

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

VOL. 17, NO. 28      RUSSELL, KENTUCKY, AUGUST 11, 1951      WHOLE NUMBER 655

## Here's Why Baptists Blindly Support The Cooperative Program

The following story by Dan Gilbert, shows how Methodists have drifted. It is the same principle which causes Baptists to go on supporting the Cooperative Program, even though they know it is wrong. Loyalty to the denomination is thus placed above the Word.

The leaders of liberalism no longer fear an uprising or revolt of the orthodox against their mis-leadership. I spoke in plain terms to the Methodist minister who boasted that he knew of no fundamentalist in leading positions in his denomination.

I said, "Surely you must agree that there are still millions of old-fashioned Methodists who believe in the Old Faith, who are against your program for making war upon the Bible." He smiled and replied, "Certainly I am aware of that fact. But the average Methodist is loyal to his denomination. He will follow us wherever we lead him. Occasionally we lose a church member, but that happens only rarely. Church loyalty (he means denominational loyalty) insures the success of the liberal movement. You could, perhaps, convince many of

our people that we are leading in the wrong direction. But they would still follow us. Of course they would hope—and pray—that we would change around and go back to the Bible. But they would not desert us even if we didn't. I brought up the subject of another "Reformation." He ridiculed the idea. "Why," he exclaimed, "ever since the days of William Jennings Bryan, the fundamentalists have been trying to stir up revolt in our church ranks. It simply cannot be done. Church (denominational) loyalty will keep our forces intact."—The Faith.

## Calvinistic Pastors Who Use Arminian Invitations For Lost

Few things are more repugnant and disgusting than to hear a witness, sworn to tell the truth, blatantly lie, or give contradictory testimony on the witness stand. Worse than that, however, it is to behold those who profess to be "witnesses unto Christ" peddle pure falsehood to those they pretend to hope to help. It is not uncommon practice of preachers to proclaim that salvation is by grace through faith and not at all of works, that Jesus Christ shed His blood to pay our sin debt, that the lost sinner only needs to believe in Jesus to have everlasting life. All this is emphasized in the message. But, as soon as the message is finished and the "invitation" is begun, the lost are urged to hold up their hands, come down to the front, pray, let others pray for them, "decide for Christ," "walk the aisles for Christ," "make a start toward God," "give your heart to the Lord," etc., etc., with the in-

(Continued on page four)

## HARRY S. TRUMAN WRONG AGAIN

Harry Truman, reported to be a Baptist and whose language and gestures toward a socialistic state make him appear to be more nothing than something, recently participated in the laying of the cornerstone of the New York Avenue Presbyterian Church in Washington, D. C.

During the ceremony, Harry said, among other things, "The essential mission of the church is to teach moral law." Maybe Harry knows more about it than we do, but it was our understanding that the church was to preach the Word, bring about the salvation of souls through faith in the Lord Jesus Christ and to feed them by the Word

(Continued on page four)

## Louisville Seminary's Prof. McDowell A Rank Heretic

By E. P. ALLDREDGE

Here is a remarkable expose of an heretical Seminary professor. Any one who reads Mr. McDowell's books will agree that he outrages and degrades the Scriptures always. Fifty years ago, he would have been fired for his heresy. Now, not one critical word is said against the poison of his book in the various papers of the S. B. C. What further proof do we need that the Convention is headed for apostasy. Truly Southern Baptists are on the taboggan slide, headed for destruction.

All the serious writings of Bro. E. A. McDowell of the Louisville Seminary have one marked characteristic—they carry certain strange and unaccountable views, found in the writings of few or no other authors.

His recent book on Revelation ("The Meaning and Message of the Book of Revelation"), published by the Broadman Press, is a notable case in point. We

do not mean to suggest that this whole book on Revelation is made up of these strange and ridiculous views. On the contrary, there are certain sections of the book which are well done and presented in beautiful English; while, standing side by side with these splendid sections one may find—indeed one cannot help finding—other sections containing views and in-

### A WORTHLESS RELIGION

When tempted to become a Roman Catholic, Eld. James Hannington read the funeral sermon for Cardinal Wiseman preached by Cardinal Manning, who said that Wiseman's last words were: "Let me have all that the church can do for me."

Hannington says: "I seemed to see at once that if the highest ecclesiastic stood thus in need of external rites on his death bed, the system must be powerless."

What a joy to know that one who rests his soul on John 3:16 is "complete in him!"

—Prophecy

## A Most Helpful Statement As To Baptism For The Benefit Of "Jesus Only" Folk

By ROY MASON  
Tampa, Florida

We have people of this day who call themselves the "Jesus Only" people. One of our members spoke of these the other day and asked us to deal with them. These people baptize in the "name of Jesus only." They appeal to the Scriptures that mention baptism as having been administered in the name of Jesus. Let us examine these Scriptures:

Acts 8:12-16. Here we have the Gospel being extended to the mixed-breed Samaritans—those who had a portion of the Old Testament. They understood that there were some teachings concerning the "Kingdom of God" (v. 12). This theme Philip preached, then went further and preached Christ as the Messiah. Since he preached Jesus, as the new item in his preaching, and since belief in Him was the main thing, it is STRESSED here that baptism was in His name (v. 16). It is not to be understood necessarily that baptism was

not also in the name of the Father and Holy Spirit, but that special emphasis is on the fact that they were baptized in the "name of the Lord Jesus."

Suppose for illustration that someone ignorant of Baptist beliefs should say, "Do you believe in the Holy Spirit?" We could answer, "Certainly—we even baptize our candidates in the name of the Holy Spirit." That would not mean that we do not likewise believe in the Father and in the Son, but rather that since the matter of the Holy Spirit is in question, we emphasize our belief in Him. This is how the case just referred to in Acts 8: seems to us.

