

The Baptist Examiner

Baptist Is Our Middle Name

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

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THERE IS A GOD IN HEAVEN

by Roy Mason
(Now in Glory)

There are many avowed Atheists in the world-people who utterly deny that there is a God. There is a society for the advancement of atheism in this country. In one big university there was (and perhaps is) a "Society Of The Damned" composed of students who had repudiated all belief in God. One great nation, Russia, is officially and avowedly atheistic. Then in addition to this, there are many who call themselves "Agnostics." They don't positively know that there isn't any God — they just don't know, so they say.

Just how well founded is our belief in God? Many accept the belief traditionally. If you were asked to tell WHY you believe in God, what sort of an answer would you give? Suppose we note some definite reasons for believing in God.

1. The most glaring reason is the fact of creation. "If there is no God," said Napoleon to his atheistic field marshals, "then who made those things?" As he said that, he pointed to the starry heavens. They had no answer. Creation demands a Creator. Creation is an effect — there has to be a cause.

2. The prophetic Scriptures prove the existence of God. In hundreds of instances the prophecies of the Bible have been accurately fulfilled. For instance, on the day of the crucifixion, about 50 prophecies

relating to Christ were fulfilled. This proves the divine inspiration of the Scriptures, and reveals that there is a great Governor in charge of the world. Since the Scriptures are proven



ROY MASON

to be true by fulfilled prophecy, they are likewise proven authentic, and they reveal the existence of God.

3. The universality of belief in God argues for His existence. All races of men have had a belief in some kind of a god. This shows that there is something ingrained in the race that teaches men instinctively that there is a Supreme Being.

4. The fact of Jesus proves God's existence. (See John 1:18). There is no adequate human explanation of Jesus, and Jesus revealed God to the human race.

5. The personal experience of believers proves that God is. People who have received

Jesus Christ as Saviour, have come into a consciousness of God's presence—a consciousness that makes them to know that He is great, good, and truthful men and women whose word was readily received concerning others things, have declared a personal knowledge and acquaintance with God that cannot be disproved. Many other evidences might be added, but we pass on to another phase of the question, namely —

What kind of a God is God?

There have been many different conceptions on the part of those who believe in some kind of a god.

1. Some have believed in an

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The Baptist Examiner Pulpit

A Sermon By John R. Gilpin

THE SUPERNATURAL OF THE BIBLE

"For as the rain cometh down... so shall my word be" (Isa. 55:10, 11).

Let me remind you in the very outset that I believe the whole Bible. I do not put a question mark about any portion of God's Word. Starting with Genesis 1:1 and going all the way through to Revelation 22:21, I believe it word for word, verse by verse, chapter by chapter, and book by book. I insist, beloved, that I do not put a question mark about any part of the Bible, but take it all to be the Word of God.

In view of this fact, it isn't hard for me to believe in the supernatural and the miraculous. There's lots within the Bible that is of miraculous, supernatural and heavenly nature, and since I believe the whole of the Bible to be God's

Word, it isn't hard for me to believe in the supernatural and the miraculous in any wise at all. In fact, beloved, I think that it is a whole lot easier for me to explain the Bible than it would be for a modernist to attempt to do so.

Take the miracle of Israel's crossing over into the land of Canaan at the flood stage of the Jordan River as an example. The people of Israel were camped on the plains of Moab ready to cross the Jordan River, but they had no boats. They had no way to get across, but God worked a miracle in their behalf. The Bible tells us how that God stopped the waters. As the waters came down, God piled them up, wave upon top of wave, and held them there while the rest of the waters flowed on, and the children of Israel mar-

ched dry-shod across the Jordan River.

Now, beloved, that is miraculous and supernatural. I do not have a bit of trouble believing it for I accept it as it is. However, the modernist or the higher critic takes that passage of Scripture and has to work awfully hard to get an explanation for it. He goes back and finds that there was a landslide in the land of Palestine — that the whole hillside fell into the Jordan River and dammed up the river, and that was what caused the waters to be parted, so that the children of Israel got across safely to the other side. Beloved, a fellow has to work awfully hard, and has to have a pretty good imagination to come up with an explanation like that.

(Continued on Page 2 Column 1)

AN INFALLIBLE BIBLE! A SUPERNATURAL RELIGION! A SAVIOUR GOD!

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision" (Psalm 2:4).

But the great foe of Christianity today is rationalism, that comes out from our schools, and universities, and magazines, and newspapers, to scoff at Bible truth and caricature the old religion of Jesus. It says Jesus is not God, for it is impossible to explain how He can be Divine and human at the same time. The Bible is not inspired, for there are in it things that they don't like. Regeneration is a farce; there is good enough in us, and the only thing is to bring it out. Development is the word

— development. The Garden of Eden is a fairy story, and no more to be believed than the Arabian Nights, or Gulliver's Travels, or Robinson Crusoe. We all started as baboons, and are blood relations to that monkey squirming about on top of that hand organ. There is no Hell, and all the Bible passages announcing that there is must be twisted to suit our own preferences; and so that terrible place toward which they are all bound, unless they repent, is made a joke. Lazarus was not dead when Christ pretended to raise him; he was only playing dead. The water was not changed.

(Continued on Page 3 Column 2)

THE TITHE IS THE LORD'S

by Elton Wilson

(Read Leviticus 27:30-34).

Tithing is a great Bible doctrine, and I will not have any trouble, by the Word of God, establishing the fact that, "The tithe is the Lord's," to those who believe the Bible. In Genesis 1:1, "In the beginning God created the Heaven and the earth." God created them. They are His. In Colossians, chapter one, He made all things for him (Jesus), not for us. We can only call them ours as a tenant or steward. We are entrusted with things that God has given us. We may be like the foolish man in Luke the 12th chapter. He stored up all his treasures on earth. Jesus said, "So is he that layeth up treasures on earth, and is not rich toward God."

Someone has said, "Was this man lost?" I do not know, for that is not the lesson. Frankly, I say, a lost man cannot lay up treasures in Heaven. So we who are saved by the Grace of God, may be the ones who are acting the fool, by saying we have much goods, when it is God's. It belongs to Him.

Someone may say, "How do you know the tithe (tenth) is the Lord's?" God said it was. Now who says it isn't? "Those who deny God's Word." It is not any trouble to teach saved people the truth of God's Word and tithe. If they will let the Holy Spirit lead them, they will tithe, for they believe God's Word.

The tithe is holy. It is set aside. It is consecrated to the service of God. God set it aside that you cannot redeem it. If a man would change in any way that which is holy unto the Lord, both it and the change becomes Holy. This should break up some covetousness in our day such as when people try to redeem, or borrow their tithe. It is easy to borrow but most of the time, the tithe is never paid back, as in some services we have those who want to rededicate their lives, but never repent of the past.

In Psalm 24:1, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." You belong to God, and all you have.

(Continued on Page 5 Column 1)

REVERENCE —

THE NEED OF AMERICA TODAY

Twenty or thirty years ago, when a gentleman asked a lady to marry him, she replied, "You do me a very great honor, sir."

When he said, "My dear, when will you give me the privilege of calling you my wife?" she answered "Not for a year or a year and a half."

When they went to the minister to get married, and he asked, "Will you take this man to be your lawful and wedded husband?" with a deep sense of God's presence, she replied, "I will."

Today the boy looks into the girl's face and says, "Kid, will you marry me?" and she answers, "I'll tell the world, I will!"

He inquires, "When shall it be?" and she responds, "Step on the gas, let's go."

When she stands before the minister and says, "Do you take this man to be your lawful and wedded husband?" she says, "You said a mouthful parson."

Now this is America. It has no reverence for the great things of life!

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THE MEN GOD REALLY USES TO CARRY HIS WORK

Men who have so approved themselves in one place as to be really missed when they go elsewhere.

Men willing to face deprivations for Christ's sake.

Men prepared to count every cost, to take up the cross daily and live lives of real self-denial.

Those who so love and live the Gospel as to be able to preach it effectively.

Those who love the saints and are gifted to encourage young believers.

Those who know God's truth about the assembly, the needs of a local assembly, have capacity to meet those needs and such grace and love as would enable them to handle all sorts of difficulties.

Men with trained minds who will study and think.

Men with hearts exercised before God and fired with love for others.

Men who have the Spirit of Christ and who are humble and ready to be put into the lowest place.

Prosperity may not always be best for us. When pigs get fattest, they're slaughtered.

The Baptist Examiner

THE BAPTIST PAPER FOR
THE BAPTIST PEOPLE

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Acting Editor

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man: but holy men of God
SPAKE AS THEY WERE
moved by the Holy Spirit" (II
Pet. 1:21).

Notice that it says that the
Holy Spirit moved holy men of
God to write the Bible. This Bi-
ble, beloved, is of supernatural
origin.

"All scripture is given by
inspiration of God" (II Tim.
3:16).

Beloved, you can read these
two Scriptures — and I can read
two Scriptures — and I can
multiply them over and over
again — and come up with the
same general conclusion, that



JOHN R. GILPIN

the Bible is of supernatural
origin.

It is always fresh. Anytime
you read from God's Word, you
get a fresh, new message
therefrom. Haven't you proved
to yourself, as you have sat
down to read from the Bible,
some passage that you have read
over and over again, that when
you closed the Book you have
found that there was a new
message for you in that passage?
Why? Why is it that you con-
tinually find something new in
the Bible? Beloved, God wrote
this Bible, and every time that
you read from it, you see
something new, because the
mind of man can never fathom
what the mind of God has pro-
duced.

