

Faith brings trust which conquers fear.

NOT TWO WAYS . . .

★ Enter At The Strait Gate ★

By WILLARD WILLIS
Monroe, Ohio

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in there at: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:13,14).

Many use these Scriptures to teach that eternal life depends on the individual. They consider these Scriptures to teach that eternal life is a future hope rather than a present reality. They do not believe that the believer has already passed from death unto life. We,



WILLARD WILLIS

of course, know from the Scriptures that we who believe on our Lord Jesus Christ have eternal life NOW. It is as stated in John 5:24:

"Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation; but IS PASSED from death unto life."

"Beloved, NOW are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2).

It becomes obvious from these two Scriptures that "Narrow is the way that leadeth unto life," is not speaking of the same aspect of life as the life referred to in these two Scriptures (John 5:24 and I John 3:2). The expression, "leadeth unto life," is looking to the future, while the above two Scriptures speak of life which has already occurred. We, in fact, according to John 5:24, have already "passed from death unto life."

Our Lord in Luke 13:24, declares that one should "strive to enter in at the strait gate." Here, again, it appears that our entrance into Heaven depends on that which our Lord did for us rather than on what we do for Him.

(Continued on page 7, column 2)

EVERY CHRISTIAN BELIEVES DOCTRINE OF ELECTION

By W. M. DAVIS

Caviler at election, a word with thee. It is admitted thou art a Christian. How didst thou become such? Was it by works? then thou standest before God, this day, justified by works. But this is utterly impossible, since it is positively said in the Scriptures: "By the deeds of the law" — works of righteousness — "shall no flesh be justified." Then, thou art a Christian by some other means than works.

It must be by grace. There is no other way. If thou art saved by grace, when didst thou receive it? While yet depending on thy works, or after thou hadst given up all hope of saving thyself? Ah! thou didst feel condemned. Thou

(Continued on page 8, column 1)

SCRIPTURAL AND RIGHT . . .

★ STOREHOUSE TITHING ★

PASTOR FRANK ELLERKER
Box 87
Branford, Florida, 32008

"This tract is in full accord with Holy Writ (Hebrews 7:8). The resurrected Christ receives our tithes, and He gave command to the church administrative apostles to so instruct the churches. It is Baptist Doctrine for it is Scripture. I concur entirely!" — G. E. Hodges, Palmetto Avenue Baptist Church, Sanford, Fla.).

"As a Christian, and a Baptist pastor, I give my full support to this tract. In a day of false teaching on many subjects, I am glad to endorse the Bible truth of Storehouse Tithing." — Cephas Centers, Dixon Boulevard Baptist Church, Cocoa, Fla.).

"Almost without exception men or groups who set forth to do what they say 'the church is not doing' or 'cannot do,' are unanimous in their declaration that the tithe should go to that ministry wherein people are 'blessed.' As a former missionary, pastor, editor and publisher we have evidenced the birth and death of many of these programs. We have watched idols slowly rise to fame and receive the praise and obeisance of many of God's people. But we have also seen them grow, glitter and glow and slowly doctrinally deteriorate and gasp for financial breath and die without the slightest bit of sorrow for the many hundreds of dollars of God's tithe money wasted on unscriptural programs. They stand apposed to the church yet at the same time make merchandise of her. They lead unlearned Christians away from the church and her authority. They delude simple, and many times, well-meaning Christians. Thus, they rob the church (God's appointed means) not only of her money to do His work in His way but they also rob her of her manpower. That one who either neglects the church — or teaches contrary to the Scriptures is guilty of a serious crime before God.

The John R. Rice 'Empire' stands in need of rebuke (Titus 1:13) and we believe that Brother Ellerker has done an excellent job in bringing to light and to the attention of God's people a Scriptural crime. The destiny of the church is not at stake for she has the promise of God's protection, blessing and safekeeping, but until many of God's people realize that 'All that glitters is not gold,' then she may have to limit her program of the Great Commission. 'nuf said!'

Ernest E. Clemens, Mission Aids, Inc., West Edmeston, New York.

UNREASONABLE ATTITUDE OF JOHN R. RICE

In the August twenty-third issue of the Christian news weekly, (Continued on page 6, column 2)

MISSIONARY

PREMILLENNIAL

BIBLICAL

BAPTISTIC

The Baptist Examiner

Baptist Is Our Middle Name

Paid Circulation In All States And In Many Foreign Countries

"To the law and to the Testimony: if they speak not according to this word, it is because there is no light in them." — Isaiah 8:20

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WHOLE NUMBER 2087

"MATT"—THE IDIOT BOY

A lady wandering along the seacoast of an English watering place, observed a boy intently gazing up at a small space between the clouds. Drawing close to him she said, "What are you looking at, my boy?" The child made no answer. "Boy, boy," she said, shaking him gently by the sleeve, "what are you doing?" The boy sighed, rubbed his eyes, shaded them, looked up again, and said, with earnestness, "Matt was looking for God. Matt wants to see God." The clouds closed, and, as if to comfort himself for the disappointment, he said, in a more cheerful tone, "Matt shall see God

some day."

At this time a little girl ran out of a cottage, calling out, "Matt, come home; dinner is ready." The lady followed, and being asked to walk in, she learned that Matt was an orphan, about thirteen years of age, living with an aunt and grandfather. After this she often called, and one day found the old man ill. The clergyman shortly afterward came in, and read the 18th chapter of Matthew. When he came to the parable of the "king which would take account of his servants," Matt's attention became riveted.

When he had finished, Matt turned to him, earnestly saying, "Parson, read some more." Mr. Green began to read the parable thus: "A great king said (and in speaking he pointed upward), bring my servants to me, and I will make them pay me all the pounds that they owe me. And they brought one servant that owed ten thousand pounds — a great many, a great many! And he had no pound to pay; and the

king said, He shall be put in prison, and never come out any more till all the money is paid." The tears trickled down the poor boy's cheeks, his countenance showing great alarm; and rushing to the beach, he threw himself down and wept piteously. The next day the lady found him again in his usual attitude, looking up; and not until she noticed him did he notice her.

"What is Matt doing?" she asked.

"Matt was talking to God," he replied.

The boy, joining hands, looked up with a piteous expression of (Continued on page 8, column 4)

★ THE AIM OF BAPTISM ★

By E. R. ROBERTS
Unionville, Tenn. 37180

What is the purpose of baptism? Why should a Christian be baptized? What is the reason for being baptized? Let it be understood that baptism is very important. Many look upon being baptized very lightly, unimportant, and non-essential. To most it does not matter if they are baptized or not. This attitude toward baptism is wrong. For the following reasons baptism is seen to be important.

(1) Christ Himself walked 60 miles to be baptized by John the Baptist (Matt. 3:13). Nazareth of Galilee to Jordan is this far.

(2) Every saved person in the book of Acts was baptized IMMEDIATELY. Take Acts 16:30-34 as an example. They did not wait for the once a year baptismal service. Neither did they wait at the request of the pastor until more were saved for to have a good number to baptize for a show! And worst, they were not put on a probation period to see if they would hold out, before being baptized. Everyone in Acts were baptized within the hour of being saved!

(3) Baptism is seen to be important by it being commanded to new converts (Acts 10:48). Baptism is not left to the wish or desire of the convert, but it is commanded upon them.

(4) Baptism is a part of evangelism. Evangelism is not complete without baptism! Evangelism is divided into three parts in Matthew 28:18-20. First, preaching the

Gospel to make disciples. Second, baptizing the new converts. Third, teaching the baptized new converts. That is the TRUE ORDER: PREACH, BAPTIZE, AND TEACH. New converts are not to be taught until they are baptized. Evangelism is not done until the convert is baptized and taught.

(5) Baptism is part of the preaching of the Word. Read the story of Philip and the eunuch in Acts 8, to see if this is not true. Philip preached the Word about Christ to the eunuch, and when he saw water, the eunuch asked to be baptized. Where had the eunuch heard of water baptism? From Philip! It was part of his preaching Jesus! (Continued on page 8, column 3)

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★ A SCRIPTURAL FOOL ★

By M. V. HALL
Kingsport, Tennessee

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Ps. 14:1).

Webster defines a fool as one that lacks judgment (a simpleton). Surely no more could be said for one who decrys God and His ways. In the current issue (August 1, 1967) of the family weekly, Madalyn Murry O'Hair, in answer to the question "are you giving up your fight on behalf of atheists," said "I am alive and well and involved in my fight, I am not retreating."

This is the same person, who through the use of the high courts of our land, has affected the ban on prayer and Bible reading in our public schools; in a country that had its very beginning for the exact purpose of freedom of worship, and the free exercise of our religious convictions. A country that so boldly prints on the face of its currency, IN GOD WE TRUST. Yet, we have allowed a handful of fools to tell us that our children cannot pray or read the Bible while they are at school.

The argument against Bible reading is that tax money should not be used to teach religion to children. These same people do not seem to care that tax money is used to teach evolution and a demoralized approach to sex. They only cause an uproar when we teach children about God.

I know that there are many technicalities about the court's ruling on prayer and Bible reading in school; but the fact still remains that, at least to some degree, we have allowed the workers of darkness to hinder us in a part of God's work.

STOP PRAYER AND BIBLE READING IN THE SCHOOLS TODAY AND IN THE CHURCHES TOMORROW!

There are many children who have had the Bible read to them at school, who would not have read the Bible at all had it not been for their teachers who read to them from the Holy Book. Some of these children came from broken homes. (Continued on page 8, column 1)

The Baptist Examiner Pulpit

A Sermon By Milburn Cockrell

HONESTY IS THE BEST POLICY

"Proving for honest things, not only in the sight of the Lord, but also in the sight of men" (II Cor. 8:21).

Here the Apostle Paul commands the members of the Corinthian Church to provide for honest things. He speaks of honesty as something essential to Christian character. Believers should have a reputation for sterling honesty. No one has honesty without dross until he has honesty without suspicion. Since we live in a cen-

sorious world, we must never through imprudence give non-Christians an occasion to speak reproachfully of us.

"Honest" was a good translation of the Greek word "semnotes" at the time of the making of the King James Version. Due to slight changes in our language, the word "honesty" has become more specific in its meaning. The Greek word suggests more than mere fair dealings. It means probity, gravity, and purity of character.

We might say that it means to be morally clean. But I quickly point out that the Greek word is broad enough to carry the meaning of honesty in the modern sense.

What is it to be honest? The dictionary says it is to be "free from fraud and deception, respectable, creditable, truthful, trustworthy, sincere; one that will not lie, cheat, or steal."

