

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

MAILED CIRCULATION IN ALL STATES AND MANY FOREIGN COUNTRIES

MAILING ADDRESS: Box 910, Ashland, Kentucky

VOLUME 32, NUMBER 46

ASHLAND, KENTUCKY, DECEMBER 14, 1963

WHOLE NUMBER 1313

The Tabernacle -- A Type of Christ

By AUSTIN FIELDS

Coal Grove, Ohio

Pastor, Arabia Baptist Church
Arabia, Ohio

Preached at the 1961 Bible Conference in Ashland, Kentucky

HEBREWS 9:1-12

Then verily the first covenant had ordinances of divine service, and worldly sanctuary.

For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

And after the second veil, the tabernacle which is called the holiest of all;

Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and the Aaron's rod that budded, and the tables of the covenant;

And over it the cherubim of glory shadowing the mercy seat; of which cannot now speak particularly.

Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not with-

out blood, which he offered for himself, and for the errors of the people:

The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;

Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

I do not know where I could go in the Bible to find clearer types of our Lord than to the tabernacle, which God commanded Moses to build in the wilderness, shortly after Israel's deliverance from Egypt. Everything about this tabernacle furnishes a perfect type of Jesus Christ; every detail of this building; the materials, the furniture — all reveals some aspect of the person or work of Christ; therefore, there is no scripture richer in meaning, more perfect in its typology. God Himself gave the pattern; therefore, He made certain that everything about this building pointed to His Son and our Saviour, Jesus Christ.

The Word "Tabernacle"

Even the word "tabernacle"

points to Christ, for the word tabernacle means "to dwell with or among," and it was here, in this tabernacle, that God dwelt among His people. In this tabernacle was the only place that a Holy God would meet with man; it was the only place where man could approach unto God. It was here, at the place of the shedding of blood, that God and man met and dwelt together.

What a picture this is of our Lord and Saviour, Jesus Christ, for He is the perfect tabernacle; in Him, and in Him alone, can man approach God. It is in Christ that God and man meet and this is on the basis of the shedding of His blood for his sins. Therefore, the original tabernacle, eternal in the Heavens, was Jesus



Pastor Austin Fields

Christ, of whom the tabernacle in the wilderness was but a shadow, a figure, a type.

"But Christ, being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building."—Heb. 9:11.

I. A Look at the Tabernacle

Now I know that I cannot take up every detail of this tabernacle, for time will not allow me to do this; therefore, I want to deal primarily with the furniture of the Holy Place, or the first room, that we will enter after leaving the court. But, before taking you into some of the glories of the interior, I would first of all like for you to get a mental picture of this structure as a whole.

THE FENCE

The tabernacle itself was approximately forty-five feet long and fifteen feet wide; divided (Continued on page 5, column 3)

A Remarkable Answer Made Against Infidelity

By C. H. SPURGEON
Born 1834. Died 1892

In the backwoods of Canada there resided a good minister, who one evening, went out to meditate, as Isaac did, in the fields. He soon found himself on the borders of a forest, which

he entered, and walked along a track which had been trodden before him, and he began to think how he should spend a night in the forest. He trembled at the idea of remaining there, with the poor shelter of a tree into which he would be compelled to climb.

On a sudden he saw a light in the distance among the trees, and imagining that it might be from the window of some cottage where he could find a hospitable retreat, he hastened to it, and to his surprise, saw a space cleared and trees laid down to make a (Continued on page 8, column 4)



Charles Haddon Spurgeon

Did Christ Order The Baptism Of Infants?

CHAPTER IV

IN THE SERIES, BAPTISM NOT FOR INFANTS BY T. E. WATSON

[All quotations are from Pede-baptist scholars]

If there is any place where we can expect to find the mind of the Lord concerning the proper subjects of baptism, it is His commission to baptize, recorded in Matthew 28:18-20 and Mark 16:15, 16. Since these are the only instructions regarding baptism given us in the whole of Scripture, they are worthy of the closest scrutiny. Like the passages containing the institution of the Lord's Supper, these words have been the occasion of countless controversies.

"When the Lord, after solemnly declaring, that all power is given Him in heaven and in earth, commands His apostles to make nations disciples (matheteuein) baptism in the triune Name by instruction in His doctrine, there is not the least reason for limiting this to those of maturer age. Or do the nations consist only of men, and not of youth also, and children?" (History of the Apostolic Church, vol. II, p. 261).

