

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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Names And Titles Given To Jesus Christ

Compiled By Alexander Cruden
Author of Cruden's
Unabridged Concordance

Adam, 1 Cor. 15:45.
Advocate, 1 John 2:1.
Amen, Rev. 3:14.
Angel, Isa. 63:9; Mal. 3:1.
Ancient of Days, Dan. 7:22.
Anointed, Psal. 2:2, 45:7.
Apostle, Heb. 3:1.
Apple-tree, Song of Sol. 2:3.
Author & Finisher of Faith, Heb. 12:2.
Babe, Luke 2:16.
Beginning of Creation of God, Rev. 3:14.
Begotten of the Father, John 1:14.
Beloved, Song of Sol. 1:13; Eph. 1:6.
Bishop, 1 Pet. 2:25.
Blessed, 1 Tim. 6:15.
Branch of Righteousness, Zech. 3:8.
Brazen Serpent, John 3:14.
Bread of Life, John 6:48, 51.
Bridegroom, Mat. 9:15.
Bright Morning Star, Rev. 22:16.
Brightness of Father's Glory, Heb. 1:3.
Bundle of Myrrh, Song of Solomon, 1:13.
Camphire, Song of Sol. 1:14.
Captain, Josh. 5:14; Heb. 2:10.
Child, Isa. 9:6.

Chosen, Mat. 12:18, Luke 23:35.
Christ, Mat. 1:16; 2:4.
Consolation of Israel, Luke 2:25.
Corner-Stone, Eph. 2:20; 1 Pet. 2:7.
Covenant, Isa. 42:6.
Counsellor, Isa. 9:6.
Covert, Isa. 3:2.
Creator, Isa. 43:15.
Creditor, Luke 7:41.
Cyrus, Isa. 45:1.
David, Jer. 30:9; Ez. 37:24, 25; Hos. 3:5.
Days-Man, Job 9:33.
Day-Star, 2 Pet. 1:19.
Deliverer, Rom. 11:26.
Desire of all Nations, Hag. 2:7.
Dew, Hos. 14:5.
Diadem, Isa. 62:3.
Door of Sheep, John 10:7.
Eagle, Deut. 32:11.
Elect, Isa. 42:1.
Emmanuel, Isa. 7:14; Mat. 1:23.
Ensign, Isa. 11:10.
Eternal Life, 1 John 5:20.
Everlasting Father, Isa. 9:6.
Express Image, Heb. 1:3.
Faithful Witness, Rev. 1:5, 3:14, 19:11.
Fatted Calf, Luke 15:23.
Father of Eternity, Isa. 9:6.
Feeder, Isa. 40:11.
Finisher of Faith, Heb. 12:2.
Fir-tree, Hos. 14:8.
First-Begotten, Rev. 1:5.
First-Fruits, 1 Cor. 15:23.

First and Last, Rev. 2:8.
Flesh, John 1:14.
Foundation, Isa. 28:16.
Fountain, Zech. 13:1.
Forerunner, Heb. 6:20.
Friend of Sinners, Matt. 11:19.
Gift of God, II Cor. 9:15.
Glory of God, Isa. 40:5.
Glorious Lord, Isa. 33:21.
God, John 1:1; Rom. 9:5; 1 Tim. 3:16; 1 John 5:20.
Gold, Song of Sol. 5:11.
Golden Altar, Rev. 8:3.
Governor, Matt. 2:6.
Gracious, 1 Pet. 2:3.
Guide, Psalm 48:14.
Habitation, Psalm 91:9.
Harmless, Heb. 7:26.
Head of the Church, Col. 1:18.
Heir of All Things, Heb. 1:2.
Help, Psalm 33:20; 40:17.
Heritage, Isa. 58:14.
Highest, Psalm 18:13; Luke 1:32.
High Priest, Heb. 3:1; 7:1.
Most High, Luke 8:28.
Holy One of God, Mark 1:24.
Holy One of Israel, Isa. 41:14.
Holy Child, Acts 4:30.
Honey-comb, Song of Sol. 4:11.
Hope, Acts 28:20; 1 Tim. 1:1.
Horn of Salvation, Psalm 18:2.
Husband, Isa. 54:5; Jer. 31:32.
I Am, Exod. 3:14; John 8:58.
Jacob, Isa. 41:8.
Jah, Psalm 68:4.
Jehovah, Isa. 26:4.
Jerusalem, Song of Sol. 6:4.
Jesus, Matt. 1:21; 1 Thess. 1:10.
Image of God, Heb. 1:3.
Immanuel, Isa. 7:14; Matt. 1:23.
Immortal, 1 Tim. 1:17.
Inheritance, Ezek. 44:28.
Invisible, 1 Tim. 1:17.
Israel, Isa. 44:21; 49:3.
Judah, Rev. 5:5.
Judge, Mich. 5:1; Acts 10:42.
King, Matt. 21:5; 25:34.
Ladder, Gen. 28:12.
Lamb, John 1:29; Rev. 5:6.
Lawgiver, Isa. 33:22; James 4:12.
Leader, Isa. 55:4.
Light, John 1:9; 8:12; 12:46.
Life, John 14:6.
Lion of the Tribe of Judah, Rev. 5:5.
Living God, 1 Tim. 3:15.

(Continued on page 7, column 2)
(Continued on page 8, col. 3)

Satan's Counterfeits, No. 4—

The Counterfeit Churches Founded By The Devil

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

Since the Devil has counterfeited every doctrine that Christ has given us, we could hardly expect that he would fail likewise to counterfeit the church that Jesus started. Indeed he has really outdone himself just here, for he has invented a number of counterfeit churches.

The one true church was started by Jesus Himself when He walked this earth, and He promised that it would never go out of existence. (See Matt. 16:18 and Matt. 18:17.) His promise of perpetuity for His church has been fulfilled in Baptists. This must be true since all other "churches" have come into existence centuries this side of Christ. Moreover all have had human founders, and were started outside of Palestine. But what about the counterfeit churches? Let us take a look at some of them:

1. The Roman Catholic Church. This church is the result of a growth and development of false teachings and mounting ecclesiasticism. The church at Rome grew more powerful and more heretical as time passed. Church and state were united as the Roman Empire was made officially "Christian," until finally the full-fledged hierarchy was formed with Gregory the First as the first real pope (590 to 604 A.D.). Later there was a break that resulted in the Greek Orthodox Church.

The Roman Catholic Church claims to be the "universal visible church," and regards all other churches as having no right to exist. Moreover it is a great persecuting institution that has shed the blood of millions of

Christian martyrs. It is characterized in Rev. 17:1-7 under the figure of an immoral woman "drunk with the blood of the saints."

2. The Universal Invisible Church. In order to try to counteract the Roman Catholic theory of the "Universal Visible Church," Protestants have invented the theory of the "Universal Invisible Church." It is the the-

(Continued on page 7, column 2)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

"THE BRAZEN ALTAR"

By JOHN R. GILPIN

(Read Ex. 27: 1-8 and Ex. 38: 1-7).

If you will notice the chart, you will see something as to the size of the brazen altar and also something as to the position which it occupied when placed in the courtyard in the worship of the Lord.

I

THE NAMES GIVEN TO THE ALTAR

This brazen altar is called by five different names.

In Ex. 29:12 it is merely referred to as "the altar."

In Ex. 38:30 it is called "the brazen altar."

In Ex. 35:16 it is called "the altar of burnt offering."

In Lev. 1:5 it is called "the al-

tar that is by the door."

In Ex. 27:1 it is called "The altar of shittim wood."

However, though it is called by five different names, it is the same piece of furniture that was used in sacrificial purposes.

II

THE MEANING OF THE BRAZEN ALTAR

The word "altar" as used in the Bible has a very different meaning from what most people think of when they talk about an altar. You talk to the average mistaught church-goer and when he speaks about an altar, he is talking about an altar of prayer where that people come and kneel and pray that their sins might be forgiven. Let me remind you, beloved, that there isn't one

word in the Bible that says aught about an altar of prayer whereby sinners pray for their forgiveness. I have a standing offer of \$100.00 reward for any individual who will bring to me one passage of Scripture that will support, or justify, such an altar of prayer.

The word "altar," instead of signifying a place of prayer, literally means in the Hebrew, "a high place," or "that which lifts up," or "the killing place." Those three definitions have been given to the word translated "altar."

Beloved, in either of these definitions you ought to be able to see Calvary and the crucifixion of the Lord Jesus Christ. If the definition of the altar is "high place," then Jesus Christ was lifted up on high at Calvary. If the altar is "That which lifts up," then the

(Continued on page 2, column 3)

The End Of The Way

The following beautiful lines were written by a young woman in Nova Scotia, an invalid for many years with spinal disease, and a great sufferer, but in whom the Grace of God is most wonderfully manifested.

My life is a wearisome journey,
I'm sick with the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upwards,
I am often longing for rest,
But He who appoints me my pathway
Knows just what is needful and best;
I know in His Word He has promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him
In the City of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Saviour Himself has said "Come!"
So when I am weary in body
And sinking in spirit, I say,
"All the toils of the road will seem nothing
When I get to the end of the way."

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint.
Then help me, dear Lord, to press onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

The Path Of Humility Is The Way Of Exaltation

If we would rise higher we must go lower. If we would go to the highest heights, we must first go to the lowest depths.

The Lord Jesus Christ had to follow this order, and "the servant is not greater than his lord." We read that "when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Luke 9:51). In order to be received up, he must first go down. "To go to Jeru-

salem" meant to go to the cross. It was the last and lowest of the seven downward steps taken by the Son of God, who was equal with the Father, yet counted not this equality with the Father a thing to be grasped, "but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." It was because the Son not only for thirty-three years had lived in humble obedience as a human servant of no reputation, after emptying himself of the equal glory He had had with God from all eternity, but finally laid down his life in death as a malefactor on the cross, which is the place of the curse (Gal. 3:13), that there came to him the exaltation he never had had or could have had in any other way.

"Wherefore God also hath highly exalted him, and given him a name which is above every name." The "wherefore" is the word immediately following "cross." Without the depths of the cross there could not have been the heights of Christ's unique exaltation. Because the time was come for him to be received up, he steadfastly went down. We are not asked to go as low as Christ went. There is only one Calvary; only He could bear the sins of the world; and only He has the name which is above every name. But we must go to His Calvary with Him, by faith being crucified with Him and dying unto sin, if we would be lifted into His presence and fellowship and share with Him the exaltation of being "blessed with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).—S. S. Times.

The Baptist Examiner

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Editor

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THESE RATES APPLY THROUGHOUT THE WORLD

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

All subscriptions are stopped at expiration date, unless renewed or special arrangements are made for their continuation.

Radio Coverage Of WMLF, Pineville, Ky.

Below you see a map showing the territory covered by one of the stations over which our radio program, "Call To Calvary," is carried. This particular station is WMLF of Pineville, Kentucky, 1230 on the radio dial.

In coming weeks we hope to give maps showing the area covered by the other stations which carry our program. If readers are able to get our program in any of these areas, we would appreciate your writing and letting us know.

Please remember this ministry in prayer and, if possible, help us in its financial needs.

"The Tabernacle"

(Continued from page one)

Lord Jesus Christ was lifted up by the Cross of Calvary.

We read:

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." —John 3:14.

If the altar means "the killing place," then surely you have in it the anti-type of Calvary. When you look upon the brazen altar and see a sacrifice placed there whereby that sacrifice is to represent a repentant sinner, surely you can see in the killing of that animal, the sacrifice of the Lord Jesus Himself for our sins.