(Continued on page 2, column 1)

The Baptist Examiner

The Baptist Paper for the
Baptist People

MILBURN COCKRELL --- Editor

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Honesty, Best Policy

(Continued from page one)
HONESTY AND POLITICS

No society on earth can properly function without honest men in positions of leadership. Political dishonesty is detrimental to the people and to the country. Any city or town whose politics are conducted by a perpetual breach of honesty on both sides will be tainted by immorality throughout.

Frequently, we hear the cry, "Politics is rotten to the core." People say this because it seems honesty has dropped out of modern politics. Our society seems to have been conditioned to believe that all is fair in war and politics. America needs some truly Christian men to lead our two national parties who will rebuke every dishonest political practice. Let Christian men of all parties require honesty, integrity, veracity, and morality in politics. Those who do so will have the approval of God and the votes of all God-fearing people.

Nations cannot negotiate peace and prosperity except on the basis of honesty. Trickery, fraud, and delusion are not uncommon among America's enemies and allies. Our ambassadors will always have trouble in dealing with the godless nations of the world. Those nations under Communism have no standard of morality. Honesty is something of which they have no knowledge. They say that promises are like pie crust --- made to be broken (II Tim. 3:3-4). They "speak peace to their neighbors, but mischief is in their hearts" (Ps. 28:3). Over the years we have learned to our sorrow that "the counsels of the wicked are deceit" (Prov. 12:5). You can always trust the Communists . . . to be good Communists!

John the Baptist preached the need of honesty in government. "Then came also publicans to be baptized, and said unto him, Master, what shall we do? And he said unto them, Exact no more than that which is appointed you" (Luke 3:12-13).

THE BAPTIST EXAMINER

SEPTEMBER 11, 1976

PAGE TWO

In John's time it was the duty of the publicans to collect the revenue of the Roman emperor. The Baptist instructed these public servants to be just and honest in their duty. There must always be justice and honesty between the government and the business world. Taxes must not be made more burdensome than necessary and required by law. Government employees must not enrich themselves at public expense. Public revenues must be applied to public service, not to gratify the avarice of private persons.

Amidst the political corruption of our time, we often hear about some public servant who misappropriated funds. It seems much dishonesty even goes unobserved. Since Watergate the American public is beginning to discover that some of our leaders are to common honor, traitors and to honesty, outlaws. We justly now fear that our government is infested with legal rats and rascals who committed the most flagrant dishonesties with impunity.

Too often clever crooks meet the public with cool impudence in spite of their continued dishonesty. They brave the courts with success. Many such scoundrels are pitied and nursed by a sympathizing host of people. A sickly sentimentality hinders the administration of justice, and unrepentant criminals run loose.

The law of Jehovah says: "Ye shall not steal, neither deal falsely, neither lie one to another. Thou shalt not defraud thy neighbor, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning" (Lev. 19:11, 13).

The citizen is obligated to be honest with his government. He must be honest in reporting his income and paying his taxes. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour" (Rom. 13:7). It is

NOW READY!

ONE HUNDRED REASONS FOR THE PRE-TRIB RAPTURE

By MILBURN COCKRELL

\$1.50

There is no subject as controversial among Baptists today as the rapture question. In my book I have examined the rise of the post-trib doctrine. The Margaret MacDonald theory is exploded. Then I have given one hundred reasons why I believe in the pre-trib rapture. Those interested in the prophetic Word will want to read this book.

TBE has been pre-millennial and pre-tribulationist since its beginning. While we constantly seek more light on old doctrines, we have little desire for "new life."

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significant that the apostle adds in this same chapter of Romans: "Let us walk honestly" (Ch. 13:13). Honesty is a credit to our profession of faith in Christ, it adorns the doctrine of God our Saviour, and it recommends religion in its beauty to unbelievers.

The great need of the hour is to have honesty among the leaders of the nations of earth. Then honesty is needed in all public officials and private citizens. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

HONESTY IN BUSINESS

The markets of commerce all over the world need a double portion of honesty. We are brainwashed with the worth of certain products which do not live up to the expectation of the consumer. Legal honesty is the only policy some care for. It does not matter how poorly and cheaply a product is made, merchants will sell it to make a profit. When profit is gained by falsehood and unfairness, the seller is guilty of dishonesty. The business man must make a

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ"---I John 1:3.

I was thinking a while back in terms of famine. I was reading of the awfulness of famine as it faces people, particularly in lands that are devastated by war. I rather imagine that a wide-spread famine is one of the world's worst calamities. I think it is probably the worst calamity that befalls man. I don't know of anything any worse than to think of emaciated bodies, staring eyes, and swollen stomachs. I tell you, beloved, it is pathetic when you think about it --- little children looking up into the faces of their parents, hungry --- with those parents unable to do anything in their behalf.

I have often said that in the country of Mexico over half of

profit to stay in business, but the buyer must get his money's worth. Proverbs 11:1 declares: "A false balance is abomination to the Lord: but a just weight is his delight." Chapter 12, verse 22, of the same book reads: "Lying lips are abomination to the Lord: but they that deal truly are his delight."

What the law of the land permits a businessman to do may be forbidden by the Lord. True religion forbids men to profit by others' misfortunes, to prowl for prey among the ignorant, to suck the last life-drops from the bleeding. Christians must not hover over men as vultures, swooping down upon the weak, the struggling and the ill-informed.

"Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee" (Deut. 25:13-15).

Blessed is the farmer who sells a bushel of apples or potatoes that is full and running over. Happy is the merchant whose meat scales give the customer a full pound. Godly is the businessman who gives the buyer his money's worth. With such selling and buying God is well pleased.

Woe to those who give false weights, who cheat under the color of justice. To deceive a man to his damage is worse than to pick his pockets, or to rob him with a gun. Let no man defraud his neighbor, for God will be the avenger of such. "That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified" (I Thess. 4:6).

"Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth" (Jas. 5:4).

HONESTY AND THE CHURCH

Some professed Christians are honest with men. They will not rob men, but they will do worse by robbing God. The Lord requires one-tenth of our material increase to carry on His work in the world. Malachi 3:10 commands us: "Bring ye all the tithes into

the Mexicans go to bed hungry every night. I shall never forget on one Wednesday, stopping on a hill for a little rest period, just outside of Mexico City. We had had some fried chicken for our lunch Sunday noon. One piece of fried chicken wasn't eaten, and the box in which it was contained was put in the back of the car near the rear window. The sun beat in upon it the rest of that Sunday afternoon, Monday, Tuesday, and until near noon Wednesday, when we stopped on a hill to rest. While we were stopped, we decided to clean out the car, and to throw away some items that had accumulated. As we were in the act of throwing away this box with this piece of chicken that had been quite delicious on Sunday, but which by Wednesday was dried up, a Mexican woman, her daughter, and her granddaughter came along the road. The

granddaughter was sick, which is common in Mexico, with her stomach protruding twice the size of what it should have been. The mother and the grandmother were in the same condition. This was evidence of malnutrition and starvation of the body. We gave that piece of chicken to those three individuals. They didn't give the little girl any of it, but that mother and grandmother took that piece of breast of fried chicken and tore it between them and ate it as though they were starving to death, and literally relished what you and I wouldn't even have considered eating. As I have thought of that incident many times through the years, I have come to realize that in the time of famine --- at a time when a person is hungry, there is only one thing that will satisfy, and that is food.

(Continued on page 3, column 1)

the storehouse, that there may be meat in mine house." The tithe is to be put in God's storehouse, the church where we are a member. To withhold the tithe is highway robbery from the scriptural standpoint: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

There are churches who are not honest with their minister. The laborer is worthy of his hire. Those who preach the gospel should live of the gospel (I Cor. 9:14). They sow spiritual things and they must reap the carnal things of those whom they serve (I Cor. 9:11). The church is to pay its pastor a livable wage (II Cor. 11:3). Too often the church pays its pastor a meager sum. Most preachers are overworked and underpaid. Some (Continued on page 5, column 4)

NEW BOOKS IN OUR BOOK STORE

DISTRESSING DAYS OF THE JUDGES by Leon Wood. This is the best commentary on Judges I have seen. The author is professor of Old Testament Studies and dean of the faculty at the Grand Rapids Baptist Bible Seminary. Price \$9.95.

BAPTIST WOMEN "EXALTED" by Mark W. Fenison. A good book on the woman question. The writer deals with such things as the nature, fact, purpose, and symbol of woman's subordination. Price 25c (paperback).

THE ACTS OF THE APOSTLES by Arno C. Gaebelein. There are not many good commentaries on Acts. This one is worthy of study. Maybe some day someone will write a commentary on Acts who does not hold to the universal church theory. Price \$5.95.

SO MANY VERSIONS? by Sakai Kubo and Walter Specht. This book analyzes and evaluates the twentieth century English versions of the Bible. An interesting book but I do not always agree with the conclusions of the writers. I can recommend this book only to those who are well-grounded in the faith. Price \$5.95.

FIFTY YEARS AMONG THE BAPTISTS by David Benedict. A great old Baptist book back in print. Originally published in 1859. The book covers the first 50 years of the 1800's in American Baptist History. It shows changes which occurred during the time when the Baptist embraced Fullness and the Unitarian doctrine of the Trinity. Price \$8.95.

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By
L. M. HALDEAN

408 Pages

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This is the best book we have ever read on the Tabernacle. It exalts the substitutionary, sacrificial work of Christ as that to which the Tabernacle system pointed. On nearly every page, our attention is called to something which typifies the work of the Lord Jesus Christ.

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"Fellowship"

(Continued from Page Two)

While it is true that there are famines spoken of in the Word of God, it is also true that read of famines in various countries, of this world today, I like to remind you that the world, without exception, is in the throes of a spiritual famine. I turn to the Word of God and I find that such is even predicted. Listen:

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, of hearing the words of the Lord. And they shall wander from sea to sea, and from the north to the east, they shall run and fro to seek the word of the Lord, and shall not find it."—Isaiah 65:14, 15.

Now, I believe we are in such a condition today as far as this world is concerned. I believe there is a spiritual famine within the world. You can go east to west, from north to south, and I think you can wander sea to sea and occasionally might drop into some church and find a word that would be the Lord, but in the majority of cases, you would fail to find the Word preached in all of its fullness. There is many a so-called church today that fails to teach the doctrines of grace, that fails to hold up the truth concerning the church that Jesus built, that fails to teach men the great promises of the Word of God. The result is, there has been a slow starvation that has come on, so that the Word of God is considered.

