

Obedience is the argument that convinces the world that our religion is a reality.

MISSIONARY

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We're Not Alone

The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND 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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WHOLE NUMBER 1058

SATAN'S COUNTERFEITS, NO. 2—

How Satan Counterfeits The Supper of Our Lord

Look out for counterfeits! is a warning that may well be given to all Christians. Satan, the master counterfeiter has a counterfeit for everything. The person who avoids the counterfeits will avoid error.

Jesus left a memorial Supper designed to be very meaningful, but Satan has devised a number of slick counterfeits. Let us take note of some of these:

1. **THERE IS THE COUNTERFEIT CALLED TRANSUBSTANTIATION.** The millions of Roman Catholics of the world have fallen for this counterfeit. It is the false teaching that the bread and wine of the Lord's Supper, when blessed by the priest, become the ACTUAL FLESH AND BLOOD of Christ. Thus Christ is offered over and over again every day, and they literally have God present in the shape of a piece of bread on the

altar. Such worship is in reality "biscuit worship." The Bible makes clear that the body of Christ was offered "once for all" (See Heb. 10:12. Also verse 10). The doctrine of transubstantiation goes contrary to scientific fact, to Scripture, and to human observation. Also the bread and the wine are withdrawn from the people and are given to the priesthood. Along with this heresy goes the idea that a piece of cracker put on the tongue of a dying man fits him for eternity. Satan with his counterfeits completely mutilates the form and the meaning of the Lord's Supper.

2. **THERE IS THE COUNTERFEIT OF CONSUBSTANTIATION.** This is held by some Protestant bodies. It is the idea that while the bread and wine do not become the literal body and blood of Christ, there is some sort of a

By ROY MASON

Buffalo Avenue Baptist Church Tampa, Florida



holy presence that goes along with them — something that somehow or other bestows "grace." This is just a sort of Protestant version of transubstantiation.

3. **THE COUNTERFEIT THAT BAPTISTS FALL FOR.** Baptists who have reacted against transubstantiation, have fallen for another Satanic counterfeit that makes the Lord's Supper teach a lie. They really fall for several errors:

(1) Many make the Lord's Supper a "communion." Open Communionists — and there are many of them among Baptists, forget that this memorial is designed to cause us to remember Christ (I

Cor. 11:24) and they make it a thing to show fraternal spirit for others — a "communion with people."

(2) Many use leavened bread and leavened juice — crackers and grape juice, in other words. These emblems declare symbolically that Christ was a sinner, thus blaspheming his holy Person. The passover observance typified the coming Messiah, and during the passover season unleavened bread was to be eaten and no leaven was to be found in a Jew-

ish home, on penalty of expulsion from the nation. (See Exodus 12:17-20). Now just as the passover looked FORWARD to the coming Messiah, so the Lord's Supper looks backward to the Messiah who HAS COME and HAS DIED. Leaven in the Bible is a symbol of sin and evil, and God protected the passover by banning leaven. But many Baptists today throw the Lord's symbolism away, and resort to the use of that which typically says that (Continued on page 3, column 1)

Oftentimes throughout life's journey
We encounter lonely roads,
And it seems there is no one near us
To help bear the heavy loads.

All around is desolation
Family and friends are gone
And it's difficult to journey,
And it's hard to carry on.

It's then we lift our eyes to Heaven
Send a prayer up to our God,
And like magic He will answer
With new faith to onward plod.

Soon our walk becomes more easy
For a friend is at our side
With a love so warm and tender
That it helps us stem the tide.

So it is when time hangs heavy
And we tread a barren zone
If we turn our eyes to Heaven
We will find we're not alone.

—BENN BURROUGHS

A Good Topic

An Associated Press item, dated August 19th, tells of the experience of a pastor in Norfolk, Virginia, who telephoned the religious editor of a local newspaper to give him his sermon topic for the following Sunday.

"The Lord Is My Shepherd," the minister told the newspaper man.

"Is that all?" the editor inquired.

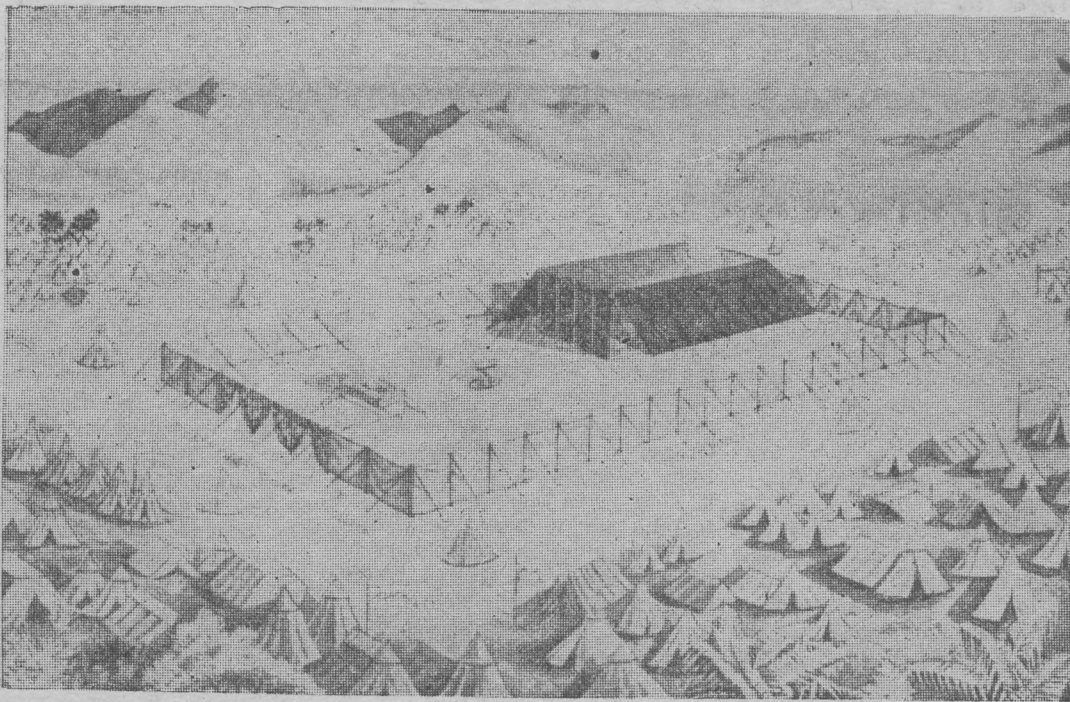
The pastor replied: "That's enough."

The newspaper man misunderstood, thinking the last two words were a part of the title to be announced in the paper. So, on Saturday, under the sermon topics for the next day, the pastor's sermon was announced as follows: "The Lord Is My Shepherd. That's Enough."

How wonderfully true that fact is, as hosts of God's people know! It is a glorious thing when He becomes so real to us that, like the little girl who innocently misquoted Psalm 23:1, we can exclaim with a full heart: "The Lord is my Shepherd. He's all I want."

The Pilgrim Messenger

GOD'S FIRST DWELLING PLACE AMONG MEN



The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN

EDITORIAL NOTE: Beginning with this issue, THE BAPTIST EXAMINER is publishing a series of messages by Bro. John R. Gilpin on the Tabernacle. There will be illustrations to accompany this study, as you can see on pages one and eight. The articles are so closely related that we urge you not to miss reading a single one. May God bless them to your souls.—BLR.

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

the children of Israel to leave the land of Egypt and the way in which they left Egypt, and all the wilderness wanderings for the first few months after they left Egypt until they came to Mount Sinai.

I don't imagine that there was ever any people who had a greater method or a better way to follow the Lord than did those Jews. The only time they had to move was when the cloud above them moved. When it moved, they moved. When it stopped, they stopped. When it veered to the right or to the left, whichever way the cloud went, the children of Israel followed that cloud. God was giving them food, water, and directions; all they had to do was to trust the Lord and follow Him.

However, beloved, they had the same old depraved nature to con-

tend with that you and I have to contend with, and it wasn't long after they got out into the wilderness until they began to murmur and to complain just as you and I do today. Instead of following the Lord as He led them, we find the children of Israel murmuring against the Lord.

Moses' father-in-law came to visit Moses. He suggested a court system with judges over thousands, judges over hundreds, judges over tens, and with Moses as a final judge; so when a case was presented, it was handed from one group to another until Moses finally passed upon the more difficult cases. However, beloved, when Moses followed the advice of his father-in-law and instituted this system of laws, this was nothing more than turn-

(Continued on page 6, column 3)

"He Got It"

A. C. Dixon tells the story of a lady who was traveling with her maid and child. A wasp got into the carriage, and the child kept crying for it. At last the lady said to the servant, "What is the child crying for? Let him have it." A few minutes later the lady was startled by an awful scream from the child, and exclaimed in alarm, "What's the matter?" "He has got it!" was the servant's calm reply. So, sometimes, in His great wisdom, God allows us to have what we cry for, that we may feel the sting of it, and learn through pain and humiliation that God's will and way are best.—Christian Herald.

WHAT CHRIST IS TO US

The Shield from every dart;
The Balm for every smart;
The Sharer of each load;
Companion on the road.

The Door into the fold;
The Anchor that will hold;
The Shepherd of the sheep;
The Guardian of my sleep.

The Friend with whom I talk;
The Way by which I walk;
The Light to show the way;
The Strength for every day.

The Source of my delight;
The Song to cheer the night;
The Thought that fills my mind;
The Best of All to find—is Jesus!

—Anonymous

THE JOY OF SOUL-WINNING

Even if I were utterly selfish and had no care for anything but my own happiness, I would choose if I might, under God, to be a soul-winner; for never did I know perfect overflowing, unutterable happiness of the purest and most ennobling order till I first heard of one who had sought and found the Savior through my means. No young mother ever so rejoiced over her first-born child, no warrior was so exultant over a hard-won victory.

—Charles H. Spurgeon.

SPURGEON'S SERMON DON'T MISS IT!

The sermon in this issue of TBE on "Providence" by C. H. Spurgeon is a message that every Christian should read. It will thrill your heart as you consider the glorious truth of God's hand being ever-present in the things of life. After being saved, there is nothing that blesses the saint's heart more than recognition of and resignation to the Providence of God. Read the sermon and you will be tremendously blessed.

