

# The Baptist Examiner

PAID CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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

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WHOLE NUMBER 1117

## Halliman Tells Of Travels, Visas Being Granted. Only One Thing Stands Between Him And The Mission Field Of New Guinea

Dear Bro. Bob:

I would like to give a report on the last trip that I made visiting churches in the interest of the mission work, also I shall report on the offerings.

November 11, at 4:00 a.m. I left Chicago for Delevan, New York, to be with Elder Howard W. Powlison in services that same night. A combination of several things made that day the hardest day of the trip. For one thing, it rained all day long, making driving somewhat harder; and secondly, I took the road map for granted, but discovered before I got there that the distance was nearly 100 miles more than I had thought when I left home. Thirdly, I didn't take into consideration that I would lose an hour by entering into Eastern Standard Time. In spite of all these things

some good fellowship with Brother Powlison and his fine family before service time. It has been a long time since I was in a home where there were 10 children and all of them at home, but it was a real blessing to be in this home and I hope to be able to visit with them again some day. In spite of the fact that I had driven over 600 miles that day I was feeling fine by service time and God gave us a good service. Brother Powlison is pastor of a fine group of Christians and while they have not been meeting together very long and they are not a large group, they are in real harmony and I believe that God has great things in store for them.

I spent that night in the home of Brother Floyd Cotton. He is a member of the church that Brother Powlison pastors. Brother (Continued on page 2, Col. 1)



FRED T. HALLIMAN

mislead the masses, and no response to the attacks made upon their work; others look away both from the battle and the defense, and the research, and make orderly progress and beneficent ministry — work, work, their watchword and their goal. Oh, if (Continued on page 3, column 2)

### CHAPTER IV—

## LIFE, TIMES and TEACHINGS of J. R. GRAVES

By His Son-In-Law, O. L. HAILEY

### Some Doctrinal Views

That first sermon preached by J. R. Graves was at Mount Freedom, Jessamine County, Kentucky. His text was: "Adam, where art thou?" It was mainly in the indecision and the cowardice of those who have no fixed religious principles, or are too fearful to maintain what they believe. It was an earnest appeal to learn the truth, to do battle for the truth. It disclosed the character of the man. It was an earnest appeal to his future movements. It declared that he was armed for a life battle, and that he had already entered upon the fight. Men must be born to their place and mission.

None but Saul of Tarsus was the fit material, so to speak, to make a Paul the apostle. Between him and John, as seen in their lives and in their writings, that difference! He who in loving tenderness leans upon the bosom of his Lord, never had occasion, it seems, to say as Paul did, "Am I become your enemy because I tell you the truth?" The word fight is never once used by him, while war and weapons, attack and endurance, with every attitude of onset and defense, reappear in Paul's writing with stirring words to animate victorious battle. He declared that he was set for the defense of the gospel, and his closing words were, "I have fought a good fight."

There was but one such a Paul as far as we can judge, amongst the apostles. There are not many whose nature and endowment fit them for such a restless, stirring life-conflict as his. There are more beloved Johns in the world than aggressive Pauls or Luthers. Some men, as seen by their life and writings, are urged by an irresistible impulse or sense of duty to engage in a life-long contest with their fellow men in the detection and destruction of error. They enter the labyrinth of human folly and Satanic wiles, and grapple with the Minotaur of error. They know no fear, and make no pause. Conflict is their lot, and their element, and they wax valiant in fight, and turn flight, the armies of the aliens"

their inspiration, and their glory. They have no still life in them. In judging men, unless we remember this truth, we may go wide of the mark, and do great injustice to our brethren.

There are other souls that repose in blessed devotion and contemplation or on the noiseless wings of love undisturbed by the rushing currents of black poisoned streams bearing immortal souls down to the abyss. Sainly quietists are these, and resting in the peace that "passeth understanding," their thoughts are all in heaven and the sounds and sights and sorrows of this sin-cursed earth are well nigh forgotten. Others deal in laborious research, in formulating propositions, deducing conclusions and elucidating great principles with no reference to the errors that

### EDITOR-IN-CHIEF TO TAKE ANOTHER TRIP

During the latter part of January, I am to be in Puerto Rico and the Virgin Islands. In Puerto Rico I will be with Brother Joe Bell, a missionary there, whose church is having a Bible Conference. In the Virgin Islands I will be with another missionary, Brother George Starling. At this writing I do not know the exact details of the schedule, but do know that the conference in Puerto Rico will be held January 26, 27, 28.—BLR.

## The Baptist Examiner Pulpit

### "THE TABERNACLE - A TYPE OF CHRIST"

Sermon Preached by Pastor John R. Gilpin

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." — John 1:14.

The Word as spoken of here is the Lord Jesus Christ, and when it says that the Word was made flesh, it literally means that the Lord Jesus Christ, who was God, became man. He became man. The infinite became finite, the invisible became tangible, and the One who was far off drew nigh.

You will notice that the text says that the Word was made flesh. That is, that Jesus, as God, became what He was not previously. He was made flesh: He didn't cease to be God, but He became man. He was still God, and at the same time He became man.

We read: "For what the law could not do, in that it was weak through the flesh, God sending his own SON

IN THE LIKENESS OF SINFUL FLESH, and for sin, condemned sin in the flesh." — Rom. 8:3.

"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was MADE IN THE LIKENESS OF MEN: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." — Phil. 2:6-8.

You will notice that it says that Jesus was God. He was equal with God, and at the same time He became man. So I say that when the Word, the Lord Jesus Christ, was made flesh, it literally means that He became then what He was not previously, and that while He was here within the world, He was still God, and at the same time He became man. My text says, "And the Word

"Was not tithe-paying a Mosaic and Jewish ritual law only, and hence abolished by Christ?"

No, Abraham paid tithes hundreds of years before Moses was born. So did Jacob. So, it is fair to suppose, did all the patriarchs. So did the Phoenicians, the Egyptians, the Chaldeans and, in fact, all the nations and tribes of antiquity of their gods hundreds of years before the Jews had an existence. No fact in ancient history is better established than this. In giving the law to Moses the first mention of the tithe is the simple statement, "The tithe is the Lord's." Not shall be, but is, as it always had been, and it was at least twenty years after this before God directed that the Levites, his ministers, should be supported from it. It was still longer before the tithes mentioned in Deuteronomy 14:22-29 were instituted. These were clearly national and ritual, and expired with the Jewish economy, but the law of the "Tithe Terumoth," God's Tithe, did not expire and never will.

"Did Christ commend the law of tithing?"

Emphatically, yes. He said to the Pharisees, referring to Judgment, Mercy and Faith: "These ought ye to have done and not (referring to tithing) leave the other undone." Can you find in His teachings any stronger language than this regarding the observance of tithing? Can you find any so strong? Read Matt. 23:23.

"Do you mean to say that I should expect greater temporal prosperity if I scrupulously devote one-tenth of my income to the upbuilding and spread of Christ's Kingdom in the earth and that the remaining nine-tenths will go further in the support of those dependent on me than if I should try to keep all for my own use?"

Yes. That is a plain question in plain English, and I mean just that.

"Can you explain the reason?"

No; or at least not fully, and there are many more of God's laws which no one can explain. Gravitation, for instance, or how vegetation grows, or how flowers are colored, or, to come nearer to the subject, I cannot explain why men and animals can do more and better work in one or five years working six days in the week and resting, doing nothing so far as work is concerned, every seventh day.

"Can you explain why we need the seventh of time for rest? Why not the tenth or the sixth?"

The seventh of time and the tenth of income, or "increase," as the Bible has it, belong to God in a special sense, and while we can work seven days in the week and keep it up for years, and we can keep ten-tenths of all we make, we are poorer for it morally, physically and financially all the same.

(Continued on page 3, column 1)

## THE JEW—RELIGION OR RACE?

"Art thou an Ephraimite?" This was the question put before every Jew as he attempted to cross the river Jordan. The Ephraimites had proved themselves traitors and cowards. They had deserted Jephthah in that desperate hour when he came to death-grips with the children of Ammon. And with brazen face they claimed in pretended innocence they they had been ready all along to help Jephthah. But Jephthah had won the victory without them, and knew they were coming back to fawn upon him, and to seek places once more in his ranks. But we read:

"Then Jephthah gathered together all the men of Gilead, and fought with Ephraim and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites. And the Gileadites took the passages of Jordan before the

Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over: that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay: Then said they unto him, Say now Shibboleth; and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand." Judges 12:4, 5, 6.

This story is fairly ablaze with thrilling and heartgripping interest. Ephraim had tried to escape, and as each Ephraimite came to the banks of the river Jordan, the soldiers of Jephthah stopped him. "Art thou an Ephraimite?" The poor rascal knew that if he said said Yes, he would be killed on the spot. And so he lied and shouted "No!" But the Jephthah men were not dumb; they knew something important, and now they made use of their knowledge. "Say Shibboleth," they commanded. They knew that the entire tribe of Ephraim had one embarrassing linguistic failing — they could not pronounce the combination of the letters SH. Just as the cockney Britisher today somehow manages to leave off the H's from words where they belong and put on H's where they do not belong, and so the Ephraimite shouted out "Sibboleth," and he was immediately put to death. His tongue gave him away. In the words of a housemaid of many years later to another Jew, "Thy speech betrayeth thee!"