I am reminded of a man who owned a cow that was eating too much food and he decided that he was going to wean the cow from the standpoint of so much. He would take a straw at a time, and his plan was, that he would take away so gradually that the cow would never notice that she had less food than yesterday. So he started with a certain pile of hay the first day, and the next day he took away one straw, the day after he took away two straws, the next day three. Over a period of time, he kept taking away a straw of hay each day. The cow spoke up and said, "How do you get along without it? How do you work out? Did the cow ever notice that he was taking away a little at a time? He said, 'The experiment was a success until the day before I took away the last straw, the cow died.'"

I am rather of the opinion that exactly what is taking place throughout the world today. Little by little, preachers have taken the Word of God from their

IS "THAT" IN THE BIBLE?



Question:

"WHO WAS STONED TO DEATH FOR PREACHING A SERMON?"

Answer:

Stephen, Acts 6:8-7:60, especially 7:57-58. "Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: . . ."

preaching. The sovereignty of God has been pulled out. Electing grace has been removed. Depravity and imputed righteousness have been removed from most of the pulpits. Justification by faith alone has been taken out. Instead, men are taught justification by works, and by water. Eternal salvation is rarely heard from the majority of pulpits today. The result is that there is very, very little of the precious Word of God that goes out to the average congregation on Sunday. Consequently, there is a spiritual famine abroad within the land today.

I turn to the story of the prodigal son and I find that it says:

"And when he had spent all there arose a mighty famine in that land; and he began to be in want"—Luke 15:14.

I believe that is precisely the spiritual status of this world today. I think it describes the world religiously—that there is a mighty famine on, and that men actually are in want of spiritual truth. They may not realize it. In fact, the majority fail to realize what is wrong; yet, there is just one thing that would satisfy the world spiritually, and that is the same thing that it takes to satisfy the world materially. If it takes food to satisfy the cravings of your stomach, it takes the spiritual food of the Word of God to satisfy the souls of men.

When I think of that, I am reminded that is all the more reason we should every day, as God's people, seek to be in fellowship one with another, and in fellowship with the Lord Jesus Christ. The world needs the Word of God. The world is in a state of spiritual starvation. The world is suffering a spiritual famine. I am insisting that this in itself is all the more reason for you and me of this church, and others who love the Word of God, that we should seek to do everything within our power to maintain fellowship one with another, and with the Lord Jesus Christ.

WE SHOULD NOT HAVE FELLOWSHIP WITH FALSE DOCTRINE.

We read:

"But I say, that the things which the Gentiles sacrifice they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils"—1 Cor. 10:20.

I know lots of places you can go to church where there isn't any famine so far as food for the body is concerned. I know lots of places you can go to church where there isn't any famine so far as recreation is concerned. I know lots of churches that you can attend on Sunday where there isn't any famine relative to material things. Beloved, the thing that I am trying to insist upon is that in the majority of instances you will find that if you attend such churches you are fellowshiping with false doctrine, and this text tells us that we are not to have fellowship with false doctrine.

I have a conviction that a Baptist ought to stand for something. He ought to know something, and he ought to contend for it, and I don't think that a Baptist ought

to be one bit ashamed to stand up in the eyes of the world and contend for the doctrines of the Word of God. I have analyzed very carefully the radio advertisement of the Knights of Columbus, entitled "The Bible is a Catholic Book." As you may have noticed, I have preached on the subject of "Why I am a Missionary and not a Hardshell Baptist." Following that, I continued the discussion as to "Why I Am a Missionary Baptist and not a Romanist," and after that, I took the Methodists to task. I talked about the Holy Rollers. I talked about the Campbellites. I talked about the Seventh Day Adventists. Finally, I summed up this series of messages by preaching on "Why I Am of an Independent Nature and Not a Convention Baptist." I believe that Baptists ought to stand up for what they believe. I don't want to apologize and say that there are some Baptists who believe this and it is all right if you want to believe it, but I think I should stand out and say, "This is what I believe. This is what Calvary Baptist Church contends for. We want you to know where we stand, and what we believe."

After a Sunday broadcast one morning a man called and said that he was a Pentecostal Holiness. I think he might just as well have said that he was a Holy Roller. Anyhow, his description of himself was that he was a Pentecostal Holiness. He said that he realized that there were lots of things

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wherein that he and I would differ, but that he just wanted me to know how much he appreciated the position that I took, and how glad he was for the stand that I took. He just wanted me to know that he appreciated a man who stood up and preached what he believed. Now he may change his mind later on when I preach on the broadcast "Why I Am a Baptist and Not a Holy Roller," but I am glad for the fact that he agrees with me to this extent—that a man ought to stand up for what he believes.

I am saying to you, beloved friends, that is exactly what I think every Baptist church and every Baptist preacher ought to do. We have no business to have fellowship with false doctrines. We ought to contend for the teachings of the Word of God as we believe them, without fear and without favor, showing no partiality toward any fellowship with those who are in error. I recognize the fact that the majority of people say this is a new day—we are living in a day when the ecumenical spirit has caught on within the world, and everybody is high-tailing it back to Rome, and we ought to forget our differences; we ought to try to magnify the things wherein we agree and we ought to get together in one organization. I am rather of the same opinion that we all ought to get together in one organization, and I am perfectly willing for everybody who differs with us to come, join Calvary Baptist Church, and believe what we believe.

I feel in that respect just as I

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SEPTEMBER 11, 1976
PAGE THREE

did toward a fellow in Ironton, Ohio, which is just across the river. He called me up one day after I had preached a scorching sermon and said that he would like to be a Baptist. He said, "I am a Methodist, but I'd like to be a Baptist. In fact, I would, if you would just meet me half way." I said, "Brother, I'll meet you any day you want to halfway, in the middle of the Ohio River; and I'll drag you under the water, the rest of the way to shore." I would have, beloved, and he would have been an immersed Baptist when he got to shore. But that was the one thing we didn't agree on.

I know we are living in a day when the ecumenical spirit seems to have caught on—when everybody is trying his best to say that he believes the same thing. My contention is that it is not our business to see how nearly like other people we can be. Instead, we ought to magnify our peculiarities and the doctrines that we stand for, so that any one can see what we contend for, and why it is that we have something superior to offer to them. Because of that, I say we shouldn't have fellowship with false doctrine.

II

WE SHOULD NOT HAVE FELLOWSHIP WITH UNBELIEVERS.

We read:

"Be ye not unequally yoked TOGETHER WITH UNBELIEVERS: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—II Cor. 6:14.

In this verse, Paul says that a believer has no business to be yoked with an unbeliever. I recognize the fact that this passage of Scripture is most often quoted to show why a saved person should not marry an unsaved person, and I think such is true. I don't think a child of God has any business marrying an unsaved person. I have married lots of them, I am sure, in the years gone by, but I would tell anybody, if I had an opportunity to do so, to never under any circumstances marry an unbelieving mate. If you are a child of God, then take this Word of God as final; and God says that a believer is not to be yoked with an unbeliever.

I have often said where a child of God marries a child of the devil, the said child of God is sure going to have some trouble with his father-in-law. You know who the father-in-law is, don't you? The Devil.

This passage of Scripture goes beyond the question merely of marrying. I think it covers a multitude of space when it says that we are not to be unequally yoked with unbelievers. I don't think a child of God has any business being a member of a lodge, fraternity, a sorority, or anything whatsoever where there is a yoking together of believers with unbelievers. I wonder how a child of God could be at home, and have fellowship with a crowd of people that doesn't believe in the Word of God. How could a man, for example, be a Mason and a Chris-

tion and have any fellowship with that organization? As the sun rises in the east, so the worshipful master stands up in the east in the Masonic Lodge to open that lodge, and everybody in there looks toward the worshipful master. I ask you, how can a child of God who has committed his all to Jesus Christ—how could he have any fellowship with any such organization?

This passage of Scripture which says we are not to have fellowship with unbelievers goes beyond marriage, and it goes beyond lodges, and it goes into church relationship. It talks about union meetings. I say to you, a child of God or a Baptist Church has no business seeking out fellowship with a crowd, in a union revival meeting.

Could I attend the services, believing in sovereign grace, where in that revival meeting was conducted by a preacher who begged people to give their hearts to Jesus Christ? Could I have fellowship with someone who talks in terms of God depending upon you, and you are taking advantage of God if you don't surrender to Him? I say to you, a child of God should not have fellowship with unbelievers in any kind of a revival meeting, or in any wise at all.

You and I have no business having fellowship with unbelievers, for it won't be long until our spiritual life will chill. Our spiritual life will be like the crowd with which we associate.

A man had a lot of sparrows in his garden; they chirped and chirped. He had a canary in his house; it sang beautifully. He decided that he would put his canary out in the garden so that his canary would teach those sparrows how to sing. However, instead of the canary teaching the sparrows to sing, pretty soon the canary quit singing and started chirping.

That is what happens when a child of God seeks to have fellowship with unbelievers in the world.

III

WE SHOULD NOT HAVE FELLOWSHIP WITH THE WORKS OF DARKNESS.

We read:

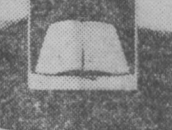
"And have no fellowship with the UNFRUITFUL WORKS OF DARKNESS, but rather reprove them"—Eph. 5:11.

Just what does Paul refer to when he talks about the unfruitful works of darkness? If I don't mention anything else, I think I can say worldly things that a child of God might be guilty of could certainly, and should certainly, be classified as the unfruitful works of darkness. Worldliness! How easy it is for a child of God to become worldly! We live in the world. We associate with the world. We rub elbows with the world. We brush shoulders with the world. We do business with the world. It is so easy for us to become worldly. When we do, we are having fellowship with the unfruitful works of darkness.

Do you find it hard to keep your spirituality up to par? In the (Continued on page 4, column 3)

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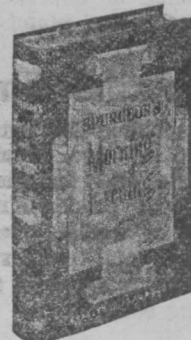
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"Was Israel a type of the church?"

PAUL
TIBER

PASTOR,
NEW TESTAMENT
BAPTIST CHURCH
9272 Euclid-Chardon
Road
Kirkland, Ohio



Yes, Israel was a very clear typical picture of His Church.

The single most outstanding parallel is that Israel was the dwelling place of God's glory when the Tabernacle was in place (Ex. 40:34-38), while the church is the permanent dwelling place for His Spirit (Eph. 2:22).

The second parallel is, that to Israel were committed the oracles of God (Rom. 3:2), while to the church was committed the Gospel (word) of Jesus Christ and the propagating of it (Matt. 28:19).

Make no mistake about this — the church that Jesus built is the fulfillment of the type of Israel, for she alone is the authorized custodian of the Word, ordinances and disciplines, and she alone is an habitation of God through the Spirit.