III

THE POSITION OF THE ALTAR

The brazen altar was the first article of furniture that you came to after entering into the gate. It stood right in front of the gate, which tells us that the atonement of the Lord Jesus Christ is the first necessity of our approach unto God. The tabernacle itself, though it was the residence of God, was farther off, and before an individual could come to the tabernacle, he must first come and offer upon that brazen altar his sacrificial offering unto God.

In view of the fact that the brazen altar was just in front of the gate and that it came before one entered the tabernacle, it would tell us that if a man is going to approach unto God, the first necessity is the atonement of the Lord Jesus Christ. No man can worship God until he realizes that the atonement of Jesus Christ has been made.

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

Without the shedding of blood there has never been one sin forgiven in the past six thousand years of earth's history. God doesn't forgive men of their sins

"I Should Like to Know"

1. Should TBE have a "reader's forum?"

This is not the question of any particular reader but is one that sums up what several have asked or suggested in time past, and we have therefore placed it in this column. However, we are not answering it, for whether we have such a forum or not would depend entirely upon our readers. It would be you who would cause us to initiate such a forum and you who would furnish the material. We can only decide whether or not to have it, after we have received your opinion, and then we of course would set the policy of the forum, how much space is to be given over to it, etc.

If we receive response which leads us to believe that such a forum would be of usefulness, we will have it. And if we do have it, our idea of the policy of the forum would be as follows: It will be open to all comments on articles, doctrines, present-day affairs, expressions of differences of opinion or doctrine, informative news, and other things of like nature. However, the forum would not be open to disgruntled persons who wish to use it merely to "blow off." For instance, we sometimes get letters from individuals who "eat us out," so to speak, and perhaps ask that their subscription be cancelled. Then they say, "If you print this in your paper, please send me a

because they are sorry they are sinners. He does not forgive men because they have joined the church or because they have been baptized. God forgives only be-

copy." You see, such a person's comment is made simply to "get us told" and gratify fleshly passion. That kind of thing would not be printed in a forum, if we were to have one. But letters of honest opinion, even though they are not in agreement with TBE, would be welcome to the forum.

So we leave this question with you readers. We ask your comment on what policy we should have. Whether or not we have the forum will depend upon you, for we cannot have it unless you respond.

2. In a situation like we are in — such as not having a sound church to attend — should we go to some church, even if it is not sound? Or should we try to have some kind of worship on Sunday at the regular church hour?

We believe that the latter alternative would be better than attending an unsound church. In attending an unsound church, you show approval for the church and its doctrine by your presence, even though you do not really agree with it. We think, however, that you should at least have your membership in a sound church, even though it meets elsewhere and you cannot attend.

3. What did God mean for us to understand by Genesis 6:5, 6?

The reader no doubt has in mind the reference to God's repenting. Elsewhere the Bible says that God does not repent, and thus a problem is presented in Genesis 6. We explain as follows: Genesis 6 contains what theologians call an "anthropomorphism." That big word means that something is attributed to God that is actually only characteristic of human beings. For instance, the Bible refers to God's rising early, as if He slept as men do. The Bible also refers to God's remembering, as if He could actually forget. We also read of God's looking and searching, as if God did not have a full knowledge of everything. Such phrases are simply used for the accommodation of man, so that he can more easily understand certain matters. Now in Genesis 6, God uses an "anthropomorphism" to reveal how wicked man's sin was (and is). Man was so wicked that God repented, as it were, that He had made him. Of course, God did not actually repent, for to say that God does that is a reflection upon His immutability and omniscience, as well as all other of His attributes. But this expression does reveal to man, in the terms of man, how wicked his sin is.

Our Radio Ministry

WTCR—1420 ON THE DIAL
Ashland, Kentucky
Sunday—8:30-9:00 A. M.

WNRG—1250 ON THE DIAL
Grundy, Virginia
Sunday—8:30-9:00 A. M.

WMLF—1230 ON THE DIAL
Pineville, Kentucky
Sunday—8:30-9:00 A. M.

WKIC—1390 ON THE DIAL
Hazard, Kentucky
Sunday—8:30-9:00 A. M.

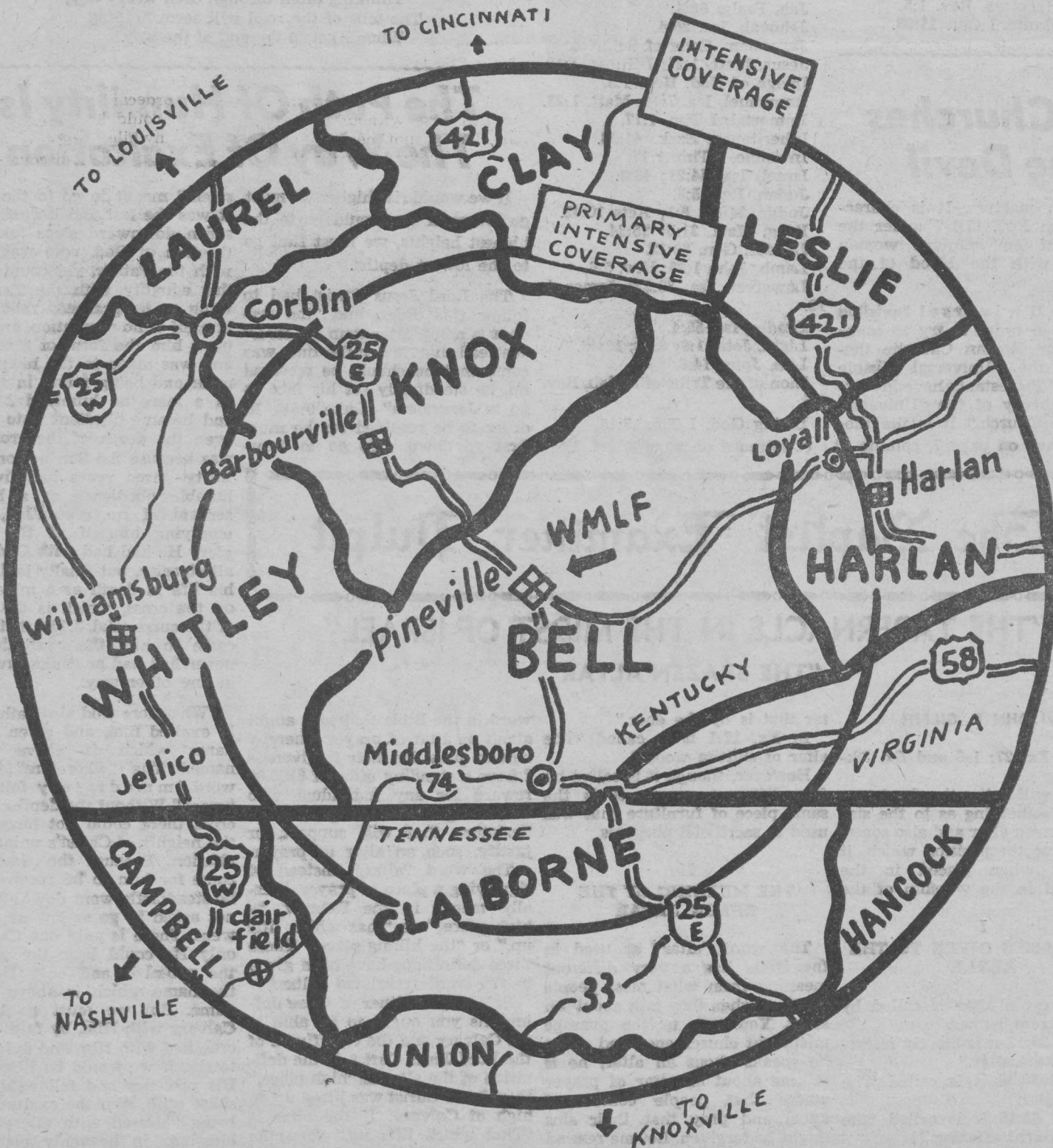
WMNF—1280 ON THE DIAL
Richwood, W. Va.
Sunday—8:30-9:00 A. M.

WPAY—1400 ON THE DIAL
Portsmouth, Ohio
Sunday—7:45-8:15 A. M.

WPFB—910 ON THE DIAL
Middletown, Ohio
Sunday—7:30-8:00 A. M.

WKKS—1570 ON THE DIAL
Vanceburg, Kentucky
Sunday—8:30-9:00 A. M.

WCHI—1350 ON THE DIAL
Chillicothe, Ohio
Sunday—7:15-7:45 A. M.





C. H. SPURGEON

Spurgeon's Sermons on Sovereignty--

Providence -- As Seen In The Book Of Esther

by Charles Haddon Spurgeon
1834--1892

Delivered November 1, 1874

at the Metropolitan Tabernacle, Newington, London, England

"Though it was turned to the contrary, that the Jews had rule over them that hated them."—Esther 9:1.

You are probably aware that some persons have denied the inspiration of the book of Esther because the name of God does not occur in it. They might with equal justice deny the inspiration of a great number of chapters in the Bible, and of a far greater number of verses. Although the name of God does not occur in the book of Esther, the Lord Himself is there most conspicuously in every incident which it relates. I have seen portraits bearing the names of persons for whom they were intended, and they certainly needed them, but we have all seen others which required no name, because they were such striking likenesses that the moment you looked upon them you knew them. In the book of Esther, as much as in any other part of the Word of God, and I had almost committed myself by saying—more than anywhere else, the hand of Providence is manifestly to be seen.

To condense the whole of the story of the book of Esther into one sermon would be impossible, and therefore I must rely upon your previous acquaintance with it; I must also ask your patience if there should be more of history in the sermon than is usual with me. All Scripture is given by inspiration, and is profitable, whether it be history or doctrine. God never meant the book of Esther to lie dumb, and whatever it seemed good to Him to teach us by it, it ought to be our earnest endeavour to learn.

The Lord intended by the narrative of Esther's history to set before us a wonderful instance of His providence, that when we had viewed it with interest and pleasure, we might praise His name, and then go on to acquire the habit of observing His hand in other histories, and especially in our own lives. Well does Flavel say, that he who observes providence will never be long without a providence to observe. The man who can walk through the world and see no God, is said upon inspired authority to be a fool; but the wise man's eyes are in his head, he sees with an inner sight, and discovers God everywhere at work. It is his joy to perceive that the Lord is working according to His will in Heaven, and earth, and in all deep places.

It has pleased God at different times in history to startle the heathen world into a conviction of His presence. He had a chosen people, to whom He committed the true light, and to these He revealed Himself continually: the rest of the world was left in darkness, but every now and then the divine glory flamed through the gloom, as the lightning pierces the blackness of tempest. Some by that sudden light were led to seek after God, and found Him; others were rendered uneasy, and without excuse, though they continued in their blind idolatry.

The wonderful destruction of Pharaoh and his armies at the Red Sea was a burst of light, which startled the midnight of the world by giving proof to mankind that the Lord lived, and could accomplish His purposes by suspending the laws of nature and working miracles. The marvellous drama enacted at Shushan, the capital of Persia, was intended to be another manifestation of the being and glory of God, working not as formerly, by a miracle, but in the usual methods of His providence, and yet accomplishing all His designs. It has been well said that the book of Esther is a record of wonders without a miracle, and therefore, though equally revealing the glory of the Lord, it sets forth in another fashion from that which is displayed in the overthrow of Pharaoh by miraculous power.