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THESE RATES APPLY THROUGHOUT THE WORLD

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Examiner Editorials

By Bob L. Ross

PRIMITIVE BAPTIST EDITOR SAYS CALVINISTIC POSITION WAS HELD BY ALL SOUND AMERICAN BAPTISTS PRIOR TO 1800; LAMENTS PRESENT-DAY CONDITIONS

In the August 31, 1957 issue of *Examiner*: the *Examiner* the following editorial appeared:

ARMINIANS, CALVINISTS, and HARDSHELLS differ widely as to the purpose of the Gospel. The Arminians think that the Gospel is to be preached in order to give all men a chance to save themselves by the efforts of free will. Calvinists teach that the Gospel is to be preached to all men in all nations to call the elect unto Christ, who has already purchased and secured their salvation; and who now, through the Word and Spirit, administers this salvation unto them (II Thessalonians 2:13, 14). The Hardshells teach that the Gospel is only for the saved, and that it is not to be preached to lost sinners. (Some Hardshells, however, are getting away from this position, and are beginning to see the truth, for which we are thankful.) The Arminians and Hardshells have no scriptural ground to stand upon, while Calvinists have mountains of it. (See Acts 13:48; I Cor. 4:7; Ephesians 1:4, 13; I Thessalonians 1:4-10; II Thessalonians 2:13, 14; II Timothy 1:9, 10; 2:10.)

W. J. Berry, editor of a Primitive Baptist paper, quoted the major portion of this editorial in his paper, *Old Faith Contender*, and proposed the question to his readers, "Is this the 'Hardshell' Position?" After several issues of his paper had given space for the letters of readers who wished to comment on the question, the editor followed up with a final editorial discussing the matter. Here is what he had to say with regard to the editorial in the

"Now we knew that except for minor variations this editor has described too accurately the position of present-day Primitive Baptists. We also knew that what he gave as the Arminian position was that generally held by Baptists just prior to 1833 (Hassell's History, p. 335, 336), and that what he gave as the Calvinistic doctrine was held by Presbyterians before Baptists espoused it, and was the position formerly held by all doctrinally sound Baptists in America prior to 1800." (Emphasis supplied).

This editor goes on to say that present-day Primitive Baptists have "almost completely abandoned" this position in "actual practice."

Later in the editorial this editor makes these significant comments:

"Just what has taken place among Baptists? Prior to 1800 such a question concerning preaching the gospel would have been considered ridiculous; and if asked would have been answered in one sentence. But a most deplorable thing took place with Baptists between 1800 and 1835. About one-half of their churches drove into the left hand ditch of Arminian modernism, and the other half drove into the right hand ditch of fatalism and dead Calvinism.

"Andrew Fuller of England advocated the error that the atonement was sufficient for all, but applicable to a few; Carey and Rice ushered in the Mission boards. Men and women began to form all manner of societies and to work with zeal to 'save the world for Christ.' Ministers and churches saw the error and corruption of such doctrine and practices, and opposed it with vigor until a great division culminated into what was called the 'New School,' or Missionary Baptists, and the 'Old School,' or 'Anti-Means' Baptists. After driving into the ditch, both sides stopped preaching the gospel, in order to promulgate their respective tenets, and the sad result is that neither side have ever emerged from the ditch and returned to their original business. What is still more sad is that instead of getting back, they are both going deeper into their respective ditches.

"To make a long story short, the modern new school movement went wild, hinging everything on money and the efforts of men and women. They left James Arminius himself far behind in their Pharisaical zeal; and today they have become a great man-made organization called a church.

"On the other side of the road, the Old School, or Anti-Means brethren, in their fight against all the new school inventions found themselves opposing everything, until their very name became anti, or against. Consequently, as in all such religious wars, each warring party develops a religion out of whatever they war over, and those who come in later imbibe the same impression that those points (now become mere tradition) are the sum and substance of vital religion.

"In their fight against work-mongers, the Old School automatically slipped into the error of banning anything going by the name of works, and of course discounting, or even opposing every gospel precept and command they had formerly preached and practiced before they took off to harpoon the Arminians. And so one thing led to another until at this present day of 1958 they have well nigh drained the life-blood from that once robust body of living, faithful, fearless, sacrificing, humble witnesses of the gospel and to the truth of God in the earth. Worst of all, God has left them to their devices by withholding His divine unction from the ministry, and the godly zeal and love from the people. The ministry, for the most part, has ceased to serve God and His cause. There is too much a desire to please men, and to become lords over God's heritage.

"While our case is indeed a sad one, we are thankful to see, here and there, at least a little awakening to what has really taken place among Baptists in the last one hundred and fifty years.

"There is no man living today to be blamed for this deplorable condition, which began over one hundred and fifty years ago. But all who have contributed to it, together with us in this day cannot be excused in our present course of driving still deeper into the ditch.

"May God humble us to see and confess our great departures from the faith, in so many ways."

☆

The Ordinances and the Gospel.

I happened to hear a radio preacher recently say that he would leave it to others to defend the ordinances and he would content himself with defending the Gospel. Strange that this preacher can not see that both ordinances — baptism and the Lord's Supper — were given for the very purpose of picturing the Gospel to the eye of man, thus both propagating and defending it. God gives the preached Word for the ear to hear the Gospel, and God gives the ordinances for the eye to see the Gospel. Therefore, he who stands firm for the purity of the ordinances is in reality, propagating and defending the Gospel in its pictorial or ceremonial presentation. Likewise, he who does not stand for the purity of the ordinances is betraying his trust and casts aside God's Gospel to the eye. The man who is faithful to the Lord will defend the Gospel in its written AND pictorial presentation.

Laying The Axe To Arminian Heresies

25c per copy, 5 for \$1.00

This little booklet discusses such topics as Man's Free Will, "Whosoever Will," and answers questions as "At Whose Door Is Jesus Knocking?" "Is God Not Willing that Any Should Perish?" "Did Christ Die for Every Man?" Several passages such as John 1:12, 13, II Peter 3:9, Hebrews 2:9, Revelation 22:17, I John 2:2, and many others are considered.

You will want to read this booklet and pass it on to others who have been misled by those who teach salvation by works and human effort.

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"I Should Like to Know"

QUESTIONS ON DOCTRINE OF ELECTION ANSWERED

1. What is the meaning of the word "election"?

It means choice. In fact, the words "chose" and "chosen" are used interchangeably with the words "elect" and "election" in the Scriptures, when referring to this doctrine. The word "election" is used in the Scriptures six times, "elected" once, and "elect" twenty times. Roughly looking through a concordance, we find that the word "chosen" is used at least twenty-one times in reference to the doctrine of election. So the word "election" simply means choice.

2. I would like for you to list the Scriptures which teach that God elected individuals to salvation before the world began.

Romans 8:29, 30; Ephesians 1:4; II Thessalonians 2:13; II Timothy 1:9; and Revelation 17:8. These are the basic Scriptures.

3. How can you reconcile election with "whosoever will"?

It is very simple. If God had not elected individuals to salvation, no one would have ever responded to "whosoever will." Only the elect respond to this call. Jesus said that none would come, except those to whom God gave the will to come. (John 6:44, 65.) Men do not come to God of their natural will. But the elect come to God since God works in them both to will and to do of His good pleasure. (John 1:13; Romans 9:16; Philippians 2:13).

4. I think that election is too mysterious to be understood. Do you not agree with me? If so, why do you preach election?

That election is mysterious we do not deny. And we hasten to add that so is the rest of the Word of God and the doctrines therein to the natural man.

But that election cannot be understood so far as the Scriptures teach, we deny. If we have the Spirit of God, we can understand the doctrine because it is revealed throughout the Bible. The thing about election that cannot be understood is why God elected such ungodly, wretched sinners to salvation when they deserved Hell. The only thing we can say to this is that it pleased God to do so. We preach election because it is taught in the Bible and because from it we draw the blessings of God.

5. What about II Peter 3:9 which says that God is not willing that any should perish?

II Peter 3:9 does not say that. Let us read it in full: "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

Peter is not writing here to everybody. And what he says about the Lord's not being willing that any should perish, does not refer to everybody. He plainly says that God's long-suffering is to "US-WARD." Who are the "us-ward," you ask. Well, read I Peter 1:2 and II Peter 3:1, and you will find that Peter wrote both of his epistles to the elect of God. Peter is answering here the scorners who were mocking the Christian's hope of the second coming of Christ. The scorners were saying, "Where is the promise of His coming?" etc. (v. 4). The reason Peter gives that the Lord has not come yet is that He is long-suffering to His elect and is not willing that any of them should perish, but that all of them should come to repentance. To say that God is not willing that anyone in the world should perish reveals total ignorance on the part of the individual who says so, as to the attributes of God. For if God does not perform His

will, then it proves that He is not sovereign and omnipotent and it makes His will subject to man's will. God's will, and not man's will, is sovereign. And since there are people who die and go to Hell, it is evident that it is not God's will that they be saved.

"And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?"—Daniel 4:35.

6. If election is true, then isn't God unjust?

No. The same Bible that teaches election also states that God is just. (Isaiah 45:21). When God chooses some unworthy sinners to salvation, He does no injustice to the rest of unworthy sinners. They have merited Hell by their sins, and they deserve to go there. God's election does not send them there, but their sins send them there. God's election simply blesses with salvation a great number which no man can number. (Rev. 7:9, 10).

7. Does not everyone have an opportunity to be saved?

It is foolish to talk of an unsaved man having an "opportunity" to be saved, for the only opportunity which he wants is the opportunity to live his life, as he so desires. Apart from God's grace given by God's own choice we have never known a single person who wanted to be saved. Jesus said that men love darkness rather than light. (John 3:19). Paul said that men are dead (spiritually separated from God) in their sins. (Eph. 2:1). Spiritually dead sinners have the same "opportunity" to be saved as a physically dead corpse has of living again.

8. What do you mean by UNCONDITIONAL election?

By unconditional election is meant that God made His choice without being influenced by anything foreseen in those whom He elected. God's choice was made according to His good pleasure which He hath purposed in Himself. (Eph. 1:9). Man did not, in the least, influence God to elect or not to elect.