JAMES
HOBBS

Rt. 2, Box 182
McDermott, Ohio

PASTOR
Kings Addition
Baptist Church
South Shore, Ky.



There are some who see the church in everything that is mentioned in the O.T. We must be careful how we interpret the teachings of the Bible. Certainly we have lessons which can be related to or applied to our worship today.

To say Israel, the Tabernacle, or any other thing in the Bible is the type of the church is dangerous. No, I do not see Israel as the type of the church. I see Israel as God's chosen nation who has many lessons that applies to us today and should be adhered to. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4).

We can read the O.T., and as we read, there will be certain lessons come to us. These lessons can be applied as teaching us how we should live as individuals or how we should conduct ourselves as a church. To say any one thing or group is a type of the church is wrong.

I think we need to be careful how we apply certain people as a type of Christ as well. All of them sin and fail in many ways. We can take certain events in their lives as to be a picture of Christ and what He did for us, but to say that person is always a type of Christ is a little presumptuous.

E. G.
COOK

701 Cambridge
Birmingham, Ala.

PASTOR
Philadelphia
Baptist Church
Birmingham, Ala.



In the light of I Corinthians 10:11 I am inclined to believe that Israel in the wilderness was a type of the church. In their wilderness journey they were assembled together. And not only that, they were an organized assembly. But let us not go too far, as some do, and call this organized assembly a church. They had no commission to carry out. And, furthermore, the church was a mystery in Old Testament times (Eph. 5:32).

But Israel in Canaan cannot be a type of the church by any stretch of the imagination. They were no longer assembled together. And had Bible translators translated the Greek word EKKLESIA they would have been forced to put it assembly, because that is what the word EKKLESIA means. But there is just no possible way to have a universal assembly. But man had to have a universal something. So man coined the word "church," and you can have any kind of church you want. Peter, James, John and Paul never heard of a church. It was the assembly to them. There is no word in the Greek language for the word "church." If you look in W. E. Vine's Expository Dictionary of New Testament Words for the word "church" you will find that he says, for CHURCH see ASSEMBLY and CONGREGATION. By

that he means there is just no word in the Greek language for church.

Though I consider Israel in the wilderness a type of the church, I want to hasten to say that the Old Testament priests were a clear, distinct and undeniable type of our Great High Priest, the Lord Jesus Christ. My imagination just won't stretch far enough for me to even imagine any connection at all whatever between those priests and the church.

ROY
MASON

RADIO MINISTER
BAPTIST PREACHER
Aripeka, Florida



No, I do not believe that Israel was a type of the church. We seem to have no mention of the church in the Old Testament, in any plain, clear way at least. In Ephesians 3:3-7, Paul indicates that the church was the mystery and the truth of this mystery was revealed through him.

In Israel and the church, we have two great institutions. Let me make plain that when I say church, I am referring to the institution that Jesus started while here on earth — a local, visible institution, capable of carrying on His work. I certainly do not mean these so-called invisible, universal churches. This is a fake church, invisible because it is non-existent. When Jesus comes at the Rapture, He will catch up all believers. This includes many Jewish people who have been saved down through the centuries. They will from that time be glorified immortals. When Jesus returns to the earth, He will save the nation Israel from utter destruction, and He will institute His rule and reign for a thousand years over Israel, just as promised to the Jewish forefathers of centuries ago.

Many today are teaching that God is through with Israel, and that God shifted His attention to the church, which was typified by Israel. This in my judgment is incorrect. God is not through with Israel. Indeed, in reality, He has just begun, for Israel's greatest days are yet ahead. The church (Baptist) has a different history and a different future is ahead.

The time of great things for both Israel and the church is rapidly approaching. In accordance with His promises God has put Israel back in her own land, and the newspapers are almost every day filled with her doings. Saved Gentiles are rapidly approaching a great time in their career, when the Lord will catch them away. The sure-enough saved members of genuine Baptist churches are liable to be caught away at any time to meet the Lord. They will be accompanied by a host of saved people, who despite their salvation, never sought out and joined a true church. They will be the guests at the marriage supper of the Lamb.

"Fellowship"

(Continued from page three) place where you work, do you find it rather difficult? The crowd with whom you associate — do you find it rather difficult to keep your spiritual life progressing like

it should? I am sure there is not one of us, if we were honest, but what would say that day by day the biggest problem we have is to keep our spiritual life in the position it ought to be in.

Mr. Spurgeon once said that there wasn't an hour that went by in a day, but that he found himself crying out to God because of the coldness of his heart. I am sure, if you are not careful, you'll find your heart getting cold as the days go by, all because of the fellowship with the untruthful works of darkness.

God says not to do it. Instead, He says to prove them. Instead of seeking fellowship with the worldlings, He says we are to prove them.

IV

TO HAVE TRUE FELLOWSHIP, ONE MUST BE CALLED OF GOD.

We read:

"God is faithful, by whom ye were CALLED UNTO THE FELLOWSHIP of his Son Jesus Christ our Lord"—I Cor. 1:19.

If you are going to have true fellowship, first of all, you have to be called of God.

Let's be honest, do you know who called you to be a church member? Did the preacher call you? Did your mother or daddy call you? Did some Christian worker call you? Or could you say you have experienced the effectual call of the Holy Spirit whereby you have been called to be a child of God. I am saying, beloved, you can't have the right kind of fellowship until you have been called of God. You may try to. You may join a church. You may do the best you can, but you will never have fellowship — the right kind of fellowship — until you know that you have been called of God to be a child of God.

Listen again:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin"—I John 1:7.

If you are going to have fellowship one with another, you must first of all have the blood of Jesus Christ to cleanse you, and then you need to walk in the light, as Jesus is in the light. There can be no fellowship for an individual unless he is first called of God.

I think that the majority of preachers make a tremendous mistake trying to hold a congregation together. The majority of churches have four or five separate groups in them. While one group inclines in one direction, the others will incline in another,

and for a preacher to try to hold that congregation together, he is doing the worst thing in the world.

Sometime ago, I knew a church that was looking for a preacher. Among other things, they said that the pastor they wanted had to be a good mixer. Knowing the church as I do, I said to myself, they don't need a good mixer; what they need is a genuine separator. What they need is someone to separate the sheep from the goats. Sheep can have no fellowship with goats.

You can't have real fellowship until you are first called of God. Preachers try to talk in terms of fellowship with the church, and fellowship in a home, but you might just as well forget about it, for there can be no fellowship unless the individuals have been called of God.

V

WE SHOULD HAVE FELLOWSHIP IN SCRIPTURAL MISSIONARY ENDEAVOR.

We read:

"And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the RIGHT HANDS OF FELLOWSHIP; that we should go unto the heathen, and they unto the circumcision"—Gal. 2:9.

Paul is saying that there was a group that wanted to have missionary fellowship, and they gave to him the right hand of fellowship saying, "Paul, you go unto the heathen, and we will stay with you as you preach to them."

We have a similar text, where Paul says:

"And to make all men see what is the FELLOWSHIP OF THE MYSTERY"—Eph. 3:9.

Paul is talking about a mystery that was hidden in past ages. What is the mystery about which he is speaking? Mr. Scofield, in his Bible, says that the mystery is the church, but Mr. Scofield missed the mark a million miles. The church is not even in consideration in this third chapter of Ephesians. He is talking about the mystery of world-wide missions. Nobody ever knew anything about it, until it was revealed to man from God.

Go back to the days when Cain and Abel came with their sacrifices. How many people were there thinking about? One — just one.

Come down to the day when Abraham offered a sacrifice in behalf of his family on the night of the first memorable passover, described in the 12th chapter Exodus. How many did that father think about? Just his family.

(Continued on page 5, column 1)

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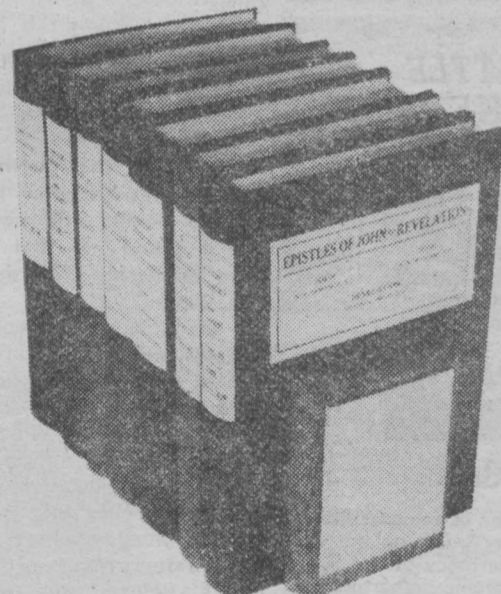
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PAGE FOUR

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BEING A GRANDMOTHER

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

One of the blessings of growing old is being a grandmother. There is nothing quite like it. I wouldn't say it is better than being a mother but I will say if I had known it was so nice I would have had my grandchildren first, while I was young enough to enjoy it longer. (smile) Seriously, being a grandmother is a joy. While there are many grandmothers mentioned in the Bible this is the only place where the term "grandmother" is used. And I'm glad it is used with such a lovely lady as Lois, aren't you?

Although Lois was a devout Jewess, her name has a Greek origin and corresponds with the Hebrew Naomi. It means agreeable. Lois' daughter married a Greek and they had a son named Timothy. It would seem that the father died, and Lois helped raise her grandson. This was probably not an easy task. Two women alone, raising a boy. Times were hard and widows were often cheated and abused. But Lois and her daughter looked to Jehovah for their help. They trained young Timothy in the Scriptures from early childhood. Can't you just picture this grandmother telling and retelling the thrilling stories of the Old Testament saints? She had related these things to Timothy's mother and now she has the opportunity to pass them on to him. Now her grandmother heart must have thrilled to see the Lord save her grandson. Then to call him to the work of an evangelist, a companion and co-laborer with the apostle Paul.

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The result of this brought much glory to her Lord. And that's the name of the game. I don't mean to sound flippancy, but it's true. If it isn't for His glory then we have come short.

"Fellowship"

(Continued from page 4)

Come to the 17th chapter of Leviticus, when a high priest offered a sacrifice in behalf of the nation. How many was he thinking about? Just one nation.