This is plausible enough until we look more closely at the words of this commission: "Go ye therefore, and teach (matheteusate), literally, disciple, or make disciples of) all nations, baptizing them in (eis or into) the name of the Father, and of the Son, and of the Holy Ghost: teaching (didaskontes) them to observe all things whatsoever I have commanded you."

Richard Baxter observes: "This is not like some occasional historical mention of baptism, but it is the very commission of Christ to his apostles for preaching and baptism, and purposely

expresseth their several works in their several places and order. Their first task is by teaching to make disciples, which are by Mark called believers. The second work is to baptize them . . . The third work is to teach them all other things, which are afterwards to be learned in the school of Christ. To condemn this order is to renounce all rules of order; for where can we expect to find it if not here?" (Disputations of Right to Sacrament, p. 149f).

Notwithstanding, Baxter's Purification (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"SAVED AND BLESSED AS WAS ABRAHAM"

"So then they which be of faith are blessed with faithful Abraham." — Gal. 3:9.

I have a feeling that it does us good to go back to the Old Testament, and get the story of some individual, and use that story as a basis to learn New Testament truth. I have often said that the Old Testament is the New Testament concealed, while the New Testament is the Old Testament revealed. There is a very, very striking and definite relationship that exists between the two, and as I say, I think we can take an Old Testament story and from it learn much of New Testament truth. Tonight, I trust that God enables us to learn truth in this

ABRAHAM WAS AN IDOLATOR

When you come to read his life, and especially when you come to study all that is said about Abraham, both in the Old Testament and in the New Testament — when you see how he is lifted so highly in both the Old Testament and in the New Testament, it would seem that in all probability Abraham was always an outstanding, upright individual. Certainly, beloved, it would be hard for us to think of Abraham as anything other than

a good and unusually great spiritual character. However, may I remind you that though we may form such an opinion of Abraham from both the Old and the New Testaments, in reality, Abraham was originally an idolater.

We read: "And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and THEY SERVED OTHER GODS." — Joshua 24:2.

Here is a statement which shows us that Abraham and his (Continued on page 2, column 2)

Every Christian should study the Bible and be able to show lost sinners how God saves men. To this end — to help Christians know how to present God's way of salvation — this outline and collection of scriptures is presented.

I. SHOW THE FACT OF MAN'S SIN.

"For all have sinned, and come short of the glory of God" (Romans 3:23).

"There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Romans 3:10-12).

Other verses: Romans 5:12; Isaiah 53:6; James 2:10, 4:17; Proverbs 20:9; Ecclesiastes 7:20; Psalm 14:3; Galatians 3:22.

II. SHOW THE CURSE OF GOD UPON SIN.

"For the wages of sin is death" (Romans 6:23). Show that this death is not merely physical death, but eternal separation from God (Revelation 20:14).

"Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Galatians 3:10).

"The wicked shall be turned into hell" (Psalm 9:17).

"But the fearful, and unbelieving" (Continued on page 8, column 3)

1963
BOUND VOLUMES
OF
SALVATION

\$1.00 each

Add 10c-postage

6 for \$5.00

SALVATION, Box 910
Ashland, Ky.

The Baptist Examiner

The Baptist Paper for the Baptist People.

BOB L. ROSS
JOHN R. GILPIN

Editors

Published weekly, with paid circulation in every state and many foreign countries.

Editorial Department, located in ASHLAND, KENTUCKY, where all subscriptions and communications should be sent. Address: P. O. Box 910, zip code 41101.

SUBSCRIPTION RATES

One Year	\$2.00
Two Years	3.50
Five Years	7.00
Club rates for churches; 15 or more subscriptions, each	1.00
When you subscribe for others; each	1.50

(This last rate also applies to secured subscriptions, the agent keeping 50c commission on each subscription obtained).

THESE RATES APPLY THROUGHOUT THE WORLD

Entered as second class matter MAY 19, 1961, in the post office at Ashland, Kentucky, under the act of March 3, 1879.

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

WHEN YOU MOVE please notify us at least three weeks in advance. The Post Office does not forward your paper to you but charges us 10c each time they have to notify us of a change of address.