Acts 19:1-5. Now note several things:

1. The "disciples" (v. 1) were probably converts of Apollos, who was a mighty preacher but one who was imperfectly instructed (see 18:24-26).

2. These persons had not been told the story of Jesus in a true sense. Nor did they know of (Continued on page four)

## Is The Part Of You That Goes To Church Nearly 'Run Down'?

"One morning Donald noticed that the clock was striking the hour very slowly and he heard his Uncle John say, 'That clock sounds as if the striking part of it has nearly run down.' The child saw Uncle John get up, but the incident was not forgotten."

"On the following Sunday morning, while his uncle was reading the paper, Aunt Hannah came into the room and asked if Uncle John was going to church. He replied, speaking very slowly, and said, 'Oh, I, I,—suppose—so.' Little Donald hearing what was said and a little surprised that there should be any question about going to church, and specially to the regular services, remarked, 'Why Uncle John, that sounds as if the church side of you is nearly run down.'"

"Aunt Hannah laughed, and Uncle John very promptly laid his paper aside, and said, 'Maybe it is, Donald. We'll wind it up again and do it now.'"

## The First Baptist Pulpit

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

#### "THE ARK OF THE COVENANT"

(Read Ex. 25:10-22; Heb. 9:1-12.)

As you doubtlessly have noticed in this study of the tabernacle, there are three divisions to the tabernacle worship. First of all, there was the courtyard into which the priests could go. In that courtyard, having passed through the gate, was the altar, upon which they offered their sacrifices, and the laver, where they washed their hands and feet.

The second division of the

tabernacle worship was that of the Holy place, which was the first room of the tabernacle into which all the priests might enter. In this room were three articles of furniture—the table of shew bread, upon which the twelve loaves of bread continually were placed; the golden altar of incense, which was typical of Christ, our great High Priest, who now intercedes for us in glory in prayer; and the candlestick, which was a type of the Lord Jesus Christ as the Light of the World.

The third division of the tabernacle worship was that of the Holy of Holies. Inside this was the ark of the covenant. The Hebrew word "ark" literally means "chest."

This ark of the covenant was 3'9" long, 2'3" high, and 2'3" wide. It was made of incorruptible acacia wood, and was covered on the outside and the inside with pure gold, so that if you looked at it from either the outside or the inside, — regardless of which view you (Continued on page two)

### WHICH KIND OF MEMBER ARE YOU

A lot of church members are like wheelbarrows, not much good unless pushed.

Some are like canoes, they need to be paddled.

Some are like kites, if you don't keep a string on them they'll fly away.

Some are like kittens, they are more contented when petted.

Some are like footballs, you can't tell which way they'll bounce next.

Some are like balloons, full of wind and ready to blow up.

Some are like trailers, they have to be pulled.

Some are like neon lights, they keep going on and off.

Others let the Holy Spirit lead them.—Copied



SUBSCRIPTION PRICE  
(Domestic and Foreign)  
One Year in Advance.....50c

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 expira-  
tion unless renewed or special arrange-  
ments are made for their continuation.

## The Church That Jesus Built

As stated in the last issue,  
we had already mailed over  
1,000 copies of this great book,  
and in the first two days of this  
week, we have received orders  
for 265 more.

The two letters which follow  
tell their own story as to the  
way this book is being received.

July 20, 1951

Dear Brother Gilpin:

You are rendering a truly  
great service to the cause of  
God and truth in reprinting and  
making available Bro. Roy Ma-  
son's book "The Church That  
Jesus Built." So far as my  
knowledge goes there has never  
been written a better book on  
that subject. I have an old copy  
of it, have had it for years, and  
wouldn't take anything for it.

I am anxious for this to be  
circulated among the member-  
ship of my church, and as far  
out as possible. We are small  
in membership and it won't  
take many copies to supply the  
need of the membership of my  
church.

Please send me fifteen (15)  
copies of the book at once. I  
am attaching a check for nine  
dollars (\$9.00) to pay for them  
at the rate of \$.60 per copy,  
the price you quoted in your  
letter.

It is highly probable that I  
will have another order to send  
to you in the near future.

\* \* \*

July 26, 1951

Dear Brother:

Received the shipment of 15  
copies of Roy Mason's book  
"The Church That Jesus Built"  
and all are gone now. And there  
are several more people want-  
ing a copy of it.

Please send me another 15  
copies of this book. I am en-  
closing my check for nine dol-  
lars (\$9.00) to pay for the  
books at the \$.60 per copy rate.

Sincerely yours,

F. R. Bingham

Order a good supply for your  
church today. Price: Under 12  
copies \$1.00 each. Twelve or  
more copies \$.60 each.