Suppose that I write you a let-
ter tomorrow and if I have in-
telligently expressed myself, you
will gather my meaning at the
first reading, or at best, when
you read it twice, you are sure to
gather the meaning of my letter.
When you have gathered the
meaning, you can lay it aside,
and if you read it 100 times, you
will not get anything more out of
it than you did on the first
reading of the letter that I wrote
you. Why is it that when you
read a letter that I write you,
you get the meaning at the first
or second reading? Beloved, the
mind of man has produced that
letter, and what the mind of
man can produce, the mind of
man can exhaust.

Beloved, that is not true of the
Bible. The mind of man can not
exhaust the Word of God. The
more you read it, the more that
you see within its pages. I tell
you, beloved, because it is
perennially fresh, and because
there is always some new
message there, I am convinced
that the Bible itself is of a super-
natural origin.

The unity of the Bible proves
also that it is of supernatural
origin. Did you ever stop to
think under what diverse cir-
cumstances this Bible was writ-
ten. It was written on two con-
tinents. It was written by the
authors thereof being separated
by 1600 years of time. It was
written in the most varied
places. It was written, I might
say, in tents, in dungeons, in
palaces, and in cities. It was

written by a varied group of in-
dividuals. Turn through the Bi-
ble and notice that it was written
by judges and kings, by priests
and prophets, by patriarchs, by
prime ministers, by herdsmen,
by scribes, by musicians, physi-
cians, and by soldiers. Read it,
beloved, and though it was writ-
ten on two continents and over a
period of sixteen centuries, and
though it was written under
various circumstances and by
various individuals, when you
get through reading it, you will
find that there is just one system
of morals, just one code of
ethics, just one plan of salva-
tion, and just one message
through it all from Genesis to
Revelation. Beloved, the unity
of the Bible is marvelous.

Suppose we would take forty
men and let them write a book
in church history, church
government, or religion. When
those forty individuals would
finish writing that book, it
would be so diverse and so dif-
ferent that it would take steel
binding to hold it together. And
how much more diverse it would
be, if those forty men were scat-
tered over sixteen centuries of
time!

I tell you, beloved, the fact
that the Bible has just one
theme, culminating in the
redemption wrought out by
Jesus Christ — thereby the uni-
ty of this Book proves to me that
it is of a supernatural origin.

When I think about the
fulfilled prophecies within the
Bible, I am convinced that it is
of supernatural origin.

"Produce your cause, saith
the Lord; bring forth your
strong reasons, saith the King
of Jacob. Let them bring them
forth, and shew us what shall
happen: let them shew the
former things what they be,
that we may consider them,
and know the latter end of
them; or declare us THINGS
TO COME. Shew the things
that are to come hereafter,
that we may know that ye are
gods" (Isa. 41:21-23).

Isaiah, in speaking for the
Lord, says to these idol worship-
pers, "Let your idols tell us what
is going to come to pass tomor-
row, and if they can, we will
believe that the idol is god."

Let me tell you something,
beloved, only God can foretell
what is going to take place
tomorrow. Man does not know
what is going to happen. In the
realm of politics, in the realm of
statesmanship, in the realm of
religion, or even in the realm of
the weather, man can not pro-
phesy with any degree of ac-
curacy, twenty-four hours
hence. Man does not know what
is going to happen tomorrow,
but, beloved, God, in the Bible,
has given us multiplied pro-
phetic utterances that have
found their fulfillment down
through the years, with hun-
dreds of years lapsing between
the prophetic utterance and the
time when it was fulfilled.
Beloved, it proves to me that the
Bible is of a supernatural origin.

The old king Diocletian, in
the early years of Christianity,
made a tremendous effort to
destroy all evidence of it. He
had Christians killed by the
hundreds and by the thousands,
and thinking he had succeeded,
he had a medal made in his
honor, with his picture on one
side and with the words, "The
religion of Christianity is
destroyed, and the religion of
the gods is restored," on the
other side. He thought that he
had succeeded, but the old Book
still remains today.

Suppose that a man had been
burned at the stake time and
time again, yet when his ashes

cooled, he emerges and walks
away unscathed. He has been
put into the dungeon and left to
rot and die, but after centuries
of time, out from that dungeon
he comes forth alive. This same
individual has been thrown into
the sea to be drowned again and
again, and again, and each time
survives the ordeal of the water.
This individual has been
crucified again and again and
again. He has been killed. He
has been stoned to death, but
always arises from his funeral to
walk away unscathed. If you
were to see an individual like
that, you would say that that
man was a superman.

Beloved, this Bible has had a
much worse experience than
that which I have described, but
it has lived and survived down
through the ages. Its indestruc-
tibility proves to me that this Bi-
ble is of a supernatural origin.

II

THE BIBLE IS A RECORD OF A SUPERNATURAL PERSON.

I do not make any apology for
the fact that I believe that Jesus
Christ was God in the flesh. He
was a supernatural person. You
and I are just fleshly, but Jesus
Christ was God in the flesh. He
was a supernatural person. He
said:

"For I CAME DOWN
FROM HEAVEN, not to do
mine own will, but the will of
him that sent me" (John 6:38).

Beloved, the Bible is the
record of a supernatural person.
It thrills my soul to know that
when I preach and talk about
Jesus who died on the Cross, I
am not talking about a man, but
I am talking about a super-
natural person — God in the
flesh.

Surely He was supernatural.
His birth was prophesied. In
Genesis 3:15, we find Him
spoken of as the seed of a
woman, and when He came, He
was born of a virgin without a
human father, fulfilling the pro-
phetic utterance that He would
be the seed of a woman.

Even the very place of His
birth was prophesied, for we
read:

"But thou, BETHLEHEM
Ephratah, though thou be lit-
tle among the thousands of
Judah, yet out of thee shall he
come forth unto me that is to
be ruler in Israel; whose go-
ings forth have been from of
old, from everlasting" (Micah
5:2).

Beloved, when He was born,
He was born in the city of
Bethlehem. Surely you cannot
read these prophecies without
realizing that the Lord Jesus
Christ was a supernatural per-
son.

Listen again as I read more
prophecies which were fulfilled
by Jesus:

"For he shall grow up
before him as a tender plant,
and as a root out of a dry
ground: he hath no form nor
comeliness; and when we
shall see him, there is no
beauty that we should desire
him. He is despised and re-
jected of men; a man of sor-
rows, and acquainted with
grief: and we hid as it were
our faces from him: he was
despised, and we esteemed
him not" (Isa. 53:2, 3).

Can you imagine a Jew
writing that, when every Jew
was looking forward to the com-
ing of the Lord Jesus Christ?
From the very hour that sin
became a reality, and Jesus, as
the seed of a woman, was prom-
ised — from that time for-
ward, every Jewish woman
looked forward expectantly,
hoping that she might be the
mother of the Messiah. Every

Jew looked forward to His com-
ing, yet in Isaiah's day, 750
years before the birth of Jesus,
the prophet declared that He
was despised and there was no
beauty about him that He
should be desired. Beloved, only
because that it was of God, was
that prophecy ever written.

Notice again:

"They pierced my hands
and my feet" (Psa. 22:16).

Capital punishment for the
Jew was never anything but
stoning. Crucifixion was an
unheard of thing at the time
when the Psalmist David wrote
the 22nd Psalm. So far as
history shows, there had never
been a person put to death by
crucifixion in the land of
Palestine 800 years before the
birth of the Lord Jesus Christ.
Capital punishment had always
been by stoning, but when the
Psalmist wrote, he said that
Jesus was going to be put to
death by crucifixion. This
literally came true.

Read all through the Bible
and you will see that this book
tells of this supernatural Person.

Read the Psalmist:

"They gave me also gall
for my meat; and in my thirst
they gave me vinegar to
drink" (Psa. 69:21).

Here, one of the events which
was fulfilled at His crucifixion is
predicted. This prophecy that
vinegar would be given Him was
literally fulfilled some 800 years
later. You can't read such a
remarkable fulfillment of pro-
phesy without realizing that he
was a supernatural Person.

The prophet Zechariah even
foretold the exact amount for
which Jesus would be sold. Hear
him:

"And I said unto them, If
ye think good, give me my
price; and if not, forbear. So
they weighed for my price
thirty pieces of silver" (Zech.
11:12).

Perhaps the most remarkable
of all Scriptures though which
show Jesus to be a supernatural
Person are the following:

"He was oppressed, and he
was afflicted, yet he opened
not his mouth: he is brought
as a lamb to the slaughter,
and as a sheep before her
shearers is dumb, so he open-
ed not his mouth" (Isa. 53:7).

In this we have the prophecy,
and in Mark's Gospel, we have
the fulfillment.

"But Jesus yet answered
nothing: so that Pilate
 marvelled" (Mark 15:5).

Look carefully at these, and
dozens of other passages which
find their fulfillment in Jesus.
Study carefully through all the
Word of God and you are bound
to come to the conclusion that
the Bible is the record of a
supernatural Person.

Then look at His life, as
recorded in the four Gospels.
Study His many miracles: Look
at His power over disease and
nature. See Him triumphant
over death and the grave in the
resurrection and His ascension.
One cannot study His life
without the absolute conviction
that He was supernatural.

This Book, which I say is
supernatural in its origin, tells
us about a supernatural person.

III

THE BIBLE CONTAINS A PROMISE OF A SUPER- NATURAL EXPERIENCE.