Let us come now to the story. There were two races, one of which God had blessed and promised to preserve, and another of which He had said that He would utterly put out the remembrance of it from under Heaven. Israel was to be blessed and made a blessing, but of Amalek the Lord had sworn that "The Lord will have war with Amalek from generation to generation." These two peoples were therefore in dead hostility, like the seed of the woman and the seed of the serpent, between whom the Lord Himself has put an enmity.

Many years had rolled away; the chosen people were in great distress, and at this far off time there still existed upon the face of the earth some relics of the race of Amalek; among them was one descended of the royal line of Agag, whose name was Haman, and he was in supreme power at the court of Ahasuerus, the Persian monarch. Now it was God's intent that a last conflict should take place between Israel and Amalek: the conflict which began with Joshua in the desert to be finished by Mordecai in the king's palace. This last struggle began with great disadvantage to God's people. Haman was prime minister of the far-extending empire of Persia, the favourite of a despotic monarch, who was pliant to his will.

Mordecai, a Jew in the employment of the king, sat in the king's gate; and when he saw proud Haman go to and fro, he refused to pay to him the homage which others rendered obsequiously. He would not bow his head or bend his knee to him, and this galled Haman exceedingly. It came into his mind that this Mordecai was of the seed of the Jews, and with the remembrance came the high ambition to avenge the quarrel of his race. He thought it scorn to touch one man, and resolved that in himself he would incarnate all the hate of generations, and at one blow sweep the accursed Jews, as he thought them, from off the face of the earth.

He went in to the king, with whom his word was power, and told him that there was a singular people scattered up and down the Persian empire, different from all others, and opposed to the king's laws, and that it was not for the king's profit to suffer them. He asked that they might all be destroyed, and he would pay into the king's treasury an enormous sum of money to compensate for any loss of revenue by their destruction. He intended that the spoil which would be taken from the Jews should tempt their neighbours to kill them, and that the part allotted to himself should repay the amount which he advanced, thus he would make the Jews pay for their own murder.

He had no sooner asked for this horrible grant than the monarch conceded it; taking his signet ring from off his finger, he bade him do with the Jews as seemed good to him. Thus the chosen seed are in the hands of the Agagite, who thirsts to annihilate them. Only one thing stands in the way, the Lord has said, "No weapon that is formed against thee shall prosper, and

every tongue that riseth against thee in judgment thou shalt condemn." We shall see what happens, and learn from it.

I. First, we shall learn from the narrative that GOD PLACES HIS AGENTS IN FITTING PLACES FOR DOING HIS WORK.

The Lord was not taken by surprise by this plot of Haman; He had foreseen it and forestalled it. It was needful, in order to match this cunning, malicious design of Haman, that some one of Jewish race should possess great influence with the king. How was this to be effected? Should a Jewess become Queen of Persia, the power she would possess would be useful in counteracting the enemy's design. This had been all arranged years before Haman had concocted in his wicked heart the scheme of murdering the Jews. Esther, whose sweet name signifies myrtle, had been elevated to the position of Queen of Persia by a singular course of events.

It happened that Ahasuerus, at a certain drinking bout, was so far gone with wine as to forget all the proprieties of eastern life, and sent for his queen, Vashti, to exhibit herself to the people and the princes. No one dreamed in those days of disobeying the tyrant's word, and therefore, all stood aghast when Vashti, evidently a woman of right royal spirit, refused to degrade herself by being made a spectacle before the ribald rout of drinking princes, and refused to come. For her courage Vashti was divorced, and a new queen was sought for. We cannot commend Mordecai for putting his adopted daughter in competition for the monarch's choice; it was contrary to the law of God, and dangerous to her soul in the highest degree. It would have been better for Esther to have been the wife of the poorest man of the house of Israel than to have gone into the den of the Persian despot. The Scripture does not excuse, much less commend, the wrong doing of Esther and Mordecai in this acting, but simply tells us how divine wisdom brought good out of evil, even as the chemist distils healing drugs from poisonous plants.

The high position of Esther, though gained contrary to the wisest of laws, was overruled for the best interests of her people. Esther in the king's house was the means of defeating the malicious adversary. But Esther alone would not suffice; she is shut up in the harem, surrounded by her chamberlains and her maids of honour, but quite secluded from the outside world. A watchman is needed outside the palace to guard the people of the Lord, and to urge Esther to action when help is wanted.

Mordecai, her cousin and foster-father obtained an office which placed him at the palace gate. Where could he be better posted? He is where much of the royal business will come under his eye, and he is both quick, courageous, and unflinching: never had Israel a better sentinel than Mordecai, the son of Kish, a Benjamite—a very different man from that other son of Kish, who had suffered Amalek to escape in former times. His relationship to the queen allowed him to communicate with her through Hatach, her chamberlain, and, when Haman's evil decree was published, it was not long before intelligence of it reached her ear, and she felt the danger to which Mordecai and all her people were exposed.

By singular providences did the Lord place those two most efficient instruments in their places. Mordecai would have been of little use without Esther, and Esther could have rendered no aid had it not been for Mordecai. Meanwhile, there is a conspiracy hatched against the king, which Mordecai discovers, and communicates to the highest authority, and so puts the king under obligation to him, which was a needful part of the Lord's plan.

Now, brethren, whatever mischief may be brewing against the cause of God and truth, and I dare say there is very much going on at this moment, for neither the Devil, nor the Jesuits, nor the atheists are long quiet, this we are sure of, the Lord knows all about it, and He has His Esther and His Mordecai ready at their posts to frustrate their designs. The Lord has His men well placed, and His ambushes hidden in their coverts, to surprise His foes. We need never be afraid but what the Lord has forestalled His enemies, and provided against their mischief.

Every child of God is where God has placed him for some purpose, and the practical use of this first point is to lead you to inquire for what practical purpose has God placed each one of you where you now are? You have been wishing for another position where you could do something for Jesus: do not wish anything of the kind, but serve Him where you are. If you are sitting at the King's gate there is something for you to do there, and if you were on the queen's throne, there would be something for you to do there; do not ask either to be gatekeeper or queen, but whichever you are, serve God therein. Brother, are you rich? God has made you a steward, take care that you are a good steward. Brother, are you poor? God has thrown you into a position where you will be the better able to give a word of sympathy to poor saints. Are you doing your allotted work? Do you live in a godly family? God has a motive for placing you in so happy a position. Are you in an ungodly house? You are a lamp hung up in a dark place; mind you shine there.

Esther did well, because she acted as an Esther should, and Mordecai did well, because he acted as a Mordecai should. I like to think, as I look over you all — God has put each one of them in the right place, even as a good captain well arranges the different parts of his army, and though we do not know his plan of battle, it will be seen during the conflict that he has placed each soldier where he should be. Our wisdom is not to desire another place, not to judge those who are in another position, but each one being redeemed with the precious blood of Jesus, should consecrate himself fully to the Lord, and say, "Lord, what would thou have me to do, for here I am, and by thy grace, I am ready to do it." Forget not then the fact that God in His providence places His servants in positions where He can make use of them.

II. Secondly, the Lord not only arranges His servants, but HE RESTRAINS HIS ENEMIES.

I would call your attention particularly to the fact that Haman, having gained a decree for the destruction of all the Jews upon a certain day, was very anxious to have his cruel work done thoroughly, and therefore, being very superstitious and believing in astrology, he bade his magicians cast lots that he might find a lucky day for his great undertaking. The lots were cast for the various months, but not a single fortunate day could be found till hard by the close of the year, and then the chosen day was the thirteenth of the twelfth month. On that day the magicians told

(Continued on page four)

"The Tabernacle"

(continued from page 2)

cause the atonement has been made by Jesus Christ at Calvary. No individual can worship God until first of all he sees this truth, that the atonement of Jesus Christ, which is sufficient and necessary for your salvation, has been made by the Lord Jesus Christ.

IV

THE SIZE OF THE ALTAR

The brazen altar was much larger than anything else by way of the articles of the tabernacle. The Word of God tells us that it was 7½ feet wide, and 4½ feet high. It was big enough to hold all the other articles of furniture.

The ark was the symbol of God's presence. The golden altar of incense was symbolic of Jesus Christ as our intercessor in prayer. The golden candlestick was symbolic of Jesus Christ as the Light of the World. The table of shew bread was symbolic of Jesus as the Bread of Life. All of these articles would fit inside the brazen altar. This would tell us that all spiritual blessings flow out from the death of the Lord Jesus Christ.

V

THE MATERIALS OF THE ALTAR

The Word of God tells us that this altar was made of wood, which in turn was covered with brass. I am sure that no individual would have ever conceived of making the brazen altar out of wood, in view of the fact that there was to be fire placed there and sacrifices were to be offered continually. But, beloved, that wood represented the humanity of the Lord Jesus Christ, whereas the brass that covered it represented His strong enduring character.

In order to get the wood for the making of the brazen altar, they had to cut down a tree — a tree had to give its life. The brass that covered over that wood had to be mined out of the ground, so

(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 5 —

THE CHURCHES OF THE NEW TESTAMENT APPOINTED OFFICERS

By J. M. Pendleton

In the first chapter of the Acts of the Apostles there is an account of the election of Matthias to the apostleship. He was to succeed Judas the traitor. The most natural inference is that Matthias was chosen by the "one hundred and twenty disciples" mentioned in verse 15. These "disciples" were, no doubt, the church to which the three thousand converts were added on the day of Pentecost. The brethren must have been held in high estimation by Peter if called on, in conjunction with the apostles themselves, to elect a successor to Judas.

In Acts 6 there is reference to the circumstances which originated the office of deacon, and also to the manner in which the first deacons were appointed. We read as follows:

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Phillip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed they laid their hands on them."

It will be seen from this narrative that the apostles referred the matter of grievance to "the multitude of the disciples," directed the "brethren to look out seven men;" that "the saying pleased the whole multitude;" that "they chose Stephen" and the others.

The democracy of the whole arrangement is as clear as the light of day. The people, the whole membership of the church at Jerusalem, were recognized as the responsible sources of authority, and they were required to make selection of suitable men. Large as was the number of

church members, they did not, for the sake of convenience, or for any other reason, delegate to a representative few the power to act for them. They knew nothing of a delegation of power. The whole multitude acted.

In Acts 14:23 there is mention made of the ordination of elders in every church, as follows: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed."

Some think that William Tyndale's translation comes nearer to the meaning of the original. With the spelling modernized, it is as follows: "And when they had ordained them seniors by election, in every congregation, after they had prayed and fasted, they commended them to God, on whom they believed."

The word in the original here translated "ordained" literally means "to stretch forth the hand," as is the custom in Baptist churches when a vote is taken. Tyndale puts in the words "by election," believing, as he did, that the New Testament churches elected their elders by the votes of the members. He also states in his Rights of the Church—as quoted by Lyman Coleman in his Apostolical and Primitive Church (p. 63)—that the Greek word referred to (cheirotoneo, from cheir, "the hand," and teino, "to stretch forth") is interpreted as he interprets it "by Erasmus, Beza, Diodati, and those who translated the Swiss, French, Italian, Belgic, and even English, Bibles, till the Episcopal correction, which leaves out the words, 'by election,' as well as the marginal notes, which affirm that the apostles did not thrust pastors into the church through a lordly superiority, but chose and placed them there by the voice of the congregation."

Everyone can imagine why the "Episcopal correction" was made. The words "by election" would give the "laity" an agency and an influence which the "Episcopal clergy" would not willingly allow. The word "cheirotoneo" is used but twice in the New Testament—in the passage under consideration and in II Cor. 8:19. In the latter it is translated "chosen," and the choice was "by the churches." In that form it certainly means that elders were chosen, appointed, not without, but by means of, the suffrages of the churches.

