

Not to be out and out for Christ is to be down and out.

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Paid Circulation In All States and In Many Foreign Countries

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

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A Good, Sound Interpretation Of Heb. 12:23

"To the general assembly and church of the First-born which are written in heaven."

Whatever this ekklesia refers to in this verse, it is obvious that it does not refer to a "universal, invisible church." Because of the ambiguous nature of this verse it is extremely difficult to ascertain with any degree of certainty just what its use is here.

Thomas classifies this as a reference to the Heavenly church as distinct from the earthly church and irrelevant to any inquiry into the nature of the present institution. He reasons that "the accompanying mention of the 'heavenly Jerusalem', as well as the words 'rested', shows that the actual Christian Church is not here alluded." (Thomas, op. cit., p. 223).

Carroll classifies this use as a reference to the general assembly of Christ which is not in existence now. It is a prospective reference. (Cf. Carroll,

op. cit., p. 42).

Many of the later writers have followed Carroll in this interpretation.

McDaniel makes a similar designation when he classifies it as a reference to "the redeemed of all time." (McDaniel, op. cit., p. 28). However, he does not mean by this what the universal church theory contends, but qualifies his statement by saying, "It is future as distinguished from the present church, an institution focalizing and functioning in particular congregations." (Ibid p. 29).

An examination of the passage itself reveals a distinction between the *panegyris*, which properly denoted the festive gathering of all the Greek city states, and the *ekklesia*, which denoted an organized business body.

Obviously, this distinction can have only one meaning as applied to the Christian community but consideration must

be made of the divergent viewpoints, namely, that it is a prospective reference to a heavenly church, a reference to the church institution, or only a classical use of the word.

Dana favors this latter view and bases his conviction on the Hellenistic background of the author, together with the description of the events immediately connected.

A serious objection to the glory church view is found in the perfect tense phrases, "Ye have not come" (verse 18) and "Ye have come" (verse 22).

Dr. Dana observes:

"According to the force of the Greek perfect tense we know that he means a present reality with its beginning in the past . . . It is rather awkward to think of the church as a present reality in heaven." (Dana, op. cit., p. 65).

Dana concludes that "the meaning of ekklesia here is its common classical sense of as- (Continued on page four)

A PAGE FROM "MUSED UNCLE MOSE"



Goin' to de pitcher shows jes' to see de good pitchers is jes' 'bout lak tryin' to pick de good food out'n de gya'bage can.

"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.

We Suggest These Books For Your Reading Pleasure

"Give attendance to reading." —I Tim. 4:13.

In view of Paul's exhortations concerning the second coming, he presents this thought as to reading. We know that His coming is drawing nigh. Then we ought to spend all the time we can in reading.

You ought to read your Bible, first and foremost. Just as you feed your body daily, so should you feed your soul on the Word of God.

Then you ought to read all the good books you can. There are three of our own publications we would especially recommend. "Alien Baptism And The Baptists," by Nevins (\$1.50); "A Systematic Study Of Bible Doctrines," by Simmons (\$3.00); and "The Church" (Continued on page four)

Your Editor Isn't Interested In A Monument When He Dies But In Your Help To Carry On Now

Those who are carrying on the work of the Orthodox Baptist Searchlight since Bro. Ben Bogard died, are appealing to their friends for \$20,000.00 for a monument to Bro. Bogard by way of printing equipment for their publishing work.

While this would be a worthy monument for Bro. Bogard (and I hope they secure every penny of it), I don't want a monument when I die (I'm not expecting to, as I am looking for my Lord to come in the air for me). I don't care to have any monument erected to my memory. I'd much rather the money was spent for missions instead.

Though I don't want a monument when I die, I do covet and need your support now. When I say, I need it, I mean every

word of it.

It makes me sick in my soul when I remember how badly we need your offerings and how many of our readers are wasting God's money on unworthy objects. Practically every dollar given to the Cooperative Program is wasted. This is true of many other missionary enterprises.

Several of our readers to my knowledge, have given \$1,000 or more to different organizations at one time. That has never been true of those who support our paper. Our largest gift was \$500, and only once has this happened. Most of our contributions are very small, and for each of these supporters, we thank God and take courage.

Today, while I'm thanking

God for what He gives us, I am impressed to appeal for large gifts too. How it would thrill our souls to receive such, for God knows we have many needs by way of enlarging our printing ministry.

The poet has said:

"Give me a rose today—
A yellow rose or one that's red;
I'd rather have just one today
Than ten million when I'm dead."

This expresses the philosophy of your editor. What good you say about me when I'm gone won't help me. I want your help today. I covet your prayers and your gifts. Won't you send us an offering now for the enlargement of this paper from four to eight pages weekly?

The First Baptist Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

"THE DOOR INTO THE TABERNACLE"

"And thou shalt make a hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast five sockets of brass for them." —Ex. 26:36,37.

