

PREMIER  
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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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## WHEN ASSOCIATIONS GET OUT OF THEIR PLACE

By T. P. SIMMONS, DEAN  
SOUTHERN BAPTIST BIBLE  
SEMINARY, COLUMBUS, GEORGIA

I believe that associations are scriptural. In Acts 15 we read of an associational meeting between the church at Antioch and the church at Jerusalem. The churches, by appointing men to go with Paul to Jerusalem to carry the joint offering of the churches to the needy saints (II Cor. 8:19, 23; Acts 20:4; 21:28), exemplified the principle of an association of churches. Sound churches all over the nation should be encouraged to associate themselves together for mutual counsel, edification, fellowship, and co-operation.

But there are two ways in which associations often get out of their proper sphere. One is by seeking to usurp authority over the churches. The other is by taking a stand against the Word of God. An instance of each one of these errors has been placed in my hands with the request that I comment upon them.

The instance of the first error, that of trying to usurp power over the churches, has occurred in the Teays Valley Baptist Association, composed of churches in the vicinity of Pt. Pleasant, Nitro, Hurricane, and St. Albans in West Virginia. At its meeting in August 1949 this association revised its by-laws. Article V of the revised by-laws has to do with ordinations, and provides that "the Association shall have an ordaining council composed of the moderator, and six other members being active pastors in the Association." Further it is specified that "the church wishing to ordain a man to the ministry shall (mark the word) notify the moderator of the Association in writing of said desire," whereupon the moderator is to set the machinery in motion. The Ordaining Council is to examine the candidate for ordination and then "may recommend to the ordaining church that they proceed with the public ordination service," the program for which "shall (mark the word again!) be made by the moderator of the Association, who shall work

with the ordaining church and candidate in such matter."

The action of this association amounts to the assumption of authority to tell church whom they may or may not ordain to the ministry. The quotation above beginning with "may recommend" is couched in mild language. But all who know the working of associations in such matters know that the purpose of this article is to prevent as far as possible the ordination of any man that the Ordaining Council disapproves. Since this association, in its constitution, affirms cooperation with the Northern Baptist Convention by making its Executive Committee a Board of Promotion "to foster and advance the interest of the fellowship at large . . . and to act as the local representative of the Northern Baptist Convention and the West Virginia State Convention," it is a foregone conclusion that one of the prime requirements of men approved for ordination by the Ordaining Council is that they be willing to cooperate with the modernistic and unionistic conglomeration fostered by the Northern Baptist Convention. This piece of legislation by the association is a part of the familiar program of the machine to keep churches under their power so that they will go right on furnishing oil and fuel for the machine.

It is well for churches to take special care in ordaining men. In too many cases men utterly unfit for the high calling of the ministry and so basely ignorant that they make a sorry spectacle in the pulpit have been ordained to this sacred work. But this fact does not give associations the right to tell churches how or whom they may ordain. An association has no more right to do this than it has to tell a church whom it may call as its pastor, or whom it may ordain as deacons, or how much it may or must pay its pastor, or whom it may or may not receive into its membership, or what sort of build-

ing it shall build. Since churches may and do make mistakes in all these and other respects, why not turn associations into Methodist conferences or Presbyterian Synods to completely govern the churches? The Methodists and Presbyterians are just as scriptural in their church government as this association or any other is in setting up such machinery as noted in this article. The only difference is the Methodists and Presbyterians are consistent. They claim authority over the local churches instead of disclaiming it as this association does in its constitution, while exercising it in its by-laws. Methodists and Presbyterians carry out their principles, but this Baptist association violates its principles.

Such an action as this one by an association is wholly and simply an effort to substitute human wisdom and efficiency for the divine program. Man is impatient with the Holy Spirit. The Holy Spirit, as the vicegerent of Jesus Christ, the great head of the church, is too slow for men. He lets churches make too many mistakes. Seemingly He has not been schooled in machine methods. He doesn't seem to have proper respect for apostate conventions of the present day. He just is not efficient according to the standards of this world. So men must help him out. This is the spirit that is behind the creation of Ordaining Councils by associations.

But our sovereign God will overrule all such for His glory. Such actions will only hasten the exodus of sound churches from apostate associations. This will make possible the founding of sound associations that will respect the autonomy and freedom of the churches. There ought to be in the tri-state region of West Virginia, Kentucky, and Ohio a great independent Tri-State Baptist Association of this nature, one that will refuse to be a cog in or a cat's paw for either the North-

(Continued on page four)

## Is Teays Valley Following The As To The Ordination Of Ministers?

ELDER C. W. SHAFER  
Poca, West Virginia

Is the Teays Valley Baptist Association following the Lord or the machine pertaining to the ordinations of ministers?