9. Why preach the gospel if some are elected to go to Heaven anyway?

God's elect are not chosen simply to go to Heaven, but they are chosen to be saved in this life, and thereby go to Heaven. We preach the gospel to all men because (Continued on page 3, column 1)

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C. H. SPURGEON

Spurgeon's Sermons on Sovereignty--

Providence

by Charles Haddon Spurgeon
1834-1892

Delivered April 11, 1858,
at the Music Hall, Royal Surrey Gardens, London, England

"But the very hairs of your head are all numbered." (Matthew 10:30).

During this week my mind has been much directed to the subject of Providence and you will not wonder when I relate a portion of one day's story. I was engaged to preach last Wednesday at Halifax, where there was a heavy snow storm. Preparations had been made for a congregation of 8000 persons, and a huge wooden structure had been erected. I considered that owing to the severe weather, a few persons could possibly assemble, and I looked forward to the dreary task of addressing an insignificant handful of people in a vast place. However, when I arrived, I found from 5000 to 6000 people gathered together to hear the Word; and a more substantial looking place it has not been my lot to see. It certainly was a huge uncomely building, but, nevertheless, it seemed well adapted to answer the purpose. We met together in the afternoon and worshipped God, and again in the evening, and we separated to our homes, or rather, we were about to separate, and all this while the kind providence of God was watching over us.

Immediately in front of me there was a huge gallery, which looked an exceedingly massive structure, capable of holding 2000 persons. This, in the afternoon, was crowded, and it seemed to stand as firm as a rock. Again in the evening there it stood, and neither moved nor shook. But mark the provident hand of God: in the evening, when the people were about to retire, and when there was scarcely more than a hundred persons there, a huge beam gave way, and down came a portion of the flooring of the gallery with a fearful crash. Several persons were precipitated with the planks, but still the good hand of God watched over us, and only two persons were severely injured with broken legs, which it is trusted will be re-set without the necessity of amputation. Now, had this happened any earlier, not only must many more have been injured, but there are a thousand chances to one, as we say, that a panic must necessarily have ensued similar to that which we still remember, and deplore as having occurred in this place. Had such a thing occurred, and had I been the unhappy preacher on the occasion, I feel certain that I should never have been able to occupy the pulpit again. Such was the effect of the first calamity, that I marvel that I ever survived. No human tongue can possibly tell what I experienced. The Lord, however, graciously preserved us; the fewness of the people in the gallery prevented any such catastrophe, and thus a most fearful accident was averted.

But we have a more marvellous providence still to record. Overloaded by the immense weight of snow which fell upon it, and beaten by a heavy wind, the entire building fell with an enormous crash three hours after we had left it, splitting the huge timbers into shivers, and rendering very much of the material utterly useless for any future building. Now mark this—had the snow begun three hours earlier, the building must have fallen upon us, and how few of us would have escaped we cannot guess. But mark another thing. All day long it thawed so fast, that the snow as it fell seemed to leave a mass, not of white snow, but of snow and water together. This ran through the roof upon us, to our considerable annoyance, and I was almost ready to complain that we had hard dealing from God's providence. But if it had been a frost instead of a thaw, you can easily perceive that the place must have fallen several hours beforehand, and then your minister, and the greater part of his congregation, would probably have been in the other world. Some there may be who deny providence altogether. I cannot conceive that there were any partakers of the scene who could have done so. This I know, if I had been an unbeliever to this day in the doctrine of the supervision and wise care of God, I must have been a believer in it at this hour. Oh, magnify the Lord with me, and let us exalt His name together; He hath been very gracious unto us, and remembered us for good.

Now, when we look abroad into the world we see, as we think, such abundant proof that there is a God, that we are apt to treat a man who denies the existence of a God with very little respect or patience. We believe him to be wilfully blind, for we see God's name so legible upon the very surface of creation, that we cannot have patience with him if he dares to deny the existence of a Creator. And in the matter of salvation: we have each of us seen in our own salvation such positive marks of the Lord's dealings with us, that we are apt to be somewhat censorious and harsh towards any who propound a doctrine which would teach salvation apart from God.

And I think we shall be very apt this morning to think hardly of the man, who, having seen and heard of such a providence as that which I have just related, could fail to see God's hand. It seems to me that the hand of God in providence is as clear as in creation; and whilst I am sure that if saved at all I must be saved by God, I feel equally certain that every matter which concerns all of us in daily life, bears upon itself the evident trace of being the handiwork of Jehovah, our God.

We must, if we would be true believers in God, and would avoid all Atheism, give unto Him the kingship in the three kingdoms of creation, grace, and providence. It is in the last, however, that I think we are the most apt to forget Him; we may easily see God in creation if we be at all enlightened and if saved, we cannot avoid confessing that salvation is of the Lord alone. The very way in which we are saved, and the effect of grace in our hearts, always compels us to feel that God is just. But providence is such a chequered thing, and you and I are so prone to misjudge God and to come to rash conclusions concerning His dealings with us, that perhaps this is the greatest stronghold of our natural Atheism—a doubt of God's dealings with us in the arrangements of outward affairs. This morning I shall not be able to go deeply into the subject, but very heartily can I enter into it, after being so great a partaker of His wonder-working power.

From the text I shall draw one or two points. First of all, the text says, "the very hairs of our head are all numbered." From this I shall infer the *minuteness of providence*. Again, inasmuch as it is said of believers that the hairs of their heads are all numbered,

I shall infer the kind consideration, the generous care, which God exercises over Christians. And then, from the text, and from our Saviour's reason for uttering these words, I shall draw a practical conclusion of what should be the spirit and temper of the men who believe this truth—that the very hairs of their heads are all numbered.

I. First, then, our text very clearly teaches us *THE MINUTENESS OF PROVIDENCE*.

Every man can see providence in great things; it is very seldom that you find any person denying that when an avalanche falls from the summit of the Alps, the hand, the terrible hand of God, is there. There are very few men who do not feel that God is present in the whirlwind, and in the storm. Most men will acknowledge that the earthquake, the hurricane, the devastation of war, and the ravages of pestilence, come from the hand of God. We find most men very willing to confess that God is God of the hills, but they forget that He is also Lord of the valleys. They will grant that He deals with great masses, but not with individuals; with seas in the bulk, but not with drops. Most men forget, however, that the fact which they believe of providence being in great things involves a providence in the little, for it were an inconsistent belief that the mass were in God's hand, whilst the atom was left to chance; it is indeed a belief that contradicts itself; we must believe all chance or else all God. He must have all ordained and arranged, or else we must have everything left to the wild whirlwind of chance and accident. But I believe that it is in little things that we fail to see God; therefore, it is to the little things that I call your attention this morning.

I believe my text means literally what it says. "The very hairs of your head are all numbered." God's wisdom and knowledge are so great, that He even knows the number of the hairs upon our head. His providence descends to the minute particles of dust in the summer gale; He numbers the gnats in the sunshine, and the fishes in the sea. While it certainly doth control the massive orbs that shine in Heaven, it doth not blush to deal with the drop that trickles from the eye.

Now, I shall want you to notice, how little circumstances of daily life, when we come to put them all together, evidently betray their origin. I will take a Scripture history, and show how the little events must have been of God, as well as the great results. When Joseph was sent into Egypt by his brethren, in order to provide for them against a day of famine, we all agree with Joseph's declaration, "It was God that sent me hither." But now, if we notice each of the little ways through which this great result was brought to pass, we shall see God in each of them. One day, Joseph's brethren are gone out with the sheep; Jacob wants to send to them. Why does he send Joseph? He was his darling son; he loved him better than all his brethren. Why does he send him away? He sends him, however. Then why should it have happened at that particular time, that Jacob should want to send at all? However, he did want to send, and he did send Joseph. A mere accident, you will say, but quite necessary as the basement of the structure.

Joseph goes; his brethren are in want of pasture, and therefore leave Shechem, where Joseph expected to find them, and journey on to Dothan. Why go to Dothan? Was not the whole land before them? However, Joseph goes there; he arrives at Dothan just when they are thinking of him and his dreams, and they put him into a pit. As they are about to eat bread, some Ishmaelites came by. Why did they come there at all? Why did they come at that particular time? Why were they going to Egypt? Why might they not have been going any other way? Why was it that the Ishmaelites want to buy slaves? Why might they not have been trading some other commodity? However, Joseph is sold; but he is not disposed of on the road to Egypt, he is taken to the land. Why is it that Potiphar is to buy him? Why is it that Potiphar has a wife, at all? Why is it again, that Potiphar's wife should be so full of lust? Why should Joseph get into prison? How it is that the baker and the butler should offend their master?

All chance, as the world has it, but every link necessary to make the chain. They do both offend their master; they are both put into prison. How is it that they both dream? How is it that Joseph interprets the dream? How is it that the butler forgets him? Why, just because if he had recollected him, it would have spoiled it all. Why is it Pharaoh dreams? How can dreams be under the arrangement of God's providence? However, Pharaoh does dream; the butler then thinks of Joseph; Joseph is brought out of prison and taken before Pharaoh. But take away any of those simple circumstances, break any one of the links of the chain, and the whole of the design is scattered to the winds. You cannot get the machine to work; if any of the minute cogs of the wheels are taken away, everything is disarranged. I think it seems very clear to any man who will dissect not only that, but any other history he likes to fix upon, that there must be a God in the little accidents and dealings of daily life, as well as in the great results that tell upon the pages of history, and are recounted in our songs. God is to be seen in little things.

We will now notice in the minutiae of providence, how *punctual* providence always is. You will never wonder more at providence, than when you consider how well God keeps time with Himself. To return to our history—How is it that the Ishmaelites should come by just at that time? How many thousand chances there were that their journey might have been taken just before! There certainly was no special train to call at that station at that particular time, so that Joseph's brethren might arrange to go and call him. No such thing. And yet if there had been all this arrangement, it could not have happened better. You know Reuben intended to fetch Joseph out of the pit half an hour later, and "the child was not." God had these Ishmaelites ready: you do not know how He may have sped them on their journey, or delayed them, so as to bring them on the spot punctually at the identical moment.