On the night when
Nicodemus, with all of his
wisdom and intellect, came to
Jesus, the Son of God in
substance, said unto him,
Nicodemus, you need more than
wisdom, more than culture,
more than religion, and more
than intelligence. There is

(Continued on Page 3 Column 1)

SUPERNATURAL

(Continued from Page 1)

When the Bible says that God
stopped the Jordan River in its
flowing, and caused the children
of Israel to march dry-shod from
one side to the other, I do not
have one bit of trouble in believ-
ing it. I just take it at its face
value, and accept it as God says.

Let's consider another of
these miraculous experiences.
After the children of Israel had
entered into Canaan, and had
marched around the city of
Jericho one time daily for six
days and then on the seventh
day marched around seven
times — when they had finished
circumnavigating the city of
Jericho the seventh time of that
seventh day, the Word of God
says that the wall of that city
turned loose, and fell down, and
lay flat on the ground. I believe
it, for as I say, I believe all the
Bible, and I take it all as God's
Word and accept it as such.
When the modernist reads that
passage of Scripture, he pulls his
hair, and walks the floor, and
wonders, how he is to explain it,
and he comes up in a few days,
and says that they had a big ear-
thquake, with the result that the
walls of the city were knocked
down by that big earthquake.

Now, beloved, isn't it a whole
lot easier just to take what God
says, and believe what God says
in His Book than it is to take the
Bible and try to explain away
the simple statements of God's
Word? I say to you, I believe
this whole Book to be God's
Word. Therefore, when I read
the miraculous and the super-
natural of God's Word, I just
take it as God says, literally.

I

THE BIBLE IS SUPER- NATURAL IN ITS ORIGIN.

That is to say, beloved, this
Bible which tells about so many
supernatural experiences, is
supernatural in its origin.

"For the prophecy came
not in old time by the will of

SUPERNATURAL

(Continued from Page 2)

something that you need that is more than what you have thus far received: "Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Marvel not that I said unto thee, Ye must be born again."

I tell you, beloved, this Book, which is, as I say, supernatural in its origin, and which speaks about a supernatural person, contains a promise of a supernatural experience — "Ye must be born again." That is a supernatural experience. It is not natural. Men can join a church, men can be baptized, and men can get religion, but, beloved, these are not supernatural experiences. Being born again is supernatural. It is a miracle. It is divine.

Let me give you two experiences.

A Buddhist priest, in the country of Tibet, was rummaging through the Buddhist temple one day, years ago, and came upon a copy of the Gospel of Matthew, which had been given to someone, who had left it within the temple. This Buddhist priest opened this Gospel of Matthew out of pure curiosity and began to read it, and as he did so, he read through the fifth chapter and the eighth verse, which says, "Blessed are the pure in heart: for they shall see God." I cannot begin to tell you the agony, the torture, and the torment that that Buddhist priest passed through. Day by day his conviction deepened, and day by day his agony for sin grew greater, and day by day that man's soul-suffering became more intense. One day he heard that there was a foreign missionary, commonly called a "foreign devil," in a town nearby. He listened cautiously and carefully because he wanted no one to know that he was listening. Under cover of night, this Buddhist priest slipped out of the temple and made his way to the city where his man was, and told him of his experience and of his desire that he might have a pure heart — that he might see God. That missionary sat down beside this man and told him that Matthew 5:8 was definitely true, that only the pure in heart would see God, and how that God gave His Son, Jesus Christ, to die upon the Cross so that men's hearts might be made pure — that by the blood of the Son of God their sins might be washed away, and that they might be pure in heart. That man who had never seen a Bible, who had had only the Gospel of Matthew, and who had read only the first four chapters and the first eight verses of the fifth chapter, and who for a year had suffered in his soul with intense agony, listened in rapture and was amazed as he heard how that Jesus' blood was able to cleanse from all sin — and that that blood was able to purify and to make pure the heart of man. Beloved, that Buddhist priest was saved. I tell you, the Bible gives the promise of a supernatural experience.

About forty-five years ago, a man stood on the dock in Liverpool. He was a Christian man, although he knew but little of God's Word. He was handing out tracts to all passers-by, and a rough sea-going sailor received one of those tracts and stuffed it down into his pocket and walked off. Three weeks later aboard ship, that sailor looked for something with which to light his pipe, and he reached into his pocket and found a piece of paper which he realized was the tract that had been handed to him a few weeks before. With a vulgar oath, he tore it into shreds and threw it down, and as he did so, he saved one piece that he might light his pipe. On the piece that he had saved were these words in large letters, PREPARE TO MEET THY GOD. For days and weeks, that sailor was tossed and torn with the emotion of the flesh and the pull of the Spirit of God. As he would walk on deck, his feet would echo, "Prepare to meet thy God." As he would go about his work, and as men would speak to him, their voices seemed to echo, "Prepare to meet thy God." As he would stand on board ship and look out across the waves, it seemed that the waves themselves would echo again and again, "Prepare to meet thy God." Eventually, when the voyage was ended, the sailor looked up the man who had given him this tract, and this Christian man, in a simple manner, told him that there was a way that men prepared to meet God, and that was by the death of Jesus Christ who paid for all the sins of God's elect. That man was saved, and for the last forty-five years he has lived as a God-fearing man, loving the Lord Jesus Christ.

Beloved, it is a supernatural experience that God gives to men. It changes men. This Bible, which is of a supernatural origin and which tells of a supernatural person, gives a promise of a supernatural experience.

CONCLUSION

Beloved, a book which will lift men up to God must have come down from God. "For as the rain cometh down, so shall thy word be." God's Word comes down from Heaven, and it lifts men up to Heaven by telling them of Jesus. Thank God for a supernatural Book like this!

May God bless you!

INFALLIBLE

(Continued from Page 1)

ed into wine at the wedding, but Christ brought in some wine that He had found elsewhere to make up for the deficiency. Christ did not walk on the sea, but on the shore, so near that it seemed as if He really were on the water.

What is still more alarming is, that Christian men dare not meet this ridicule. There is not one Christian man in five that can, unbalanced, stand in the presence of all this railery, saying, "I believe in the whole Bible, and in every single statement that it makes." Christian men try to soften the Bible down to suit the skeptics. The skeptics sneer at the dividing of the Red Sea; and the Christian goes to explaining that the wind blew a hurricane from one direction a good while, until all the water piled up; and besides, that it was water anyhow, and so the Israelites went through without any trouble. Why not be frank and say, "I believe the Lord God Almighty came to the brink of the Red Sea, and with His right arm swung back the billows on the right side, and with His left hand swung back the billows on the left side, and the abashed water stood up hundreds of feet high, while through their glassy wall the sea-monsters gazed with affrighted eyes on the passing Israelites?"

"Oh," you say, "these ra-



The Baptist Examiner

BIBLE STUDY LESSON

By WILLARD PYLE

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Psalm 18:20-28.

Intro.: In the verses before us we have the Lord Jesus prophetically portrayed as the Perfect Man Who fulfilled the law and the prophets, being born under the law (Matt. 5:17; Gal. 4:4); and thus fulfilled all righteousness, both in word and in deed. However, we have also the fruit of the Spirit manifested in the life of David (Gal. 5:22).

tionalists would laugh at me." Then let them laugh. The Samaritan skeptic laughed at Elisha; but when, under the rush of the people to get their bread, the unbeliever was trampled to death, whose turn was it to laugh then?

The rationalist comes to you saying, "How about Jonah and the whale? Do you really believe that fish story?" There were never so many Nantucket fisherman after one whale as there have been rationalists flinging harpoons at the Mediterranean sea-monster, and from that one whale they have gotten enough oil to light ten thousand souls to perdition. A skeptic tells you that Jonah would have been killed in the process of swallowing, and that he could not anyhow, have lived three days in such close quarters, but would have been smothered by the poor ventilation. How the good Christians immediately go to work, and try to explain the whole thing by natural laws, so as to please the rationalists, and say that a whale is an air-breathing fish; that every little while it comes to the surface, and that the whale that swallowed Jonah did the same thing, and thus got a supply for itself and for the prophet. Why not rather say that God can do anything; and He could take Jonah through the whale's throat, although the throat would not have been large enough ordinarily to let him pass, and could have kept him alive in the whale five years without any air, if He had chosen to. Who made the whale? God. Who made Jonah? God. Then He could do anything He pleased with either of them.

The moment you begin to explain away the miraculous and supernatural, you surrender the Bible. Take the supernatural out of the Bible and you make it a collection of lies and humbugs, in preference to which I choose Aesop's Fables. They are what they pretend to be — fables. But if, after all that the Bible declares, Jesus is not God, and Lazarus was not raised from the dead, and the water was not turned into wine, and the Red Sea was not divided — then the Bible is the worst fraud ever perpetrated in God's universe.

My object today is not to argue the truthfulness of the Bible, but to make you, who believe in it, willing to be laughed at. Surrender nothing! Compromise nothing! Trim off nothing to please the skeptic! If you cannot stand the jeers of your business friends, you are not worthy to be one of Christ's disciples. You can afford to wait. The tide will turn. God's Word will be vindicated; and

(Continued on Page 5 Column 1)

The standards for the child of God is to walk, even as He walked by following His steps, and walking in the Spirit (I John 2:6; I Pet. 2:21; Gal. 5:16). Anything less than this is not the spirit of true Christianity. A professing of salvation without the manifestation of salvation is a false profession; for God has created us in Christ Jesus unto good works, and has redeemed us from all iniquity, and purified us unto Himself a peculiar people zealous of good works (Eph. 2:10; Titus 2:14).

