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VOL. 27, NO. 45 RUSSELL, KENTUCKY, DECEMBER 6, 1958 WHOLE NUMBER 1067

The Brazen Serpent

A Biblical Type As To How Sinners Are Saved

By ARTHUR W. PINK

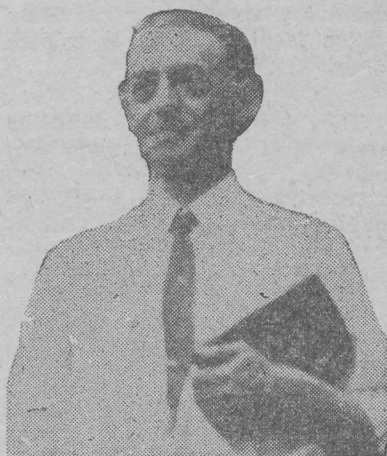
"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."—John 3:14.

Christ had been speaking to Nicodemus about the imperative necessity of the new birth. By nature man is dead in trespasses and sins, and in order to obtain life he must be born again. The new birth is the impartation of Divine life, eternal life, but for this to be bestowed on men, the Son of man must be lifted up. Life could come only out of death. The sacrificial work of Christ is the basis of the Spirit's operations and the ground of God's gift of eternal life.

Observe that Christ here speaks of the lifting up of the Son of man, for atonement could be made only by One in the nature of him who sinned, and only as Man was God's Son capable of

taking upon Him the penalty resting on the sinner. No doubt there was a specific reason why Christ should here refer to His sacrificial death as a "lifting up." The Jews were looking for a Messiah who should be lifted up, but elevated in a manner altogether different from what the Lord here mentions. They expected Him to be elevated to the throne of David, but before this He must be lifted up upon the Cross of shame, enduring the judgment of God upon His people's sin.

To illustrate the character, the meaning, and the purpose of His death, the Lord here refers to the well-known incident in Israel's (Continued on page 2, column 1)



ARTHUR W. PINK

Some "Things That Accompany Salvation"

By C. H. SPURGEON

Picture to yourselves the march of some ancient monarch through his territory. We read stories of Eastern potentates, in the olden time, that seem more like romance than reality; when they marched with thousands of flying banners, and with all kinds of riches borne in their train. Now you are to take that as the basis of my figure, and suppose salvation to be the sacred treasure which is being carried through



CHARLES H. SPURGEON
In His Younger Days

the world, with guards before, and guards behind, to accompany it on its journey.

We will begin with the advance-guard that has accompanied Salvation, or rather gone before it. Then we will notice those who accompany it by its side, and conclude by noticing the rear guard attending upon this Salvation of our God.

I

First, then, in the marches of troops and armies, there are some that are outriders, and go far ahead of the other troops.

So, in the march of Salvation, there is a certain body of great and mighty "things that accompany Salvation," which have far preceded it to clear the way, I

(Read Exodus 25:10-22; Hebrew 9:1-12).

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

The second division of the tabernacle worship was that of the Holy place, which was the first room of the tabernacle into which all the priests might enter. In this room were three articles of furniture—the table of shew bread, upon which the twelve loaves of

The Sin Against The Holy Spirit

By L. R. RILEY
Mayfield, Kentucky

I have my opinion as to why the Lord puts the protection around the work of the Holy Spirit, and I may be far from the truth in my conclusion; but I believe it is because He is a silent worker and does not appear in visible form as does Jesus God's Son.

Some believe this great sin is against Jesus, commonly called, "The Continual Rejection of Jesus." Once a very fine preacher, while in a revival where I was pastor, so preached it. To this position I cannot agree.

In three of the Gospels Jesus uses the terms "say," "said," and "speaketh." Not one time do I find the word "reject" used in His discussion of the sin against the Holy Spirit, therefore it must be a tongue sin.

(Continued on page 8, column 3)

Satan's Counterfeits, No. 11

The Devil's Counterfeit Church Government

By ROY MASON
Buffalo Avenue Baptist Church
Tampa, Florida

The church that Jesus started was designed to be a pure democracy. Each church was to be separate, independent, and self-governing, with no human overhead authority giving orders, no ecclesiastic bosses or any such thing. Note several things in this direct connection:

1. Note that in choosing the first deacons, the "multitude"—that is, the church as a whole made the choice. (See Acts 6:5-6).

2. Note that churches appointed messengers to go with Paul to administer the famine fund that had been raised for the stricken Christians in Judea. (See 1 Cor. 16:3).

3. Note that ministers and deacons were the two offices recog-

nized by the apostle Paul in Phil. 1:1. No "secretaries," no presiding elders, no bishops in the modern sense, no executive committees.

4. Note that there was no general "Church." When more than one church was indicated the term "churches" was used to designate them—never the inclusive term "Church."

Such was the plan of God, for local churches, autonomous, without domination from any outside ecclesiastical power. Pastors were



ROY MASON

on equality, with no dignitaries over them. Pastors were "shepherds" under one authority—the Chief Shepherd, Jesus. (See 1 Peter 5:4).

The Devil's Schemes

Satan has led men to throw aside the simple New Testament plan, and to substitute other plans completely at variance. Let us consider some of these plans:

1. The Iron-Fisted Romanist Hierarchy. There grew up in the early centuries the immense, dominating Romanist hierarchy, headed by the pope. Under this there was no democracy, and no separate churches, but instead one great "Church." There is a graded ministry, under the complete control of the hierarchy. Nothing could be more completely (Continued on page 8, column 4)

the inside—regardless of which view you took, it looked like a box made of pure gold.

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

On top of the ark was a lid, the like of which the world has never seen. This lid was made of solid gold. The box itself was made of wood overlaid within and without with pure gold, but the lid was made of solid gold. On each end of the lid was a cherubim, facing one another, with outspread wings touching as they (Continued on page 3, column 3)

The Baptist Examiner Pulpit

"THE TABERNACLE IN THE MIDST OF ISRAEL"

By JOHN R. GILPIN

"THE ARK OF THE COVENANT"

bread continually were placed; the golden altar of incense, which was typical of Christ, our great High Priest, who now intercedes for us in glory in prayer; and the candlestick, which was a type of the Lord Jesus Christ, as the Light of the world.

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

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

The Baptist Examiner

BOB L. ROSS

Editor-in-Chief

JOHN R. GILPIN

Editor

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The Brazen Serpent

(Continued from page one) wilderness wanderings which is recorded in Numbers 21. Israel was murmuring against the Lord, and He sent fiery serpents among the people, which bit them so that some of the people died and many others were sorely wounded from their poisonous bites. In consequence, they confessed they had sinned, and cried unto Moses for relief. He, in turn, cried unto God, and the Lord bade him make a serpent of brass, fix it on a pole, and tell the bitten Israelites to look to it in faith and they should be healed.

All of this was a striking foreshadowing of Christ being lifted up on the Cross in order that He might save, through the look of faith, those who were dying from sin. The type is a remarkable one and worthy of our closest study.

The Serpent

A "serpent" was a most appropriate figure of that deadly and destructive power, the origin of which the Scriptures teach us to trace to the Serpent, whose "seed" sinners are declared to be. The poison of the serpent's bite, which vitiates the entire system of its victim, and from the fatal effects of which there was no deliverance, save that which God provided, strikingly exhibited the awful nature and consequences of sin.

The remedy which God provided was the exhibition of the destroyer destroyed. Why was not one of the actual serpents spiked by Moses to the pole? Ah, that would have marred the type: that would have pictured judgment executed on the sinner himself; and, worse still, would have misrepresented our sinless Substitute. In the type chosen there was the likeness of a serpent, not an actual serpent, but a piece of brass made like one. So, the One who is the sinner's Saviour was sent "in the likeness of sin's flesh" (Rom. 8:3, Gk.), and God "made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21).

But how could a serpent fitly

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typify the Holy One of God? This is the very last thing of all we had supposed could, with any propriety, be a figure of Him. True, the "serpent" did not, could not, typify Him in His essential character, and perfect life. The brazen serpent only foreshadowed Christ as He was "lifted up." The lifting up manifestly pointed to the Cross. What was the "serpent?" It was the reminder and emblem of the curse. It was through the agency of that old Serpent, the Devil, that our first parents were seduced, and brought under the curse of a Holy God.

And on the cross, dear reader, the holy One of God, incarnate, was made a curse for us. We would not dare make such an assertion, did not Scripture itself expressly affirm it. In Gal. 3:13 we are told, "Christ hath redeemed us from the curse of the law, being made a curse for us."

There was no flaw, then, in the type. The foreshadowing was perfect. A "serpent" was the only thing in all nature which could accurately prefigure the crucified Saviour made a curse for us.

The Significance of the Brass

But why a "serpent" of brass? That only brings out once more the perfect accuracy of the type.