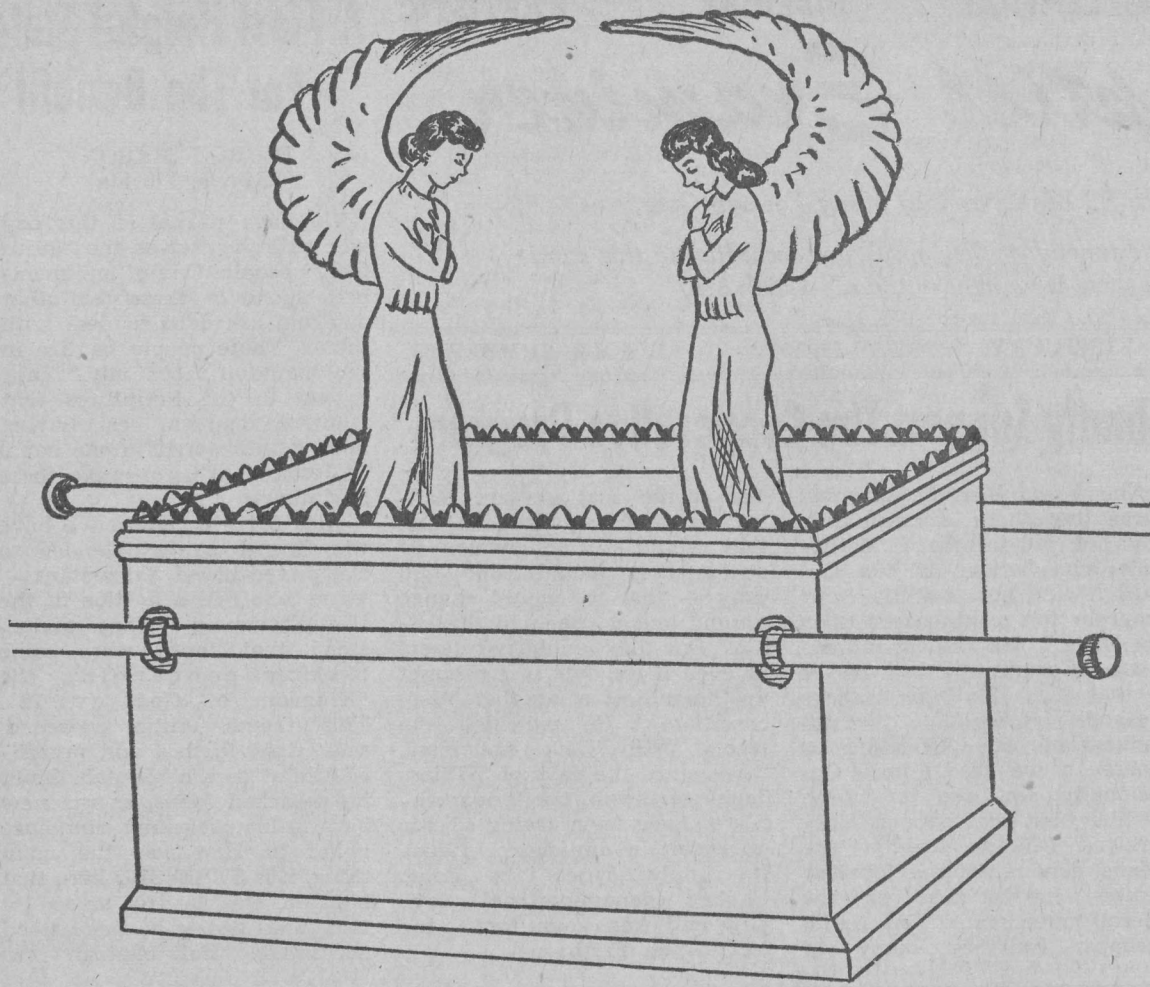
## "The Ark Of The Covenant"

(Continued from page one)  
took, it looked like a box made  
of pure gold.

In the four corners of the  
ark were four rings, two on  
each side. Through those rings  
a stave had been placed on  
each side — a stave wherewith  
the ark was to be carried and  
which was never to be removed  
from the ark.

On top of the ark was a lid,  
the like of which the world has  
never seen. This lid was made  
of solid gold. The box itself  
was made of wood overlaid

## THE ARK OF THE COVENANT — SYMBOLIC OF GOD'S PRESENCE



within and without with pure  
gold, but the lid was made of  
solid gold. On each end of the  
lid was a cherubim, facing one  
another, with outspread wings  
touching as they stood looking  
down upon the mercy seat —  
the golden lid of the ark —  
where the blood of the atone-  
ment was to be spilled.

I

### THE MEANING OF THE ARK OF THE COVENANT.

This ark was symbolic of  
God's presence. In other words,  
it was God's throne on earth.

"The Lord reigneth; let the  
people tremble: he sitteth be-  
tween the cherubim; let the  
earth be moved."—Psa. 99:1.

We see from this that the  
Holy of Holies in which the  
ark was put, was actually God's  
abode. That is why it was called  
the "Holy of Holies," be-  
cause it is the abode of Him  
who is the holiest of all.

II

### THE SIZE OF THE ARK.

The ark was placed in a very  
small compartment, only about  
fifteen feet square.

As I have said, the Holy of  
Holies was God's dwelling place  
here on earth. Notice what con-  
descension there was on the  
part of God, that God would  
condescend to dwell in such a  
lonely spot in such a compart-  
ment. Beloved, that is just like  
God.

"For ye know the grace of  
our Lord Jesus Christ, that,  
though he was rich, yet for  
your sakes he became poor,  
that ye through his poverty  
might be rich."—II Cor. 8:9.

What condescension on the  
part of God that He would  
come down and thus dwell with  
man!

III

### THE ARK OF THE COVE- NANT WAS THE ONLY PIECE OF FURNITURE IN THE HOLY OF HOLIES.

I think this in itself would  
teach us one remarkable les-  
son. This ark, which was sym-  
bolic of God's presence, would  
tell us that you need nothing  
else wherever God is. All there  
was inside the Holy of Holies

was that which symbolized the  
presence of God.

I think that is what Jesus  
meant when He said:

"I am the vine, ye are the  
branches. He that abideth in  
me, and I in him, the same  
bringeth forth much fruit; for  
without me ye can do nothing."  
—John 15:5.

