

# The Baptist Examiner

"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

CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

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## The Tabernacle—A Type Of Christ

By A. W. PINK

in the wilderness. After Israel settled in Canaan, the Tabernacle was superceded by the temple. But during the time of the pilgrimage from Egypt to the promised land, the Tabernacle was God's appointed provision for them.

The wilderness strikingly foreshadowed the conditions amid which the eternal Word tabernacled among men at His first advent. The wilderness-home of the Tabernacle unmistakably foreshadowed the manger-cradle, the Nazareth-carpenter's bench, the "nowhere for the Son of man to lay His head," the borrowed tomb for His sepulchre. A careful study of the chronology of the Pentateuch seems to indicate that Israel used the Tabernacle in the wilderness rather less than thirty-five years!

3. The Tabernacle was mean, humble, and unattractive in outward appearance. Altogether unlike the costly and magnificent temple of Solomon there was nothing in the externals of the Tabernacle to please the carnal eye. Nothing but plain boards and skins.

So it was at the Incarnation. The Divine majesty of our Lord was hidden beneath a veil of flesh. He came, unattended by any imposing retinues of angels. To the unbelieving gaze of Israel He had no form or comeliness;



ARTHUR W. PINK

and when they beheld Him their unanointed eyes saw in Him no beauty that they should desire Him.

4. The Tabernacle was God's dwelling place. It was there, in the midst of Israel's camp, that He took up His abode. There, between the Cherubim, upon the mercy-seat He made His throne. In the holy of holies He manifested His presence by means of the Shekinah glory.

And during the thirty-three years that the Word tabernacled among men, God had His dwelling-place in Palestine. The holy of holies received its anti-typical fulfilment in the person of the Holy One of God. Just as the Shekinah dwelt between the two Cherubim, so on the mount of transfiguration the glory of the God-man flashed forth from between two men—Moses and Elijah. "We beheld his glory" is the language of the tabernacle-type. (Cont. on page two, column three)

## In New Testament Days, Who Administered The Ordinance Of Baptism?

Those who believe in accepting baptism must shut their eyes to the examples and commands of the Bible as to who is to do the baptizing. An examination of baptisms administered in Bible times and a careful study of every verse where someone is commanded to administer baptism will bring us to only one conclusion: Since the origin of Christ's church, no one but a baptized church member, appointed to his work by the church, has ever (1) baptized or (2) been commanded to baptize.

When Christ commissioned that the gospel be preached in all the world and that the saved were to be baptized (Matthew 28:19, 20), those to whom the Son of God spoke were baptized members of the church.

The first baptism administered after the death and resurrection of Christ was on Pentecost. Who did the baptizing? Why, the same group that had been commissioned to baptize. This was the church, for those baptized were added to the church (Acts 2:41, 47).

You can read through the book of Acts and every time you find a reference to scriptural baptism, you'll find that the administrator was a baptized church member, appointed to his work by the church or under some special leadership by the Lord. For instance, Peter was an apostle and elder of the church; Philip was an evangelist of the church; Paul was an apostle and a church-sent missionary; Ananias was a "disciple," possibly a pastor, under special leadership from the Lord. And so all through the divine

record we see that the administration of baptism was according to the commission of Christ—administered by His church.

It would be impossible for advocates of alien immersion to find any positive scriptural support whatsoever in behalf of the reception of alien baptism. The only argument I have ever heard any of them make is, "But the Bible does not say . . ." Then they fill in certain words which they know are not used in the Bible.

Well, we are not concerned so much with what the Bible "does not say," but with what it does say. It DOES reveal that the commission to baptize was given to baptized disciples (the church) and it DOES reveal that the only scriptural baptism administered in New Testament times was by a baptized church member. Not a single alien immersionist can deny these facts.

Therefore, Baptists should receive no baptism but the same kind. Unless baptism has been administered by a baptized church member, appointed to his work by the church (or under supernatural direction from the Lord—a thing we do not believe the Lord gives in this day), then we ought not to recognize that baptism as scriptural.

Remember these four characteristics of the scriptural administrator of baptism:

1. He is a professing Christian.
2. He has been baptized.
3. He is a church member.
4. He has been appointed to his work by the church.

—B.L.R.

## "HE PREACHED UNTO HIM JESUS"

Ministers should study, most of all, the life of Jesus Christ. The most successful preachers have always been pre-eminently preachers of Christ. This is reasonable, because Christ is above everything else in the universe, what all men need. There comes a period in the history of all men when they realize this fact.

A clergyman was one day visiting a dying man. He read a chapter to him about Heaven, and sang two verses of the hymn beginning:

"There is a land of pure delight," when he was interrupted by the sick man, with the request that he would sing the hymn beginning with:

"There is a fountain filled with blood."

He who knows Christ, knows everything else. It is Christ, and not Heaven, the dying need. He who receives Christ gets Heaven. He who has no Christ would be miserable in paradise. The blood of Christ cleanses from all sin. It is the preacher's great and chief duty to preach that truth in every sermon. He is to make known, in every possible manner, the great and the only remedy found for man's sin. If we fail, as preachers, in this one particular, no matter in how many others we succeed, our ministry will be a miserable failure.—The Preacher and Homiletic Monthly.

## How to Teach Your Children

by T. T. MARTIN

"Children, obey your parents in the Lord, FOR THIS IS RIGHT."

This is an unheard note in many modern homes. Instead, there is heard, "Jimmie, you must be a good little boy, and mind obeying Mamma and Papa, and do what

they tell you to do, and Jesus will take you to Heaven when you die; but if you do not obey Mamma and Papa, the 'bugger man' will catch you."

A more fatal, soul-destroying teaching could not be given. Jimmie is not going to be saved by obeying Mamma and Papa. If he dies before he knows right from

wrong, he is going to Heaven; for all babies go to Heaven when they die; but, after he knows right from wrong, he will be saved just like any other sinner, by repentance toward God and faith toward our Lord and Saviour Jesus Christ, by Christ dying for his sins ("Christ died for our sins."—I Corinthians 15:3); by Christ's death redeeming him from his past sins (Our Saviour Jesus Christ, who gave himself for us that he might redeem us from ALL iniquity.—Titus 2:13-14).

Yet many fathers and mothers, alas! many Sunday School teachers utterly blind children to God's way of salvation by telling them (Continued on page 2, column 1)

## The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

### "COMPLETE"

"And ye are complete in him."—Col. 2:10.

Through the years of my life I have always been grieved in seeing things half done or only partially done. I have always contended that anything that should be done, ought to be done rightly, and not just half done. I don't say that I am a stickler for perfection, but I just like to see things done rightly. I hate to travel along the highway, for example, and see a house that was begun to be built but was never finished, and yet I know of houses today, at least skeletons of houses, that have been standing for many, many years and have never been finished.

Speaking of that, I think of one town in Florida where there is

a skeleton of a hotel building that was put up during the depression in 1929. The hotel was never finished. The skeleton of that hotel, seven or eight stories high, still stands in the center of town—an unfinished building.

I say I am not a stickler for perfection, but I just like to see things completely done and thoroughly finished. I don't like to see things started and left undone.

I say the same about printing. To think in terms of my printing shop and THE BAPTIST EXAMINER, I would hate to think that we would put out the kind of printing that some printers produce.

Sometime ago we were called upon to give an estimate as to

the printing of a book. I figured the job as carefully as I could and cut off practically all the profit, just in order to be of help to this man who was planning to print this particular book. At the same time he asked a fellow down in Alabama to give him an estimate on it, and his estimate was several hundred dollars cheaper than mine. He sent this book to Alabama to be printed and when it came back it was practically unreadable. I never saw a job of work as poorly done and as sloppily produced as it was.

I say, beloved, I believe in doing things rightly, I believe in doing things thoroughly; I believe in doing things completely. I do not believe in doing anything in (Continued on page 7, column 1)



The Late T. T. Martin

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## Examiner Editorials

### WEST VIRGINIA PREACHER PUBLISHES BOOK OF SERMONS

Elder Rodney Minney, Shock, W. Va., who is one of the friends of TBE, has had us publish, of recent date, a small book of sermons (4 in number) which he offers to send free of charge to those requesting it. These are radio messages which have been delivered by Bro. Minney over Radio Station WHAW of Weston, W. Va. Incidentally, this program is on the air each Sunday morning at 8:00 and can be heard by tuning your radio to 980 on the dial.

As I say, these were radio messages on the part of Bro. Minney — messages that have been requested by various individuals who have heard them when delivered. Let me suggest that you write to Bro. Minney today for a copy of this book. Even though he offers to send it free, don't forget that Uncle Sam asks for postage on every one of these

books. It might even be well for you to include a little offering for Bro. Minney for his work. He doesn't ask you to do so—he didn't even ask me to commend his book—but I am sure he would appreciate hearing from you. At any rate, write him today for the book.

\*\*\*

We have been informed by Bro. Bill Pelphrey that seven of the 15 rules followed by the King James translators are given on page 52 of *Our English Bible in the Making* by Herbert G. May (Westminster Press, Philadelphia, Penna.) A question about these rules appeared recently in "I Should Like to Know" and we did not know any publication that contained them. Here is one book that at least gives seven, if anyone is interested in them.

\*\*\*

We have discovered a few copies of *Systematic Study of Bible Doctrine* by T. P. Simmons (\$4.00) which have slightly molded covers. In view of the light damage to the covers, we are placing these books up for sale at \$2.75 per copy.

### How To Teach Children

(Continued from page one)

they are going to get to Heaven by being good boys and girls and by loving Jesus. They are like the city dude who decided to become a farmer. He built him a splendid home on the farm, and then built himself a splendid barn for his corn.