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

"And when they had fasted and prayed, and laid their hands on them, they sent them away.

"So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."—Acts 12:2-4.

It is clear from this and other Scriptures that the New Testament places the responsibility on the local church for the examination and ordination of pastors and deacons.

To the church is given the responsibility of maintaining the purity of the faith down thru the centuries.

It also has been warned against infiltration by the enemy. God has set forth in His Word the qualifications of those to be set apart for the ministry. One of the major qualifications is to be sound in the faith. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." II Timothy 1:13.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears."—II Timothy 4:3.

"Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

"For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

"Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

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"One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

"This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." Titus 1:9-13.

Any honest student of the Word knows it is important to hew to the line in this sacred matter—that the church must accept the Word and carry it out to the letter if the Lord is to be glorified.

Nowhere in the Word do we find authority for delegating this responsibility to a group of men who allow themselves to be set up as despots to usurp authority over the local church.

It has been the policy of Baptists all along for the local church to invite other churches to send ordained men to sit in council and examine the candidate in the hearing of the church to which the candidate belongs. The church is responsible to God for hearing the examination and passing its judgment as to the fitness of the man being examined. Note the final word belongs to the church. We believe this is the purest form of democracy and strictly conforms to the Word of God.

A Baptist church that will not accept its God given responsibility and makes an honest effort to carry it out is no longer worthy of the name Baptist.

The Teays Valley Baptist Association on Aug. 3, 1949, approved an amendment to its by-laws providing for the setting up of a permanent council to perform what the churches has been performing down thru the years. It is presumed that the machine has not been too successful in controlling the ministry under the New Testament arrangements.

It is well known by all who want to know that the state convention has been trying for some time to keep men out of the ministry who will not adopt this plan and blindly follow orders. It has the audacity to contend that a church that does not compromise with their program ceases to be a Baptist church. The ordination papers of some have been revoked solely because they did not co-operate. The convention gives lip service to sound doctrine but they are sending out men who will set open communion, receive alien immersion, tolerate and in some cases encourage adultery.

When Baptist churches bestow their blessings upon this machine inspired program they prove beyond question they love the machine more than they love the Lord.

## The First Baptist Pulpit

### "THE TABERNACLE IN THE MIDST OF ISRAEL"

#### GOD'S FIRST DWELLING PLACE AMONG MEN

If you will read carefully the first twenty-five chapters of the book of Exodus, you will find the story of Israel from the time God called Moses and Aaron as the human leaders until they came unto Mount Sinai. It tells us about the call of Moses, the call of Aaron, the difficulties that Moses had in getting Pharaoh to allow the children of Israel to leave the land of Egypt and the way in

which they left Egypt, and all the wilderness wanderings for the first few months after they left Egypt until they came to Mount Sinai.

I don't imagine that there was ever any people who had a greater method or a better way to follow the Lord than did those Jews. The only time they had to move was when the cloud above them moved. When it moved, they moved. When it

stopped, they stopped. When it veered to the right or to the left, whichever way the cloud went, the children of Israel followed that cloud. God was giving them food, water, and directions; all they had to do was to trust the Lord and follow Him.

However, beloved, they had the same old depraved nature to contend with that you and I (Continued on page two)

#### A FISHERMAN'S EXAMPLE

A few months ago the Navy hospital ship "Benevolence" was rammed by a freighter—and sank in twenty minutes, four miles from Golden Gate, San Francisco. From bow to stern, people poured over the side of the sinking ship into the bone-chilling water. Some clung to life belts, others to boards and floating objects. Fisherman John Nayoli, who was returning home with a profitable 450-pound salmon catch, sailed into the disaster area. Immediately (Continued on page four)

#### ARE YOU A "CLISTIAN" MAN?

A Chinese applied for position as cook. The family were members of a fashionable church. The lady said, "Do you drink whiskey?" He said, "No, I am a Clistian man." "Do you play cards?" "No, I am a Clistian man."

He was employed, but later when she gave a euchre party with wine he announced he was leaving. "What is the matter?" the employer asked. He replied, "I Clistian man. I tell you so. I no heathen. I no work for the heathen either."



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## "The Tabernacle"

(Continued from page one)  
have to contend with, and it  
wasn't long after they got out  
into the wilderness until they  
began to murmur and to com-  
plain just as you and I do to-  
day. Instead of following the  
Lord as He lead them, we find  
the children of Israel murmur-  
ing against the Lord.