Examiner Editorials

The "News" Or The "Good News"?

TBE does not profess to be a religious newspaper; consequently, we aren't "on top" of all the religious happenings of the age. True, we often print some of the religious news items, but these are secondary to the Word of God.

The thing that the world has more of than anything else today is the "news." Professing Christians talk more about the "news" than the "Good News" — the Gospel. They read more from the news columnists than the apostles. They listen more to the news commentators than Bible Commentators. They are more interested in hearing about secular matters in foreign countries than missionary matters.

And what are religious papers doing in the face of this? They also have to dabble in giving the news! Instead of printing the message most needed and most lacking, they want to put in their "plug" about current events!

When will we learn! When will we wake up!

Sinners need the "Good News" — the Gospel.

Saints need the Word of God expounded. They need to be taught how to give themselves to the service of God.

Shall we forfeit these great and noble Heavenly messages for the "news" — either secular or religious?

And what is all our blabber against communism and Roman Catholicism going to amount to? True, we should inform people of these evils. But devote the majority of our space to them? — never! When people learn the Word of God, they will have little trouble seeing error.

More than anything else, this world needs messengers who bring the Good News, not the daily news; warnings of the wrath to come, not of coming events; pleas for men to "watch and pray," not watch for the next report.

May God awaken the editors of America and the world to the foremost need of the hour!

Why We Are Not "Southern Baptists"

We often receive inquiries concerning the Southern Baptist Convention and what relationship we have with it. We do not affiliate with this Convention and for the benefit of those who might desire to know why we do not, we hereby briefly state our reasons:

1. The Convention is an organization without a command or example in the Bible to justify its

existence.

2. The Convention is boss-ridden by ecclesiastics.

3. The Convention dominates the churches and will use all its power to grab the property of any church that withdraws.

4. The Convention is a monstrous machine that destroys independency and autonomy.

5. The Convention is corrupted by modernism and neo-orthodoxy.

6. The Convention, with but very few exceptions, is Arminian to the core. Dale Moody, has even gone so far as to teach the possibility of falling out of grace. (Moody teaches at the Louisville Seminary).

7. The Convention's Cooperative Program is a leech upon the churches, forcing uninformed people to unknowingly support all shades of heresy in the colleges, seminaries and on the mission field.

8. Most Convention churches will not ordain a God-called preacher as pastor, unless the man will pledge allegiance to the Cooperative Program and the Convention's work.

9. A great number of Convention churches will not grant letters of dismissal to members who join non-Convention Baptist churches that are sound in the faith. A "non-cooperative" church is regarded as "not of the same faith and order."

10. The Convention, though officially outside the National Council of Churches, is very closely allied to it in various ways (Sunday School Lessons, Seminary Accreditation, RSV, etc.).

12. The Convention is getting "pink" socially, favoring racial integration and other Socialistic objectives.

12. The Convention hates and fights independency and church-controlled missionary work.

These are some of the major reasons why we are not in the Convention. There are many Godly Christians in the Convention who haven't seen its unscripturalness and they tolerate the evil within it for the sake of the general cause. We have nothing but love for our brethren in Christ in the SBC, but we believe time will justify our position in opposition to this ecclesiastical machine.

"Abraham"

(Continued from page one)

people served other gods. They were idolaters. They lived in the Ur of the Chaldees, quite some distance from Palestine, and there in the Ur of the Chaldees, they served other gods. Tradition has it that Abraham himself was a priest in a heathen temple in the Ur of the Chaldees, though the Bible doesn't say that. The Bible doesn't thus teach. The Bible does say that he and his

SBC Preacher Plugs 'The Program,' Shuns Lord's Coming

By JAMES HOBBS
McDermott, Ohio

Not long ago I was a member of a council for the purpose of assisting in the ordination of a fellow-preacher.

The young man being ordained answered the questions in a very fine manner and we all agreed that he should be ordained.

A couple of things came up that I feel should be told.

The brother who did the questioning did a thorough job of questioning the candidate, and in the course of the questioning he asked about the second coming of the Lord. The candidate answered with the premillennial view. A few of the brethren on the council asked questions relating to this to make certain he did believe in it. After about three such questions, a Southern Baptist Convention brother said that many scholars disagreed with this and since they couldn't agree we shouldn't be too firm on our questioning. Since the candidate had successfully convinced us that he did know this truth, we left this line of questioning.