Let me remind you at the very outset that the tabernacle was called in the Bible "the place of meeting," or "the tent of meeting." It was thus a place where the individual could meet God. How wonderful it was that God in His providence led the Jews from Egypt to Canaan and established this tabernacle—this tent of meeting—where each individu-

al Jew could meet God face to face.

I am glad we have a place where we can meet God too. We speak of this church building as the meeting house, and we ought always think of it as a place where we can meet God face to face. Too many times the church building becomes a meeting house wherein we (Continued on page two)

Woman Preacher Is Ordained In Cincinnati Church

The Cincinnati (Ohio) Enquirer of June 23 carries the picture of a husband and wife who were being ordained to the Baptist ministry, stating that she was the first in the Cincinnati area and one of the very few women preachers in the Northern Baptist Convention.

At the time this article appeared in the paper, the ordaining church had already examined and recommended this woman and her husband for ordination.

It would be a safe wager that she wasn't examined very closely on these Scriptures:

"Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded" (Continued on page four)

NBC CONTINUES TO SUPPORT PHELPS

Oakland, Calif. — Bro. Edward H. Pruden, president of the American Baptist Convention (formerly Northern Baptist Convention), speaking here, said that the convention will continue to support Bro. Dryden L. Phelps, a missionary to China, who purportedly wrote a letter praising the Chinese communists.

"Until Bro. Phelps can return home and make a full report to the convention," Bro. Pruden declared, "we will continue supporting him with our funds." (Continued on page four)

QUESTIONNAIRE HAS HINT FOR PASTORS

Episcopal Rector W. Leigh Ribble of His Grace and Holy Trinity Church in Richmond, Virginia, wanted to know what his parishioners believed. He found out by sending 550 communicants a questionnaire.

"Time" magazine gives a report from the rector based on 314 replies.

- 245—man is good by nature.
- 21—man is bad by nature.
- 272—believe in a personal God.
- 271—believe in the divinity of Christ.

(Continued on page four)

Send Remittance to Russell, Ky.

Editorial Department, RUSSELL, KENTUCKY, where communications should be sent for publication.

Entered as second-class matter May 31, 1941, in the post office at Russell, Ky., under the act of March 3, 1879.

Paid circulation is every state and many foreign countries.

Subscriptions are stopped at expiration unless renewed or special arrangements are made for their continuation.

"The Door Into The Tabernacle"

(Continued from page one) meet our friends or the things that appeal to the flesh, but this building ought always be a meeting house for the purpose of meeting God face to face.

Beloved, you and I ought to have more than just this church for a meeting place with God. Every saved person ought to have a place to meet God every day. In the Old Testament it tells us that at the cool of the day God came down and walked with Adam in the Garden of Eden. It was a meeting place for Adam with the Lord.

I am reminded of a woman of my earlier ministry who wasn't wealthy in this world's goods, but who was rich in her experience with the Lord Jesus Christ. I don't believe, as I recall, that she had one single rocking chair in her home. I can remember being in her home and hearing her go to God in prayer, praying for this preacher, praying for the church of which I was pastor, and praying that the cause of Christ that it might prosper. I can remember her when she would rise from her knees after having poured out her heart to God and say, "I have been to my easy chair." She had thus met with God.

One Sunday evening several months ago when we were having our regular Sunday night prayer meeting for the men, Brother Paul Kirkman, who is pastor of a Baptist church in Northern Ohio, was present with us and attended the prayer service. On this particular evening after the service was over, he said, "Prayer is refreshing."

It is, beloved. It is good for God's people to have a meeting place to meet the Lord.

Oh, how marvelously good God was to those Jews in the wilderness that God gave to them the tabernacle, the tent of meeting, that they might meet God and that they might have a place to come face to face with Him.

If I have one prayer for you today as members of this local body, it is this: That this building shall always be a meeting place to meet God, and that you privately might have a place everyday whereby you too might meet God face to face.

The brazen altar, which was placed just inside the tabernacle courtyard, was the place where the Jew offered his sacrifice. The word "altar" literally means "to lift up," or "a killing place." Therefore, beloved, the brazen altar is a type of Calvary. Everytime that a Jew would bring his offering and offered it as a burnt sacrifice upon the altar and would

CHRISTIANITY AND NON-CHRISTIAN RELIGIONS COMPARED

INFLUENCE ON EDUCATION

CHRISTIAN nations are the best educated individually and collectively. Christianity places no premium on ignorance. However, it places the "knowledge of Truth" first, and requires that secular education shall not detract from doing the will of God.

BRAHMANS are sharp, philosophical reasoners. They desire to hold the key of knowledge and so discourage education for others. Their study is largely along religious lines. Girls are seldom taught to read.

MISSIONARIES TO A BARBAROUS PEOPLE DESERVE A VOTE OF THANKS FROM EVEN THE COMMERCIAL WORLD.

HINDUISM. Education among Hindu children goes but little beyond reading and writing. It consists largely of instruction in religious dogmas and caste rules. Until recently no girl was expected to receive an education.

BUDDHISM. Ignorance is considered bliss. To cease mental activity is the goal of their ambition. However, in spite of its theory, Buddhism, in its early days of conquest, excited considerable awakening in primitive education.