Moses' father-in-law came to  
visit Moses. He suggested a  
court system with judges over  
thousands, judges over hun-  
dreds, judges over tens, and  
with Moses as a final judge; so  
when a case was presented, it  
was handed from one group to  
another until Moses finally  
passed upon the more difficult  
cases. However, beloved, when  
Moses followed the advice of  
his father-in-law and instituted  
this system of laws, this was  
nothing more than turning down  
God's grace for man-made laws.  
When God Almighty looked  
down and saw His people turn  
from His grace and from His  
leadership to man-made laws  
which had been suggested by  
an old heathen priest, God pur-  
posed to put them under law.  
From that time on, instead of  
God directing them from the  
cloud, God gave to them the  
Theocracy — the rule of God,  
by way of law.

Two events logically follow-  
ed. Since they were going to  
have law, and since the chil-  
dren of Israel were going to be  
under law, naturally a code of  
laws had to be given, and God  
gave that code of laws in the  
Ten Commandments and in  
other sundry laws that He gave.  
Likewise, since now they were  
to have a Theocracy, there must  
be a dwelling place made for  
the King, for God Himself. Ac-  
cordingly, God tells this people  
that He is going to give them  
a tabernacle which shall be set  
up in the midst of Israel.

No house was ever built be-  
fore or since like this taber-  
nacle. It was extraordinary in  
that it was different from all  
other buildings. It couldn't  
compare for vastness with the  
temple of the sun that was lo-  
cated in the ancient Heliopolis,  
for this temple, the dwelling  
place of God on earth, was only  
the size of a little two-room  
cottage, forty-five feet on one  
side by twenty-two and one-  
half feet on the other side. Cer-  
tainly, beloved, this little build-  
ing that was dedicated to be  
the house of God for God's  
dwelling in the midst of Israel  
— certainly it was different  
from the glistening marble or  
the imperishable blocks of gran-  
ite with which the temple of  
Diana at Ephesus or the Par-  
thenon at Athens had been  
built. Surely this one was dif-  
ferent because this building was  
made as a portable one, that  
might be taken apart and car-

## Faith

By Tenny Balmwood

*Faith isn't some sort of mystical thing,  
Or the words of a beautiful creed,  
Or prayers that are penned by poetical souls,  
That people stand up to read.  
For faith is the thing that prompts us to go  
And give to the hungering bread.  
Oh, faith means more than a doctrine or two --  
For faith without works is dead!*

*Faith doesn't mean only a bending of knees,  
Or a lifting of prayerful hands.  
Or something that makes the bountiful God  
Comply with our mortal demands!  
But faith sends us, girded, and ready to serve  
The masses that need to be fed.  
For faith means more than a murmured prayer --  
For faith without works is dead!*

*Faith doesn't pass by on a Jericho road,  
When a brother lies bleeding and hurt,  
But stoops and pours oil and wine in the wounds,  
And lifts the poor man from the dirt.  
Faith doesn't sit in the synagogue seat,  
With glittering gear on its head,  
Nor walks in garments with widened hems --  
For faith without works is dead!*

*Then give us, O Master, the faith that will go  
And minister day after day --  
Will even accept the arms of a cross,  
If best it may serve in that way --  
A faith like the Shepherd who went for His sheep,  
Though red were the rocks where He bled --  
Oh, faith means more than a song or so --  
For faith without works is dead!*

-- Christian Home.

ried about from day to day.

Beloved, though it was dif-  
ferent in that it wasn't vast and  
though it wasn't permanent but  
portable, though it was differ-  
ent in these respects, one thing  
stands out concerning this  
building: it was the dwelling  
place of God on earth.

### I

#### THE IMPORTANCE OF THE STUDY OF THE TABER- NACLE.

Why should we be concerned  
about the tabernacle, which was  
God's dwelling place on earth?  
Why should we be concerned  
about the manner in which the  
Jews worshipped fully thirty-  
five hundred years ago? Listen,  
beloved, and I will tell you why  
it is important to you and to  
me.

Beginning with the twenty-  
fifth chapter of the book of  
Exodus and reading the bal-  
ance of the book (sixteen  
chapters), and reading all of  
the book of Leviticus, you have  
the story of the tabernacle. Do  
you mean to tell me, beloved,  
that sixteen chapters of Exodus  
and all of the book of Leviticus  
are worthless as far as you and  
I are concerned? God never  
put a thing in this Bible but  
what it is worth something to  
you and me. Surely you can  
see the importance of the study  
of the tabernacle in view of the  
fact that so much space is given  
to it in the Word of God.