Someone then told him that if he didn't have a good lock on his barn some of his mean neighbors would steal his corn. The city dude got a fine lock and had the carpenters put it on the barn door.

Someone then told him that if he did not have some cats to catch the rats that the rats would destroy his corn. He got an old Maltese cat with five kittens.

His little head then came up against a granite wall of difficulty; for he saw that if he locked the barn door to keep the neighbors from stealing the corn, the old cat and kittens could not go in and catch the rats; and if he left the door open so the old cat and kittens could go in and catch the rats, the neighbors would go in and steal his corn.

He thought he was ruined as a farmer until one bright idea got loose in his head. He had the carpenter cut a hole in the bottom of the barn door about four inches in diameter, so that the old cat could crawl in and out while his door was locked, and the neighbors could not crawl through and steal his corn. Then he had the carpenters cut five little holes by the side of the large hole, one hole for each kitten!

Foolish do you say? Yet many

parents and many Sunday School teachers are just that foolish in dealing with children—they talk to them about being good children, and obeying Mamma and Papa and loving Jesus, and that they will go to Heaven, when there is not one word of truth in it, but the most deadly, soul-destroying error.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth on Him should not perish but have everlasting life."—John 3:14-15.

The people bitten by the serpents and dying, God told Moses to make a brass serpent and put it upon a pole, and tell them that every one that was bitten "when he looked upon it shall live." An old hardened sinner, looking at the brass serpent was certain to live; a small boy or girl, bitten by the serpent, could understand that, if he would look at the brass serpent, he would live.

Why not tell the child of God's love for sinners; that our sins must be punished; but that Jesus came and died for the sins of all believers; that He gave Himself for us that He might redeem us from all iniquity; that the moment he repents from his sins and trusts Jesus as his Saviour, as the one who died for all of his sins, clear up to the time he dies, that the moment he trusts his whole salvation to the Saviour, Jesus says, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation, but is passed from death unto life."—Jn. 5:24.

Then, tell the child to live a good life, and do right, from love to Jesus for dying for his sins, for Jesus said, "If ye love me, keep my commandments."



### The Tabernacle

(Continued from page one)

5. The Tabernacle was, therefore, the place where God met with man. It was termed "the Tent of Meeting." If an Israelite desired to draw near unto Jehovah he had to come to the door of the Tabernacle. When giving instruction to Moses concerning the making of the Tabernacle and its furnishings, God said, "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" (Exodus 25:21-22).

How perfect is this lovely type! Christ is the meeting-place between God and man. No man cometh unto the Father but by Him (John 14:6). There is but one Mediator between God and men — the Man Christ Jesus (I Tim. 2:5). He is the One who spans the gulf between Deity and humanity, because Himself both God and Man.

6. The Tabernacle was the center of Israel's camp. In the immediate vicinity of the Tabernacle dwelt the Levites, the priestly tribe: "But thou shalt appoint the Levites over the tabernacle of testimony, 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); and around the Levites were grouped the twelve tribes, three on either side—see Num. 2. Again we read that when Israel's camp was to be moved from one place to another, "then the tabernacle of the congregation shall set forward with the camp of the Levites in the midst of the camp" (Num. 2:17). Once more, "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" (Num. 11:24-25).

How striking is this! The Tabernacle was the great gathering center. As such it was a beautiful foreshadowing of the Lord Jesus. He is our great gathering center, and His precious promise is the "where two or three are gathered together in My name there am I in the midst of them" (Matt. 18:20).

7. The Tabernacle was the place where the Law was preserved. The first two tables of stone, on which Jehovah had inscribed the ten commandments, were broken (Exodus 32:19); but the second set were deposited in the ark in the tabernacle for safe keeping (Deut. 10:2-5). It was only there, within the holy of holies, that the tablets of the law were preserved intact.

How this, again, speaks to us of Christ! He it was that said, "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" (Psa. 40:8). Throughout His perfect life He preserved in thought, word, and deed the Divine Decalogue, honouring and magnifying God's Law.

8. The Tabernacle was the place where sacrifice was made. In its outer court stood the brazen altar, to which the animals were brought, and on which they were slain. There it was the blood was shed and atonement was made for sin.

So it was with the Lord Jesus. He fulfilled in His own person the typical significance of the brazen altar, as of every piece of the tabernacle furniture. The body in which He tabernacled on earth was nailed to the cruel Tree. The Cross was the altar upon which God's Lamb was slain, where His precious blood

(Continued on page 3, column 1)

## "I Should Like to Know"

(THE BAPTIST EXAMINER welcomes questions, to be answered in this column. Please state questions on separate sheet of paper rather than including them in correspondence which relates to books, orders, subscriptions, or some other matter).

1. What does Paul mean by a "better resurrection" in Hebrews 11:35 and does he refer to the same thing in Philippians 3:11, 14?

In the verse mentioned, Paul refers to women who "received their dead raised to life again." This evidently refers back to the miracles of Elijah (I Kings 17:22) and Elisha (II Kings 4:32-36). But "others" mentioned by Paul in the verse did not receive a resurrection such as this. Rather, they obtain a "better resurrection" — not merely a resurrection to human life, but a resurrection to everlasting life.

As for Philippians 3, Paul doubtlessly refers to the same "better resurrection." This is not simply a restoration of life, such as being raised from the dead only to live for a while and then die again, but this is the resurrection that takes place when our Lord returns for His own (I Thess. 4:16).

2. Where do you think the Ark of the Covenant is?

We do not know, but we certainly do not believe the false claims of the lodges.

3. Is J. R. Graves sermon on "The Rent Vail" in print?

Not that we know of. If anyone has a copy of it, we'll be glad to use it in TBE.

4. When a man just continually fights against election and predestination and won't even "reason together" with another Christian, do you think such a man is really saved?

We've often wondered about that ourselves. However, saved people can do some bad things (examples: David, Peter, the man in I Cor. 5) and often leave others in doubt as to their condition. Certainly, we are left in doubt when men are so obstinate that they will not even consider verses of Scripture on the subject under discussion. We've seen many who did not believe certain truths because they did not have enough knowledge on the matter yet, but some of these were rather temperamental. We doubt if a human being would really be able to answer your question since we don't really know the spiritual condition of any man.

5. Some say that God just "elects to service." Do you have any comment on this?

Yes. It is not true. God does elect to service, but He also elected to salvation (I Thess. 2:13, 14, II Tim. 1:9). We've found that those who say God just elects to service really don't even believe what they say. They will add, "but you must let God use you." So they don't even believe in God's electing men to service! They always leave things in the hands of Dagon Free-Will.

6. I have read a sermon in the Baptist Tribune on "Judas Iscariot: the Man Who Might Have Been." The writer makes some statements that appear to me to be contrary to the Bible. Please comment on each of them as I quote what is said:

(a) "It has been claimed by some that Judas was from the very beginning what he ended up being, but this seems unlikely."

Judas always was a lost man, and was even called "a devil" by Christ long before he betrayed the Son of God into the hands of His crucifiers (John 6:70, 71).

(b) "Jesus found and called Judas just as he had summoned the other eleven disciples. He saw fit to select this man for the same reason he had selected the others."

In Judas there was promise, abilities and potential."

There's no truth at all in that statement. Psalm 41:9 had foretold the betrayal of Christ in Judas. Christ chose Judas, not the same reason that he chose the other disciples, but to fulfill what was foretold in the Scriptures (John 13:18). When the time came for Judas to betray Christ, the Son of God said, "That thou do quickly." (John 13:27) He knew what Judas was to do, and said that "this scripture which needs have been fulfilled," the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to that took Jesus." (Acts 1:16) John 17:12, Christ said, "No man is lost, but the son of perdition; that the scripture might be fulfilled." The Scripture could not be broken and so Judas went as was written of him.

(c) "The Lord never discovered Judas. He called him 'friend' the last, and, thus, left the door of repentance ajar for the traitor."

Christ called Judas "friend" a rebuke, not as a reality. "Disowning" Judas, Christ "owned" him. He always knew Judas was to betray Him, it was arranged in God's plan (Acts 2:23, 4:28). And as for the "door of repentance," as if Judas could be saved, does not harmonize too well with Simon Peter's inspired words Acts 1:25: "Judas by transgression, that he might go to his place." Since there was a "place" to which Judas was to go, it not seem likely that Christ intended to change matters.



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FIFTY YEARS IN THE CHURCH OF ROME."

The Author's Childhood

BY CHARLES CHINIQUY  
Collections by L. E. Jarrell,  
Lordsburg, New Mexico)

CHAPTER I

father, Charles Chiniquy, had studied in the Theological Seminary of that province to prepare himself for the priesthood. But a few days before writing his vows, having been the time of a great iniquity in the quarters of the church, he thought his mind, studied law, became a notary.

married to Reine Perrault, daughter of Mitchell Perrault, who settled at first in Kamouriscum where I was born July 30, 1827, about four or five years later. Parents emigrated to Murray, Quebec, that place was then in its infancy, and no school had yet been established. My mother was, therefore, my first teacher.

leaving the Seminary of Kamouriscum my father had received one of the Superiors, as a mark of his esteem, a beautiful Latin Bible. That was the first book, after

**The Tabernacle**  
Continued from page two)

shed, and where complete atonement was made for sin.

The Tabernacle was the place where the priestly family was gathered. "And the remainder thereof 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. . . . The bread that offereth it for sin shall be eaten in the holy place shall it be eaten" (Lev. 6:16-26).

ow deeply significant are the scriptures in their typical port! And how they should speak to us of Christ as the Food of God's priestly family to-day, all believers (I Peter 2:5). He is the Bread of life. He is the upon whom our souls delight feed.

