

# The Baptist Examiner

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

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WHOLE NUMBER 647

## Eradication Of The Old Nature Is No Part Of Sanctification

By R. S. Beal  
Tucson, Arizona

In order to discover the Biblical meaning of sanctification we should note how it is used and what is said to be sanctified. We shall discover things as well as persons are sanctified. The first occurrence of the word is found in Genesis where we read, "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made" (Gen. 2:3). There is no thought here of the eradication of sin or any reference to purification from sin. This sanctifying took place before the entrance of sin into the world. A little further on we read, "And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering . . ." (Ex. 29:27). And again, "And I will sanctify the

tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office" (Ex. 29:44). The very furniture of this unique little wilderness structure was sanctified, "And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them. And he sprinkled thereof upon the altar seven times, and anointed the altar with all his vessels, both the laver and his foot, to sanctify them" (Lev. 8:10-11). We might go on to call attention to many other references in the Old Testament but enough have been cited to show that the underlying thought running in all of them is the setting apart of things and persons for a definite and a specific purpose.

It would be well for us to note several passages from the New Testament and as we do

we will discover they carry the same concept as those found in the Old Testament. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple" (Matt. 4:5). The word "holy" is the same as "sanctified." Jerusalem was not a city more holy than any other city, but it was holy in the sense of being set apart as the city of the King. "Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?" (Matt. 23:17). Here gold is said to be "sanctified," not that it was made to be holier than any other metal, but was to be set apart for a specific purpose.

We read the words of the Lord Jesus concerning Himself, "Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:36). In His (Continued on page four)

## STAND AND BE COUNTED

This is an ancient fable of a bat. His aimless circling was interrupted one evening by a bird who said, "Bat, the birds and beasts are about to have a great war. Will you join us?"

The bat shook his head sadly and said, "I cannot join you, for I am a beast."

Shortly afterwards a beast spoke to the bat, "We are about to do battle with the birds. Will you join us?" "No," said the bat. "I am a bird."

Just before the war began, to everyone's surprise, the birds and beasts reached a peaceful settlement of their dispute and there was no war. The bat flew to the birds and said, "How happy I am that we won without fighting." But the birds said, "You are not one of us," and they almost destroyed him with their beaks.

The bat then joined the beasts, saying, "If there had been a war, I know we would have won." The beasts answered with growls and sprang upon him. The bat barely escaped with his life.

The modern version of the ancient moral would be something like this: No one respects a man who will not stand and be counted when the issue is drawn.

In view of the drift of Baptists everywhere, — North and South — the editor wants the world to know that he is on God's side, and that he still believes the Bible from Gen. 1:1 to Rev. 22:21 as the inerrant, infallible, indestructible Word of God. He wants "to stand up and be counted" on God's side. How many of you want to stand with him? You can help us greatly by sending us a liberal contribution toward our new printing equipment. God grant that we may count on you.

## A Timely Warning As To Drift In Baptist Ranks Toward A Centralized Hierarchy

Cooperation is a fine thing, working together is wonderful, but, like every good thing human, there is danger, danger of overdoing the good. Truth carried to excess and magnified of all proportion to its background becomes even more dangerous than raw error itself. Truth distorted appears so good and leads astray so many unsuspecting and sincere people. We believe that Southern Baptists need to stop and take stock concerning their method of cooperation, known as their

organized work. Let us consider a few of the present tendencies. Southern Baptists face exactly the same danger that the world faces today, a danger that is found in almost every nation on earth today.

**Centralization.** The tendency is for power to move to the center and become invested in the hands of a few. Southern Baptists are so large and have so much business until they have little time for deliberation. Almost everything is worked out by small committees and passed on to the messengers for ratification. We are rapidly slipping from the congregational polity which has characterized Baptists for so

(Continued on page four)

## WE WISH EVERY READER WOULD BUY MASON'S BOOK

1096 Eastmoreland St.  
Memphis 4, Tenn.  
May 28, 1951

The Baptist Examiner  
Russell, Kentucky

Dear Bro. Gilpin:

I am very much interested in Bro. Roy Mason's book, "The Church That Jesus Built." I am sending you \$1.00 Money Order to pay for a copy just as soon as you can get it to me.

I have just recently had to split off from my church (Central Baptist) because of a compromise on Baptism and open communion and the invisible church theory. I shall be glad to get this book that I may use it.

Yours in Christ,  
W. L. Griffin

## Here Is A Startling Message As To How God's People May Lose Their Rewards

By Roy Mason  
Tampa, Fla.