If you want to know how  
much is spoken concerning the  
creation, go back and read just  
two chapters—Genesis 1 and 2.  
If you want to know about  
God's first dwelling place on  
earth, then read sixteen chap-  
ters in Exodus and the entire  
book of Leviticus to get all of  
the story of the tabernacle.

Then, beloved, when you  
come to the New Testament  
and see how many references  
there are to the tabernacle, you  
can easily see why it is im-  
portant for you and me to study  
it. When you remember that  
the tabernacle is referred to in  
the book of Acts, in practically  
every one of the Epistles, in the  
book of Revelation, and is  
spoken of many, many times in  
the book of Hebrews — when  
you remember the number of  
references to the tabernacle in  
the New Testament, you are  
certainly brought face to face  
with the fact as to how im-  
portant it is that you and I  
should study it and to see how  
God first dwelt upon the earth  
with His people, the Jews, that  
we might likewise learn how  
He dwells with His people to-  
day.

### II

#### THE PRINCIPAL WORK- MEN.

In order that this building  
could be built, God had to have  
somebody to do the building.  
This building and all the furni-  
ture that was inside it, didn't  
just fall down out of Heaven  
complete. Rather, beloved, there  
had to be somebody that took  
care of the building of this tab-  
ernacle. The Word of God tells  
us concerning the principal  
workmen:

"And the Lord spake unto  
Moses, saying, See, I have call-  
ed by name Bezaleel the son of  
Uri, the son of Hur, of the tribe  
of Judah: And I have filled  
him with the spirit of God, in  
wisdom, and in understanding,  
and in knowledge, and in all  
manner of workmanship, To de-  
vise cunning works, to work in  
gold, and in silver, and in brass,  
And in cutting of stones, to set

them, and in carving of timber,  
to work in all manner of work-  
manship. And I, behold, I have  
given with him Aholiab, the son  
of Ahisamach, of the tribe of  
Dan: and in the hearts of all  
that are wise-hearted I have  
put wisdom, that they may  
make all that I have command-  
ed thee: The tabernacle of the  
congregation, and the ark of  
the testimony, and the mercy  
seat that is thereupon, and all  
the furniture of the tabernacle."  
—Ex. 31:1-7.

This tells us concerning the  
two men who were employed  
in the building of the taber-  
nacle. It is rather interesting  
that God tells us that Bezaleel  
was of the tribe of Judah, the  
tribe from which our Lord  
Jesus Christ sprang. It is fur-  
thermore interesting that in the  
line of march when the chil-  
dren of Israel marched from  
one place to another, Judah was  
the first tribe to move out, with  
all the balance of the tribes fol-  
lowing. Then, it is rather con-  
spicuous that Aholiab, the sec-  
ond workman, was of the tribe  
of Dan, which was the last tribe  
that moved out in the line of  
march when the children of  
Israel moved from place to  
place. God chose to find one of  
His workmen in the biggest of  
the twelve tribes — in the tribe  
of Judah — and He chose to  
find the other in one of the  
smallest of the twelve tribes —  
the tribe of Dan. This would  
tell us that God finds His work-  
men wherever He chooses to  
find them, in some of the most  
unusual ways, and in some of  
the most unusual places.

If you will turn to the Word  
of God, you will find that God  
found a man named Simon  
Peter when He was with his  
nets fishing. You will find that  
He found a man named Saul of  
Tarsus as he sat at the feet of  
Gamaliel, the most learned  
lawyer of his day. Regardless  
of where He finds them, the in-  
teresting thing is that God uses  
those whom He has called into  
His service.

Bezaleel and Aholiab, the two  
workmen built the tabernacle  
just like God gave to them the  
pattern, and when their work  
was finished, beloved, they re-  
ceived a blessing, for we read:

"And Moses did look upon  
all the work, and, behold, they  
had done it as the Lord had  
commanded, even so had they  
done it: and Moses blessed  
them."—Ex. 39:43.

I wonder, beloved, if you and  
I could learn from this. God has  
a work for you and for me. He  
has a task for every one of  
us as His believing children.  
When we go about that task  
and do that task as our Lord  
directs in the light of the plans  
which are given to us by the  
Lord within the Bible—when  
we do that and come down to  
the end of life's journey, we  
can expect a blessing from the  
Lord. The Word of God tells  
us that this is true. Listen:

"Therefore, my beloved breth-  
ren, be ye steadfast, unmovable,  
always abounding in the work  
of the Lord, forasmuch as ye  
know that YOUR LABOUR IS  
NOT IN VAIN in the Lord."—  
I Cor. 15:58.