The Tabernacle was the place of worship. To it the pious Jew brought his offerings. To it he turned when he desired to worship Jehovah. From its door the voice of the Lord was heard. In its courts the priests ministered in their sacred service. And so it was with the anti-type. It is by Him we are to draw unto God a sacrifice of praise. (Heb. 13:15). It is in Him, by Him, alone, that we can worship the Father. It is through Him we have access to the throne of grace.

The Tabernacle had but one door. Think of such a large building with but a single entrance! The outer court, with its solid walls of white curtains, was entered by one gate only; telling there is but one way into the presence of the holy God.

ow this reminds us of the

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We love persons and things because they are lovely; but God loves his people first and makes them lovely afterwards. Our cause of love is in the objects loved; but the cause of God's love is entirely in Himself.—Arrowsmith.

became flesh, and tabernacled among us." It should be pointed out that there is a series of striking contrasts between the wilderness tabernacle and Solomon's temple in their respective foreshadowings of Christ.

(1) The tabernacle foreshadowed Christ in His first advent; the temple looks forward to Christ at His second advent.

(2) The tabernacle was first historically; the temple was not built until long afterwards.

(3) The tabernacle was but a temporary erection; the temple was a permanent structure.

(4) The tabernacle was erected by Moses the prophet (which was the office Christ filled during His first advent); the temple was built by Solomon the king (which is the office Christ will fill at His second advent).

(5) The tabernacle was used in the wilderness — speaking of Christ's humiliation; the temple was built in Jerusalem, the "city of the great King" (Matt. 5:35)—speaking of Christ's future glorification.

(6) The numeral which figured most prominently in the tabernacle was five, which speaks of grace, and grace was what characterized the earthly ministry of Christ at His first advent: but the leading numeral in the temple was twelve, which speaks of government, for at His second advent Christ shall rule and reign as King of kings and Lord of lords.

(7) The tabernacle was unattractive in its externals—so when Christ was here before, He was as "a root out of a dry ground": but the temple was renowned for its outward magnificence — so Christ when He returns shall come in power and great glory.

words of that One who said, "I am the way, the truth, and the life, no man cometh unto the Father but by Me!" Access can be obtained only through Him who declared "I am the Door" (John 10:9).

12. The Tabernacle was approached through the tribe of Judah. This is a most striking detail not obvious at first sight, but which is clearly established by a comparison of scripture with scripture. Num. 2, records the ordering of the twelve tribes of Israel as they were grouped around the four sides of the Tabernacle, and verse 3 tells us that Judah was to pitch on the east side. Now Exodus 27:12-17 makes it clear that the door of the Tabernacle was also on the east side. Thus, entrance into the Divine sanctuary was obtained through Judah.

The significance of this is easily discerned. It was through Judah that the true Tabernacle obtained entrance into this world. Therefore is our Lord designated "the Lion of the tribe of Judah." (Rev. 5:5).

13. The Tabernacle hints at the universal Lordship of Christ. This may be seen from the fact that every kingdom in nature contributed its share toward building and enriching the Tabernacle. The mineral kingdom supplied the metals and the precious stones; the vegetable gave the wood, linen, oil and spice; the animal furnished the skins and goats hair curtains, in addition to the multitude of sacrifices which were constantly required.

How this reminds us of the words of Him whom the Tabernacle foreshadowed. "The silver is Mine, and the gold is Mine" (Hag. 2:8); and again, "The cattle upon a thousand hills are Mine" (Psa. 50:10).

14. The Tabernacle was ministered unto by the Women. Their part was to provide the beautiful curtains and hangings: "And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair" (Exodus 35:26).

How beautifully this foreshadowed the loving devotion of those women mentioned in the Gospels who ministered to Christ of their substance: see Luke 7:37; 8:2-3; John 12:3; Luke 23:55-56.

Thus we see how fully and how perfectly the tabernacle of old foreshadowed the person of our blessed Lord, and why the Holy Spirit, when announcing the Incarnation, said, "And the Word

Current Events

IN THE RELIGIOUS WORLD

PRESBYTERIANS MAY HAVE WOMEN PREACHERS SOON

ATLANTA, Ga. — Ordination of women by the Presbyterian Church in the U.S. will be recommended by an ad interim committee reporting to the 1962 General Assembly.

Ordination of women, the first of the committee's five recommendations, is suggested in this language: "That the General Assembly take immediate steps to initiate the process by which women may become ordained officers in the Presbyterian Church, U.S., and be extended the same privileges as are now extended to our male membership, thus implementing the spiritual doctrine of 'the priesthood of all believers' and in this way strengthen and enrich the spiritual life and program of our Church."

—Presbyterian Journal.

EDITORIAL DENOUNCES CHURCH LUXURIES

The Canadian Churchman, publication of the Anglican Church of Canada, charged in an editorial that the way denominational congregations spent money on church luxuries was the scandal of Christianity.

Particularly singled out for criticism by the editorial were such things as rubber-padded kneelers, gold curtains in churches, extravagant parking lots and landscaping and excess outside lighting.

"In general in North America this yearly advance has become the scandal of Christianity," the periodical said.

Warning it was time to stop such expenditures, the Churchman said the luxuries were obtained by depriving Christians in other lands of much needed help, "not the least of whom are the lepers who crawl on their stumps to receive the Word of Life."

"We already have more holy hardware and software than we know what do with," the editorial

THE FORTHCOMING VATICAN COUNCIL

VATICAN CITY — When Pope John XXIII announced plans to convoke the second Vatican Council and later announced that it will commence Oct. 11, he set in motion plans for a major event. Here's why:

—General councils of the Roman, Catholic Church don't come often; there have been only three in the past 500 years.

— These councils are the only times when the total governing personnel of that Church assemble. All of the bishops (and higher authorities) are present unless providentially hindered. No representatives are specially chosen. Everyone in the hierarchy takes part.

— Actions and decisions of such a council are taken to be infallible and binding. According to Roman belief, the authority of a council of this type is equal to (or superior to, in the case of a new doctrine) the teachings of the Bible. Even the Pope's infallibility is not superior to the authority of a council. (It was the 1870 council that said the Pope was infallible.) A General Council's statements of faith are to be received and believed upon pain of damnation.

For these reasons councils are convened seldom, and deliberately. The one coming up has been called a "housekeeping" council: the chief matters to be brought before it have to do with the operation of the Church, and especially with matters of freedom and restriction in worship, rules governing religious orders, relations with other churches, etc.

—Presbyterian Journal

**Incurably Religious, Superstitious.**—Man remains incurably religious, likewise superstitious. The world's last notable spectacle of this nature occurred on February 4 and 5 when world-wide groups of fanatics took seriously blood-chilling predictions of Hindu soothsayers and fellow astrologers that the world would end in universal calamity. The astronomical conjunction of seven planets—the sun, the moon, Venus, Mars, Jupiter, Mercury, and Saturn created the alarm.

Reports from India said masses of Hindus sought refuge in holy cities and were throwing themselves into sacred rivers preparing for the end. In London, members of the Aetherius Society, who claim to receive spiritual guidance from Mars and Venus, gathered on two hilltops to pray for catastrophe to be averted. Even in the United States, twenty-two members of Understanding Inc., an Oriental sect in California, took refuge in the Arizona mountain town of Cleator. The world went spinning as usual!

—Sunday School Times

Net profits to the sponsoring charitable organizations were \$854,184, while owners of the halls, such as Buckner, got \$763,242.

Called as a witness, Buckner invoked the 5th amendment 55 times, pleading that truthful answers would tend to incriminate (Continued on page 6, column 3)

Bingo In Illinois

(From "THE CONVERT")

Many Roman Catholics and even some loose thinking Protestants have often questioned our opposition to bingo. The following article from THE CHICAGO TRIBUNE, not written by a preacher, incidentally, is a lucid example of the evils therein.—ED.

Committee approval has been given, by a vote of 9 to 7, to place a constitutional amendment on

the ballot next year, permitting operation of bingo games by Illinois charitable and educational organizations. Altho it is doubtful that the measure would command the necessary two-thirds majority in House and Senate, Gov. Kerner has abandoned his previous unalterable opposition to bingo. He says it might be justified if communities were given local option to decide whether they want to legalize the game.

It so happens that these moves in Springfield come at precisely the time that legalized bingo has produced a major scandal in New York. A constitutional amendment approved in the New York legislature was upheld by the voters in 1957, and the game was legalized on a local option basis beginning in 1958. In the short space of time since then, bingo has boomed into an 80 million dollar a year business in New York state, and, when there are pickings like that, the racketeers and political corruptionists inevitably move in.

So today the state investigation commission is inquiring into bingo, Gov. Rockefeller is planning a second investigation, and criminalizations and recriminations are bouncing back and forth between the governor and the Democratic chairman of the commission already investigating.

The testimony has disclosed that William P. Buckner, an ex-convict, has become king-pin of the New York bingo business. He controls a large number of the 40 or more commercial bingo halls in the state. Last year 4,849 bingo sessions conducted in these halls did a gross business of \$5,403,393.



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(1) Though you might believe that you cannot prove it. (2) Not the authenticity of our Christian religion nor the validity of our ordinary life rest upon such a succession of probabilities.

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and issues and overstated misrepresented our position in order to establish your own. I do not come clean on these matters.

(2) N  
Question No. 5—"In your 'problem' of the person's heart, would you 'probe' as to the administration of the baptism? Would you baptize if it were administered by an unbaptized person? On your principles, does it matter who does the baptizing? Has Christ commissioned any particular person or persons to be responsible for its administration? If so, who? The answer either does or it does not require a proper administrator. If the answer is not, why bother with your 'probing' on that point? If the answer is yes, would you allow one to be baptized by immersion as valid, why not the other?"