### Disguising Won't Help

Shameful as it is to have to report, there is a certain segment among our Jewish people today, both here and across the water, who seem to suffer from a native delusion that they are not Jews in the sense that they inherit certain racial characteristics, but that the name Jew stands for a religion and not a race. It is astonishing to what length our so-called Jewish "intelligentsia" will keep butting their heads against a stone wall in their desperate effort to deny the sacred facts of God's preserving power over our Jewish nation.

Now let us examine briefly some of the stupidities of these (Continued on page 7, column 3)

was made flesh, and dwelt among us." The word "dwelt" as it appears in the original language is literally "tabernacled," and most versions of the Bible thus translate it as tabernacle. In other words, when Jesus Christ was made flesh, He tabernacled among us.

That reminds me of the tabernacle of the Jews in the Old Testament. As those Jews came out of the land of Egypt going over into the land of Canaan, God told them to build a tabernacle as a place of worship. It was a small structure, made in the form of a tent. There were two rooms, one room twice the size of the other — one room known as the outer holy place and the other known as the Holy of holies. On the outside the tabernacle was covered with badger skins. This tabernacle was the place where God (Continued on page 4, col. 2)



# The Baptist Examiner

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Editor-in-Chief

JOHN R. GILPIN

Editor

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## Halliman

(Continued from page 1)

Cotton lives at Elma, New York, a short distance from Buffalo. This brother is a fine Christian gentleman and has a fine family. I was treated with royalty from the very moment that I entered their home. Mr. Cotton owns and operates a Nursery, and there are two things that I would like to recommend before I have finished with this portion of my report: (1) If you are in need of some real Christian fellowship and spiritual food contact Brother Powlison and go to church with him. (2) If you are in need of anything that you would look for in a nursery, contact Floyd Cotton, Rice Road, Elma, New York.

November 12, I left Elma, New York, and headed South where I was to begin a series of services the night of the 13th near Glendale, Virginia. By nightfall I was at Somerset, Pennsylvania, where I spent the night. There was no preaching that night, but my time was occupied in writing an article for TBE.

Early the next morning I was on my way, and that day I drove through mountains all day. The scenery was beautiful, but the driving rather hard, and after 400 miles and a portion of four states behind me, at about 4 p.m. I was at the home of Elder Earl Singleton, near Abingdon, Virginia. It is always a real blessing to be in Brother Singleton's home, but this time was enjoyed above any previous visit that I have ever made. Brother Singleton has a fine wife and four well-mannered boys, as well-behaved as you will find any where. That night I visited for the first time the church Brother Singleton is pastoring. This is a young church, but one with great possibilities. Brother Singleton is a man that loves and preaches the truth. The evidence of what he preaches is manifest in the membership.

Never have I had better reception anywhere that I have ever preached than here. I preached four nights in this church and during that time I touched on practically every doctrine that Baptists believe and practice, and without a single exception every message was received with praise unto our great God.

It is a rare thing indeed to find a man of Bro. Singleton's caliber. I meet many preachers that will agree with me in a private conversation that the New Testament is to be our only rule and guide, not only for our everyday life, but for our church services also; however, many of these preachers do not practice in the pulpit what they preach when they are out of it. Brother Singleton is one of those rare preachers that is just as faithful to God's Word in the pulpit as he is when he is out. That is why God is blessing his ministry in such a marvelous way. I say again to the people of Grace Baptist Church, "You are highly honored of God to have for your pastor Brother Earl Singleton."

While in the vicinity of Abingdon, Virginia, I visited the Faith Baptist Church on Sunday morning (Nov. 15). This is the church of which our beloved Brother M. D. Goodson is a member, teacher, and preacher. I do not know how long Brother Goodson has been preaching, but it is something over 40 years. From 10 a.m. to 11 Brother Goodson taught the Bible School and he warmed our hearts and fed our souls, and as I sat there and observed this man of God — bent in body with years of faithful service to his Master, yet his mind as clear as Spurgeon, with perception like that of Gill, and with a holy and righteous fear equal to Edwards, I could not help breathing this prayer, "Lord, when I have ripened with the years, and have spent and been spent as this servant, help me to be as faithful as he is to your precious Word."

At the eleven o'clock hour I preached on "Baptists and Missions," and told about my call to the mission field, etc. God gave grace for the message and every heart seemed to be stirred. After the service that morning several indicated that they, as a church, wanted to have a part in this great work. I feel that my life has been greatly enriched by having been with this little-known, but great church of God. And when I am thousands of miles away in some dingy grass hut in the steaming jungles of New Guinea, preaching the glorious gospel of our Lord Jesus Christ to some man-eating natives, beloved, it is going to be a real source of encouragement to know that Brother M. D. Goodson and the Faith Baptist Church back in the hills of Virginia, are holding this unworthy, hell-deserving sinner, that has been saved by the grace of God, up before the throne of grace.

Tuesday Morning, November 17, in the pre-dawn hours I left the home of Brother Singleton and started for Rocky Mount, North Carolina. About 7:30 that morning I was in Winston-Salem, N. C. While there I decided to call on some folk whom I had never personally met, but had had some correspondence with. A phone call soon put me in contact with Brother Cletus R. Snyder. Within minutes I was enjoying the comforts of Brother Snyder's home, and before long his wife had breakfast prepared. I visited in this home for about two hours and the fellowship was sweet. Brother Snyder loves the Lord and is a supporter of the truth. I hope some day to be able to spend more time with them.

I left Winston-Salem about 10:00 A. M. and I was in Rocky Mount in time for lunch with Pastor M. Luther Hux. That night we began a series of services that carried us through Thursday night, at the Temple Baptist Church, of which Brother Hux is the pastor. It was truly a joy to preach in this church and to fellowship with a people that are so thoroughly grounded in the truth of God's Word. Brother Hux, like all who are "contending for the faith once for all delivered to the saints," has little fellowship outside of his own membership and it was a real blessing to us both to have these three days together. God has blessed them in many and marvelous ways, but believe me when I say that it is God that is magnified and it is God that receives the glory and honor for all that is done in this church. Behind every great man of God you'll find a great woman, one that is loyal and faithful. If any woman in our day could begin to compare with the one described in Proverbs 31, I believe that sister Hux could. She spared nothing to see that her family and guest were comfortable and in want of nothing at all times. I praise God that in His providence He led me in that direction. If any of the readers of TBE live in this area and have not a church home, why not visit the Temple Baptist Church at 400 Nashville Road, Rocky Mount, N. C.

Early Friday morning, November 20, I left Rocky Mount for Chicago. By the time I had reached Ashland, Kentucky I was tired and decided to impose upon the good nature of my friend and yours, Brother John R. Gilpin. As it has always been in the past it was a real blessing to spend the night in Brother Gilpin's home. I left Ashland early Saturday morning and by 2:30 P. M. I was once again in my home. Over and over again I have thanked God for the many wonderful friends He gave me on this trip. May God richly bless all of you is my humble prayer.

## SPECIAL DELIVERY NEWS:

While this letter is being written the Postman has just handed me a Special Delivery letter, Registered and Airmailed, from the Australian Consulate General's Office in New York. I was a bit nervous trying to open this big brown envelope for I was aware of the fact that the contents could either be good or bad news. I knew that in this envelope would be found the

## "I Should Like to Know"

1. Please show the difference between an Infra- (or Sublapsarian) and a Supralapsarian.

These terms have to do with the order of God's decrees; that is, the order as man's tries to distinguish them in his own finite mind. Of course, God is not subject to time and chronology, as man thinks, but man necessarily runs into this problem when considering God's decrees.

The Sublapsarian position holds that the decree of election follows the decree of the fall, or that election considers man as fallen. The Supralapsarian view usually is distinguished into the two phases of end and means. With respect to the end, the Supralapsarian view considers election as preceding the decree of the fall, but with respect to the means, the view includes the decree of creation, the fall, Christ's redemption, effectual calling, perseverance, and complete or final salvation.

Of course, on such subjects as these, there are bound to be differences of opinion and our statement of the two views here does not necessarily mean that all Subs and Supras are properly represented.

answer to the question that I and thousands of other people had been wanting to know.

The question has been, "Can a missionary get into a foreign country without some mission society or mission board backing him?" I knew that if the mission boards were right in saying that it could not be done, there would be bad news in this envelope; but if mission boards were not needed, there would be good news.

Beloved, you no longer have to wonder, for along with the compliments of the Australian Government came our visas to enter Australia and entry permits to enter and take up residence in the Territory of New Guinea. Beloved, this was somewhat of a surprise that we received them this soon. It had only been two weeks to the day since we had sent in for them. God has undertaken and is moving in a great way in this work. Every legal door has been opened and every foot of red-tape has been wound up.

There remains only one thing preventing us from leaving at any time. We need approximately \$1500.00 more to ship our household items there. Just as soon as we have the required amount to ship our household items they will be on the way immediately thereafter. It will take about 6 or 7 weeks for our things to get there, as about a month after our things have left we will be on our way. We had planned to leave about the 15th of January, and we still could go then or even before, providing we have the money that is needed. We shall now give a report on offerings received in the past two weeks, total receipts, expenses incurred thus far, and the immediate needs.