IF I HAD A THOUSAND SOULS AND THEY WERE WORTH ANYTHING, I WOULD GIVE THEM ALL TO GOD.

TAOISM. Lao-tsze taught that education created activity and unrest and was therefore an enemy of a simple life. To increase your knowledge is to be an enemy of your country. To know yourself inside your doorway is education.

CONFUCIUS was an advocate of learning. The Chinese, however, have been content to memorize his ethical statements and call it education.

THE HYPOCRITE STEALS THE LIVELY OF THE COURT OF HEAVEN TO SERVE THE DEVIL IN.

ZOROASTER seems to have been a hearty supporter of education. He may have lived during the time when Persia experienced its palmy days of learning.

THE PARSEES are careful to give their children some education. They are among the most enlightened people in India.

TO BE A CHRISTIAN AND HAVE NO ONE SUSPECT IT IS AN IMPOSSIBILITY.

SHINTOISM is a mass of myths and superstitions which are not conducive to education. Heroism and physical powers are most admired, which always leaves education in the background.

MOHAMMEDANISM. Until the eleventh century, the Mohammedan world was a leader in education. After that it fell, and now the chief end of education is to know the "Koran." Real education has been unpopular.

see the blood pouring out at the base of the altar, he looked down the avenues of time and saw the day when Jesus Christ was going to Calvary to be lifted up as a Saviour for our sins. When that Jew saw the blood of his sacrifice poured out, he didn't look at that blood as being the means of his salvation, but he looked toward the day when Jesus Christ was going to pour out His blood at Calvary. He saw in the death of his sacrifice the promised hope that Jesus Christ was going to be offered as a sacrifice for our sins, and that His blood was to be spilled for our redemption.

Sinner friend, if you are ever saved, it will be when you see that Jesus Christ died on the Cross for your sins. Men are not saved by joining the church, or by reformation, or by turning over a new leaf, or by being baptized. Salvation comes by the Cross. Thousands of people are depending upon their church membership for salvation. I dare say that there isn't one week that goes by but what I meet with somebody who thinks he is saved because he has been baptized, and that baptism is synonymous with the new birth. Brother, sister, water will never wash away the sins of any individual, and the water of the baptistry will never in any wise at all supplant the grace of God.

I believe in baptism as strongly as any person in this world. Baptism is an ordinance that should be practiced as laid down within the Word

of God. It should be practiced just like our Lord said — by saved people. Beloved, what you need as a sinner is not the water of a baptistry, but the blood of the Lord Jesus Christ for your salvation.

I am frank to say that there are lots of people who I think are saved, who have come to Calvary and have seen the truth that Jesus Christ died for their sins, but that is as far as they have ever gotten. They have never progressed one particle in their Christian life. They have just enough religion to make them miserable and to make them have a miserable experience with their old nature everyday. They are saved all right, but that is as far as they have ever gone.

If a Jew were to come to the brazen altar, to the killing place, and were to go no further in his worship, beloved, he would have progressed just as far, and only as far, as that individual has progressed who has been saved, but who hasn't developed in his Christian growth.

Just beyond the brazen altar was the laver. The laver was a object of brass, with water in the top for the washing of the hands, and with water in the base of it for the washing of the feet. When the individual killed and dissected the beast that was offered upon the brazen altar, naturally his hands became contaminated. As he walked upon the desert sands, logically his feet would be soiled; so that after he had offered the sacrifice upon the brazen

altar, it was necessary that he wash his hands and his feet.

The brazen laver is a type of the Holy Spirit, and the water in that brazen laver is a type of the Word of God.

Beloved, salvation is that which takes place once and for all. When you see the truth that Jesus Christ died to pay for your sins, you are saved for time and for eternity. You will never have to be saved again.

A woman told me recently that since she had last seen me, she had been saved. I said, "Sister, I thought you told me that you were saved thirty years ago." "Oh," she said, "I have been saved all over again." I said, "Sister, there is something wrong with your experience. You were either not saved thirty years ago, or else you haven't been saved in this recent experience."

If you are saved, you will never have to be saved again, but you will become contaminated by the world in which you live. You will find that you rub elbows and brush shoulders with sin every day. As you journey through this world, you are going to be fouled by the things of this life, but you won't need to be saved again. What you need as a child of God is to read God's Word and let the Holy Spirit apply the Word of God to your soul. As the Holy Spirit applies that Word to your life, you are cleansed just like the Jew found cleansing typically as he washed his hands and feet in the brazen laver.

Beyond the laver are still more precious privileges. Maybe you are saying, "Didn't I get all of Jesus when I was saved?" Beloved, you got all that was necessary for salvation, but not all that was necessary for Christian growth. God doesn't want you to be a babe in Christ all of your life. He wants you to grow and develop and become a full grown man in His service. One of the saddest things I know is for men and women who have been saved for years and who ought to be full grown men and women in Christ, to still be babes in Christ. God wants you to grow.