Paul echoed the same thought  
when he said:

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

Beloved, there is a reason  
why there was just one piece of  
furniture in the Holy of Holies.  
That one piece of furniture  
symbolized God's presence, and  
when you have God's presence,  
you need nothing else. If you  
don't have God's presence, you  
need nothing else but the pres-  
ence of God.

IV

### THE ARK WAS THE FIRST PIECE OF FURNITURE WHICH GOD INSTRUCTED THE IS- RAELITES TO MAKE.

In our study of the taber-  
nacle, we began with the gate,  
then the brazen altar, then the  
laver, then the door into the  
tabernacle, then the table of  
shew bread, then the golden  
altar of incense and the can-  
dlestick and the veil of the  
temple, and finally the ark,  
which was symbolic of God's  
presence. But, beloved, that is  
man's approach to God. When  
God gave the directions for the  
making of all of this furniture  
and the tabernacle whereby  
they were to worship, the first  
piece God said to make was  
the ark of the covenant, which  
was to symbolize His presence.

This would tell us that so  
far as salvation is concerned,  
when we look at it from God's  
point of view, salvation is the  
work of the Lord. Salvation be-  
gins with God and works out  
to man. As we have studied  
it, we have taken it from man's  
viewpoint as man has come to  
God. From the Bible standpoint,  
salvation begins with God and  
works out to man. I think that  
is what Jonah had in mind  
when he said:

"Salvation is of the Lord."—  
—Jonah 2:9.

Beloved, it was God who  
elected us to salvation, for we  
read:

"According as he hath chosen  
us in him before the founda-  
tion of the world, that we  
should be holy and without  
blame before him in love."—  
Eph. 1:4.

It was God who has prede-  
stinated us unto salvation.

"For whom he did foreknow,  
he also did predestinate to be  
conformed to the image of his  
Son, that he might be the first-  
born among many brethren.  
Moreover, whom he did pre-  
destinate, them he also called:  
and whom he called, them he  
also justified; and whom he  
glorified."—Rom. 8:29, 30.

Likewise, it is God who calls  
us, for we read:

"No man can come to me, ex-  
cept the Father which hath sent  
me draw him: and I will raise  
him up at the last day."—John  
6:44.

As it is God who elects us,  
and God who predestinates us,  
and God who calls us, so, be-  
loved, it is God who keeps us  
when we are saved.

"And I give unto them eternal  
life; and they shall never  
perish, neither shall any man  
pluck them out of my hand. My  
Father, which gave them me,  
is greater than all; and no man  
is able to pluck them out of  
my Father's hand."—John 10:  
28, 29.

To me this is indeed illustra-  
tive and illuminative when we  
consider that the very first  
thing that God told the Jews  
to make was this ark of the  
covenant. Why shouldn't they  
begin by making the ark when  
it symbolizes God's presence,  
and salvation comes from the  
presence of God? It is God who  
elects, it is God who prede-  
stinate, it is God who calls, it  
is God who saves, and it is God  
who keeps, so we can say with  
Jonah, "Salvation is of the  
Lord."

V

### THE CONTENTS OF THE ARK.

This ark, which was hollow  
on the inside, contained three  
things. The first of these was  
the tables of stone. One day

God gave the Law — the Ten  
Commandments. When God  
wrote those Ten Command-  
ments, the Bible tells us that  
it was with His own fingers  
that He wrote them on tables  
of stone. Now why did they  
put those Ten Commandments  
—those two tables of stone—  
inside the ark of the covenant?  
Beloved, there never was but  
one individual who kept the  
Law, and that was the Lord  
Jesus Christ. The Psalmist,  
speaking for Jesus, said:

"Thou art my God from my  
mother's belly."—Psa. 22:10.

The only one that could ever  
say that was the Lord Jesus  
Himself. All the way through  
His ministry Jesus Christ de-  
lighted to do God's will.

"I delight to do thy will, O  
my God: yea, thy law is with-  
in my heart."—Psa. 40:8.

"Jesus saith unto them, My  
meat is to do the will of him  
that sent me, and to finish his  
work."—John 4:34.

"I can of mine own self do  
nothing: as I hear, I judge: and  
my judgment is just; because I  
seek not mine own will, but the  
will of the Father which hath  
sent me."—John 5:30.

"For I came down from  
heaven, not to do mine own  
will, but the will of him that  
sent me."—John 6:38.

"And he that sent me is with  
me: the Father hath not left  
me alone; for I do always those  
things that please him."—John  
8:29.

These Scriptures show us that  
Jesus Christ delighted to do  
God's will and that the only  
one who was ever born into this  
world who completely fulfilled  
the Law of God, was the Lord  
Jesus Christ.

Now why was the Law—the  
Ten Commandments—the two  
tables of stone—put inside the  
ark of the covenant? Over the  
top of the ark the high priest,  
once a year, is to sprinkle the  
blood of the atonement. Whose  
blood did that prefigure? The  
blood of the Lord Jesus Christ.  
Who was it that kept the Law?  
The Lord Jesus Christ. Who  
was it that nailed the Law to  
His Cross? The Lord Je-  
sus Christ. Beloved, I thank  
God that when I come face to face  
with this, I can realize that the  
only way a person can get vic-  
tory over the Law is to have  
that Law covered with the  
blood of the Lord Jesus Him-  
self. You can't keep the Law  
and I can't keep it, and if we  
are going to get victory over  
that Law, we are going to have  
to have that Law covered over  
with the blood of the Lord  
Jesus Himself.