VERSE 20

"The Lord rewarded me according to my righteousness." It is the nature of God to honor faithfulness and obedience. Of course, Jesus Christ is the only truly righteous Man Who ever obeyed every divine precept. Without salvation, "there is none righteous, no, not one" (Rom. 3:10). However, in salvation, the faith of the child of God is counted for righteousness (Rom. 4:3-6), and so he is rewarded because of the righteousness of Christ. Further, as a child of God, he is given the ability to perform righteous deeds, and is rewarded for doing so.

"According to the cleanness of my hands hath He recompensed me." David could lift up holy hands in relation to his conduct toward his enemies (I Tim. 2:8). Through the brazen laver and the Word of God, David had kept himself clean spiritually.

VERSE 21

"For I have kept the ways of the Lord." In spite of all of the problems and difficulties facing David, he ever practiced daily prayer and meditation on God's Word, and in walking in paths of righteousness.

"And have not wickedly departed from my God." David did not turn aside into the ways of the destroyer, nor follow a multitude to do evil.

VERSE 22

"For all His judgments were before me." David looked upon all of God's providential dealings and knew that the Judge of all of the earth had done right. He, like Job, could sit by the cemetery, or upon the ash heap, if necessary, and say, "the Lord gave, and the Lord hath taken away, blessed be the Name of the Lord" (Job 1:21).

"And I did not put away His statutes from me." The Word of God was ever a light and a lamp unto David (Ps. 119:105). How few there are today who could say this! God's Word has been set aside in favor of the traditions of men, and for comfort and popularity.

VERSE 23

"I was also upright before Him." David had the same testimony as Abel and Enoch (Heb. 11:4, 5). To know that we are accepted in the Beloved, and are righteous and pleasing to God, is blessed indeed; and then to know that we are following the precepts of His Word, should bring joy to our hearts.

"And I kept myself from mine iniquity." The lust of the flesh is ever present with the child of God (Gal. 5:16, 17).

This is what Paul meant when he said, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). The child of God must ever keep under his body and bring it into subjection (I Cor. 9:27). He must crucify the flesh and mortify his members which are upon earth (Gal. 5:24; Col. 3:5).

VERSE 24

"Therefore hath the Lord recompensed me according to the cleanness of my hands in His eyesight." God's people are to live soberly, righteously, and godly in this present world (Titus 2:12). For one to say it doesn't matter how you dress, or walk, is the height of folly. Righteousness exalteth any nation, and sin is a reproach.

VERSE 25

"With the merciful Thou wilt shew Thyself merciful; with an upright man Thou wilt shew Thyself upright."

VERSE 26

"With the pure Thou wilt shew Thyself pure." In these verses, we have the beatitudes of the Old Testament. Compare with Matthew 5:3-12.

"And with the froward Thou wilt shew Thyself froward." Paul states in Ephesians 5:6: "Because of these things cometh the wrath of God upon the children of disobedience." God will recompense both the children of God, and the children of disobedience (Gal. 6: 7, 8). Keep in mind, God made the difference between the saved and the lost (I Cor. 4:7).

VERSE 27

"For Thou wilt save the afflicted people." God is well aware of the suffering and affliction of the saints. He hears their cry by reason of the taskmasters (Ex. 3:7, 9). We need to remind ourselves of the Words of Hebrews 10:32-35: "But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions...., knowing in yourselves that ye have in heaven a better and an enduring substance."

"But wilt bring down the high looks." The rich man may look down from his lofty position on the poor beggar Lazarus, but not for long (Luke 16:19-26).

VERSE 28

"For Thou wilt light my candle: the Lord will enlighten my darkness." Not only is this true in regeneration (John 3:8; II Cor. 4:6), but also in glorification (I John 3:2). "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me" (Psalm 23:4).

Conclusion: These verses should help us to appreciate our Saviour more, and move us to a Godly walk.

(EDITORS NOTE: If you would like to write to Bro. Pyle expressing your appreciation for the lessons or ask him questions about his exposition of the Scripture his address is Rt. 22, Box 1198, Fort Myers, Fla. 33908).

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NOVEMBER 28, 1981
PAGE THREE

It's hard to climb a ladder with your hands in your pockets.

The Baptist Examiner Forum

SUBMIT QUESTIONS ON ANY BIBLE SUBJECT

THE BAPTIST EXAMINER — P.O. BOX 71 — ASHLAND, KENTUCKY 41101

Did Jephthah (Judges 11) actually offer his daughter as a burnt offering according to his vow?

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"And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering... And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed..." (Judges 11:30, 31 & 39).

The Scripture leaves no room for doubt as to the correct answer to the query, He "did with her according to his vow." Difficult questions arise as to the wisdom and propriety of Jephthah in making and carrying out this vow, but let us remember that Jephthah is mentioned along with such honorable and eminent men of faith, as Moses, David, Samuel, etc. (Heb. 11:23-31). The inspired writers neither condemn nor justify Jephthah in the sacrifice of his daughter, and while we certainly cannot follow Jephthah's example in making such a vow, we would be wise to follow God's in reserving comment as to the correctness or error of it. "The secret things belong unto the Lord..." (Deut. 29:29).

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"Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering" (Jdg. 11:31). "She returned to her Father, who did with her according to his vow which he had vowed" (Jdg. 11:39).

The answer to this question seems very clearly stated in these Scriptures. It would seem to me that only sentiment would prevail upon one to deny that Jephthah literally offered his daughter to the Lord in sacrifice. The offering of whatever came out to meet him is clearly implied in the vow. The great sorrow of Jephthah upon seeing his daughter come out to meet him shows that this

was what he meant by his vow. And the Bible says he did unto her according to his vow.

The two months of bemoaning her virginity and the yearly lament of the daughters of Israel certainly support the conclusion that he did offer her as a burnt offering to the Lord. The position that he dedicated her to the Lord as a perpetual virgin has no Scriptural precedent or support, and smacks too much of Roman Catholicism and its nuns.

Surely, I do not mean to say or even imply that Jephthah was justified in doing this. He should have been more careful in making a vow that could have such dreadful consequences. When he realized what would be the results if he fulfilled his vow, he should have confessed his sin in making such a vow, and should not have fulfilled it. Even so important a matter as doing what one vows can not justify one in doing that which is contrary to the Word of God. Jephthah certainly sinned in offering his daughter in sacrifice, even though he had made the vow he did.

The answer is: yes, Jephthah did actually offer his daughter as a burnt sacrifice. And I really do not see any way to get around such an interpretation.

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Though Jephthah was the ninth judge over Israel, there was another Judge to Whom he was sub-servant, even the Lord God, Who saw fit to intervene between the children of Israel and the children of Ammon (Judg. 11:27).

It was then that "the Spirit of the Lord came upon Jephthah" (Judg. 11:29) and imbued him with special strength and fortitude to go forth against Ammon with unusual valor and courage; yes, in zeal for both God and Israel.

Thus qualified, Jephthah said: "If thou shalt without fail deliver the children of Ammon into my hand, then it shall be, that whosoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering" (Judg. 11:30, 31).

Please note that the word "if," evidently, implies a doubt on the part of Jephthah as to the reliability of the Lord's assurance. Therefore, with this "if" he says, "if thou shalt without fail, I will offer it up for a burnt offering," not realizing the foolishness or the import of his unnecessary vow, which he made on his own impulse.

Even, so, thus qualified by

the Spirit of the Lord, he was fortified and poised with such religious zeal in this assurance that, perhaps, he thought that anything he did would be acceptable and well-pleasing with the Lord God, because the Lord had already assured him of the justice of his case against Ammon.

But, as he was returning in triumph amidst the acclamations of the people, in the height of his glory, and, perhaps elated in his mind, when, suddenly, he was sadly exasperated at the sight of his daughter, as the first to "come forth of the doors of his house to meet him" (Judg. 11:31). So, also, perhaps, for the first time, he realized the foolish rashness of his vow to the Lord. In this, no doubt, he became very disconsolate.

So, in exemplar filial obedience to her father, she, with respect to her father, requested two months leave of absence to bewail her virginity upon the mountains before returning to her father, that he might do according to what he vowed to the Lord. Thus, in time, she returned to her father; but what he did is still a question which is not easily resolved.

However, there are those who assert that Jephthah did sacrifice his daughter. In this, they try to justify this opinion from the barbarous usages of those times. But, in answer to this, it should be justly observed that Jephthah was then under the influence of the Spirit of God, as noted in Judges 11:29. This being true, it must be affirmed that the Spirit could not permit him to drench his hands in the blood of his innocent daughter under the pretense of offering a pleasing sacrifice to God, the Father, Who is the Fountain-head of love, mercy, and compassion.

Hence, in this case, it is possible that Jephthah redeemed her from the terms of his vow in the manner as provided in Leviticus 27:2-4, where her valuation (for redemption) was thirty shekels after the shekels of the sanctuary.

Though the nature of such an offering in conjunction with irrepressible grief for his having made such a rash vow to the Lord on his own initiative, no doubt, was abhorrent to the very character of the Lord; yet Jephthah, no doubt, felt impelled (against a better judgment) to the fulfillment by the dictates of a pious but unlightened conscience.

WHY BE A BAPTIST?

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Yet, in respect to legitimate vows, there is a dictum that "when thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools. Pay that which thou has vowed" (Eccl. 5:4).

In other words, rash and foolish vows, in not having been authorized by the Scriptures, are invalid, as was, no doubt, in the case of Jephthah.