There are more glorious privileges in store for you as a child of God as you grow in grace and in the knowledge of the Lord Jesus Christ. The more you get of Jesus Christ into your life, the more Christ is going to get into you. If you

are a child of God, you want all that you can get of Jesus Christ within your life. You can never be satisfied with anything other than all that God has in store for you.

I

THE DOOR.

The door into the tabernacle stretched across the entire east side of the tabernacle. It is unlike the gate into the meeting place. The gate was 22½ feet wide and 7½ feet high, but the door into the tabernacle was fifteen feet wide and fifteen feet high. It was a great deal more narrow than the gate into the tabernacle courtyard.

The gate was a type of our Lord Jesus Christ. There was just one gate, and there is just one way to come to Christ, and that is through the Lord Jesus Christ. He said, "I am the way,"—not a way, but "the way." You can't come to Him through baptism, or church membership, or through good works, or through anything that you do. There is just one way, and that is through Jesus Christ.

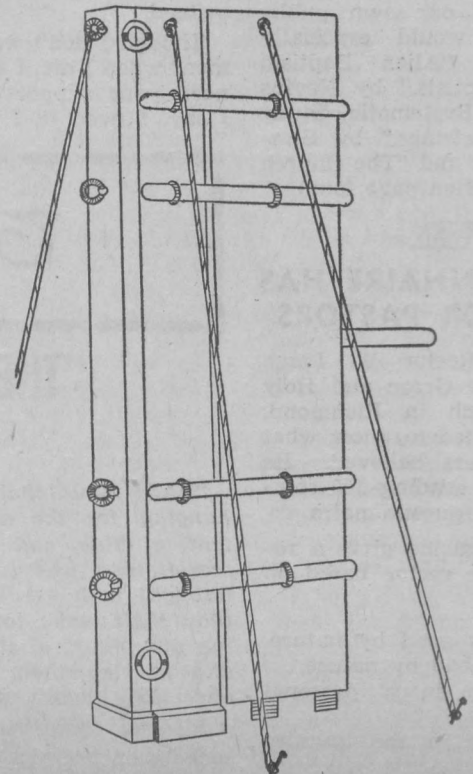
Jesus likewise said, "I am the truth." When you stand at the gate of the tent of meeting, you see Jesus as the way to God, but when you stand at the door of the tabernacle, you see Jesus as the truth of God.

The door was much narrower than the gate, which tells about the unsearchable riches of the Lord Jesus Christ which are yours to be had as you enter in. The farther you go with God the narrower the way always gets. It is a broad open door that stands before the sinner by way of an invitation to him to come to the Lord Jesus Christ to be saved. It is a broad invitation which God gives to sinners to turn from their sinful ways to Jesus Christ and be saved. Beloved, when once you come to Him, the way gets more and more narrow, and the more you learn of the riches of God, the narrower you will find the way. The more you walk with Jesus and the more you journey with Him from day to day, the narrower you will find Christianity. There are a lot of things that have to be left behind. Listen:

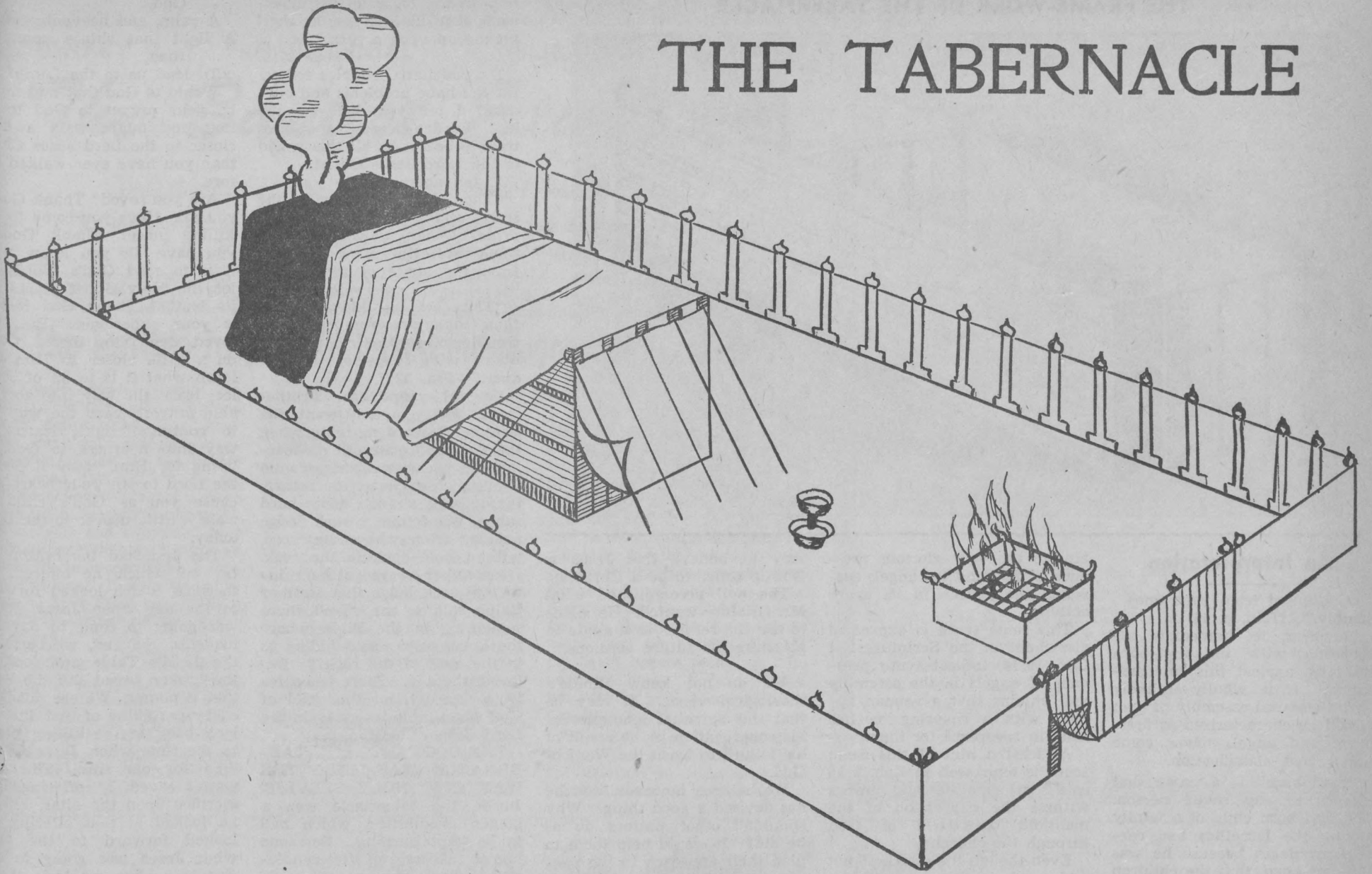
"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what con-