This particular phase of the reward question was suggested to our mind by II John 8—"that we receive a FULL REWARD." If it is possible for one to fail to receive a "full reward," then it is certain that there are certain things that are the cause of this. What are some of the things that will serve to keep one from having all of the reward that he should have? We suggest a few:

1. Fellowship with those who oppose the truth of God and His Word. Read II John, verses 7, 10 and 11. Here the warning is against helping along those who are deniers of the fundamental doctrines of Christian-

ity. Any Christian who stays with a church that has gone modernistic, and who helps it along, is helping to destroy the truth of God, and is losing reward. Not only this—but to belong to a church that even in minor matters holds to error is to lose reward. Proof is found in Matt. 5:19. To be "least in the kingdom" means to have a place of small reward. And remember that breaking the "least" of Christ's commandments and teaching (Continued on page four)

## THE BIBLE IS A MISSIONARY BOOK

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches of Asia.
6. The only authoritative history of early Christianity is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the (Continued on page four)

## FATHER IS A SUNDAY SCHOOL MAN

In a Western city a small boy got lost on the streets. Aimlessly, he wandered from place to place. Finally he became tired, hungry and afraid. Then, though he was a brave little chap, he began to cry. His crying attracted the attention of passers-by, and one kind gentleman took time to stop and speak with him.

"What's the matter, little man?"

"I—I's lost," was the reply.

"And where do you live?"

"With father."

"But who is your father?"

But to this question the child seemingly could not reply intelligently. A number of persons collected about the pair, and several men tried to learn the identity of the father. Finally, the boy blurted out in answer to a question concerning what his father's occupation was:

"Father's a Sunday-school

man!"

With this clue, the men were able to locate the father, and

(Continued on page four)

## The First Baptist Pulpit

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

#### THE OUTER COURT AND THE GATE

(Read Exodus 27:9-19)

In our introductory study of the tabernacle, we noticed that the tabernacle was to be God's first dwelling place with men on earth and that God called Moses up into the mount and there gave to him the pattern whereby the tabernacle and all of the articles of furniture were to be built. Moses wasn't left to his own ingenuity, nor to his own human understanding and wisdom in the building of it. Instead, the shape, size, and specifications in detail were

given to Moses as to how the tabernacle, the articles of furniture, and the curtains about the courtyard were to be constructed. Furthermore, God told Moses how they were to collect the materials for the building of the tabernacle.

Now as we come to the second study of the tabernacle, we will take for granted that the materials have all been collected and that the tabernacle, the pieces of furniture, and the hangings of the courtyard have all been built according to

God's specifications. Assuming that all of this has been done, notice that the tabernacle itself is a small building of worship and that the courtyard round about the tabernacle is in the form of a parallelogram, 150 feet by 75 feet. In other words, on the north and south sides of the courtyard was 150 feet, and on the east and west sides it was 75 feet. At the east entrance of the courtyard there was a gate made of curtains some thirty feet wide, and on each side of the gate there were (Continued on page two)



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## "The Outer Court And The Gate"

(Continued from page one)  
some more curtains, twenty-two and one-half feet in width. Thus, beloved, the tabernacle in the center of this courtyard was surrounded by these curtains, which separated the tabernacle itself from the camp of Israel.

The curtains themselves were made of fine twined linen, which were supported with twenty pillars on each side. In other words, there were twenty pillars on the north and south side, and there were ten pillars on the east and west side, making sixty of those pillars in all.

In order to build this fence of curtains, God told them to put a base of brass underneath each of the pillars. There was a silver cap that came to the top of the pillar. Each pillar was crowned with a crown of silver.

I want you to notice also that there were rods of silver that extended from each of those pillars to the other. Furthermore, there were silver hooks which hooked over the silver rods and at the same time held up those curtains round about it. Therefore, you can see that it was a sturdily constructed fence, even though it was made of curtains.

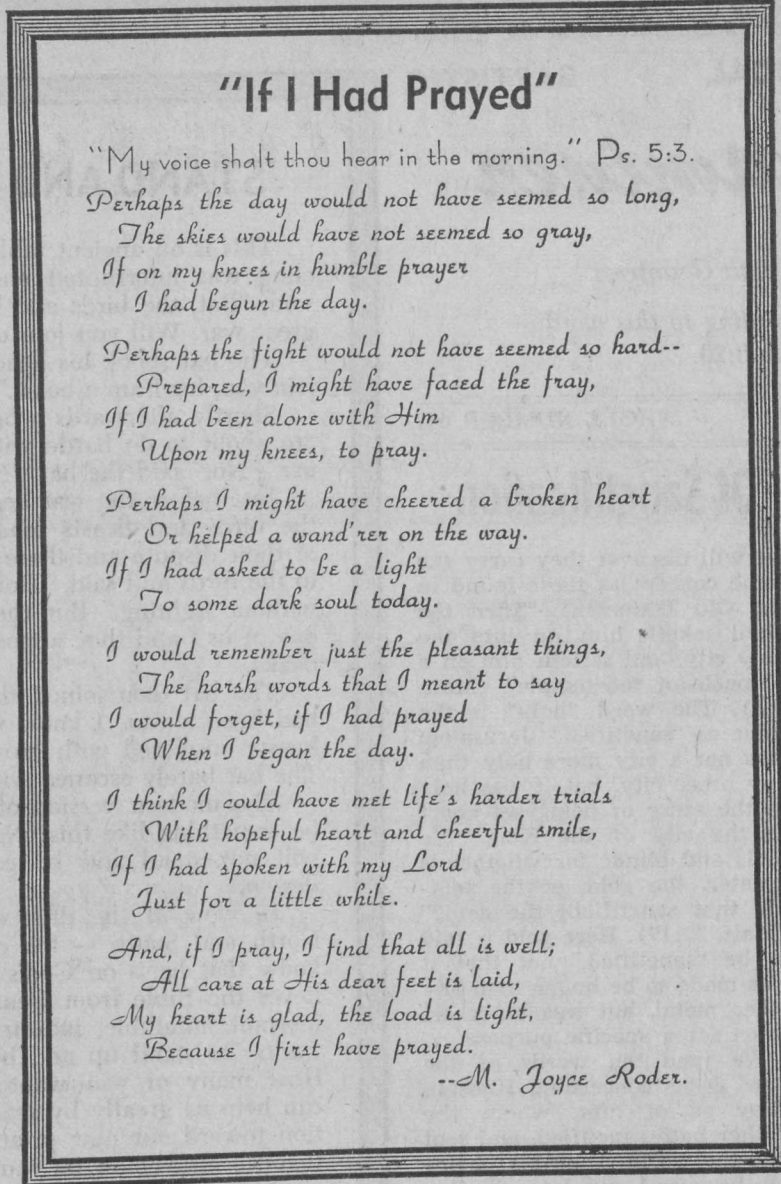
May I remind you that the tabernacle itself was God's dwelling place on earth, and the camp of Israel was all the way round about the tabernacle. There were three tribes which encamped on each side of the tabernacle, so that while the tabernacle was God's place of dwelling, the camp was man's dwelling place; and this fence, made of curtains, had a definite position, in that it stood between God and man.

