, and multiply, and replenish the earth, and subdue it . . ." (Gen. 1:28).

Is it reasonable that men can assume that God did not know what He was talking about when He said to Noah: "Be fruitful, and multiply, and replenish the earth"? (Gen. 9:1). Can it be that God just does not understand about things on earth? Or can it be that He did not know what He was doing or that He had no rational, logical, or scientific basis for saying to Jacob many centuries later: "I am God Almighty: be fruitful and multiply . . ." (Gen. 35:11).

Or, is there another possibility?

Is it possible that God was not in error when He spoke to the creatures of earth, or to Adam, Noah and Jacob? Is it possible that

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The truth should be obvious to all!

7. Can We Comprehend The Chaos?

Just suppose abortion — the murder of fetal life — had been an acceptable and general practice among the people of God in ancient times! Just suppose that sexual activities had been simple human exploits designed only to gratify the human desire! Men doubtless would have simply ignored God's command: "Be fruitful and multiply, and replenish the earth."

Eve, the wife of Adam, doubtless would have found it most inconvenient to carry the fetal life of Seth, especially after Cain had killed his brother Abel. At their very advanced ages, Abraham and Sara would have been able to justify the aborting of Isaac, and there would have been no line of godly patriarchs. There would have been no Jacob, and hence no Jewish people to make the journey to Egypt in a time of famine. Certainly, Jacob and his wife would have rationalized the aborting of that eleventh child, Joseph, and there would have been no grain available in Egypt!

The mother of Moses doubtless could have found many available reasons why she should not bring her child to birth. She, at that

time, was in slavery and would have been bringing her child into slavery. Since the baby boys were being killed by the Egyptians, or the Egyptians were requiring that they be killed, the mother of Moses could, perhaps, have justified the aborting of Moses before his birth. Certainly, if there ever was a hopeless, impossible situation, the mother of Moses was experiencing it.

Suppose abortion had been the practice more recently!

Surely, if we can find any justification for the cries of the abortionists and the proponents of abortion, it would have been in the case of John Wesley. If abortion can ever be justified, certainly no one would ever question the "right" of John Wesley's mother to abort her thirteenth child. Had she done that, the world would never have been troubled by John Wesley.

If abortion can ever be justified on the basis of "right," "convenience," "population," or just weariness of births, then the mother of George W. Truett, perhaps, failed in her responsibility. If abortion can ever be justified, then the mother of George W. Truett did the world a great disservice by continuing the fetal life of George W. Truett until birth, and brought her seventh child upon the earth.

There are today, of course, those who reason that they can justify their concern for abortion and their practice of abortion by their

(Continued on page 6, column 1)

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What A Man Might

(Continued from Page Two)

ear, when he died, it says that he "was carried by the angels into Abraham's bosom." I don't know who his pallbearers were to bury his body, but he had angelic pallbearers to take his soul into Heaven.

What a contrast between these two in life and these two in death! But look at the contrast after death. It says that after they were dead and buried that the rich man was in Hell and he lifted up his eyes in torment. Torment is written upon every feature of his face as he looks up to Father Abraham. He sees Abraham happy. He sees Lazarus resting now in the bosom of Abraham. This rich man asks that he might send Lazarus, that he might dip his finger in water. Now how much water would cling to a man's finger? Just a drop or so — a very, very small amount. But if this rich man in Hell could only have the amount of water that would cling to Lazarus's finger, he'd be happy. But this request is denied. Furthermore, the rich man is assured that there is a great gulf between Heaven and earth, to the extent that you don't pass from one to the other.

There are a lot of people that have a philosophy and a religion that is mutilated and annihilated by this passage of Scripture. Some people say that you can die and go into suffering, and after awhile, if your family pays enough and the priest prays enough, you can get out of that suffering and get over into Heaven, after you have been in Purgatory for awhile. But our Lord said to this rich man, "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to you, that would come from thence."

There is no hope for the rich man and he then begins to be interested in missions — probably the first time that this rich man was ever concerned about missionary endeavor in his life. He thinks about his brothers — one, two, three, four, five of them are mentioned. He can hear them as they are hot-footing the road of vice. He can hear those five brothers as they are walking down the highway of life nearing Hell. He said, "If there's no hope for me, send Lazarus back to my father's house that he might tell my five brethren about this awful place into which I have come."

I don't know whether he cared anything about Lazarus when he was living. I don't know whether he ever gave Lazarus any food or not. But I know one thing, he didn't care anything about Lazarus' happiness after they were both dead, for he was willing to disturb the happiness of Lazarus reposing comfortably in Abraham's bosom, that Lazarus might come back to his father's house and tell his five brothers that there's an awful place called Hell to be warned against.

Even this request was denied, because Abraham said: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead," as if to say, "If they are not willing to listen to the Bible, there's no hope for them."

I say, beloved, two men lived, two men died, and two men lived on after death.

I

"I DIDN'T BELIEVE"

I'd like to walk over to that chasm that separates Heaven and Hell, and I'd like to look down into the face of that man in Hell and say to him, "Rich man, why are you here?"

"I didn't believe."

Long years ago, at the midnight hour, the Word of God tells us that a Philippian jailer cried out and said: "What must I do to be saved?" Paul and Silas answered and said:

"Believe on the Lord Jesus

IS "THAT" IN THE BIBLE?



Question:

How large was Solomon's own house?

Answer:

One hundred fifty feet long, seventy-five feet wide, and forty-five feet high, First Kings 7:1-2. "But Solomon was building his own house 13 years . . . the length thereof was an hundred cubits, and the breadth thereof fifty cubits . . ." It is interesting to note that his own house was over four times the cubic capacity of the temple. It would have to be larger, in order to accommodate his seven hundred wives and three hundred concubines, who, if they had even been permitted to enter the sacred temple at one time, would hardly have left room for anyone else.

Christ, and thou shalt be saved" (Acts 16:30,31).

I turn to the Word of God and I find, over and over again, that we are told one must believe on Jesus Christ to be saved. Listen:

"He that believeth on him is not condemned" (John 3:18).

"He that believeth on the Son hath everlasting life" (John 3:36).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life" (John 5:24).

"He that believeth on me hath everlasting life" (John 6:47).

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30,31).

Here are six references that I have read from God's Word, all of which tell us that the only way that anybody can be saved is to believe on the Lord Jesus Christ. There's not one reference in the Word of God that tells us that all you have to do is to believe there is a God if you want to go to Heaven. There's not one reference that tells us that if you will join the church you'll go to Heaven. There's not a reference in the Word of God that says if you are baptized you'll go to Heaven. Beloved, the teaching of God's Word from Genesis 1:1 to Revelation 22:21 is to believe on the Lord Jesus Christ.

I say to this rich man, "Why are you here?"

He says, "I didn't believe."

II

"I DIDN'T TURN"

I ask him again, and he says this time, "I didn't turn."

The Psalmist talks about the sinner turning to the Lord, for we read:

"If he turn not, he will whet his sword" (Psa. 7:12).

Notice, this is spoken to unsaved people and it says, "You had better turn. If you don't, God is going to whet His sword. God is going to sharpen His sword if you don't turn."

The Prophet Ezekiel likewise urges sinners to turn, for he says:

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:11).

I say to this rich man in Hell, "Why are you here?"

"I didn't turn."

III

"I DIDN'T LOOK"

I come back again and I ask him a third time as to why he's there and he says, "I didn't look."