Bro. Ross, it will help you here if you will get your mind off of man doing the baptizing and give your attention on the man's age, on the form in which he is baptized, and on the faith of the person being baptized. These are the things which make water baptism sacred, meaningful, and not any virtue reposed in the teacher nor any authority residing in a visible church. Your question is not Baptist. I am sure you do not realize it, but you are preaching the Roman-episcopal doctrine of ministerial succession in holy ordinances under ecclesiastical authority. I do not believe if a person was baptized by an Iscariot if Judas was baptizing the truth, if Judas was baptizing in the right form, and if the person being baptized was a true believer, I shall receive baptism as sacred, meaningful, and valid. Some years ago at a baptizing in western Arkansas this conversation took place: Someone on the bank of the river spoke to a man who led out into the river saying, "John, how many times you baptized?" John said, "This makes seven and if this teacher goes to the dogs, I am going to be baptized again, too."

REPLY  
I am glad that I have to say to you is—and I want the readers to take it carefully—you did not answer a single one of my questions. All the other distortions of what I believe and your false charges are just a waste of space. I don't deal with the questions. Can't you handle them?

Question No. 6—"But what about the others? Does their recognition of your universal church disqualify them from any baptism? Are all the 'great' churchmen only those who held the doctrinal universal invisible church notion?"

shall return to this question  
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after you have answered the first question in my letter of Feb. 8th.

REPLY

Again you reveal your reluctance to make any acknowledgment that might reflect upon your position. You like to rattle off names but you do not like for any one to know that there have been equally great men on the other side of the fence. Is this reluctance a weakness in your nature, or are you just taking this attitude for the sake of your unsupportable theory?

Question No. 7—"So you see, Paul said Christ purchased this one church with His own blood, so I also say the same of every New Testament church. Is that what you call 'sectarian salvation'?"

You cannot feed an institution anything. You can only feed people in the sense of Acts 20:28. Therefore, the church of Acts 20:28 is the people of God. It is people whom God loved aforetime and died to save. When you set up an institution as being blood bought in some special sense and then invite men to get into this institution, you are preaching sectarian salvation, Bro. Ross, whether you like to think so or not.

REPLY

An "institution" is something instituted. We refer to the home as an "institution." Marriage is called an "institution." Likewise, the church is often referred to as an institution. Christ instituted His church. It is composed of people. Therefore, it can be fed—your unbelief notwithstanding. Paul told the elders of the Ephesian church that they could feed that church over which they were overseers, even if you don't believe it could be done.

You say "the church of Acts 20:28 is the people of God." Certainly, people of God composed it, but how many of them? Were "all the elect" in it? Were the people of God in Heaven in it? Were the unborn elect in it? How many "people of God" could these Ephesian elders feed? Can't you see your false notion on this verse? How blind can you be?

Your charge that I preach "sectarian salvation" would apply to Paul for I preach what he preached. So I feel in rather good company.

Question No. 8—"I challenge you to give some scriptural evidence to support your view."

My view is that New Testament preachers were under the living Lord and working in harmony with His revealed word when they went forth to preach the gospel. My view is that New Testament preachers were not under ecclesiastical authority and that their harmony of heart in their ministry was with the word of God, not ecclesiastical authority. My view is that New Testament preachers gave sinners an opportunity to publicly identify themselves with the gospel, and that their method in this was not like that of modern preachers who use aisle-walking, card signing, hand shaking, etc., but that New Testament preachers used water baptism as the Divinely ordained means wherein a sinner could publicly identify himself with the gospel of Christ. My view is that when New Testament preachers found a sinner who wanted to publicly identify himself with the gospel, they baptized him and they did not present the question of his baptism to the visible church before they baptized him. Peter asked certain Jewish disciples if they could forbid the baptism of certain Gentiles, Acts 10:37, but in no instance was the baptism of an individual decided by vote of a congregation before that person was baptized. My scripture for this position is the entire book of Acts. Read it.

REPLY

You seem to separate "New Testament preachers" from what you sarcastically term "ecclesiastical authority." If by the latter term you slanderously refer to the

church, I want to remind you that every New Testament preacher was a baptized member of the church and subject to its disciplinary action. Also, New Testament churches appointed their preachers as pastors and missionaries, in accordance with the Spirit's calling and leadership. I challenge you to produce one example of where a New Testament preacher ever went out to preach and baptize without being a baptized member of the church and appointed to his work.

As for the book of Acts, there is not a verse in it that will support your theory that baptism is acceptable when administered by an unbaptized, unchurched, unauthorized person. Just cite one case, please.

Question No. 9—"An 'official' act would be an act by an authorized party. I challenge you to produce a single instance where baptism was administered by anyone but an authorized party."

Certainly, I believe that water baptism in the New Testament was administered by authorized party, but an interesting question is—Who authorized them? Ecclesiastical authority or the word of God? Were they working under ecclesiastical authority or the great commission of Matt. 28?

REPLY

God is the One who authorizes. He commissioned—authorized—His church. Therefore, that church alone has His authority. The commission of Matthew 28 was to an "ecclesiastical" body—the ecclesia of Christ.

You did not meet my challenge, for you did not produce a single instance where baptism was administered by anyone but an authorized party. Rather, you agree with me that it was always by an authorized party. So you have agreed that baptism, in the New Testament, was administered by an authorized party. All you need to see now is that the authorized party was always a baptized member of the church, working under the church's authority.

These are all your questions. Now, I have some questions for you—

REPLY

I want our readers to take note that I shall not deal with your questions as you have mine. I shall not try to shift the issue off on some incidental of procedure or some exaggerated, overstated, misrepresented position.

Question No. 1—"If the authenticity of a local church stands among other things in its being sponsored by another church whose authenticity stands in sponsorship by another church and on back and back until you get to first church Jerusalem, how can an individual be really sure that he belongs to an authentic church?"

Now, please note the question. It begins with the word **how**. The Jews of old kept genealogical records because they were under the mistaken idea that they had hope toward God because of their natural descent from Abraham. Have you got a genealogical record of these churches? There just might be a bad link back there somewhere, you know? On my principles a person can be sure about this. If his church is preaching and practicing New Testament truth, his church is a pillar and ground of the truth. But how can a person be really sure on the basis of your principles?

REPLY

First of all, let us get some things fixed in our minds. Christ built His church and promised it perpetuity (Matt. 16:18, 28:19, 20, Eph. 3:21). That same church has the Spirit indwelling it (Eph. 2:21, 22), leading and guiding it. It alone is the "pillar and ground of the truth." (1 Tim. 3:15).

Therefore, where I find a sound church, one that is in harmony

with the Word of God, I can know that this church is in the perpetuated line of the church built by Christ. If it were not in this line, it would not have had the Spirit of God to make it sound. I have never found a sound church that did not have a historical connection with another church that was similarly sound. The Spirit of God only makes properly organized churches to be sound. He does not so bless other free-lance churches. Furthermore, even the human history of these free-lance, man-founded churches is an "open book" for all to see that they were started simply by men; that is, on man's authority. Take the man-founded, unsound church here in Ashland with which you fellowship—its unsound history is well-known.

When I find a church that is sound in the faith, I do not need any of your so-called "genealogical records." If there are some historical records which thoughtful persons saw fit to record, then that is good and they will certainly be valuable as history; but the Holy Spirit perpetuates sound churches, regardless of historical data.

Therefore, you can know the "how" of your question by finding out if a church is standing for the truth. Only a Scriptural church, indwelt by the Spirit, is the "pillar and ground of the truth," and such a church has perpetuity to Christ.

Question No. 2—"If the validity of water baptism stands in the authority of an authentic local church which authenticity stands in that church being sponsored by an authentic church which was sponsored by an authentic church and on back and back until you get to first church Jerusalem, how can a person be really sure that his baptism is valid?"

Now, please note the question. It begins with the word **how**. If you have the genealogical records of these churches, I would produce them because according to your principles the validity of our ordinances rest upon them. Surely, you have not so far departed from the Baptist faith as to rest a person's sense of being in the right path of Christian duty blindly in ecclesiastical tradition!

Question No. 3—"If the validity of water baptism stands in a person's being baptized by a person who was properly baptized who in turn was properly baptized and on back and back until you get to John the Baptist, how can a person be really sure that he is properly baptized?"

Now, please note the question. It begins with the word **how**. If you have a genealogical record of all these preachers, I would produce it because the validity of our ordinances depends upon it if your principles are correct. It is basic to our evangelical faith that though the Bible is deep and no one understands all of it, nevertheless, the Bible is plain on how to be saved and how to live as Christians. The way of salvation and the path of Christian duty is plainly laid out therein. A man ought to be sure that he has indeed obeyed our Lord in proper baptism, but if your principles are correct, how can he be sure? According to my principles it is easy to be sure. If a person was a believer in a saving way at the time of his baptism, if he was baptized in the proper form, and if in his being baptized, he was accepting publicly a preached message which was the true gospel without taint of serious error,

that person was baptized.  
Yours very truly,  
E. W. JOHNSON.

REPLY

I think both of these questions can be answered at once; one of them involves "churches" and the other "preachers." Yet both are made upon the same basis—"genealogical records"—and actually are the same question: how can one be sure he has Scriptural baptism?

If I had never had Scriptural baptism, here is "how" I would go about getting it: I would first seek out a church that is standing for the truth, knowing that only such a church is the Lord's church, with His commission to baptize. Having found a church which appeared to be such a church, I would examine its stand, and look into whatever of its human history was available. If the church were sound, and had nothing in its historical record that indicated an unscriptural origin, I would conclude that this was a true church and would request baptism.