"And let us not be weary in  
well doing: for in due season  
we shall REAP, if we faint not."  
—Gal. 6:9.

Sometimes the load gets migh-  
ty heavy and the road gets  
mighty rough as we try to serve  
the Lord Jesus Christ, but  
thanks be unto God, we have  
the promise that some day we  
are going to reap if we faint  
not. Just like Bezaleel and Aho-  
liab received a blessing from  
God through Moses when they  
had finished the task that God  
assigned to them, when we

come down to the end of life's  
journey we can expect the bless-  
ing of God upon us if we faint  
not.

### III

#### WAITING ON GOD.

Moses had to wait on God  
to get the plans before they  
could begin to build the tab-  
ernacle.

"And Moses went up into the  
mount, and a cloud covered the  
mount. And the glory of the  
Lord abode upon mount Sinai,  
and the cloud covered it six  
days: and the seventh day he  
called unto Moses out of the  
midst of the cloud."—Ex. 24:  
15, 16.

Notice that God is going to  
teach the people through the  
principal workmen how this  
tabernacle is to be built. He  
calls Moses up into the mount  
to give to him the plans and  
pattern whereby the tabernacle  
is constructed. The cloud set-  
tled upon the mount and for  
six days Moses stood still, wait-  
ing for God to speak to him out  
of the cloud. On the seventh day  
God thus spoke to him.

Notice that Moses was on the  
mount six days before anything  
took place. Why the waiting?  
Simply this: God was teaching  
Moses a lesson. He wanted  
Moses to get the sound of the  
earth out of his ears so that he  
would be able to hear the voice  
of God. It took six days for  
Moses to get the sound of the  
earth out of his ears so that he  
could understand God's mean-  
ing into.

"Wait on the Lord: be of good  
courage, and he shall strength-  
en thine heart: wait, I say, on  
the Lord."—Psa. 27:14.

As it took Moses six days  
to get the din of the earth out  
of his ears that he might hear  
the voice of God, so, beloved,  
it is necessary for you and me  
to wait on the Lord if we are  
going to get God's message and  
God's direction as to what He  
wants us to do. You don't get  
directions from God when you  
first come into His presence,  
but sometimes it is necessary  
that you wait on the Lord.

If you will turn through the  
Word of God, you will find  
that anyone that ever did an  
thing in the service of the Lord  
was alone with God when God  
called him into His service.

Moses was alone at the back  
side of the desert when he saw  
the vision of the burning bush  
whereby God called him to be  
the emancipator of Israel from  
the land of Egypt.

Joshua was alone when he  
was chosen of God to be Moses'  
successor, leading the children  
of Israel into the final conquest  
of the land of Canaan.

It was when Isaiah was alone  
that he had the vision of the  
Lord, high and lifted up within  
the temple of Jerusalem, where-  
by that he was transformed so  
that he cried, saying, "Woe is  
me! for I am undone; because  
I am a man of unclean lips,  
and I dwell in the midst of a  
people of unclean lips."

It was when Paul was alone  
that he was caught up into  
Heaven and saw things which  
he said himself were not law-  
ful for him to tell to others.  
Listen:

"It is not expedient for me  
doubtless to glory. I will come  
to visions and revelations of  
the Lord. I knew a man in  
Christ above fourteen years ago,  
(whether in the body, I can-  
not tell; or whether out of the  
body, I cannot tell: God know-  
eth); such an one caught up  
to the third heaven."—II Cor.  
12:1, 2.

It was when David was alone  
with God, fleeing from Saul,  
that he wrote his sweetest  
(Continued on page three)



## "The Tabernacle"

(Continued from page two)

It was when Simon Peter was alone in Joppa that he saw that vision of the sheet let down from Heaven, wherein there were all manner of four-footed beasts and creeping things, whereby Simon Peter learned that Gentiles as well as Jews were to be saved.

It was when John Bunyan was alone in jail that he received the vision which, when translated into words, became "Pilgrim's Progress," — the book which has stirred more people Heavenward than any other book that has ever been written, except the Word of God.

It was when the Apostle John was alone on the isle of Patmos that he received the vision of the book of Revelation.

It was when Martin Luther was alone at Wartburg Castle that he had the vision which resulted in the Reformation.

I could go on and on, naming to you men of the Bible and men of history whom God used miraculously and supernaturally, whom God called when alone. May we learn from this that so far as you and I are concerned, if God is going to use us and bless us, we are going to have to have a time and a place for God — a secret place and a time when we can be alone and commune with the Lord Jesus Christ.