Not long after this the SBC brother asked the candidate about co-operating with other churches ("Cooperative Program"). The candidate then told how he couldn't go along with modernism, etc. in the SBC. From then on for some time the SBC preacher proceeded to bawl him out, ask all manner of useless questions, which were almost insulting statements, about the SBC and the Cooperative Program.

Several members of the council tried to ask the brother to end his questionings along this line and he would throw biting remarks back at them. Finally, I told him the questions were matters that should be decided by the brother and his church and not at the ordaining council — and that if he (the SBC preacher) wanted an argument about the SBC and the Co-operative Program, then I was sure there were plenty of us who could assist him along that line.

This is just another of the many things wrong with the SBC, along with the fact that nowhere in the Bible can we find that we are to set up man-made organizations to take the place of or to assist the Lord's organization (His church).

Another SBC brother said that he was a SBC member by choice. I don't read in the Bible where God gives us a choice. God doesn't say we can do as we please. Instead He says, "Follow me" and "If you love me, keep my commandment."

people were idolaters, but tradition says that Abraham was a priest in a heathen temple and that God made His revelation to Abraham as he himself was serving as a high priest in a heathen temple in the Ur of the Chaldees. Whether that be true or not, one thing we do know is that he was an idolater.

Certainly, beloved, it helps us to know that Abraham was an idolater. It is a help and a blessing to see what God made (Continued on page 3, column 1)

"I Should Like to Know"

THE QUESTIONS AND ANSWERS NOW APPEARING IN THIS COLUMN ARE BEING COMPILED FOR PUBLICATION IN BOOK FORM. WE ARE NOW ACCEPTING ADVANCE ORDERS FOR THE BOOK. INVOICES WILL BE SENT TO PURCHASERS WHEN THE BOOK IS PRINTED AND ITS PRICE DETERMINED. ORDER YOURS NOW.

Why do you teach salvation by faith only?

We answer this question by saying that we do not teach and have never taught salvation by faith "only." What we teach is **salvation by grace only**. The Bible says in Eph. 2:8, "For by **grace** are ye saved, through faith." So we do teach salvation by grace only, and furthermore, I'll say that we teach salvation **through** faith only. It is not through baptism, works, the church, the Lord's Supper, but through faith.

Don't you know that the devils believe, but are not saved?

Yes, we have read James 2:19 many times; but we fail to see that the faith of devils is a faith that trusts Jesus Christ. James 2:19 says, "Thou believest there is one God; thou doest well: the devils also believe, and tremble." What do they believe? Why, they believe there is one God. The verse is not saying that the devils have trusted in Jesus Christ; it does not teach that the devils have believed on Him as their Saviour; not at all: it refers to the fact that they know or believe there is one God. They know and believe about Christ, too; but they do not trust Him.

When Mark 16:16 says you must be baptized to be saved, why don't you believe it?

In our Bible, Mark 16:16 does not say "you must be baptized to be saved." It says "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." We believe the verse. As a matter of fact, we believe every promise such as this, made to believers. The person who has believed in Christ as Saviour and has been baptized shall be saved. No doubt about it; he is secure for Heaven. The verse, however, does not have one iota to say about the man who has believed but has not been baptized. To learn the condition of this man, you have to search the Scriptures. We find the answer to our question about the man in such verses as John 3:18, "He that believeth on him is not condemned." And we could quote 50 to 100 more such verses, but you have your concordances and Bibles and can read of faith and those who "believe" for yourself, particularly in John. How could a man who believes and is baptized fail to be saved, in view of God's promises to believe!

When Acts 2:38 says you have to be baptized to be saved, why don't you believe it?

Well, if Acts 2:38 said that, we would believe it, but it doesn't say that. It says—so far as baptism is concerned—"be baptized for the remission of sins." The little Greek word translated "for" is the word **eis** and it generally means "with reference to." It is used in Matt. 3:11 where we read, "I indeed baptize you with water, **unto** (eis) repentance." Now, certainly, John didn't mean that he baptized these people for repentance in the sense some people use the word "for." In other words, he didn't baptize them "in order" that they might repent. Rather, he baptized them **with reference** to their repentance. They repented, then were baptized; they were not baptized in order to have repentance.