"Brass" speaks of two things. In the symbolism of Scriptures brass is the emblem of Divine judgment. The brazen altar illustrates this truth, for on it the sacrificial animals were slain, and upon it descended the consuming fire from heaven. Again, in Deut. 28, the Lord declared unto Israel, that if they would not hearken unto His voice and do His commandments (v. 15), His curse should come upon them (v. 16), and as a part of the Divine judgment with which they should be visited, warned them, "Thy heaven that is above thy head shall be brass" (v. 23). Once more, in Rev. 1, where Christ is seen as Judge, inspecting the seven churches, we are told, "His feet were like fine brass" (v. 15). The "serpent," then, spoke of the curse which sin entailed; the "brass" told of God's judgment falling on the One made sin for us.

But there is another thought suggested by the brass. Brass is harder than iron, or silver or gold. It told, then, of Christ's mighty strength, which was able to endure the awful judgment which fell upon him—a mere creature, though sinless, would have been utterly consumed.

The Gospel in Type

From what has been said, it will be evident that when God told Moses to make a serpent of brass, fix it upon a pole, and bid the bitten Israelites look on it and they should live, He was preaching to them the Gospel of His grace. We would now point out seven things which these Israelites were not bidden to do.

I.

They weren't told to manufacture some ointment as the means of healing their wounds. Doubtless, that would have seemed much more reasonable to them. But it would have destroyed the type.

The religious doctors of the day are busy inventing spiritual lotions, but they effect no cures. Those who seek spiritual relief by such means are like the poor woman mentioned in the Gospel: she "suffered many things by many physicians, and had spent all she had, and was nothing bettered, but rather grew worse" (Mark 5:26).

II.

They weren't told to minister to others who were wounded, in order to get relief for themselves. This, too, would have appealed to their sentiments as being more practical and more desirable than gazing at a pole, yet in fact it had been most impracticable. Of what use would it be for one to jump into deep water to rescue a drowning man if he could not swim a stroke himself! How then can one who is dying and unable to deliver himself, help others in a similar state. And yet there are many today engaged in works of charity with the vain expectation that giving relief to others will counteract the deadly virus of sin which is at work in their own souls.

III.

They were not told to fight the serpents. If some of our moderns had been present that day they would have urged Moses to organize a Society for the extermination of Serpents! But of what use had that been to those who were already bitten and dying! Had each stricken one killed a thousand serpents they would still have died.

And what does all this fighting sin amount to! True, it affords an outlet for the energy of the flesh; but all these crusades against intemperance, profanity and vice, have not improved society any, nor have they brought a single sinner one step nearer to Christ.

IV.

They were not told to make an offering to the serpent on the pole. God did not ask any payment from them in return for their healing. No, indeed. Grace ceases to be grace if any price is paid for what it brings. But how frequently is the Gospel perverted at this very point.

Not long ago the writer preached on human depravity, addressing himself exclusively to the unsaved. He sought by God's help to show the unbeliever the terrible nature of his state and how desperate was his need of a Saviour to deliver him from the wrath to come. As we took our seat, the pastor of the church arose and announced an irrelevant hymn and then urged everybody present to "re-consecrate themselves to God." Poor man! That was the best he knew. But what pitiful blindness! Other preachers are asking their hearers to "Give their hearts to Jesus"—another miserable perversion. God does not ask the sinner to give anything, but to receive HIS CHRIST.

V.

They were not told to pray to the serpent. Many evangelists urge their hearers to go to the "mourner's bench" or "penitent form" and there plead with God for pardoning mercy, and if they are dead in earnest they are led to believe that God has heard them for their much speaking. If these "seekers after a better life" believe what the preacher has told them, namely, that they have "prayed through" and have now "got forgiveness," they feel happy, and for a while continue

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"I Should Like to Know"

1. Is there any truth to the universal fatherhood of God doctrine?

Not one particle, for every man is born with a sinful nature. God declares that the Devil is the father of the unsaved in a spiritual sense. Read Matt. 13:38; John 8:44; Rom. 9:8; I John 3:10. To become a child of God, one must receive Jesus Christ as Saviour, by faith. Gal. 3:26.

2. Can anyone live such a sinless life that he needs no repentance nor new birth?

This is utterly impossible for no one can live a sinless life. Rom. 3:10-12, 23. Furthermore, God only has one way of salvation—the sacrificial atoning death of Jesus for our sins. Cf. Heb. 9:22.

3. Is the "ungodly" and "the sinner" mentioned in I Peter 4:18 the same?

Yes, they are identical — both represent the lost — the unregenerate.

4. What is a familiar spirit?

It is a demon spirit that takes possession of a spirit medium and speaks through her (or him, generally a her).

5. If the Word was God and dwelt among us, how could the Devil tempt God?

He couldn't. Jesus was very man as well as very God. He was tempted as a man, withstanding Satan's wiles in our stead, fulfilling a perfect life under law. He did all this for us, establishing a righteousness in our behalf.

6. Please explain the three heavens.

The first heaven is the one where the birds fly; the second heaven is the one in which are the sun, moon, and stars; the third heaven is the heaven of heavens where the throne of God is.

7. If salvation is by grace through faith, when does a person become one of the elect?

Election is one thing; salvation

is another. Election took place before the foundation of the world, Eph. 1:4. Salvation takes place when we believe. Election was unto salvation, II Thess. 2:13. Men believe as a result of their election, Acts 13:48, John 6:37. All the elect will believe, Acts 13:48, Romans 8:28-30.

8. Is the commission a universal command?

Yes. We are commanded to preach the Gospel to every creature, Mark 16:15.

9. What does the Bible teach as to preachers from other denominations preaching in Baptist churches?

Here is what John said about it: "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (II John 1:10, 11).

10. Who was Cain's wife?

Cain's wife was probably his sister. The race had to have a beginning. Laws regulating kinsfolk marriages came later. Lev. 18:9-18. But Cain's sister-wife was no nearer akin to him than Eve was to Adam; for she was taken from his body, "bone of his bone, and flesh of his flesh."

11. You said in a previous issue that the "sons of God" in Gen. 6:2-4 referred to the Godly line of Seth, while the "daughters of men" referred to the ungodly line of Cain. Is there any possibility in the light of Jude 1:6 that the "sons of God" might refer to angels?

We think not. Angels are always spoken of in a sexless way. We are told that marriage is unknown among the angels. Cf. Matt. 22:30. Those who hold that the "sons of God" refer to angels say that this expression is never used in the Old Testament except to refer to angels. In this they are dead wrong. Isaiah 43:6 uses this expression as referring to God's own children.

treading the clean side of the Broad Road with a light heart; but the almost invariable consequence is that their last state is worse than the first. O, dear reader, do not make the fatal mistake of substituting prayer for faith in Christ.

VI.

They were told not to look at Moses. They had been looking to Moses, and urging him to cry to God on their behalf; and when God responded, He took their eyes from off Moses, and commanded them to look at the brazen ser-

pent. Moses was the Law-giver, and how many today are looking to him for salvation. They are trusting in their own imperfect obedience to God's commandments to take them to Heaven. In other words, they are depending on their own works. But Scripture says emphatically, "Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5). The Law was given by Moses, but grace and truth came by Jesus Christ, and Christ alone can save. (Continued on page 3, column 1)

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And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.—John 3:14, 15.

The Brazen Serpent

(Continued from page two)
VII.

They were not told to look at their wounds. Some think they need to be more occupied with the work of examining their own wicked hearts in order to promote that degree of repentance which they deem a necessary qualification for salvation. But as well attempt to produce heat by looking at the snow, or light by peering into the darkness, as seek salvation by looking to self for it. To be occupied with myself is only to be taken up with that which God has condemned, and which already has the sentence of death written upon it.

But, it may be asked, "Ought I not to have that godly sorrow which worketh repentance before I trust in Christ?" You cannot have a godly sorrow till you are a godly person, and you cannot be a godly person until you have submitted yourself to God and obeyed Him by believing in Christ. Faith is the beginning of all godliness.

We have developed the seven points above with the purpose of exposing some of the wiles by which the Enemy is deceiving a multitude of souls. It is greatly to be feared that there are many in our churches today who sincerely think they are Christians, but who are sincerely mistaken. Believing that I am a millionaire will not make me one; and believing that I am saved, when I am not, will not save me. The Devil is well pleased if he can get the awakened sinner to look at anything rather than Christ—good works, repentance, feelings, resolutions, baptism, anything so long as it is not Christ Himself.

The Positive Side

Turning now from the negative to the positive side, let us consider, though it must be briefly, one or two points in the type itself.

First, Moses was commanded by God to make a serpent of brass—it was of the Lord's providing—and the spiritual significance of this we have already looked at.

Second, Moses was commanded to fix this brazen serpent upon a pole. Thus was the Divine remedy publicly exhibited so that all Israel might look on it and be healed.