Mr. Barnes, in his notes on the passage, well remarks: "It is said, indeed, that Paul and Barnabas did this. But probably all that is meant by it is that they presided in the assembly when the choice was made. It does not mean that they appointed them without consulting the church; but it evidently means that they appointed them in the usual way of appointing officers — by the suffrages of the people."

In view of the facts now presented, it is plain that according to the New Testament officers of a church are chosen by the church. No one church has the right to choose officers for another. No combination of churches has the right. Every church is as independent in its action as if it were the only church in the world. It will not be forgotten that "elders were ordained in every church." There was, of course, uniformity of custom: all the churches of apostolic times were formed after the same model. That there was diversity in their formation is utterly incredible.

In further support of the prin-

ciple of independency, I state the following facts without elaborating them: In the Jerusalem Council of which we are informed in Acts 15, "the whole church," the "brethren," are named in connection with the "apostles and elders." "Then pleased it the apostles and elders, with the whole church, to send chosen men;" "And they wrote letters by them after this manner: The apostles and elders and brethren send greeting." The members of the church at Jerusalem acted, as well as the apostles and the elders.

The churches of apostolic times sent forth ministers on missionary tours. When Antioch received the Word of God, the church at Jerusalem "sent for Barnabas, that he should go as far as Antioch" (Acts 11:22). His labors were successful — "much people was added to the Lord" — and at a subsequent period the church in Antioch sent out Saul and Barnabas, who made a long journey, performed much labor, returned, and reported to the church "all that God had done with them." They "gathered the church together" before they gave an account of their labors. (See Acts 13:1-3; 14:26, 27.) With what deferential respect did these ministers treat the church that sent them forth! Their example is worthy of imitation by ministers of all generations.

The apostles, so far from exercising lordship over the churches, did not control their charities. This is seen in Acts 5:4; 11:29, 30; I Cor. 16:2, 3; II Cor. 9:7. The churches, too, selected messengers to convey their charities. (See I Cor. 16:3; II Cor. 8:18, 19; Phil. 2:25; 4:18.) Surely, if they chose those whom they put in charge of their pecuniary contributions, they appointed those to whom they committed their spiritual interests.

In view of all the considerations now presented, the position held by Baptists — namely, that the New Testament churches appointed their officers — is established beyond successful denial. I term this the position of Baptists; for they alone hold it in the fullness of its significance. Certainly no other religious denomination in this country so holds it. There is among Episcopalians, Lutherans, Presbyterians, and Methodists no local church that has exclusive authority to appoint its minister or pastor.

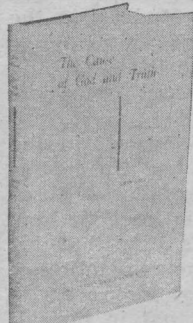
No rector is placed over an Episcopal congregation without the action of a bishop.

With Lutherans, what is called

(Continued on page 5, column 1)

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(Continued from page three)

their dupe that the heavens would be propitious, and the star of Haman would be in the ascendant.

Truly the lot was cast into the lap, but the disposal of it was of the Lord. See ye not that there were eleven clear months left before the Jews would be put to death, and that would give Mordecai and Esther time to turn round, and if anything could be done to reverse the cruel decree they had space to do it in. Suppose that the lot had fallen on the second or third month, the swift domedaries and camels and messengers would scarcely have been able to reach the extremity of the Persian dominions, certainly a second set of messengers to counteract the decree could not have been done so, and, humanly speaking, the Jews must have been destroyed; but oh, in that secret council chamber where sit the sorcerers and the man who asked counsel at the hands of the infernal powers, the Lord Himself is present, frustrating the tokens of the liars and making diviners mad. Vain were their enchantments and the multitude of their sorceries; the astrologers, the star-gazers, and the monthly prognosticators were all fools together, and led the superstitious Haman to destruction.

"Surely there is no enchantment against Jacob, nor divination against Israel." Trust ye in the Lord ye righteous, and in patience possess your souls. Leave your adversaries in the hands of God, for He can make them fall into the snare which they have privily laid for you.

Notice attentively that Haman selected a mode of destroying the Jews which was wonderfully overruled for their preservation. They were to be slain by any of the people among whom they lived who chose to do so, and their plunder was to reward their slayers. Now, this was a very cunning device, for greed would naturally incite the baser sort of men to murder the thrifty Jews; and no doubt there were debtors who would also be glad to see their creditors disposed of: but see the loophole for escape which this afforded! If the decree had enacted that the Jews should be slain by the soldiery of the Persian empire it must have been done, and it is not easy to see how they could have escaped, but the matter being left in private hands, the subsequent decree that they might defend themselves, was a sufficient counteraction of the first edict. Thus the Lord arranged that the wisdom of Haman should turn out to folly after all.

In another point, also, we mark the restraining hand of God: namely, that Mordecai, though he had provoked Haman to the utmost, was not put to death at once. Haman "refrained himself." Why did he do so? Proud men are usually in a mighty tiff if they consider themselves insulted, and are ready at once to take revenge; but Haman "refrained himself," until that day in which his anger burned furiously, and he set up the gallows, he smothered his passion. I marvel at this; it shows how God makes the wrath of man to praise Him, and the remainder He doth restrain. Mordecai must not die a violent death by Haman's hand.

The enemies of the church of God, and of His people, can never do more than the Lord permits; they cannot go a hair's breadth beyond the divine license, and when they are permitted to do their worst there is always some weak point about all that they do, some extreme folly which renders their fury vain. The wicked carry about them the weapons of their own destruction, and when they rage most against the Most High, the Lord of all brings out of it good for His people and glory to Himself.

Judge not providence in little pieces, it is a grand mosaic, and must be seen as a whole. Say not of any one hour "This is dark," — it may be so, but the darkness will minister to the light, even as the ebon gloom of midnight makes the stars appear the more effulgent. Trust ye in the Lord forever, for in the Lord Jehovah there is everlasting strength. His wisdom will undermine the mines of cunning, His skill will overtop the climbings of craft, "he taketh the wise in their own craftiness, and the counsel of the froward is carried headlong."

III. Next we will notice that **GOD IN HIS PROVIDENCE TRIES HIS PEOPLE.**

You must not suppose that those who are God's servants will be screened from trial; that is no part of the design of providence. "If ye be without chastisement," says the apostle, "then are ye bastards, and not sons." God's intent is to educate His people by affliction, and we must not therefore dream that an event is not providential because it is grievous, nay, ye may count it to be all the more so, for "the Lord trieth the righteous."

Observe that God tried Mordecai; he was a quiet old man. I have no doubt, and it must have been a daily trial to him to stand erect, or to sit in his place when that proud peer of the realm went strutting by. His fellow servants told him that the King had commanded all men to pay homage to Haman, but he held his own, not, however, without knowing what it might cost him to be so sternly independent. Haman was an Amalekite, and the Jew would not bow before him. But what a trouble it must have been to the heart of Mordecai, when he saw the proclamation that all the Jews must die: the good man must have bitterly lamented his unhappy fate in being the innocent cause of the destruction of his nation.

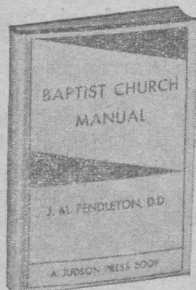
"Perhaps," he thought within himself, "I have been too obstinate. Woe is me; my whole house, and my whole people are to be slain because of what I have done." He put on sackcloth and cast ashes on his head, and was full of sorrow, a sorrow which we can hardly realize; for even if you know you have done right, yet if you bring down trouble, and especially destruction upon the heads of others it cuts you to the quick. You could bear martyrdom for yourself, but it is sad to see others suffer through your firmness.

Esther also had to be tried. Amid the glitter of the Persian court she might have grown forgetful of her God, but the sad news comes to her, "Your cousin and your nation are to be destroyed. Sorrow and dread filled her heart. There was no hope for her people, unless she would go in unto the king—that despot from whom one angry look would be death; she must risk all, and go unbidden into his presence, and plead for her nation. Do you wonder that she trembled? Do you marvel that she asked the prayers of the faithful? Are you surprised to see both herself and her maids of honour fasting and lamenting before God?"

Do not think, my prosperous friend, that the Lord has given you a high place that you may escape the trials which belong to all His people: yours is no position of ease, but one of the hottest parts of the battle. Neither the lowest and most quiet position, nor the most public and exposed condition will enable you to escape the "much tribulation" through which the church militant must fight its way to glory. Why should we wish it? Should not the gold be tested in the crucible? Should not the strong pillar sustain great weights? When the Menai bridge was first flung across the straits the engineer did not stipulate that his tube should never

(Continued on page five)

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Bro. Halliman Assists In Organizing New Churches

Brother Fred T. Halliman, Pastor of Macedonia Baptist Church, Chicago, Illinois, has been most busy of recent date in the work of our Lord, and we are indeed happy over God's blessing upon his ministry.

He has made one trip to Western Kansas (Phillipsburg, Kansas), where he has ministered to a group of the most faithful folk that this Editor knows. Brother Halliman plans to visit with them again at a very early date to organize them into a church. There will be over twenty adults, besides the children as charter members.

Then still more recently he has been preaching in McLeansboro, Illinois and the meeting there resulted in the organization of a new church. Brother Murrell Combs had been preaching to this group and he and Brother Halliman worked together during the revival meeting which resulted in a new Baptist Church.

Brother Halliman will have two revival meetings at a very early date — one in Bristol, Tennessee and the other with a church in Western Tennessee. In addition to pastoring the great Macedonia Church of Chicago, which incidentally has been in a remodeling program, Brother Halliman has carried on all these other outside activities.

One good thing about Brother Halliman — he does not leave people in a halfway scriptural position. For example, he found



Fred T. Halliman

folk in Kansas in need of scriptural Baptism, and that in spite of the fact that many of them had been members of a Baptist Church. How wonderful it is to find a preacher who is honest with God and his audience, and who preaches to them church truths as Bro. Halliman has.

We ask our readers to pray for these two new churches in Kansas and Illinois. I expect to visit both of them at a very early date when I make a trip to Western Kansas, and may our readers likewise remember Brother Halliman both in his church and outside activities.—JRG.

Baptist Principles

(Continued from page four) the "Ministerium," which is "composed of ministers only," has the right of "licensing and ordaining ministers."

Among Presbyterians, whatever a local church may do, the action of Presbytery is necessary in licensing and ordaining men to preach.

With Methodists, pastors are settled over local churches by the appointment of the bishops. Even the office of "local preacher" cannot be conferred by a local congregation. The action of a "Quarterly Conference" is necessary in granting license to preach.

Of these four large denominations it has to be said that their regulations with regard to the appointment of ministers are in conflict with the New Testament principle of church independence. This principle is violated when a local church is denied the right of appointing its own officers.

Congregationalists are general-

ly supposed to agree with Baptists as to the appointment of ministers; but they do not. Their theory may be correct; but if so, their practice is a departure from it. They have what they call "Consociations" and "Associations," the former chiefly in Connecticut. With regard to these, Dexter admits that there are in them "Presbyterian tendencies," while of Associations he says:

"As a matter of convenience, advantage has been taken of these regular assemblages of the pastors, by candidates for the pulpit, to present themselves, after thorough training, for examination for a certificate of approval—in common parlance, 'for licensure.'" (Dexter On Congregationalism, p. 225, edition of 1865.)

It is easy to see that Dexter does not approve this method of "licensure;" but it is difficult to see how he can help it. The practice seems to be established. (To show the correctness of this view, I may state that Adoniram Judson was "licensed to preach" in the year 1810 by an "Association of Congregationalist Ministers.") (See Wayland's Memoir of Judson, vol. i., p. 51.)