The same word is used in Matt. 12:41, where it says the men of Nineveh "repented **at** (eis) the preaching of Jonah." Their repentance was with reference to that repentance.

So Acts 2:38 simply means that when a person is baptized, it is with reference to the remission of sins which a believer in Christ has through Christ's death. It doesn't mean he is being baptized to obtain the remission of sins. That is just as foolish as saying the people John baptized were immersed in order to repent and that the men of Nineveh repented in order to get Jonah to preach to them.

If you will read Luke 5:14, you will find a case of a cleansed leper who offered up a sacrifice after he was healed. Christ told him to go to the priest and offer "for thy cleansing" the sacrifice commanded by Moses, "for a testimony" unto them. This ancient ordinance parallels the case of baptism for the remission of sins. And we challenge any one to find the verse of Scripture that says you are baptized to obtain, or in order to have, the remission of sins. If it could be found, water gospellers would have emblazoned it across the skies long ago, rather than relying upon a distorted "eis" to uphold their heresy.

EXPOSITION OF MATTHEW

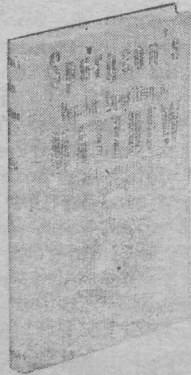
By
Charles H. Spurgeon

\$2.95

Add 15c—postage

We never cease to marvel at this man's insight into the Word and we always come away from him with a fresh blessing. This is by no means a dull, dry commentary, but a moving, compassionate exposition that brings the events and teachings of the Master to your heart's chamber.

Calvary Baptist Church — Bible-Book-Record Shop
P. O. Box 910, Ashland, Kentucky, 41101



Beautiful Snow

In the early part of the American war, one dark Saturday morning, in the dead of winter, there died at the Commercial Hospital, Cincinnati, a young woman, over whose head only two-and-twenty summers had passed. She had once been possessed of an enviable share of beauty; had been as she herself said, "flattered and sought for the charms of her face," but alas! upon her fair brow had long been written that pitiable word—unfortunate!

Once the pride of respectable parentage, her first wrong step was the small beginning of the same old story over again," which has been the life-history of thousands. Highly educated and accomplished in manner, she might have shone in the best society. But the evil hour that proved her ruin was but the door from childhood; and having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken hearted outcast.

Among her personal effects was found, in manuscript, the "Beautiful Snow," which was immediately carried to Enos B. Reed, a gentleman of culture and literary tastes, who was at that time editor of the National Union. In the columns of that paper, on the morning following the girl's death, the poem appeared for the first time. When the paper contained the poem came out on Sunday morning, the body of the victim had not yet received burial. The attention of Thomas Buchanan Read, one of the first American poets, was soon directed to the newly published lines, who was so taken with their stirring pathos, that he immediately followed the corpse to its final resting place.

Such are the plain facts concerning her whose "Beautiful Snow" will be long regarded as one of the brightest gems in American literature:

Oh, the snow, the beautiful snow,
Filling the sky and earth below,
Over the housetops, over the street,
Over the heads of people you meet;
Dancing—Flirting—Skimming along
Beautiful snow! It can do no wrong;
Trying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak;
Beautiful snow from Heaven above,
Pure as an angel, gentle as love!
Oh! the snow, the beautiful snow,
How the flakes gather and laugh as they go
Whirling about in maddening fun;
Chasing—Laughing—Hurrying by,
Lights on the face and it sparkles the eye;
And the dogs with a bark and a bound
Leap at the crystals as they eddy around;

"Abraham"

(Continued from page 2)
of an individual with such background. Beloved friends, when I think about it, I am amazed at all the good things that God does. How wonderful is that God took Abraham as an idolater and made out of him that He did. Only God could have made out of an idolater that God made of Abraham. May I say, beloved, that what is true so far as Abraham is concerned is likewise true of you and me. If there is anything good about us tonight, it is on account of the grace of God that has been given to us. There isn't anything good in us naturally. There isn't anything good about us to start with. We were all depraved just like Abraham. He was an idolater. While it is true he was an idolater, you were just as bad as your depravity as Abraham as an idolater. Certainly it is true that Abraham became what he did because of the grace of God. When I think of this I am reminded of the Apostle Paul, because Paul himself said, "By the grace of God I am what I am." (1 Cor. 15:10). So far as you and I are concerned, we are what we are by the grace of God. I say, beloved, it does me good to look at Abraham as an

idolater and to see what God made of him, and what he developed into in later years. How marvelous it is to see what the grace of God did in his life!