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There are many who believe that Jephthah actually sacrificed his daughter in the form of a "burnt offering." Others believe that he offered her in the sense of devoting her to the Tabernacle for continual service to the Lord. There are grounds for argument for both viewpoints, but I believe a careful study of the Word of God, will show that he offered her in the sense of devoting her to service in the Tabernacle for continual service.

First, we see from two passages of Scripture that it is indicated that women were sometimes used in the worship in the Tabernacle. In Exodus 38:8 it is said of the women "which assembled," which means "which served." In I Samuel 2:22 the same word is used in connection with the women.

Second, we see from Leviticus 12:21; 20:2-5 and Deuteronomy 12:31; 18:10 that human sacrifice was contrary to the Mosaic law. We, also, see that Jephthah had respect for God and His will. The covenant he made with the elders of Gilead was made, "before the Lord in Mizpeh" (Judges 11:11). Although it was very difficult for him, he carried out the vow which he had made to God.

Third, we see that, "The Spirit of the Lord" (Judges 11:29) enabled him to overcome the Ammonites. Later, he is mentioned by Samuel as of having divine approval (I Sam. 12:11). Also, in Hebrews 11:32 he is included in the list of the heroes of faith. This would suggest that whatever he did with his daughter was something that was approved of by God and that he was in right relation with God.

The daughter's request for two months to bewail her virginity suits the idea of her soon being devoted to God in perpetual maidenhood. In the carrying out of the vow, nothing is said of a human sacrifice by death in verse 39. "And she knew no man" seems to state the way in which the vow was carried out.

The words of the vow, "surely be the Lord's" and "Offer it up for a burnt offering" are the ones which cause the difficulty, but if we study this vow in the light of Leviticus 27, we see the meaning of the words.

In Leviticus 27 we see the instructions for vows made unto the Lord. In Verses 1-8 it concerns persons vowed to the Lord. Verses 9-13 deals with animals, verses 14 and 15 with houses, and land in verses 16-25. Each is set apart for God by a vow, each only in its own particular way. If desired, a person could be redeemed by paying the stated price. If the vowed thing were an animal, it was

to be sacrificed by death if of the right kind; if not, then it was to be redeemed by a price. Houses and lands could also be redeemed under certain conditions.

Now applying these regulations to Jephthah's actions, we see that, wanting God's blessing in battle, he was quite willing to make a major vow to help assure it. He would devote to God, in keeping with Leviticus 27, whatever should first meet him when he returned home. If an animal suitable for sacrifice, it would be sacrificed. If it was not suitable, it was to be sold. If it was a human who met him, then it was to be redeemed for the appropriate estimated price, or else in the case of his daughter, she would be devoted to the sanctuary for perpetual service. This he did, instead of taking the easier way out by redeeming her for money. As she was his only child, this action would end his family line, and this was a great tragedy for the Jews. This would account for the grief expressed by Jephthah and his daughter.

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Yes, he did. According to his vow as recorded in verses 30, 31 he said: "...If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lords, and I will offer it up for a burnt offering." As you know, his only daughter came out to greet him and he offered her up. "And it came to pass at the end of two months, that she returned unto her father, who did with her according to his vow which he had vowed..." (vs. 39).

Many people question whether he should have kept his vow or not. We are told in many passages that if a vow is made it should be kept. Jephthah reminds me though of one who should have heeded the warnings of Ecclesiastes 5:1-6. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few. For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?"

God does not require us to offer something in return for answer to prayer. He says simply to ask and we shall receive. Jephthah should have had faith enough to ask.

Make money your God and it will plague you like the Devil.

INFALLIBLE

(Continued from Page 3)

though it may seem to be against the laws of nature and the rules of reason, tomorrow a measure of fine flour will be sold for a shekel; and then, as the people rush out of the gates to get the bread, alas for the rationalist! He will be trodden under foot, and will go down to shame and everlasting contempt.

"Stop," you say, "suppose he graduated at Harvard; suppose he graduated at Princeton; suppose he is at the head of one of the German universities?" I cannot help that. God makes no special regulation for the graduates of Harvard or Princeton. Rejecting the Bible, they will go down to be companions with the most abandoned wretches of the universe, and more miserable than they, because of the superior intelligence given.

One rule for all — for great brain and little brain; for high foreheaded Greek professor, and for flat-skulled Esquimaux. Come scorn or criticism, or anathema! An infallible Bible! A supernatural religion! A Divine Saviour, in whom men must believe or be lost! In behalf of God's Word, and the old-fashioned religion of our fathers, and the cross of Christ, on which I have swung my hopes for eternity, I proclaim everlasting war against rationalism.

Know all men, in America and in Europe, to whom these words shall come, where we stand. An infallible Bible, a supernatural religion! A Saviour in whom men must believe or be lost.

TITHE

(Continued from Page 1)

In Haggai 2:8, "The silver is mine, and the gold is mine, saith the Lord of hosts." What is yours? Nothing, but what the Lord has entrusted to your care.

In I Chronicles 29:14, "All things come of thee, and of thine own have we given thee." When you pay the tithe, you haven't given a thing. It is God's to start with. When we hear someone bragging about paying the tithe, we know he has nothing to brag about, as he has only done his duty, although we don't want to get tithing on a debt level, or on the duty level. "Tithing is a privilege," when we can take that of the Lord's and give it unto Him. The tithe is the Lord's, not ours.

In Malachi 3:8-10, we read, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse..." As God began dealing with His people in Malachi 3:7, He said, "Return unto me." So they were backslidden. So that is still true today to those who do not tithe. They did not want to admit they were, for they said, "Wherein shall we return?" Human nature is still the same. In Jeremiah 8:6, when God's man was preaching on sin, they said, "What have I done?" People today that rob God want to try to make you believe that they love Him. We still try to hide

(Continued on Page 6 Column 3)

THE GREAT VALLEY RAILWAY

"I will tell you," said he, "if you will only listen to me for a moment. Your tickets are all forgeries; they were neither printed under the authority, nor issued by the sanction of the Directors. The Directors issue only one kind of ticket, the colour of which is pure red, and which always has indelibly stamped upon it that precious word 'Faith.' Your tickets have no such word stamped upon them; they are nought but counterfeits, printed and issued by mistaken, crafty, and designing men; and will never entitle you, when your time comes, to travel on the up line to the Celestial City."

"But," said they, "are there not more lines than one to the City? May we not therefore go on one of the several lines which run thither? Strange indeed would it seem to us, if to such a great and glorious City as the Celestial there should be only one line of communication. We believe there are many, and that on one of the many we shall be permitted to go with the tickets which we now have in our possession."

"Now, here," said the Inspector, "lies your great mistake. You suppose there are more lines than one to the Holy City, but I assure you, and I speak from infallible authority, there is no other line under heaven or among men than this one, and on this you can never go unless you get the proper ticket. 'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' (Acts 4:12). Since the world began there never was but this one line to the City, and this one ticket to entitle passengers to travel thereon. The very first man who left this station for the Holy City, whose name, as I told you before, was Abel, went by this line and with the self-same kind of ticket which I hold in my hand, and the myriads which have subsequently left this Station to go thither, from the time of Abel down to the last good man who took his departure, not five minutes ago, have all gone on this one up line, having first obtained their tickets at the appointed place, the Mercy-seat, the door of which is open night and day."

"Are, then, the tickets," said they, "which we have bought, of no use?"

"None whatever; they give you no right or title to go to the Holy City."

"Where then shall we go when the time of our departure has fully come?"

The Inspector looked them seriously in the face, and said, "As you have asked me this all important question, fidelity requires me to tell you, that if, at the time of your departure, you have not the real genuine ticket which I shewed you, those which you now have, and which you have shewed me will avail you nothing, and on the down line and in the down train you must go."

When they heard this they were offended, and, in a tone of anger, one said to another, "What doth this Inspector mean by saying that our tickets are forgeries? I believe," said he, "they are as genuine as any that were ever issued under the authority of the Directors, and will as surely take us to the Holy City as the one which he has in his possession."

"Yes," they one and all said, "we believe so, too. However, be that as it may, we have got our tickets, and we shall keep them; we shall not think of throwing them away as useless, nor of exchanging them for the Faith Ticket which he shewed us, and of which he speaks so confidently as the only one which can secure for us a place in the up train to the City."

Now, as they did not believe his testimony, I saw that he left them and went his way, and as he came near to me again, I said to him, "Pray, who are those persons on the platform, with whom you have been in such earnest and close conversation? I could not make them out, and wondered who they were, and why you were talking to them with so much earnestness."

"Well," he said, with a sigh which shewed that he pitied them, "I will tell you who they are. They are respectable men as regards their social position, but then they are mistaken and deluded men, who know not 'the truth as it is in Jesus.' One is a Moralistic; another is a Pharisee; and third is a Sacramentalist; and the fourth is a Romanist. They all vainly imagine that their tickets, which are all forgeries, will take them to the Holy City; but when the time of their departure arrives they will find themselves awfully mistaken, for when it is found that they have not gotten their proper ticket, they will not be allowed to go in the up train, but must cross over to the down platform, and on the down line they must go. No mere morality, no alms-deeds, no sacraments, no penance, can give them the right or the title to go up to the Eternal City—the City of the living God."

No sooner had I done speaking with the Inspector than I saw a lady who was looking exceedingly anxious, go to him, and say, "there is a ladyfriend of mine here at the Station, who is very ill, and will soon be leaving. She wants to go in the up train to the City, but she has no ticket."