Baptist Friends, Delevan, N. Y.	32.00
Faith Baptist Church, Abingdon, Va.	9.58
Grace Baptist Church, near Glendale, Va.	40.00
Temple Baptist Church, Rocky Mount, N. C.	50.00
Woodlawn Terrace Baptist Church, Memphis, Tenn.	100.00
Emmanuel Baptist Church, Garrison, Ky.	10.00
Grace Baptist Church, Springfield, Mo.	10.00
New Testament Baptist Church, Hamilton, Ohio	10.00
Calvary Baptist Church, McLeansboro, Ill.	11.50
Mrs. J. T. Silvey, Henderson, Texas	10.00
TOTAL RECEIVED thus far from all sources	\$3289.39
Expenses thus far for, Passports, traveling to and from churches	483.82
On deposit at present	2805.57

(Continued on page 3, column 1)

2. Were all of God's sons and daughters saved? If so, when?

In considering this question, we must have some understanding as to what is exactly meant by the terms "sons" and "daughters." These terms may be used in different senses. For instance, one may be a son of God by election but not yet be made manifest as a son of God in calling and practice. One may also be a son of God in the sense of creation. The angels are called sons, too. So there must be some definition given as to the meaning put upon "sons" and "daughters" by the querist before we can answer the question. We will say, however, that all of God's elect shall be called to salvation in this life. None are sons by election who are not manifested as such by being called.

3. Do you believe in eternal justification?

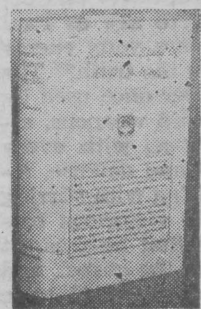
Certainly. Every blessing that we have or shall ever have is eternal, for it was given to us in Christ before the foundation of the world. Experimentally, of course, we receive these blessings in time. If one does not receive experimental justification in this life, it is evidence that he was not given to Christ in eternity past. Christ, the great Head of His elect, is our justification before God, therefore we received this blessing when placed in Him, though not experimentally justified at the time. We also received the blessing of regeneration then, though not in an experimental sense. We received the blessing of glorification then, though not in an experimental sense. Likewise, neither had any of these blessings been actually purchased and obtained for us by the great Head, for He came to do that work in time. We must learn to distinguish between (1) what was given to us in the covenant, and (2) when it was actually obtained, and (3) when it is applied and received.

4. What is meant by the expression "attributes of God?"

The term "attribute" refers to an inherent quality within a person or thing. For instance, brightness is an attribute (inherent quality) of the sun. God's attributes as such things as love, justice, holiness, mercy, omnipotence (all power), omniscience (all knowledge), sovereignty, immutability (unchangeableness), etc. These things are qualities which are a part of God. He would not be God without them.

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Ashland, Kentucky



Halliman

(Continued from page two)

Of this amount almost \$2300.00 is needed for our transportation to New Guinea. The freight forwarding agents have estimated the cost of shipping our household things at \$2000.00, therefore there remains approximately \$1500.00 between us and the mission field. How soon would you like to see us leave? If you are led of the Lord to have a part in this ministry, and if you send your offering by check, make them payable to New Guinea Mission Fund, and send them either to The Baptist Examiner (they will be forwarded), or send them direct to the MACEDONIA BAPTIST CHURCH, 2501 N. Maplewood Ave., Chicago 47, Ill. This mission work is under the authority and direction of the Macedonia Baptist Church. It is a New Testament work and every thing should be done in the name of and through the Lord's Church. I want no glory for this work myself, but I want our Lord and Saviour Jesus Christ, who is the Head of His churches to receive ALL the honor and glory that is to be had. Neither does the Macedonia Baptist Church want any special honors bestowed upon her for this, but it has pleased our Sovereign God to elect me to go and this church to send me and be responsible for me. God has elected some to help this church in this great undertaking: "Are you one of them?"

Sincerely,  
FRED T. HALLIMAN

Tithing

(Continued from page 1)

"Are there no strictly business reasons that will at least partially account for the increased temporal prosperity of those who tithe their income?"

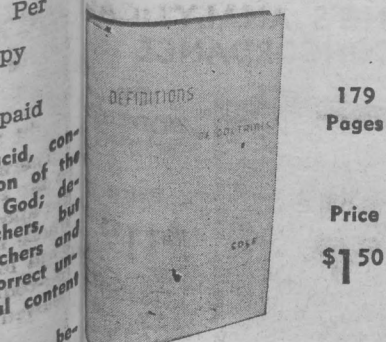
Yes. And yet it is hard to separate common sense and strict business matters and principles from God's laws; in fact, it cannot be done.

"Whatsoever a man soweth, that shall he also reap." Tithing the income leads to system—is, in fact, system itself—and the harvest or reward of system in business, or labor, or farming, or professional life, is prosperity.

Tithing our income is a practical recognition of God's real ownership of and sovereignty over our substance, and His blessing naturally follows such recognition. It is a practical acknowledgment also of the claims of Christ and humanity upon us, and human nature is swift to respond to such evidence of sincerity by hearty words of encouragement and (Continued on page 4, Col. 1)

Definitions of Doctrines

By C. D. COLE



The primary purpose of this book is to present the doctrine of God. Such subjects as the Being of God, His decrees, attributes, grace, love, providence, etc., are discussed. This book is needed by many who do not recognize God as the Sovereign, immutable Person that He is. We recommend it most highly.

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J. R. Graves

(Continued from page one)

these characteristics could be combined in the valiant, contemplative, loving, studious, ever-active man! But they are seldom, if ever, so embraced in poor fallen nature. J. R. Graves was of the first class, to which reference has been made.

There was no still life in him. He had no idea of resting like a lark in the soft dawn of morning, where the sounds and sights of earth would be unheard. His tendency was to explore the tangled lives of men; to know their hearts' errors and to bring, with all the force and all the intensity that was in him, God's truth, in direct contact and conflict with it all.

His Avowed Principles

Very soon after Graves entered upon his editorial career he was attacked by the editor of the Nashville Christian Advocate, as his predecessor Howell had been. To give distinctiveness to the principles he held and advocated he published and kept standing at the head of his editorial column, this statement:

Keep It Before The People

"Six Important Doctrines—  
"1. One Lord, one faith, one Immersion. Eph. 9:5. That an im-

mersion is the profession of that one faith in the burial and resurrection of that one Lord (See Rom. 6:4-6; Col. 2:12; I Cor. 15:29; I Peter 3:21).

"2. The Grace of God, the only foundation of Hope and Faith in Christ, the only medium of Justification.

"3. The Word of God and the Spirit of God the agents in the regeneration of adults.

"4. Each visible church of Christ is a company of Scripturally immersed believers only (not of believers and their unconverted children and seekers on probation), associated by voluntary covenant, to obey and execute all the commandments of Christ, having the same organization, doctrines, officers, and ordinances of the Church at Jerusalem, and independent of all others, acknowledging no lawgiver in Zion but Christ, and submitting to no law He has not enacted (read Rom. 1:7; 1 Cor. 1:2; Eph. 1:1; Col. 1:1-5; Acts 2:41-42; Matt. 18:20-23-28; 2 Cor. 7:6-19; Rev. 2:23; Phil. 1:26-27; 1 Cor. 5:12-13).

"5. The 'Lord's Supper' is a positive and commemorative ordinance to be observed only by a church of Christ, not as fellowship or personal feeling of one communicant toward another, as Pedo-Baptists erroneously teach,

but only to show forth Christ's death till He comes again; and being a church act, it becomes incidentally, a symbol of church relationship; consequently, only those churches can participate in this ordinance that agree in faith and practice. The members (though of the same faith and order) can come to communion of another only by an act of courtesy and no by right, for each church is independent, being made the guardian of the purity of the sacred feast, is invested with the authority to discipline those whose relationship gives them the right (see I Cor. 5:3-10). [Note: Graves later came to what we believe is the Scriptural pattern—that is, close communion, limiting the supper to only the church observing it. This will be pointed out later.]

"6. Christian baptism is the immersion of a believer in water by a qualified administrator, in the name of the Trinity, in representation of the burial and resurrection of Christ, and profession of a death to sin, union with Christ, and consecration to His service. One mode only, therefore, can answer this design and the profession of baptism cannot be made by children, except "the children of God by faith" (Matt. 3:16; Rom. 6:4-5; Col. 2:12; Gal. 3:26-

27). "Burying in water of one dead to sin is the only action; since the burial of a dead man is the only 'likeness' or representation of death in the world, for it is called the likeness of death."

Here stands forth in language no one can honestly mistake—that the grace of God the only foundation; faith in Christ the only medium of justification. This was his watchword through life. It rose above all other questions. He wrote: "When delivering a course of lectures in a southern city, in the lecture on 'The Spirituality of the Church of Christ, I insisted that nothing but spiritual material—gold, silver, precious stones—could be put into the building; that it did not make a sandstone a precious stone by inserting it into the building—that a state of salvation was an essential and inseparable condition of membership in a Christian church, that God added to the church those who were saved, not those who wanted to be" (Letters to Bishop Soule, p. 368).