The Word of God tells us that the

sinner is to look to the Lord Jesus Christ. Listen:

"Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else" (Isa. 45:22).

Years ago, in the 19th century, Charles Haddon Spurgeon, as a young boy, started to service at his own church that he ordinarily attended, but because of a storm that came up, he was sidetracked and went into a church building of another denomination. The weather was so bad that day that the preacher himself did not show up. They had no crowd that day. There was only one layman there and this layman got up to speak in a faltering, halting, stammering manner. He read this verse of Scripture and quoted in several times: "Look unto me and be ye saved." Even though he quoted it poorly and even though he read it in a very bad manner, Charles Haddon Spurgeon looked to the Lord Jesus Christ and was saved that day. He was the only person in the congregation — the only one there besides the layman who acted as preacher.

I tell you, beloved, you need to look to Calvary. I hold up Jesus Christ before you — Him who died upon the cross. I call attention to that crown of thorns that He wore upon His brow, and to the cheeks that were matted with blood because they had pulled His beard from His face. I call attention to that back that had been scarred through the whipping that He had undergone, until it was a mass of gory blood. I call attention to the spear thrust in His side, and to the nail prints in His hands and feet. I say to you, sinner friend, He did that for you. He didn't die to make this world a better place in which to live. He didn't die to improve society. He didn't die to cause savages to become civilized. He didn't die to teach you better manners. Rather, He died to save you from Hell. Listen:

"Christ died for our sins" (I Cor. 15:3).

As I have said repeatedly from this pulpit, sin has to be paid for. Either you go to Hell and pay for it, or Jesus Christ paid for it by His suffering on the cross. But somebody has to pay for sin.

I say to this rich man in Hell, "Why are you here?"

He says, "I didn't look."

IV

"I DIDN'T REPENT"

I ask him again, and he says, "I didn't repent."

The Lord Jesus Christ spoke (Continued on page 4, column 3)

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THE BAPTIST EXAMINER

SEPTEMBER 20, 1975

PAGE THREE

A REVIEW OF REFORMED BAPTIST ECCLESIOLOGY

By R. E. POUND II

P.O. Box 34, Shelby Center, Memphis, Tennessee 38134

On John Thornbury's Treatise

"THE DOCTRINE OF THE CHURCH"

And yet, dear brother, you too are misinformed on these issues and the causes which led to the downfall of the English Baptists and the great Pedobaptist churches and universities of America. But, you have undertaken to teach your Baptist brethren about the historic doctrine of Baptists on the question of the church?

You claim that ekklesia has two meanings in the New Testament . . . the historic fathers said it had TWO USAGES OR RELATIONSHIPS IN THE NEW TESTAMENT. Here you have confounded the difference between a MEANING AND A USAGE? I will help you a bit in my next letter on this point. Pedobaptists claim that the visible churches are forms, parts or branches of the universal, invisible church or kingdom. This you deny because you didn't know that Dr. Graves did not disagree with the Westminster Confession and the other Protestant, Calvinistic Confessions when he taught that the Kingdom of God and the visible churches are one and the same. They also said that as well. In fact, I will place the statements of Dr. J. R. Graves out of *Old Landmarkism* and Dr. A. A. Hodge out of *The Confession of Faith* side by side without the author's name under them and challenge you to tell me who said what and you will not be able to do it. But, you claim to speak for the Baptists and hold to the "OLDER POSITION OF THE BAPTISTS." Well, here is one for you to find for us . . . GIVE ME THE CONCEPT OF THE HOLY CATHOLIC CHURCH in any ENGLISH BAPTIST CONFESSION of faith before 1677. Now, I am speaking of the Calvinistic Baptists, not the open-communion, low-church General Baptists. Did the Calvinistic Baptists of the County of Somerset and other close areas hold to the Catholic or universal, invisible church concept? Why was it not in their CONFESSIONS? Was the statement in the CONFESSION OF THE SEVEN CHURCHES OF LONDON in 1644 or 1646? NO, IT WAS NOT! Now, since you claim to hold to the older view, then why is your view found FOR THE FIRST TIME IN AN ENGLISH BAPTIST, CALVINISTIC, CONFESSION OF FAITH in 1677 and also in the 1689 edition? Will you please tell us why it did not appear in the first three issues of the Calvinistic English Baptist Confessions and that it appeared ONLY AFTER THE BAPTISTS DESIRED TO SHOW THE CLOSENESS OF THEIR VIEWS WITH THE WESTMINSTER CONFESSION and came out first in 1677? Yet, you hold to the older view . . . well, well, I will show you by Dr. Graves' statements that you hold to the younger view and by the history of English, Calvinistic Confessions that you hold to the younger view. You should have studied your confessions of English Baptists and Dr. J. R. Graves' writings rather than the books . . . *BAPTIST CONCEPTS OF THE CHURCH* and *BAPTIST SUCCESSIONISM*. You also should have done your own research. If you had then you would not have made so many mistakes in your book. In fact, you probably would not have written it at all. But, I am glad it was written as it gives all who are concerned and questioning, a chance to see the sand-like foundation of Reformed Baptist Ecclesiology.

Now, going back to the misrepresentations of the historic Calvinistic and Baptist Confessions and statements of faith, they said that the elect of all ages make up a church in the figurative or metaphorical sense. You say NO! You say that THERE ARE NOW TWO REAL AND ACTUAL CHURCHES IN EXISTENCE, TWO REAL AND ACTUAL BODIES OF CHRIST! The historic Baptists did not. You have two real and actual churches NOW IN EXISTENCE! You have two different types of bodies in existence at this PRESENT TIME! You do not do this in a figurative sense or way, nor in the manner of a hyperbole, trope or metaphor, but rather you CLAIM THAT THEY ARE REAL AND ACTUAL BODIES AND CHURCHES.

I must confess that you are either greatly confused in this matter or you do not want the issue clear. I will not believe you purposefully jump from one meaning to another and one usage to another. I believe you have too much honor and truth to do that. But, dear brother, you should realize that there is a difference between saying something is real and actual and saying it is ideal and metaphorical or given in a figurative way.

QUESTIONS FOR YOUR CONSIDERATION

1) Is your concept of the universal, invisible church a real body in the sense that it has present existence, life and co-exists independent from the visible and local church? But, yet, you claim that it has no relationship with the visible, organized, local church.

2) Do you believe that the universal, invisible church, the kingdom, the family and the elect of God are all one and the same? Your definition in your work is very ambiguous. You

(Continued on Page Five)

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT TO:

THE BAPTIST EXAMINER — P. O. BOX 910 — ASHLAND, KY. 41101

"Is it in the Bible that people here on earth will see the elect go up in the rapture clouds to meet the Lord?"

ROY
MASON
RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



I am not sure about this. There is a suggestive passage in Acts 1:11 which says: "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Let us remember that these were believers to whom the angel spoke. That the unsaved shall witness that catching away of believers, I am not sure. We who are saved won't have much time to stand gaping and looking as the redeemed are caught away, for we will be in the crowd. I am quite willing for someone to show me a Scripture that teaches that the unsaved shall see us ascend into the clouds, and anyone who can do this will be doing me a favor by giving me chapter and verse. Of one thing we can be definitely sure, the unsaved are going to find out pretty quickly that a lot of neighbors, kinfolks and friends have vanished. (I wish this would happen this minute.)