II ABRAHAM WAS CHOSEN OF GOD

There is one thing certain about Abraham, and that is — Abraham did not choose the Lord. Listen:

"Look unto Abraham your father, and unto Sarah that bare you: for I CALLED HIM alone and blessed him, and increased him." — Isa. 51:2.

Notice, God says, "I called him alone." There wasn't anybody else that God called out of the Ur of the Chaldees in those days. Abraham was the only one out of all of that heathen civilization that God called, yet it is a fact that he was God-called.

I look at Abraham as an idolater — maybe an idolatrous priest. Then later I see him as a man of God, and I say, what is the reason for such a change? What changed Abraham from an idolater and made Abraham a man of God? Beloved, there was just one thing. God chose him; God called him from the Ur of the Chaldees. There is not an indication that Abraham turned to God of his own accord. There is not an indication that Abraham turned

The town is alive, and its heart is aglow,
To welcome the coming of beautiful snow!
How wild the crowd goes swaying along,
Hailing each other with humor and song;

How the gay sleighs like meteors flash by,
Bright for a moment, then lost to the eye;
Ringed—Swinging—Dashing they go,
Over the crest of the beautiful snow;
Snow so pure when it falls from the sky,
As to make one regret to see it lie
To be trampled and tracked by thousands of feet
Till it blends with the filth in the horrible street.
Once I was pure as the snow, but I fell,
Fell like the snow flakes from Heaven to Hell;
Fell to be trampled as filth in the street,
Fell to be scoffed, to be spit on and beat;

Pleading—Cursing—Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread,
Hating the living and fearing the dead,
Merciful God! have I fallen so low!
And yet I was once like the beautiful snow.

Once I was fair as the beautiful snow,
With an eye like a crystal, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face!

Fathers—Mothers—Sisters—all,
God and myself I have lost by my fall;
The veriest wretch that goes shivering by,
Will make a wide sweep lest I wander too nigh,
For all that is on or above me I know,
There is nothing so pure as the beautiful snow.

How strange it should be that this beautiful snow
Should fall on a sinner with nowhere to go!
How strange it should be when the night comes again

If the snow and the ice struck my desperate brain!
Fainting—Freezing—Dying—alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

Helpless and foul as the trampled snow,
Sinner, despair not! Christ stoopeth low
To rescue the soul that is lost in sin,
And raise it to life and enjoyment again.

Groaning—Bleeding—Dying—for thee,
The Crucified hung on the cursed tree!
His accents of mercy fall soft on thine ear,
"Is there mercy for me? Will He heed my weak prayer?"

Oh God! in the stream that for sinners did flow
Wash me, and I shall be whiter than snow.

from being an idolator because of anything in himself. There is not a hint in the Bible that Abraham became a believer through his own efforts. Rather, beloved, Abraham became the man of God that he was because he was called definitely of God.

I say to you, beloved friends, if it had been left up to you and me, we would have remained where we were. There isn't a one of us that would have even been saved. We would have been just exactly like Abraham. We would have been serving our idols. Every one of us would still be doing the things that we did before the Lord saved us if it hadn't been that we were called of God. Whenever I think of it, I am amazed at the goodness of God. He called you and me out of darkness—out of sin, and out of our depravity. I am amazed at God Almighty's goodness.

Isn't it wonderful to look at Abraham as an idolator and then see Abraham as a man of God. Just realize the thing that made the difference is the fact that he was called of God. You will notice that Abraham didn't take the initiative. Abraham did nothing in himself. God took the initiative in every particular.

Beloved, the only thing that has ever made any difference in our life is the fact that God called you and God saved you. If God didn't take the initiative so far as you and I are concerned, we

LETTER FROM BROTHER WAYNE CROW

WAYNE CROW
Rt. 2, Box 113
Waldorf, Maryland

Greetings in the name of our Lord and Saviour Jesus Christ.