His avowal, his confession, his advocacy, and illustrations of salvation by grace through faith only—not by it through baptism or church, or anything else under the heavens—was constant, fer-

(Continued on page 6, column 4)



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September 14, 1959

Mr. Bob L. Ross  
THE BAPTIST EXAMINER  
P. O. Box 189  
Ashland, Kentucky

Dear Brother Ross:

Your letter of July 8, addressed to Dr. Cauthen, was in time passed on to me for reply, but early in August I left Richmond for a long trip including our Foreign Missions Conference at Glorieta, New Mexico, and so I am just now getting to a reply. I do apologize for this delay.

I do not know the source used by the author of the booklet you were asked to review, but I cite you to the 3rd quarterly issue of THE QUARTERLY REVIEW, available at all Baptist Book Stores, for the most complete and current statistics about all phases of Southern Baptists.

In 1958, the last year for which reports can be complete, Southern Baptists gave for all causes \$419,619,438, which was \$45.58 per member for the 9,206,756 Southern Baptists, 2,500,000 of whom cannot be located. Therefore, 6,500,000 or less gave this amount. In 1958 Southern Baptists gave for all missionary causes, home and foreign \$74,750,699 which was \$8.12 per member for the 9,000,000 members. They gave a total of \$15,334,738.58 for foreign missions, this was \$1.67 per member for 9,000,000 members.

I hope this helps to answer your question.

Do be assured of my kindest regards.

Sincerely yours,

*Eugene Hill*  
Eugene Hill

ELH:ajm





## Tithing

(Continued from page three) helping hands. But these are results, not causes.

Tithing does two things: It makes a better and happier Christian, and it so replenishes the treasury of the church that she can evangelize all the world. If it is good for these two things, do you think it likely divine wisdom would have abolished it for some haphazard plan or scheme of ours? By no means. It only remains to practice it and to preach it. Let those who tithe bring the whole tithe into the Church, and thence let it flow out to make glad the city of our God; so shall God be honored and Christ shall be glorified.—Frank O. Ballard.

## Tabernacle—Christ

(Continued from page one) met with Israel through all their wilderness wanderings.

Whenever I think of my text which says when Jesus was made flesh, that He tabernacled among us, it calls to my mind the tabernacle of the Old Testament. I would like to show you how that the tabernacle of the Old Testament is a type of the Lord Jesus Christ Himself.

### I THE TABERNACLE WAS OF TEMPORARY APPOINTMENT.

While the Jews were wandering, they worshipped in the Tabernacle. The tabernacle lasted for just a short period of time, as they moved it about from place to place in the wilderness. Later, after they got over into the land of Canaan and became established, Solomon built a temple and they had a place of worship that was permanent. But while the Jews were in the wilderness, journeying backwards and forwards, up and down, and crisscrossing the country for forty years, they had a tabernacle that was of a temporary appointment. That reminds me of the Lord Jesus Christ when it says that He tabernacled among us, for the Lord Jesus Christ's stay on earth was a brief, temporary stay. If the tabernacle is a type of the Lord Jesus Christ, and I think that it is, then it would tell us that the Son of God's stay here in this world was only a brief stay.

As the tabernacle was moved about from place to place in the Old Testament through the years of their wilderness wanderings, so the Lord Jesus Christ's ministry was not a fixed ministry, but rather He moved about from place to place throughout the entirety of the land of Palestine. In one chapter you will find the Lord Jesus Christ in Jerusalem, and perhaps the next chapter will reveal to us an incident that took place in His life perhaps in Northern Palestine around the Sea of Galilee.

I say, beloved, as the tabernacle was moved about and was not permanent, but was just a temporary place of meeting with God,

so the ministry of Jesus, as He tabernacled among us, was not fixed. It was not permanent, but He moved about in a temporary manner here within this world for thirty-three years time.

### II THE TABERNACLE WAS OF USE IN THE WILDERNESS.

After the Jews got settled permanently in the land of Palestine, they never used the tabernacle, for they built a temple where the people worshipped. The tabernacle was thus primarily for use in the wilderness.

May I remind you that the ministry of the Lord Jesus Christ here in this world was certainly a wilderness experience so far as He Himself was concerned. Look at it as it began in the city of Bethlehem where He was born in a stable and cradled in a manger. Surely, beloved, for the God of the universe to find a stable for His birth and an ox's manger to be His crib and cradle, surely you would say that that manger cradle was truly a wilderness experience for the Lord Jesus Christ.

Look at Him as His ministry of preaching and teaching began. We read:

"And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." — Mt. 8:20.

"And every man went unto his own house. Jesus went unto the mount of Olives." — John 7:53; John 8:1.

The Son of God had been

preaching to the crowd that day, and when His ministry was over every man went away to his own house. Not a man said a word to the Lord Jesus Christ about going home with him, and when there was no invitation for the Lord Jesus Christ, He went out into the mountain and spent the night in the mount of Olives. Surely, beloved, you can say that His was a wilderness experience.

If you will follow the life and the ministry of the Lord Jesus Christ until that day when He came to die upon the cross, and was put into a tomb where He was left for three days time, until by the power of God He broke open the seal of that tomb and came forth victorious over sin, death, Hell and the grave — when you look upon it in its entirety, you can't help realizing that His was a wilderness experience.

The tabernacle was used in the wilderness. Jesus tabernacled among us, and from the time that He was born and laid in the manger, throughout all of His ministry, culminating with His burial in the tomb of Joseph of Arimathea, consider His ministry and it appears in every detail that it was a wilderness experience.

### III THE TABERNACLE OUTWARDLY WAS MOST UNATTRACTIVE.

If you would get inside the tabernacle and look at the furniture overlaid with gold and see those beautiful curtains, you would realize that it was truly a thing of beauty. I dare say if the tabernacle and the furniture and the curtains were bought at current prices, that it would cost between two to three million dollars. However, if you would look at it from the outside it certainly was anything but attractive. It was covered with badger skins, the very cheapest of all the hides of animals. When those badger skins were blown by the wind and faded by the sun, and when the rain had fallen upon them and had caused them to change their color — what an uncomely sight they must have been. Surely if you would look at that tabernacle on the outside, you would never think of it as the place of beauty that it was on the inside. I say, outwardly that tabernacle was most unattractive.

Outwardly, the Lord Jesus Christ never made an appeal to any individual in this world, for outwardly the Son of God isn't attractive to any individual. Outwardly, Christianity doesn't attract any individual. I might preach to men by the hour, and when I have finished, unless the Holy Spirit of God gets hold of a man's heart, he will not be one bit concerned about what I have said. He will not be interested one particle in the things that I have preached. It was said of Jesus: "And when we shall see him, there is no beauty that we should despise him." (Is. 53:2).

I remember a man who talked to me years ago. He had attended services a few times, just enough that he had learned a few things. He said, "Brother Gilpin, you don't drink, do you?" I said, "No, I don't drink." "You don't go to movies?" I said, "No, I don't go to the movies." "You don't dance?" "You don't gamble?" He said, "My, what a horrible drab life yours must be." To him if I didn't do those things, my life must be horribly drab. When he looked upon me as a Christian and realized that I didn't do those things, to him Christianity became surely a drab, horrible experience.

I tell you, beloved, when you looked at that tabernacle in the wilderness it didn't look like anything of beauty. A man who would look at it from the outside wouldn't know that there was between two and three million dollars worth of gold and furnishings on the inside. When he got on the inside and saw all that furniture and all those beautiful linen curtains that were finely wrought with gold, he realized then that the tabernacle was a thing of beauty.

Beloved, I say to you, when a man becomes a child of God, he realizes the beauty that there is

## WELL-BEHAVED

The christening ceremony was over and the minister stood chatting with the fond parents. "I must congratulate you," he said genially. "I have never known a child to behave so well at a christening." "Well, you see, pastor, answered the mother shyly, "we wanted him to be good, so we have been practicing on him with a watering can the whole week."

in Jesus. He realizes the beauty that there is in a Christian walk, in the life that a child of God lives here within this world.

## IV THE TABERNACLE WAS THE PLACE WHERE GOD MET WITH MAN.

The tabernacle was God's meeting place with man. In fact, it is called the tent of meeting. Listen:

"And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." — Ex. 25:21, 22.

In other words, the tabernacle was the place that God meets with man. God doesn't meet with man when a man joins the church. God doesn't meet with man when a man slips up to the ear of another fallible human being and confesses his sins. God doesn't meet with man when a man goes out into the water and expects that by that water his sins will be washed away. As the tabernacle was the place where God met with man in the Old Testament, so Jesus Christ is God's place where men meet with God today.

We read: "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.

"For there is one God, and ONE MEDIATOR between God and men, the man CHRIST JESUS." — I Tim. 2:5.

Up in Heaven is God and down here on earth is man, and there is just one mediator to come between God and man.

As the tabernacle was the place of meeting, the place where God met with man, so Jesus Christ is our place of meeting, where man and God come together.