### I

Beloved, that fence of curtains represents the Lord Jesus Christ as our Mediator. The only thing that came between God and man in Israel was that fence. The only one that can act as our Mediator between God in Heaven and man on earth is the Lord Jesus Christ. We don't need Mary as a mediator, and certainly we don't need a pope or priest or anyone else, for the Lord Jesus Christ is the only Mediator who can come between God and man. The Word of God tells us this to be true.

For there is one God, and one mediator between God and men, the man Christ Jesus."—I Tim. 2:5.

There was just one fence separating the dwelling place of God and the dwelling place of man, and there is just one that can come between God in Heaven and man on the earth,



## "If I Had Prayed"

"My voice shalt thou hear in the morning." Ps. 5:3.

Perhaps the day would not have seemed so long,  
The skies would have not seemed so gray,  
If on my knees in humble prayer  
I had begun the day.

Perhaps the fight would not have seemed so hard--  
Prepared, I might have faced the fray,  
If I had been alone with Him  
Upon my knees, to pray.

Perhaps I might have cheered a broken heart  
Or helped a wand'rer on the way.  
If I had asked to be a light  
To some dark soul today.

I would remember just the pleasant things,  
The harsh words that I meant to say  
I would forget, if I had prayed  
When I began the day.

I think I could have met life's harder trials  
With hopeful heart and cheerful smile,  
If I had spoken with my Lord  
Just for a little while.

And, if I pray, I find that all is well;  
All care at His dear feet is laid,  
My heart is glad, the load is light,  
Because I first have prayed.

--M. Joyce Roder.

and that is the Lord Jesus Christ. When Mary, or the pope, or any priest or preacher, or any human dignitary would assume to come between the soul of man and God, he is assuming a position which is contradictory to the Word of God. I would insist, beloved, that the only Mediator that can come between the God of Heaven and man on earth is the Lord Jesus Christ Himself.

### II

Suppose that I had lived as a Jew back in the days when God was dwelling with Israel, and God was to be worshipped in the tabernacle. Suppose I as a Jew was living then and I wanted to approach God in order to worship. First of all, I'd need to realize that I was far off from God.

Sinner friend, that is the one thing that you need to realize above everything else. You may think that you are pretty good and that you are fairly decent and respectable and that there isn't much difference between you and God. I would remind you that unless you have been saved, you are as far off — you are far removed from God. In the light of the Bible, you are a depraved sinner, and instead of you being very close to Him, you have come far short of the standards of God.

"That at that time ye were WITHOUT CHRIST, being ALIENS from the commonwealth of Israel, and STRANGERS from the covenants of promise, having NO HOPE, and WITHOUT GOD in the world: But now, in Christ Jesus, ye who sometime were FAR OFF are made nigh by the blood of Christ."—Eph. 2:12, 13.

"For all have sinned, and COME SHORT of the glory of God."—Rom. 3:23.

I say then, beloved, if I as a Jew wished to approach God to worship, I would need to realize that I had come far short, and that I was far from God.

There are many sinners today who say, "I am just as good

as many church members." Beloved, if you are not a whole lot better than a lot of church members, you are a mighty sorry spectacle to both God and man. Some will say, "I am just as good as many that have entered." That is just what Job said. Listen:

"My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live."—Job. 27:6.

There are many unsaved people who speak the words of Job, who say, "I am going to hold on to my righteousness. I am just as good as a lot of those who profess to be saved." What is wrong, beloved? Just one thing: You haven't yet realized your spiritual condition as to how far you are removed from God.

### III

I step up to those curtains of fine twined linen and I ask one of the Levitical attendants as to the meaning of them. He tells me that those curtains, which are spotless, are to represent the perfect righteousness of the Lord Jesus Christ.