(Continued on page three)

THE CORNER-BOARD OF THE TABERNACLE



THE TABERNACLE



"The Door Into The Tabernacle"

(Continued from page two)

cord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." II Cor. 6:14-17.

There is a lot of difference in the gate into the meeting place and the door into the tabernacle. That gate into the meeting place was a broad gate. It is a broad invitation to the sinner. The door into the tabernacle was a narrow door, which would tell us that the farther you go in the service of the Lord Jesus Christ, the more God expects you to drop off your broadness and be separated unto Him.

Springtime comes and the old leaves that have held on to the trees all during the winter begin to fall off. No, they don't fall off themselves, but as the buds behind them begin to swell with new life, those new buds force the old leaves to drop from the trees.

Beloved, when you are saved, there is plenty of old carnality that still hangs on, but the more that a Christian grows, the more his old interests fall off. The farther you go in the service of Jesus Christ, the narrower you will find the way.

I can be somewhat patient with a person who has just been saved, who still does a lot of things of the world, but the more that one reads his Bible and the more that he walks with the Lord, I am going to expect that his life shall be crowded in with Jesus and that

he is going to become more and more conformed to the Lord Jesus Christ.

I say, then, beloved, whereas the gate into the tabernacle courtyard was to tell us about the way to God, the door into the tabernacle itself is to tell us about the truth of God and the unsearchable riches of God in Christ Jesus which are ours to enjoy right here within this world.

II

WHAT THE DOOR WAS.

THIS DOOR WAS THE WAY INTO ACCEPTABLE PRAYER. Straight in front of the door was the altar of incense, which was a type of prayer. As the incense was placed upon that brazen altar and the live coals applied unto it, there was a smoke from that incense that continually ascended. It is a type of prayer, so, beloved, the door into the tabernacle was a way into acceptable prayer.

Prayer becomes a delight when Jesus Christ becomes the chiefest of all to your soul. I

can understand why so few Christians meet for prayer on Sunday evening. I can understand why so few go to the house of God on Wednesday night. Listen, beloved, that door into the tabernacle was the way into acceptable prayer, and when a man comes to walk in a narrow way with Jesus Christ, prayer becomes a delight to him and a joy to his soul when he comes into the very presence of God.

THIS DOOR WAS A WAY INTO CONTINUAL LIGHT.

When one entered into that door, on the left stood the golden candlestick, which was a type of Jesus Christ as the Light of the World. My brother, a man walks in the light of the Lord when he enters in to the riches of the Lord Jesus Christ. There are a lot of people that never learn to walk in the light of the Lord. There are a lot of God's people still walking out in the courtyard. There are a lot of God's people that have never gotten any farther than the killing place. A lot of God's people have come up a little farther to the laver and have begun to read the Word of God and the Holy Spirit has begun to apply it to their hearts, but they have never come to the place of walking in the light of the Lord.

Beloved, just as that candlestick was a type of Christ as the Light of the World, when an individual comes to appreciate the teachings of God in Christ Jesus, he learns what it is then to walk in the light of the Lord.