PAUL
TIBER
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BAPTIST CHURCH
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Road
Kirkland, Ohio



"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed."

"In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the

dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51,52).

"In a MOMENT" — the original word which is here rendered moment is ATOMO, the word which has been trans-literated into our language as ATOM.

If one cannot see an atom of matter, he will not be able to observe an atom of time — that is literally what is meant here.

The swiftness of this unspeakable marvelous event is also reinforced by the expression "in the twinkling of an eye," or "in as much time as it takes to blink the eye."

No, this event will not be witnessed by the world, but the results of it will confound it.

"Look up, for your redemption draweth nigh."

JAMES
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McDermott, Ohio



PASTOR
Kings Addition
Baptist Church
South Shore, Ky.

This is a question that does not have a definite Biblical answer. I am inclined, however, to believe that at the time of the rapture the unbelievers will not see the elect of God ascend to meet the Lord in the cloud.

The unbeliever has been made blind to the things of God. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it is written, God hath given them the spirit of slumber, eyes that should not see, and ears that should not hear;) unto this day" (Rom. 11:7-8).

We must also understand that this rapture is so fast that the natural eye will not be able to see it. "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52).

After the rapture, when the world will wonder about all the missing people, the god of this world will give them an explanation that will satisfy their curiosity.



E. G.
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Due to the fact that I returned from Sumas and Seattle, Wash., yesterday with 11 requests for our courses in my pocket and found 39 letters waiting for me with requests for the Bible courses along with other requests, I must make this what we sometimes call short and sweet. If there is any allusion anywhere in the Scriptures as to people seeing the saints as they are caught up to take that wonderful ride in our Lord's royal chariot (Psa. 104:3), I know absolutely nothing about it.

In I Thess. 4:16-17 we read: "For the Lord Himself shall descend from Heaven with a shout, with

the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." There is nothing said here about anybody seeing us as we go up. Then in I Cor. 15:51-52 we read: "Behold, I shew you a mystery; We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump."

Here we find that we who are living when our Lord comes for us will be changed (Phil. 3:21) in the twinkling of an eye. That means to me that if a saved person and a lost person should be facing each other talking when that time comes and the lost person bats his eye at the right time the saved person will be already gone when he opens his eye. Lost people would have to have just a little warning and then have their eyes steadfastly fixed upon us in order for them to see our glorious departure. They won't have that warning, so I have serious doubts that they will see it.

What A Man Might

(Continued from page three)
often about repentance. Repentance isn't sobbing; it isn't crying. Repentance, beloved, is a whole lot different from what the average preacher makes it to be. The word "repent" literally means a change of mind. We read:

"There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such

things? I tell you, Nay: but, except ye repent, ye shall all likewise perish" (Luke 13:1-3).

The big current event of our day is Watergate. The big current event of this day was that Pilate had killed a group of Galileans who were on the way to worship. I can see them — they are going to church. They have their sacrifices with them ready to offer, but Pilate's soldiers swooped down upon them and killed those Galileans and mingled their blood with the blood of their sacrifices.

The disciples came around and said, "Master, we don't understand it. Isn't it a terrible thing what Pilate has done?" They looked at the dead bodies of those Galileans lying there with their blood mingled with the blood of their sacrifices, but they couldn't see any further. They said, "Isn't this a terrible thing?" But the Lord Jesus Christ looked beyond these bodies mingled with their sacrifices — He looked yonder to the judgment and He saw these Galileans coming up to the judgment bar of God unsaved, and He said: "Except ye repent, ye shall all likewise perish." The Lord Jesus Christ realized that these Galileans were religious people, they were church-going people, they were on the way to worship, but they had never repented, and He said to this crowd that was talking to Him, "Unless you repent, you shall likewise perish."

I say to this rich man as he suffers there, agonizing, desiring water for his tongue, "Why are you here?"

He says, "I didn't repent."

V

"I DIDN'T CONFESS"

I look at him again and I say, "Man, this is a terrible predicament. Here you are. You were telling me, 'I didn't believe'; 'I didn't turn'; 'I didn't look'; 'I didn't repent.' I ask you again, 'Why is it that you are here in this place of torment, and why is it that your brothers are on the road and you are concerned about them'."

He says, "I didn't confess."

The Word of God says:

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that

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God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9,10).

"I didn't confess."

CONCLUSION

I look out upon you who are here and I ask you, have you ever publicly confessed Jesus Christ as your Saviour and your Lord? It doesn't make any difference how good you are; it doesn't make any difference how moral you are; it doesn't make any difference what a fine man or fine woman you are; it doesn't make any difference what an asset you are to the community; it doesn't make any difference how religious you are and on what church record you have your name. I ask you this question, have you ever confessed Jesus Christ as your Saviour and your Lord? Beloved, the all-important thing is not whether you have been sprinkled, or whether you have been baptized, or that you have joined the church, or that you have quit your membership. The all-important thing is this: What is your relationship to the Lord Jesus Christ?

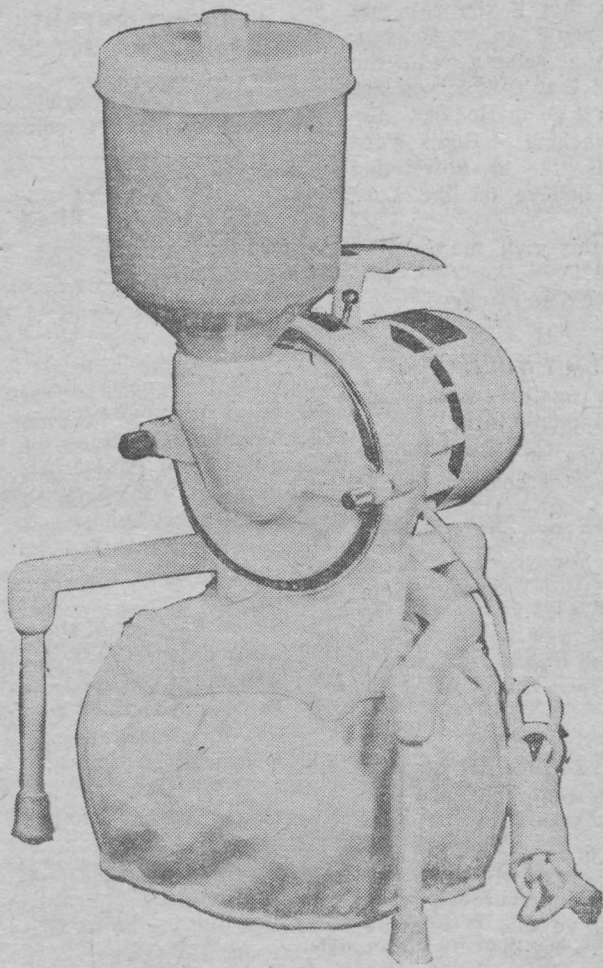
I say to this rich man, "Why are you here?"

"I didn't believe"; "I didn't turn"; "I didn't look"; "I didn't repent"; "I didn't confess."