Third, the Lord's promise was that "it shall come to pass, that every one that is bitten, when he looketh upon it, shall live" (Num. 21:8). Thus, not only did God here give a foreshadowing of the means by which salvation was to be brought out for sinners, but also the manner in which the sinner

obtains an interest in that salvation, namely, by looking away from himself to the Divinely appointed object of faith, even to the Lord Jesus Christ.

How blessed this was: the brazen serpent was "lifted up" so that those who were too weak to crawl up to the pole itself, and perhaps too far gone to even raise their voices in supplication could, nevertheless, lift up their eyes in faith in God's promise and be healed.

Just as the bitten Israelites were healed by a look of faith, so the sinner may be saved by looking to Christ by faith. Saving faith is not some difficult and meritorious work which man must perform so as to give him a claim upon God for the blessing of salvation. It is not on account of our faith that God saves us, but it is through the means of our faith. It is in believing we are saved. It is like saying to a starving man, "He that eats of this food shall be relieved from the pangs of hunger, and be refreshed and strengthened." Eating is no meritorious performance, but, from the nature of things, eating is the indispensable means of relieving hunger. To say that when a man believes he shall be saved, is just to say that the guiltiest of the guilty, and the vilest of the vile, is welcome to salvation, if he will but receive it in the only way in which, from the nature of the case, it can be received, namely, by personal faith in the Lord Jesus Christ, which means believing what God has recorded concerning His Son in the Holy Scriptures. The moment a sinner does that he is saved, just as God said to Moses, "It shall come to pass, that every one that is bitten, when he looketh upon it shall live."

"Every one that is bitten." No matter how many times he may have been bitten; no matter how far the poison had advanced in its progress toward a fatal issue, if he but looked he should "live." Such is the Gospel declaration: "whosoever believeth in him should not perish, but have everlasting life." There is no exception. The vilest wretch on the face of the earth, the most degraded and despised, the most miserable and wretched of all human kind, who believes in Christ shall be saved by Him with an everlasting salvation. No sin but unbelief can bar the sinner's way to the Saviour. It is possible that some of the Israelites who heard of the Divinely appointed remedy made light of it; it may be that some of them cherished wicked doubts as to the possibility of them obtaining any relief by looking at a brazen serpent; some may have hoped for recovery by the use of ordinary means; no matter, if these things were true of them, and later they found the disease gaining on them, and then they lighted up a believing eye to the Divinely erected standard, they too were healed. And should these lines be read by one who long procrastinated, who has continued for many long years in a course of stout-hearted unbelief and impenitence, nevertheless, the marvelous grace of our God declares

"CHRIST CRUCIFIED"

to you, that "whosoever believeth in him should not perish, but have everlasting life." It is still the "accepted time"; it is still "the day of salvation." believe now, and thou shalt be saved.

Man became a lost sinner by a look, for the first thing recorded of Eve in connection with the fall of our first parents is that "The woman saw that the tree was good for food" (Gen. 3:6). In like manner, the lost sinner is saved by a look. The Christian life begins by looking: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). The Christian life continues by looking: "let us run with patience the race which is set before us, looking unto Jesus the author and finisher of faith" (Heb. 12:2). And at the end of the Christian life we are still to be looking for Christ: "For our conversation (citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). From first to last, the one thing required is looking at God's Son.

Sinner, Look!

But perhaps right here the troubled and trembling sinner will voice his last difficulty—"Sir, I do not know that I am looking in the correct way." Dear friend, God does not ask you to look at your look, but at CHRIST. In some great crowd of bitten Israelites of old there were some with young eyes and some with old eyes that looked at the serpent; there were some with clear vision and some with dim vision; there were some who had a full view of the serpent by reason of their nearness to the uplifted type of Christ; and there were, most probably, others who could scarcely see it because of their great distance from the pole, but the Divine record is "It shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

And so it is today. The Lord Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He does not define the method or the manner of coming, and even if the poor sinner comes groping, stumbling, falling, yet if only he will "come" there is a warm welcome for him. So it is in our text: it is "whosoever believeth"—nothing is said about the strength or the intelligence of the belief, for it is not the character or degree of faith that saves, but Christ Himself. Faith is simply the eye of the soul that looks off unto the Lord Jesus. Do not rest, then, on your faith, but on the Saviour Himself.

"The Tabernacle"

(Continued from page one)
stood looking down upon the mercy seat—the golden lid of the ark—where the blood of the atonement was to be spilled.

I.

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"The Lord reigneth: let the people tremble: he sitteth between the cherubim: let the earth be moved."—Psalm 99:1.

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

II.

THE SIZE OF THE ARK.

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

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

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

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

III.

THE ARK OF THE COVENANT WAS THE ONLY PIECE OF FURNITURE IN THE HOLY OF HOLIES.

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

I think that is what Jesus meant when He said:

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

Paul echoed the same thought when he said:

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

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

IV.

THE ARK WAS THE FIRST PIECE OF FURNITURE WHICH GOD INSTRUCTED THE ISRAELITES TO MAKE.

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

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

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

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

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

It was God who predestinated us unto salvation.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn

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among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified."—Romans 8:29, 30.

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

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

As it is God who elects us, and God who predestinates us, and God who calls us, so, beloved, we are saved.

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

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

V.

THE CONTENTS OF THE ARK.

This ark, which was hollow on the inside, contained three things. The first of these was the tables of stone. One day God gave the Law—the Ten Commandments. When God wrote those Ten Commandments, the Bible tells us that it was with His own fingers that He wrote them on tables of stone. (Continued on page 5, column 1)

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"Remember now thy Creator in the days of thy youth."—Eccl. 12:1

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"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works."—Psalm 71:17

COMMENTS ON GENESIS, CHAPTER 1

Was There A Cataclysm? How Long Were the First Days?

By H. B. TAYLOR, SR.

1. Was there a cataclysm?

C. I. Scofield, Torrey, A. W. Pink and others, in order to stand in with the modernists and make folks think they know a little "science," have argued long and loud that there was a cataclysm between the first and second verses of Genesis. There is not a word of truth in what they say. Here are the reasons why we say there was no cataclysm.

(1) Rom. 5:12 teaches there was no death on the earth until Adam sinned. If there was no death until Adam sinned, then there were no fossils; for you could not have fossils without death.

(2) If there were a cataclysm, then there were two creations millions of years apart and not one as the Bible teaches.

(3) If there were two natural creations, then by analogy the Arminians are right and there can be two spiritual creations and apostasy is true.

(4) The idea of a cataclysm is contrary to all Bible teaching, for all Bible history shows there is always a remnant left by God, of His work. If there were a creation millions of years before Adam, it was such a colossal failure, that no trace of it was left. The Bible is against any such slander of God.

(5) No pre-historic man. Adam was the first one. 1 Cor. 15:45. If no pre-historic man, then no sin; no death; no cataclysm; no fossils of man or beast.

(6) Pink's main argument is drawn from the word, "replenish." That argument is based on ignorance. The word, translated "replenish," in Gen. 1:28, is translated "fill," fulfill, or "to be full" 246 times in the Old Testament. Creation was never finished until Gen. 2:4.

2. The Days Of Creation.

Another heresy of the infidels today is that creation days were not 24-hour days, but long periods of years. This too is false. Here is the proof.

(1) The only day which has an evening and a morning is a 24-hour day.

(2) The seventh day of this first week was a 24-hour day. Moses says so in Ex. 20:10-11; 31:17. If the seventh day were a 24-hour day, then certainly the other six must have been 24-hour days also.

(3) The period lighted by the sun was a 24-hour day. Gen. 1:5, 14, 18.

(4) The word used for "day" in Gen. 1:5 was a period of light followed by a period of darkness called night. The 24-hour day is the only such period known to man.

(5) In all the Bible, the word "day" is never used of an indefinite period of time, when connected with a numeral. Gen. 8:3; Num. 13:25; Jonah 1:7; Ex. 20:11, etc.

(6) The objection is raised that there could have been no 24-hour

days without the sun and the sun did not appear until the fourth day. Wrong again: The 24-hour day is made by the revolution of the earth upon its axis. That was from the very first day.

(7) Geologists say that the fossils we find in the rocks are the remains of animals. Two facts about them: first, there could have been no death of animals before Adam sinned; for death came as a result of sin. Rom. 5:12. Second, Geo. McCready Price, Geologist, proves in his three books on Geology, that the flood explains the fossils.

(8) The days of Gen. 1 were 24-hour days because Gen. 1:14 plainly says that they were the kind of days, that made seasons and years.

(9) The fact that the Bible says that Adam lived 930 years is proof that the days of Gen. 1 were 24-hour days: because that is the only kind of days that make years.

(10) The days of Gen. 1 were not long periods of years, for God commanded the animals to multiply and fill the earth. Since there was no death until after Adam sinned, if those days had been long periods of time, the earth would have been filled with animals, without any standing room or any where to put them.

Jesus Christ is an infidel. Any man who denies God's sovereignty in salvation is an infidel. Any man who denies any part of the Bible is an infidel.