Now as to your charge that the validity of ordinances rests upon the "genealogical records" about churches and preachers, this is simply not the case. A man may not have a birth certificate, but he is still a man. A church may not have—or may have lost—historical records, but an absence of human writings does not erase the facts—the actual events—of history. There are not even such documents, as you demand, to support the Bible as being authenticated history! But you do not reject the Bible, do you? Why then, do you reject the precious truth of the perpetuity of the Lord's church simply because you do not have in your possession certain human historical records? (By the way, how much research have you put into this question of history? Have you sought out all the historical volumes in the libraries of the world before reaching your conclusion? If not, are you certain that what you believe is historical fact? And do you think Baptists have always written their history and handed it down? How did they write history prior to the printing press and "freedom of the press"?)

You see, you are trying to make us walk by sight rather than by faith. We take the plain promises of the Bible and believe that our Lord's promise of perpetuity has come to pass. The fact that He has churches on earth today testifies to it, and what historical records we have also testify to it. But even if we did not have any history, and even if we did not know of any sound churches, we would still suspect that our Lord's promise has been fulfilled, though unknown to us.

I am sorry that you are so much like the Jews, requiring "a sign" before you will believe.

You say "it is easy to be sure" of valid baptism on your principles. Frankly, I am not concerned with what is "easy" but with what is Scriptural. If I were looking for what is "easy," I would not believe and practice a number of things. Your principles may make things "easy" for you, but they are not in harmony with the Word of God.

QUESTIONS

In conclusion, I wish to ask you some questions:

1. In the New Testament, were any of the baptisms mentioned performed by an unbaptized, unchurched person?

2. Can any one who is not under the commission of Matthew 28:19, 20 administer baptism?

3. Is it possible for an unbaptized, unchurched individual to be under the commission of Matthew 28:19, 20?

I hope you will deal with these questions and quit wasting space.

I am warning you now that if you persist in wasting space rather than dealing with the questions and issues, I shall print only your comments which are of any significance in this exchange.

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# God's Indictments Against Those Who Claim To Be "Sinlessly Perfect" In Flesh

These indictments in the Word of God are against all who hold that by a second work of grace they live a sinless life and who make personal holiness a condition of present or final salvation.

Saving acceptance with God is "in the beloved." (Eph. 1:6). In the mercy of God, Christ is "made unto us wisdom, and righteousness, and sanctification (holiness), and redemption," I Cor. 1:30. This becomes effective "once for all" at the moment of faith in Christ as Saviour, Acts 26:18; Heb. 2:11; 10:10. This is the "holiness, without which no man shall see the Lord." And personal holiness, in whatever measure possessed, is the fruit or result, and not the root, or condition, thereof, Rom. 6:22.

Note some of God's indictments against those who claim sinless perfection.

## 1. They are blind.

"... who is blind as he that is perfect..." Isa. 42:19. God says the man who claims perfection is blind. That is why he does not see his own sins.

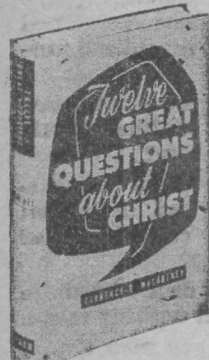
God said Job was the best man on earth and even called him "perfect," Job 1:8, 2:3. But that "perfect" when applied by the Lord to a human being means spiritual balance and maturity and not sinless perfection, is shown by the fact that when Job saw himself as he really was in God's white light he said, "... I abhor myself, and repent in dust and ashes," Job 42:6. He had sin in him! The Laodicean church felt it was so excellent that it had "need for nothing," But actually it was "miserable, and poor, and blind, and naked," Rev. 3:17.

When tested by the standard of God's holiness, all who are not unintentionally or wilfully blind will see and admit their sinfulness like Job did and Simon Peter did, Luke 5:8. He who claims sinless perfection advertises his distance from God, not his nearness. Were he not blind, he would not make such a claim. "Turn the plank over and the bugs will scamper."

## 2. They are destitute of the truth.

"If we say we have no sin, we deceive ourselves, and the truth is not in us," I John 1:8. To claim sinlessness means (1) that "we deceive ourselves," and (2) "the truth is not in us." Therefore, "cleanse us from all unrighteousness" in verse 9 means cleansing from time to time from confessed sin. It does not mean an alleged second work of grace which supposedly removes the Adamic nature so that one lives a sinless life. The only others besides those who say they do not sin, of whom God says the truth is not in them, are hypocrites and the devil, John 8:44; I John 2:4.

## 12 Great Questions About Christ



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Published during the heated controversy between modernism and fundamentalism this book deals with several questions which have to do with the incarnation and deity of Jesus Christ.

## 3. They make God a liar.

"If we say we have not sinned, we make God a liar, and his word is not in us," I John 1:10. God says: "For there is not a just man upon earth, that doeth good, and sinneth not," Ecc. 7:20. That is, there is no man, however good, who does not sin at times. What an awful sin—"make God a liar!" That is what the man who says he doesn't sin does. To claim no sin is sin!

## 4. They are spiritually filthy.

"There is a generation that are pure in their own eyes, and yet is not washed from their filthiness," Prov. 30:12. Only those who are "pure in their own eyes" claim they do not sin. They are unaware of their own spiritual filthiness. Along with many others, sinless perfectionists depend upon works in some measure for salvation. Such works are "as filthy rags" in God's sight, Isa. 64:6. Worse still, Paul says that they are "dung," Phil. 3:6-9.

## 5. They are ignorant.

Though some of them may be well educated, all of them are spiritually ignorant. Trying to be saved by works in any degree means that "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God," Rom. 10:3. "The righteousness of God" here means Christ, who is received by faith without conditional works and who is "made unto us... righteousness," Rom. 3:21-26, 28; 4:6-8; I Cor. 1:30. Trying to be saved by works, in whole or in part, means that one is "ignorant of God's righteousness" and has not "submitted... unto the righteousness of God."

## 6. They are spiritual bastards.

"But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons," Heb. 12:8. If God whips those who say they do not sin, it proves that they do sin. If He doesn't whip them, it does not prove that they do not sin, but it does prove that they are spiritual bastards—they claim God is their Father, when they are not His sons. Mark you, God says that He "scourgeth every son whom He receiveth," verse 6. That proves that all God's children sin at times and have to be whipped for it.

## 7. They are boastful.

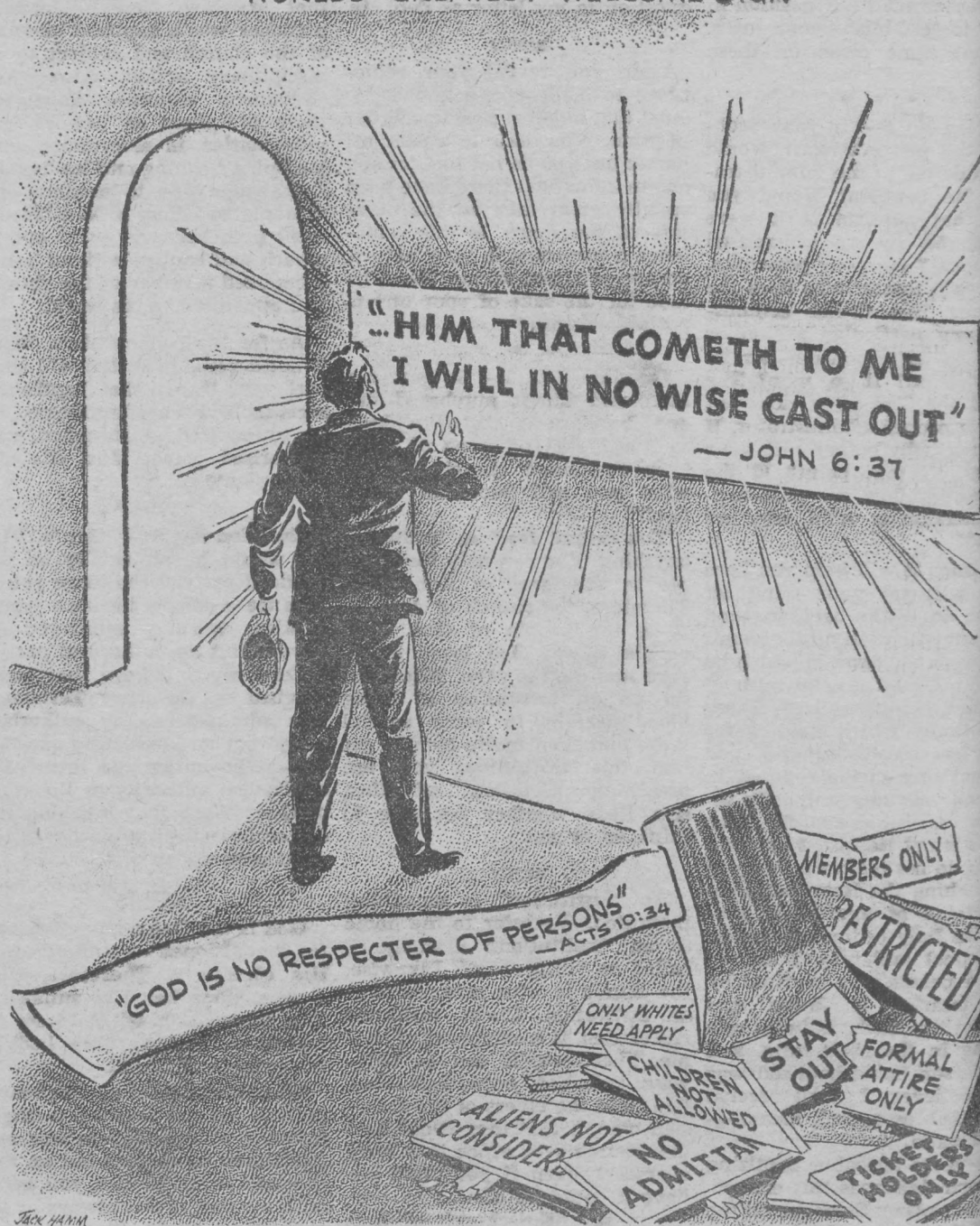
People are saved "by grace... through faith" and "not of works, lest any man should boast," Eph. 2:8,9. What Paul calls "the law of works," under which many try to be saved by works, does not exclude boasting. Indeed, it ministers to such. But "the law of faith" in the gospel plan of salvation excludes such boasting. "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith," Rom. 3:27.