Sinner friend, the thing that stands between God and man is the perfect righteousness, the spotless integrity, of the Lord Jesus Christ Himself. "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. 7:26.

Jesus is also referred to as a lamb without blemish, for we read:

"For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: But with the precious blood of Christ, as of a lamb without blemish and without spot."—I Pet. 1:18, 19.

When I stand before those curtains which form a fence round about the tabernacle, I realize that those curtains are to tell me of the spotless integrity, the positive righteousness, and the absolute holiness

of the Lord Jesus Christ Himself.

When I compare my righteousness with the righteousness of Jesus, when I look at myself in comparison with the purity of the Lord Jesus Christ, then, beloved, I say with Isaiah:

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags."—Isa. 64:6.

No man will ever declare his righteousness as filthy rags until he first compares them with the righteousness of the Lord Jesus Christ. As long as he compares himself with the preacher or with some other church member, he will never look upon himself as being a filthy, depraved sinner; but when he compares himself with the righteousness of the Son of God, he will then realize how depraved he is and that all of his righteousnesses are but as filthy rags in the sight of God. When he realizes that, he is ready to say with Job:

"I have heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself, and repent in dust and ashes."—Job 42:5, 6.

An individual doesn't have to be inside Christ to see the righteousness of Jesus Christ. Do you remember Judas Iscariot who sold his Lord for \$15.95. When he brought back the money to the chief priests, he said:

"I have sinned in that I have betrayed the innocent blood."—Mt. 27:4.

He knew that Jesus Christ was innocent. He realized the righteousness of Christ, but he wasn't in Christ.

Notice again, when Pilate says:

"Ye have brought this man unto me, as one that perverted the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him."—Luke 23:14, 15.

Pilate wasn't a saved man, but he realized that Jesus Christ was a righteous man.

A Jew could stand outside that courtyard and look upon those curtains that separated him from God and recognize the righteousness of the Lord Jesus Christ. He didn't have to be inside.

### IV

As I stand there and look at that courtyard fence, I wonder what it is that holds it all together. I look down at the ground and I see the brazen base upon which the pillar rests. I look at the top and I see that silver rod that goes from pillar to pillar all the way around, and I see that it is the silver rod that connects the pillars and holds the whole thing together. Beloved, what is the meaning of that silver rod and the silver hooks? God's Word tells us that that silver is a symbol of the atonement.

"And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them. This they shall give, every one that passeth among them that are numbered, half a shekel after the shekel of the sanctuary; (a shekel is twenty gerahs:) a half shekel shall be the offering of the Lord. Every one that passeth among them that are numbered

ed, from twenty years old and above, shall give an offering unto the Lord. The rich shall not give more, and the poor shall not give less, than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls. And thou shalt take the atonement money of the children of Israel, and shall appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the Lord, to make an atonement for your souls."—Ex. 30:11-16.

Every Jew, rich or poor, was to bring a half shekel of silver by way of a temple tax. It was called atonement money. When I think of those curtains hanging from rods of silver and held on by hooks of silver, I am reminded of that atonement money. Just as those silver hooks and silver rod held that whole fence together, so, beloved, the atonement of Jesus Christ is the thing that holds all Christianity together. What a blessed truth that the Lord Jesus Christ makes atonement for sinners!

### V

As I walk outside that fence about the courtyard, I notice that it is the same height all the way around — 7½ feet. There isn't any loophole nor ill-adjusted corner through which an individual might slip in, rather it is the same all the way around.

Beloved, the claims of God are never one whit lowered. God in His claims demands the same perfection from you as He does from me as we stand before God, and that perfection is nothing less than the perfection of the Lord Jesus Christ that these curtains typify.

### VI

As I stand outside that tabernacle, I wonder what is on the inside, but the hangings are too high and I can't see over it. I may ask somebody who has been in as to what is on the inside, and they may tell me about the brazen altar, the laver, and all the balance of the pieces of furniture, each of which has its own particular meaning. I say, "I just don't understand it; it is foolishness to me."

Beloved, if you are a sinner, the things of God are but foolishness to you. You don't understand spiritual things. Paul says:

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—I Cor. 2:14.

As long as I stand on the outside of that tabernacle, I don't understand a thing that goes on on the inside. It is foolishness to me. Sinner friend, as long as you are outside of Jesus Christ, spiritual things are going to appear foolish to you. The only way that spiritual verities will ever come to mean anything to you, is for you to be inside of Jesus Christ as your Saviour. You can know the meaning of salvation until you are saved by grace through faith. Someone may tell you about it, but you will never know the meaning of it until you experience it.