In proof of this, I may quote from what The Congregationalist of April 13, 1881, says of the meeting of the Manhattan Association: "The principal business was the examination of four seniors of Union Seminary, who passed creditably and were licensed to preach." Among the examiners were Wm. M. Taylor, R. S. Storrs, and Ray Palmer—quite renowned names. These distinguished men have thus given their sanction to the plan of licensing ministers, not by churches, but by Associations.

Baptists stand alone in insisting that the right to license and ordain ministers is a right, under Christ, resident in a local church. It exists nowhere else. If exercised by bishops, Ministeriums, Consociations, or Associations, there is usurpation; and, of course, there is a violation of the order of the New Testament. Baptists believe that God calls men to preach the gospel, and that the church recognizes his call. They cannot make a minister, but they can approve what God has done—at least, what they believe he has done. This is all a church does in voting for the ordination of one of its members to the pastoral office. Believing him to be divinely

called to the office, the church, by its vote, recognizes the call; and this vote of recognition is the essence of ordination. Such a vote must precede a Council of ordination, and the Council is called by the church of which the brother is a member.

Andrew Fuller well remarks: "The only end for which I join in an ordination is to unite with the elders of that and other churches in expressing my brotherly concurrence in the election, which, if it fell on what I accounted an unsound or unworthy character, I should withhold. Though churches are so far independent of each other as that no one has a right to interfere in the concerns of another without their consent, unless it be as we all have a right to exhort and admonish one another, yet there is a common union required to subsist between them for the good of the whole; and, so far as the ordination of a pastor affects this common or general interest, it is fit that there should be a general concurrence in it. It was on this principle, I conceive, rather than as an exercise of authority, that the apostles, whose office was general, took the lead in the primitive ordinations. When the churches increased they appointed such men as Timothy and Titus to do what they would have done themselves had they been present; and when all extraordinary officers ceased, the same general object would be answered by the concurrence of the elders of the surrounding churches." (Works of Andrew Fuller, vol. 3, p. 494.)

No action of an ordaining Council can in any way impair the integrity or independence of the church which calls such Council. When a Council recognizes and approves what a church has done, its moral influence, though it can impart no grace, is promotive of the usefulness of the pastor ordained and of the church over which he presides. If, however, a Council should withhold its recognition and approval, and if, by its advice, the church should revoke its former action, there would be nothing in all this conflicting in the least with the doctrine of church independence.



"The Tabernacle"

(Continued from page three) that the ground had to make a sacrifice. Both of these component parts — wood and brass — that made up this altar, came as a result of sacrifice. This would tell us, beloved, that there is no salvation for any individual apart from the sacrifice of the Lord Jesus Christ.

(Continued on page 6, column 3)

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(Continued from page four)

be tried with great weights; on the contrary, I can imagine his saying, "Bring up your heaviest trains and load the bridge as much as ever you will, for it will bear every strain."

The Lord trieth the righteous because He has made them of metal which will endure the test, and He knows that by the sustaining power of His Holy Spirit they will be held up and made more than conquerors; therefore is it a part of the operation of providence to try the saints. Let that comfort those of you who are in trouble at this time.

IV. But we must pass on to note, fourthly, **THAT THE LORD'S WISDOM IS SEEN IN ARRANGING THE SMALLEST EVENTS SO AS TO PRODUCE GREAT RESULTS.**

We frequently hear persons say of a pleasant or a great event, "What a providence!" while they are silent as to anything which appears less important, or has an unpleasant savour. But, my brethren, the place of the gorse upon the heath is as fixed as the station of a king, and the dust which is raised by a chariot-wheel is as surely steered by providence as the planet in its orbit. There is as much providence in the creeping of an aphid upon a rose leaf as in the marching of an army to ravage a continent. Everything, the most minute as well as the most magnificent, is ordered by the Lord who has prepared His throne in the Heavens, whose kingdom ruleth over all. The history before us furnishes proof of this.

We have reached the point where Esther is to go in unto the king and plead for her people. Strengthened by prayer, but doubtless trembling still, Esther entered the inner court, and the king's affection led him instantly to stretch out the golden sceptre. Being told to ask what she pleases, she invites the king to come to a banquet, and bring Haman with him. He comes, and for the second time invites her to ask what she wills to the half of his kingdom.

Why, when the king was in so kind a spirit, did not Esther speak? He was charmed with her beauty, and his royal word was given to deny her nothing, why not speak out? But now, she merely asks that he and Haman will come to another banquet of wine tomorrow. O, daughter of Abraham, what an opportunity hast thou lost! Wherefore didst thou not plead for thy people? Their very existence hangs upon thy entreaty, and the king has said, "What wilt thou?" and yet thou art backward! Was it timidity? It is possible. Did she think that Haman stood too high in the king's favour for her to prevail? It would be hard to say. Some of us are very unaccountable, but on that woman's unaccountable silence far more was hanging than appears at first sight. Doubtless she longed to bring out her secret, but the words came not.

God was in it; it was not the right time to speak, and therefore she was led to put off her disclosure. I dare say she regretted it, and wondered when she would be able to come to the point, but the Lord knew best.

After that banquet Haman went out joyfully at the palace gate, but being mortified beyond measure by Mordecai's unbending posture, he called for his wife and his friends, and told them that his riches and honours availed him nothing so long as Mordecai, the Jew, sat in the king's gate. They might have told him, "You will destroy Mordecai and all his people in a few months, and the man is already fretting himself over the decree; let him live, and be you content to watch his miseries and gloat over his despair!"

But no, they counsel speedy revenge. Let Mordecai be hanged on a gibbet on the top of the house, and let the gallows be set up at once, and let Haman early in the morning ask for the Jew's life, and let his insolence be punished. Go, call the workmen, and let the gallows be set up at a great height that very night. It seemed a small matter that Haman should be so enraged just at this hour, but it was a very important item in the whole transaction, for had he not been so hasty he would not have gone so early in the morning to the palace, and would not have been at hand when the king said, "Who is in the court?"

But what has happened? Why, that very night, when Haman was devising to hang up Mordecai, the king could not sleep. What caused the monarch's restlessness? Why happened it on that night of all others? Ahasuerus is master of one hundred and twenty and seven provinces, but not master of ten minutes' sleep. What shall he do? Should he call for soothing instruments of music, or beguile the hours with a tale that is told, or with a merry ballad of the minstrel? No, he calls for a book. Who would have thought that this luxurious prince must listen to a reader at dead of night? "Bring a book!"

What book? A volume perfumed with roses, musical with songs, sweet as the notes of the nightingale? "No, bring the chronicles of the empire." Dull reading, that! But there are one hundred and twenty seven provinces—which volume shall the page bring from the recorder's shelves? He chose the record of Shushan, the royal city. That is the center of the empire, and its record is lengthy, in which section shall the reader make a beginning? He may begin where he pleases, but ere he closes the book the story of the discovery of a conspiracy by Mordecai has been read in the king's hearing. Was not this a singular accident? Singular if you like, but no accident. Out of ten thousand other records the reader pitches upon that one of all others. The Jews tell us that he began at another place, but that the book closed and fell open at the chapter upon Mordecai. Be that as it may, this is certain, that the Lord knew where the record was, and guided the reader to the right page.

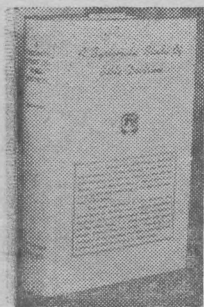
Speaking after the manner of men, there were a million chances against one that the king of Persia should, in the dead of night, be reading the chronicle of his kingdom, and that he should light upon this particular part of it. But that was not all, the king is interested, he had desired to go to sleep, but that wish is gone, and he is in haste to act. He says, "This man Mordecai has done me good service, has he been rewarded?" "No." Then cries the impulsive monarch, "He shall be rewarded at once. Who is in the court?" It was the most unlikely thing in the world for the luxurious Ahasuerus to be in haste to do justice, for he had done injustice thousands of times without remorse, and chiefly on that day when he wantonly signed the death warrant of that very Mordecai and his people.

For once, the king is intent on being just, and at the door stands Haman—but you know the rest of the story, and how he had to lead Mordecai in state through the streets. It seems a very small matter whether you or I shall sleep tonight or toss restlessly on our beds, but God will be in our rest or in our wakefulness; we know not what His purpose may be, but His hand will be in it, neither doth any man sleep or wake but according to the decree of the Lord.

Observe well how this matter prepared the way for the queen (Continued on page six)

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Spurgeon's Sermons on Sovereignty

(Continued from page five)

at the next banquet; for when she unfolded her sorrow and told of the threatened destruction of the Jews, and pointed to that wicked Haman, the king must have been the more interested and ready to grant her request, from the fact that the man who had saved his life was a Jew, and that he had already awarded the highest honours to a man in every way fitted to supersede his worthless favourite. All was well, the plotter was unmasked, the gibbet ready, and he who ordered it was made to try his own arrangements.

V. Our next remark is **THE LORD IN HIS PROVIDENCE CALLS HIS OWN SERVANTS TO BE ACTIVE.**

This business was done, and well done, by divine providence, but those concerned had to pray about it. Mordecai and all the Jews outside in Shushan fasted, and cried unto the Lord. Unbelievers inquire, "What difference could prayer make?" My brethren, prayer is an essential part of the providence of God, so essential, that you will always find that when God delivers His people, His people have been praying for that deliverance. They tell us that prayer does not affect the Most High, and cannot alter His purposes. We never thought it did; but prayer is a part of the purpose and plan, and a most effective wheel in the machinery of providence. The Lord sets His people praying, and then He blesses them.

Moreover, Mordecai was quite sure the Lord would deliver His people, and he expressed that confidence, but he did not therefore sit still: he stirred up Esther, and when she seemed a little slack, he put it very strongly, "If thou altogether holdest thy peace at this time, then enlargement and deliverance will arise from another place, but thou and thy father's house shall be destroyed." Nerved by this message, Esther braced herself to the effort. She did not sit still and say, "The Lord will arrange this business, there is nothing for me to do," but she both pleaded with God, and ventured her life and her all for her people's sake, and then acted very wisely and discreetly in her interviews with the king.

So, my brethren, we rest confidently in providence, but we are not idle. We believe that God has an elect people, and therefore do we preach in the hope that we may be the means, in the hands of His Spirit, of bringing this elect people to Christ. We believe that God has appointed for His people both holiness here and Heaven hereafter; therefore do we strive against sin, and press forward to the rest which remaineth for the people of God. Faith in God's providence, instead of repressing our energies, excites us to diligence. We labour as if all depended upon us, and then fall back upon the Lord with the calm faith which knows that all depends upon Him.

VI. Now must we close our historical review with the remark that in the end **THE LORD ACHIEVES THE TOTAL DEFEAT OF HIS FOES AND THE SAFETY OF HIS PEOPLE.**

Never was a man so utterly defeated as Haman, never was a project so altogether turned aside. He was taken in his own trap, and he and his sons were hanged upon the gibbet set up for Mordecai. As for the Jews, they were in this special danger, that they were to be destroyed on a certain day, and though Esther pleaded with the king for their lives, he was not able to alter his decree, though willing to do so, for it was a rule of the constitution that the law of the Medes and Persians altered not. The king might determine what he pleased, but when he had once decreed it he could not change it, the people feeling it better to submit to the worst established law than to be left utterly to every capricious whim of their master.