I am frank to say that the majority of people that are saved are carnal Christians. I think that the majority of God's people are absolutely ignorant of what it means when you talk about walking with the Lord. They know what it is to trust Jesus Christ as their Saviour. Maybe they have learned what it is to read the

Bible and let the Holy Spirit apply it to their heart, but there are mighty, mighty few professing Christians who know what it is to walk in the light of the Lord everyday.

THIS DOOR INTO THE TABERNACLE WAS ALSO A WAY INTO ABIDING FELLOWSHIP. On the right of the door after entering the tabernacle, there was the table of shewbread, which was a type of the Lord Jesus Christ as the Bread of Life. When you come to the table of shewbread, you feast on the Lord Jesus Christ and have fellowship with Him.

I ask you that are saved, do you know what it is to feed on Jesus so that your soul is filled just like your body is filled when you sit down to a meal? When the Jew opened the door and saw that table of shewbread, he saw on that table those twelve loaves of bread, and he saw in it the Lord Jesus Christ as the Bread of Life — someone to feed on — someone to feast upon — someone to have fellowship with.

THIS DOOR INTO THE TABERNACLE WAS THE WAY INTO NEARNESS TO GOD. In the back part of the tabernacle, separated by a thin veil, was the ark, which was a type of God's presence here on earth. Therefore, beloved, when you open that door into the tabernacle, you realize that that door was the way into nearness to God.

I ask you, are you satisfied just to be saved? Are you satisfied just to be barely a child of God? Are you satisfied to be a courtyard dweller? Are you satisfied to stay on the outside when the way on the inside is the way to acceptable prayer, (Continued on page four)

ASLEEP ON A PILLOW

J. Danson Smith

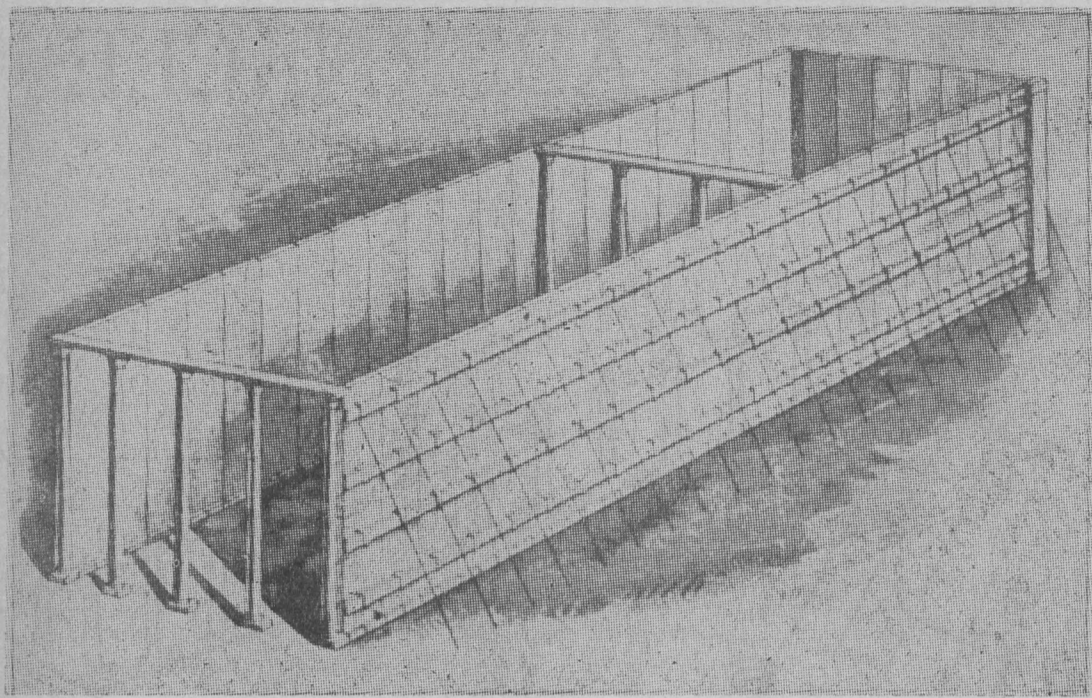
Asleep on a pillow, yes, fast asleep,
In the little barque on the storm-tossed deep;
He heard not the wind with its shriek and roar,
Which over the lake in a fury tore;
He heard not the waves 'gainst the boat which lashed,
Nor the sickening noise as within they crashed;
Nor the straining ropes, nor the creaking spars,
Nor the anxious words 'twixt the mariners.

But quick--in an instant--He heard their cry,
When they came to Him in their agony;
And He instant rose, and with sovereign will
Commanded that wind and wave be still.
Then immediate calm--for as God He reigned;
The storm and tempest His word had chained:
And on the shipmen there fell a fear--
"What manner of man," they asked,--"is here?"

Will He hear my cry,--I who am His child,
When the waves beat high, and the winds shriek wild;
When my fragile barque is about to sink,
When I seem to be on the very brink
Of impending doom? Will He hear my cry?
Will He succour me in my agony?
I am sure He will, for He waits to prove
To me, His child, His unfailing love.