From observation the discerning Christian can see that among the most boastful religionists, if they are not the most boastful, are the people who say they do not sin. But when one sees himself as he is in God's sight and submits to God's way of Salvation by grace, he has no personal boasting to engage in. All he can say is, "My soul shall make her boast in the Lord." The Lord is given all the glory and one does not brag about his supposed personal goodness.

"Boasting excluded,  
Pride I abase,  
I'm only a sinner  
Saved by grace."

God's indictments will never be thrown out of court. There is

## WORLD'S GREATEST WELCOME SIGN



no escape from the verdict except through Christ and His finished work. He took our place and died in our stead, that God "might be just, and the justifier of him which believeth in Jesus," Rom. 3:26. Let all who have not already done so repent of their sins, count their "dead works" as "dung" like Paul did, and trust Jesus alone for salvation. "He that believeth on the Son hath everlasting life."

—Taylor.

## Bingo

(Continued from page 2)

him. He was asked, among other things, about his association with such notorious mobsters as Joe Adonis and Frank Erickson, and about his bingo operations in the Virgin Islands, Puerto Rico, and Cuba, in addition to New York.

The charge was made that the Democratic leader of Queens, a personal friend and political supporter of Mayor Wagner, had used his powers as deputy city commissioner of licenses to stall applications for bingo licenses in order to kill off competition for Buckner. The accusation was made by the former first deputy commissioner of investigation in New York City, who was himself fired after his own association with Buckner became known.

The city clerk of Yonkers admitted under oath that Buckner had offered to put him on his payroll at \$250 a month to "expedite" the issuance of bingo licenses in that community. The clerk also admitted he received a \$500 "loan" from Buckner "to have my teeth fixed or something."

In the light of the New York experience, of which these are a few samples, the Illinois legislature is off its rocker even to be considering any attempt to legalize bingo. Bingo is gambling; like every other form of gambling, it leads to political corruption and lines the pockets of mobsters.

There is already too much of that sort of business in Illinois without offering a new enticement to racketeering."

## A Campbellite Criticizes The Campbellites

A Campbellite paper called "Mission Messenger" says that the "Church of Christ" outfit is "the most divided religious movement on the American scene."

The February issue goes on to say that "there are more than two dozen distinct factions in the non-instrument group alone." The article also questions the Campbellite plea for "unity" by saying:

"It borders upon hypocrisy for 'front men' and publicity agents of these groups to go before the world with an appeal for all to unite upon the authority of the scriptures when they are in constant turmoil and confusion among themselves over the implications of God's Word. There are more public debates in the United States each year between members of the various 'Churches of Christ' than all the rest of the religious world put together."

The article goes on: "Actually, each faction thinks it has an infallible interpretation and all must kneel to it... There is little

difference in essence between infallible interpreter' of Church of Rome and the 'infallible interpretations' in Churches of Christ... Both dogmatic and authoritarian, make their traditions as big as God's revelation. Both instruments to produce conformity by threats of damnation to who resist."

Those aren't the words of a Baptist, but a Campbellite.

## Appreciated Letter

### HUSBAND AND WIFE HAVE SAME IDEA

It has been some time since I wrote to you but that doesn't mean I have forgotten you. I think you often. As I think over wonderful Gospel messages have been privileged to hear Bro. Gilpin and such as in TBE (along with other preachers) I am made to give voice in praise to God for us men that will preach His Word without compromise some time I have been waiting to send you an offering. a man gave me a five dollar that he had owed me just a year. Right away I knew I was to do with it. As I sat to write, my wife asked if I going to write to you, and finding out that I was, she to add the same. We loved good old TBE and want to a part in its ministry even if it isn't much. May God use His glory.

—Mr. and Mrs. Hardman.

## CHURCH Pulpit Furniture

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Huntington • West Virginia



"Complete"

Continued from page one)  
way, slipshod manner.  
w that brings me to my text  
h says, "And ye are com-  
in him." Beloved, I read this  
of Scripture not to present  
ou a half way, slipshod ap-  
ance of salvation, but rather I  
d remind you in the very  
aning that the Lord Jesus  
st, as perfection Himself,  
as a work in our behalf  
reby we are complete in Him.  
salvation isn't just begun; it  
omplete. My salvation isn't  
ally finished, but rather it  
omplete. My salvation is not  
he basis that the foundation  
been put in and I am now  
ding the house myself for  
nity, but rather my salvation  
ntirely complete in Jesus  
st. Therefore my text says,  
d ye are complete in him."  
ow let's see some things that  
have whereby our salvation  
omplete, and I ask you to  
e particularly, everything we  
in Christ is what the sinner  
n't have outside of Christ.

REDEMPTION.  
rst of all, we have redemption  
esus Christ. I don't say we are  
ally redeemed. I don't say  
Christ has begun to redeem  
insist, beloved, that we have  
mption in Jesus Christ. Lis-

IN WHOM WE HAVE RE-  
PTION through his blood,  
forgiveness of sins, according  
he riches of his grace."—Eph.

IN WHOM WE HAVE RE-  
PTION through his blood,  
the forgiveness of sins." —

being justified freely by his  
through the REDEMPTION  
IT IS IN CHRIST JESUS."

om. 3:24.  
eloved, I say we are complete  
im. We have redemption in  
Christ. That is one thing  
the unsaved man doesn't  
e. That is one thing that no  
ved man can say that he  
esses, even in the least, but  
who are saved have redemp-  
I don't say that we have  
al redemption. I don't say  
we have a redemption just  
an. Rather, beloved, we have  
redeemed by Jesus back to

ow it is true that so far as we  
of elves are concerned in the  
t we don't have redemption  
the body as yet, but so far  
he soul is concerned we have  
a bought back to God. We  
redemption in Jesus Christ.

JUSTIFICATION.

he Word of God makes it clear  
we have justification. Listen:  
knowing that a man is not  
ified by the works of the law,  
by the faith of Jesus Christ,  
n we have believed in Jesus  
st, that we might be JUSTI-  
D BY THE FAITH OF  
RIST, and not by the works of  
law: for by the works of the  
shall no flesh be justified."

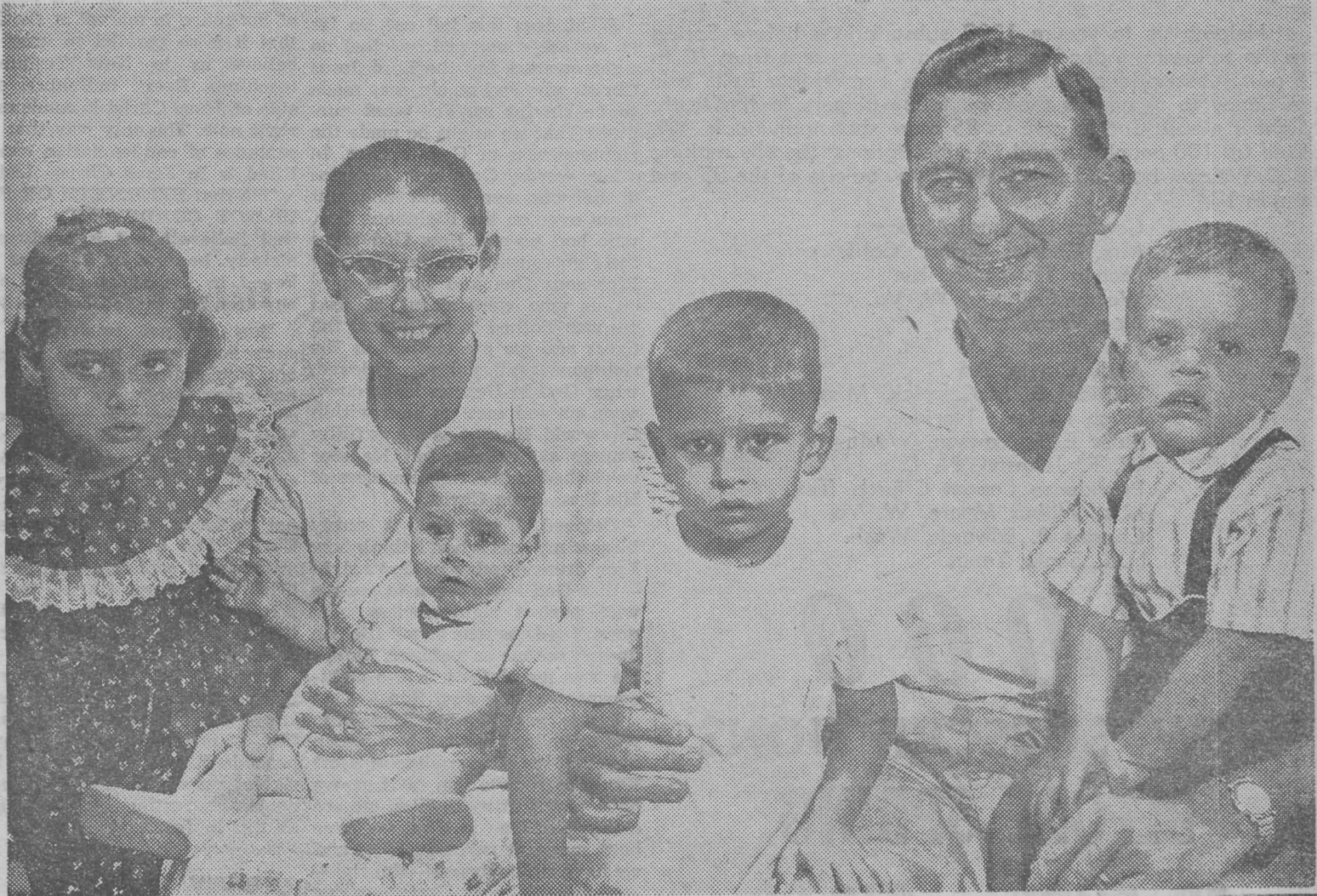
al. 2:16.  
or g.  
His  
ise  
st, but we have justification  
g. wise in Jesus Christ. I don't  
that we have partial justifi-  
on, but rather we have com-  
e justification in the Son of