## V THE TABERNACLE WAS THE CENTER OF ISRAEL'S CAMP.

Did you ever stop to think that when those Jews came to camp at night, they didn't set up their camp in a helter-skelter sort of manner. Rather, the tabernacle was the very center of Israel's camp. The first tent that they set up was the tabernacle, their place of meeting with God. Listen: (Continued on page 5, column 2)

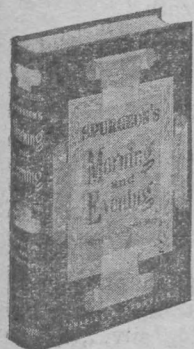
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# DOES EPHESIANS 3:14, 15 GIVE GROUND FOR THE CHURCH'S "NAME"?

By EDDIE GARRETT  
New Testament Baptist Church  
1004 Greenwood Avenue  
Hamilton, Ohio

The writer of these lines has had the occasion many times in the past to talk with those who say that Ephesians 3:14-15 gives the authority for naming the church—the Church of God. The Campbellites ("church of Christ") endeavor to use the same text of Scripture to justify their name. The "Church of God" group that yells the loudest over the name "Church of God" is the Anderson, Ind., group.

The Campbellite can't even come close in justifying his name from this portion of the Word of God. For the verses are speaking of God the Father and not Christ.

"For this cause I bow my knee unto THE FATHER of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—Ephesians 3:14-15.

It seems as though many think of the name of God simply as being God. But this is not so. For we read in Exodus 6:3 these words:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by MY NAME JEHOVAH was I not known to them."

Also read Isaiah 42:8 in a more correct translation than the King James Version. It will read "I am Jehovah: that is my name."

Now if the so-called "Church of God" groups are to use Ephesians 3:14-15 for their church name, then let them call it The Church of Jehovah, for that is His name. The Word "God" tells us who He is, not His name. I am a man, but my name is Eddie Garrett. I have a car, but the brand name of it is Chevrolet. The term "car" is what it is, but the term "Chevrolet" is the car's name. So it is with the church. The church is referred to around thirteen times in the New Testament as the Church of God, but each time it is used to tell what it is; not what the name of it is.

The term "church of God" shows that the body is His, and under His authority.

Why don't these groups call themselves "The Church of the Firstborn" (Hebrews 12:23)? Anyone would have just as much

Scriptural authority to call themselves by this name as they would the name "church of God." The phrase "church of the firstborn" is like the phrase "church of God," it tells what the church is. The church is to be an assembly of born-again ones. So it is referred to as the church of the firstborn ones. We could go on and on with similar illustrations, but we will let this suffice.

Now let us come back to the Scripture in Ephesians 3:14-15 again. I now quote verse fifteen from the English Revised Version:

"From whom EVERY FAMILY in heaven and on earth is named." Notice the King James Version has this verse to read as though there were only one family. But the R. V. corrects this error, in that it reads "every family." I do not believe that this verse is referring to the family of God. I believe this is referring to human families as well as heavenly families.

Beloved friends, notice that nothing is said in these verses about a name for the Church, but for these families. Now how can anyone mistake the families for the churches?

In closing, my Bible tells me Christ called the man whom he sent to baptize a Baptist, and the world has been calling us that practically ever since. It seems as though the Devil's crowd is always trying to justify their names. Even if their name were correct—their doctrine would give them away.

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PASTOR EDDIE GARRETT

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**Tabernacle—Christ**

(Continued from page four)

"But thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all the vessels thereof; and they shall minister unto it, and shall ENCAMP ROUND ABOUT THE TABERNACLE."—Num. 1:50.

"Then the tabernacle of the congregation shall set forward with the camp of the Levites in THE MIDST OF THE CAMP: as they encamp, so shall they set forward, every man in his place by their standards."—Num. 2:17.

Where was the tabernacle to be put? In the midst of the camp. In other words, the tabernacle was the center of the camp of Israel. Everything centered around the tabernacle.

Listen again:

"And Moses went out, and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and SET THEM ROUND ABOUT THE TABERNACLE. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease."—Num. 11:24, 25.

I tell you, beloved, that tabernacle was the center of all ac-

tivity so far as the Jewish people were concerned.

"Likewise, the Lord Jesus Christ is the center so far as you and I are concerned. The Lord Jesus Christ is our great gathering center. As the Jews set up their tabernacle and encamped round about it, so everything with us focuses upon, and centers about the Lord Jesus Christ. It is no wonder that we find the Lord Jesus Christ saying:

"For where two or three are gathered together in my name, there am I in the midst of them." Mt. 18:20.

As the tabernacle was in the midst of the camp of Israel, so Jesus Christ is to be the great gathering place, the place of meeting, so far as you and I are concerned.

VI  
**THE TABERNACLE WAS WHERE THE LAW WAS PRESERVED.**

When Moses went up on Mt. Sinai and received the ten commandments the first time and came back down from the mountain and found that the people had sinned while he was gone, Moses broke those ten commandments. Then he went back a second time and received the law again on tables of stone. We read:

"And I will write on the tables which thou brakest and thou shalt PUT THEM IN THE ARK. And I made an ark of shittim wood, and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand. And he wrote on the tables, according to the first writing, the ten commandments, which the Lord spake unto you in the mount out of the midst of the fire in the day of the assembly, and the Lord gave them unto me. And I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."—Deut. 10:2-5.

You will notice, it says that they put the tables in the ark. In other words, the tabernacle was where the law was preserved. As the law was preserved in the tabernacle, so the law of God was preserved in Jesus Christ, because the Son of God kept the law intact, in its entirety.

Doesn't it bless your heart to know that this tabernacle of the Old Testament is a type of the Lord Jesus Christ, and as that law was preserved in the tabernacle, so the law of God was fully kept by the Lord Jesus Christ. He never violated it in any particular. We read that He said:

"Thou art my God my mother's belly."—(Ps. 22:10). The only one that could ever say that was the Lord Jesus Christ. All the balance of us are born as sinful depraved human beings, but the Lord Jesus Christ could say that even from the hour of His birth that God was His God.

As this law was preserved in the tabernacle, so the Lord Jesus Christ kept the law fully. We read:

"Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, THY LAW IS WITHIN MY HEART."—Ps. 40:7, 8.

Beloved, the Lord Jesus Christ delighted to do God's will. He did God's will because the law of God was written within His heart. They put those tables of stone inside the tabernacle and the law was then preserved in the tabernacle. When Jesus Christ came, He preserved the law. He kept the law fully and completely when He came into this world.

VII  
**THE TABERNACLE WAS THE PLACE WHERE THE SACRIFICE WAS MADE.**

The animal that was used as a sacrifice was a type or picture of the Lord Jesus Christ. They would bring that animal that was to be used as a sacrifice up to the east end of the tabernacle court-

## He Who Overcomes

He overcomes the anxiety of the day who in the morning places his faith in God.

He overcomes his fears and worries who findeth the God that dwelleth within.

He overcomes the troubled spirit who rests in the peace of the everlasting arms.

He overcomes the importance of self who bows before God with a heart of humility.

He overcomes self-centered living who in the name of Christ goes about doing good.

He overcomes the coldness of heart who heals others wounds with the ointment of love.

He overcomes his love for worldly gain who gives more for others; who wants less for himself.

He overcomes the frustration of the times whose plans and purposes belong to God.

He overcomes his lonely days who walks with Christ, who walks with man,

—JOHN HOWARD BLOUGH.

yard, and the individual would put his hands upon the head of that animal to identify himself with it, as if to say, "This animal is going to die, but I ought to die. This animal is dying in my stead." Then they would take that animal and offer it as a sacrifice, looking forward to the time when Jesus Christ was going to come to be a sacrifice. Beloved, the tabernacle was the place where the sacrifice was made.

Need I say that Jesus Christ as He tabernacled among us, tabernacled with us in order that He might make the sacrifice for our sins? Need I go to Calvary and describe to you that horrible, gruesome scene when Jesus Christ was laid upon that cross and His hands were nailed and His feet were driven through with the spikes, and a spear was run through His side, and His hair was plucked from His face and His back was given to the

smelters until it was nothing but a mass of gore and blood? Need I describe to you how our Lord suffered, and need I tell you that His suffering was such that His face and His body was marred more than any individual that ever lived within the world? I tell you, beloved, the tabernacle was the place where the sacrifice was made. Jesus tabernacled among us, and it was there the sacrifice for our sins was made.

VII  
**THE TABERNACLE WAS THE PLACE WHERE THE PRIESTLY FAMILY WAS FED.**

We read: "And the remainder thereof shall Aaron and his sons eat: with unleavened bread SHALL IT BE EATEN IN THE HOLY PLACE; in the court of the tabernacle of the congregation they shall eat it."—Lev. 6:16.