### IV

#### THE OFFERINGS.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair. And rams' skins, dyed red and badgers' skins, and shittim wood, Oil for the light, spices for anointing oil, and for sweet incense, Onyx stones, and stones to be set in ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."—Ex. 25:1-9.

If you will notice carefully, the offerings were to be made unto God, for God said, "that they bring ME an offering." It was an offering not to be made to man, but an offering that was to be made to God.

Notice that it was to be brought, for God said, "that they BRING me an offering." It was not to be "dunned" for, nor pledged; rather the offering was to be brought unto the Lord.

Beloved, those churches who believe in passing a collection plate would have a hard time in reading this passage of Scripture to find any justification in using such, for with a collection plate you have to go out after the offering. In this case the people were to bring the offering unto the Lord.

Notice also that it was a willing offering, for God said, "every man that giveth it WILLINGLY." The only offering that is pleasing to the Lord is the offering that is given willingly unto the Lord. We read:

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

The Word of God gives us an example of a willing giver—that woman who came, bringing her two mites. She brought all she had, but she brought it willingly unto the Lord.

Notice, furthermore, that in bringing their offerings, the people actually brought too much.

"For the stuff they had was sufficient for all the work to make it, and TOO MUCH." — Ex. 36:7.

When they brought their offering as God laid down, God gave them, not enough, but gave them more than what they needed. God, through Moses, had to restrain the people from bringing their offerings.

Notice also that only God's people were called upon for their offering.

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering."—Ex. 25:2.

Nobody but the Jews were called upon for the offerings. There was a mixed multitude that followed along with them, but God never asked a thing of that group.

One thing in particular that these people were asked to bring was badger skins. These badger skins which the Jews brought to the Lord were what God gave to them for shoes for their feet. Now God asks them to literally give Him the shoes off of their feet, and they did. Did it pay?

Suppose we anticipate that forty years have gone by. Moses has brought the children of Israel down to the end of his journey, getting ready to enter into the land of Canaan. As they enter into the land of Canaan, those shoes that they had when they left the land of Egypt are still good. We read:

"And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon the foot."—Deut. 29:5.

This people did as God asked them to do, and when they got over to Canaan forty years later God saw to it that their shoes did not wear out.

Beloved, it pays to put God first. I have never seen a Baptist yet that was stingy with God that God ever blessed. I have never seen any man yet who was covetous and stingy and didn't bring his offering to God that God ever blessed. However, I have seen many and many a Christian, who listened to the voice of God, and made his offerings unto God as God commanded, be blessed of God. God has multiplied his blessings because he has learned to serve God and give God what He asks of us.

Beloved, God's plan of finance worked. Their offerings were brought to God. The tabernacle cost fully two million dollars, for everything about it was either solid gold or overlaid with gold. Though it cost two million dollars, God provided the funds through His people. His plan of finance worked, because God's plan always works.

Let me remind you, when you try Larkin orders, quilt shows, oyster suppers, chicken suppers and all kinds of schemes for raising money, not a one of them will work. When you take God's plan, it will work. It worked here and it will always work, because God is always back of the things that He says within His Word.

### V

#### THE PATTERN GIVEN.

Notice, beloved, that when these men started to build, they built according to the pattern

that was given to them. Four times God says that they were to make the tabernacle according to the pattern which He has shown them.

"After the PATTERN of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."—Ex. 25:9.

"And look that thou make them after their PATTERN, which was shewed thee in the mount."—Ex. 25:40.

"And thou shalt rear up the tabernacle according to the FASHION thereof which was shewed thee in the mount."—Ex. 26:30.

"Hollow with boards shalt thou make it: as it was SHEWED THEE in the mount, so shall they make it."—Ex. 27:8.

Beloved, there wasn't any room for human wisdom in the building of the tabernacle. They were to make it according to God's revelation and God's pattern.

Brother, sister, you and I can learn from this. In our work today, in our individual lives, and in our churches we are to go according to the pattern and the revelation that has been given to us by Almighty God. You can't build a Baptist church except according to God's pattern. You can't live a Christian life that will be pleasing to God except according to the pattern as laid down within the Word of God.

I used to know a family in the church of which I was pastor, who some ten or twelve years before, had bought a house in a nice residential section. They had had an abstract made by a lawyer before they purchased the house, but carelessly that lawyer overlooked an infant heir. One day after they had finished paying for the house, which cost them approximately \$10,000.00, they were presented a summons. An infant heir who had been overlooked some ten or twelve years before, had now grown to manhood and was demanding this property. Why did this happen? Because somebody had failed to pay attention to what was written. The abstractor had failed to take in consideration all the heirs of that property.