Our schools all over this country are full of infidels. They ought to be labelled.—News of Truths.

Cure For Worry

Someone tells of a poor colored woman who earned a scanty living by her daily toil, but withal was a joyous, triumphant Christian.

"Nancy," said a gloomy Christian lady to her one day, "it is all well enough to be happy now, but I should think that thoughts of the future would trouble you. Suppose you should have a spell of sickness and be unable to work; or suppose the people who employ you should move away and you could not find any more work; or suppose—"

"Stop," said Nancy, "I ain't doing no supposin'. De good Lord is my Shepherd and I know I shall not want. An', honey!" the old woman went on, "It's all them supposes that gives you such a

Make your pleasures a matter of prayer. To those of you who ask me, May I do this? Shall I do that? Can I go there? I reply: "Have you prayed about it?" The boy or girl who is sufficiently in earnest touching anything in his or her life about which there is a question, to make it a real matter of prayer will, I feel sure, get a definite answer as to the course to be pursued.

I heard a good story some time ago concerning a little girl who was staying with an aunt away from her own home. While there, she received an invitation to go to a dance party. She had an idea that her mother would not approve of her going, so she went and asked her aunt about her difficulty. Thoughtfully the reply was given: "Phyllis, dear, let us

make it a matter of prayer."

Instantly, the little girl responded: "Oh, auntie, don't say that; don't pray about it, for if you do, I know I shall not get to the party!" You see the point!

I would urge each one of you to remember that there are great possibilities of joy as well as of usefulness in a life consecrated entirely to the service of the Lord Jesus Christ. And if you love the Saviour with all your heart, it will not be hard to obey his voice when He tells you to forego some so-called pleasure, a thing which He knows will prove harmful to yourself and to your influence with others, whom you would help and bless, and lead on the upward pathway.—Uncle Tom, in The Christian.

misery in your mind."

We meet so many people with anxious and troubled faces. It seems to be epidemic in these crowded, uneasy days through which we are living. Is it not true that many of us are trying to solve all of life's problems at once. It is no wonder that we are baffled and distressed. God gives us strength only for today. We ought not to squander it worrying about tomorrow's duties. "Take no thought for the morrow, for the morrow shall take thought for the things of itself."—Sel.

HATRED IN THE HEART

How easily we hate and how difficult it is to love! Yet we are enjoined to "love one another with pure hearts fervently." We have been reading more about Alexander Hamilton, who was shot unto death on the hills of

Weekawken, N. J. His mind was perhaps the most brilliant of any of the long line who have contributed to our national life. We need not review his great contributions. It is worth time to study them. He was a man of tender affections, as shown in many ways. He loved George Washington and was beloved in return. But he could hate as impulsive and imperious natures do so easily. It is beside the mark to ask whether he hated first or allowed hate to rise against hate. He perhaps would not acknowledge that he hated. Haters seldom do. He could doubtless justify antagonism. His friends would defend it. But Jefferson, Adams and Burr aroused in him that which was very bitter. He suffered from it and it brought about his death.

It is a dreadful thing to hate. Christians can find no justification of it. It would be a changed world if we could by Christ within us abolish all malice, bitterness and hate from the heart. —Pres.

Who Is An Infidel?

The Universal Dictionary defines an infidel thus: "One who does not believe in the Christian faith. Founded on 2 Cor. 6:15, 1 Tim. 5:8. An infidel may be a deist (believing in God), or an atheist denying or seriously doubting His existence; or an agnostic considering he has not sufficient evidence to form an opinion on the subject."

The Webster's New International Dictionary says the synonyms of infidel are free-thinker, skeptic, agnostic, unbeliever, deist, atheist. "Infidel in modern popular usage is a term of reproach for one who denies the tenets of Christianity and the truth of the Bible." In differentiating between a deist and an infidel this dictionary says a deist believes there is a God "with disbelief in Christian revelation."

An infidel, then, in popular usage or in the language of the common people does not deny there is a God, but denies that the Bible is a revelation from God. That means that the man who denies that the Bible is a revelation from God or in other words denies the verbal inspiration of the Bible is an infidel. The man who denies the Mosaic account of creation is an infidel. The man who denies miracles, either Old Testament or New Testament miracles, is an infidel. The man who denies the Trinity is an infidel. All Jews and Mohammedans are infidels. Many Masons are infidels; for they put God's Bible down on a level with the Mohammedan or Buddhist or other so-called Bible. The man who denies the Deity of the Lord Jesus or the personality and Deity of the Holy Spirit is an infidel. The man who denies the substitutionary death of Christ as the only thing that can save from sin is an infidel. The man who denies God's control of winds and storms and the forces of nature is an infidel. Any man who denies the bodily resurrection of

YOUR DAD STUMPED?



Most young folk have pulled the old trick of stumping their Dad with some "hard one" he long ago forgot how to diagram or work out. And it just goes to show that little things like knowing how to do elementary arithmetic or conjugate the simplest verbs can be temporarily lost if we don't practice using them in daily life.

Dad may be rusty at simple school lessons, but all of us — young and old alike — can become rusty in the things of the Lord if we don't continually read His Word and seek to live in harmony with it. Daily Bible reading, constant prayer and dependence on the Lord for guiding, church attendance, witnessing to others — these spiritual exercises will keep us from being rusty in a spiritual way. Let us strive to be in tip-top shape.

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"The Tabernacle"

(Continued from page three)
Now why did they put those Ten Commandments—those two tables of stone—inside the ark of the covenant? Beloved, there never was but one individual who kept the Law, and that was the Lord Jesus Christ. The Psalmist, speaking for Jesus, said:

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

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

"I delight to do thy will, O my God: yea, thy law is within my heart."—Psalm 40:8.

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

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

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

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

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

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

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

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

Beloved, from the time you are saved until you get to glory, you are wandering in a wilderness. This old world for a Christian is not his home. You are a pilgrim here within this world and you are going from a spiritual Egypt, from which you have been saved, to a spiritual Canaan, Heaven itself, and while you are traveling, you are traveling here within the world.

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

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

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

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

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

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

VII.

THE MERCY SEAT.

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

"Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God."—Romans 3:25.

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

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

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

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

This mercy seat was covered

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

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

"TOUCH me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—John 20:17.

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

"Behold my hands and my feet, that it is I myself; HANDLE me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke 24:39.

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

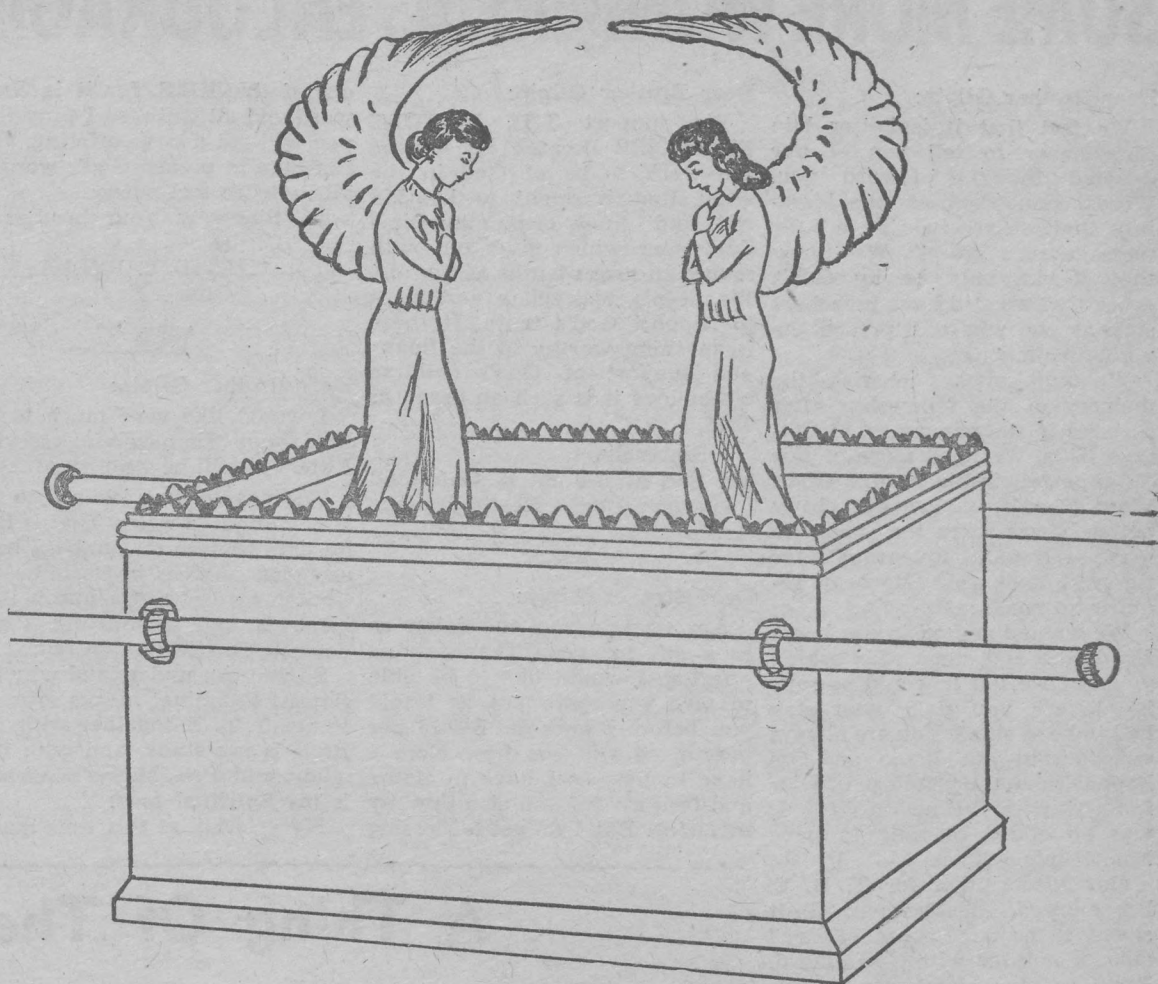
The high priest went into this Holy of Holies only once a year, and then to sprinkle blood upon this ark of the covenant. This would tell us that the only way any individual can come to God is by the shedding of blood. No man can ever come to God unless he comes just like the high priest for the Jews—with the sprinkling of blood. No man can come to God apart from the blood of the Lord Jesus Christ. Regardless of what kind of scheme or plan you try to work out by way of salvation, there is no salvation without the bloodshedding of the Lord Jesus Christ.