To give another instance, there was a poor woman whose son had been raised from the dead by Elisha; she, however, had left her country at the time of famine and had lost her estate. She wanted to get it back; God determined that she should have it? How was it to be done? The king sends for Gehazi, the servant of Elisha, and he talks to him: he tells him one instance about a woman who had had a child raised from the dead. How strange! in comes the woman herself. My lord, this is the woman; she comes to obtain her

(Continued on page four)

"I Should Like To Know"

(Continued from page two)
cause the Spirit uses it in calling out the elect from among the nations of the world. The elect are called into salvation by the gospel of Jesus Christ. All the elect will hear the gospel and will be saved during their lifetime, for this is what God has ordained.

"And as many as were ordained to eternal life believed." — Acts 13:48.

"All that the Father giveth me shall come to me." — John 6:37.

10. Does election mean that God foresaw who would repent and believe, and thus knew beforehand who would be saved, and so chose them to be saved?

Absolutely not. There would have been no need for God's choosing them to be saved if He saw beforehand that they would be saved. There is no election whatsoever about such doctrine. It is no less foolish than would be a decree on the part of the President of the United States that there may be daylight tomorrow. There will be daylight tomorrow regardless of the President's decree. God did not foresee repentance and faith in anyone, but He predestinated that those whom He elected would receive the gifts of repentance and faith from the Holy Spirit of God, these gifts being purchased for the elect by Christ in His atonement. Repentance is given by God. (Acts 5:31; II Tim. 2:25; Jer. 31:18, 19). And faith is given of God. (John 10:6, 26, 27; John 6:67-70; Matt. 16:17; I Cor. 3:5-8; Eph. 2:8; Phil. 1:29). The idea that God elected on the bases of something foreseen in an individual is Arminianism.

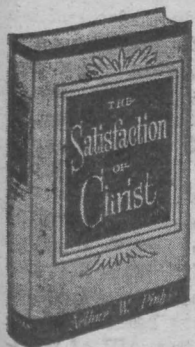
Satan's Counterfeits

(Continued from page one)
Jesus was a sinner. This is one of the worst errors that Baptists have ever fallen into.

The SYMBOLISM of the Lord's Supper is EVERYTHING. Remove symbolism and the ordinance becomes a foolish thing. If therefore the symbols are wrong, (Continued on page 5, column 3)

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Distinctive Principles of Baptists—

Chapter 4:

BAPTISTS BELIEVE THAT A SCRIPTURAL CHURCH IS A LOCAL CONGREGATION OF BAPTIZED BELIEVERS INDEPENDENT, UNDER CHRIST, OF THE STATE OF EVERY OTHER CHURCH, HAVING IN ITSELF AUTHORITY TO DO WHATEVER A CHURCH CAN OF RIGHT DO.

Section 3 —

CHURCH INDEPENDENCE DEFINED

By J. M. Pendleton

There are three prominent forms of church-government, indicated by the terms Episcopacy, Presbyterianism, and Independency.

Episcopacy recognizes the right of bishops to preside over districts of country, and one of its fundamental doctrines is that a bishop is officially superior to an elder. Of course, in that church, a modern bishop has under his charge the "inferior clergy" as well as "the laity," for it is insisted that the "ordaining power" and the "right to rule" belong to the episcopal office.

In apostolic times "bishop" and "pastor" were terms of equivalent import. The elders of the church of Ephesus are styled (Acts 20:28) "overseers"—in the original, *episcopoi*, the word generally translated "bishop," if, indeed, "bishop" may be called a translation. It is so evident from the Scriptures that bishops and elders are identical that it is the greatest folly to call it in question. This, however, is not the place to enlarge on the topic.

Presbyterianism recognizes two classes of elders—preaching and ruling elders. The pastor and the ruling elders of a congregation constitute what is called the "Session of the church." The "Session" transacts the business of the church, receives, dismisses, and excludes members. From the decision of a Session there is an appeal to the Presbytery, which is composed of preaching and ruling elders. From the action of a Presbytery there lies an appeal to Synod, and from the adjudications of Synod there is an appeal to the General Assembly, whose decrees are final and irresistible. These Presbyteries, Synods, and General Assemblies are often termed "church courts," "judicatories of the church."

The friends of Presbyterianism, no doubt, deem their form of government most expedient and satisfactory; but to prove it Scriptural must be as difficult as to show that baptism has been substituted for circumcision. Where is it intimated in the Scripture that there is an appeal from the lower to the higher "church courts"? While Presbyterians, therefore, talk and write about the expediency of their form of government, they ought to say nothing of its Scripturalness. It is unquestionably a better government than the Episcopal, but it is not the government established by Jesus Christ.

It is easily seen that Episcopacy and Presbyterianism imply

that many local congregations enter representatively into the composition of that is called "the church." We, therefore, often hear of the "Episcopal Church of the United States of America," the "Presbyterian Church of the United States." The local religious communities in all parts of the nation where Episcopacy prevails are considered as constituting the "Episcopal Church." So of Presbyterianism and Methodism.

The Baptist Church of the United States is a form of expression which ought never to be used—which can never be used with propriety. There are thousands of Baptist churches in the United States, but they do not constitute one great Baptist Church of the United States. They differ materially and fundamentally from Episcopal, Presbyterian, and Methodist churches. They are all independent of the state. This, however, is true of all religious denominations in this country; for the genius of our republic does not tolerate "Union between Church and State."

But it deserves special notice that Baptists, with their views of the spirituality of New Testament churches, could not, under any form of government, enter into an alliance with the state. Episcopacy is established by law in England, Presbyterianism in Scotland, Lutheranism in Germany and Sweden and Denmark. When Jesus stood before Pilate, he said, "My kingdom is not of this world." The view which Baptists have of these words is entirely hostile to the doctrine of a state-church. Their appreciation of "soul-liberty" is so great that they can allow no interference with it. They are the friends of civil government, and believe any form of government better than anarchy. They pray for civil rulers, whether they be presidents or kings, but deny the right of the civil power to intrude into the spiritual realm of conscience. Their blood, often shed by their persecutors, has often testified to the sincerity of their belief. Their views find expression in the stanza:

"Let Caesar's dues be ever paid
To Caesar and his throne;
But consciences and souls were made
For God, the Lord, alone."

Churches formed according to the New Testament model are not only independent of the state, but in matters pertaining to government they are independent of one another. They are inter-dependent only in the sense involved in mutual fellowship; and their mutual influence is not to be lightly esteemed, for it answers valuable purposes. But it must not be forgotten that every local congregation of baptized believers united in church worship and work is as complete a church as ever existed, and is perfectly competent to do whatever a church can of right do. It is as complete as if it were the only church in the world.

It follows from the doctrine of church independence that no church is at liberty to interfere with the internal affairs of another. Every Baptist church is an independent and a pure democracy. The idea of independence should be earnestly cherished, while that of consolidation should be as earnestly deprecated. Agreeably to the view now presented, we read in the New Testament of "the churches of Judea," "the church of Galatia," "the churches of Macedonia," but we never read of the church of Ju-

dea and of other provinces. There is not the remotest reference to a church commensurate with a province, with a kingdom, or with an empire. This view of church extension and consolidation was post-apostolic—manifestly so.

There are no people who recognize more fully than do Baptists the fact that the phrase "kingdom of Christ" implies that He is King, Monarch, Autocrat. In ordaining the laws of His kingdom He did not allow the impertinent interference of men. There is no human legislation in the kingdom of Christ. Churches organized according to the New Testament are required to execute the laws of Christ. To do this they must first decide what these laws are. It may be said, therefore, that the churches of Christ are invested with judicial and executive power, but they have no legislative power. Ecclesiastical legislation—such as is permitted in many Pedobaptist organizations—is abhorrent to the spirit of the gospel. Churches are executive democracies organized to carry out the sovereign will of their Lord and King.

The Baptist view of this matter is forcibly expressed in the language of the late J. M. Peck. Referring to Baptists, he says:

"Their theory of church government embraces two great and apparently opposite principles.

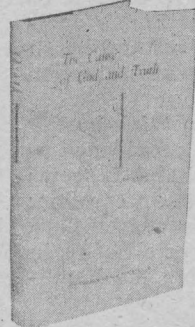
"First. That the kingdom of Christ, in its visible form on earth, is a pure monarchy. Christ is King and Lawgiver. He needs not the aid of man, nor will He endure human legislation in any form. He has not merely given a few vague and general rules, and left His people to work out all the discordant plans of government that prevail at this moment in Christendom. Both by precept and in the inspired records of the primitive churches there are examples for every class of cases that necessity ever requires. The legislation in His kingdom is all divine.

"Secondly. His kingdom, in its organized state of small communities, each managing its own affairs in its own vicinage, is a pure democracy. THE PEOPLE—THE WHOLE PEOPLE—in each community choose their own officers, receive and expel members, conduct all business as a body politic, decide on all questions of discipline, and observe all the institutions of Christ. Were they to institute a representative or any other form of government, they would depart from the law-book and soon be

(Continued on page 5, column 1)

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Spurgeon's Sermons on Sovereignty

(Continued from page three)

suit. Her desire is, granted, just because at the very moment the king's mind is interested concerning her. All chance, was it not? Nothing but chance? So fools say; but those who read Bibles, and those who have judgment, say there is something more than chance in such a coalition of circumstances. It could not be a mere coincidence, as men sometimes say; there must be God here, for it is harder to think that there is not God than that there is. And whilst a belief in God may be said by some to involve a great stretch of faith, the putting Him out of such things as this, would involve an infinitely greater amount of credulity. No, there was God there.

There is another instance that I remember in the New Testament history. Paul goes into the temple, and the Jews rush upon him in a moment to kill him. They drag him out of the temple, and the doors are shut against him. They are just in the very act of killing him, and what is to become of poor Paul's life. Five minutes longer and Paul will be dead, when up comes the chief captain and delivers him. How was it that the chief captain knew of it? Very probably some young man of the crowd who knew Paul and loved him, ran to tell him. But why was it that the chief captain was at home? How was it that the ruler was able to come on a moment's emergency? How was it that he did come at all? It was only just a Hebrew, a man that was good for nothing, being killed. How was it that he came, and when he came the streets were full; there was a mob about Jerusalem? How did he come to the right street? How did he come at the exact nick of time? Say, "It is all chance!" I laugh at you; it is providence. If there be anything in the world that is plain to any man that thinks, it is plain that God

"Overrules all mortal things.
And manages our mean affairs."