### VII

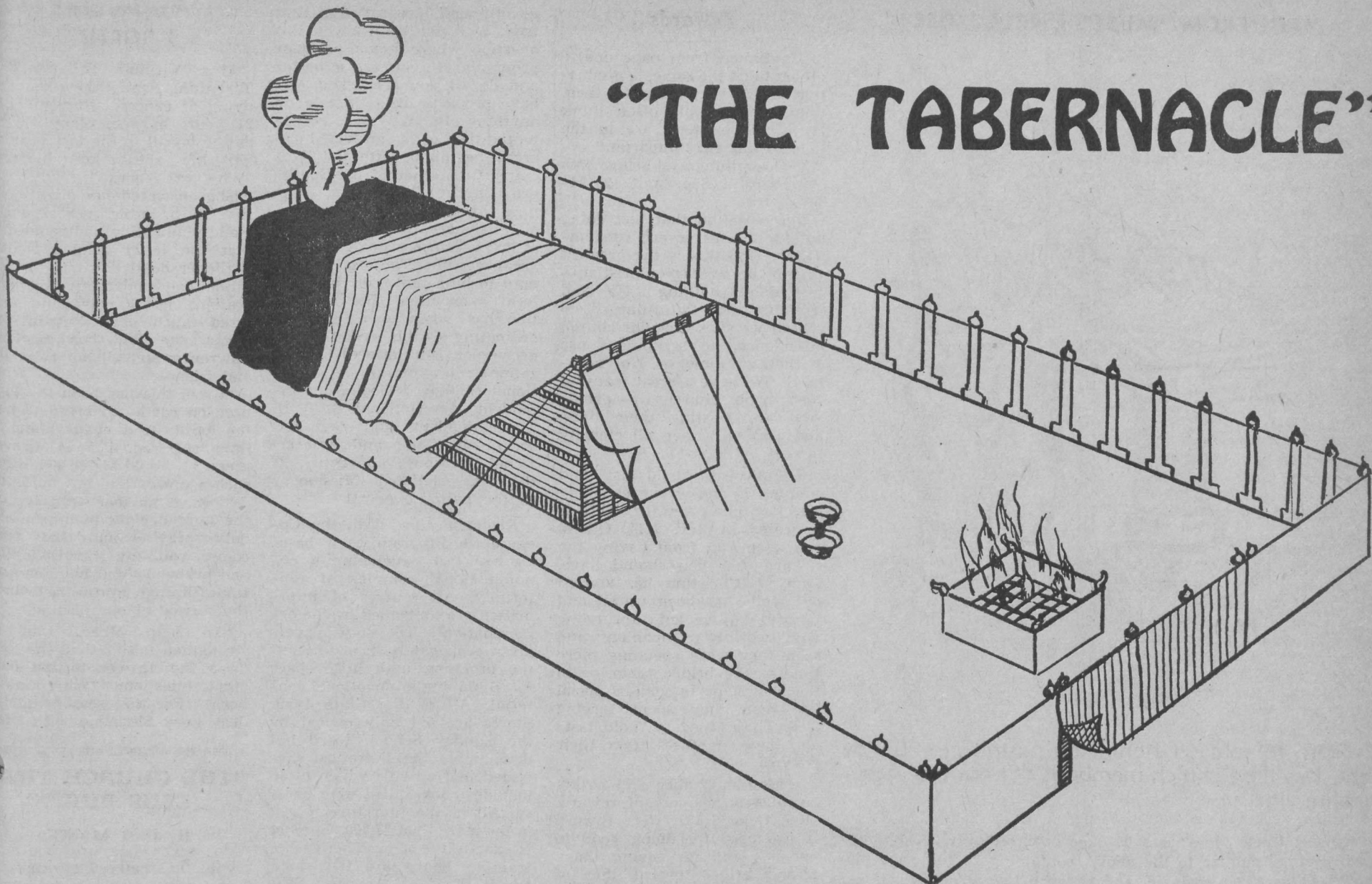
As I step up to the gate, which is at the east side of the tabernacle, I realize that it is in the face of the rising sun, and I say, "Surely there must be some other way to get inside. This

(Continued on page three)



Some people can talk Christianity by the yard who can't walk it by the inch.

# "THE TABERNACLE"



## "The Outer Court And The Gate"

(Continued from page two)

too public and I don't want anybody to know about it."

I am wondering if that isn't the attitude that a lot of un-  
labeled people take about the  
things of the Lord Jesus Christ.  
They want to get to Jesus some  
other way, other than in some  
public manner. Listen, beloved,  
the Word of God would remind  
us that as the Jew had to come  
to the east gate, which was  
the only place of entrance, to  
enter the tabernacle, so, sinner  
friend, the only way that you  
can come to the Lord Jesus  
Christ is to come in an un-  
shamed manner before the  
Son of God. You may try all  
kinds of cults and isms of this  
world, but you will never get  
to God except through the Lord  
Jesus Christ.

### VIII

As I walk up to that gate, I  
realize that that gate represents  
the Lord Jesus Christ as the  
only way of entrance.

"I am the door: by me if any  
man enter in, he shall be saved,  
and shall go in and out, and  
find pasture."—John 10:9.

Beloved, there was just one  
gate into the tabernacle and  
there is just one way that you  
can get to God, and that is by  
the Lord Jesus Christ.

"Jesus saith unto him, I am  
the way, the truth, and the life:  
no man cometh unto the Father  
but by me."—John 14:6.

"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.