Too many are trying to shine for Jesus without burning for Him.

THE FRAME-WORK OF THE TABERNACLE



An Interpretation

(Continued from page one)
sembly." (Ibid, p. 66).

However, its immediate association with the first-born militates against this interpretation. It is wholly unlikely that a classical assembly of men would be characterized as first-born, and angels never come under that classification.

"First-born" is a name that applies to any saved person. The first-born child of a family among the Israelites had certain privileges because he was the first-born, that the children born after him did not have. All saved persons have certain privileges because they have been born again. Whether they were first in time or last, they still have these privileges — such as being joint-heirs with Christ, and priests to God. Since the first membership requirement of any New Testament church is to be saved, it is perfectly legitimate to ascribe this title to the church, because those who compose the church are first-born ones.

So it is more likely that the reference here is to the church as an institution. This is logically deduced from the fact that the writer is addressing these words to "the several Hebrew Christian congregations." (Armitage, op. cit., pp. 119,120).

This "general assembly" may be referring to the myriads of angels immediately connected in the preceding verse.

Kendrick feels that the best construction of these difficult and disputed words is: "And to myriad ones, a festal host of angels, and a congregation of first-born ones, who are registered in heaven." (A. C. Kendrick Company on the Epistle to the Hebrews. An American Commentary on the New Testament edited by Alvah Hovey. Vol. VI. Philadelphia: American Baptist Publication Society, 1889), p. 176. He claims that the reason he follows Delitsch in constructing this passage is that this construction avoids many difficulties "and brings together the angels and the church into a union entirely corresponding to that in which they appear throughout the New Testament. (Ibid, p. 176).

Granting that the festal gathering is a description of the myriads of angels, it is logical to understand the author as meaning that any assembly of redeemed people has direct ac-

cess to the very glorious presence of God and the angels surround the church in its every activity.

This same truth is expressed elsewhere in the Scriptures. I Cor. 11:10, indicates the presence of angels in the assembly and enjoins that a woman appear with a covering on her head in reverence for them.

At least a hint of this same truth is expressed in Eph. 3:10 as the principalities and powers witness the expression of the manifold wisdom of God through the church.

Even though the epistle is not addressed to any particular church, and the Apostle's message is not concerning church truths, an illusion to the New Testament institution cannot be forbidden. Though not specifically applied in this connection to the New Testament institution, its characteristic constituency of first-born ones must ultimately refer to this divine institution.

—Roger Maslin

NBC Supports Phelps

(Continued from page one)
"Soviet Russia Today" printed a letter last December quoting Bro. Phelps as stating, "God is working alongside these communists." The letter stirred up a nation-wide controversy. (G. N. B., February, 1951).

Many well-known Baptist ministers, including Bro. Guy Archer Weniger of Oakland, have demanded Bro. Phelps' dismissal.

Speaking of the Phelps letter, Bro. Pruden said he thought it an "unfortunate affair, but I got the idea when I read the full text that he was speaking of local improvements rather than blessing the communist regime."

We said before that Bro. Phelps is a modernist whether he is a communist or not, and we believe he should be dismissed for this reason. Men have gotten far from the Lord when they can tolerate denial of Christ's deity.

A Questionnaire

- (Continued from page one)
- 19—accept Jesus as a noble man only.
 - 222—pray every day.
 - 74—believe world is getting better.
 - 184—believe world is not getting better.
 - 41—feel that it is unnecessary to believe that Jesus is God in order to be a Christian.

The poll accomplished what Mr. Ribble wanted. He plans to use the returns as a guide in planning his future sermons.

We do not know Ribble's theological views. It may be that this spiritual ignorance of his congregation is the result of his failure to teach the Word of God.

We believe, however, that he has devised a good thing. Why shouldn't other pastors do as he did? It would help them to plan their approach to the people. Sometimes we ministers preach over or around the heads of our listeners.

We believe that ministers should do more direct teaching of God's Word. They are not called primarily to be orators, lecturers, or scholars. Their divine calling is to lead men to Christ and to tell Christians how to live godly. This is done by a thorough knowledge of God's Word and a program of teaching it to the people.

"The Door Into The Tabernacle"

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the way into continual light, the way into abiding fellowship, and the way into nearness to God? Beloved, if you are a child of God, at heart you want to be just as close to God as you can possibly be. A child of God will never be satisfied to dwell in the courtyard when he can dwell near to the Lord.

THE DOOR INTO THE TABERNACLE WAS THE WAY INTO SAFETY. It didn't make any difference how stormy it was on the outside, there was a calm and a quiet on the inside.

Beloved, it doesn't make any difference how stormy and turbulent this life may be, the individual who is walking with the Lord Jesus Christ, finds a calm and a safety and a peace in walking with Him.

I sat here on the rostrum one day several years ago when we were having a funeral service, and when I looked down at the chief mourner, I saw a look of Heaven upon that woman's face. You say, "Why, she was attending the funeral of her son." No, no, beloved, she was walking in a nearness to God. It made no difference how stormy it was on the outside, or how turbulent here within this world, her soul was in perfect security with God.