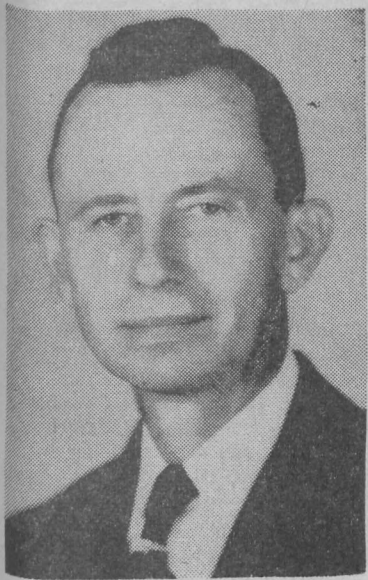
There was a pot of manna  
inside the ark of the covenant.

We read in the Old Testa-  
ment how that when the Jews  
traveled from Egypt to Can-  
naan, for forty years God fed  
them miraculously and super-  
naturally. He gave them man-  
na from Heaven every day to  
eat. One of the miracles was  
that they were to collect a pot  
of manna and put it inside the  
ark, and that manna was to  
keep indefinitely. That manna  
was food for the Israelites  
through all their pilgrimage  
from Egypt to Canaan. It was  
what they lived on through all  
of their wilderness wanderings.

Beloved, from the time you  
are saved until you get to glory,  
you are wandering in a wilder-  
ness. This old world for a  
Christian is not his home. You  
are a pilgrim here within this  
world and you are going from  
(Continued on page three)



## ELD. T. P. SIMMONS TO HOLD SERVICES IN GEORGIA CHURCH



Eld. T. P. Simmons of Coal Grove, Ohio, is to be in a meeting with Pastor E. C. Vaughan and the Poplar Head Baptist Church beginning on Monday, Aug. 20th. This church is located between Glennville, Ga., and Savannah, Ga. We are making this announcement for the benefit of our readers in that vicinity, believing that many of them will want to attend this meeting.

We appreciate Pastor E. C. Vaughan. He has been a reader of The Baptist Examiner for several years, having once published a paper of his own. He is standing for and preaching the Word of God, not only at Poplar Head Church but at Rye Patch and wherever else he may preach. We want all our readers in East Georgia to know this. We earnestly pray that God will give Brother Vaughan a great open door, and that the meeting at Poplar Head may be signally blessed of the Lord.



### "The Ark Of The Covenant"

(Continued from page two)  
"spiritual Egypt, from which you have been saved, to a spiritual Canaan, Heaven itself, and while you are traveling, you are traveling here within the world.

That manna was food for the Jew as he traveled through the wilderness, and that manna was a type of the Lord Jesus Christ. Beloved, you need food for your soul as you travel through this world, and the food you need is the Lord Jesus Himself. There isn't any other food that will satisfy.

A few days ago it was called to my attention that one of the school teachers here in our local high school, instead of reading the Bible, has been reading "Unity," which is the magazine of the Free Thought people. Some of the young people to whom she has been reading it have been highly enthused because it was such unusually good reading matter. Beloved, that magazine is poison of the worst type. It is a denial of the blood of the Lord Jesus Christ. It is a teaching of salvation by character. It is a teaching that you can save yourself by your own morality and by your own goodness.

Beloved, whenever you substitute anything for the Lord Jesus Christ as food for your soul, you are substituting poison instead of that which you need,

which is the Son of God for your daily food.

Aaron's rod was in the ark of the covenant.

In the Old Testament we read that the people began to complain about the fact that Moses had too much authority. When they complained, God told them to take a rod representing each of the tribes, and to take Aaron's rod, representing him and Moses, and put those rods up over night and note the results. The next morning all of the rods representing the balance of the tribes, were just like they had been the night before, but Aaron's rod had not only budded and blossomed, but had produced almonds miraculously in one night's time, which would tell us that there was life there.

All this is highly figurative. The Ten Commandments were covered over with the blood of Jesus. The pot of manna represented the truth that we live upon day by day. The rod that budded is to tell us of that life which we have in the Lord Jesus Christ. All the balance of the rods representing the tribes of Israel were dead, but the one representing Aaron and Moses had life and is typical to us of the resurrection of the Lord Jesus Himself.

#### VI

##### THE MERCY SEAT.

The mercy seat was made of pure gold and is a symbol of the Lord Jesus Christ as our propitiation.

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."

—Rom. 3:25.

The word "propitiation" is the Greek word "hilasterion," which means "mercy seat," so, beloved, this mercy seat is symbolic of the Lord Jesus Christ as our propitiation, the one who makes sacrifice for us.

This mercy seat, or lid, was made of pure gold, and was valued at \$125,000.00. Beloved, it cost to have a mercy seat back there, and our salvation is at a tremendous cost. It didn't cost us anything. It is free to us, but it cost God the death of His Son, the Lord Jesus Christ.

"Forasmuch 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.

This would tell us that while salvation is free to us, it was costly to God. It cost God to give up His Son. It cost the angels the presence of God's Son for 33 years while He was here on this earth. It cost God's Son His life and brought to pass His death. Our salvation is costly just like the mercy seat of these Jews was a costly thing.

This mercy seat was covered with blood of the atoning sacrifice. Just as soon as the high priest would offer sacrifice on the day of atonement, he would enter the Holy of Holies and would sprinkle blood on the mercy seat. This typifies the perfect fulfillment in the Lord Jesus Christ.

On the day that Jesus rose from the grave, Mary met Him and He said to Mary:

"TOUCH me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

—John 20:17.

Then in the evening time when He met the disciples, He said:

"Behold my hands and my feet, that it is I myself: HANDLE me, and see; for a spirit hath not flesh and bones, as ye see me have."