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

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

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

THE ARK OF THE COVENANT



Christ.

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

"And he smote the men of Bethshemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the Lord had smitten many of the people with a great slaughter."—I Samuel 6:19.

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

VIII.

THE LIGHT IN THE HOLY OF HOLIES.

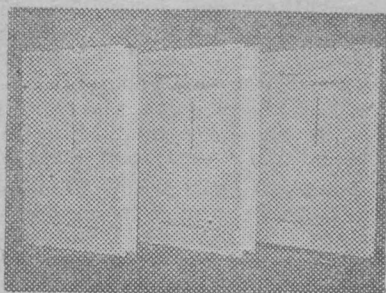
This light in the Holy of Holies was the light of God. In the tabernacle courtyard was the light of nature, and in the outer Holy place was the light of the candlestick, but, beloved, in the Holy of Holies it was the light of God, and God alone.

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

VIII.

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

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."—Ruth 2:12.



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

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

As the song has said:

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

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

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

"Under His wings, under His wings,
Who from His love can sever?
Under His wings my soul shall abide,
Safely abide forever."

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

May God bless you!

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Dear Brother Gilpin:

We feel that it is better late than never to tell you of our devoted thoughts toward you. Words cannot express the blessings that we received from your message on "grace." We know that it can only be by God's grace that we still have preachers such as you who will preach the whole truth.

We will always cherish the memory of the fellowship after services in the parsonage, at Cottage Hills. We need more of this old-time fellowship around God's Word. It makes us love everybody better. I was sorry that I had to leave early to get my strength for the next day's work. My heart requires so much rest.

We wanted you all in our home for dinner and came near asking you, but we felt it would be selfish to ask you since your stay had to be so short. You are always welcome in our home and we hope to have the privilege of your fellowship in the near future. It was an added blessing to have Mrs. Gilpin with us.

Our subscription for T. B. E. has expired. Please renew it. It seems to be our "bread of life," since it is filled with God's Word. Keep praying about your patio. We really want to put one in for you at the Lord's own time.

Yours in Christ,
Mr. and Mrs. Roy Wood
Illinois

Dear Bro. Gilpin:

Keep THE BAPTIST EXAMINER coming to our home. We have enjoyed it so much for some 14 or 15 years. We feel that it has more Baptist doctrine and teaching than anything outside the Bible and that every Baptist ought to get it. I believe it will make any Baptist that reads it a stronger Baptist, and give them a deeper desire to carry out the great commission in Matthew 28:18-20.

Another reason we enjoy it so much is because it is written in such plain language that anyone can understand it.

Remember us when you pray. We are still giving out the Macedonia Call. If you know anyone interested in starting a work would you please give them our name and address?

Yours in the service,
James A. Frederick
Texarkana, Texas

Dear Brother Gilpin:

Just a small donation as my Thanksgiving gift which expresses in a small way what T.B.E. has meant to me the past year that I have been a subscriber. I have renewed as I don't want to miss a single copy.

Sure hope you can keep it going into the homes and that it helps others as much as it has helped me to see the truth. I am praying that God will supply all your needs in keeping T. B. E. going.

Your friend,
MRS. C. M. Darrough,
Alabama

Dear Brother Gilpin:

It is with heartfelt gratitude and thanksgiving that I am writing you. Enclosed you will find an offering. It is very very small in comparison to the great and wonderful blessings that I receive each and every week from "The Baptist Examiner." I do trust that one day, the Lord will be willing for me to have the joy of accepting that invitation of coming to Ashland, Kentucky, and visiting with all of you there. May God richly bless all of you and supply your every need through Jesus Christ our Lord. I am,

Yours in Him,
M. G. RACHAL, pastor
Louisiana

Dear Brother Gilpin:

We support THE BAPTIST EXAMINER because we believe the work to be of God in the sense that it ought to be. My wife and I know of no other similar paper which gives out with sovereign grace truths as you do. We deeply appreciate and want to support God's truth. If there is anything worthy of the financial support of God's children we believe it is such an organ as TBE.

Sincerely,
Mr. and Mrs. John R. Gatewood
North Carolina

Dear Brother Gilpin:

Am sending you one dollar as a gift for your Thanksgiving offering. I would like to be able to give you more but as I told you before I only get \$66.15 per month, so you see how close I have to live, as I have to clothe and feed myself and also buy my medicine. But I do get a blessing

out of the T.B.E. for it is God's word and all truth, so I pray that you will get a large offering. Just continue to preach God's word in all its truth and purity.

Sincerely Your brother in Christ,
DAVID E. PYLES
Ohio

Dear Brother Gilpin:

I would like very much to attend your Thanksgiving service. I know it will be a Spiritual feast.

The nearest true church to me is one hundred miles. That is Bro. Mason's Church in Tampa. I have attended services in Buffalo Ave. Church several times, and it is so inspiring and soul lifting. I also listen to Bro. Mason on radio.

So you can understand why the Baptist Examiner means so much to me. T. B. E. together with The Bible is my study, and with that study and Bro. Mason's sermons is my Spiritual food.

My offering at this time has to

be small, but I am so very thankful I have this much to send.

May our Dear Lord bless each of you in a most wonderful way.

Your sister in Christ,
MRS. BERTRAM
McCANN
Florida

Dear Brother Gilpin:

Sorry I neglected to send this little offering before Thanksgiving. You said to give an offering according to the blessings The Baptist Examiner had been to me. Well I'll tell you I just don't have that much money. I wish it was possible for me to pay the entire debt for you. I would gladly do so. Of course I give over and above a tithe to my church, The Idlewild Baptist Church and I have never regretted it. I tithe because I love the Lord. I never forget to pray for you and your work. May God's blessings rest upon you.

A. D. HELVESTON
Florida

comfort, spiritual guidance, and renewed courage to carry on. As I think of the many who receive T.B.E. I see by supporting it, what a glorious way to give out the word of the Lord to so many people.

So with these things in mind I'm sending you my Thanksgiving offering.

May all of the Lord's people at this time think of the first verse of the 92nd Psalm "It is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High."

May the Lord continue to bless T. B. E. is my prayer.

Sincerely yours,
L. L. BEACHAM
Texas

Dear Brother Gilpin:

I am glad for this opportunity to express my opinion why I subscribe, and do not hesitate recommending THE BAPTIST EXAMINER to others, especially those of the Baptist faith.

Naturally, like some others, I do not always agree altogether with some of the writers on positions and interpretations, but in general it is the best Christian paper I know of.

I am so thankful for its tendency to stay closer to the early Baptist church doctrines and pattern.