Cain and Abel were thinking about one man. The father on the night of the passover was thinking about one family. The concept of world-wide missions never got any farther than that in the Old Testament. That is why Jonah didn't want to go to Nineveh to preach. He couldn't conceive of God saving anybody besides a Jew. But in the New Testament we find the Lord Jesus Christ giving the Great Commission, even though the disciples never grasped it. They never realized the truth. In order for them to get the truth, God had to bring a sheet down out of Heaven (Acts 10), and show the Apostle Peter how four-footed beasts represented all nations, and all manner of people. He had to show them that the world needed the Gospel of the Son of God. Finally, God called Paul up into a heavenly trysting place, and God revealed to him the mystery of world-wide missions, which was hidden in God from the foundation of the world. Then Paul says, "And to make all men see what is the fellowship of the mystery." It is the mystery of world-wide missions.

What a marvelous, wonderful privilege is ours to have fellowship with this mystery. How I pray for the missionaries that are true to the faith! I want to help them along every way that I can. I ought, every day, contribute whatever I can toward the support of those missionaries. I ought to seek to have fellowship with this mystery of world-wide missions. You and I are God's children, and we ought to seek fellowship in this mystery of world-wide fellowship endeavor.

VI

WE SHOULD HAVE FELLOWSHIP IN CHRIST'S SUFFERINGS.

We read:

"That I may know him, and the power of his resurrection, and the FELLOWSHIP OF HIS SUFFERINGS"—Phil. 3:10.

Paul is saying, "That I may know him."

Didn't Paul know Him? Yes, he knew Him as a Saviour, but he wants to know Him better, and he prays that He might have fellowship with His sufferings.

What does it mean to have fellowship with the sufferings of the Lord Jesus Christ? Listen:

"But rejoice, inasmuch as ye are PARTAKERS OF CHRIST'S SUFFERINGS"—I Pet. 4:13.

How do you partake of Christ's sufferings? Christ suffered on the cross, not for wrong-doing, but for right-doing — to pay for our sins. What ought you and I to do? Should we go around making people mad and then say, "Oh, we are being persecuted for the truth?" No, beloved, we ought to seek to have fellowship with His sufferings. As in this respect, as Christ suffered for right-doing, let you and me and everyone of God's children stand up for what is right. That is having fellowship with the sufferings of Jesus Christ.

VII

TRUE FELLOWSHIP HAS TO BE BASED UPON TRUE DOCTRINE.

You can't have fellowship unless you have true doctrine. Listen:

"And they continued steadfastly in the apostles' doctrine and fellowship"—Acts 2:42.

Notice, they had the apostles' doctrine, and they had the apostles' fellowship. Therefore, if we want the apostles' fellowship today, we have to have the apos-

tl'es' doctrine as well; and we will never have the fellowship they had in Jerusalem, unless we have the doctrine they had at Jerusalem.

I am wondering if it grieves you because of a lack of fellowship that might arise, or a lack of fellowship that you might feel relative to others? It grieves me. I read how the Lord Jesus Christ went to the home of Mary and Martha and Lazarus in Bethany. He said that He loved them, and he had fellowship with them. They could have fellowship together.

It seems to me that in our church we ought to seek to have fellowship one with another. I think that every one of us should be mighty careful to see to it that when we come into the services on Sunday we make it a point to shake hands with everybody that comes to the services. I think you ought to see to it that everybody that comes to church is made to feel welcome. We desire fellowship with them in every service.

I say, beloved, that a church ought to seek the apostles' doctrine, and we ought to seek the apostles' fellowship.

That fellowship was just as sweet at Jerusalem as was the apostles' doctrine. They broke bread from house to house, so Acts 2 says. They had prayer meetings from house to house. The fear of God came upon them from day to day. They had rich fellowship as a result of their association together around the Word of God.

This brings to mind a fable I once read. Do you remember the fable of the man who was surrounded with a great group of giants and there was no way for him to escape? There was no possibility of him getting away alive, for all around him were giants, much taller than he, perhaps weighing twice as much as he, and any one of them could have killed him in a moment's time. As this great group of giants began to close in upon this man, in some manner he picked up a stone from the ground and while one of them had his head turned just slightly away from him he threw that stone and hit the giant in the temple above the ear. He thought it was the giant next to him so that two of the giants began fighting between themselves. They had friends, and the friends began to join in, and according to the fable, the fellow folded his arms and waited until the giants had killed one another.

I am wondering if we can learn from that. You and I with the Word of God ought to be spiritual giants. We ought to be standing solidly together, and we ought to be compassing and surrounding unsaved people to bring them to the Lord Jesus Christ, that they might know the Son of God and be saved. If we stood as we should, the re-

THE BRIDGE BUILDER

An old man traveling a lone highway,
Came at evening, cold and gray,
To a chasm deep and wide,
Through which there flowed a sullen tide.
The old man crossed in the twilight dim,
For the sullen stream held no fear for him.
He turned when he reached the other side
And built a bridge to span the tide.
"Old man!" cried a fellow pilgrim near,
"Why waste your strength with your building here?
Your journey will end with the ending day,
And you never again will pass this way;
You have crossed the chasm deep and wide,
Why build a bridge at eventide?"
The builder raised his old gray head,
"Good friend, on the path I have come," he said,
"There followeth after me today
A youth whose feet will pass this way.
This stream which has meant naught to me,
To that fair-haired boy may a pitfall be;
He, too, must cross in the twilight dim.
Good friend, I am building this bridge for him."

—Will Allen Dromgoole

church which does not handle contributions faithfully for Christ's cause is dishonest and irresponsible. A church thief is the worst kind of a thief.

AN HONEST REPORT

The followers of the Saviour must meditate upon ways to be honest in the sight of men. "Finally, brethren . . . whatsoever things are honest . . . think on these things" (Phil. 4:8). We are to be concerned about truth and decency in our lives.

One of the qualifications of a deacon is that he be "of honest report" (Acts 6:3). This trait of character is needed in all church members, not merely the deacons. Every believer ought to be free of scandal, his moral integrity should be well attested in the world.

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That ye may walk honestly toward them that are without, and that ye may have lack of nothing" (I Thess. 4:11-12).

The children of God are to live quiet and peaceable lives in this world. We should work to provide for ourselves and not be slothful in business. We are to earn our own bread and have pleasure in doing so. God expects us to make an honest living. We must beware of extravagance, for it is a prolific source of dishonesty.

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Pet. 2:12). We must adorn our Christian profession by an honest manner of life. This will tend to stop the mouths of critical unbelievers and cause them to glorify God, seeing Christians excel others in good works.

HOW HONESTY BEHAVES

True honesty will do no harm even when it has the opportunity to do so. Jacob's sons brought home sacks which contained food and the money which they paid for it. He told his sons: "And take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight" (Gen. 43:12).

Honesty obliges us to make restitution, not only of that which comes to us by our own fault, but through the mistakes of others. Though we get something like Jacob by an oversight, if we keep it when it is discovered, it is kept by deceit.

One dear member of a church I once pastored was pronounced at his death by his customers: "A storekeeper whose change you never needed to count." What a noble testimony to leave behind to one's posterity.

Another example of honesty is seen in the reign of Joash when the temple was being repaired.

(Continued on page 6, column 1)

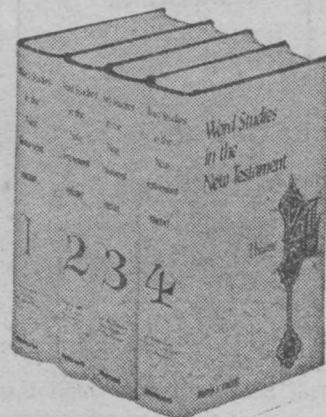
Honesty, Best Policy

(Continued from Page Two)

churches pay their shepherd so little that he is forced to make preaching a sideline job and something else his main business. Most Sovereign Grace Baptist churches are languishing in the work of our Lord because the minister must have an outside job.

Church funds must be handled in the most responsible manner as is humanly possible. In the time of Nehemiah it is written: "And I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah; and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren" (Neh. 13:13).

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THE BAPTIST EXAMINER

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PAGE FIVE

Honesty, Best Policy

(Continued from page five)

Of those who had the over-sight of the work it is written: "More-over they reckoned, not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully" (II Kings 12:15). Their honesty was so well attested that it was not necessary to examine their bills or audit their accounts.

Let all who deal with public money and engage in public work deal faithfully. God will reckon with men for their dishonesty, whether men do or not. Those who think it is no sin to cheat the government or their countrymen will be of another mind when God shall set their sins in order before them.

HONEST IS ALWAYS BEST

The prophet Isaiah declared: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure" (Isa. 33:15-16).

Here the prophet tells us of a man who despises ill-gotten gain. He does not over-value gain; therefore, he can easily abhor dishonest gain. He is not so foolish to suppose "that gain is godliness" (I Tim. 6:5).

What does it profit a man to always be honest? First, he shall have an eternity with God: "He shall dwell on high." Second, he will escape some of the calamities of life: "His place of defence shall be the munitions of rocks." Divine power will keep him safe, and his faith in that power will keep him easy. Third, he shall not lack the necessities of life: "Bread shall be given him." Fourth, the benefits and blessings of God are sure of continuance upon him: "His waters shall be sure." Truly, honesty is the best policy.

EVIL OF DISHONESTY

Dishonesty is an earthly, sensual, devilish act on the part of man: "The wicked borroweth, and payeth not again" (Ps. 37:21). "For they know not how to do right, saith the Lord, who store up violence and robbery in their palaces" (Amos 3:10).

All dishonest people must stand before the Judge of all the earth. Who will bring to light the "things of dishonesty" (II Cor. 4:2). The man who lacks honesty is void of the new nature and has never been quickened of God. A fearful reckoning awaits him. What will it profit a man if by dishonesty he has gained the whole world when God takes away his soul? A million dollars in the bank gotten by fraud will scarcely compensate for a Christless eternity. The Lord says: "In the same day also will I punish all those . . . which fill their masters' houses with violence and deceit" (Zeph. 1:9). Again He has said: "For every one that stealeth shall be cut off" (Zech. 5:13).

ARE YOU HONEST WITH GOD?

Of all people, Christians should always be honest with God. We are commanded to lay aside all hypocrisies (I Pet. 2:1). Acting a feigned part will get us no where with God. We are to be honest in our prayers, our Bible study, our tithing, our witnessing and our work for Him. Our daily attitude is stated in Hebrews 13:18: "Pray for us: for we trust we have a good conscience, in all things willing to live honestly."

My unsaved friend, are you being honest with God? Do you know that you were born with an inclination to dishonesty. Knaveish propensities are inherent: born with the child and transmittable from parent to child. No man

has any desire to be truly honest who does not possess the Divine nature which comes in regeneration. Even if a man could be completely honest in this life that would not save him. Salvation is in Jesus Christ, not being honest in this world.

Honestly, before God you are a sinner: "For all have sinned, and come short of the glory of God" (Rom. 3:23). If you deny you are a lost sinner before God, you are being dishonest. God knows better and so do you.