"No ticket," said the Inspector, "well, then she cannot go; we allow no one to go by any of the up trains without a ticket."

"But cannot I give her mine, which I always carry with me wherever I go? and will not that do as well as if she had her own ticket?"

"Certainly not," said the Inspector, "no ticket is transferable. You cannot give your ticket to another; you have no power nor authority to do so. You may shew it as often as you please, and the

oftener the better, but you cannot give it to another. Every lady and gentleman must have her and his own ticket, before they are permitted to take their seats in the up train for the City. You remember," said the Inspector, "the parable of the ten virgins; you know that the five who had oil in their lamps could not give of their oil to the other five which had none. So here, those who have their ticket cannot give it to those who have neglected every opportunity of obtaining one for themselves. The ticket is a personal matter, and must be personally applied for before it can be had."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

The lady, on hearing all this, and finding that no ticket was in any case transferable, hastened back to her sick friend, whose time of departure was drawing nigh, and besought her, with tears in her eyes, to go at once without further delay to the place called "Mercy's seat," where tickets are freely given to all who ask, and that, too, without pay of any kind; but whether she did so or not I am unable to say, for when the time of her departure came I was not present to see whether she went in the up or down train.

The conversation with the lady about her sick friend being over, I again stepped up to the Inspector, and now, thanking him for all the information he had so kindly given me, I said, "Will you allow me to ask you another question or two?"

"Certainly, as many as you please. I shall be happy to answer any questions you may put, as far as I am able, and to give to you all the information in my power."

"Will you, then, kindly inform me whether return tickets are issued for the up line?"

"But very few, very few indeed: there have been a few issued, but they have been rare exceptions to the general rule. Ever since I have known the line, and all that I have read about it, not one in a million ever obtained a return ticket."

"There have been a few issued."

"Yes, but like angels' visits, they have been few and far between."

"Many years ago long before the birth of Christ, return tickets were given to two good men, whose respective names were Moses and Elias; after the lapse of many generations these two men returned, and were seen on a certain Mountain in conversation with their Lord and Master and three of His disciples. Then a return ticket was given to a young man, the only son of his mother, and she was a widow, living at a place called Nain; she wept bitterly at his departure, but in a day or two he returned again, to the joy and rejoicing of his poor mother's heart. On another occasion a kind and loving brother left in the up train amid the sighs and tears of two affectionate sisters, who wept and said, 'if our Lord had been here, our brother had not left us; he was gone, however, only four days, and on the fourth day he returned, and shortly after his return, he supped with Jesus and his two sisters at their pretty village home called Bethany.' 'Then Jesus six days before the passover came to Bethany where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served; but Lazarus was one of them that sat at the table with him' (John 12:1-2). Not long after this, a very good woman who lived at a place called Joppa, had made garments for the poor widows and orphan children, was called somewhat suddenly to leave Joppa, to take the up train, and to go at once direct to the City. After she was gone the poor widows, whom she had so kindly befriended, wept bitterly, and as an expression of the loss they had sustained, they shewed the garments which she gave them before her departure; but to her was given a return ticket, and she came back the very next day, to the inexpressible delight of those who, the day before, had wept at her departure."

"Now there was at Joppa a certain disciple named Tabitha which by interpretation is called Dorcas: this woman was full of good works and almsdeeds which she did. And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber. And forasmuch as Lydda was nigh to Joppa and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down, and prayed; and turning him to the body said, Tabitha arise. And she opened her eyes: and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive" (Acts 9:36-41).

"And how long did they remain here after their return?"

"I know not. All that I know is that after awhile they all went back again and were seen no more."

"Are you ever asked for return tickets by any of those who travel on the up line?"

"Never. I don't remember a single instance in which a return

(Continued on Page 6 Column 1)

RAILWAY

(Continued from Page 5)

ticket was ever asked for, and the few to whom they were given did not ask for them; but it was thought desirable by Him who had sent for them, to allow them to return, though only for a season; and it was obvious afterwards that their return was a blessing and a joy, not so much to themselves as to those who had before so deeply regretted their departure."

"Is it not strange, think you, that no return tickets are ever asked for?"

"No, not at all strange, and that for this reason. All those who travel on the up line know very well that the City to which they go is the finest City in the universe; that it infinitely transcends in glory and splendour all other cities; its gates are gates of pearl, its streets are streets of gold, and nothing enters there that defileth the purity or breaketh the harmony, of that God-built City, for history tells us that the 'Builder and Maker of the City is God.' 'For he looked for a city which hath foundations, whose builder and maker is God' (Heb. 11:10). Those who go thither also know that there is no pain there, no night there, no sorrow, no sighing, no death; that there pleasure is perennial as the ever-flowing stream, and praise is perpetual as the onward flow of time. Fountains of living water are ever playing there, to which the inhabitants are led, to their ineffable delight and infinite satisfaction. 'For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes' (Rev. 7:17). Knowing all of this, it is no wonder that no one asks for a return ticket, for who, I ask, would like to return from a City like that, to a place like this? and surely it is no kindness, on the part of those whom they have left behind, to wish them to return."

I now asked another question: I said, "Have return tickets ever been given to any of those who have gone on the down line?"

"Not one," said he. "Not a soul which has ever left here and gone on the down line has ever returned. All, no doubt, would have gladly returned had it been possible; but it is not possible. That's a 'bourne from whence no traveller returns.'"

"Indeed, and is it so? A solemn thought that! But supposing, as you say, there is no possibility of their returning again to this world, as did Moses and Elias, and others of which you told me; is there no way by which at some future time, they may go from thence to the Holy City?"

"None whatever."

"Are you quite sure of that? Because there are persons who think that there is a way by which those who have gone down to the nether world, may in due time, pass from thence to the Holy City, and be for ever with the Lord."

"And pray, sir, who are they who think so? Surely they cannot be believers in Divine Revelation, the Book, which on this and kindred subjects is as an infallible authority."

"Well, all I know is, they are a respectable intelligent people who call themselves Restorationists or Restitutionists. They professedly believe in Holy Writ; but they imagine by 'the restitution of all things, spoken of by St. Paul, is meant — the restoration of all persons to the love and favour of God; so that they who have gone down to the nether world, will ultimately go from thence to join 'the general assembly' in the upper world, and to unite with the 'spirits of the just made perfect' in their adoration of God and the Lamb."

"Now," said the Inspector, "I assure you there is no truth whatever in that hypotheses, and the falsity of such a notion may be seen in the following fact. Some years ago, two men, one a rich man and the other a poor man, traveled on our lines. The rich man having no ticket which he could shew, was obliged to take the down line and went down to Hades. The poor man having a ticket, was entitled to the up line, and went up to the Holy City. As soon as the rich man got into Hades he was miserable: he suffered intensely from heat and thirst, for he could find no water there; and, in his agony of thirst, he prayed that the poor man who had sat at the gate of his palace, and eaten of the crumbs of his table; might be sent with water to slake his thirst, or if only to dip the tip of his finger in water to cool his poor parched dried up tongue; but the answer was that there was no line of communication between the two places; that an impassable gulf lay between them, so that no one could possibly go from the one place to the other, however ardently desired, or fervently prayed for."

"And is that a true story?"

"Sir, it is as true as God is true, for 'God manifest in the flesh' told the story with his own lips, and caused it to be placed in the imperishable records, that all might read it and be warned thereby: hence the idea of probability, or the possibility, of those in the nether world passing from thence to the upper is pure fancy, and has not foundation whatever in truth. Nothing is more obvious if we believe the testimony of Him who cannot lie, than that those who go down to the nether world; as the rich man did to whom I referred, have no hope of ultimate deliverance; and no prospect of future restoration to the love and favour of God." (Continued next week)

THE BAPTIST EXAMINER FINANCIAL REPORT

Beginning Balance,		Supplies	9.36
Sept. 30	\$2,005.35	Taxes (FICA, Labor)	232.13
Deposited by		Misc. (NGM deposited by	
mistake in TBE ...	20.00	mistake in TBE,	
Receipts	3,745.95	petty cash).....	45.00
	\$5,771.30	Total Expenses	\$4,106.23
Expenses:		Check returned by	
Labor	\$1,214.53	bank	16.00
Printing	\$1,931.07	Ending Balance,	
Postage	674.14	Oct. 31	\$1,649.07

Money is something that things run into and people run out of.



QUESTION: — What king saw his sons killed and then was blinded?

ANSWER:—Zedekiah, Second Kings 25:7 — "And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon."

TITHE

(Continued from Page 5)

our sin.

Illustration: You have heard someone go to another and say: "I want you to forgive me, if you have heard anything I have said about you. Of course, if you have not heard it, I'm not sorry." He admits he has been talking about you, but if you haven't heard it, he will just keep it covered. As long as we can keep our sins covered, we try to make ourselves believe we are all right. But WOE be to that preacher who preaches against sin.

But God said, "Return unto me." The people answered, "Wherein shall we return?" God asked the question, "Will a man rob God?" Think of this question to His people, after God has been so good to us. When we were going to Hell without hope, God in His mercy chose us, and saved us all by His own will and purpose. Then will a man rob God?

Illustration: It may be like the little boy in the first grade, when the teacher asked, "How many in the class has thanks returned at the table in their home?" One little boy spoke up and said, "Teacher, we don't have to have thanks returned at my home, for my father works for what we get." It may be that some of God's children feel that way concerning the Lord's tithe.