"The priest that offereth it for sin shall eat it IN THE HOLY (Continued on page 6, Col. 3)



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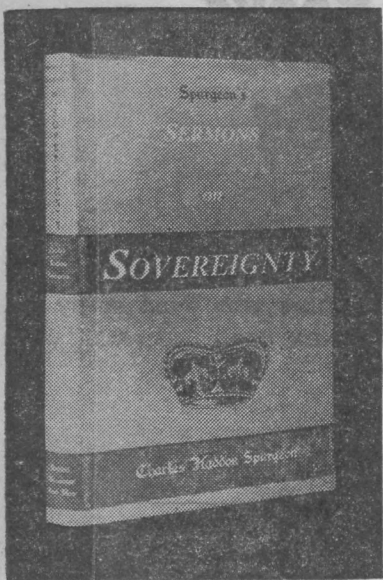


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### Tabernacle—Christ

(Continued from page 5)  
PLACE SHALL IT BE EATEN, in the court of the tabernacle of the congregation." — Lev. 6:26.

Notice, the tabernacle was where the priestly family was fed.

All believers are in God's priestly family. The Lord Jesus Christ is our high priest, and everyone of us who are believers, are believer-priests under Him. Listen:

"Ye also, as lively stones, are built up a spiritual house, an HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." — I Pet. 2:5.

In the Old Testament a man would go to his priest and the priest would act for him. Until the Lord Jesus Christ came, every individual was shut off from God and had to come to God only through the priest. When Jesus Christ died, He became our high priest, and now, thanks be unto God, I don't need a priest to come to God in my behalf. I am a believer-priest, and every believer is a believer-priest, and we come to Him for ourselves.

Beloved, the tabernacle was the place where the priestly family was fed. The Lord Jesus Christ is the bread of life, and every believer-priest feeds on the Son of God. The sweetest food that any individual ever ate is that bread of life that we have in the Lord Jesus Christ Himself. Yes, beloved, as the priestly family was fed in the tabernacle, so all believers who are of God's high priestly family feed on the Lord Jesus Christ.

### IX

THE TABERNACLE WAS THE JEWISH PLACE OF WORSHIP.

The Jew brought his offering to the tabernacle, and it was within its courts that the priests ministered. In other words, the tabernacle was the place of worship.

May I remind you that there is no worship apart from the Lord Jesus Christ. A man may fall down before an idol, or a stone, or before some image and think he is worshipping. No, no, beloved, there was no worship for the Jew except through the tabernacle. It was the place of worship for the Jew, and Jesus Christ is our place of worship today.

We read.

"God is a Spirit: and they that worship him MUST WORSHIP HIM in spirit and in truth." — John 4:24.

"And there were certain Greeks among them that came up to WORSHIP at the Feast." — John 12:20.

The tabernacle was the place of worship and Jesus Christ is the place of worship. Some people come to the Lord's Supper, and they take the little wafer, and put it on their tongue and they believe that that wafer becomes the actual body of the Lord Jesus Christ. They are taught that if they were to bite into it, blood would run out of it, and they worship that little piece of wafer — a sort of biscuit worship. Beloved, we worship the Lord Jesus Christ.

Some people look at a pool of water, and they say it is there within that pool that you meet the blood of Jesus Christ, and it is there your sins are washed away in the act of baptism. While they worship a pool of water, I look to the Lord Jesus Christ. While they depend upon the water, I depend upon the blood of the Lord Jesus for my salvation.

Some people would worship a human being. They would fall at his feet and would call him "Our lord god, the pope." Beloved, I worship no man. I worship the Lord Jesus Himself.

The tabernacle was the place of worship. Jesus tabernacled among us. He is our place of worship, and there is no other way of worship except through Jesus. You can try other methods. You can seek to worship in different

### To Pray

To flood the heart with thankfulness  
And let His joy remove distress,  
Accept the peace that alone can bless—  
That is to pray.

To lay each burden and care at the cross  
And put aside all thought of loss,  
To ask that He cleanse the heart of dross—  
That is to pray.

To feel His presence every hour,  
To know His love when storm-clouds lower,  
Believe in His sustaining power—  
That is to pray.

To be submissive to all of His will,  
To know with certainty He will fulfill  
His promise, and so to rest and be still—  
That is to pray.

—MILDRED LONG

ways, but there is no worship except through Jesus in the light of what He has taught us in the Word of God. We read:

"But in vain they do worship me, teaching for doctrines the commandments of men." — Mt. 15:9.

Notice the words of Jesus. He is saying that these people think they are worshipping Him, but it is in vain. Why? Because they are teaching for doctrines the commandments of men. Thus, the man who teaches the commandments of men for the doctrines of God is vainly worshipping the Lord Jesus Christ.

I am saying to you that as the tabernacle was the place of worship, so the Lord Jesus Christ is the One we worship. He is the One through whom we worship. He is the one whereby we come to God.

I come back to my text which says that Jesus dwelt among us, or tabernacled among us, and I would remind you that Jesus was God. He became man. He never lost His Godhood. He never lost His God identity. He just became man in addition, and He dwelt among us. He tabernacled among us, and as He did so, He would teach us these truths that grow out of the tabernacle of the Old Testament which is a type of the Lord Jesus Christ Himself.

May God bless you, and may God help you to grasp this truth!

J. R. Graves

(Continued from page 3)  
vent and forceful. When touching upon this theme—as we shall more fully show forth further on—he rose beyond himself in lofty eloquence which no other theme inspired. There is a celestial melody in the following outbursts—as though the skies cleft above him and the white light of God "smote him on the face."

"By faith we enter Christ—as

Noah entered the Ark, which was a type of Christ, and God closed the door and sealed it, and did not leave it to Noah and his family, if they would be saved, to their power to keep it closed, which they could not have done. So Paul says "In whom (Christ) after that ye believed ye were sealed by the Holy Spirit." That pledges us to God's veracity and power for our salvation.

"His honor is engaged to save The weakest of His sheep."

Faith unites us indissolubly to Christ, so that His life becomes our life, and while He lives we shall live also, and this secures our salvation. "For ye are dead, and your life is hid with Christ in God, and when Christ, who is our life, shall appear, we shall appear with him in glory" (Col. 3:3).

"As it is not in the power of a dead man to restore himself to life, so it is not in the power of one who was once dead to sin to restore himself to the love of it, he can never have the desire to do it because the love of sin is dead in him. The prayer of Christ also secures the everlasting continuance of our union with Christ."

"Now Aaron was a type of Christ, the Christian's Great High Priest, who has entered the holy place—even Heaven itself—and graven upon His heart is the name of every one, in all ages, that has ever believed upon Him, that was ever by faith united to Him, or was ever washed by His blood, and for the sanctification and final salvation of each and all He ever intercedeth. He is an all-prevailing High Priest. Him the Father heareth always. Not one of the precious jewels, the purchase of His own blood, will ever be lost out of His breastplate—effaced from His loving heart. Therefore, all who were once Christians, children, believers in Christ (not members of Baptist Churches only) are today saved, and will be forever saved" (Iron Wheel, Editor's Appendix). His

(Continued on page 7, Col. 1)

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God grant that it may produce that same "love and life" in all who read it.

—from Forward by D. M. Lloyd-Jones.

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## J. R. Graves

(Continued from page six)  
Scriptural statement was antagonized and he was attacked by a leading Methodist. A controversy, beginning with this very question, that salvation was independent of baptism and church membership, originated a controversy which terminated in the publication of **The Great Iron Wheel**.

## His Motives Impugned

The controversy was fierce, often personal. The united powers of Methodism at its headquarters in Nashville, were brought into action to damage the young presuming Baptist. But he was equal to the emergency and never rested or faltered in the task which had fallen to his lot. When charged with personal opposition, he answered:

"I enter my protest against this statement, I feel no unkindness against a Methodist because he is a Methodist. If he gives evidence that he loves Christ, I love him (not that he is unsaved out of a Baptist church); and he is dear to me in proportion as I see the image of my Saviour reflected in his temper and life." On another charge of writing controversially to bring himself into notice, he replied, and there is an honest ring in his words:

"I can deny this, only because I cannot show my heart to my readers; but my God knows it, and I can, without fear of condemnation, lay my hand upon it, and appeal to Him to witness the rectitude of my intentions. The God whom I serve knows, that while I prize above all earthly considerations, the love and esteem of my brethren and all good men, I have never sought notoriety for selfish reasons. I have never sought the honor of this world, the praise of men, and have never, for one day, pursued a course to win them; I appeal to my brethren, and all men familiar with my public life, if I have not, from the pulpit, and through the press, opposed what I have believed to be erroneous in Baptists, as severely and faithfully as I have the errors of other denominations; and have been quite as intensely hated and as rudely treated and slandered by some few of them—the especial advocates of those errors—as I have by the advocates of other errors. I have opposed the advance of false teaching, and

inconsistent practice among Baptists when I knew that I should lose personal friendships, and receive positive injury. I have as keen sensibilities as other men—friendship is as sweet to me as to any other man living, and I will do as much honorably to obtain or retain it; but when or where have I swerved one hair from my own established and published principles to gain or retain a friend? When I obeyed the voice that spoke to my conscience, I gave up all the cherished plans of my life to preach the gospel of the Son of God. I opened a plain Bible and read my commission from the solemn lips of the **priest-murdered but then risen Son of God**. It was to preach His Gospel alone as the ground and argument of man's salvation—then to initiate them by the rite He had personally instituted and obeyed, into His visible church, and to teach them to observe all things He had commanded them. Nor did I find the limit of my responsibility to stop at this point, i.e., simply teaching the positive commands of Christ; these words burned upon my eye, and rung with weighty import in my ear, 'Every plant which my Father hath not planted shall be rooted up.'