Preacher, what must a poor struggling sinner do? God commands you to repent. "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17:30). Those who repent are to believe the gospel: "Repent ye, and believe the gospel" (Mark 1:15). The gospel is how Jesus Christ died for our sins, was buried and rose again in fulfillment of Old Testament Scripture (I Cor. 15:1-4). God saves those who believe this message.

Storehouse Tithing

(Continued from page one)

"Sword of The Lord" there appeared an article which was captioned, "Storehouse Tithing Unscriptural, Wrong." In this article, Dr. John R. Rice ungainfully employs his time by maligning, and attacking those pastors who teach storehouse Tithing.

We seek no quarrel with Dr. Rice. He has every right to his opinion. It is his prerogative to disagree with other preachers of God's Word if he so desires. But when Dr. Rice writes an article questioning the honesty, and castigating the teaching of hundreds of pastors who do not teach as he does, then he deserves a Scriptural answer.

Many statements made by Dr. Rice were of a scurrilous nature—statements not normally associated with those who exercise fair and impartial judgment. Certainly no pastor appreciates his integrity being brought into question, or being referred to as "unscriptural," "Hurtful," or "Pope" who uses the "Plan of greedy men for selfish reasons." Seeking to take the "First bite out of the church budget."

We realize that the "Sword of The Lord" has been greatly blessed with a circulation of many thousands, but that does not give Dr. Rice the liberty to besmirch and bully pastors with caustic remarks and innuendo. To publicly censure pastors for teaching what they honestly believe to be God's Word is an exhibition of pompous

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arrogance of the worst kind.

GOD MAKES PROVISION FOR HIS CHURCH

Dr. Rice says, "The temple for sacrificial Jerusalem did not mean the local church." Of course, any babe in Christ realizes that the temple of the Old Testament is not to be confused with the New Testament Church. Any sensible Christian will agree that we do not have the temple today, and that we are not under law but under grace. Dr. Rice is deliberately attempting to confuse the issue by building a straw man and then destroying it with rhetoric and asinine comment. He goes to great length in order to prove his theory that the STOREHOUSE is not to be found in the New Testament, and that the STOREHOUSE was only found under the Old Testament econ-

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omy. Such childish reasoning is shot through with biased prejudice and jealousy.

Does Dr. Rice imagine that God Almighty will make less provision for the New Testament Church than the Old Testament Temple? Will God Almighty make arrangements to sustain ministries of the Old Testament with its sacrifices which were but a shadow, and make less provision for the church which Christ has purchased with His own blood?

TITHES IN THE BIBLE ARE BROUGHT TO THE HOUSE OF GOD

Dr. Rice states, "The idea of storehouse tithing is not found in the Bible. It is definitely contrary to New Testament teaching." (See "SWORD" August 23rd issue, page eleven.) If Dr. Rice had studiously completed his homework before writing his article on tithing, he would have come to a different conclusion.

The Temple of the Old Testament was known as the HOUSE OF GOD.

"Then they brought the golden vessels that were taken out of the Temple of the HOUSE OF GOD which was at Jerusalem; and the king, and his princes, his wives, and his concubines drank in them" (Dan. 5:3).

Again, we read in Malachi 3:10: "Bring ye all the tithes into the STOREHOUSE that there may be meat in mine HOUSE, and prove me now, herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Now, if the repository of the tithe in the Old Testament was the House of God, then it would logically follow that the repository for the tithe in the New Testament would likewise be the House of God. Now, the Apostle Paul, under direct inspiration of the Holy Ghost, said that the House of God in the New Testament was the local church.

"These things I write unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the HOUSE OF GOD WHICH IS THE CHURCH OF THE LIVING GOD" (I Tim. 3:14-

15).

It is obvious that this believer is being instructed on how to conduct himself in the local church. There is no universal church in view here. Who ever heard of a man being told to behave in an invisible church?

SAINTS COMMANDED TO BRING THEIR TITHES INTO THE HOUSE OF GOD

Since the saints of God were commanded to bring their tithes to the HOUSE OF GOD in the Old Testament, what is so wrong with the saints of God bringing their tithes to the HOUSE OF GOD in the New Testament? One would expect that this would be sufficiently clear to John R. Rice. He does not like the idea of STOREHOUSE TITHING. It does not fit into his system of doing things. Dr. Rice does not want to recognize the church as the House of God, even though the Bible clearly states that it is so. Dr. Rice wants to make the House of God a "Christian School," a "City Mission," "The Sword of the Lord" — anything but the local church.

COMMON TREASURY IN JERUSALEM CHURCH CLEARLY INDICATED

Dr. Rice says, "We do not even know whether the church had a treasury," (see booklet "Storehouse Tithing," page 9, S.L.P.) We draw attention of the reader to the sixth chapter of Acts, and verses one through three (Acts 6:1-3), where we read:

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the Word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

It appears from the context that there was some disagreement between the Jewish and the Greek Christians relative to the distribution of material assistance to their widows. Apparently, the Grecian widows felt that the distribution of church provisions was being carried on in a manner showing partiality toward the Jewish widows. The accusation clearly intimated that the Hebrew widows were obtaining a more generous supply of the church provisions at the expense of the Grecian widows, and so a complaint had been lodged to rectify the matter. The murmuring and dissension had become so acute as to bring the apostles together for a meeting on the matter.

Notice in verse one of Acts chapter six that there "arose a murmuring." The Grecian widows would have no cause to murmur to the church unless the church had some express authority, and was in some way responsible for the distribution of material aid. Notice also that there was a "daily ministration" by the Jerusalem church, which certainly intimates a "common treasury" for receiving and storing tithes. If the individual Christian dispensed his tithes as he felt led, or hid his tithes in a "sock under the mattress," as Dr. Rice suggests, then these widows certainly would have no grounds for complaint because the church would not have been responsible in the matter.

Certainly, the "daily ministration" mentioned in verse one suggests a concerted effort to pool the resources of the members into the church treasury, otherwise there would have been no such thing as a "daily ministration" — it would have been a complete farce.

In verses two and three the Apostles call a church meeting to take care of "this business" (church business) and appoint seven men to take care of this "business" — (church business). If, as Dr. Rice suggests, there

was no treasury, then the Apostles would have been hard pressed attempting to oversee the distribution of something which the church did not possess. No, there was no "Sword of the Lord Foundation." There was no "Back to the Bible Broadcast." There were only local New Testament churches. The only logical thing for the Christians to do would be to carry out God's business as He had planned it — through local New Testament churches. Stuffing tithes into socks may be the Rice method, but it certainly is not God's method.

It is obvious that "this business" was church business and not individual business. It is also obvious that the church at Jerusalem had a common treasury for tithes and offerings. The John R. Rice plan for tithing would have created havoc in any church found in the New Testament. But not for long — someone would have been on hand to set him straight.

Storehouse tithing is Scriptural, and right. It is consistent with the New Testament system of doing things.

GOD ALMIGHTY SETS THE TIME AND THE PLACE—NOT THE "SWORD OF THE LORD"

The authority for setting aside the tithe rests with God Almighty. Do you suppose that God would give clear and explicit commandment concerning the setting aside of the tithe, and then leave it up to the individual to determine where that tithe ought to be placed? Does it seem logical that God wants the Christian to distribute his tithes to sundry and various ministries around the world as that individual sees fit? Does God Almighty have a purpose and a plan for the support and perpetuity of His church, or should we dispense our tithes in an inconsistent piece-meal manner to every "Johnny-come-lately" who happens along? Someone will protest that the church to which they belong is unscriptural, and therefore, unworthy of their tithes. The answer to that is very simple. If your church is not worthy of your tithes, it is not worthy of your attendance. Every Christian ought to be an active member of a good independent Baptist church which spends God's money wisely.

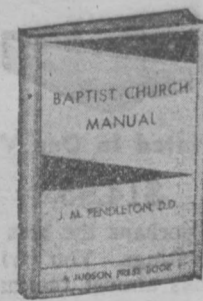
To consider that the saints of God have been left without any regulations or instructions as to where their tithes are to be placed is either gross ignorance of the Word, or outright rejection of the Word.

TIME AND PLACE IDENTIFIED

The collection for the saints and the laying by in store is clearly identified with the local assembly as it gathered together on the first day of the week. We find that the

(Continued on page 7, column 3)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY?"

The Roman Catholic world met in Philadelphia, August 1-8, for their 41st International Eucharistic Congress. It was promoted locally as a Bicentennial feature, and one million people participated. The theme of the Congress was "The Eucharist and the Hungers of the Human Family."

The American Civil Liberties Union raised a question of separation of church and state because the city lampposts had on them a religious inscription, "Jesus the Bread of Life." The objection was overruled on the basis of First Amendment rights.

A black bishop from Tanzania called for "a new economic world order" by the elimination of capitalism. The Bishop, James Sangu, concluded his address with the Marxist line:

A Jenkintown, Pa., businessman donated \$1 million to pay the costs for the congress which registered 10,000 people for meetings in the city's cavernous Civic Center. Among them were Monaco's Prince Rainer and Princess Grace, 31 cardinals and more than 100 bishops.

James Cardinal Knox of Australia, Pope Paul's representative to the congress, says that "no matter how great and varied the needs of each of the faithful, the Eucharist can meet them all." Mr. Knox was pointing sinners to bread and wine instead of Jesus Christ.

The meeting concluded on August 8, with a speech from President Ford to the more than 100,000 Catholics from all over the world who gathered in Kennedy Stadium and a Mass involving 40 cardinals, more than 500 bishops and priests, and 1,000 ministers of Holy Communion.

The President paid tribute to the Catholic Church as "the hospital for the soul, the school of the mind, and the safe depository for moral ideals" for millions of men and women. Ford also expressed the hope that people of all countries and religions will draw together "until that day in His good time when all God's people are one."

Twenty-seven ethnic groups, including American Indians, marched in the opening parade. Scores of other non-ethnic contingents marched, ranging from a 1,000-voice boys choir to one group of six people that bore the banner of its church.

Some 200 members of Dignity, an international organization of gay and concerned Catholics, distributed leaflets inviting participants to attend a special Mass stressing "freedom and justice for homosexuals."

Archbishop Fulton Sheen and President Robert Marshall of the Lutheran Church in America reported on ecumenical progress. Wrangling for centuries over what holy communion is and means, said Bishop Sheen, was "a lovers' quarrel."

The congress revealed that the Catholic Church has embraced the Marxist line as the answer to world hunger and poverty.