That is how these Protestant churches have been built. Somebody just didn't pay any attention to what was written. That is how all the religious falsehoods have grown up, because people didn't pay any attention to what was written. That is why we have the religious confusion in the world today, just because somebody didn't pay any attention to what was written.

Beloved, they didn't build that tabernacle as they wanted to. They had to build it as God gave them the pattern. You can't build your life, you can't build a church, you can't do anything except as God reveals it unto you.

### VI

#### THIS TABERNACLE WAS A TYPE OF WHAT WAS TO COME.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect."—Heb. 10:1.

The tabernacle was God's first dwelling place upon the earth. He had walked with Adam in the Garden of Eden. He visited with Abraham at Mamre, and now He is going to dwell with His Redeemed. Marvel of marvels, that this little two-room building could contain the God of the universe. But how could this mean anything to us? Beloved, this little two-room

## A PAGE FROM "MUSED UNCLE MOSE"



Somebody drop de c'lection plate las' Sunday mawnin', an' jes' unsponsibil'ty like, deac'n Slither-foot jump ober two seats to rescue dat quatah he'd jes' dropped in.

"Mused Uncle Mose" is a 64-page book, of over 200 philosophical sayings, similar to the above, containing 20 full-page pictures. It costs \$1.00 postpaid, and is worth every penny. Order from us.

dwelling place for God on earth is a type of our Lord Jesus Christ.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14.

The word "dwelt" means "tabernacle." This tabernacle was a type of the Lord Jesus Christ who was to tabernacle among us. Everything about it is a picture of Jesus. There isn't a thing there but what points to Him.

The gate into the courtyard is a picture of Jesus as the door. Do we not read in the Word of God that Jesus said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

The brazen altar is a picture of Calvary, for on that brazen altar the sacrifice was tied and was killed, and its body was burned before God. It tells us about that day two thousand years ago when Jesus Christ came to Calvary and was killed for your sins and for mine. When I look at that brazen altar and see the sacrifice that was put upon it, I look likewise to Calvary to the killing place of the Cross and I see Christ sacrificed for our sins as He died a Substitute for us.

The candlestick tells us of the Lord Jesus Christ as the light of the world. There wouldn't be any light in this old world today if it weren't for Jesus. The candlestick is a type of Jesus as the light of the world.

The table of shewbread tells us of Jesus as the Bread of Life. Just like a man gets hungry for food for the body, beloved, your soul has to be fed too. I thank God that there is food for the soul, and that food is Jesus. He is the Bread of Life.

The ark with the mercy seat

tells us that Jesus Christ is our propitiation. Our sacrifice has been killed and the blood has been spilt to propitiate and to satisfy God in our behalf.

In the High Priest we can see the Lord Jesus as our High Priest.

Beloved, can any person study this tabernacle and fail to see the Lord Jesus Christ in it? There isn't a thing that was used but what tells us about Jesus, our Saviour, our blessed Redeemer. Oh, I wonder if you see in this that which thrills your soul, that everytime the Jew offered his sacrifice he looked forward to the coming of Jesus. Just like when we come to the Lord's Table and take the Lord's Supper, we look back to the Cross, so the Jew came with his sacrifice and looked forward to the Cross. Beloved, it is the same message whether you are on yon side of Calvary or whether you are on this side. It is all to tell us about Jesus our Saviour.

As I think of this, I am reminded of that woman in days gone by who had been a marvelous Bible student. She could quote much of God's Word. As she grew older her memory began to fail and she got to the place where she could quote very little of the Word of God. Some verses just completely slipped from her. Finally, when she came down to her death bed, all that she could remember was just one verse: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." She kept saying this over and over again. As death came nearer, she got to the place that she couldn't recall all of

(Continued on page four)



A man may die and leave upwards of a million without taking any of it upwards.

## Associations

(Continued from page one)  
ern or the Southern machine.  
We could have such an association immediately!

The instance of the second error, that of taking a stand against the Word of God, has occurred in the Ohio Baptist Association, composed of some of the churches in Lawrence County, Ohio. At its last meeting this association revised its by-laws by adding the following: "The association recommends that because of the clear teaching of Scripture concerning the activity of women in the

church, that our sister members of the churches be not restrained from the exercise of their gifts as indicated by the word of God, Luke 2:36-38; Acts 1:13, 14; Acts 18:26; Acts 21:8, 9; Gal. 3:26-28; Rom. 16:1-3, 12; I Cor. 11; with the exception of usurping the place of a pastor or having authority over the men of the church. I Tim. 2:12."