There he is, beloved, in Hell, and that is where you are going to be unless the Spirit of God takes hold of you and irresistibly draws you away from the things of this world to the Lord. If the Holy Spirit draws you, you'll

(Continued on page 5, column 2)

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WRITTEN BY A WOMAN
AND FOR WOMEN

ABIJAH — DAUGHTER,
WIFE, MOTHER

There seem to be many Christian women who have unsaved husbands. Often the women are saved after their marriage and for these we have much compassion. Not to be able to share the good things of the Lord with your husband must be a great loss. There are women who are saved and still marry an ungodly man. This is harder to understand. Perhaps they have visions of winning them to the Lord. Or perhaps they are unaware of the great differences until it is too late. What ever the reason for an unequal yoke, it is hard for the Christian woman to bear. But the Lord has not forgotten you. He recorded the story of just such a woman that it might be an inspiration to those who find themselves in similar circumstances.

Abijah (Abi) was the daughter of Zechariah. Her father was a godly man. He no doubt taught her in the things of the Lord. Isaiah thought so highly of Zechariah that he used him for a witness (Isa. 8:2). In spite of all her good training we find Abijah marrying the godless King Ahaz. Perhaps she was swayed by the pomp and glory of the palace. What ever the reason, her life would not be an easy one. It never is when we go contrary to the written word of the Lord. "Be ye not unequally yoked together. What fellowship has light with darkness." We can't help but wonder at the difficulties she must have encountered maintaining a testimony for the Lord there in the palace. Surely there were servants to report every word and action to the king. Those who have unsaved husbands know the many demands they make that would require compromise. What did Abijah do? Did she rest in the Lord or did she yield to her husband?

The Scriptures do not tell us directly but we have evidence that she stood firm in the faith. We see this through her son, Hezekiah. He learned a great deal from his mother and when he came to the throne he brought about a great national, religious re-

vival. The name Hezekiah means "Strong in the Lord." Doubtless, Abijah had much to say in the choice of such a name for her son. It reflected her own confidence in Jehovah.

There are many women today who are like Abijah. They have a good Christian heritage but they marry ungodly men. Yet, in spite of all the difficulties they remain true and faithful to their Lord Jesus Christ. They instruct their children in the things of the Lord. If you have an unsaved husband, remember Abijah. If you want your children to be strong in the Lord, remember Abijah. Perhaps the difficulties you encounter are part of the chastening of the Lord, but the blessing of strong godly children are worth any suffering you must do. May it please the Lord to gird us about with His Word, protect us with prayer, and guide us by His grace.

What A Man Might

(Continued from page four)
believe, and turn, and look, and repent and confess, and Jesus Christ will become your Saviour.

I pray that our God might reach down and cause you to realize that there's a whole lot more to this matter of serving the Lord than just that of joining the church, or being baptized, or going to the house of God at some special service. May God help you to realize that you need Jesus as your Saviour, and may you believe on Him, may you turn to Him, may you look to Him, may you repent of your sins, and may you confess Him as your Saviour.

May God bless you!

A Study In Tithing

(Continued from page one)
people were very generous in their giving, no doubt, and in other things, but it goes on to say in verse 7:

"Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. (That is, the grace of giving.)"

Now giving is a grace from God and "see that ye abound in this," means to be liberal in that, i.e., "in this grace also." Tithing, beloved, is not something that is new, that has just started in recent times, recent years, not even just in New Testament times, but tithing is an ancient thing. Let us note just for a moment tithing among some of the ancients. First of all, let me mention to you the fact that tithing, or the tithe, is an Anglo-Saxon word, which means the tenth. Also the Greek and the Hebrew words for the same thing mean a tenth. The archaeologists tell us that the clay tablets they have found, dating from three thousand years before Christ, in Assyria and Egypt show that a tenth, even in those days, was given unto the heathen gods. Yes, beloved, tithing is not something that has just come into being in the last few years, or not even, the last few centuries. Some of our earliest records from a Biblical standpoint begin in the 14th chapter of the Book of Genesis. We note in Gen. 14:18-20, that after Abraham had returned from Sodom when Lot had been captured with all of his possessions including his family and his servants and so forth, that Abraham went and brought them back.

"And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God."

And he blessed him, and said, Blessed be Abraham of the most high God, possessor of heaven and earth:

And blessed be the most high God, which hath delivered thine enemies into thy hand. And he (That is, Abraham) gave him

tithes of all."

Abraham gave tithes to Melchizedek, who was in my opinion God's representative in that day, and so Abraham paid tithes unto him.

In the 28th chapter of Genesis, let us note that Jacob paid tithes — he gave a tenth.

"And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on.

So that I come again to my father's house in peace; then shall the Lord be my God:

And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (Gen. 28:20-22).

Now what does this teach us, apart from the fact that the ancients tithed unto the Lord? This teaches us that God has always had a special place for His tithe to be brought. He still has. It's not to be handed out helter-skelter here and there. God has always had a place. If you please, I am telling you this morning that God requires storehouse tithing.

There was the tithe given during the period of the law, and most people think that's where tithing

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originated. But, we have already seen that Abraham and Jacob tithed a long time before God gave the law unto Moses. They not only tithed once, but they gave three tithes.

I can recall at this time out at the Bible Conference in Tulsa, Okla., in 1972, someone was preaching on tithing. One of the Hardshell preachers from the state of Missouri was there and he took the thing up after the preaching session ended and proceeded to say that tithing was unscriptural and he made quite an issue about tithing.

The Jews gave three tithes to the Lord. But we note that while this was in their law, Israel failed to keep this law after they had settled down in the land that God had given them. But what is very interesting to note about them is that in every great revival that the Lord ever sent them, tithing is one of the things that was mentioned that had been renewed, in every case, none excepted. When God works a revival among His people, whether they are Jew or Gentile, the most prominent thing we see is that He causes His people to return to His written Word. A Heaven-sent revival consists not so much in happy feelings and a lot of enthusiasm and fleshly displays, nor in great crowds of people. Most people consider that to be the sign of a great revival, but these are not the marks of a real Heaven-sent revival. When God renews His work of grace in His people, one of the first things that He does is to cause His people to return to the written Word from which they have departed. This has always happened with the Jews in any great revival that God has ever sent them.

In the Book of II Chronicles, when Hezekiah was in charge of the Lord's people, one of the things they did when they had a revival was that they went back to tithing. These people had left off tithing. But when God sent a revival among them they went back to tithing. In the 31st chapter, note verses 5, 6 and 7:

Once again we note in the Book of Nehemiah, after they had re-

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SEPTEMBER 20, 1975

PAGE FIVE

A Review Of Baptist Ecclesiology

(Continued From Page Three)

seem to state a general position and have formed it in such a way that anyone who is not a local church only Baptist, can agree with you. And historic Landmark Baptists will agree with some of your definitions since you have used Landmark Baptists in your historic development of the church.

3) Do you believe that the universal, invisible church is a real meaning of ekklesia clear of all metaphorical meanings?

4) What is the full and complete PRIMARY OR LITERAL meaning of ekklesia used in its grammatical-historical sense free from all translator's influences and interpretations?

5) Do you believe that the church-branch theory is right?

6) Do you believe water baptism is one door into a visible church?

7) Do you believe that only Landmark Baptists believe water baptism is a door into the church, the only door into it for the newly saved? Or do the low-church Baptists also believe that water baptism places one into the church?

8) Do you believe that the Holy Spirit baptism places a true believer into the universal, invisible church in a real and actual manner? Is this baptism a real and actual baptism or only a secondary or figurative baptism?

9) Can you find one Baptist before John Bunyan's day and beside Bunyan who held that there was a universal and invisible church and that Holy Spirit baptism placed one into that universal and invisible body?