—Luke 24:39.

What had happened between the time that He said to Mary, "Touch me not," and the evening time when he said to His disciples, "Handle me?" Beloved, He had ascended to the Father and had presented His blood at God Almighty's perfect mercy seat, that our atonement might be complete in His finished work.

The high priest went into this Holy of Holies only once a year, and then to sprinkle blood upon this ark of the covenant. This would tell us that the only way that any individual can come to God is by the shedding of blood. No man can ever come to God unless he comes just like the high priest for the Jews — with the sprinkling of blood. No man can come to God apart from the blood of the Lord Jesus Christ. Regardless of what kind of scheme or plan you try to work out by way of salvation, there is no salvation apart from the blood-shedding of 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.

Beloved, there is no other way of salvation but the Lord Jesus Christ. You can join the church, be baptized, live a good life, reform, quit your meanness, turn over a new leaf, do penance, do anything that you want to, but it will never save you. There was just one way for the priest to come into the presence of God and that was to come and sprinkle blood on the mercy seat. Likewise, there is just one way that you can come to God, and that is by the blood of the Lord Jesus Christ.

To remove the mercy seat and look inside the ark meant certain death for the individual. We have an example of this in the Word of God.

"And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter."

I Sam. 6:19.

That ark represented God's presence and no one could come near it except as he sprinkled blood upon it. This would tell us that no individual can stand before God who despises the atoning blood of the Lord Jesus Himself. If God smote 50,070 men who came without sprinkling blood upon the mercy seat of the ark, it would tell us that no man who despises the atoning work of Jesus Christ can come into the presence of God. The only way that any person can come to God is by the shed blood of the Lord Jesus Christ.

#### VII

##### THE LIGHT IN THE HOLY OF HOLIES.

This light in the Holy of Holies was the light of God. In the tabernacle courtyard was the light of nature, and in the outer Holy place was the light of the candlestick, but, beloved, in the Holy of Holies it was

## A PAGE FROM "MUSED UNCLE MOSE"



It funny to watch pahson shakin' han's at de do'. He don' know whut he sayin' an' de peoples don' know who he sayin' 'em to.

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the light of God, and God alone.

This would tell us that if you walk in the light, as He is in the light, you have to walk hand in hand with God.

#### VIII

##### THE SPRINKLING OF BLOOD ON THE MERCY SEAT WAS THE GROUND OF TRUST FOR THE JEW.

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."

—Ruth 2:12.

With the Law perfectly fulfilled in Christ, and with that Law underneath the sprinkled blood, Ruth had come to trust in the God that was foreshadowed beneath the wings of the cherubims.

Beloved, the only ground of trust for you and me is under His wings.

As the song has said:

"Under His wings I am safely abiding;  
Though the night deepens and tempests are wild,  
Still I can trust Him; I know He will keep me;  
He has redeemed me, and I am His child.

Under His wings, what a refuge in sorrow!  
How the heart yearningly turns to His rest!  
Often when earth has no balm for my healing,  
There I find comfort, and there I am blest.

Under His wings, O what precious enjoyment  
There will I hide till life's trials are o'er;  
Sheltered, protected, no evil can harm me;  
Resting in Jesus I'm safe evermore.

Under His wings, under His wings,  
Who from His love can sever?  
Under His wings my soul shall

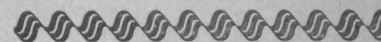
abide,  
Safely abide forever."

May God help you to see that the only ground in which you can trust, the only one on whom you can depend, the only one that you can trust for salvation, for comfort, for security, for safety, is the Lord Jesus Christ who is prefigured in the ark and the mercy seat upon the ark.

May God bless you!



No man can ask honestly and hopefully to be delivered from temptation unless he has honestly and firmly determined to do the best he can to keep out of it.



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## Harry S. Truman

(Continued from page one)

after they had come into the church. He also had occasion during his speech to commend, as part of this "moral law," his program of socialism concerning the evils of the sweat shop, and slums, disease and poverty and so forth.

He said when we got around to removing the various "evils" as he called them, we would be responding to the Divine command in the Golden Rule which requires us to do good to others.

Somebody ought to tell Harry that he is doing bad enough in politics and foreign policy, and he should stay out of the realm of the preacher until he knows more about what the Bible actually teaches.—*The Contender*



## "Jesus Only"

(Continued from page one)  
the Holy Spirit's coming. (19:2-4).

3. When Christ was truly presented, they received Him readily. (4-5).

4. They were baptized in the name of the Lord Jesus (v. 5) and probably in the name of the Father and the Holy Spirit also.

Since their prime need was to hear of the Christ who had perfected the plan of redemption through His death, special emphasis is laid on Christ, therefore it is particularly mentioned that they were baptized in the name of Jesus. It DOES NOT state that the name of the Father and Holy Spirit was not used too.

See Romans 6:3 also. See likewise Galatians 3:27.

Now Note Emphasis On The Holy Spirit In Baptism

Just as when Christ is the subject emphasized, it is specified that baptism is in His name, so when the Holy Spirit is in the foreground, emphasis is placed on the Holy Spirit in the matter of baptism. Note I Cor. 12:12-13. In our judgment some mystical baptism of the Holy Spirit is not referred to at all, in this passage, BUT the fact that one is baptized in the NAME of the Holy Spirit.

What Is The Scriptural Formula For Baptism?

Beyond question the proper formula for baptism is given in the words of Jesus Himself—given in connection with the program for His church during this age, and given as the permanent order to be followed. What is it? Read Matthew 28:18.