But mark, that the running of the youth, and his arrival at the precise time, and the coming of the chief governor at the precise time, just proved the punctuality of Divine providence; and if God has a design that a thing shall happen at twelve, if you have appointed it for eleven, it shall not happen till twelve; and if He means it to be delayed till one, it is in vain that you propose any earlier or any later. God's punctuality in providence is always sure, and very often apparent.

Nor is it only the minutes of time that we get an idea of the minuteness of providence, but it is in the use of little things. A sparrow has turned the fate of an empire. You remember the old story of Mohammed flying from his pursuers. He enters a cave, and a sparrow chirps at the entrance, and flies away as the pursuers pass. "Oh," say they, "there is no fear that Mohammed is there, otherwise the bird would have gone a long while ago;" and the imposter's life is saved by a sparrow.

We think, perhaps, that God directs the motions of the leviathan, and guides him in the sea, when he makes the deep to be hoary. Will we please to recollect, that the guidance of a minnow in its tiny pool, is as much in the hand of providence as the motion of the great serpents in the depths. You see the birds congregate in the autumn, ready for their flight across the purple sea. They fly hither and thither in strange confusion. The believer in providence holds that the wing of every bird has stamped upon it the place where it shall fly, and fly with never such vagaries of its own wild will, it cannot diverge so much as the millionth part of an inch from its predestinated track. It may whirl about, above, beneath—east, west, north, south—wherever it pleases; still, it is all according to the providential hand of God. And although we see it not, it may be, that if that swallow did not take the precise track which it does take, something a little greater might be affected thereby; and again, something a little greater still might be affected, until at last a great thing would be involved in a little.

Blessed is that man who seeth God in trifles! It is there that it is the hardest to see Him; but He who believes that God is there, may go from the little providence up to the God of providence. Rest assured, when the fish in the sea take their migration, they have a captain and a leader, as well as the stars; for He who marshals the stars in their courses, and guides the planets in their march, is the master of the fly, and wings the bat, and guides the minnow, and doth not despise the tiniest of His creatures. You say there is predestination in the path of the earth; you believe that in the shining of the sun there is the ordinance of God; there is as much His ordinance in the creeping of an insect or in the flimflaming of a glow-worm in the darkness. In nothing is there chance, but in everything there is a God. All things live and move in Him, and have their being; nor could they live or move otherwise; for God hath so ordained them.

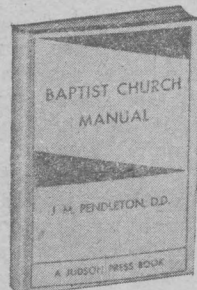
I hear one say, "Well, sir, you seem to be a fatalist!" No, far from it. There is just this difference between fate and providence. Fate is blind; providence has eyes. Fate is blind, a thing that must be; it is just a bow shot from an arrow, that must fly onward, but hath no target. Not so, providence; providence is full of eyes. There is a design in everything, and an end to be answered; all things are working together, and working together for good. They are not done because they must be done, but they are done because there is some reason for it. It is not only that the thing is, because it must be; but the thing is, because it is right it should be. God hath not arbitrarily marked out the world's history; He had an eye to the great architecture of perfection, when He marked all the aisles of history, and placed all the pillars of events in the building of time.

There is another thing that we have to recollect also, which will strike us perhaps more than the smallness of things. The minuteness of providence may be seen in the fact, that even the thoughts of men are under God's hand. Now, thoughts are things which generally escape our attention, when we speak of providence. But how much may depend upon a thought! Oftentimes a monarch has had a thought which has cost a nation many a bloody battle. Sometimes a good man has had a thought, which has been the means of rescuing multitudes from hell, and bearing thousands safely to Heaven. Beyond a doubt, every imagination, every passing thought, every conception, that is only born to die, is under the hand of God. And in turning over the page of history, you will often be struck, when you see how great a thing has been brought about by an idle word. Depend upon it, then, that the will of man, the thought of man, the desire of man, that every purpose of man, is immediately under the hand of God.

Take an instance—Jesus Christ is to be born at Bethlehem; His mother is living at Nazareth: He will be born there to a dead certainty. No, not so. Caesar takes a whim into his head. All the world shall be taxed, and He will have all of them go to their own city. What necessity for that? Stupid idea of Caesar's! If he had had a parliament, they would have voted against him. They would have said, "Why make all the people go to their own peculiar city

(Continued on page five)

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EVANGELISTIC OUTLINES by Frank Beck

The Wrath of God

Scripture Reading: Revelation 6:12-17

INTRODUCTION: Strange theme for "evangelistic" outline? Not so. The Law must come before the Gospel (Gal. 3:24). John the Baptist must come before Jesus Christ. Repentance before faith (Acts 20:21). God is light (1 John 1:5), as well as "love" (1 John 4:8). Missing link in modern preaching.

I. THE REALITY OF THE WRATH OF GOD—

- "There is wrath, beware . . ." (Job 36:18).
- "Revealed from heaven" (Rom. 1:18); seen in every volcano, manifest in every epidemic and plague, heard in every national calamity, traced in every bloody battlefield.
- Ask proud Pharaoh and his mighty hosts of the reality of God's wrath. (Ex. 15:7).
- Ask the murmurers against God and Moses and manna in wilderness of God's wrath (Num. 11:33).
- Ask Korah and his covetous company of God's wrath (Num. 16:28-33; 44-46). 14,700 (besides Korah and crowd) died (v. 49).
- Ask the fornicators with the Moabites of God's wrath, when 24,000 of them fell (Num. 25:1-11).
- Ask the sinners of Sodom and Gomorrah of the fury of the Lord out of heaven (Gen. 19:23-28; Deut. 29:23). Remember that they were examples to all who would live ungodly from that day (2 Peter 3:6).
- "The hypocrites in heart heap up wrath" (Job 36:13).
- God "reserveth wrath for His enemies . . ." (Nahum 1:2, see the whole verse)
- Wrath upon Gospel-hardened and resisting Jews "to the uttermost" (1 Thess. 2:16; cf. Heb. 7:25).
- Wrath upon all unbelievers (John 3:36).
- The contentious to the truth, disobedient to the truth, unrighteous will receive "indignation and wrath" (Rom. 2:8).
- They are "vessels of wrath fitted to destruction" (Rom. 9:22). I suspect that the vessels were "fitted" to this end by the "Potter," not by themselves (Prov. 16:4). This is the usual manner.

II. THE REASON FOR THE WRATH OF GOD—

- What calls down the "fierceness and wrath of Almighty God"? (Rev. 19:15).
- Idolatry.** Deut. 11:16-17; 1 Cor. 5:11; 1 John 5:21 (Name certain modern idols, self, sports, money, fame, etc.).
 - Indifference to God's Word.** 2 Kings 22:13; 2 Chron. 36:16.
 - Involvement with ungodly.** 2 Chron. 19:2; Ezra 10:14; Eph. 5:11.
 - Ignoring the silver of redemption.** David out to number the children of Israel (no mention made of the required silver atonement money, Ex. 30:12-16—"that there be no plague . . . when thou numberest"). Modernist minister, over-enthused evangelist, pastor out to get "joiners," all guilty; numbers coming into the fold without atonement and redemption by Christ's blood (Eph. 1:7; 1 Peter 1:18-19). Wrath! 1 Chron. 27:24.
 - Irreverence.** 2 Chron. 29:7-8. Doors of God's house shut (Heb. 10:25-26); lamps put out (Psalm 119:105, little or no Bible preaching); no incense of prayer offered (Psalm 141:2); no blood sacrifices made (no crucified Christ, 1 Cor. 2:2; Gal. 6:14).
 - Immodesty.** 2 Chron. 32:35. Some proud they cannot sin, some that they can. Some proud of their humility. Some proud of place, race, face, lace, and grace! Prov. 16:18; 16:5; 6:17.
 - Infringing upon the Sabbath.** Principle of keeping one day in seven (at least) carried over into New Testament (Rom. 13:9—"any other commandment"). 1 Cor. 16:1-2. Neh. 13:15-18.
 - Imposters.** Ezekiel 13:9-15; Eph. 5:6.
 - Impiety.** Col. 3:5-6.

III. THE REVELATION OF THE WRATH OF GOD—

- Particularly at the second coming of Jesus Christ!
- Dated as future.** "The wrath to come" (Matt. 3:7). Also 1 Thess. 1:9-10.
 - Described as:** "The day of the Lord" (Isa. 13:9); "a day of wrath" (Zeph. 1:15; Rom. 2:5); "the great day of His wrath" (Rev. 6:16-17). See also Rev. 1:18; "the wrath of God . . . poured out without mixture" tormenting with "fire and brimstone" (Rev. 14:10). Rev. 14:19. Seven last vials "filled up the wrath of God" (Rev. 15:1); "full of the wrath of God" (Rev. 15:7); poured out on the earth! (Rev. 16:1). Woe to Babylon! she shall know the "fierceness of His wrath" (Rev. 16:19). See also 2 Peter 3:10-12!

IV. THE RESCUE FROM THE WRATH OF GOD—

- "Flee from the wrath to come"! Where?
- The Person.** Jesus Christ who "delivered us from the wrath to come" (1 Thess. 1:10). He that believeth on the Son of God, the wrath of God does not abide any longer on him (John 3:36). Kiss the Son of God before God's wrath comes upon you, "blessed are all they that put their trust in Him" (Psalm 2:12). We "shall be saved from wrath through Him" and His shed, applied blood (Rom. 5:9).
 - The procedure.** Confession of sin, committal to Christ, and covenant to follow and serve Him for ever! (Luke 9:23). 2 Chron. 29:10; 2 Chron. 30:8, as Rehoboam, and the people—2 Chron. 12:7; 12. Run, hide in Christ before God's wrath strikes from heaven! Rom. 8:1; John 3:36. Amen.

Independence Defined

(Continued from page four)
involved in as many difficulties as their neighbors." — *Christian Repository* (1853), vol. 2, pp. 47, 48.

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In accordance with these principles, the governmental power of churches is, under Christ, with the members, including pastors and deacons. These officers, however, can do nothing without the concurrence of the membership. It results of necessity from church independence that a majority must rule, that the power of a church cannot be transferred or alienated, and that church action is final. The power of a church cannot be delegated. There may be messengers of a church, but not delegates. No church can empower any man or any body of men to do anything which will impair its independency.