"For in the time of trouble he shall hide me in his pavi-

lion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

—Psa. 27:5.

Do you have troubles today? Do you have problems and burdens? I tell you, beloved, the best burden-bearer, the best trouble-bearer in all this world is the Lord Jesus Christ.

Listen again:

"Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues."

—Psa. 31:20.

"Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."—Psa. 32:7.

Several years ago, Brother Ralph Perry and I went fox hunting. Toward morning when the dogs had gone out of hearing and we were sitting around waiting for them to return, there came a very, very hard rain. We found a rock ledge not far from where we were, with a hole back in the rock. I remember as we got back into that rock ledge that Brother Ralph said to me, "Isn't there something in the Bible where the Lords talks about hiding us in the cleft of the rock?" Beloved, there is. There is a safety, a security, for the child of God when he hides away in the Lord Jesus Christ.

THE DOOR INTO THE TABERNACLE WAS ALSO THE WAY INTO HOLY SERVICE. Inside the tabernacle was a golden candlestick, which had to be kept burning. Someone had to take care of that candlestick. There was a golden altar that had to have incense put upon it. Someone had to put the incense there. Inside the tabernacle was the table of shewbread. Every so often those twelve loaves had to be replaced. Someone had to do it.

Beloved, if one is to be of service to God, he must yield himself completely unto the Lord. You can put on quilt shows, you can serve ham sandwiches, and you can put on oyster stews in the name of a church without walking with the Lord. You can do that without even knowing the Lord Jesus Christ as a Saviour. You do that outside the gate, but when you come to walk with the Lord Jesus Christ, you are able then to yield yourself to be of service to the Son of God.

I want God's people not only to see that Jesus Christ is the way to God, but He is also the Truth of God, and the farther you go with Him, the narrower the walk is in His service.

III

THERE WAS NO FLOOR IN THE TABERNACLE.

I used to wonder why it was that there was no floor in the tabernacle. If God made such ample provisions for the sides, by way of the boards and the bars, and if God made such ample provision for the top, by way of those four different kinds of coverings, why was it that there was no floor in the tabernacle? Then one day it dawned on me. The bare feet of those Jews walked on the desert sands, and whoever entered into that tent of meeting was enjoying Heavenly things while here on this earth.

Beloved, Heaven isn't something just for you to enjoy after a while. Thank God, we are going to enjoy it after while, but if you are a saved person, you ought to be enjoying Heavenly things right now — walking in the desert, but enjoying Heavenly things while you are doing it.

"Oh, for a closer walk with

God,
A calm, and heavenly frame
A light that shines upon the road,

To lead us to the Lamb!"
Would to God that that might be your prayer to God today that you might walk a little closer to the Lord Jesus Christ than you have ever walked before.

Are you saved? Thank God you are. Have you come to the killing place? Thank God you have. Do you know what it is to read God's Word and let the Holy Spirit teach you its truths? Thank God if that is your experience. But, beloved, don't stop there. Come on a little closer to Him and learn what it is to be of service; learn the way into acceptable prayer; learn the way into continual light; learn the way into nearness to God by living for Him. May it please the Lord to stir your heart and cause you as God's child to walk a little nearer to the Lord today.

The Jew had the brazen altar on which he offered his sacrifice, which looked forward to the day when Jesus Christ was going to come to pay for his sins. Beloved, we come to the Lord's Table and look at the broken bread and the wine that is poured. We are not saved by partaking of that, but we look back to the killing place to the time when Jesus Christ died for our sins. The Jew wasn't saved by offering that sacrifice upon the altar, but as he looked at that offering, he looked forward to the time when Jesus was going to die just like when we look at the Lord's Supper, we look back to the fact that Jesus has died. Thank God, whether Jew or Gentile, we are saved the same way.

Oh, sinner friend, may you trust Him who died for you, believe upon Him, and begin to live for Him, and may you walk closely to Him everyday.
May God bless you!

Reading

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That Jesus Built," by Mason (\$1.00). We'll send all three postpaid for \$5.00. You'll thank me to the end of your days for recommending these to you.

Woman Preacher

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ed to be under obedience, as also saith the law."—I Cor. 14:34.
"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."—I Tim 3:2.

And this last one declares that a preacher is to be the husband of one wife. Frankly, I'd like to ask this new woman preacher if she "is" or "if she ain't." She might be the wife of one husband, but she would have a hard time being the husband of one wife.

I might add that I have known her father personally for over 25 years. He is a unionist, an interdenominationalist, an alien immersionist, an open communionist, a feminist, and any thing doctrinally but a Baptist. How could she be sound with the home and church background she has had!

God pity the church she and her husband are to be co-pastors of in N. Y. If they can close their eyes to the truth of these Scriptures, it will be most easy to do likewise with all the rest of the Bible.

Brethren, fearful days are upon us. What a tragedy when a woman attempts to "man" a church.