And they said, "Wherein have we robbed Thee?" And God said, "IN TITHES AND OFFERINGS." Did God mean what He said? Of course He did. He also said in Malachi 3:6, "I am the Lord, I change not..." So the tithe is still the Lord's, and those who are not paying it are still robbing God.

Some people say the tithe is too much but if He gives us the dollar, surely we can return to Him a tenth. God promises to bless you with blessing that you will not have room enough to receive them, if you will just obey Him. Listen to God. We believe John 3:16 and 5:24 for it is God's promise. We have the same authority to believe His promises in regard to blessings if we pay the tithe.

Jesus said in John 16:13 that the Spirit of truth will guide you into all truth. So the Spirit will lead you to pay the tithe. The reason why saved people don't tithe is that they rebel against God's Word and won't let the Holy Spirit lead them. So you are cursed with a curse, "because ye have robbed me."

Excuses for not tithing. We

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NOVEMBER 28, 1981
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hear people say they don't know how to figure the tithe, but the same people figure everything else — taxes, interest, etc. Figuring the tithe is not a hard problem. The problem is being willing to pay it. We can make all kind of excuses for not doing or going where we don't want to go. When we want to do a thing, then we will put forth the effort, and the Bible teaches us how to figure the tithe. In Leviticus 27:30, "And all the tithe of the land whether of the seed of the land, or of the fruit of the tree is the Lord's: it is holy unto the Lord." Just pay one-tenth of whatsoever the increase may be. Just remember, we may excuse ourselves, but God will not be mocked. The curse is on you.

Some will say they don't tithe because they can't be sure they pay the tithe. But this, too, is only an excuse, for we can be sure. A man said to me one day, "There's nobody that pays the tithe just to the penny." I'd hate to be so cheap. (In fact, there might be times when they would have to cut a penny). The Bible says, "Tithes and offerings." So just go ahead and give until you know you are sure.

We hear people say, "I want to hear the Lord say, 'Well done, thou good and faithful servant.'" Do you think a robber is faithful? God isn't going to change. If you are a robber now, you won't be counted faithful unless you change.

If a person should rob a bank would you say that he is an honest and faithful man? But someone will say, "The money in the bank wasn't his." Neither is the tithe yours. In Leviticus 27:30, "The tithe is the Lord's." The tithe is no more yours than other people's money in a bank. We may rob all our lives, but the dime out of the dollar is still the Lord's.

In I Corinthians 4:2 we read, "It is required in stewards, that a man be found faithful." We should be faithful to pay the tithe on whatever God blesses us with, whether it be little or much. "So then every one shall give an account of himself to God" (Rom. 14:12). Abraham paid the tithe and he is the father of us all who believe and walk in the steps of faith of faithful Abraham. (Rom. 4:16). And in the book of Hebrews the 7th chapter, Abraham paid a tithe. It also tells us of the Levitical priesthood who received the tithes, but in verse 8, the peak of the thought is brought to us: "Here men that die receive tithes: but there he receiveth them, of whom it is witnessed that he liveth."

Yes, the Levitical priesthood did die, but I'm so thankful my High Priest (Jesus) receives them, of whom it is witnessed that he liveth. If you do not have a High Priest, you are lost and on your way to Hell; but if you have a High Priest, why don't you witness? HE'S ALIVE. Pay the tithe.

Tithing is the best method that anyone can think of for the support of the Lord's work. It is the only equal plan. There can be no better thought of by man. If you can give a better and equal way, tell me and I will preach on that.

For example, two men go out to work all the week, and one of them makes \$50.00 and the other one of them makes \$10.00. If the man who only makes \$10.00 tried equally as hard as the others, when he pays the Lord the \$1.00 tithe he is just as faithful, as when the other man puts in \$5.00 tithe. God doesn't judge according to amount, but faithfulness.

I know sinners who don't claim to be saved, but they pay the tithe, I suppose, from a business standpoint, and it should put some people to shame.

Men's testimonies who did tithe. John D. Rockefeller leaves this testimony that when he was a boy and worked his first week, he made \$1.50. He brought it home and laid it in his mother's lap. Then his mother said, "John, I want you to give a tenth of this unto the Lord." So he took a tenth of the week's earnings and paid it into the church. And this he testifies that if he had not paid the tithe on the first \$1.50 that he made, he would not have tithed of the first million that he made. He also said that parents should teach their children. If you don't tithe, you are teaching them wrong. Many, many testimonies could be given of men who paid the tithe, but when we had given them all, you might say that men can be wrong. But God, who created the heavens and earth, and all that in them is, has given you testimony that the tithe is His. God isn't wrong. Who would you want to tell you it is right? A lot of people want the preacher to tell lies. But if he preaches, "Thus saith the Lord," they will lie on you. And yet they will say, "we believe God's Word."

Tithing is a plain positive command of God. It is just as positively taught as salvation, yet ye hear some say, "It is not plain enough for me," but they believe in baptism and church membership, etc., when tithing

(Continued on Page 8, Column 1)

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"WHAT'S HAPPENING IN THE RELIGIOUS WORLD TODAY"

PORTLAND, Maine (EP)—When Jimmy Carter was president, his minister had to change a sermon at the last minute so Mr. Carter wouldn't be embarrassed at a Sunday service, according to a Religious News Service report.

Clarence W. Cranford, a former interim minister at the First Baptist Church in Washington, said the sermon topic was "I am my Brother's Keeper," but Billy Carter's Libyan controversy forced a change of plans.

Mr. Cranford, 75, said that preaching to a president was "not too different" from preaching to anyone else. He added that Mr. Carter was "almost too much of a religious man to be a good president. He had tremendous ideals but didn't always have the political techniques to achieve them."

JERUSALEM (EP)—Mr. Michael Evans, an Assembly of God Evangelist, was invited to represent the Christians of the United States at a special dedication of the new International Christian Embassy in Jerusalem, which was formerly the Chilean Embassy. Over 3,000 Christians, including many well known international Christian leaders, from more than 30 countries participated in this historic event, according to a news release from Evans' headquarters.

Evans and representatives of the different nations joined together to express kind words

of greetings and support to Yitzhak Navon, President of Israel. Christian leaders representing different nations were invited to meet with President Navon. Evans said President Navon was "very excited about the dedication of the Christian embassy, especially since most of the nations of the earth refuse to have embassies in Jerusalem because of Arab pressure."

Many significant leaders addressed the gathering during the week-long ceremony held on the Feast of Tabernacles, including Prime Minister Menachem Begin. In a special interview the following day, the Prime Minister told Evans that he considered the event "the most significant Christian Zionist gathering he had ever been privileged to attend." He said he was deeply impressed by the enthusiasm of the people. When the Prime Minister asked what the people were praising God for, Evans replied, "For you." He was told by Evans that Christians believe he "is anointed of God in the same way God anointed King David," and that is why they praise God for him.

Mr. Begin mentioned to Evans that in spite of the fact that Jerry Falwell, president of the Moral Majority, is criticized by many, he considers him a personal friend and a friend of Israel. In addition to this, the Prime Minister said he was disappointed he was not able to see Dr. Billy Graham during his

last trip to the United States and trusted Dr. Graham's wife, Ruth, was feeling much better.

The Prime Minister went on to say he could never remember a time when the nation of Israel had received more love and support from Christians.

SYDNEY (EP)—Mother Teresa of Calcutta urged Australians to "serve until it hurts" during a three days stay in Sydney, October 1-4. Brought to Australia at the invitation of Festival of Light, Mother Teresa was special guest speaker at the F.O.L. International Year of the Disabled Person Conference at Macquarie University here.

Mother Teresa's work in Calcutta takes care of 93,000 lepers, and her nuns cook for 7,000 poor every day in Calcutta alone. In 1979, Mother Teresa of Calcutta was awarded the Nobel Peace prize, in recognition of her service to the "poorest of the poor."

She challenged Australians to seek out the poor in this country, the materially poor and the spiritually poor. "Spiritual poverty can happen in rich households also," she said. "Look for the lonely, the unwanted and the rejected. People are so busy they have no time to be concerned or even smile, and so there is a hunger for love in the hearts of the people."

Asked at her press conference why she was joyful in the face of suffering, Mother Teresa replied simply, "Jesus said 'I have come to give joy if you abide in me.' I would that the whole world would come to know Jesus, love Him, serve Him, and come to know the poor," she concluded.

LANCASTER, Pa. (EP) — James Huber, Chairman of the Lancaster County Commissioners, and Lancaster City Mayor Arthur E. Morris today announced their plans to work with the Summer Institute of Linguistics in establishing a memorial to Chester Bitterman, III, in the country of Colombia, South America.

Bitterman was the Lancaster County native who was abducted by Colombian terrorists this past January and then slain six weeks later. At the time Bitterman was serving, with his wife and family, as a member of the Institute of Linguistics and Wycliffe Bible Translators. The memorial chosen for presentation to Colombia is a specially-equipped 1981 ambulance. It will be given, in an act of international goodwill and friendship, as a gift from the people of Lancaster County to the people in the region of Colombia in which the Bittermans served.

WASHINGTON (EP)—The authority of local school boards to ban what they consider objectionable books from school libraries and classrooms will be tested in the U.S. Supreme Court. The Court has been asked to decide if a Long Island school board violated the constitutional rights of students by banning books containing sexual terms, profanity and disparagement of religion. Action removing the books came after some school board members attended a meeting sponsored by a conservative watchdog group. They convinced a board majority to thoroughly review books being used in their schools.