Now, what was to be done? The decree was given that the Jews might be slain, and it could not be reversed. Here was the door of escape,—another decree was issued giving the Jews permission to defend themselves, and take the property of any who dared attack them; thus one decree effectually neutralized the other. With great haste this mandate was sent all over the kingdom, and on the appointed day the Jews stood up for themselves and slew their foes. According to their tradition nobody attempted to attack them except the Amalekites, and consequently only Amalekites were slain, and the race of Amalek was on that day swept from off the face of the earth. God thus gave to the Jews a high position in the empire and we are told that many became Jews, or were proselytes to the God of Abraham, because they saw what God had done.

As I commenced by saying that God sometimes darted flashes of light through the thick darkness, you will now see what a flash this must have been. All the people were perplexed when they found that the Hebrews might be put to death, but they must have been far more astonished when the decree came that they might defend themselves. All the world enquired "Why is this?" and the answer was "The living God whom the Jews worship, has displayed His wisdom and rescued His people." All nations were compelled to feel that there was a God in Israel, and thus the divine purpose was fully accomplished, His people were secured, and His name was glorified to the world's end.

From the whole we learn the following lessons:

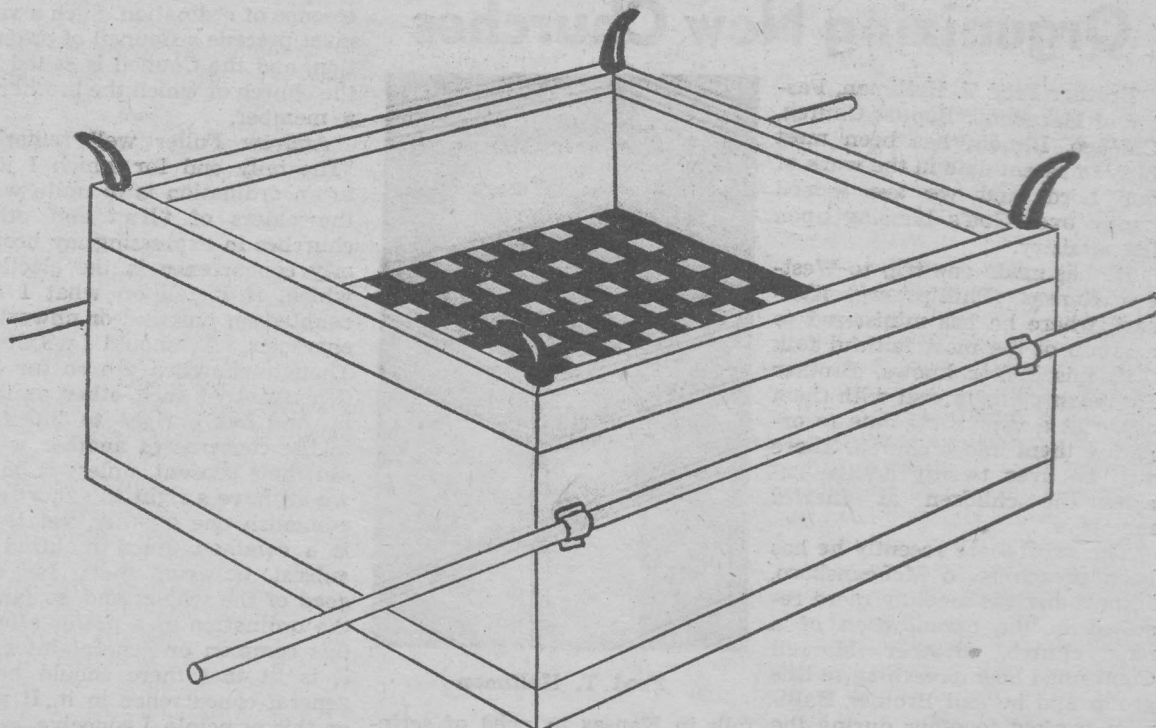
First, it is clear that *the divine will is accomplished, and yet men are perfectly free agents.* Haman acted according to his own will, Ahasuerus did whatever he pleased, Mordecai behaved as his heart moved him, and so did Esther. We see no interference with them, no force of coercion; hence the entire sin and responsibility rest with each guilty one, yet, acting with perfect freedom, none of them acts otherwise than divine providence had foreseen.

"I cannot understand it," says one. My dear friend, I am compelled to say the same,—I do not understand it either. I have known many who think they comprehend all things, but I fancy they had a higher opinion of themselves than truth would endorse. Certain of my brethren deny free agency, and so get out of the difficulty; others assert that there is no predestination, and so cut the knot. As I do not wish to get out of the difficulty, and have no wish to shut my eyes to any part of the truth, I believe both free agency and predestination to be facts. How they can be made to agree I do not know, or care to know; I am satisfied to know anything which God chooses to reveal to me, and equally content not to know what He does not reveal.

There it is; man is a free agent in what he does, responsible for his actions, and verily guilty when he does wrong, and he will be justly punished, too, and if he be lost the blame will rest with himself alone: but yet there is One who ruleth over all, who, without complicity in their sin, makes even the actions of wicked men to subserve His holy and righteous purposes. Believe these two truths and you will see them in practical agreement in daily life, though you will not be able to devise a theory for harmonizing them on paper.

(Continued on page eight)

THE BRAZEN ALTAR



"The Tabernacle"

(Continued from page five)

VI

THE HORNS

There was a horn on each side of the brazen altar, pointing in each direction, which would tell us of the power of God which was sufficient to save the elect from all points of the compass. These horns pointing in every direction show us that there will be people of all nationalities and races that will come to the killing place of Calvary and find that the sacrifice of Jesus is sufficient for their sins.

The Word of God tells us that the sacrifice was tied to the horns on the altar.

"God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar."—Psa. 118:27.

Can you imagine a Jew as he places his sacrifice upon that altar — as he ties the sacrifice to those horns? Then can you close your eyes upon that scene to forget about the bullock or the lamb that might have been offered there as a sacrifice, and come down to thousand years later and see Jesus Christ as He was nailed to the Cross of Calvary? As they tied the sacrifice to horns of that altar, so Jesus Christ Himself was nailed to the Cross of Calvary.

I would remind you that while it was the horns of the altar that held the sacrifice there, it wasn't the nails of the Cross that held Jesus Christ there. Rather, beloved, it was the love of God which held Jesus Christ to the Cross. Jesus said:

"No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." — John 10:18.

It wasn't the nails that held Jesus to the Cross. If it had been the nails, He would have torn His hands loose from that Cross and would have waved them triumphantly even over death before He came to die. Beloved, He wasn't held there by the nails of the Cross, but rather it was the love of God that kept Jesus Christ on the Cross to die for our sins.

VII

THE ASHES

The ashes that came out from this brazen altar were an evi-

dence that the sacrifice was made and had been accepted of God. Those ashes represented the dead body of the Lord Jesus Christ. When you look at them, you can see in those ashes that the sacrifice has been made and accepted by God.

Come now to the Cross and see Jesus as He hung there, when He said:

"It is finished."—John 19:30.

As the ashes were an indication that the sacrifice had been made and was accepted by God, so, beloved, the dead body of the Lord Jesus Christ is an indication that the atonement had been accomplished by the Lord Jesus Himself.

Beloved, what did they do with those ashes? Did they take them and cast them out that they might be blown to the four winds? No, no! Those ashes were taken away after every sacrifice and were deposited in a clean place.

When Jesus Christ died on the Cross, they didn't take the body if the Son of God and put it in a potter's field. Instead, there came individuals who took the body of Jesus and wound it in linen and buried it in a new tomb. When the atonement was completed, the body of my Lord was put into a new tomb.

I say then, that those ashes, representing the body of the Lord Jesus Christ after His sacrifice and atonement had been accomplished, tell us that the body of Jesus was thus to be disposed of and was to be placed in a new tomb where never man had lain yet.

VIII

THE BLOOD

The blood which poured out at the bottom of the altar represented the life of the animal. We read:

"For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." — Lev. 17:11.

When they put the sacrifice upon the altar and poured the blood out at the bottom of it — when that was done, the animal had then given its all.

At Calvary, Jesus Christ gave His all, that you and I might be saved. No individual can look at the brazen altar and see that animal shedding its blood, without realizing that that was what Jesus Christ did for us at Calvary. As the animal gave its all, so Jesus Christ gave His all that you and I might be saved.

IX

THERE WAS NO OTHER ALTAR TAT ISRAEL WAS ALLOWED TO USE

Private altars were of no value for the Jew since there was no God-given fire upon them. The very first day that the fire was lighted on the brazen altar, God lighted it from Heaven, and it was never allowed to go out. There was no God-given fire in any other altar. Therefore, pri-

vate altars were of absolutely no value and could avail nothing.

May I remind you, beloved, that there is no other killing place for your sins except at the Cross of Calvary where the Lord Jesus Christ died. That is why He 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." — John 10:9.

That is why He said:

"I am THE WAY, the truth, and the life: no man cometh in unto the Father, but by me." — John 14:6.

That is why it was that we find the apostle Peter making this assertion, when he said:

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:12.

As there was no other altar for Israel, so there is no other killing place whereby your sins may be atoned for except the killing place of Calvary.

X

THE OFFERER IDENTIFIED HIMSELF WITH HIS OFFERING

When a Jew brought the animal up to the altar, before the high priest would officiate in his behalf, that Jew must put his hand upon the head of that animal to identify himself with it, as if to say, "I ought to die, but this animal is coming as a substitute to die for me." Unless the sinner claimed the offering as his substitute, it could not be accepted by the priest who offered it in his behalf.

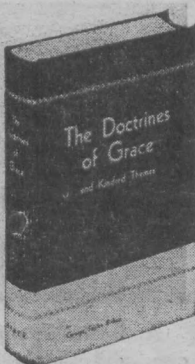
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"The Tabernacle"

(Continued from page six)

Surely you can see the analogy there. You and I must identify ourselves with Jesus Christ, through faith, in order to be saved. I ought to go to Hell for my sins, but Jesus Christ suffered for my sins in my behalf. I ought to suffer eternally for all of my sins, but the Son of God suffered the equivalent of my sins on the Cross of Calvary. As the offerer had to identify himself with his hand upon the head of the sacrifice, so by faith I identify myself with the Lord Jesus Christ as my Saviour.

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."—John 3:36.

"Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."—John 5:24.

"Verily, verily, I say unto you, He that believeth on me hath everlasting life."—John 6:47.

Whenever a sinner believes on the Lord Jesus Christ, he identifies himself with the Christ of God who died at Calvary, just like the Jew identified himself with the sacrifice which died on the brazen altar.

XI

THIS ALTAR WAS TO BE MADE BY THE HANDS OF MAN, YET IT WAS MADE ACCORDING TO THE PATTERN AND THE PURPOSE OF GOD.

God had called Moses up into the mount and there gave to him the plans and specifications for the altar. It was according to God's plan and purpose, yet it was made by the hands of man.

When Jesus Christ died on a Roman Cross, that Cross was made by man. God didn't make the Cross on which Jesus died, for the Cross was fashioned by man, but it was planned and patterned by God Himself. The Word of God tells us this to be true.

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."—Acts 2:23.

It thrills my heart when I look upon that brazen altar that was made by man according to God's plan. Then I turn to Calvary to its anti-type, to the killing place of my Lord, and I see in His death that the Cross was made by man. Everything about it was made by man, but back of it all was the predeterminate counsel and will of God.