Whenever somebody tells you  
that if you will be baptized, or  
that if you will join the church,  
or that if you will take Holy  
Communion, or that if you will  
reform you will be saved, mark  
down, beloved, that person  
is a false prophet. He is teach-

ing a heresy that is contrary to  
the Word of God. There was  
just one gate to get into the  
tabernacle, and there is just  
one way to get to God, and  
that is by the Lord Jesus Christ  
Himself.

The gate into the tabernacle  
was thirty feet wide — wide  
enough for everybody to enter  
thereat. Likewise, the  
breadth of the love of God is  
wide enough for every sinner.  
God says:

"And the Spirit and the  
bride say, Come. And let him  
that heareth say, Come. And  
let him that is athirst come.  
And whosoever will, let him  
take the water of life freely."  
—Rev. 22:17.

Let me remind you that only  
those whom God makes to will,  
will ever will to enter in. How-  
ever, the gate is wide.

As the song says:

"There's a wideness in God's  
mercy,  
Like the wideness of the sea;  
There's a kindness in His jus-  
tice,  
Which is more than liberty.

There is welcome for the sinner,  
And more graces for the good;  
There is mercy with the  
Saviour;  
There is healing in His blood.

For the love of God is broader  
Than the measure of man's  
mind;  
And the heart of the Eternal  
Is most wonderfully kind.

If our love were but more  
simple,  
We should take Him at His  
word,  
And our lives would be all  
sunshine  
In the sweetness of our Lord."

As I look at that gate, I see  
that it is different from the  
curtains. Whereas the curtains  
were just pure white, the gate  
had four colors — white, blue,  
purple and scarlet.

The white represents the

righteousness of the Lord Jesus  
Christ.

The blue is to indicate Christ's  
Heavenly character.

"In the beginning was the  
Word, and the Word was with  
God, and the Word was God."  
—John 1:1.

The purple represents Christ's  
royalty. He was the promised  
Messiah of the Old Testament.

The scarlet speaks of the sacri-  
ficial work of the Lord Jesus  
Christ in the atonement.

"He is despised and rejected  
of men; a man of sorrows, and  
acquainted with grief; and we  
hid as it were our faces from  
him; he was despised, and we  
esteemed him not. Surely he  
hath borne our griefs, and car-  
ried our sorrows: yet we did  
esteem him stricken, smitten of  
God, and afflicted. But he was  
wounded for our transgressions,  
he was bruised for our iniqui-  
ties: the chastisement of our  
peace was upon him; and with  
his stripes we are healed. All  
we like sheep have gone astray;  
we have turned every one to  
his own way; and the Lord hath  
laid on him the iniquity of us  
all."—Isa. 53:3-6.

Beloved, it is this last color  
of the gate that keeps many  
sinners out. A sinner realizes  
that Jesus is righteous and will  
accept the color of white. He  
will accept the blue and the  
purple, realizing that Jesus is  
God and that He is a royal per-  
sonage. But the color that keeps  
the sinner out, humanly speak-  
ing, is the color of scarlet, which  
tells us of the sacrificial work  
of Jesus Christ at Calvary.

You may say, "I just don't  
see how Jesus' death could be  
sufficient to satisfy the claims  
of God against my soul." The  
Word of God tells us that the  
sacrifice of Jesus is a stumbling  
block to the Jew and foolish-  
ness to the Gentile, for we read:

"But we preach Christ cru-  
cified, unto the Jews a stum-  
bling block, and unto the Greeks  
foolishness."—I Cor. 1:23.

Beloved, no individual can  
enter the presence of God with-  
out the shedding of blood.

"And almost all things are by  
the law purged with blood; and  
without shedding of blood is no  
remission."—Heb. 9:22.

I thank God that for twenty-  
two years as I have labored  
from this pulpit, that I have  
held up to you nothing else but  
the blood of the Lord Jesus  
Christ as the only way whereby  
a sinner can be saved. If you  
turn your back on Calvary and  
the blood shedding of Jesus  
Christ, there can be no salva-  
tion for your soul; for no one  
can enter in apart from the  
blood of Jesus.

### IX

As I look at that gate I take  
one step — just one step and  
I am inside that gate. Mark it  
down, beloved, salvation is not  
a process; it is the work of a  
moment, but, thank God, it lasts  
for eternity.

You may have been going to  
some false churches where they  
have been telling you that what  
you need to do is to turn over  
a new leaf, repent and be bap-  
tized, join the church and live  
the best you can, and then just  
before you die ask God to for-  
give you for all of your unfor-  
given sins. Beloved, that isn't  
the Word of God. God's Book  
teaches us that salvation is an  
act of a moment's time. The  
very moment that you trust  
Jesus Christ as your Saviour  
you are saved.

After I have stepped inside  
that gate, need I have any fear  
of Hell? Is there any more con-  
demnation? Paul says:

"There is therefore now no  
condemnation to them which  
are in Christ Jesus, who walk  
not after the flesh but after the  
Spirit."—Rom. 8:1.

### X

As soon as I enter that gate,  
I am hidden from view by the  
white linen curtains. Likewise,  
just as soon as a sinner comes

to the Lord Jesus Christ, his  
life is hidden with Christ in  
God. Listen:

"If ye then be risen with  
Christ, seek those things which  
are above, where Christ sitteth  
on the right hand of God. Set  
your affection on things above,  
not on things on the earth. For  
ye are dead, and YOUR LIFE  
IS HID WITH CHRIST IN  
GOD."—Col. 3:1-3.