10) Did the Baptists of John Bunyan's time accept his position regarding the universal, invisible church, Holy Spirit baptism and open communion?

11) Did you have a Greek major or minor in college or seminary?

12) Do you accept the laws which govern the development of the *usus loquendi*?

13) Do you accept the sacred meaning of words and the sacred usage of New Testament Greek? That is, that the Greek of the New Testament is an isolated language and therefore words must be defined from their usage in the New Testament independent of the usage outside of the New Testament?

14) When a word passes from its primary to its figurative usage does it retain its basic and SYNONYMICAL MEANING OR DOES IT ASSUME AN ANTONYMICAL MEANING?

15) Do you agree that the *usus loquendi* of any term may be determined from its figurative meaning as well as its primary meaning or both?

We both agree that the definition of ekklesia is very important in the settlement of this question. But, I must always demand that you stop jumping from a literal meaning to a FIGURATIVE USAGE AND CLAIMING THAT THEY BOTH ESTABLISH THE MEANING OF WORDS! Usage in one book never establishes meaning, but only the relationship which the writer has in mind. Even so, usage, in the New Testament never determines its meaning, but only its relationship.

I am not trying to confuse the issues but it seems to me that you either misunderstand your position or you are employing fawning circumstances. You have stated your position so many times with a sycophantic attitude that you can even claim the historic Baptists on your side. In many cases they are Landmark Baptists. But I will show in due time and according to a proper purpose that your representative Baptists, in the main, did not agree with you nor WOULD THEY ENGAGE WITH YOUR UNION MEETINGS AND BIBLE CONFERENCES if they were alive and here today. You are not a Biblical exegesisian, but rather you are a Biblical eisegesisian and I believe the same goes for your historical treatment. Under the proper section I will deal with your incorrect statements about the ONE BODY AND THE GENTILES AND JEWS BEING MEMBERS OF THAT ONE BODY! But now we will consider a few remarks about some of your statements in chapter one.

NOTICE 1—

"This book is somewhat polemical, since one of its primary objectives is to refute a theory of the church which is now over one hundred years old. We refer to the view of Landmark Baptists that the church of the New Testament always is a literal, physical assembly of Christians. In this book we will examine this view particularly as it was advocated by its original exponents: J. R. Graves, J. B. Thomas, and B. H. Carroll. Our attention will be directed to these works: *Old Landmarkism*, by Graves, *The Church and the Kingdom*, by Thomas, and *Ecclesia — The Church*, by Carroll. Some other works advocating this view will also be noted. The book you are about to read is written in defense of a much older position, namely that the New Testament teaches that there is a church consisting of all Christians."

Evidence of your prevarication is never more open and manifest than in this first statement of notice. Yes, all the Christians of the New Testament were in a church. They were called disciples first at Antioch. And there was not a single unbaptized or even disorderly baptized member yet. In fact,

(Continued on Page Six)

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Abortion

(Continued from page two)

moral concern for the population explosion. Quite obviously, on the basis of such reasoning, the mothers of John Wesley and George W. Truett were immoral; that is, they insisted on bringing to birth their thirteenth and seventh children. In fact, if we were to apply the logic of the abortionists of our day to Mary, the mother of Jesus, we might well assume that this one to whom God had said, "Thou art highly favored," was immoral because she insisted on continuing the fetal life of Jesus and then giving Him birth.

It should be quite clear to all that the supposed reasoning of the abortionists and those who promote abortions is really the culmination of devil-controlled minds. And their every rationalized attempt to justify the murder of fetal life is actually blasphemy against God and His Holy Word.

Had my wife's mother been a proponent of abortion, she would never have completed the gestation time of the seventh of her fourteen children, and I would never have had the girl I married for a wife. If my wife's mother had practiced abortion, the world would never have known our two fine, Christian sons.

If my own mother had been a practitioner or a proponent of abortion, she certainly would never have bothered to carry me for nine months after the untimely death of my brother Edward. In the terms of the current philosophy by which some attempt to justify abortion, my conclusion as to fetal life could have been justified for several reasons; that is, if abortion can ever be justified!

(To be continued next week)



A Study In Tithing

(Continued from page 5)

turned from captivity, one of the things that they took up again was tithing.

"And that we should bring the firstfruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oil, unto the priests, to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage" (Neh. 10:37).

Here, beloved, after they had come out of captivity, God had sent them a revival and one of the things that we note that happened unto these people was they

returned to the practice of tithing.

Now, let us go to the last book in the Old Testament and note what God says about people that do not tithe. In the 3rd chapter of Malachi, we begin with verse 7:

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?"

God, what are you talking about? We haven't really left off anything. What do you mean, return unto you?

Now, we note in verse 8, God says:

"Will a man rob God?"

Why, of course, we wouldn't rob God. We might rob the First National Bank, we might rob some poor widow, but we wouldn't rob God. That would be the last thing that we would do is to rob God. We're holy people. We go to church Sunday. We wouldn't rob God. No!

"Will a man rob God? Yet ye have robbed me."

God said, yes, you've already robbed me. You say that you wouldn't rob God, but you've already robbed me.

"But ye say, Wherein have we robbed thee?"

He said:

"In tithes and offerings."

You've already robbed me. Now people that do not tithe, they are God-robbers, regardless of what you might say or think. And He goes on to say:

"Ye are cursed with a curse: for ye have robbed me, even this whole nation."

Now He tells them what they might do about this. He says:

"Bring ye all the tithes into the storehouse."

We're talking about storehouse tithing.

"That there may be meat in mine house, and prove me now herewith, said 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."

I want to take a little time on that verse and see if the Lord won't speak to us about something. First of all, God had told His people that they had robbed Him. He had told His people that they had gone away from His ordinances and that they had robbed Him. And furthermore, that this robbery was done because they failed to bring their tithes and offerings into His storehouse. Then He pronounced upon them a curse. He said: "Ye are

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cursed with a curse: for (or because) ye have robbed me." Beloved, I don't want that curse upon me. I'll tell you, I certainly do not. But now He tells them how and what they might be able to do about this. He says: "Bring ye all the tithes into the storehouse" — not just some of them.

In fact, how could you tithe if you don't bring all. I want somebody to explain that to me. How can you tithe except you tithe? Some people say, I've tithed part of my tithe. Oh, you haven't tithed at all if you have just tithed one part of it. Why it's a contradiction of terms. You have got to bring in the tenth or else you haven't tithed—it's that simple. All right now, He says, "Bring all of the tithes," and where did He say to bring them? Somebody says, "Well, I know of an orphan's home that's in bad need." You may. Someone says, "I know of a poor widow that needs the money," and I'm sure that you're right. There are lots of widows that I know of that need help. And you might say, "Well, I heard a good preacher on the radio this morning begging for some money and I believe his ministry is a good ministry, so I'm going to send my tithes to him."

Is that what the Lord said to do? Did the Lord say to you to put your money in the orphan's home, or give to that widow, or send it to that radio evangelist? No, He said put it in the storehouse. "Bring ye all of the tithes into the storehouse," not someone else's, but my storehouse. Why did He say bring them there? "That there may be meat in mine house." You know, beloved, when people tithe, bring their tithes and offerings into the Lord's house, there's just no need of having any rummage sales, or pie suppers, or getting out on the streets, sending the women folk out and begging. A lot of Baptist churches think that's the way their women can work in the church — to get out and sell Christmas cards or something or the other in order to put up the buildings, and carry on His work. The Lord says when tithes are brought into His house, the needs will be met. There won't be any need to get out and beg.