"If I sought a commentary upon this injunction, I had before me the example of its Author, when He exposed the false teaching of the Scribes and Pharisees; I had the whole ministerial life of Paul, and his constant aggression upon errors and erroneous systems, and the teachers of them. Read all his epistles—how thorough and severe his exposition of error and of false teachers, even though they claimed to be Christian brethren and apostles—exceedingly **good men**. If I would be faithful I must imitate Paul, as he followed Christ. Faithfulness to the truth, and a steadfast aggression upon error and false systems of religion, and of teachers of false doctrine, for the sake of the honor of Christ, is exhibiting the Spirit of Christ and of Paul.

"I am conscious of no other motive; I appeal from my accusers to my Master and Judge, the Lord Jesus, for the rectitude of my intentions, and the purity of my motives.

"Plain, faithfully written exhibitions of the truth or exposition of error, will always sound harsh and of a questionable spirit; and yet when we hear the very same expressions from the living speak-

er, can see his point, no such impression is made. Judge not with an unfavorable judgment, lest ye be judged.

"The Christians of the next generation will judge me kindly. I will be remembered with praise, when the name of my opposers have rotted." [Note: **This has been literally fulfilled.**]

One day, I said to him, "Father (for so I addressed him), you do yourself an injustice in the severity with which you write. People hearing you speak get quite a different estimate of your spirit."

With a look of mingled sadness and surprise, he said, "I do not see why."

"Because, when you write you are severe. When you speak you show your love and sympathy."

"If one believes a thing is true he ought to say it, oughtn't he?"

"Yes, certainly."

"Well, if a thing ought to be said, ought it not to be said so that people can understand it, and so they cannot misunderstand it?"

"Yes, I think so."

"Well, that is all I do."

What more could one say?

(Continued.)

## The Jew

(Continued from page one)  
delusions about the Jew's being a religion and not a race.

1. In the Bible quotations above we saw that a whole tribe among the children of Israel had an imperfection of speech; they lisped. Now just see what happened to these Ephraimites. They too tried to put out the chest and deny that they stemmed from Ephraim. But Jephthah's men put them to the test, and used the surest form of identification, which proved that the man was an Ephraimite. Then they killed him.

## Escape From Hitler Futile

The same thing happened in the bitter days of Nazi hoodlumism. Thousands of Jews ran hither and thither in those desperate days, seeking a way out from the Hitler murderers. They changed their names, they burned up their ancestry records, they married Gentile wives, they even professed to be Christians—anything, anything, just to avoid being slaughtered by Hitler. But did it help? No, there was something on the body of that poor Jew, something in his face, something in his eyes, which told the Hitler savages that this man was a Jew.

2. If the word Jew stands for a religion, will you please explain to your own satisfaction how you can call Einstein a Jew, when he is an out and out atheist? Explain to your own satisfaction if you can why out of 2,250,000 Jews in New York, barely 50,000 ever enter the doors of a synagogue! At what point does the word Jew stop being a race and begin being a religion? Why do you want to fool yourself? You know well enough that given a cross-section audience of say, a thousand people, it would not take very much brain-power on your part to pick out the Jews in that audience. You might be ten per cent wrong, on either side, but you would hew pretty closely to the line; and you know it, and every other student of Jewish life knows it.

3. The rabbis are bemoaning the wholesale desertion of the synagogue by the Jews of New York. In one of their recent tirades we saw this rather peculiar statement, "We must make every effort to get hold of the unaffiliated Jews and bring them into the synagogue." In the name of all that is true and honest and sincere, just what is an "unaffiliated Jew"? If he is a Jew as a religion, then why is he unaffiliated? What has affiliation got to do with the question? Or if he is "unaffiliated" how can he be a Jew by religion?

## Plastic Paradise

4. We mean nothing by way of detraction but we would like to ask the fatuous philosophers of the Jew-religion complex, why do so many of the Jewish girls of New York pay from \$500 to \$5,000 to a plastic surgeon, to re-shape their noses for them?

We imagine that many a plastic surgeon is making a handsome

"It is enough, O Lord, take away my life." I Kings 19:10.

Elijah was really discouraged. He wanted to quit. This is a strange prayer from a man who, not long before on Mount Carmel, had prayed fire down from heaven. But he was a man "with a nature similar to ours" (James 5:17). Discouragement is one of Satan's most effective tools.

God did not rebuke him for making such a strange request. "As a Father pitieth his children, so the Lord pitieth those that fear him. For he knoweth our frame and remembereth that we are dust" (Psalm 103:13, 14). Very often our spiritual life drops to a "new low" as the result of physical weakness. Some Christians, who are brave as lions on Mount

Carmel, want to quit when physically exhausted.

Elijah felt sorry for himself. "Self-pity whips more people than anything else. It eats into the heart like acid." Elijah regarded himself as a failure.

Instead of rebuking Elijah, God sent an angel with food and drink. Later, God spoke to him, with a "still small voice." God does not "break the bruised reed, or quench the smoking flax."

God did not grant Elijah his foolish request. There was still some work to do. How short-sighted some of our prayers are, when we get discouraged. God may be preparing us for more and better work for Him. "It was good for me to have been afflicted."—Sel.

living out of these deluded girls who may or may not be devotees of the Jew-religion idea, but who certainly are hyperconscious of the Jew-physiognomy fact; and a stubborn fact it is, for when these Jewish girls marry, plastic and all, lo and behold, out come the Jewish noses, to the third and fourth, and tenth generation!

5. Why not face the truth? Why stick your head into the sand like an ostrich, and deny vociferously and stupidly the facts that fairly shriek out from your own face? Is it not true that concerning Cain, the first murderer, we are told, "And the Lord set a mark upon Cain, lest any finding him should kill him"? And is it not true that somehow God has put certain identifying features on the Jewish nation, so that through all history the Jews should stand out distinct, unique, and always different from the rest of the world nations? Did not the Lord say to us through Moses in Deuteronomy 14:2, "the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon this earth"? Was it not Haman who came to the throne room of Ahasuerus with the following attack upon our Jewish people:

"And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws; therefore it is not for the king's profit to suffer them." Esther 3:8.

And so you see even away back in the days of Esther, our Jewish people looked different, they acted different, they were different, from the nations round about.

## The Wandering Jew — Meshumadem

Did you ever read carefully and with a sincere desire to know the truth, the 28th chapter of Deuteronomy, or the 26th chapter of Leviticus? Let us take as an example just one quotation, Deuteronomy 28:64, 65:

"And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind."

So God here warns our people that He will scatter them over the face of the earth; He will draw out a sword after them, they will flee here, they will flee there, but they will find no rest for the soles of their feet. They will meet with torture day and night; and all of this through a prolonged era of years and years and years.

Now dear reader, won't you please use the brain which God gave you? Ask yourself how could God carry out the fulfillment of these prophecies if He did not put some identifying marks upon our Jewish nation? Thus it has been that through all the weary centuries, the world nations have known us for what we are, just wandering Jews, with the mark of God's punishment upon our

foreheads. Can you deny this? Why do you persist in deceiving yourself into a dream fantasy that has not the slightest vestige of truth to support it? And this will continue, until with bended knees and broken hearts we turn as a nation and acknowledge the Lord Jesus Christ as the Messiah whom we rejected nineteen hundred years ago. There is no other answer to the Jewish problem.

We now come to the argument supreme and unanswerable: God not only kept us as a distinct race so as to fulfill His warnings of punishment; but this same God has also promised to bring us back to Jerusalem and there bring to us as a race the most terrible punishments we have ever had—the Time of Jacob's trouble. Then we as a race will "look upon Him Whom we have pierced," and we will bow in penitence and ask His forgiveness. Read carefully Jeremiah 30:5-7 and Zechariah 12:10-14. Do you not see now that God simply must keep us separate and distinct as a race? Do you not see that God still has an account to settle with us, and that we are yet destined to be a light to the Gentiles? How can God accomplish this unless He keeps us a separate people?

## Why Not Wake Up?

The truth is that the Jew is not a religion. He is a race. And in that race we have Jews of all kinds of religions, and of no religion. But they are still all Jews, whether you like it or not. There are Russian Jews, there are German Jews, there are British Jews, there are Scotch Jews, there are Irish Jews and there are Spanish Jews; and so we can go all the way down the line when it comes to racial identifications.

But when it comes to religion, there are Jews who are Eddy-ites, there are Jews who are Chassidim, there are Jews, even now, of the Pharisee sect. There are Jews of the old Sadducean wing. There (Continued on page 8, column 1)

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## The Jew

are so-called "Reformed" Jews, and there are "Conservative" Jews. One Jew who became quite noted in America formed his own religion which he called "Ethical Culture." There are Jews who are Episcopalian such as was the world famous British Prime Minister, Benjamin Disraeli; there are

Jews who are Baptists, there are Jews who are Presbyterians, there are Jewish notables who have belonged to the Methodist Church. And yet they were all Jews. There are Jews who are out and out atheists, and yet you call them Jews, do you not? And, to our sorrow, there are Jews who are Communists, and yet we still call them Jews. They are called Jewish Communists, just as there are Russian Communists and German Communists, and Polish Communists.