It thrills my heart to know  
that when a Jew got inside that  
courtyard, figuratively he was  
in Christ. When you come to  
God today through the Lord  
Jesus Christ, God doesn't see  
you then as the filthy sinner  
that you are, but God sees you  
clothed in the righteousness of  
Christ; and through all eter-  
nity He will see you, not as  
you are in your righteousness,  
but He will see you clothed in  
the righteousness of the Lord  
Jesus Christ.

That is why we sing:

"My hope is built on nothing  
less  
Than Jesus' blood and right-  
eousness;  
I dare not trust the sweetest  
frame,  
But wholly lean on Jesus'  
name.

On Christ, the solid Rock, I  
stand;  
All other ground is sinking  
sand,  
All other ground is sinking  
sand."

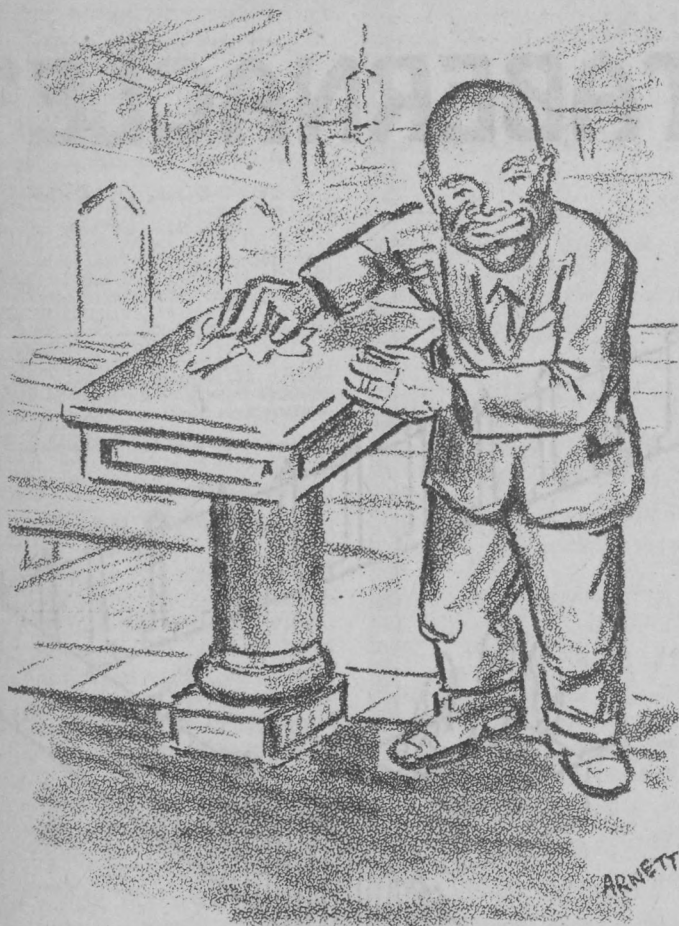
Is it any wonder that David  
sang:

"I had rather be a door-  
keeper in the house of my God,  
than to dwell in the tents of  
wickedness."—Psa. 84:10.

Beloved, if you are a door-  
keeper in the house of God,  
you have an exalted position  
(Continued on page four)



## A PAGE FROM "MUSED UNCLE MOSE"



Goin' to vote on fiahin' de pastah nex' Sat'dy night. Dey'll be chu'ch membahs dar dat ain' neber seed 'im yit.

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### Missions

(Continued from page one)  
journals of the first missionaries.

10. Of the twelve apostles chosen by Jesus every apostle but one became a missionary.

11. The only man among the twelve apostles who did not become a missionary became a traitor.

12. The problems which arose in the early Church were largely questions of missionaries' procedure.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, missionary service is the highest expression of Christian life.

—Selected

### "The Outer Court And The Gate"

(Continued from page three)  
in the Lord Jesus Christ.

I ask you, where do you stand today? Are you afar off, or are you up close walking around in the courtyard, trying to find some other way in? Beloved, there is just one way for a sinner to come to Him and that is by the Lord Jesus Christ. Come humbly as you are, trusting Jesus, and Jesus only for your salvation.

May God bless you!

### Sunday School Man

(Continued from page one)  
soon father and son were rejoicing together.

It also developed that the fa-

THE BAPTIST EXAMINER

PAGE FOUR

JUNE 16, 1951

### Rewards

(Continued from page one)  
others to do the same, is productive of this very thing. So then, things that people often think are small matters, are in the light of this very important.

2. Do-nothingness brings loss of reward. (See Matt. 25:24-30).

Here we find that just doing nothing brings severe condemnation. And this is the greatest sin of the average Christian—just doing nothing. No soul winning, no faithfulness, no conscience about regular church attendance, no scrupulous use of the Lord's money. No "nothin'." We have a great many of such in our churches—people who are wasting their lives, and who will have all eternity to regret it in.