Of course, we don't beg here at this church. There never has been any begging done here. We're not intending to. That's the reason we are preaching on tithing this morning. We preach the Word. We let the Lord tell you what to do. It's not for us, but let the Lord tell you. Notice what else He says about the needs being met when the tithes and offerings are brought into His house and He says, you try me and see about this.

I remember a fellow from Macedonia Baptist Church. I remember when I was trying to teach him tithing. He was just a new member of the church at the time, and he said to me, "Brother Halliman, I want you to look at my situation. I've got a wife and two kids and I'm working only part of the time." And he said, "You come to my house and visit us and you'll know for your own self that part of the time, we don't even have coal to

(Continued on page 7, column 2)

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A Review of Baptist Ecclesiology

(Continued From Page Five)

the New Testament was written to churches, ministers and individuals who were in churches. But it was NOT WRITTEN TO PEDOBAPTIST CHURCHES, either Roman or Protestant, since neither existed at that time. I challenge you to find one passage or letter of the New Testament which was sent to AN UNBAPTIZED OR NON-CHURCH INDIVIDUAL OR GROUP! Were they Pedobaptists or Baptists in the New Testament age? Was Dr. John Clark Ridpath of DuPaw University, a Methodist historian, author of *History of the World* and other such works, right or wrong when he said:

"I should not readily admit that there was a Baptist church as far back as A.D. 100, though without doubt there were Baptists then, as all Christians were then Baptists."

Yes, Brother T., when only the Jerusalem Church existed all the Christians that we know about were members of it. Then when other churches existed, the Christians we know about were members still of one church, i.e., one kind of church! And Dr. J. C. Breaker held that:

"... men were added to the 'church universal' by becoming members of the local churches. NO MAN CAN BE A MEMBER OF THE CHURCH UNIVERSAL WHO IS NOT A MEMBER OF A REGULAR LOCAL GOSPEL CHURCH — A CHURCH BUILT UPON THE MODEL OF THOSE ESTABLISHED BY CHRIST AND HIS APOSTLES ACCORDING TO THE SPECIFIC TERMS OF HIS COMMISSION TO HIS APOSTLES. Matthew 28:19-20."

Dr. Fish who also cited this statement, stated in conclusion to this position:

"Mr. Breaker's universal differs from the common Protestant universal or invisible in that it contains none but members of bona fide local churches."

Dr. Breaker was a southern Baptist, educated at Furman Literary and Theological Institution, who also edited *THE CONFEDERATE BAPTIST* during the years of the Civil War. He was ordained in 1846 and grew up in that area which produced many great Baptists who were Landmark Baptists before the Landmark Reformation.

Dr. J. M. Pendleton, whom liberals cry about loud and long because of his parting from Drs. Graves and Dayton, while in the south, wrote a prize-winning essay for *The Southern Baptist Review*, on the subject of the New Testament Church, stated:

"In the New Testament the term church in its application to the followers of Christ refers to a particular congregation of saints, or to the redeemed in the aggregate... Some have supposed that in addition to these two senses the term church is used in Matt. 16:18 and I Cor. 12:28, to denote the grand total of visible churches on earth. This view, though entertained by the judicious J. Newton Brown is perhaps more plausible than satisfactory."

Dr. J. Newton Brown was a great northern Baptist minister and writer. He also was a Landmark Baptist before the days of the supposed first Landmark Baptists. He is the author of *History of Baptist Martyrs*, *History of Religious Denominations of the World*, *The Encyclopedia of Religious Knowledge*, and *The Life of Christ*. His Church Manual is now back into print and is a valuable little guide for Baptist people. But his most famous work is, he was the principle writer of the New Hampshire Confession of Faith. It is striking that this was the first confession since 1655 published by Calvinistic Baptists which DID NOT HAVE ANY TYPE OF SECONDARY MEANING GIVEN TO THE IDEA OF THE CHURCH!

Now, I have given these quotations from these great men of the south and north who lived before J. R. Graves and during his time, and who had Landmark ideas of the doctrine of ecclesiology before the great Landmark Reformation to show that they believed in a secondary meaning of the term church, but not like the modern day Reformed Baptist concept. In fact, I suppose that our dear Brother T. would even accuse them of having Roman Catholic identities on ecclesiology as he does our present day Landmark Baptists. Those great Baptists taught that the UNIVERSAL CHURCH OF THE NEW TESTAMENT WAS VISIBLE AND WAS MADE UP OF ALL THE VISIBLE MEMBERS OF THE LOCAL CHURCHES AND THAT THE EXPRESSION REFERRED TO THE MEMBERS OF THESE CHURCHES WHEN THEY WERE CONSIDERED COLLECTIVELY. That noble southern Baptist leader, Dr. J. M. C. Breaker stated:

"In every place where the word occurs, it means either a particular local congregation of professed Christians or the whole body of the professed disciples of Christ — that is, the aggregate, not of the churches,

- 1—W. A. Jarrell, *Baptist Church Perpetuity*, Fulton, Ky. (The Baptist Gleander Edition, 1894) p. 59.
- 2—Franklin Wilson, J. B. Wilson, *The Christian Review* (Boston; Guild, Kindle and Lincoln, Vol. 22, 1858) p. 607, article by J. M. C. Breaker.
- 3—E. J. Fish, *Ecclesiology* (The Author's Publishing Co., N.Y., 1875) pp. 47, 48.
- 4—J. R. Graves, J. M. Pendleton, eds., *The Southern Baptist Review* (Nashville: Southwestern Publishing House, 1855), pp. 8, 9.

(Continued on page eight)

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- Visit other churches about half the time to show your pastor that you are not tied down to him. There is nothing like independence.
- Let the pastor earn his money; let him do all the work.
- Sit pretty well back and never sing. If you have to sing, sing out of tune and behind everybody else.
- Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer.
- Never encourage the preacher; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head.

- It is good to tell your pastor's failings to any strangers that may happen in; they might be a long time finding out.
- Of course, you can't be expected to get new members for the church with such a pastor as he is.
- If there happens to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique.
- If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.

—Selected

MARKS OF A GOOD CHRISTIAN

1. One who holds his membership where he lives, if possible.
2. One who attends all of the services of his church including the "church at prayer."
3. One who gives regularly and cheerfully to the support of his church.
4. One who lives a life that is an asset and not a liability to his church.
5. One who knows, believes in, and practices the doctrines of the New Testament.
6. One who seeks to be a peace-maker in the community and the church.
7. One who accepts and discharges any task assigned to him by the church.
8. One who reads the Bible, and prays sincerely to God each day.
9. One who seeks the salvation of his kindred, friends, neighbors, and all who are lost to the ends of the earth.
10. One who boosts his church and will not see it neglected, harmfully criticized without defense.
11. One who sees and recognizes that the church is bigger and better than he.
12. One who submits to majority rule and cooperates for the good of the church.
13. One who seeks to improve his Christian life through the reading of good Christian literature and who seeks to develop his talent through study and training.
14. One who is always ready to forgive, as Christ forgives.