These are highly-important principles; and, while the existence of the independent form of church government depends on their recognition and application it is an inquiry of vital moment,

Does the New Testament recognize these principles? For if it does not, whatever may be said in commendation of them they possess no binding force. I refer to the New Testament, because it would be unjustifiable to go to the Old to ascertain the form of government established for Christian churches.

Jesus Christ, in instructing the apostles how to train the baptized disciples, says, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20). He does not say "all things that Moses commanded," but "all things whatsoever I have commanded." The apostles enjoyed His teaching during His ministry, and the "forty days" between His resurrection and His ascension He employed in speaking to them of "the things pertaining to the kingdom of God" (Acts i. 3).

It may be said that Paul was not with Christ during His ministry, and that he did not enjoy the advantage of the "forty days" instruction. This is true; but his deficiencies, as compared with those of the other apostles, were evidently supplied by direct revelations from Heaven. It will be seen, therefore, that the apostles themselves had no discretionary power. They were to teach the observance of all things their Lord and Master had "commanded" — no more, no less. Whatever they taught under the influence of inspiration must have accorded with the teachings of Christ. Whatever they did as inspired men may be considered as done by Him.

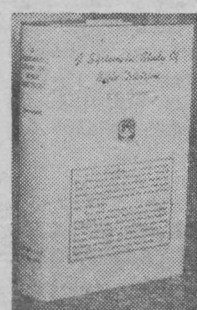
Satan's Counterfeits

(Continued from page three)
the whole thing is wrong. How can the sinless Savior be properly symbolized by the use of heaven, the symbol of evil? Some can see that in regard to the bread, but can't as regards the wine. Grape juice contains leaven—that's why it ferments. When the fermentative process is finished, the leaven has been destroyed and wine becomes a preservative.

Some let a fanatical opposition to the beverage use of wine warp their conception of the Lord's Supper. They argue that some one may take a sip of wine and may be led to get drunk. Such a person as that should not take the Lord's Supper at all, for the evidence is that he is not a saved person. One might as plausibly argue that a person should not taste food lest he indulge in gluttony. Strange to say the people who argue that a spoonful or two

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Spurgeon's Sermons on Sovereignty

(Continued from page four)

to the census? Take the census where they live; that will be abundantly sufficient."

"No," says he, "it is my will, and Caesar cannot be opposed." Some think Caesar mad. God knows what He means to do with Caesar. Mary, great with child, must take a laborious journey to Bethlehem; and there is her child born in a manger. We should not have had the prophecy fulfilled, that Christ should be born at Bethlehem; and our very faith in the Messiah might have been shaken, if it had not been for that whim of Caesar's. So that even the will of man; the tyranny, the despotism of the tyrant, is in the hand of God, and He turneth it whithersoever He pleaseth, to work His own will.

Gathering up all our heads into one short statement, it is our firm belief, that He who wings an angel guides a sparrow. We believe that He who supports the dignity of His throne amidst the splendours of Heaven maintains it also in the depths of the dark sea. We believe that there is nothing above, beneath, around, which is not according to the determination of His own counsel and will; and while we are not fatalists, we do most truly and sternly hold the doctrine, that God hath decreed all things whatsoever that came to pass, and that He overruleth all these things for His own glory and good; so that with Martin Luther, we can say,

"He everywhere hath sway,
And all things serve His might;
His every act pure blessing is,
His path unsullied light."

II. The second point is, THE KIND CONSIDERATION OF GOD, IN TAKING CARE OF HIS PEOPLE.

In reading the text, I thought, "There is better care taken of me than I can ever take of myself." You all take care of yourselves to some extent, but which of you ever took so much care of himself as to count the hairs of his head? But God will not only protect our limbs, but even the excrescence of hair is to be seen after. And how much this excels all the care of our tenderest friends! Look at the mother, how careful she is. If her child has a little cough, she notices it: the slightest weakness is sure to be observed. She has watched all its motions anxiously, to see whether it walked right, whether all its limbs were sound, and whether it had the use of all its powers in perfection; but she has never thought of numbering the hairs of her child's head, and the absence of one or two of them would give her no great concern. But our God is more careful of us, even than a mother with her child—so careful that He numbers the hairs of our head. How safe are we, then, beneath the hand of God!

However, leaving the figure, let us again notice the kind, guardian care, which God exerts over His people in the way of providence. I have often been struck with the providence of God, in keeping His people alive before they were converted. How many are there here who would have been in Hell at this hour, if some special providence had not kept them alive till the time of their conversion! I remember mentioning this in company, and almost every person in the room had some half-miracle to tell, concerning his own deliverance before conversion. One gentleman, I remember, was a sporting man, who afterwards became an eminent Christian. He told me, that a little time before his conversion he was shooting, and his gun burst in four pieces, which stood upright in the earth as near as possible in the exact form of a square, having been driven nearly a foot into the ground, while he stood there unharmed and quite safe, having scarcely felt the shock.

I was noticing in Hervey's works, one day, a very pretty thought on this subject. He says, "Two persons who had been hunting together in the day, slept together the following night. One of them was renewing the pursuit in his dream, and, having run the whole circle of the chase, came at last to the fall of the stag; upon this he cries out with a determined ardour, I'll kill him, I'll kill him; and immediately feels for the knife which he carried in his pocket. His companion happening to awake, and observing what passed, leaped from the bed. Being secure from danger, and the moon shining in the room, he stood to view the event, when, to his inexpressible surprise, the infatuated sportsman gave several deadly stabs in the very place where a moment before the throat and the life of his friend lay.—This I mention, as a proof, that nothing hinders us, even from being assassins of others, or murderers of ourselves, amidst the mad sallies of sleep, only the preventing care of our Heavenly Father."

How wonderful the providence of God with regard to Christian people, in keeping them out of temptation. I have often noticed this fact, and I believe you are able to confirm it, that there are times when if a temptation should come you would be overtaken by it; but the temptation does not come. And at other times, when the temptation comes, you have supernatural strength to resist it. Yes! the best Christian in the world will tell you, that such is still the strength of his lust, that there are moments when if the object were presented to him, he would certainly fall into the commission of a foul sin; but then the object is not there, or there is no opportunity of committing the sin. At another time, when we have no desire towards the peculiar sin, in fact we feel an aversion to it, or are even incapable of it. Strange it is, but many a man's character has been saved by providence. The best man that ever lived, little knows how much he owes for preservation to the providence as well as to the grace of God.

How marvellously too has providence arranged all our places. I cannot but recur to my own personal history, for, after all, we are obliged to speak more of what we know of ourselves as matters of fact than of others. I shall always regard the fact of my being here today as a remarkable instance of providence. I should not have occupied this hall probably, and been blessed of God in preaching to multitudes if it had not been for what I considered an untoward accident. I should have been at this time studying in college, instead of preaching here, but for a singular circumstance which happened. I had agreed to go to college: the tutor had come to see me, and I went to see him at the house of a mutual friend; I was shown by the servant into one drawing-room in the house, he was shown into another. He sat and waited for me two hours; I sat and waited for him two hours. He could wait no longer, and went away thinking I had not treated him well; I went away and thought that he had not treated me well. As I went away this text came into my mind. "Seekest thou great things for thyself? Seek them not." So I wrote to say that I must positively decline; I was happy enough amongst my own country people, and got on very well in preaching, and I did not care to go to College.

I have now had four years of labour. But, speaking after the manner of men, those who have been saved during that time would not have been saved, by my instrumentality at any rate, if it had

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Spurgeon's Sermons on Sovereignty

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not been for the remarkable providence turning the whole tenor of my thoughts, and putting things into a new track. You have often had strange accidents like that. When you have resolved to do a thing, you could not do it any how; it was quite impossible. God turned you another way, and proved that providence is indeed the master of all human events.

And how good, too, has God been in providence to some of you, in providing your daily bread. It is remarkable how a little poverty makes a person believe in providence especially if he is helped through it. If a person has to live from hand to mouth, when day by day the manna falls, he begins to think there is a providence then. The gentleman who sows his broad acres, reaps his wheat and puts it into his barn, or takes his regular income, gets on so nicely that he can do without providence; he does not care a bit about it. The rents of his houses all come in, and his money in the Three per Cents, is quite safe—what does he want with providence? But the poor man who has to work at day labour, and sometimes runs very short, and just then happens to meet with somebody who gives him precisely what he wants, he exclaims, "Well, I know there is a providence—I cannot help believing it; these things could not have come by chance."

III. And now, in conclusion, brethren and sisters, if these things be so, if the hairs of our head are all numbered, and if providence provides for his people all things necessary for this life, and godliness, and arranges everything with infinite and unerring wisdom, WHAT MANNER OF PERSONS OUGHT WE TO BE?

In the first place, we ought to be a bold race of people. What have we, to fear? Another man looks up, and if he sees a lightning-flash, he trembles at its mysterious power. We believe it has its predestined path. We may stand and contemplate it; although we would not presumptuously expose ourselves to it, yet we can confide in our God in the midst of the storm. We are out at sea, the waves are dashing against the ship, she reels to and fro; other men shake, because they think that is all chance; we, however, see an order in the waves, and hear a music in the winds. It is for us to be peaceful and calm. To other men the tempest is a fearful thing; we believe that the tempest is in the hand of God. Why should we shake? Why should we quiver? In all convulsions of the world, in all temporal distress and danger, it is for us to stand calm and collected, looking boldly on. Our confidence should be very much the same, in comparison with the man who is not a believer in providence, as the confidence of some learned surgeon, but yet never shudders at it, while the ignorant peasant, who has never seen anything so wonderful, is alarmed and fearful, and even thinks that evil spirits are at work. We are to say—let others say what they please—"I know God is here, and I am His child, and this is all working for my good; therefore will not I fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Especially may I address this remark to timid people. There are some of you who are frightened at every little thing. Oh! if you could but believe that God manages all, why, you would not be screaming because your husband is not home when there is a little thunder and lightning, or because there is a mouse in the parlour, or because there is a great tree blown down in the garden. There is no necessity you should believe that your brother-in-law, who has gone to Australia was wrecked, because there was a storm when he was at sea. There is no need for you to imagine, that your son in the Army was necessarily killed, because he happened to be before Lucknow; or, if you think the thing necessary, still, as a believer in God's providence, you should just stand and say that God has done it, and it is yours to resign all things into His hands.