if the word "justified" always  
alls my heart everytime I read  
ans that God looks upon us as  
ugh we had never sinned one  
e time. Now no man can  
ify himself, the church can't  
ify him, and the law can't  
ify him, but we have justifi-  
ation in Jesus. When the Son  
d died for our sins, He died  
all of our sins, to the extent  
t we stand justified in Him.  
k about completion. We have  
emption in Christ and we have  
ification in Christ.

CHILDREN OF GOD.

Actually, we are children of  
in Christ. Listen:  
For ye are all the children of  
by faith in Christ Jesus."—

3:26.



Rhoda Halliman — Georgia Halliman — Peter Halliman — John Halliman — Fred Halliman — Daniel Halliman

Please Remember Them Daily In Prayer

How do we become children of  
God? By Christ Jesus. No man  
born into this world is born a  
child of God. You may take that  
little babe that is so precious to  
you up in your arms, and you  
may talk about it being a little  
angel, but actually down in your  
heart you know that it is not an  
angel. You know that any little  
babe doesn't even act like an  
angel the majority of times, and  
you know that that little babe,  
in the light of the Word of God,  
is actually spoken of as the pos-  
sessor of a sinful nature. Every-  
one who is born into this world  
is born a child of the Devil. We  
read:

"Ye are of your father the  
devil."—John 8:44.

Brother, sister, we are not born  
children of God; we are born  
children of the Devil; but the  
day that we see the truth that  
Jesus Christ died for our sins,  
that day we become children of  
God, for the Word of God tells  
us that "ye are all the children  
of God by faith in Christ Jesus."

You who were once children  
of the Devil are now children of  
God—not because you joined the  
church, and not because of any-  
thing that you did, but you are  
children of God by faith in Christ  
Jesus.

You will notice that everything  
we have is in Christ. That is  
why I say that we are complete  
in Him. We have redemption in  
Christ, we have justification in  
Christ, and we are now the chil-  
dren of God in Christ Jesus.

IV

PEACE.  
We have peace in Christ, for  
the Apostle Paul says:

"For HE IS OUR PEACE, who  
hath made both one, and hath  
broken down the middle wall of  
partition between us."—Eph. 2:14.

Here he is talking about the  
Jews and Gentiles, how that the  
wall of partition that separated  
the Jew and the Gentile in the  
Old Testament is now broken  
down, and Christ is peace both to  
the Jew and the Gentile.

The Apostle Paul likewise re-  
fers to this peace, for he says:  
"And, having made peace  
through the blood of his cross."  
—Col. 1:20.

Beloved, you never made your  
peace with God, but rather God  
made peace with you in Jesus  
Christ.

You have heard some individual

say that he has made his peace  
with God. Sometime ago I was  
talking with a man relative to  
a mutual friend who was dying.  
I had known this man through-  
out the years as an unsaved man, and  
had dealt with him much and  
often, and had sought to lead him  
to Jesus many, many times, al-  
ways to fail. I was talking to this  
man about this mutual friend  
who was unsaved and I said,  
"How is he now as to his spirit-  
ual condition?" He said, "Well,  
he told me a few days ago that  
he had made his peace with his  
Maker." To me, beloved, that just  
meant that the man, in all prob-  
ability, had reformed a little, and  
was still outside of Jesus Christ.

Be that as it may, whether it  
was true or whether it was false,  
the statement that was made was  
a false statement, because we do  
not make our peace with our  
Maker. We don't make our peace  
even with the Lord Jesus Christ.  
The Lord Jesus Christ made peace  
for us, for the Word of God says,  
"And, having made peace through  
the blood of his cross."

Beloved, our peace doesn't de-

pend upon getting down at a  
mourner's bench or an altar and  
praying. It doesn't depend upon  
our going down into a baptistry to  
have water flowing over our bod-  
ies to literally wash our sins  
away. Our peace doesn't depend  
upon anything that we might do,  
but rather our peace has been  
made through the blood of Jesus  
Christ.

Talk about completion; here it  
is. We have redemption in Jesus  
Christ, we have justification in  
Jesus Christ, we are children of  
God in Christ, and we have peace  
with Christ.

V  
RIGHTEOUSNESS.

We have righteousness in  
Christ. What kind of righteous-  
ness does the man have who is  
outside of Jesus? Well, I think  
you recognize the fact that every  
man outside of Jesus Christ has  
self-righteousness. Every man out-  
side of Jesus Christ is absolutely  
devoid of spiritual righteousness.  
We read:

"And all our righteousnesses  
are as filthy rags."—Isa. 64:6.

Can you imagine a dirty, filthy,

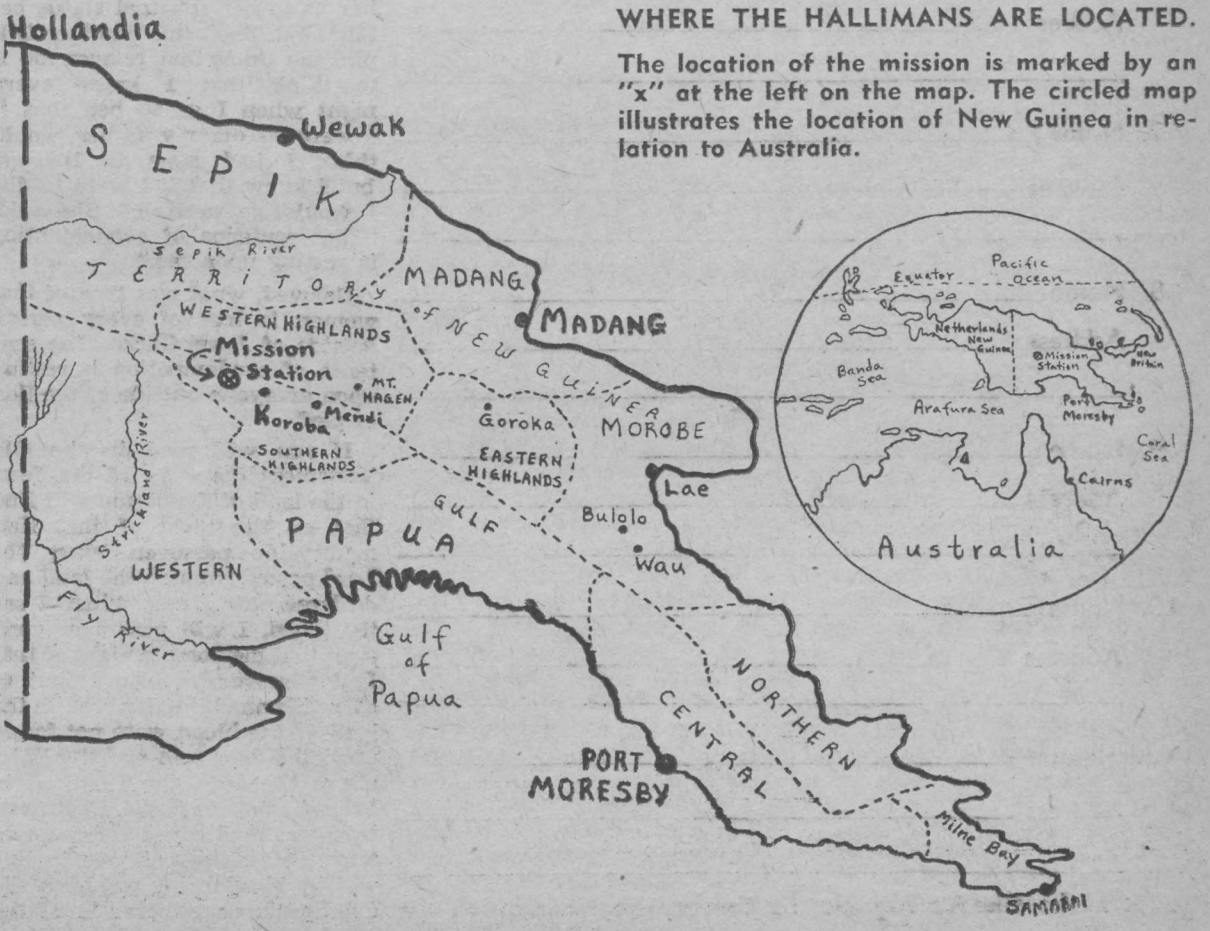
repulsive rag that you wouldn't  
want to touch? Can you imagine  
a dirty filthy, repulsive rag that  
if you had to remove it you  
would want to hold it on a stick  
away from you? Beloved, the  
Word of God says that all of our  
righteousnesses in His sight are  
but as filthy rags.