—Selected

A Study In Tithing

(Continued from page 6)

have proper heat in our house." I said, "I know that." I said, "Do you know why you don't? It's because you're stealing from the Lord." "But," he said, "I can't afford to tithe." I said, "You can't afford not to tithe. You've got the thing backwards. You can't afford not to tithe." Well, I convinced that man to try tithing. I said, "You do what the Lord says. You prove Him." Well, he did. He was working three days a week, but before the month was up, he was working five days every week, which he hadn't done for over a year. He had coal in his house for his family. He had money to go out and buy a few groceries. And, above all, he had money to put into the Lord's house — he had money to tithe, don't you see. In the seven years and a little over that I was pastor of Macedonia, at the beginning of every year, I made this proposition to our church. I said, "I'm not making any New Year's resolutions, but I'll make this proposition to the church. If there is any of our members that are not tithing, if you will agree to start on the first of January, and if you will tithe all through this year, and if you can show me where you have lost one cent or whatever amount that you

have lost as a direct result of tithing, I'll make up every dime of it." I had a lot of people start tithing on that proposition and I've never had to pay back a dime that they have lost yet, but in every case, the Lord blessed them. It's a blessing to tithe. That's a great part of our worship service.

I want you to note something else the Lord says: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven." Now a lot of people, when they read that verse, they go out and start gathering up the wash tubs and the big straw hats and everything to get all the money that the Lord's going to pour out and give to them.

Sort of like the fellow who, when his pastor preached on tithing that morning, put in \$5.00 in the church offering. On the way home he found a \$10.00 bill. He said, "Pastor, if I had known that, I would have put in a hundred."

Well, the Lord didn't say that. He didn't say you try me in that manner. No, He didn't say that. But the Lord said, "I'll open the windows of heaven, I'll open you the windows of heaven, and I'll pour you out a blessing." What did He say? The Lord said, "I'll literally take you up and I'll shake you out a blessing to the people." Do you people here in this church know what you're doing when you put your tithes and offerings into this church, and some of it goes to the New Guinea mission work, a great amount of it goes to THE BAPTIST EXAMINER — do you know what the Lord is doing with you people here? He's taking you and pouring you out all over this world a blessing to people. He did not say that He was going to pour you out a basketful of money. That's not what He said here. He said, "I'll pour you out a blessing."

What did He say to old Abraham? "I will bless them that bless thee, and curse him that curseth thee," but He says, "Abraham, I am going to make you a blessing."

You know, there's one thing in my life that I desire, and that is the Lord would make me a blessing to people. I just wish sometimes that you could be in my place for a little while there in New Guinea and hear the testimonies of those dark, heathen people that have been saved as a result, looking at it from one standpoint, of your tithes and offerings here. I mean by that, you have helped keep a missionary on the field over there that could preach the Gospel to these people and they have been saved.

I want to just quote a part of the letter I received from the man who is in charge of our work there now. This was after that he had heard about Brother Gilpin passing on. And he said,

"Brother Halliman,

Our hearts are broken back here in New Guinea when we hear about your pastor having gone on to be with the Lord. Oh! He has worked in such a great way to help raise money that you could be here with us that we

could be saved. You'll just never know, people back there could never know how much we appreciate what Bro. Gilpin has done for us. But you know, while we hate to see him go, and we know that you all hated to see him go, we're going to see him one of these days up yonder."

Because of your tithes and offerings, God said that He's going to take you and pour you out a blessing. He didn't mean that He was necessarily going to fill up your pockets with a bunch of \$1.00 bills, but He said He would pour you out a blessing all over this world. Beloved, THE BAPTIST EXAMINER is a blessing to people. We have a great part in that here and the mission work, and God says He's going to bless us for it. Oh, to be sure, your material needs will be met and God will bless you in that manner also, but I'd like for you to see what God caused me to see one day, that Malachi 3:10 doesn't necessarily mean that He is going to bless you with an abundance of money, but He's going to make you a blessing to people. And, beloved, that is one of the greatest blessings that you can ever expect to receive.

Now I want to call your attention to some practical reasons we ought to tithe.

The tithe honors God. Do you want to honor God? I'm sure that you do. Well, tithing honors God. In Proverbs 3:9-10, God says:

"Honour the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Yes, tithing honors the Lord.

Then, we ought to tithe because God's cause is dependent upon our giving. I mean that that has been the means that He has chosen. How in the world, otherwise, would I be able to go to New Guinea, and remain there as I have, without the Lord's people so graciously giving their tithes and offerings. From a human point of view, it would be absolutely impossible, so God has chosen tithing as the means of blessing His people, calling out His elect from around the four corners of this earth.

Then, tithing enables you to give more.

I want to give you a little illustration of that by what Peter said to me on the way up to the fellowship. We were talking about people getting up in the morning, and Peter said to me that he had read or heard that when you wake up in the morning, if you will just right then get up, it's a lot easier. Now, it takes a little training on that, and you won't like that the first two or three times, but after you do that for a while, you won't find it hard at all to get up. I'll tell you a little secret though, don't you tell Peter, I've been having a little trouble getting him up in the morning. And when I went up there this morning and called Peter, I said, "Peter, it's time to start putting into practice what you're preaching now." And you know, he was the first one down the stairs.

Well, I am saying that tithing will help you to be able to give more. When you can see that you can tithe and the Lord blesses you there, you don't want to stop at tithing. I don't. You want to give more, don't you see? So tithing is very practical because it will help you to give more, and therefore, to receive more blessings from the Lord. Tithing increases our faith. I go back to the illustration that I gave you about the man from Macedonia. You couldn't persuade that man now that there's any other way except to tithe, but it took a little bit of courage for him to start out. The Lord has increased his faith by so doing. Yes, tithing will increase our faith. Tithing will prove your sincerity unto the Lord also, and it has the blessing of the Lord upon it. It will cause your faith to grow, and we learn why we should tithe. It is because the Lord's going to pour us out a

Eld. Fred T. Halliman Missionary To New Guinea



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blessing to other people.

When should we tithe? I want us to turn to the New Testament for that. When is it that we ought to tithe? I want to turn to I Corinthians, in the 16th chapter and beginning with verse 1,

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week . . ."

When is the first day of the week? It's not Saturday and it's not Wednesday, it's not Tuesday, but we know that it's Sunday — that's the first day of the week. Upon the first day of the week, what does He say? Who is to tithe? "Let every one of you."

Now most naturally, if you have not earned anything this week, the Lord doesn't require any tithe.

The New Guinea natives tried to tell me that. They said we didn't earn anything, therefore, how can we tithe? I told them to bring those sweet potatoes here and I'll buy them from you and feed them to my hogs. That's the way you can tithe. Everyone of you grow sweet potatoes, and God says you can keep nine of them but one of them belongs to Him. You bring them and I'll buy them. I have to buy feed for my hogs anyway, and I'll buy them, and you'll have money then to put into the Lord's House. And some of them, of course, do (Continued on page 8, column 4)

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God's Proper Manner

(Continued from page one)

It would appear from the Scriptures we have noted that fasting was only practiced by the Old Testament saints. It will be found, however, that this practice

was carried over into the New Testament era. This fact is confirmed by the following Scriptures:

"She (Anna) departed not from the temple, but served God with fastings and prayers night and day" (Luke 2:37).