And I may say to those of you also who have been bereaved—if you believe in providence you may grieve; but your grief must not be excessive. I remember at a funeral of a friend a pretty parable which I have told you before, and will tell again. There was much weeping on account of the loss of a loved one, and the minister put it thus. He said, "Suppose you are a gardener employed by another; it is not your garden, but you are called upon to tend it, and you have your wages paid you. You have taken great care with a certain number of roses; you have trained them up, and there they are, blooming in their beauty. You pride yourself upon them. You come one morning into the garden, and you find that the best rose has been taken away. You are angry: you go to your fellow-servants, and charge them with having taken the rose. They will declare that they had nothing at all to do with it; and one says, 'I saw the master walking here this morning; I think he took it.' Is the gardener angry then? No, at once he says, 'I am happy that my rose should have been so fair as to attract the attention of the master. It is his own: he hath taken it; let him do what seemeth him good.'"

It is even so with your friends. They wither not by chance; the grave is not filled by accident; men die according to God's will. Your child is gone, but the Master took it; your husband is gone, your wife is buried,—the Master took them; thank Him that He let you have the pleasure of caring for them and tending them while they were here, and thank Him that as He gave, He Himself has taken away. If others had done it, you would have had the cause to be angry; but the Lord has done it. Can you, then murmur? Will you not say—

"Thee at all times will I bless,
Having thee I all possess;
How can I bereaved be,
—Since I cannot part with thee."

And pardon me when I say, finally, that I think this doctrine, if fully believed, ought to keep us always in an equable frame of mind. One of the things we most want is to have our equilibrium always kept up. Sometimes we are elated. If I ever find myself elated I know what is coming. I know that I shall be depressed in a very few hours. If the balance goes too much up, it is sure to come down again. The happiest state of mind is to be always on the equilibrium. If good things come, thank God for them; but do not set your heart upon them. If good things go, thank God that He has taken them Himself, and still bless His name. Bear all. He who feels that everything cometh to pass according to God's will, hath a great main-stay to his soul. He need not be shaken to and fro by every wind that bloweth; for he is fast bound, so that he need not move. This is an anchor cast into the sea. While other things are drifting far away, he can ride calmly through.

Strive, dear friends, to believe this, and maintain as the consequence of it, that continual calm and peace which renders life so happy. Do not get fearing ill that may come tomorrow; either they will not come, or else they will bring good with them. If you have evils today, do not multiply them by fearing those of tomorrow. "Sufficient unto the day is the evil thereof." Oh, I would to

Satan's Counterfeits

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of wine might lead to drunkenness, say nothing about the same persons taking patent medicines with perhaps ten times the alcoholic content. Then, too, some people, even preachers say that we don't know whether they used wine or grape juice back in Bible times. If such persons "don't know" they are unfit for religious leadership in preaching and teaching the Word of God. All one needs to do is to read I Cor. 11:18-34. There Paul condemns those who made a regular meal out of the bread and wine, even drinking to the point of drunkenness. Grape juice doesn't make people drunk.

"The Tabernacle"

(Continued from page one)

ing down God's grace for man-made laws. When God Almighty looked down and saw His people turn from His grace and from His leadership to man-made laws which had been suggested by an old heathen priest, God purposed to put them under law. From that time on, instead of God directing them from the cloud, God gave to them the Theocracy—the rule of God, by way of law.

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

No house was ever built before or since like this tabernacle. It was extraordinary in that it was different from all other buildings. It couldn't compare for vastness with the temple of the sun that was located in the ancient Heliopolis, for this temple, the dwelling place of God on earth, was only the size of a little two-room cottage, forty-five feet on one side by twenty-two and one-half feet on the other side. Certainly, beloved, this little building that was dedicated to be the house of God for God's dwelling in the midst of Israel—certainly it was different from the glistening marble or the imperishable blocks of granite with which the temple of Diana at Ephesus or the Parthenon at Athens had been built. Surely this one was different because this building was made as a portable one, that might be taken apart and carried about from day to day.

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

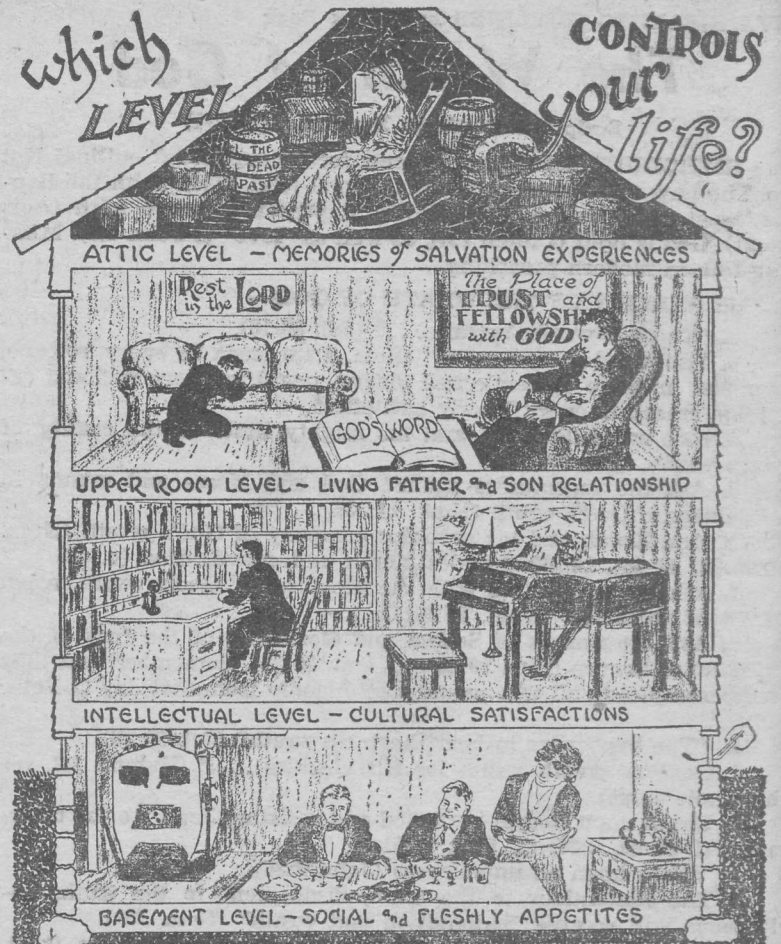
I
THE IMPORTANCE OF THE STUDY OF THE TABERNACLE.

Why should we be concerned about the tabernacle, which was God's dwelling place on earth? Why should we be concerned about the manner in which the

God, that some of you who are full of carking care and anxiety, could be delivered from it by a belief in providence; and when you once get into that quiet frame, which this doctrine engenders, you will be prepared for those higher exercises of communion and fellowship with Christ, to which distracting care is ever a fearful detriment, if not an entire preventive.

But as for you who fear not God, remember, the stones of the field are in league against you; the heavens cry to the earth and the earth answereth to the Heavens, for vengeance upon you on account of your sins. For you there is nothing good, every thing is in rebellion against you. Oh that God might bring you into peace with Him, and then you would be at rest with all beside. "Seek first the kingdom of God and His righteousness, and all these things shall be added to you." The Lord bless you in this, for Jesus' sake. Amen.

(From the New Park Street Pulpit, Volume 4, pages 177-184).



Jews worshipped fully thirty-five hundred years ago? Listen, beloved, and I will tell you why it is important to you and to me.

Beginning with the twenty-fifth chapter of the book of Exodus and reading the balance of the book (sixteen chapters), and reading all of the book of Leviticus, you have the story of the tabernacle. Do you mean to tell me, beloved, that sixteen chapters of Exodus and all of the book of Leviticus are worthless as far as you and I are concerned? God never put a thing in this Bible that is not worth something to you and me. Surely you can see the importance of the study of the tabernacle in view of the fact that so much space is given to it in the Word of God.

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

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

beloved, there had to be somebody that took care of the building of this tabernacle. The Word of God tells us concerning the principal workmen:

"And the Lord spake unto Moses, saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: And I have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship. To devise cunning works, to work in gold, and in silver, and in brass, And in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee: The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle."—Ex. 31: 1-7.

This tells us concerning the two men who were employed in the building of the tabernacle. It is rather interesting that God tells us that Bezaleel was of the tribe of Judah, the tribe from which our Lord Jesus Christ sprang. It is furthermore interesting that in the line of march when the children of Israel marched from one place to another, Judah was the first tribe to move out, with all the balance of the tribes following. Then, it is rather conspicuous that Aholiab, the second workman, was of the tribe of Dan, which was the last tribe that moved out in the line of march when the children of Israel moved

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"The Tabernacle"

(Continued from page six)
from place to place. God chose to find one of His workmen in the biggest of the twelve tribes — in the tribe of Judah — and He chose to find the other in one of the smallest of the twelve tribes — the tribe of Dan. This would tell us that God finds His workmen wherever He chooses to find them, in some of the most unusual ways, and in some of the most unusual places.

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

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

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

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

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

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

Sometimes the load gets mighty heavy and the road gets mighty rough as we try to serve the Lord Jesus Christ, but thanks be unto God, we have the promise that some day we are going to reap if we faint not. Just as Bezaleel and Aholiab received a blessing from God through Moses when they had finished the task that God assigned to them, when we come down to the end of life's journey we can expect the blessing of God upon us if we faint not.

III

WAITING ON GOD.

Moses had to wait on God to get the plans before they could begin to build the tabernacle.

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

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

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

"Wait on the Lord: be of good courage, and he shall strengthen

thine heart: wait, I say, on the Lord." — Psa. 27:14.

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

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

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

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

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

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

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

It was when David was alone with God, fleeing from Saul, that he wrote his sweetest Psalms.

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

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

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

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

IV

THE OFFERINGS.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart

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LESSON FOR SUNDAY, OCTOBER 12, 1958

II KINGS 1, 2

Memory Verse: "The memory of the just is blessed: but the name of the wicked shall rot." — Prov. 10:7.