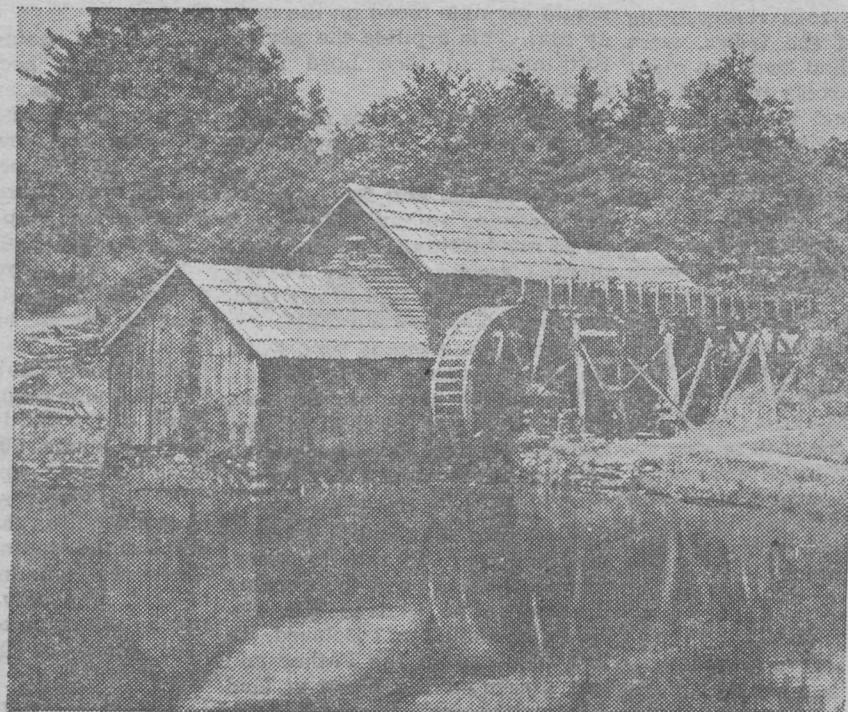
Aside from the denominational angle, The Examiner tends to strengthen and point out much error to the young and weaker brother, who will not learn them in our modern day Baptist religious organizations, as was the situation in my case.

The Examiner points out the error in our modern day religious houses, where they are carried away with error, such as the false teaching and the unscriptural observance of Christmas, Easter, Lent, altar calling, going forward, walking the aisle, deciding and accepting Christ for receiving Christ, rededicating your life, and many other misleading things that they do, saying nothing about making coffee shops and party houses out of the house of the Lord, and allowing women to speak, going in debt on the building and other things they buy for the church, keeping track of money given, passing collection plates to unsaved — one could go on and on pointing out what they do.

The Examiner was responsible in a great degree from the aspect of better doctrinal teaching, frankness, and its bold attack on heresy, to cause me to see the hopelessness of staying in a modern day religious organization — and I came out from among them. Thanks be to God, just a few days ago the Lord has started a little church in the home for a few of us who want a place to worship and teach — a church where Christ is the Head.

May God bless you.
Sincerely in Him,
David Leonard,
Colorado

A Thing Of The Past



The scene above is one that is rarely, if ever, seen any more. In its day, however, this water-wheel served a most useful purpose; and though it is no longer commonly used, many can remember when it was in its glory.

We don't know how long the Lord will permit TBE to be a means of propagating the Word of God. But we do know He is now doing so and has for a few years past. 20, 30 years from now, TBE may be gone — you will not need to support it then. But NOW, when God is using it, is the time to pray for TBE, and help get the Word to others.

Dear Brother Gilpin:

There are many reasons why I like THE BAPTIST EXAMINER. It has many fine messages by Godly men that will bless all who read them. The great doctrines of the Bible are discussed in its columns which the saved should hear and know. The "I Should Like to Know" column is worth the price of the paper to me. Many good books are advertised in its pages that would be the means of establishing in the faith all who read them.

I support THE BAPTIST EXAMINER because it, in my opinion, is the strongest Baptist paper that I know of. I am glad for my church people to read it for their spiritual good.

It is a good paper to send to those who will read it. I feel that anyone sending it to others is doing a good mission work. I am acquainted with and love

its editors.

Sincerely yours,
Wm. J. Crider
Oklahoma

Dear Brother Gilpin:

I am sending you five dollars for Thanksgiving offering. Wish I had more to send. I don't have much money. My husband left home one a.m. to work, and I haven't heard a word from him. That has been three weeks ago. I think there is a woman involved in it. I am in much sorrow and trouble. Will you and Bro. Bob and the church please have special prayer for him and us. I am praying to God to save him if it's His will, and for grace to carry me through this trouble. Please don't let up on your prayers for

him and us.

Brother Gilpin I will send you more money as the Lord blesses me. I can never thank you enough for your paper. May God bless you and Bro. Bob in your great work for our Blessed Lord. Not many preachers stand for the whole truth like you and Bro. Bob.

Sincerely,
(We Withhold This Name)

Dear Brother Gilpin:

As we near the Thanksgiving season we are truly reminded of so many things to be thankful for, in the passing of the last twelve months. For health, happiness and peace of our nation. I'm also reminded of the many good scriptural things I've read in T. B. E. in that time too.

As always I've received much

Dear Brother Gilpin:

THE BAPTIST EXAMINER came to me through a friend and I will always be grateful to him. God has used it as a means of spreading the truth of the great doctrines of His sovereignty. I am not personally acquainted with a pastor in this part of the country who will preach all of the truth. Therefore, the fellowship I have through its pages with such great old saints as Spurgeon, Gill, Toplady, Bunyan, and many others means so much to my Christian life.

I certainly am glad to be numbered with its supporters.

Sincerely yours,
Max E. Hawkins
Missouri

Why You Cannot Join . . .

Church in Millerton?

First, You May Not Be Able To Join The Baptist Church In Millerton Because You Are Not Saved

Nehemiah was right when he refused to allow membership to the Ammonites and Moabites in the Old Testament Zion (Neh. 13:1-2). In Deuteronomy 23:3-4 it was written, "An Ammonite or Moabite shall not enter into the congregation of the Lord . . ." Why? Because they had no bread nor wine as they met the people of God coming up out of Egypt, and they hired a false prophet to preach as they bid him, even Balaam.

The unsaved today are no different. They have not Jesus Christ the "Bread of life" (John 6:35). They have not the "water of life" of the Holy Spirit (John 7:37-39). They will not hear preachers of the pure Word of God, but hire preachers who will please them (2 Tim. 4:2-5). Ammonites and Moabites still have no place in the congregation of God's Israel. If they come into church membership they will "seek their own, not the things" which are Jesus Christ's" (Phil. 2:21).

If the unsaved are allowed to join the church they are thereby given access to the Lord's table, the holy communion. If they be unbelievers in Jesus Christ how can they and the saved eat the Lord's Supper together? It is utterly impossible. When there are such "factions" or "heresies" among you in the church, "it is not possible to eat the Lord's Supper" (1 Cor. 11:18-20, American Standard Version).

What can the unsaved do in the church membership once they are in it? They do not believe in or obey Jesus Christ, hence "the wrath of God abideth" on them (John 3:36). They are in the church; therefore the wrath of God is upon part of the church. What have you gained by admitting them into membership? They cannot pray for the church, for they turn away their ear from hearing the law of God, therefore their "prayer shall be an abomination" (Prov. 28:93). They cannot sing to the glory of God (not even if they have the best of voices!) for they cannot "sing with the

The person who persists in courting trouble soon will find himself married to it.

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

THE FINDING OF THE LAW

LESSON FOR SUNDAY, DECEMBER 14, 1958

II Kings 21-23:30

MEMORY VERSE: "For ever, O Lord, thy word is settled in heaven."—Psa. 119:89.

I. The End Of Two Sinful Kings. II Kings 21:1-26.

For a long period, most all of Judah's kings did right, in spite of the wicked example set by Israel's monarchs. However, "evil communications corrupt good manners" (1 Cor. 15:33), so by continually associating with Israel, Judah's kings became innoculated with the germ of wrong doing.

Thus, Manasseh (V. 1) and Amon (V. 19) did evil before God. It was said of Manasseh that he even did more wickedly than all the nations that God destroyed from Canaan to give Israel a home. This came from Judah's much fellowship with foreign kings. May Christian people beware, lest their worldly associations lead them to compromise with evil!

Although God permitted Manasseh to live out a lengthy life (V.1), He decreed the destruction of Jerusalem (V. 12). Manasseh's debt of sin will eventually come due. Thus his own iniquities will fall upon his children (Ex. 20:5). How this should stir parents to live right because of the future generations.

II. Good King Josiah. II Kings 22:1,2.

Josiah may be characterized as a righteous branch from a wicked root. He was the son of a wicked father, and a still more wicked grandfather. In spite of the corrupt court in which he was reared and the absence of any religious instruction, he did right before the Lord. Verse 2 characterized his reign.

III. The Word Of God May Be Lost For Awhile, But Can Never Be Destroyed. II Kings 22:1-20. Cf. Mt. 24:45; Psa. 119:89; Isa 40:7, 8.

The people had been worshipping Baal, and Jehovah's worship had been neglected. While repairing the temple, they discovered the law. God's Word Cannot Be Destroyed!

"Last eve I stood beside the black-smith's door And heard the anvil ring the vesper chime; Then looking in, I saw upon the floor Old hammers worn with beating years of time.

'How many anvils have you had,' said I, 'To wear and batter these hammers so?' Only one,' said he, 'the anvil Wears the hammers out, you know.'