All sorts of errors are caused by people grabbing an isolated passage and ignoring everything else. The "Jesus Only" folks who baptize only in the name of Jesus, do this. Note some of the perversions of baptism:

1. No baptism—as per the Quakers, Salvation Army people, etc.

2. Trine immersionists—those baptizing three times.

3. Baptismal salvationists—as per anti-fiddlin' Campbellites.

4. Baptism for the dead—Mormons.

5. Those with perverted forms—sprinkling, pouring.

## Prof. McDowell

(Continued from page one)

that Christ has been exalted to God's right hand and given all power and authority in heaven and on earth, what is He doing while we are suffering and dying for Him and His cause? "Certainly He understands our plight and certainly He makes intercession for us. But when will He come to our rescue? How long are we to be left here on earth, completely helpless? Since Christ is the King of kings and the Lord of lords, why does He allow the wicked and brutal emperors of the Roman Empire to continue the slaughter of His people?"

Never were more poignant questions wrung from the hearts of God's people; and never was a more complete and glorious answer to all the questions and perplexities of God's persecuted people than may be found in this book of Revelation. For here is unveiled and disclosed to us the fourfold ministry of the Exalted Christ. Here we see: (a) Christ as the Chief Pastor, directing the life and work and teaching and discipline of His churches, through the Holy Spirit. Rev. 1:8; 3:22. (b) Christ as the Superintendent of Providence—Directing the course of this world's events to the triumph of His kingdom. Rev. 4:1; 11:19. (c) Christ as Lord of lords—overcoming the wicked world with complete victory over the two Beasts and the False Church; also the capture of the False Prophet, the Beast, and Satan. Rev. 12:1; 20:10. (d) Christ as the Judge of All, and the King of kings—judging the world in righteousness, disposing of it, bringing in the New Heaven and New Earth and bringing His Triumphant Church into the New Jerusalem. Rev. 20:11; 22:5. Then, the closing invitation and admonitions: Rev. 22:6-21.

In short, this book is the revelation or unveiling of Jesus Christ who has gone into the heavens; but as King of kings he is there carrying on a fourfold ministry, looking to the full triumph of His redeemed in the New Jerusalem.

### 2. Bro. McDowell's Strange View of the Authorship of Revelation

He freely admits (pp. 11-14) that the witness of Justin Martyr who lived at Ephesus a few years after the book of Revelation had been written; also the witness of Irenaeus, Clement of Alexandria, Tertullian, Origen, and Muratonian Canon (160 A. D.), "all testify to the Johannine authorship;" also that the internal evidence of the book is all in favor of the authorship of the Apostle John. Then he goes further and admits that the radical critics who have supposed that there was an "Ephesian School" at Ephesus (for which there is no evidence whatsoever) really support the authorship of the Apostle John.

But he insists that there was another John at Ephesus who was an elder in the church, and that Papias (who never saw either of these Johns) thought that this second John the Elder was the author of Revelation. Eusebius does not indorse the wild, second-hand views of Papias—he only reports them. But Papias admits that all his knowledge was second-hand (See Apostolic Fathers, pp. 263-271, as recently translated and edited by Bro. E. J. Goodspeed, where he presents anew all the fragments of Papias).

Then Bro. McDowell adds: "There is yet the possibility

that the author of Revelation was neither the Apostle John, nor the Elder John, but another John who was well known to the churches of Asia!" Did anyone in history ever hear of this third John who was "well known to the churches of Asia?" No! Has Bro. McDowell or anyone else any knowledge that a third John even lived at Ephesus? No! And yet, Bro. McDowell insists that we should study this book of Revelation "in the light of historical facts!" Well, where is there in history any fact which would indicate that either the Elder John or "some other John" was well known to the churches of Asia," wrote the book of Revelation? Neither Bro. McDowell nor any other radical critic has any such information, as he well knows.

### 3. Bro. McDowell Misses the Deeper Meaning of Revelation Four and Five

The deepest questions in the hearts of the Christians in John's day were two: "Is God still on His throne? Or, has the wicked world rulers usurped his throne?" and "Will the exalted Christ come out more than conqueror over all his foes?" The fourth and fifth chapters of Revelation answer these questions, once and for all. God is on His throne; and Jesus our Lord, is carrying on a conquering ministry which will come into complete triumph over all His foes. (1) He overcame Satan in the wilderness temptation—Matt. 4:11, (2) He overcame the world by the sinless, sacrificial life He lived—John 16:23. (3) He overcame sin by His suffering on the Cross—Heb. 2:9 and 9:26. (4) He overcame death by His resurrection—I Cor. 15:12-58. (5) He has already been exalted above all at God's right hand—Phil. 2:9-11. (6) He will yet overcome and reign over "every created thing"—Rev. 5:13.

### 4. No Adequate View of the Great Persecutions

Only two of the ten great persecutions are mentioned by Bro. McDowell in this book. And the reader is left with the idea that the refusal of the Christians to worship the emperor brought on both of these persecutions. Also, Bro. McDowell has overdone the case of Nero. For Domitian slew ten times as many Christians as perished at the hand of the wild and unbridled beast that was Nero. And Decius slew one hundred times more Christians than Nero. For while Nero slew many Christians and burned fourteen sections of the city of Rome for the sheer brutal thrill of it, he had no idea of destroying Christianity; whereas, Domitian and Decius and some of the other emperors were bent upon destroying the whole Christian movement. Bro. McDowell also leaves the reader to presume that all the Christians were slain because they refused to worship the emperor. As a matter of fact, there were at least 19 other distinct causes of the persecutions of the Christians. When Paul had his first trial before the court of Rome, he escaped because the imperial authorities identified Christianity with Judaism. But in the midst of Nero's reign all this was changed.