So you see, in spite of your temper, and in spite of your foolish philosophy, the Jew is still a race and not a religion. If you still persist in your stubbornness, then we challenge you to tell us, what is the "Jewish religion"? Can you find any two rabbis who will agree on what constitutes "Judaism"?

## Many "Religions" But Only One Salvation

And now as a Jew by race, you can choose any religion that you wish. This is the blessing which we have in this land of freedom. You can become a Shintoist, or if you like, a Mohammedan, a Confucianist, a Hindu. Or you can become a true believer on the Lord Jesus Christ, and receive from Him the assurance of forgiveness for sin and of life eternal.

What the Lord Jesus Christ can give you, is not a "religion"; it is not a false mask to hide your identity, it is not an escapist philosophy of ostrich-in-the-sand. It is the personal indwelling of the Christ through His Holy Spirit in your heart.

This is not a "religion." It is a life lived within you because of the power of the Son of God to live that life in your heart. It has nothing to do with Kosher, or Treiffa. It has nothing to do with eating meat or drinking milk. It has no connection with your stomach. It has to do with the presence of the Son of God in your heart.

Will you trust the Saviour. If you do, you will have a Royal Guest to sup with you, and it will mean a day that you will never forget. And you will escape the horrors of the Time of Jacob's trouble, for you will have salvation here and now.—Tract.

## God's Will

"Thy will be done, in earth, as it is in heaven." Matt. 6:10.

"How good God was in sparing my daughter," said a mother.

"Would God not have been good, if He had taken her to Himself?" the minister asked.

God's will is easily accepted—when pain stops and recovery begins. But if another operation or more treatments are needed, or a limb must be amputated, it becomes difficult to say: "Thy will be done."

"God does not always grant our petitions, but He always answers the petitioner." God did not remove Paul's "thorn in the flesh," but God answered Paul by giving such a sufficiency of grace that he "took pleasure in his infirmities."

Jesus knows about our struggle, both as God and as man. "If it be possible, let this cup pass," He cried at first. It was only after an agonizing struggle in which His "sweat became like drops of blood" that He prayed: "Nevertheless, not my will, but thine be done."

Prayer gives no unconditional guarantee that we shall recover soon, or recover at all. Christ, whose we are through His redemption, is also praying: "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory" (John 17:24). The Father also wants His children to "come Home."

"As long as there is life, there is hope." "Nothing is too hard for God." "I know of no physical reason why you should not have died long ago," a doctor said to a patient. Either this patient's work on earth was not yet done, or God was using him to honor Christ. What about you?

—Selected.

## Are Roman Catholics "Pulling Their Weight?"

By E. S. JAMES  
Texas Baptist Standard

Christopher Dawson of England recently came to America to become professor of Roman Catholic theological studies at Harvard Divinity school. This is a privately endowed Catholic chair in a Protestant divinity school. The avowed purpose of it is to develop a wider understanding of the Catholic church. Apparently, a Protestant divinity school is a reasonably good place for Catholics to start spreading their doctrines. Don't hold your breath waiting for a Protestant chair to be set up at Notre Dame in order to enlighten Catholics about the Protestant churches.

Upon his arrival here Dawson stated, "Heretofore the American Catholic has been rather on the fringe, not quite 100 per cent accepted, and now when they are a substantial portion of the American population they are not quite pulling their weight at the Vatican, although two American cardinals helped select the new pope. Possibly they are not carrying their portion of the financial load of their organization, but a fair guess would be that American Catholics are paying most of the cost for their propaganda around the world. If the professor means by "not pulling their weight" they are not exercising enough influence on American life we would reply that in proportion to their population they are allowed too much voice in framing American policies and practices.

When the pope died recently the American press devoted 50 times as much space to his life and death as it ever has to any non-Catholic clergyman. Life magazine took the lead in its field in holding up the pope and his church as the epitome and sum total of Christianity. Radio and television announcers overdid themselves in audible lamentation. About the only way American Catholics could "pull more weight" with the American press would be to take it over completely.

They pull their weight pretty well in the halls of international diplomacy. When President Eisenhower accepted an honorary degree from Catholic Georgetown University he said 87 graduates of the school had gone abroad to fill diplomatic and career posts, and he expressed hope that their number would increase. Most American diplomats of today are members of that church. We need not wonder that so much pressure is exerted to pull this nation into every controversy that involves Catholic interests anywhere in the world. That may not be weight pulling, but it is a pull of some kind.

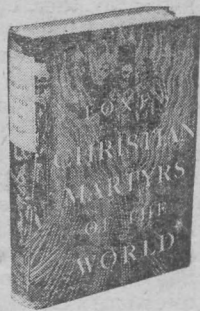
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number 35 million persons in the U. S. This includes babies, in-laws, and others. That is exactly 20 per cent of the population. Yet a large portion of governors, senators, congressmen, jurists, and other government officials belong to their number. The next item on their agenda is the election of a president. How much weight should 20 per cent of our people in America pull anyway?

Out of the national treasury they managed to get \$100 million to compensate for damages in the Philippines and other millions to repair the pope's summer home. Our government announced before our bombs were dropped that we would not be responsible for damage done in war; but of course this was the Catholic church, so we did pay the damage. The constitution forbids favoritism to any church or denomination, but the commission at Washington granted a license for a television station to Loyola University which is operated by the Jesuits who take their orders from a foreign power, the Vatican. When the license was contested, a judge ruled in favor of the Catholic school.

When the hierarchy protested the showing of Martin Luther over a Chicago television station the management acquiesced and showed it not. When they demand that a theater not present a certain picture, then it is not shown, lest Catholics be offended. Prac-

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tically every picture in theater or on television screen which presents any kind of a minister in a decent or heroic role selects a priest. When a Baptist or a Protestant preacher is portrayed at all, he is made to be a heel or an imbecile. Just let one priest be so ridiculed by the motion picture industry, and it would fold up because of Catholic pressure. Just what is weight pulling if this is not?

When the Catholic church wants a bit of city property, it is often sold to them far below cost; and on some occasions the city has bought it back at a fabulous price. In many states they have managed to get their children transported at government cost to parochial schools. Now they are determined that the national government shall pay the whole bill for the higher education of their children in Catholic colleges and universities. They do not use all textbooks used by others, but that church has a big voice in their content. There may not be much weight, but there is a lot of pull somewhere.

Multitudes of Catholics are good American citizens. They are entitled to a proportionate voice and proportionate representation in all American life, but they are not entitled to run the whole show. Eighty percent of us are not Catholics. We have a few rights, too. Catholics may not be "pulling their weight," but they certainly are throwing their weight around, and most of us are afraid to say anything about it lest we get crushed by our own people who are so afraid we are going to offend someone. If Roman Catholic power in America today is "just a fringe influence," may the Lord pity the rest of us when they really do get on the inside.

## Letters

"I am enclosing a small offering for TBE, but realize it will be late for Thanksgiving. But I guess, better late than never. In looking back to 1954, when we first received TBE, I realize I have learned more of God's Word through TBE than anywhere else. May God give you and Brother Bob strength and grace to keep this paper in the mail."

Loren Ehm, Kansas.

"THE BAPTIST EXAMINER is continuing to be a real blessing in our home. It started us searching the Scriptures to know the truth a number of years ago. So we thank our Lord for you who edit it."

Coleman and Creola Willis, Indiana.

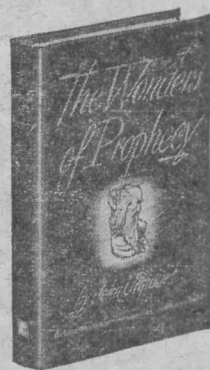
"Your envelope reminded me that I have a few dollars for TBE. It is a real joy to help a fine paper like yours. It brought home the Truth to me about two years ago and I have known a happiness and freedom in Christ I had never known before due to my trusting in my works rather than His righteousness and finished work for me. Bro. Bill Pelphrey was my pastor at that time and gave me a couple of old issues. When they were read I had the beginning of the Truth about salvation and God's grace and love. I subscribed to TBE at once and many a blessing has come my way since. I realize now that this was more of God's grace. The time had come when God was pleased to lift the child he had saved out of his Methodist ignorance and give him the happiness that comes when you know the Truth. I don't have any knowledge as pleasing and satisfying as the knowledge that my eternal welfare is not dependent on my doings."

J. H. Thompson, Kentucky

"You asked in your last issue of the paper what TBE means to you. I would say in reply to that question, it would be hard to put into words what it means to me. First of all, it is a paper that stands four-square for the Word of the Lord. Therefore being able to say that, we can see why it means so much. I enjoy the many good articles from the many various writers. I also enjoy the many letters from the Lord's people everywhere, telling of the many blessings they have received from the teachings of TBE and the interest they manifest in supporting it. I want to say I really enjoyed your sermon on "The Man Born Blind." It certainly did teach the totally depraved nature of man, which includes us all, and it also taught the complete work of the Lord in salvation from beginning to end."

L. L. Beachem, Texas

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