X

ONLY WITH THE BLOOD FROM THIS BRAZEN ALTAR COULD ENTRANCE BE MADE INTO THE TABERNACLE

Suppose a man were to bring his sacrifice before that brazen altar and were to extoll its perfections. After having pointed out to the priest all the fine points concerning that sacrifice, he

would say, "Now you see how perfect my sacrifice is. I'll leave the sacrifice with you and I will go on in for worship."

Listen, beloved, no Israelite could bring his sacrifice and extoll its perfections and attempt to enter into the tabernacle to worship God without first offering his victim as a sacrifice upon that altar.

You come to church and sing about Jesus as to how He died. You read in the Bible about how He died. You hear the preaching and you talk about it and you say, "Jesus was wonderful. He was a good man. He died on the Cross. It is remarkable how He loved us." Beloved, you can extoll His perfections all you please, but you will never be saved until you look to Him on Calvary and see Him dying as a sacrifice for your sins.

All the perfections of the victim that was to be offered, when extolled, could never help the individual. The sacrifice had to be made and the blood had to be shed before any individual could enter into the tabernacle to worship God.

Beloved, before you even worship God, you have to see that Jesus Christ on Calvary's Cross died for your sins and paid in full the penalty of your transgressions, so that the Hell you ought to suffer, was paid for and suffered by the Lord Jesus Christ when He came to Calvary.

I was impressed recently by an experience which took place in Huntington, W. Va. A 41-year-old railroad clerk was called upon to give blood for a fellow railroad worker. While they were in the process of taking his blood in behalf of this other railroad man, this clerk drew short of breath and died. The coroner who made the investigation, said that he had had several old chest wounds in the days gone by, which had caused his lungs in some manner to collapse, and he attributed his death to acute heart failure which was "coincidental with the withdrawal of blood." When I read about this in the paper, I thought about the man to whom the transfusion was given. That individual is walking around in Huntington today, but another man died in the act of giving blood to him.

Oh, brother, sister, I am saved today because Jesus Christ gave His blood for me. I am a child of God because God's Son suffered Hell for me on the Cross of Calvary. As the Jew was saved when he brought his sacrifice and offered it upon the altar, thereby looking forward to the coming of Jesus and His death at Calvary, so beloved, I am saved as I look back to the fact that Jesus came and died for my sins at Calvary. I am alive today because He gave His blood for me.

Conclusion

Beloved, are you alive today, or are you depending upon your own righteousness and your own merits? As there was no salvation for the Jew without a sacrifice, there is no salvation for you without the sacrifice of Jesus Christ at Calvary. May God help you to identify yourself with Him by faith.

Long ago, at the midnight hour, a man cried, "What must I do to be saved?" The preacher said, "Believe on the Lord Jesus Christ, and thou shalt be saved." Oh, may you believe that He died for your sins, and may you identify yourself with Him by faith today.

May God bless you!

Satan's Counterfeits

(Continued from page one)

ory that the "true church" is composed of all saved people everywhere. This theory did not spring up for centuries. The early Christian writers knew nothing of any such church. It is a complete fabrication of comparatively modern origin. It has been widely accepted until most Baptists who hold "fundamentalist" views prattle about the "Body," and the "Bride," meaning the

Sunday School Lesson — Outline and Notes by John R. Gilpin

THE HEALING OF NAAMAN

LESSON FOR SUNDAY, OCTOBER 26, 1958

II Kings 5.

MEMORY VERSE "For the which cause I also suffer these things: nevertheless I am not ashamed: for 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."—II Tim. 1:12.

I. Naaman's Condition. II Kings 5:1.

He was a leper. This was Naaman's dash of bitterness, draught of gall, or cup of wormwood. The word "but" counteracts the rest of his great characteristics. Each of us are morally and spiritually what Naaman was physically. Cf. Ps. 14:2, 3; Rom. 3:10-23.

Naaman knew his condition. Cf. Prov. 14:10. He knew this dark shadow would never lift, but grow deeper and deeper, until his loathsome body should be laid in an untimely grave. Every sinner knows his condition.

There were times when he perhaps forgot his condition, such as in the heat of battle or in the flush of victory. When engrossed in business or gaiety, we may forget that we are moral lepers, but when alone or when the open grave stares at us, our spiritual condition weights upon us.

This was God's best gift to Naaman. It was this which led him to God. Without this he would have been content with his fame as warrior and satisfied with his material prosperity. If our sorrows and losses but lead us to Jesus, we will bless the God who sent them through all eternity.

Leprosy is a type of sin in several respects. Especially in two respects: (1) It is incurable except by Divine help. To cure it God had to step in and perform a miracle. So with sin. God's Word says: "Not of blood (hereditary), nor of the will of man (human persuasion), but of God." (John 1:13). This is the general teaching of Scripture. (2) It is painless, and to such an extent that the victim is not convinced that he has it until it has wrought great damage physically. How true of sin. Men feel no pain from sin, many times, until it has practically eaten out their vitals. Many people in sin today do not believe it. They think all is well.

"He feels perchance that all is well
And every fear is calmed;
He lives, he dies, he wakes in hell,
Not only doomed, but damned."

II. Benhadad's Program. II Kings 5:4-6.

When Benhadad heard the girl's story, he said, "Let me arrange the matter; if the Israelites can cure leprosy, I'll compel them to cure you."

He sent the king of Israel a letter (V. 6) demanding that Naaman be healed. Men thus command God to save them, saying, "God must save all; there can't be an eternal Hell; God is too good to damn."

He sent money (V. 5). Money cannot buy one's salvation. Cf. Acts 8:20; Is. 55:1. Neither can a man buy salvation with his works. Cf. Titus 3:5; Eph. 2:8, 9; Rom. 4:5.

III. The Triple Disappointment. II Kings 5:7-12.

The king couldn't heal. Naaman had forgotten what the little maid said and had gone to the king instead of prophet. Had gone to *wrong door*.

The prophet wouldn't heal. Naaman goes to the prophet's house with high hopes. He imagines his imposing retinue of servants will impress the

"Universal Invisible Church." Catholicism rests upon a more plausible foundation than does this Universal Invisible monstrosity.

This absurd theory rests mainly on I Cor. 12:13 which is given a foolish interpretation. The baptism mentioned here is ASSUMED to be some sort of mystical "baptism" that "puts one into the Body of Christ." The truth is, no such thing as a Universal Invisible "body" is meant, for in the same chapter (verse 27) Paul says "Now ye are the body of Christ," referring to the church at Corinth.

This Invisible Church theory is the mother-lie out of which most church-lies are born. It furnishes the basis for all sorts of union programs and interdenominational movements. The real visible church is minimized and the big thing is made to be this mystical "church" which was concocted in the mind of the Devil and has been popularized by those who repeat parrot-like the stuff they read.

The truth is, the word "ecclesia," translated church, never signifies an unorganized, non-assembling conglomeration of people. There never was really such a thing as a Universal Invisible Church; there is not; and there never will be.

3. Harlot Churches. The Roman

prophet. Now it is the *right door*, but is in the *wrong attitude*.

The prophet suggested a simple remedy (V. 10). Jordan was only a ditch in comparison with rivers of his own country. His pride stood in the way. He said, "I thought, etc." Cf. Is. 55:7, 8.

IV. Wise Counsel And The Sure Remedy. II Kings 5:12-19.

His servants told him that if he had been asked to do some great thing he would have done it. They were right. He would have done anything from standing on his head to giving his life. But that was not God's way. God's way is to give and then have us receive. "Jesus answered and said unto them. This is the work of God, that ye believe on Him, whom He hath sent." John 6:29. Again read: "But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith (not works) is counted to him for righteousness." Rom. 4:5.

His servants suggested that he try the cure anyway (V.13). It wasn't soldiers, nor a prince, nor some elevated personage that suggested this. Cf. I Cor. 1:27, 28.

"Nothing in my hand I bring,
Simply to thy cross I cling."

Naaman began dipping in the Jordan. Maybe expected one-seventh of his leprosy to depart with the first plunge. Went down six times and still as leperous as ever. Maybe said, "What a fool I am — no better — I wouldn't let the aristocracy of Damascus know of this for the world — but I'll try the seventh time."

The only thing Naaman left in Israel was his leprosy. Let every sinner come to Jesus and leave his sins there.

Naaman said "I know, etc." (V. 15). No guesswork. Cf. I Tim. 1:12.

V. Gehazi's Sin And Punishment. II Kings 5:20-27.

His was a sin of covetousness. As usual, covetousness brought on its own reward — dire punishment.

In these verses we have two outstanding sins. They are *twin sins* — covetousness and lying. If you do not think they are *twin sins*, see Acts 5:1-10. Now turn to Col. 3:5 and you read: "Covetousness which is idolatry." God says then that covetousness is idolatry. Now turn again to the following Scriptures and see how God connects idolatry (which is covetousness) with lying: Lev. 21:8; 22:15. Ninety-nine persons out of a hundred who are covetous and will not give to support the work of Jesus Christ will lie about it. Some would not lie about anything in the world, but will lie about that. I dare say there is hardly worse sin than covetousness. It was the only specific sin of which Christ used the word *beware*. See Luke 12:15. When we study the Bible we can well see why Christ warned against it.

1. It caused the death of Achan and his family.
2. It caused Baalam to sell his spiritual gift and go down in God's Word as condemned whenever his name is mentioned in Holy Writ.
3. It caused Judas to betray his Christ.
4. It caused the first death in the early church after Pentecost.
5. It caused Gehazi to break out with leprosy. And a score of illustrations could be given of its damning, blighting and cursing effect.

"My soul be on thy guard."

Catholic Church is called the language as we have just called great harlot (Rev. 17:1). She is attention to?

also called "The mother of harlots" (Rev. 17:5). If she is "the mother of harlots" then who are the harlots? They would have to be the churches to which she has given birth. No escape from this. What churches have sprung from Roman Catholicism? Only one answer is possible — **Protestant churches**. (Baptists are not Protestants — they existed centuries before the rise of Protestantism.) Personally, we would not use such strong language; we are merely giving the language of the Scriptures.

How can people say, "One church is just as good as another" when the Bible uses such

Note: For a further study on the church, order from my Bro. Mason's book, **The Church That Jesus Built**, \$1.00.—Eds.

JERUSALEM, THE GOLDEN

Jerusalem, the golden, With milk and honey blest!
Beneath thy contemplation sink heart and voice oppressed;
I know not, O I know not what joys await me there;
What radiancy of glory, what bliss beyond compare.

They stand, those halls of Zion, all jubilant with song,
And bright with many an angel, and all the martyr throng;
The Prince is ever in them, the daylight is serene;
The pastures of the blessed are decked in glorious sheen.

O sweet and blessed country, shall I e'er see thy face?
O sweet and blessed country, shall I e'er win thy grace?
Exult, O dust and ashes! the Lord shall be thy part;
His only, His forever Thou shalt be, and thou art!

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TRACTS

Tracts go everywhere. Tracts know no fear. Tracts never tire. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God, blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to give their message in: they can tell it in the kitchen or in the store, parlor or the workshop, in the railway car or in the bus, on the broad highway, or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, thrice, or four times over if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth; the teachers of all classes; the benefactors of all lands.—English.

A Lesson From The Master On The Matter Of Money

"Provide neither gold, nor silver in your purses, nor scrip for your journey." — Matt. 5:9,10.

"But now, he that hath a purse, let him take it, and likewise his scrip." — Luke 23:36.

THOSE passages are both sayings of our Lord, and they were spoken to the same men. Superficially they suggest a contradiction. In reality they express a great truth.