Among the works eventually banned were "The Naked Ape" by Desmond Morris, "Soul on Ice" by Eldridge Cleaver. "The

Fixer" by Bernard Malamud and "Best Short Stories by Negro Writers" edited by Langston Hughes. After the Island Trees Union Free School District took the censorship action five years ago, five students took the school board to court, arguing that their First Amendment rights had been violated. Although a federal district court in New York upheld the school board, a federal court of appeals reversed and sent the case back to the lower court for further proceedings.

In appealing to the Supreme Court, attorneys for the school board argued that the board's action removing the books was in response to the "moral crisis confronting our nation today." The students, represented by the American Civil Liberties Union and its New York affiliate, asked the justices to refuse the appeal and permit a full trial on the merits of the case in the district court.

GLORIETA, N.M. (EP)—Ignorance, insensitivity and boredom are the three greatest destroyers of marriage relationships, Lavoon Brown told 104 couples attending the Fall Festival of Marriage. Brown, pastor of First Baptist Church of Norman, Okla., told participants that people are too often concerned about finding the right person when they should emphasize "being the right person." All marriages, he said, have problems, but the difference between a good marriage and a bad one is how the partners solve their problems.

Brown, addressing the conference sponsored by the family ministry department of the Southern Baptist Sunday School Board, added that husbands and wives should create in their homes "an atmosphere where God can be easily found by every member of the household."

To parents, Brown said, "I believe our earliest faith is an inherited faith. Children believe in God because they are around people who believe in God. In your homes you need to create an atmosphere where people can be themselves and feel good about who they are. Help the members of your family to know that they are created in the image of God and then assure them of their worth and value."

WASHINGTON (EP)—The launching of an unprecedented worldwide membership drive by Seventh-day Adventists is expected to be in full swing one year from now. The 3.8 million-member denomination hopes to add one million new converts to its ranks before its quinquennial session gets under way in New Orleans, Louisiana, near the end of June, 1985.

In explaining how this goal could be reached, the church's world president, Neal C. Wilson, said, "If additions to the church averaged a thousand per day during the thousand-day period between October 2, 1982, and June 29, 1985, the new membership total would crowd the five-million mark." The delegates were asked to read their Bible, share their faith, and pray that God will honor their efforts by sending the Holy Spirit to help in this undertaking.

NEW YORK (EP)—The Salvation Army's High Council, convened to elect a new General, chose officers at October 16's opening session in Middlesex, England. Commis-

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sioner W.R.H. Goodier, commander of the United States' Eastern Territory was selected president. The Council's only agenda is to elect a successor to General Arnold Brown, who has served as international leader since July 5, 1977. The new general will take office on December 15.

WICHITA (EP)—A 37-year-old woman who has repeatedly stripped in public and shouted "Jehovah, Jehovah, cleanse me free," has been declared a public nuisance.

At least seven times since February 1980 the unidentified woman has disrobed, according to a complaint filed by Sedgwick County Assistant District Attorney Henry Blase. The most recent incident occurred October 12.

The police have been unable to prosecute her under local and state public nudity laws because those measures ban stripping or public nudity only when the intent is for sexual arousal.

"She's doing it for a religious experience," Mr. Blase said. The woman can't be forced to get psychiatric help because she isn't physically harming herself or others, he said.

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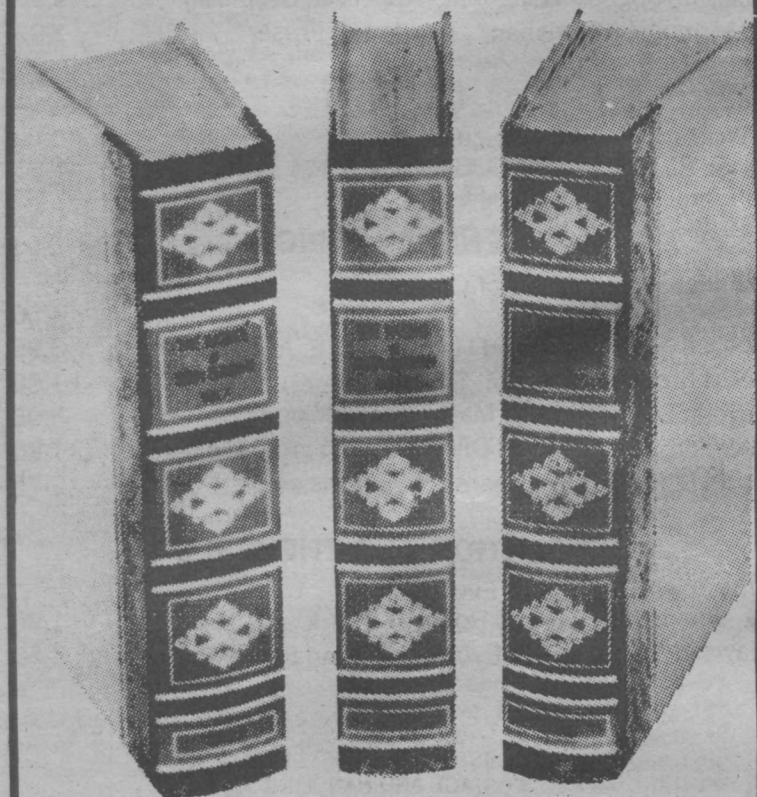
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TITHE

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is just as plainly taught.

In I Timothy 6:17, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." You may build a fine house, and that is all right if you do it right. The Bible doesn't teach against you building and having a good home, and enjoying it, if you don't rob God to do it. Of course, if you are saved and have knowledge of the truth on tithing, you can't enjoy it and rob God. This is why people who do not tithe can't enjoy the preaching of the whole truth.

Jesus taught tithing. In Matthew 23:23, Jesus said to a self-righteous group of Scribes and Pharisees, who tried to act righteous, "and have omitted the weightier matters of the law. They were paying the tithe but were not saved. Jesus said that they should have attended to that, and then not to leave the other undone (tithing). Jesus paid the tithe. He kept the law. Are you following Him?

Preaching tithing in some churches is like it has been said of a colored preacher, when he was asked, "Why don't you ever preach on chicken stealing?" "Well, sir," he said, "it is

like this, every time I preach on chicken stealing, it just brings a coolness over the service." (This is no joke).

How to get people to tithe. It is not our business to make people to tithe, but to teach them to observe what God's Word teaches, and it teaches they should tithe. In Matthew 23:20, "Teaching them to observe ALL THINGS whatsoever I have commanded you." Our people need to have some convictions, with enough of the love of God, to obey His commands. Those who tithe without having convictions of its truth, don't receive the real joy in paying it. Don't just pay the tithe because of law and duty, but because it is your privilege to give it unto Him. Tithing is a proof of your love. At least, you love God more than mammon.

Someone says, "Oh, I love my church and my Lord." How much do you love them? We sing the old song, "Oh, How I Love Jesus." Do you love the Lord? If so, Jesus said, "if you love me, you WILL keep my commandments." Which do we love more, the LORD or MAMMON? If you don't tithe, I can tell you which you love better — Mammon. We just as well be honest. If a man loves God he will act like it.

Now in closing. With all the authority of the Word of God in the Old Testament and also, in I Corinthians 9:13, "Even so," A

the Levites who waited at the altar, and lived of the tithe of the other 12 tribes," "even so hath the Lord ordained." Or just like that, they that preach the gospel should live of the gospel. God has ordered it to be, Paul said, under the inspiration of the Spirit.

Those who hold responsible places in our churches should be tithers. No deacon who doesn't tithe is qualified for such office (I Tim. 3:8-12). No matter how good a man he is otherwise, he is not an example to others in the truth and will cause trouble if he doesn't tithe.

In Acts 6:3, when they were to pick out men in the responsible place in the church, the first thing the twelve disciples asked the church to do was "look ye out among you seven men of honest report."

Every Sunday School teacher in our Sunday Schools should not only believe in tithing, but practice it, so they may be able to teach others also.

I am thankful that God has given me a little, that I may return unto him the tenth. It brings a real joy in my heart to know I am obeying Him, and that He is pleased with my giving of that which belongs to Him. Then, whatever the Lord lays on the heart of His servant to preach, even if it is tithing, I can enjoy it. I want to be faithful to pay that which belongs to God. If you doubt the tithe being the Lord's, just read Leviticus 27:30, or Malachi 3:8-9, and God will tell you again, "THE TITHE IS THE LORD'S."

HEAVEN

(Continued from Page 1)

impersonal God. Such is the belief of the Pantheists. An illustration of these is the Hindus of India, numbering millions. Christian Science is a revival of Pantheism. They speak of God as "Love" and "Light" and such.

2. Some believe in a material God. The heathen world with gods of wood and stone are like this. But John 4 says that, "God is a Spirit."

3. Some believe in a plurality of gods. Polytheism — "many gods." The Greeks believed there was a regular "nest of gods" inhabiting Mt. Olympus. When a storm came up, they thought that the gods were having a family row of some kind. But the Scriptures say, "Hear O Israel, the Lord thy God is one Lord..."

The truth is, God is a great PERSON. All the attributes of personality are assigned to him in the Scriptures. Jesus a Person, declared himself to be the revealer of God. (See John 14:7; Coloss. 1:15). He was "IMMANUEL" — God with us. God thinks and feels and wills and knows. He is "The God and Father of our Lord Jesus Christ." To merely believe in some kind of a god is not enough — one must believe in the "true and living God" and he is not a great impersonal "Force" of some kind — not a vague, impersonal, something or other, but the Personal, living, eternal God, who expressed and revealed himself supremely through Jesus Christ who was God manifested in the flesh!

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