First of all, the Jews registered as a religious group—and paid the tax which went to the support of the heathen pagan priests and temples. The Christians, on the other hand, refused to register or to pay this tax and allowed Christianity to

be regarded and stigmatized as an "illicit religion." Moreover, about the same time the Jewish authorities convinced the court of Rome that Christianity was an opposition religion and was bent upon destroying both and Paul was re-arrested, condemned and decapitated. Still later, in the early part of Domitian's reign a new decree was sent out, calling upon every one to worship the emperor. The Christians were horrified that they should be called upon to deny their faith by worshipping a brutal pagan ruler. (A classic, dealing with this subject, is Persecution in the Early Church, by H. B. Workman, published by the Epworth Press, London—a book which Bro. C. W. Daniel read through once every year for the last 30 years of his ministry).

### 5. Bro. McDowell Dares to Interpret Revelation 11:1-14

Personally, we cherish sincere admiration for anyone who dares to attempt an interpretation of Rev. 11:1-14. For, we regard the measuring of the temple, the career of the two witnesses, and the earthquake, in this section, as the most difficult passages in this wonderful book of symbols. Bro. McDowell thinks that the prophet is here dealing with the relation of Israel to the Gospel. He may be correct, though he does not answer the main questions. Neither has anyone else answered them. However, the proximity of this verse 15 to the preceding 14 verses shows conclusively that the measuring of the temple, the career of the two witnesses, and the earthquake, all have to do with the consummation of Christ's kingdom which is set out in verse 15. But Bro. McDowell leaves this connection unexplained.

### 6. Who is the Second Beast In Revelation 13:11-18?

Bro. McDowell is absolutely sure that the second beast "represents the priests or officials of the cult of emperor worship." (See pp. 142-146). But, if this were true, we should be able to find some historical fact, in the story of the great persecutions, which would support this statement; but, in no history of the great persecutions, known to us is there a hint to support this view. Moreover, such a characterization does not fit the description of the second beast. Just how could a group of priests or pagan officials become a "false prophet." (Rev. 19:20)? No; the second beast is an historical entity, or institution, the same as the first beast. This second beast comes upon the stage of action after the first beast has carried on for many years. He is one of two persons, or institutions; he is either the papacy of Rome or he is the Holy Roman Empire. For our part, we believe he is the papacy of Rome. Is there a single instance in history, or Scripture or mythology, where an empire is spoken of as a corrupt female or dissolute woman? No; the church is the bride; and the false or corrupt church is the harlot throughout the Old and New Testaments.

### 7. Bro. McDowell's Very Strange Millennium

First, Bro. McDowell insists that it should be observed that the Scriptures do not speak of the reign of the martyrs and confessors as taking place here on earth (see p. 191). Then he adds: "It is altogether natural to think of these thrones upon which the martyrs and saints sat as being in Heaven." The "first resurrection," as seen in this vision, says Bro. McDowell,

"is that resurrection which occurred when the souls of the saints who died (in martyrdom) arose to be with Christ" (p. 193). The "rest of the dead," according to Bro. McDowell, will not have the privilege of arising from death to share the life of Christ and his blessed saints in this thousand year reign (p. 194). Well; do we, "the rest of the dead," stay in our graves until the final judgment? If so Paul lied to us in II Cor. 5:1-10.

Then, Bro. McDowell insists that the Millennium has been going on since Christ was exalted to God's right hand—"and this (Millennium) will continue to the end of history; for Christ is King of kings and Lord of lords now and, as such, reigns from the right hand of God. We who live today, therefore, are in the Millennium" (pp. 195, 199, 200)!!!

What a pity the early Christian martyrs did not know that they were living in the Millennium! And, what a pity that millions upon millions of later Christians who were martyred under Roman Catholic rule and Protestant rule did not know that they were living in the Millennium! Really, are we now living in the Millennium? If so, and Satan is really bound at this time, we hope and pray that we may not be on this earth when he is loosed, even for "a little season!" Does Bro. McDowell ever read the day papers? These will show him that the devil is loose and running wild, even in Louisville.

### 8. Bro. McDowell Gets Badly Tangled on His Eschatology

In Scene Seven (pp. 117-126), and in several other passages, Bro. McDowell labors long and hard to show us that no eschatological scheme or plan of the ages has any place in any sound (historical) interpretation of Revelation—and this, in the face of John's distinct commission to "write the things that thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19). But, Act Two, covering Rev. 12:1-22; 5, he begins with Christ's exaltation and traces the eschatological events, one after another, clear down to the end of history, and then goes on with the Judgment, the New Heaven and Earth, and the New Jerusalem!!! What! No eschatology in Revelation! From Chapter 6:9 to 11:19, and from Chapter 15:1 to 22:5 this book is almost wholly eschatological. Indeed, there is more eschatology in Revelation than in all the rest of the New Testament Scriptures combined.

What alarms this editor is, What is to come of our great Southern Seminary at Louisville when it places and keeps the author of this book on Revelation at the head of the Department of New Testament Interpretation to hand out his wild, skeptical, and perverse interpretations to thousands of immature students who come to our great seminary from year to year?

Loose him, and let him go back to Union Theological Seminary, New York, where he belongs!

### Calvinistic Preachers

(Continued from page one)  
ference plainly left that such will or might be helpful in the matter of getting saved. If salvation is by grace (and it certainly is), then all such things are worse than worthless. They flatly contradict "salvation by grace through faith," and give the "lie" to God's plain Word.—*The Clarion*