The first saying was part of our Lord's charge to the disciples when He sent them upon their mission journey to the lost sheep of Israel. That was to be a "faith mission." The disciples were to make no outward and material provision for their need, but to go forth in simple dependence upon the assurances of their Master that their needs would be met as they arose. And the men took the Lord at His Word. They made the venture of faith. They went forth with nothing in their hands, and they learned the lesson of faith so well that when, later, Jesus said to them, "When I sent you without purse and scrip and shoes, lacked ye anything?" They were able to answer Him with a glad and unanimous "We lacked nothing."

And then it was that He said to them this other thing, "But now, he that hath a purse let him take it, and likewise his scrip." It was because they had learned the lesson of their Lord's sufficiency that He told them to take those things. They could take their purses because they had learned to do without them. They could take their scrip because they knew it was not the indispensable thing.

Now, that puts us in possession of a great truth. There are many things that you and I do not know how to use until we have learned to do without them. There is, for example, money. The only man who really knows what to do with

money is the man who knows how to do without it. Apart from that, money is a dangerous and demoralizing thing. If money is the essential thing in his life, the be-all and end-all of his existence, then the man is not fit to be trusted with it. Money is either a man's master or his servant, and if it is his master it is his curse.

The happiest and most beneficent owners of wealth are those who know that there are a multitude of things that are greater and more precious than pounds, shillings and pence. So it is with many of our habits and pleasures. We only know how to use them when we have learned to do without them. When they become the object for which we live they blight the soul, and make us insensitive to the real meaning and purposes of life. —News and Truths.

He Didn't Either

A recent issue of *Reader's Digest* contains a paragraph by a school teacher who tells of a chapel speaker at the school who was preaching on "The Lack of the Good Samaritan Spirit in the World Today." In illustrating his message the speaker told of an experience he had had in New York.

"During the lunch hour," he said, "I walked with a friend to a nearby restaurant and we saw, lying on the street, a helpless fellow-human who had collapsed. Not only had nobody bothered to stop and help this poor fellow, but on our way back after lunch we saw him still lying in the same spot."

Is it not true of most of us that all too frequently we apply the Scriptures to others rather than to ourselves? Just as this chapel speaker had himself failed to heed what he thought others should do, so we are inclined to relegate to our fellows Biblical prohibitions and exhortations that we need as much as they. The records and parables of the Bible were written as examples to us, for our own admonition (I Cor. 10:11). —The Pilgrim.

Rich Man's Present

"Thou shalt teach . . . thy children . . . when thou sittest in thy house . . . when thou walkest by the way, and when thou liest down, and when thou riseth up."

A story is told by L. Mitchell Hodges, in which he said that he was traveling on a railroad train and came in contact with one of the most prosperous business men of the town. The business man in the course of conversation, said, "Would you like to know what I'm going to give my boy for a birthday present?"

Hodges said "Yes," and he thought what a fat check that father could give to his boy; and as the gentleman pulled out his wallet he took from it a piece of paper and handed it to Hodges.

This is what Hodges read: "To my dear Son: I give to you one hour of each week-day and two hours of my Sunday to be yours, to be used as you want it without interference of any kind whatsoever."

"How did you happen to reach the decision to give that present?" Hodges asked.

He said: "One day I was seated in my office and a human derelict came in to see me. When he mentioned his name I said, 'Lad, to see you like this—and you with such a father!' 'Well, I have often heard say that he was a fine man,' the boy answered. 'All his friends have said so. I never knew him. He was so much occupied with his business and with his association that I saw him only occasionally at meals. I never knew him.' That made me think, and so I am going to try to have my boy know me." —Religious Telescope.

Beaten By Prayer

Pray for one another. Jas. 5:16.

A friend of mine, a minister of Christ in England, went as pastor to a new church. There was in that church a very influential moneyed man who had been a thorn in the flesh of every previous minister in the church. One Monday morning, breakfast barely over, this gentleman waited upon my friend and said in an angry tone:

"Sir, I have come to speak to you quite frankly about some of the things you said yesterday."

My friend replied: "Thank you very much! Shall we first kneel down and have a word of prayer?"

And before the other could protest my friend was pouring out his heart in prayer to God. Placing his hand upon the shoulder of his critic, he prayed for a blessing upon him and his wife and children until the man was melted into tears.—Frederick C. Spurr.

Names And Titles

(Continued from page one)

Long-suffering, Exod. 34:6.
Lord, Rom. 1:3; Rev. 17:14.
Lovely, Song of Sol. 5:16.
Man, Acts 17:31; I Tim. 2:5.
Master, Matt. 8:19; 23:8.
Mediator, I Tim. 2:5.
Melchisedek, Heb. 7:1.
Merciful, Heb. 2:17.
Messenger, Mal. 2:7; 3:1.
Messiah, Dan. 9:25; John 1:41.
Michael, Dan. 12:1; Rev. 12:7.
Mighty God, Isa. 9:6; 63:1.
Minister, Heb. 8:2.
Morning-star, Rev. 2:28; 22:16.
Moses, Acts 3:22.
Nazirite, Matt. 1:23.
Offspring of David, Rev. 22:16.
Only-Begotten, John 1:14.
Ointment, Song of Sol. 1:3.
Pass-over, I Cor. 5:7.
Plant of Renown, Ezek. 34:29.
Potentate, I Tim. 6:15.
Prince, Acts 3:15; 5:31.
Prophet, Luke 4:19; Acts 3:22.
Propitiation, I John 2:2; 4:10.
Power of God, I Cor. 1:24.
Purifier, Mal. 3:3.
Physician, Matt. 9:12.
Polished Shaft, Isa. 49:2.
Priest, Heb. 4:14; 7:26.
Ransom, I Tim. 2:6.
Reaper, Rev. 14:15.
Redeemer, Isa. 59:20; 60:16.
Resurrection, John 11:25.
Refiner, Mal. 3:3.

Spurgeon's Sermons on Sovereignty

(Continued from page six)

Next, we learn *what wonders can be wrought without miracles*. When God does a wonderful thing by suspending the laws of nature men are greatly astonished and say, "This is the finger of God," but now-a-days they say to us, "Where is your God? He never suspends His laws now!" Now, I see God in the history of Pharaoh, but I must confess I see him quite as clearly in the history of Haman, and I think I see Him in even a grander light; for (I say it with reverence to His holy name) it is a somewhat rough method of accomplishing a purpose to stop the wheel of nature and reverse wise and admirable laws; certainly it reveals His power, but it does not so clearly display His immutability. When, however, the Lord allows everything to go on in the usual way, and gives mind and thought, ambition, and passion their full liberty, and yet achieves His purpose, it is doubly wonderful.

In the miracles of Pharaoh we see the finger of God, but in the wonders of providence, without miracle, we see the hand of God. Today, whatever the event may be, whether it be the war between the Germans and the French, or the march into Coomassie, or the change of our own government, the attentive eye will as clearly see the Lord as if by miraculous power the hills had leaped from their places, or the floods had stood upright as an heap. I am sure that God is in the world, ay, and is at my own fireside, and in my chamber, and manages my affairs, and orders all things for me, and for each one of His children. We want no miracles to convince us of His working, the wonders of His providence are as great marvels as miracles themselves.

Next we learn *how safe the church of God is*. At one time the people of God seemed to be altogether in Haman's power. Nero once said that he wished his enemies had but one neck that he might destroy them all at a blow, and Haman seemed to have realized just such power. Yet the chosen nation was delivered, the Jewish people lived on until the Messiah came, and does exist, and will exist till they shall enjoy the bright future which is decreed for them. So is it with the church of God today. The foes of truth can never put out the candle which God has lit, never crush the living seed which the Lord Jesus has sown in His own blood-bought people. Brethren, be ye not afraid, but establish your hearts in God.

Again, we see that *the wicked will surely come to an ill end*. They may be very powerful, but God will bring them down. They may be very crafty, and may plot and plan, and may think that even God Himself is their accomplice, because everything goes as they desire; but they may be sure their sin will find them out. They may dig deep as Hell, but God will undermine them, and they may climb as high as the stars, but God will be above them to hurl them down.

Wicked man, I charge you if you be wise, turn you from your career of opposition to the Most High, you cannot stand against Him, neither can you outwit Him. Cease, I beseech you, from this idle opposition, and hear the voice of His gospel which says, "Confess your sin and forsake it. Believe in Jesus, the Son of God, the great atoning sacrifice, and even you shall yet be saved." If you do not so, upon your own head shall your iniquities fall.

Last of all, let each child of God rejoice that *we have a guardian so near the throne*. Every Jew in Shushan must have felt hope when he remembered that the queen was a Jewess. Today let us be glad that Jesus is exalted.

"He is at the Father's side,
the Man of love, the crucified."

How safe are all His people, for "if any man sin, we have an advocate with the Father, Jesus Christ the righteous." There is one that lieth in the bosom of God who will plead for all those who put their trust in Him. Therefore be ye not dismayed, but let your souls rest in God, and wait patiently for Him, for sooner shall Heaven and earth pass away than those who trust the Lord shall perish. "They shall not be ashamed nor confounded, world without end." Amen.

(From *The Metropolitan Tabernacle Pulpit*, volume 20, pages 613-624.)

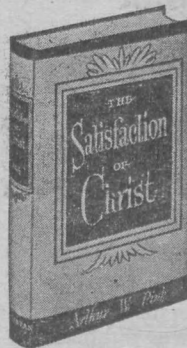
Refuge, Isa. 25:4.
Righteousness, Jer. 23:6.
Rock, Deut. 32:15; I Cor. 10:4.
Rod and Branch, Isa. 11:1.
Root of David, Rev. 22:16.
Roe and Hart, Song of Sol. 2:9.
Rose of Sharon, Song of Sol. 2:1.
Ruler in Israel, Mich. 5:2.
Sacrifice, Eph. 5:2.
Salvation, Luke 2:30.
Samaritan, Luke 10:33.
Sanctification, I Cor. 1:30.
Sanctuary, Isa. 8:14.
Seed of Abraham, Gal. 3:29.
Seed of the Women, Gen. 3:15.
Seed of David, II Tim. 2:8.
Second Man, I Cor. 15:47.
Servant, Isa. 42:1, 19; 44:21.
Shepherd, John 10:11; Heb. 13:20.

Shield, Gen. 15:1; Psalm 18:35.
Shiloh, Gen. 49:10.
Solomon, Song of Sol. 3:7; 8:11.
Son of God, Matt. 4:3; 8:29.
Son of Man, Matt. 8:20.
Sower, Matt. 13:3.
Spirit, I Cor. 15:45; Heb. 9:14.
Stone Refused, Matt. 21:42.
Strength of Israel, I Sam. 15:29.
Strong God, Psalm 89:8; Rev. 18:8.
Substance, Heb. 10:34.
Sun of Righteousness, Mal. 4:2.
Surety, Heb. 7:22.
Sharp Sword, Isa. 49:2.
Tabernacle, Heb. 8:2; 9:11.
Teacher, John 3:2.
Temple, Mark 14:58.
Testator, Heb. 9:16, 17.
Treasure, Luke 12:33.
Tree of Life, Rev. 2:7.
Truth, John 14:6.
Vine, John 15:1.
Wall of Fire, Zech. 2:5.

Way, Isa. 35:8; John 14:6.
Well of Living Water, Song of Sol. 4:15.
Wedding Garment, Matt. 22:12.
Wisdom of God, I Cor. 1:24.
Witness, Rev. 1:5; 3:14.
Wonderful, Isa. 9:6; 28:29.
Word of God, Rev. 19:13.
Worthy, Heb. 3:3; Rev. 5:12.
Yesterday, Today, Forever, Heb. 13:8.

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