3. Failure to "hold fast" and running in the wrong company can lose one's reward. This is indicated in Rev. 3:11. Others can keep you from having the reward that you should have. Many a Christian has started out well—has been useful and faithful but he got to running with worldly companions and soon they were spending more time at the bridge table, or in the shows, or in godless social life than they spent serving God. They failed to "hold fast" and they let others "take their crown."

4. Holding malice and hating enemies brings loss of reward. (See Luke 6:35). Here reward is promised for doing good to enemies and for loving them. If this brings reward, then of course doing the opposite brings loss of reward. Many church members exercise just as mean tempers and as unforgiving attitudes as the people of the world. In fact the bitterest, meanest, spitefulest, behavior we have ever seen manifested has been on the part of professing Christians when some church disagreement arose. There are church members who without adequate cause will actually come to hate their own pastor until they will do any kind of underhand dirty work to injure him. Such as this is in progress right this minute in literally hundreds of churches over the land. And there are lots of church members who don't speak to each other. Malice and hate thrives among those who claim to be followers of Christ. Just ask the question of yourself: Do you get mad and turn that temper and tongue of yours loose on other church members who don't do just to suit you? You are your own enemy at such times, as YOU are the loser.

5. By failing to help those who are doing the Lord's work, we may lose reward. (See Matthew 10:41). For instance, the Lord never called a woman to preach, but He has fixed it so a woman may receive just as much reward as if she did actually preach. For many a woman has helped provide lodging and entertainment for those who preached the Gospel. And many of us may not preach or teach in heathen lands, but by sending others, we shall share in their rewards.

6. By carrying on the Lord's work unscripturally we may lose reward. (See II Tim. 2:5). This is an important passage in its implications.

### Baptist Drift

(Continued from page one)  
long, and to every practical purpose, adopting the method of the Episcopal form of church

government. You say that isn't true. Well, let me ask you this question, where do you get your programs? If you are a pastor and do all you are asked, you have precious little time to do anything else. We have the potentialities of a perfect hierarchy beginning with the Executive Committee of the Southern Baptist Convention, running through your Associational Missionary. The local church at last becomes a small cog in a great machine. The local church used to be a unit, now it is the local association. The association has taken over, and coordinating all the work through a complex associational organization consisting of Associational Sunday School Superintendent, Associational B. T. U. Superintendent, and now Associational Choir and Associational Deacons, added to all this, Associational Missionary as the pastor over all.

Regimentation. With the Cooperative Program as a basis, we are fast developing a denominational complex of conformity. All sources of information are controlled by the denomination. The state papers are a propaganda sheet to boost the program, with little space for Bible study, devotional material. All of the State Book Stores are not only owned by the Sunday School Board but disseminate the literature suggested in Nashville which often includes books filled with heresy. All of the literature taught in the more than 27,000 churches is exactly the same. The teacher training books are the same, the B. T. U. is the same. The same seminaries which form the headwaters of our denominational life are turning out preachers with ideologies that perfectly fit the pattern. Cooperation, in fact, is the criteria of all good. If modernism gets into our seminaries it will soon interpret itself in the pulpit, in the editor's chair, and in the notes of the writers of the Sunday School lessons. Southern Baptists are fast becoming a stereotyped regimented people whose religion is "denominational loyalty." The supreme question is no longer what do you believe, about the Bible, about Christ, about the way of salvation, but "What is your attitude toward our organized work?"

Intolerance. Where you have concentration and regimentation you are sure to have "intolerance" for all that does not conform to type. Like the political parties, those who dare "bolt," get no pie. Anything independent is considered a potential enemy. It is all but impossible to start any movement in the South that is not initiated at headquarters or does not have denominational endorsement. Baptists have their own iron curtain and those who try to break it will feel its metal.

Perhaps the dangers are not now so apparent but we have a setup that is ideal for satanic contamination. Once modernism enters at the top, there will be no filtering out the poison or arresting the contamination. Already our state conventions and our schools are bringing in men like Mr. George A. Buttrick, a rank liberal, and others. The Bible textbooks in some of our colleges are definitely modernistic. If we think more of cooperation than we do of orthodoxy, we are already off our guard, and our machinery is such as to lend itself to the technique of liberalism. Baptists, beware of super-denominationalism that will most surely stifle individual expression and destroy our sacred heritage of

### "WHY WAS I BORN?"

Mrs. Virginia Silliman, of Tarentum, Penn., knew she was dying of cancer, although only 21 years of age. Many times, as she lay ill in the last year of her life she asked herself: "Why was I born?"

She answered her own question in a letter just recently made public. She had requested that the letter remain sealed until her death.

She had undergone five operations, lost a baby, and suffered much pain. Yet in the letter, she told her husband Lawrence, and all her relatives and friends:

"I feel this has been my task here on earth—to bring you to the Lord. And even though I have suffered, I have no regrets. I would suffer again for such a cause."

"I have no fear of dying. If the Lord decides to take me, I only pray when that time comes, you—my friends, family and husband—will have enough faith, through my faith, to bear the sorrow of our parting."

"To help others find or strengthen faith," that, she said, "was the answer to my constant question: 'Why was I born?' For that reason did the dear Lord bless me with life."

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—Daybreak

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