So I say, before a man is saved  
he doesn't have any righteous-  
ness at all to boast about. The  
very best there is about him, God  
says, is repulsive to Him, and He  
describes it as filthy. We may have  
self-righteousness, and we may  
talk about our righteousness, and  
we may boast about what we  
think is righteous, yet the Lord  
Jesus says concerning us that our  
righteousness are as filthy rags  
in His sight.

When an individual comes to  
know Jesus Christ as his Saviour,  
he stands in a different relation-  
ship to God. Listen:

"For he hath made him, who  
knew no sin to be sin for us; that  
we might be MADE THE RIGHT-  
EOUSNESS OF GOD IN HIM."—  
II Cor. 5:21.

(Cont. on page eight, col. three)



WHERE THE HALLIMANS ARE LOCATED.

The location of the mission is marked by an  
"x" at the left on the map. The circled map  
illustrates the location of New Guinea in re-  
lation to Australia.



# February "Honor Roll"

Helping us to secure 1000 subscriptions before Spring are the following individuals, who have each sent from 10 to 25 new subscriptions. We list these as our "Honor Roll" and are happy to recognize them as fellow-helpers to the truth. Might it please God, to give us 85 more such individuals. We asked for 100 people to send 10 subscriptions, thereby making 1000. We now have 85 to go. Won't you be one of the 85 and send in 10?

Gordon Comans, Alabama  
Mrs. Charles Basore, Calif.  
Melvin Thompson, Ky.  
Woody Calhoun, W. Va.  
Noel Warren, Ark.  
Guy Mountse, W. Va.  
Andy Curtis, Ark.  
William B. McCormick, Miss.  
Hugh Massey, Florida  
Elder E. F. Lawson, Wash.  
W. F. Johnson, N. C.  
Providence Baptist Church, Tex.  
Mrs. Wilbur Moore, W. Va.  
Charles P. Edwards, Wash.  
N. L. Seale, Texas

# 1000

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## "Complete"

(Continued from page 7)  
What does this tell us? So far as we are concerned, we had no righteousness, but the Lord Jesus Christ, who had no sin, was made to be sin for us. For what purpose? That we might be made the righteousness of God in Him. In other words, God took the sins of us who are sinful and put them over on the Righteous One, who had no sin. Now God takes the righteousness of the perfectly Righteous One and puts it over on us who were sinful, so that He was clothed in our sins at the Cross and we are clothed in His righteousness today. Beloved, when God in Heaven looks down upon us and sees us here within this world, He sees us not as filthy sinners as we are, but He sees us clothed in the righteousness of His Son, Jesus Christ.

Beloved, I tell you, it surely blesses my soul when I think how I am dressed today in God's sight—that God looks down to see me with perfect righteousness. He doesn't see the sins of my life. He doesn't see me as a sinner. Rather He sees me clothed in the righteousness of His own Son.

I ask you, doesn't that help you to understand my text which says that we are complete in Him? We have redemption in Him, we have justification in Him, we are children of God in Him, we have been made at peace in Him, and we have righteousness—the righteousness of Jesus Christ, as our covering. I say, we are complete in Him.

## VI NO CONDEMNATION.

We have no condemnation in Him. We read:

**"There is therefore now NO CONDEMNATION to THEM WHICH ARE IN CHRIST JESUS."**—Rom. 8:1.

I ask the man who is outside of Jesus, "How do you stand? Are you condemned, or are you not condemned? Could you put your hand upon your bosom and say that the sentence of condemnation is passed, and that you have no fear as you stand in God's sight? Could you, as an unsaved man, say that so far as you are concerned you are absolutely all right in God's sight and that condemnation is gone from you?" Beloved, the only individual that can say that is the man who is in Christ Jesus.

I had a letter sometime ago from a preacher's daughter. She asked that I keep her name a secret. She requested that I not even tell anyone the reason that she was writing. Her father is an outstanding Baptist preacher in the Southern Baptist Convention. She said that all of her life she had been brought up to know nothing but religion, but she said there had never been a time that anybody seriously questioned her as to her spiritual status before God. She said, "Brother Gilpin, the thing that grieves me is to think that I know every night when I go to bed that if I were to die my father would think I had gone to Heaven, but I know that if I were to die, I would go to Hell." She said, "That sentence of condemnation is resting upon me."

Beloved, what was true of that woman is true of every person outside of Jesus Christ. The sentence of condemnation is resting upon everyone outside of the Son of God.

If you will read in the Old Testament the story of the Jews in the land of Egypt you will find that on the night of that first memorable passover when the Lord passed through the land and declared unto them, "When I see the blood, I will pass over you"—on that memorable night of that first passover, our Lord first of all condemned the firstborn in the land. If the blood were not found upon the door post and the lintel above the door, the firstborn in every home was to die. That firstborn was condemned and the only way that individual was to live was by blood being put upon the door posts on either side of the

door and on the lintel above the door.

I have often read this passage of Scripture to marvel at the fact that it is so parallel to what we believe as to New Testament teachings. Every individual outside of Jesus Christ is condemned right now. The only way that the sentence of condemnation can be lifted is in Jesus Christ. Listen: **"He that BELIEVETH ON HIM IS NOT CONDEMNED: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."**—John 3:18.

You are not condemned because you haven't prayed. You are not condemned because you are not a church member. You are not condemned because you haven't been baptized. You are not condemned because you haven't done enough good works. Rather, you are condemned because you have not believed in the Lord Jesus Christ. The only way that the sentence of condemnation can be lifted is in Jesus Christ, for the Word of God says "he that believeth on him is not condemned."

Beloved, it helps me when I think about how complete I really am. I am redeemed, I am justified, I am a child of God, I have peace in Him, I am clothed in His righteousness, and there is no condemnation resting against me and all this in Jesus.

## VII SECURE.

I am secure in Him. Doesn't it help you to know that you have security, not in yourself, but in Christ? How long do you suppose you would last as a Christian if it were left up to you? If it depended upon you to keep yourself saved, how long would you be saved? I imagine the majority of us would be fit subjects for Hell before we got out the door. I am rather of the opinion that there would be some sin pass through the mind of each of us or some temptation, whereby our fellowship with Him would be broken. But, beloved, my security doesn't depend upon my faithfulness, nor does it depend upon my holding out, nor does it depend upon my strength, but rather my security is in Him.

We read: **"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."**—Rom. 8:38,39.

Beloved, our security isn't in us; it is in Him.

I often think how people talk about the perseverance of the saints. You know, beloved, in actuality, none of us persevere. We are preserved. Instead of speaking about the perseverance of the saints, we ought to talk about the preservation of the saints. None of us, I say, would persevere, but we are all preserved in Him. Our preservation is in the Lord Jesus Christ.

As this text in Romans 8:38, 39 tells us, nothing can separate us from the love of God, which is in Christ Jesus our Lord. What we have is in Him.

Yes, I am secure, but not because of myself. I don't hold out because of anything in myself, but I am held by the Lord Jesus Christ.

## VIII AN ADVOCATE.

I have an advocate in the Lord Jesus Christ. Listen:

**"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an ADVOCATE with the Father, JESUS CHRIST the righteous."**—I John 2:1.

The word "advocate" is the word for "lawyer." I saw a Portuguese Bible sometime ago and the word is actually translated "lawyer" in the Portuguese language. Beloved, up yonder in Glory you and I who are saved have a advocate, a counselor, a lawyer—Jesus Christ the righteous.

Big corporations have the attorneys who draw their whether they work or not each year big corporations retain fees to their lawyers to be sure they have a lawyer at any time that they be needed.

Well, beloved, I have a He is on hand twenty-four out of the day, 365 days the year, day and night I am awake and when I am I have a lawyer—Jesus Christ the righteous one.

Let's notice what my does. Listen:

**"And he is the propitiator of our sins."**—I John 2:2.

He doesn't ask the Father let me off when He sees When the Devil brings accusations against me because sins, the Lord Jesus Christ make excuses for me, but He is the propitiator, of the sacrifice. What does of God, my lawyer, do? He pays for every sin. and if I stand guilty of God's sight, from day to lawyer and my advocate, Jesus Christ, is there to me, to pay for my sins. free in the court of Heaven cause I am a good man? cause I pray? No. Because been baptized? No. But I in the court of Heaven I have an advocate who ally presents His blood my sins are blotted out. that is what it means to plete in Christ Jesus.

## CONCLUSION

If time would permit, go on and tell you how our election in Him. I can you how we are risen with I could tell you how it all of our sins are atoned Him. I could tell you many ways as to how complete Beloved, this ought to be just to see that everything have so far as our salvation concerned is in Jesus Christ.

Brother, sister, doesn't you love Him just to realize everything you have is in Him. What have you to offer for your salvation is complete. Nothing. All you can say is ever furnished in the real salvation is the sinner, Lord Jesus Christ is the So I say, we are complete.

I ask you, is that your ence? Are you complete in or are you trying to be in Christ and in yourself you trying to help the God out to make yourself plete? Beloved, you might give up in failure because will ultimately come to that you will realize that a failure.

I thank God that my tion is in Jesus. I love because of what He did for I want to serve Him to of my ability to the end days.

If I were you and I realize I was complete in Christ, I never hesitate for one moment to ask the church for tism. I would never pause moment's time without into a New Testament church stands for the truth. If I that I was complete in I would love Him enough would do something to repay for what He has done How I thank Him and praise for my completion in Him May God bless you!

## BELIEVER'S IMMERSION and the LORD'S SUPPER

By W. H. RONE

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A Scriptural presentation of God's Word on the ordinances of the church, outlined, scriptural and historically documented. Strongly defends the Baptist positions.