VANCOUVER, B. C. (EP) — Dr. Peter Berger, the Rutgers University sociologist who was a prime mover behind the Hartford Appeal for Theological Affirmation, said here that he sees a move toward totalitarianism increasing in the world today.

In an interview, he predicted that by the late 1980s the U. S. and Canada will be the only two countries that still guarantee freedom of the press and permit criticism of the government.

"We are seeing a shift in the balance of power towards the Soviet Union, away from the U.S.," Dr. Berger said, "And at the psychological level the Western system is losing credibility rapidly,

the major beneficiary being the USSR."

The sociologist suggested that one reason for this development is that "the intellectual elite have cut adrift their religious and moral traditions, which for centuries have bound Christian Europe. Consequently, they are weakened in moral strength to combat the breakdown."

He commended exiled Russian novelist Alexander Solzhenitsyn for warning the West against this trend, but commented that the Nobel Prize winning writer has thus far been a voice crying in the wilderness.

NEW YORK (EP) — An increase of 19 per cent over the previous year saw distribution figures for Bibles and portions of the Bible around the world at 303.4 million, according to the American Bible Society.

This is an increase of 49.3 million over 1974.

Enter At The . . .

(Continued from page one)

It is true, however, that our entrance into the fulness of the life to come depends on our faithfulness to God's Word. One, if he or she would enter into the fulness of the life to come, or "lay hold on eternal life," must walk in the narrow road and enter at the strait gate. It is as stated by Paul in 1 Timothy 6:18, 19: "That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, THAT THEY MAY LAY HOLD ON ETERNAL LIFE."

Those, for example, who are not members of New Testament Baptist Churches, are not walking in the narrow road or entering at the strait gate. They, therefore, will not "lay hold" on eternal life. They will be saved, "yet so as by fire." They will not "lay hold" of eternal life in that they will not enter into the fulness of the life to come.

One, by studying the seven churches of Asia, will see how our Lord insists that His children walk in the narrow road and enter at the strait gate; otherwise, there will be no rewards awaiting them. This fact is made very obvious from Revelation 3:12 where our Lord spoke the following words to the church at Philadelphia: "Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name."

This same truth is expressed in Revelation 3:18 where our Lord, in essence, is advising those at Laodicea to walk in the narrow road and enter at the strait gate. "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich (lay hold of eternal life); and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

It becomes obvious that entrance into eternal life itself is the gift of God (John 3:16), but one, in order to dip fully into this life, must walk in the narrow road and enter at the strait gate.

We, of course, must consider the fact that our text is found in Matthew 7:13, 14, or immediately after those Scriptures which are dealing with a narrow moral walk. We see, then, that not only are we to be members of our Lord's church and faithful therein, but we are also to have high moral

principles. We, in other words, are to strive to abide by the Scriptures which precede our text; that is, do unto others as we would have them do unto us.

I desire to point out that there is no reward for high moral principles outside our Lord's church. The first step for any believer is Scriptural baptism into the Lord's body. Those who ignore this first step will not be rewarded for their second, third, and fourth steps even though these steps be those of high moral living. It is to be remembered that our Lord spoke only to the seven churches in Asia. Those saved people, if there were any in Asia outside His church, were not even mentioned. The same is true with the other books of the Bible. They were addressed to the Lord's churches. On the other hand, it is not enough just to be a member of our Lord's church. We must also pay our debts. We are to strive to abide by our Lord's teachings relative to His sermon on the mount. We, as regenerated people and in Scriptural churches, must turn the other cheek (Matt. 5:39); love our enemies (Matt. 5:44); take heed that we do not our alms before men, to be seen of them (Matt. 6:1); be not as the hypocrite when we pray (Matt. 6:5); lay not up for ourselves treasures upon earth (Matt. 6:19); judge not that we be not judged (Matt. 7:1); give not that which is holy unto the dogs (Matt. 7:6). These teachings by our Lord most certainly involve walking in a narrow way and entering at the strait gate.

We, of course, know that no Scripture is of any private interpretation. We may say, then, that our Lord, in essence, is pointing His finger at the entire volume of Scripture when he says, "Enter

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ye at the strait gate." We are to hear and heed the entire Bible rather than a verse here and there.

We, in Luke 13:24, are advised to "Strive to enter at the strait gate." The word "strive" means to work very hard. It is as stated in Eccl. 9:10: "Whatsoever thy hand findeth to do, do it with all thy

Storehouse Tithing

(Continued from page six)

principle of tithing is associated with the church meeting (House of God), and that the Christians were instructed to lay by in store.

The matter of LAYING BY IN STORE was to be practiced in regular fashion as the saints gathered in their local assemblies. The mention of the FIRST DAY OF THE WEEK, in First Corinthians 16:2, points to a joint effort on the part of the saints as they met to fellowship and observe the Lord's Supper.

TITHING IN THE HOUSE OF GOD GUARANTEES GOD'S BLESSING

In Malachi 3:10, God asks the believer to bring his tithes to the STOREHOUSE and then claim the blessing which He has promised. Tithing is the righteous principle given to us by God whereby He entrusts us, as stewards, to be faithful over material blessings we have received. Tithing acknowledges God's rightful ownership over all that we possess. Certainly, none would deny that God will bless that man who follows His plan.

In the First Epistle to the Corinthians, Chapter nine and verses thirteen and fourteen (1 Cor. 9:13, 14) the Apostle Paul shows how that the support of the New Testament ministry has its

foundation in the support of the Levites under the Old Testament economy. Just as the Levites were supported by the tithes of the people, so should the pastor of the New Testament church be supported by the tithes of the people.

"Do you not know that they which minister about holy things live of the things (tithes) of the Temple, even so, (meaning that the same principle applies) hath the Lord ordained that they which preach the gospel should live of the gospel."

What could be clearer than that? The Old Testament priest serving in the Temple was supported by the tithes of the people, even so, the pastor of the New Testament church ought to be supported of the tithes of the people (so says the Apostle Paul).

When John R. Rice tells you that storehouse tithing is unscriptural, he is attempting to rob you of a blessing from God. It is a blessing to support your pastor. May I suggest that if John R. Rice wants to be supported by the tithes of God's people, he ought to get his pastor to see the need so that his home church can put him in the budget.

DR. RICE INTELLECTUALLY DISHONEST

Dr. Rice knows full well what the Bible teaches about tithing. We could not accuse him of being dilatory. Being dilatory is one thing, being intellectually dishonest is quite another thing. Dr. Rice is intellectually dishonest when he propagates his theories of tithing.

DR. RICE QUOTES CATHOLIC AUTHORITY TO SUPPORT HIS POSITION

On page 12 of the August 23rd article in the "Sword" Dr. Rice says, "Christians are to share all good things with preachers who bless them." To bolster his faltering arguments against storehouse tithing he quoted Galatians, 6:6:

"Let him that is taught in the word communicate unto him that teacheth to all good things."

It is obvious that Dr. Rice is getting desperate when he has to resort to "Scripture twisting" in order to prove that Storehouse Tithing is unscriptural.

Not satisfied with "Scripture twisting," Dr. Rice has the audacity to tell us that the word "communicate" found in the King James Bible is archaic, and then proceeds to give us the interpretation of the word "communicate" as it is found in various other versions (perversions). Dr. Rice points out that a better interpretation of the word "communicate" is to be found in the "Confraternity" edition of the Scriptures. What Dr. Rice does not tell his readers is that the "Confraternity" edition is a translation of the "Reims-Douay" version of the Scripture. How about that? Dr. John R. Rice, editor of the "Sword of the Lord" wants to correct your King James Bible with a Catholic edition of the Scriptures.

On page two of the "Confraternity" edition we find that the authority for the printing and circulation of this Catholic Bible is given by none other than the Most Reverend Thomas H. McLaughlin, Bishop of Patterson. The same page tells us that if the reader will recite the Catholic prayer found on that page every day for one month, he will receive an indulgence for five years. (An indulgence is a special favor from the Pope through the Catholic church). Just what in the name of reason is John R. Rice doing, quoting Catholic Scriptures to Baptist preachers? On page four of this Catholic Bible, we are told that Pope Leo 13th granted to the faithful who shall read for at least a quarter an hour the books of the sacred Scriptures with veneration due to the Divine Word, a spiritual indulgence of three years.

Dr. Rice may want an indulgence from the Pope, but no Baptist preacher needs any such thing. Just what in the name of reason

Eld. Fred T. Halliman Missionary To New Guinea



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is John R. Rice doing quoting Catholic scripture to Baptists?

In a front page lead article in a recent edition of the "Sword of the Lord," Dr. Rice castigates a number of colleagues and individuals for their denial that the very words of the Bible were inspired of God. How in the name of Christian integrity can John R. Rice openly rebuke and take others to task for denying the verbal inspiration of the Bible when he, himself, quotes from a Roman Catholic Bible to support his unscriptural views of tithing. Oh, we know, John R. Rice and the "Sword of the Lord Empire" have done more for the cause of fundamentalism than any man since John Calvin persecuted the Anabaptists. We are fully aware that Dr. Rice does not take one penny salary from the "Sword of the Lord." He is constantly reminding us of this fact. We know that Dr. Rice is a great defender of the faith — that is why he can print sermons of such men as Dr. C. M. Ward (Revivaltime). Dr. Ward is a Pentecostal preacher who is on record as openly denouncing the doctrine of eternal security as "Unscriptural" and "Damnable Heresy."

What a miserable state of affairs when a man has to resort to a Catholic Bible to prove that his theory of tithing is Scriptural.

Storehouse tithing is Scriptural, and right. The John R. Rice plan is confusing and selfish.

BAPTIST OR PROTESTANT

John R. Rice, Jack Hyles and their "Doctors of Bus Ministries" may be able to show your "Independent Baptist Church" how to have the largest bus route in the county, but they will readily do as much for any church which is NOT Baptist. The articles in the "Sword of the Lord" may increase your membership, but after it has done its work of "Subtle Indoctrination" and John R. Rice and Jack Hyles leave, you will have a Protestant church on your hands, not a Fundamental, Independent church!

Dr. Rice says that he is a Baptist, but the question is — what flavor?

Every Christian . . .

(Continued from page one)
 didst merit Hell. Thou didst own thy guilt. Thou didst try every means to save thyself, but all in vain. Thy condition was helpless and thou wert undone. Then thy cry became piteous in the extreme, and thy prayer was, "Lord save, or I perish! God be merciful unto me a sinner?"

Then thou didst feel that none but God could save thee. He did come to thy relief. Thou didst feel the joy of His pervading grace. Now let me ask thee, did not the Lord save thee entirely by grace? If so, was it by accident, or was it through design? Surely it was by design. Well then, this design is but another name for God's election. Thou art saved because God purposed it. Thy neighbor is not saved. He lives in sin. It is true that he rejects the gospel. So wouldst thou, but for overpowering grace. If then, thou believest in salvation by grace, and that God saveth only through design, then thou art an electionist.