I. Ahaziah's Reign. I Kings 22:51; II Kings 1:18.

While Israel was cursed with his father's (Ahab) reign of twenty-two years, God spares Israel from a second long wicked kingship, by permitting Ahaziah to reign only two years (I Kings 22:51).

It would be hard to expect him to be other than sinful, considering he was born of Ahab and Jezebel. His sins were three in number (I Kings 22:52): (1) Walking in the way of his father—neglecting the worship of Jehovah and persecuting God's prophets; (2) Walking in the way of his mother—worshipping Baal; (3) Walking in the way of Jeroboam—maintaining calf-worship.

All this provoked God to anger (I Kings 22:53), just like sin angers God today.

Yet God dealt graciously with him. Moab's rebellion (II Kings 1:1) against Ahaziah was God's gracious warning to him to forsake his sins.

When this failed, God still further graciously afflicted Ahaziah, by permitting him to fall through the lattice, or baluster, from the roof to the court beneath (II Kings 1:2). By this fall, God might have taken his life, but rather we see him spared for a further time to repent.

What a sad home this was! But the sickness of Ahaziah wasn't the only cause for sadness. They were sad because neither Ahaziah nor the family knew the Lord. Both sufferer and family can be happy if Jesus is there and they can hear His voice, "It is I; be not afraid."

Ahaziah, like all others, thought of death and the future when ill. This caused him to inquire for some god. How sad that he did not apply to Jehovah, instead of a powerless deity.

Now that Ahaziah has spurned God's loving grace, there is but one answer—he must die. God sends Elijah with a message of death, which he delivers first to Ahaziah's messengers and then to Ahaziah personally (V. 6).

When his messengers returned, Ahaziah realized that the message of his death had come from Elijah (V. 8). Instead of repenting, he attempted to slay Elijah. If he must die, so must Elijah. He doubtless recalled Elijah's victories over his mother and father and thought this an opportune time to settle these old scores.

God, as usual, protects His prophet, by sending fire from Heaven. No preacher need fear what man may do, as God has said, "Touch not mine anointed."

Thus, very little is told of Ahaziah. While "the rest of the acts of Ahaziah" were recorded, the Scriptures have not preserved them. Doesn't this

ye shall take my offering. And giver." — II Cor. 9:7.

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

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

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

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

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

"Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity: for God loveth a cheerful

fulfill Prov. 10:7?

II. God Remains The Same.

The parting of the Jordan before Elijah (V. 8) was but a repetition of its parting in the days of Moses (Joshua 3:15, 18). Thus the God of yesterday is the God of today. While God does not always work exactly as in the past, there was nothing done in the past, which will not be repeated in essence today.

III. Life Beyond Death.

When Elijah was taken away in the flaming chariot, God drew back the curtain to give us a peep behind the scenes, witnessing thus of a life beyond death.

IV. The Spirit Rests Upon Elisha. II Kings 2:12-15.

Now that Elijah had ascended and the Spirit had come to rest on Elisha, he picked up the old shaggy mantle of Elijah and turned back to Jordan pondering the situation. He was lonesome and troubled. He had just seen his master swept away and he is going back to battle against the false worship of Baal. He is wondering if he can face the odds against him without Elijah. He soon came to the Jordan, where there was no bridge nor ferry. He seemed to think this was a good place to settle his doubts, so he asked, "Where is the Lord God of Elijah?" He walked dry shod over Jordan. The matter was settled. Even the sons of the prophets cried, "The Spirit of Elijah doth rest upon Elisha."

Like Elisha, we are confronted with overwhelming opposition. We cry, "Where is the Lord God of Elijah?" May we learn that Elijah's God is with us today, to raise the dead, send fire from Heaven, and showers of blessings.

V. Theological Students — II Kings 2:16-18.

Their chief characteristic was a total lack of faith. They hoped to explain the disappearance of Elijah's body on natural grounds. Their spiritual ancestors are with us today.

VI. The Waters Healed — II Kings 2:19-22.

This is a picture of the cleansing of the human heart. Elijah cast the salt in the spring itself — not a half mile down the stream. This tells us sin must be cleansed in the heart — not in the deeds.

VII. Irreverence Cursed. II Kings 2:23-25.

Those who mocked Elijah's baldness had grown up near the school of the prophets at Bethel. They were evidently trained in utter ungodliness. They could tell from his dress, that Elisha was a prophet. In ridiculing Elisha, they were reviling the pure religion of Jehovah as expressed in His prophets. Probably acting as taught by the Bethel Seminary.

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

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

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

"And I have led you forty years in the wilderness: your clothes are shall take my offering." — Ex. 25:2.

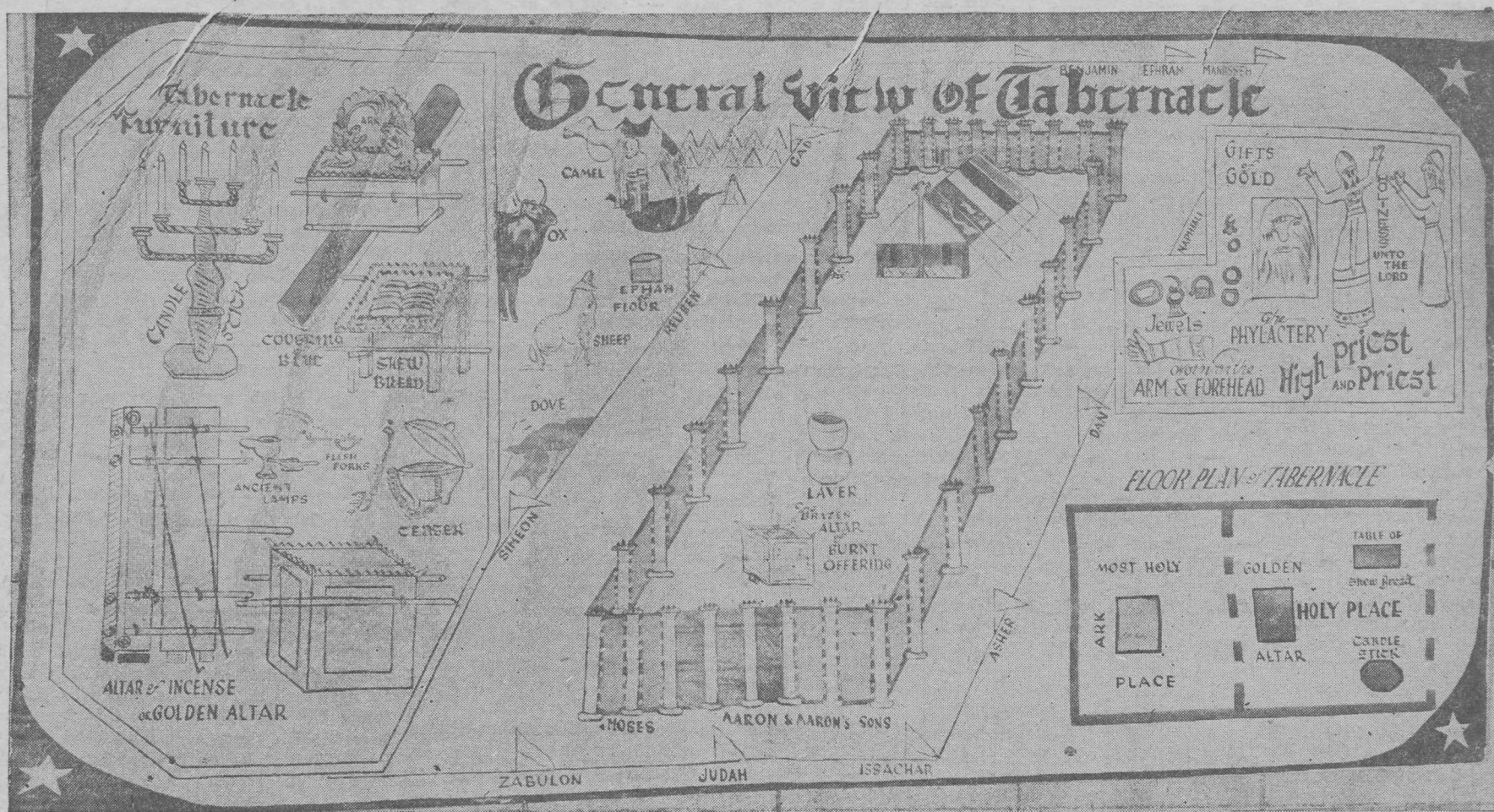
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"The Tabernacle"

(Continued from page 7)

not waxen old upon you, and thy shoe is not waxen old upon the foot."—Deut. 29:5.

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

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

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

Let me remind you, when you learn from this. In our work to try Larkin orders, quilt shows, day, in our individual lives, and oyster suppers, chicken suppers

and all kinds of schemes for raising money, not a one of them will work. When you take God's plan, it will work. It worked here and it will always work, because God is always back of the things that He says within His Word.

V

THE PATTERN GIVEN.

Notice, beloved, that when these men started to build, they built according to the pattern that was given to them. Four times God says that they were to make the tabernacle according to the pattern which He has shown them.

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

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

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

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

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

Brother, sister, you and I can learn from this. In our work to try Larkin orders, quilt shows, day, in our individual lives, and oyster suppers, chicken suppers

according to the pattern and the revelation that has been given to us by Almighty God. You can't build a Baptist church except according to God's pattern. You can't live a Christian life that will be pleasing to God except according to the pattern as laid down within the Word of God.

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

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

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

VI

THIS TABERNACLE WAS A TYPE OF WHAT WAS TO COME.

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

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

"And the Word was made flesh, and dwelt among us, (and we be-

held his glory, the glory as of the only begotten of the Father,) full of grace and truth."—John 1:14.

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

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

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

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

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

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

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

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

As I think of this, I am reminded of that woman in days

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

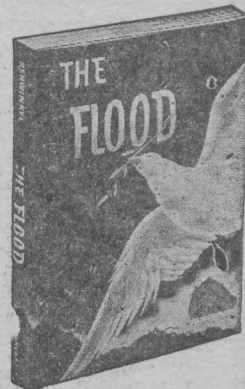
Beloved friends, this tabernacle is to tell us of Him, the Lord Jesus Christ, who died as a Substitute for our sins. Thank God for Him who died for us!

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

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