And so, thought I, the anvil of God's word For ages skeptic's blows have beat upon, And though the sound of falling blows was heard; The anvil is unhurt — the hammers gone."

IV. The Word Of God Was Lost In The Temple. II Kings 22:8.

This was the most unlikely place in the world.

1:18). The church preaches salvation by grace, not by baptism. We baptize professing believers in Christ by burial in water (Rom. 6:4-5). We believe the Lord's Supper is only for baptized professing believers in Christ (Acts 2:37-47). We offer the Supper only to such. We believe and preach that the church is a body of believers, and is the true church (as was the church at Corinth, 1 Cor. 1:1-2, for it was "the church of God"). Hence we give the Lord's Supper only to the membership of the church for that is the church. Christian brethren who visit in the church services are not in the church of God at Millerton, and should take the Lord's Supper in the particular churches in which they are members. If they desire to participate in the communion in this church, let them come into the church membership.

The preaching in this pulpit is that God is sovereign and does as He pleases (Psalm 115:3). He saves whom He will, and whom He will He hardeneth (Rom. 9:18). We also preach that man is responsible to God. "Whosoever will, let him take the water of life freely" (Rev. 22:17). If man does not come to Christ for salvation it is because he will not, and has

no one to blame but himself (John 5:40). Yet none will come to Christ to be saved unless the Father draws them (John 6:44), and unless they were given to Christ (John 6:37), and everyone of them will come.

The doors of this Baptist church are always opened to those who are saved by Jesus Christ, separated from worldliness and unbelief, and sound in the doctrine of the Word of God.

To all others we must give the same answer as we did to the woman who desired baptism on that "Easter Sunday" a few years ago, and whom we have not seen in church since. Amen.

Things That Accompany

(Continued from page one) in which Salvation should travel to that house; Predestination ordained every step of the great army of Salvation; it ordained the time when the sinner should be brought to Christ, the manner how he should be saved, the means that should be employed; and it marked the exact hour and moment when God the Spirit should quicken the dead in sin, and when peace and pardon should be spoken through the blood of Jesus. Predestination marked the way so completely, that Salvation doth never overstep the bounds, and it is never at loss for the road. In the everlasting decree of the Sovereign God, the footsteps of Mercy were every one of them ordained. As nothing in this world revolves by chance—as even the foreknown station of a rush by the river is as fixed as the throne of a king—it was not meet that Salvation should be left to chance; and therefore

It is possible for the Word of God to be lost in the modern churches. In every stiff, formal church, where everything is ritual and ceremony, the Bible is lost!

The Bible had been lost through neglect. It is lost in our churches mostly through neglect. Whenever a Baptist preacher fails to preach Baptist doctrine, the Bible is lost through neglect.

The Word of God was lost under the rubbish of the Temple. Israel had been worshipping Baal. Thus the Bible was covered over with false worship. Times are similar. We have presiding elders (alias enlistment men) telling churches what to do, instead of taking orders from churches. We have by-product institutions such as hospitals, non-Baptistic education, subsidized papers, and ministerial relief programs. Our S. S. literature is full of heresy and modernism. Our leaders are attempting to place preachers just like the Methodist do. Average preacher has as much freedom as a galley slave. Consequently the Word of God is lost under our denominational rubbish.

V. The Re-found Word of God Was Read. II Kings 22:8.

The Word of God isn't worth anything unless you read it. It is not to be admired, but to be read. Read it and you'll never go wrong.

VI. They Had A Great Revival When It Was Read. II Kings 23:1-30.

They made a covenant with God to walk after the Lord (V. 1-3). This would be a great covenant for us to make. Cf. Gen. 5:24.

They burned up every vestige of religious error when the Bible was read (V. 4). Every Baptist ought to burn up all trashy novels, magazines, cards, etc. Cf. Acts 19:18-20.

The Word of God always brings about a revival. Cf. II Tim. 3:15-17. Read it and be revived!

Manasseh was finally captured and carried into Babylon, a captive. Cf. II Chron. 33:11-13. There he repented and turned to God. When he returned from captivity he tried to make right all of his evil.

His name means forgetting. Josephus says: "When he was come to Jerusalem, he endeavored, if it were possible, to cast out of his memory his former sins against God; of which he now repented." But the innocent lives that he had taken he could never restore, nor could he ever wholly undo the evil of his former course. So great had been his iniquity, and that of Judah with him, that God never forgave it nationally (II Kings 23:20; 24:4; Jer. 15:4). Personally, through his confession and humiliation before God, Manasseh was forgiven; and it is good to see the great change in his after life, and that he did not forget his indebtedness to God for His matchless grace to him, as his "thank-offering" on the restored altar indicated.

God has mapped the place where it should pitch its tent, the number of its footsteps to that tent, and the time when it should arrive there.

Then came Redemption. The way was rough; and though Election had marked the house, and Predestination had mapped the road, the way was so impeded that Salvation could not travel it until it had been cleared. Forth came Redemption; it had but one weapon, that weapon was the all-victorious cross of Christ. There stood the mountains of our sins; Redemption smote them, and they split in halves, and left a valley for the Lord's redeemed to march through. There was the great gulf of God's offended wrath; Redemption bridged it with the cross, and so left an everlasting pathway by which the armies of the Lord may pass over. Redemption has tunneled every mountain, it has dried up every sea, cut down every forest, levelled every high hill, and filled up all the valleys, so that the road of Salvation is now plain and simple. God can be just, and yet the Justifier of him that believeth in Jesus.

Now, this sacred advance-guard carried for their banner the Eternity (Continued on page 8, column 1)

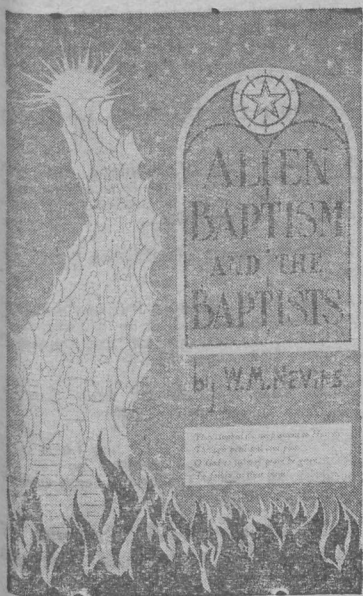
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Finally, You May Not Be Able To Join The Baptist Church In Millerton Because You Are Not Sound

There cannot be any admission into Christ's church if you are not sound in the faith. Again, I realize, we must be very careful as to where we set the standard, but the standard must be set somewhere.

I have already mentioned the correct convictions one must have of Jesus Christ's person and work.

You are coming into Christ's ecclesiastical body, the church (Col.

Things That Accompany

(Continued from page 7)
nal Covenant. Election, Predestination, and Redemption — the things that have gone before, beyond the sight, are all rallied to the battle by this standard — the Covenant, the Everlasting Covenant, ordered in all things and sure. We know and believe that, before the morning star startled the shades of darkness, God had covenanted with His Son that He should die and pay a ransom price, and that, on God the Father's part, He would give to Jesus "a number whom no man could number," who should be purchased by His blood, and through that blood should be most securely saved.

Now, when Election marches forward, it carries the Covenant. These are chosen in the Covenant of grace. When Predestination marcheth, and when it marketh out the way of Salvation, it proclaims the Covenant. "He marked out the places of the people according to the tribes of Israel." And Redemption also, pointing to the precious blood of Christ, claims Salvation for the blood-bought ones, because the Covenant hath decreed it to be theirs.

II

And now comes Salvation in all its fullness.

The "things that accompany Salvation" make a glorious march in the forefront of it—from Election down to these precious opening buds of virtue in the sinner's heart. What a goodly army! Surely, the angels do sometimes fly along in admiration, to see this bright array that heralds Salvation to the heart. And now comes the precious casquet set with gems and jewels. It is of God-like workmanship; no hammer was ever lifted on it; it was smitten out and fashioned upon the anvil of Eternal Might, and cast in the mould of Everlasting Wisdom; but no human hand hath ever defiled it, and it is set with jewels so unutterably precious, that if Heaven and earth were sold they could never buy another Salvation!

And who are those that are close around it? There are three sweet sisters that always have the custody of the treasure; you know them, their names are common in Scripture — Faith, Hope, and Love, the three divine sisters; these have Salvation in their bowels, and do carry it about with them in their loins.

Faith, that layeth hold on Christ, and trusteth all in Him; that ventureth everything upon His blood and sacrifice, and hath no other trust. Hope, that with beaming eye looks up to Jesus Christ in glory, and expects Him soon to come; looks downward, and when she sees grim Death in her way, expects that she shall pass through with victory. And thou sweet Love, the brightest of the three; she, whose words are music, and whose eyes are stars; Love also looks to Christ, and is enamoured of Him; loves Him in all His offices, adores His pres-

ence, reverences His words; and is prepared to bind her body to the stake, and die for Him who bound His body to the cross to die for her. Sweet Love, God hath well chosen to commit to thee the custody of the sacred work!