This action is ludicrous for several reasons, viz:

1. The association omitted I Cor. 14:33-38 from the passages cited as giving "the clear teaching of Scripture concerning the activity of women in the church"; yet there is not a

clearer passage in the Bible on this or any other subject. The reason for this omission is that the association just does not believe in I Cor. 14:33-38! Their dodges on this passage simply will not work. They have gone on record as denying the Word of God, and every one of them that is honest knows this.

2. There is not an instance in the passages given where a woman spoke in the church, which is the thing they want to justify, unless it is in I Cor. 11. If such is true in I Cor. 11, then the passage referred to in I Cor. 14 finds Paul rebuking these women for their speaking

in the church. He tells them to maintain silence, and forbids them the privilege of even asking a question in the public assembly.

3. Any time a woman arises in a church to speak, her only excuse can be that she undertakes to speak to the edifying of the church (I Cor. 14:26). In thus doing she is undertaking to teach in the church, a thing forbidden in a passage cited by the association, I Tim. 2:12. Any person assuming the roll of a teacher is exercising authority over all who are being taught. A teacher, for the time being, is in charge of the congregation

just as truly as a preacher in the pulpit. If men are present the teacher, whether man or woman, is exercising authority over men. If the teacher be a woman, she is usurping authority, because she is taking authority that does not rightly belong to her.

4. Not only does the Scripture command that speaking and teaching be confined to the men in the church, but that public prayer be confined to the men also. I Tim. 2:8. The word in this passage for "men" in the Greek is not the generic "anthropos," which may refer to the whole human race, both men and women; but it is the emphatic "aner," which always alludes to men in distinction from women and children.

5. This action of the association takes some indefinite passages and uses them to annul an explicit command of God. I Cor. 14:37. There is no ground for misunderstanding Paul's meaning in I Cor. 14:33, 34. He makes it as clear as words can make it. Moreover he makes the acceptance of it the test of spirituality. I Cor. 14:37.

This association should hear Paul say to them as he said to the church at Corinth: "What came the word of God out from you? or came it unto you only?" In other words, is it yours to originate the Word of God by deciding what is right, or is it yours to receive and obey what God has said? Every person in this association should weigh the action of the association in the light of this question.



### "The Tabernacle"

(Continued from page three)  
this verse, and on the day she died all she could remember was one word which she kept repeating: "Him, Him, Him." Beloved, she had lost all of the Bible but that one word, but in that one word she had all of the Bible.

This is the first of a series of twelve (12) messages on "The Tabernacle." Be sure to write for each of the following messages!

Beloved, friends, this tabernacle is to tell us of Him, the Lord Jesus Christ, who died as a substitute for our sins. Thank God for Him who died for us!



### Fisherman's Example

(Continued from page one)  
he started to rescue the perishing. He prayed, "God, give me strength," as he labored on, desperately trying to save only a few more. Not being able to have both people and fish in his small boat, he was asked what he did with his fish. "I threw them overboard," was his laconic reply.

What a parable! All over the world, sinners are in eternal danger, floating around precariously in the sea of sin; their doom momentarily awaits them. Some people, safe aboard, are too interested in their "load of fish" to try to rescue drowning men and women. We must despise material gain—or use it for Jesus' sake—and forsake all and follow Jesus, if we are to become "fishers of men" (Matthew 4:19).

—Christian Victory

THE BAPTIST EXAMINER

PAGE FOUR

JUNE 9, 1951

# AN APPEAL

## OUR GOAL

\$3400.00

## OUR ASSETS (TOWARD GOAL)

1500.00

## OUR NEEDS

1900.00

## OUR PURPOSE

To purchase new equipment for our shop so as to enlarge this paper from four to eight pages weekly.

## OUR DATE-LINE

We have set June 23rd as our goal, hoping to have sufficient money in hand by that date to purchase our linotype. The linotype machine, which was built to our specifications, is now complete and ready to ship. We can secure it, as soon as we can secure the remaining \$1900.00. We need it badly. Would to God that we had this new linotype today!

## OUR RESOURCES

"I can do all things through Christ which strengtheneth me." —Phil. 4:13.

## OUR INVITATION

If you believe in the old-time faith for which Baptists have contended, and have died for through the ages, then we invite you to share with us in this financial responsibility. What none of us alone can do, all of us working together can accomplish. May it please the Lord to lay it upon your heart today to send us a contribution!

*Trust The Lord - Tell His People!*