LANDMARK BANNER AND
 CHEROKEE BAPTIST
 December 22, 1859



A Scriptural Fool

(Continued from page one)
 en and disrupted homes with thoughtless, ungodly parents who thought only of the natural things and did not even own a Bible. To declare the Word of God to every creature, young or old, is our duty and our privilege. Reading the Bible to school children is a very effective way of teaching them God's Word.

We should not worry about the good that it will or will not do; we must leave that in God's hands. He is the one that we all must depend upon. Results belong to Him, and the work is His, it is our task to see that they have the opportunity to hear. Now one athe-

ist comes along, making a lot of noise about separation of church and state, and the use of public tax money, (which has nothing to do with the simple act of reading the Bible to children in school) and the courts rule that all children in school must be denied the privilege of hearing the Word of God, regardless of what we, the parents, wish.

Dear friends, we are on the verge of a government of tyranny, when one or two individuals are allowed to establish principles and guidelines for a whole nation and to do so according to their individual beliefs. By having the courts impose upon all of us these individual's position, we have been left in a bad way.

Who pays the tax money that Dr. O'Hair is so worried about? If all of it came from her coffers, then she might well complain, but since it does not, then Dr. O'Hair and those of her caliber should not be allowed to dictate to a nation. In the past, our nation has faced its problems and executed its duties in a democratic way; but if we are not careful that, too, will be a thing of the past. It is time for God's people to begin pulling together to put a stop to the actions of people such as Ms. O'Hair. If she wishes to reject the teachings of the Bible and to live in unbelief, that is her privilege; but she has no right to tell the rest of us that we must follow her example. It is our money that goes into the public tax fund and it is our children that are being taught; so it should be our decision (WE THE PEOPLE AS A WHOLE) to determine what should be in our school's curriculum (not by a few who have put themselves in the Biblical classification of fools).

They are not only considered as fools by God, but He declares them to be corrupt, and to do abominable works. The recent exposure of corruption in the government only manifests what God has already declared to be true.

Dr. O'Hair has a new fight that

she will be engaged in this fall. (SHE HAS SAID THAT SHE INTENDS TO FILE THREE MAJOR FEDERAL SUITS). One in particular that we should take note of, is TO CURTAIL SOME SCATTERED CONTINUING RELIGIOUS SERVICES IN OUR SCHOOLS.

Ms. O'Hair it seems is determined to seek out and destroy any resistance to her atheism. She is not only meddling with the schools, but she is also intending to file suits to cause a disclosure of church business ownership, and to stop legislation which aids churches. Ms. O'Hair surely must be a tool of Satan used to inflict trouble upon God's people. She has concerned herself with other's spiritual affairs; but she seems to have no spirituality of her own. It seems that such people as Ms. O'Hair delight in causing pain and discomfort to all who believe in God and His grace. Paul, in His letter to the Galatians, issued a serious warning to those who trouble the people of God. "I would they were cut off who trouble you" (Gal. 5:12). In the previous verses Paul was talking about the offense of the cross. It is the offense of the cross that brings out the enmity of man; his depraved nature will not permit him to be comfortable with the Word of God. And when the truth is presented, it will cause men to react in violence. Those who are convinced that what they believe to be true are not disturbed about what others might believe, nor do they try to interfere with the religious affairs of those with whom they disagree.

Again, in the 53rd Psalm we hear the Word speak: "The fool hath said in his heart there is no God." We must take the Bible at face value or we cannot take it at all, and the Word has classified an atheist as a fool. Ms. O'Hair has openly declared herself to be an atheist; therefore, according to the Word of God, she is a fool. Yet, she must feel that she is qualified to regulate the religious affairs of a whole nation.

As we said before, she intends to file suits in Federal court concerning church business ownership and to stop legislation which aids churches. I do not know of any one that believes the truth that advocates government aid to churches, in fact, it is just the opposite. As for church business, all churches should be allowed to carry on their business without interference as long as they stay within the bounds of the law. When government begins to interfere by regulating church affairs, we lose a precious gift (separation of church and state).

I am sure that those who follow Ms. O'Hair consider themselves to be wise, but in truth they are fools. Paul, in his letter to the Romans, chapter 1, verse 22 said, "Professing themselves to be wise they became fools."

If Dr. O'Hair is allowed to continue to set standards and to influence law makers, and the federal courts, it will not be long until we will be forbidden to preach at all. I am not afraid that God's purpose will suffer defeat, or that His cause can be hindered.



Aim Of Baptism

(Continued from page one)
 Preaching without baptism is not preaching the Word!

AIM OF BAPTISM

There are six reasons for being baptized.

(1) Be baptized in order to obey Christ. Baptism is obedience to the command of Christ. Baptism is doing what Christ said to do (Matt. 28:18-20; Acts 10:48).

(2) Be baptized in order to have a good conscience toward God. (I Peter 3:18-22). One can not have a pure, clean, restful, and good conscience knowing he is not

doing what God demands to be done. He DEMANDS baptism. Be baptized and God will say to your conscience, "I am well pleased with you," as He said to Christ when He was baptized (Matt. 3:17).

(3) Be baptized in order to be a church member. Baptism is the door of the church. One is to join the church by baptism. No unbaptized person is to be a member of the church of Christ. Acts 2:41 says those baptized were added to them, that is, the church (Acts 2:47).

(4) Be baptized in order to exalt Christ. The flood is a figure of baptism (I Peter 3:18-22). The flood lifted up the ark (Gen. 7:17). The ark is a type of Christ. The flood (baptism) lifted (exalted) the ark (Christ)! A life of obedience always exalts Christ to the world.

(5) Be baptized in order to show your death and burial to sin with Christ, and your resurrection to a new life of holiness from sin with Christ (Rom. 6:1-5).

(6) Be baptized in order to serve Christ. Christians are in the service of Christ. Baptism sets one aside for service to God. What putting on a uniform means to a soldier is baptism to a Christian: "For as many of you as have been baptized into (unto, eis) Christ have put on (clothed with, endued) Christ" (Gal 3:27). Christ was baptized in the Jordan river at the age of 30 because He was beginning His work for God. A priest took a whole bath when 30 to be put into office of priesthood (Lev. 8). This Christ was doing at Jordan (Lk. 3:21-23). Before trying to serve Christ, obey the first command of the Captain — BE BAPTIZED!

In closing, let it be emphasized that the purpose of baptism is not for salvation. I close with this quotation, "The Biblical aim of baptism is not determinative, but declarative. It is not to attain salvation, but to proclaim it. We do not bury a man to kill him, but because he has already died. Likewise, baptism is not to kill the old man of sin, but to signify that he is already dead."



"Matt", The Idiot Boy

(Continued from Page One)
 submission and fear, and said, "Good God, Matt has no money to pay!" And then, shaking his head, he told her, with the deepest emotion, that he was going to be put in prison; God was going to put Matt in prison. The lady, taking both his hands to fix his attention, said cheerfully: "Jesus Christ has paid for poor Matt. God will not put Matt in prison now. Jesus Christ has paid all for Matt." "Man that paid — man that paid! Matt says, Thank you, thank you!"

The grandfather died, and Matt was told that he went to God, and that God would soon send for him, also. This took such possession of Matt's mind that he would ask for his new cap, and have his hands washed, that he might be ready when God would send for him. "God would send for Matt some day," he repeated, softly. "Perhaps it would be today, and Matt must be ready; Matt must always be ready."

One day he inquired of the lady what kind of a place it was that God would take him to.

"It is never cold there," she said; "no one will be hungry or sick."

"Will any one beat me there?" "No, God will take care of Matt."

A time of trouble came — his aunt died — and poor Matt was found, one cold, snowy morning, nearly frozen to death, in a cave, his dying voice uttering these words: "Matt shall see God some day. Matt will never be cold any more. God! God! and man that paid! oh! take poor Matt away."

The young person who found him ran for assistance, but before

Matt was removed the spirit had passed away.

Happy Matt! Yes, reader, the poor idiot boy was happy, for he had laid hold upon the gospel message that Jesus paid the debt of sin.

The mystery of mysteries is folded up in these words, "God manifest in the flesh."

—THE WATCHWORD, September, 1880.



Enter At The . . .

(Continued from page seven)
 might; for there is no work, nor device, nor knowledge, in the grave, whither thou goest."

The following Scriptures also express that which the word "strive" implies.

"Fight the good fight of faith, LAY HOLD ON ETERNAL LIFE, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Tim. 6:12).

"I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7).

Paul had walked in the narrow road and entered at the strait gate. The result of such is defined in II Tim. 4:8: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love His appearing."

I desire to point out that our "striving" must be done lawfully or it is not done at all. This fact is emphasized in II Tim. 2:5:

"And if a man also strive for masteries, yet is he not crowned, except he strive lawfully."

A person who runs a race must run according to the rules, that is, run lawfully. He must begin at the same location as the others in the race and follow the same course. We, as believers, must also begin the race at the same point, that is, Scriptural baptism and continue in the same course, that is, being faithful members of our Lord's body. Those who do otherwise are not striving lawfully and the result will be that they will not be crowned for having run the race. They, as our text states, are in the broad road that leads to destruction, or as I Corinthians 3:15 declares: "He shall suffer loss." The loss being the same as destruction as far as their rewards are concerned.

Our text informs us that there will be a few who will find the life to which our text refers. Luke (13:24) informs us that many will seek to enter in, and shall not be able. The "many" include those who are in the same class with the "foolish virgins" (Matt. 25:1-3).

The "foolish virgins" were VIRGINS, that is, regenerated people, but they were "foolish" in that they had not walked in the narrow way or entered at the strait gate. The result was that when it came time for them to enter into the fulness of life with Christ, they were left outside. They were not able to enter in. They, in fact, in Matt. 25:11, said, "Lord, Lord, open unto us." He, however, replied, "I know ye not," that is, He knew them not as His Bride. He knew them as His children, but not as His Bride. A man may know several women, but he should know only one woman as his wife.

The New Jerusalem, (the fulness of life) is only for the Bride, that is, those churches who have walked in the narrow road and entered at the strait gate (read Revelation 21 and 22).

We see then that "few shall be saved." The word "saved" refers in some cases to regeneration, but not in the passage before us. Here, in the passage before us, it refers to the same as it does in I Tim. 4:16: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both SAVE thyself, and them that hear thee."

May our Lord bless you richly with the message He has set before us.

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