Faith, Hope, and Love — say, sinner, hast thou these three? Dost thou believe that Jesus is the Son of God? Dost thou hope that through the efficacy of His merits thou shalt see thy Maker's face with joy? Dost thou love Him? Have you these three graces? If so, you have Salvation. Having that, you are rich to all intents of bliss; for God in the Covenant is yours.

Cast your eye forward; remember, Election is yours, Predestination and Sovereign Decree are both yours. Remember, the terrors of the law are past; the broken heart is healed; the comforts of religion you have already received; the spiritual graces are already in the bud; you are an heir of immortality, and for you there is a glorious future. These are the "things that accompany Salvation."

III

Now you must have patience with me for just a few more minutes; I must bring up the rear guard.

It is impossible that, with such a vanguard, grace should be unattended from behind. Now see those that follow Salvation. As there were four bright cherubs that walked in front of it — you remember still their names — Humility, Repentance, Prayer, and a tender Conscience — there are four that follow it, and march in solemn pomp into the sinner's heart. The first of these is Gratitude, always singing "Bless the Lord, O my soul; and all that is within me, bless His holy name." And then Gratitude lays hold upon its son's hand; the name of that son is Obedience. "O my Master," saith the heart, "thou hast done so much for me; I will obey thee." In company with this fair grace is one called Consecration — a pure, white spirit that hath no earthliness; from its head to its foot it is all God's, and all gold. Linked to this bright one, is one called Knowledge, with a face serene and solemn.

Now have you these four? They are rather the successors of Salvation than the heralds of it. "Oh, yes," the believer can say, "I trust I have Gratitude, Obedience, Consecration, and Knowledge!"

I will not weary you, but there are three shining ones that follow after these four, and I must not forget them, for they are the flower of them all. There is Zeal, with eyes of fire, and heart of flame, a tongue that burneth, a hand that never wearies, and limbs that never tire; Zeal, that flies round the world with wings swifter than the lightning's flash, and finds even then her flight too tardy for her wish; Zeal, ever ready to obey, resigning up herself for Christ, zealously affected always in a good thing.

This Zeal always dwells near

one that is called Communion. This, surely, is the goodliest of all the train; an angel spiritualized, an angel purified and made yet more angelic, is Communion. Communion calls in secret on its God; its God in secret sees. It is conformed to the image of Jesus; walks according to His footsteps, and lays its head perpetually on His bosom.

And, as a necessary consequence, on the other side of Communion, which with one hand lays hold of Zeal, is Joy, joy in the Spirit; Joy, that hath an eye more flashing than the world's merriment ever gave to mortal beauty, with light foot tripping over hills of sorrow, singing, in the roughest ways, of faithfulness and love. Joy, like the nightingale, sings in the dark, and can praise God in the tempest, and shout His high praises in the storm. This is indeed a fitting cherub to be in the rear of Salvation.

I have almost done. Just in the rear is Perseverance, final, certain, and sure. Then there follows complete Sanctification, whereby the soul is purged from every sin, and made as white and pure as God Himself.

Now we have come to the very rear of the army; but remember, as there is an advance guard so far ahead that we could not see them, so there is a rear guard so far behind that we cannot be-

We learn more true divinity by our trials than by our books. The great reformer said, "Prayer is the best book in my library." He might have added affliction is the next. Sickness is the best doctor of divinity in all the world; and trial is the finest exposition of Scripture. This is so inestimable a mark of the love of our blessed Lord, that we might almost desire trouble for the sake of it.—Spurgeon.

hold them yet. Let us just try to see them with the eye of faith . . . Hark, I hear the silver trumpet sound; there is a glorious array behind! A guard, far, far back, is coming, following the steps of the conquering heroes, that have already swept our sins away. Do you not see, in the fore part, there is one, whom men paint as a skeleton? Look at him; he is not the king of terrors. I know thee, Death, I know thee; miserably men have belied thee. Thou art no spectre; thine hand bears no dart; thou art not gaunt and frightful. I know thee, thou bright cherub: thou hast not in thy hand a dart, but a golden key that unlocks the gates of Paradise. Thou art fair to look upon, thy wings are like the wings of doves, covered with silver, and like yellow gold.

Behold this angel Death, and his successor Resurrection, I see three bright beings coming; one is called Confidence, see it! It looks at Death; no fear is in its eye, no pallor on its brow. See, holy Confidence marches with steady steps; the cold chill stream of Death doth not freeze its blood. See, behind it, its brother, Victory; hear him, as he cries, "O Death, where is thy sting? O Grave, where is thy victory?" The last word, "victory," is drowned amidst the shouts of angels. These bring up the rear. Angels bear the spirits of the redeemed into the bosom of the Saviour—

"Far from a world of grief and sin,
With God eternally shut in,
They are for ever blest."
—The Banner of Truth.

Sin Against the Spirit
(Continued from page one)
In Matt. 12:32 we are told that we can speak against Jesus and be forgiven; but note these words; "Whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."

Is there anything said about rejecting Jesus here? Not a word. The charge here, as in all other places, is against speaking, and not against rejecting, hence it must of necessity be a tongue sin.

In Mk. 3:22-31 we find the same question under consideration, namely, **charging that the work of the Holy Spirit is the work of the devil.** I am sorry to say that there are numbers of the same kind in this country today. If you doubt it go into different kinds of meetings today where the Holy Spirit is doing effective work and watch them, and hear what they say.

Here is the exact quotation from Mark 3:28-31, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Spirit hath never forgiveness, but is in danger of eternal damnation." Because they have rejected Jesus? No. "Because they said, He hath an unclean spirit."

In Luke 11:24 we have the same question discussed. Is there any reference to any rejection of Jesus? None at all. But in verse 15 we find these words, "But some of them said, He casteth out devils through Beelzebub the chief of devils." You see here, as in both the other Gospels, that Satan strikes at the Holy Spirit and the words are, not reject, but speaketh, said, and says.

But suppose I take the position that some of our dear brethren take, and say that the sin against the Holy Spirit is a continual rejection of Jesus. I would be in the same predicament a man was once — when I asked him to tell me the grade he had to make to get to heaven — based upon what he did. He aimed to get to heaven on what he did and not on what Jesus did for him. He replied, "It is somewhere between zero and one hundred; I do not know."

If I say that a continual rejection of Jesus is the sin against the Holy Spirit, the next thing faces me is to tell how many times one has to reject Him before he is across the "deadline" and is eternally damned.

The issue in the whole affair is this: **Is the Holy Spirit God or is He the devil?** The issue raised by the Pharisees was not against Jesus at all. So in Matt. 12:28 Jesus answers their contention once and for all by saying, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

To my mind the answer is clear as to what this great sin is: **Attributing to the devil the work of the Holy Spirit.** If the word "rejection" should be used at all, I think it should be used in rejecting the Holy Spirit instead of Jesus.

(Extra copies of this article may be had in tract form from the author.)

Satan's Counterfeits

(Continued from page one)
at variance with the plan that Jesus gave.

2. **The Protestant Imitation.** When Protestantism arose in the sixteenth century it did not mean a complete break from the Catholic system and a return to the Bible. Indeed the Protestant movement hated and despised the (ana) Baptists, who were regarded as radicals. Protestantism set up a modified system akin to the mother (Catholic) church. Thus we have the Episcopal and the Methodist Episcopal churches. The term episcopal signifies the rule of bishops. These churches have a graded ministry and they retain some of the practices of Catholicism, such as sprinkling and pouring for baptism.

Some Protestant groups, like the Presbyterians, have a governing body which renders decisions that are final. In Florida we have recently seen the Saint John's Presbytery sue a church, which declared independency. The court upheld the general church body and took the church from the membership and gave it to that

body, leaving the members without a worship place.

Other groups more democratic, like the Christian Church for instance, invests pastors with episcopal powers to receive members without action of the church congregation.

3. **The Large Baptist Bodies Copy Protestant Schemes.** The Northern Baptists have lost hundreds of churches due to the infiltration of Modernism, and their ecclesiasticism. Independent Baptist churches have sprung up in the north, and some have grown into the largest churches of the nation.

Southern Baptists, formerly the most democratic people to be found most anywhere, have followed the lead of the Northern Baptists, until local church autonomy is questioned. The churches have their programs prepared by conventions, and in some instances when churches have contributed liberally to causes outside the Baptist Co-Operative Program, those churches have been thrown out of the associations because of their independency. The Baptist Church at Garland, Texas, was thrown out in this fashion a few months ago, although that church had led the association in the number of people baptized. In other cases when churches have sought to withdraw from associations and conventions, suit has been entered by a small minority, which succeeded in confiscating the church property. Such court decisions, of course, deny the power of the local church to govern itself, and indicates the formation of a "general Church" among Baptists.



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