We know from Matthew 4:2 that

our Lord fasted and we know from Acts 10:30 that devout Cornelius fasted and prayed. We are also aware that the Lord's church at Antioch fasted (Acts 13:3). It is also true that Paul and Silas, when they were about to establish local churches, prayed and fasted (Acts 14:23).

I desire to point out that the person who fasted never did so to the point that his health was impaired. We, in fact, are forbidden to injure our bodies.

One should never think that prayer only involves the moving of the lips, and neither should one ever suppose that doing without food is fasting. This fact is made clear when we consider those who give up certain foods during the period which is called "lent." There are some, during this period, who give up beer; others abstain from cakes and pies and even candy. This, of course, is not a true fast, since fasting can only come as a result of a broken and contrite heart. Fasting, then, must be the result of a burdened heart and not the result of the decree of the Catholic church. It must begin within and work its way outward rather than begin outward (Catholic church) and work its way inward. God looks on the heart, therefore, He does not recognize fasting if it doesn't find its source in the heart. All fasting that does not begin in the heart is a means of mocking God with an empty show.

Too much food causes one's body to be sluggish and the senses dulled. We, when we are in such a state, cannot be given to spiritual things as we should be. This is one of the reasons we find the Bible linking fasting and prayer together. Note the following Scriptures where they are linked together.

"Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:21).

"And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts 13:3).

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23).

I, at this point, desire to point out that there is no commandment which binds us to fasting; yet we know from numerous Bible examples that it is helpful in one's spiritual life. We, as a result of the death of a loved one, are so burdened that we lack the desire for food. May we be just as concerned and burdened over spiritual matters.

Some have made fasting a meritorious act — an act whereby they hope to gain entrance into Heaven. The Pharisees, in fact, boasted that they "fasted twice in the week" (Luke 18:12). They even put on a show for the people when they prayed and fasted. They pretended to look and act like they had a broken heart.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces that they may appear unto men to fast" (Matt. 6:16).

The Pharisees, instead of fasting in private, sought for themselves a stage where they could put on a show for the public. Their hope was that they would receive the loud applause of men.

Brewster, when writing on this subject, said regarding the Pharisees: "They employed all the usual tokens of deep affliction and mental distress. They covered their heads with dust and ashes, veiled their countenances, neglected their dress, and deformed their features by contracting them into the most gloomy and dejected looks. They studiously exhibited all the external appearance of humiliation, while their hearts were lifted up in spiritual pride."

A study of the religion prac-

A Review of Baptist Ecclesiology

(Continued from page six)

but of the membership of all THE LOCAL CHURCHES."—Ibid., p. 607.

Can Reformed Baptists accept this historic definition of the universal church? I think not! Now, I will show in the next letter in what way Dr. J. R. Graves differed from these brethren. It was not a difference in principle and conclusion but simply a difference in terminology. This I will prove with many more points next week.

Remember, Brother T — if I have misquoted or misrepresented you or any authority then please notify me and I will correct it. If not, your silence will confirm the truthfulness of my position and the things I have said.

I REMAIN YOURS IN THE OLD LANDMARKS:

R. E. Pound II

(Continued Next Week)

ticed by the Catholic church will clearly show that it is also based upon outward ceremonial acts; part of which are from Jewish ceremonies, and part from heathen ceremonies. There, in fact, are thousand upon thousands of Catholics, Protestants and even Baptists who put on the outward show of going to church, but the truth is, that the church means little or nothing to them. It is only a show that they are acting out.

"But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret" (Matt. 6:17, 18).

We, of course, know that we are not to consider our Lord's words in these Scriptures on a literal basis. He is simply countering the action of the Pharisees. They fasted so as to be seen of men. We, however, are to perform all our righteous acts so that only our Father is glorified. We must never seek the applause of men.

John Brown, when expounding on the Scripture before us, said, "This exhortation certainly does not mean that on these occasions men should assume a cheerfulness they do not feel, but that there should be nothing in dress or in the appearance calculated to attract notice; that there should be no abatement in the ordinary attention to cleanliness of person or propriety of apparel; and that when, having brought the solemn services of the closet to a termination, they go out to society, there should be nothing to tell the world how they have been engaged."

May our Lord bless you richly with the message He, by His Spirit, has set before us.



A Study In Tithing

(Continued from page seven)

that, and some of them don't. Of course, the ones that do, get the blessings.

The Lord always gets His tithe. He may have to send out His sheriffs after it, but He'll get it, one way or the other. You can just be sure that the Lord has more collectors out than any other businessman that I know of. He always gets His tithe one way or the other. It might come in one form or another, but He'll get it. In the end, God will get it and when He has to send a collector out, He always gets more than just the tithe. You see, they have to be paid for their labor, so He always gets more than just the tithe.

So on the first day of the week, let everyone of you, let everyone of you do what?

"Lay by him in store."

What store? In God's storehouse, of course. That's what He's talking about. On the first day of the week, on Sunday, let everyone of you that has earned anything, you bring the tithe to God's storehouse. Well, how much? As God has prospered you. If He's prospered you with a hundred dollars this week, He says you bring \$10 of it and put it in His storehouse. If He's prospered you with a thousand dollars, He says, you put a hundred in here. Whatever it is, He says, as

God has prospered you, no less than that, on the first day of the week. Why? Once again, we see that there will be no need to get up and have these pulls and drives and all of that to try to raise money, but the needs will already have been met. If we tithe, people, as a result of our tithing, will, in due time, in God's time, be saved. We certainly ought to tithe for that reason because people are going to be saved.

Then, there's another reason. We ought to tithe because of the principles of plain honesty.

I've got a place out there I call mine, and you've got a place here that you call yours, and I suppose everyone of us, just about, has. We've got a place we call our house, our farm, or whatever it might be. That's ours. Ah! You know, you've just got a lease on that. It doesn't really belong to you. God just gave you a lease on that for awhile. And because of plain honesty, you ought to pay your rent on that lease. Plain honesty requires that we pay our debts, doesn't it?

Then plain honesty ought to tell us that we ought to pay our tithe to the Lord because we're not giving anything to Him until we have first paid our debts, and our debt is nothing less than our tithes. So, beloved, because of plain honesty then we ought to at least tithe.

We've already seen that we are not to put our tithes here and yon, but we are to bring them into the Lord's house that all of His needs might be met.

We ought to tithe because of mission work. We ought to tithe because of the Lord's work to carry on here in our own country, not just foreign mission work. Yes, beloved, if you don't tithe, let me tell you this morning, just as I have told other churches, if you'll start this morning and if you can show me where you have lost anything by tithing, I'll make up all that you have lost. We ought to tithe because the Lord requires us to tithe.

Now for those of you who may be in our audience this morning lost without Christ, your tithe is required of the Lord just the same. Whether you're lost or whether you are saved, your tithe is required of the Lord. However, you're missing out on the blessings because a lost person cannot do anything in the sight of the Lord that will honor Him. We must come to Christ as our Saviour before we come in on any of the blessings.

Christ Jesus came into the world to die for sinners and He has never turned one away yet that has had a sincere desire in his heart to be saved. I don't know, you may not want to be saved. If you don't, then you won't be saved. But I'll tell you one thing, if you go out of this world not wanting to be saved, you'll spend an eternity in Hell. But everyone that has a desire to be saved, God does not turn a one of them away. Do you want to be saved? Have you wanted to be saved?

May the Lord quicken you, grant you repentance and faith in the Lord Jesus Christ that you may be saved.

God bless you!

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