The Lord continues to bless and make His grace known among us here in Washington, D. C. Bro. Wayne Moore was excluded from the A.B.A. church two weeks ago. Bro. Moore returned from the Bible Conference of Calvary Baptist Church praising the Lord for the truths revealed to him there. He began to show others from God's Word that the wonderful doctrines of grace are in the Bible and should be taught. He was removed from teaching the young people's Sunday school class. He requested that his removal as a teacher be acted upon by the church in a business meeting as the church appointed him to this position. His request was granted and he had liberty in discussing his beliefs before the church. He was approached several times in the weeks to follow by the pastor and others. He reasoned with the pastor on "praying for salvation" and "the heathen who never heard of Jesus Christ being saved" — these the pastor of the A.B.A. church here contend for. Praise God, grace was extended to Bro. Moore to give a good testimony through it all. He has spoken to me about membership with Calvary Baptist Church but hasn't made a definite decision yet.

Lord willing, Bible study classes will be held either here in

our home or elsewhere starting this Saturday evening. A family of four that we met some time ago wants to meet with us. This family has visited many Baptist churches in this area. Their findings have been this: (1) All accept alien immersion. (2) All fellowship with Methodist, Nazarene, Assembly of God, and most everything else on special occasions — Thanksgiving, Christmas, and Easter. (3) None teach directly from God's Word in the Sunday School classes. (4) All hold to some type of universal or universal-local church belief. (5) More teaching is put forth on programism than God's Word.

Remember us to the saints there. Especially remember to pray for the work here.

Bro. Gilpin, I want to take this opportunity to express how much I praise the Lord for the ministry of Calvary Baptist Church. The Baptist Examiner is used of the Lord to set forth God's Word like no other church paper I have ever seen. The annual Bible Conferences continue to be a blessing to many. Many who attend hear preached for the first time the doctrines of grace and church truths. Two of God's elect, who have come with me, have been brought out of churches not teaching the whole counsel of God after attending the Conference: Bro. Bobby Overton in 1962 and Bro. Wayne Moore in 1963. Praise the Lord for Calvary Baptist Church. May His richest blessings be upon you and the church.

would all have died and gone to a Devil's Hell. There isn't a one of us that would ever be saved if God had not taken the initiative.

We have a preacher friend who visited us during our Bible Conference who lives in Dayton, O. When he went home from the Conference, in some manner he felt impressed to put a Catholic priest on the mailing list to receive THE BAPTIST EXAMINER and every week now our paper goes out to that Catholic priest as a result of this Baptist preacher having put him on the mailing list. When I was writing this Baptist preacher this past week, I made a statement something to this effect: "Only as God might take the things that we print and show them unto this priest, and reveal them unto him, will the priest come to the truth, and to a belief of the Lord Jesus Christ." I said to this preacher to whom I was writing: "That was your experience, and that was my experience." In fact, it is the experience of every one of us. If God hadn't revealed truth to us, there isn't a one of us that would have ever come to the truth. We love our sins, we love the things of the flesh, and we certainly would have no desire to learn spiritual things.

As I have often said, you can learn geography, and history, and literature with your brain, and you can learn the geography, and the history, and the literature of the Bible in that manner, but, beloved, you can't learn the spiritual truths of the Bible unless those spiritual truths are revealed to you by the Lord Jesus Christ.

I was talking to a man just a short time ago and he said, "Why, faith is the simplest thing in this world. Every day we exercise faith, and there is no reason why any man can't exercise faith in Jesus Christ." He went on to use an illustration that most Arminians have used for years. He said, "We sit in a chair, and that is faith; and we can believe in Jesus Christ with the same kind of faith."

Beloved, that is not so. When you sit in a chair, that is head-knowledge or sense-knowledge faith. When you sit down to a table and eat, believing that it is food rather than poison, that is a sense-knowledge faith which you have exercised. You get in your car and drive along the highway, and that is a sense-

knowledge faith that motivates you to drive that automobile. Beloved, when you believe on Jesus Christ, that is a revealed faith that comes as a gift of Almighty God. Only as God makes a revelation unto the individual will any individual ever come to believe in Jesus Christ as Saviour. This, I say, was the experience of Abraham. He was chosen of God and called of God, and it is highly conspicuous to me that it was also the experience of the Apostle Paul. We usually think of Abraham as the great man of the Old Testament and Paul as the great man of the New Testament. When you come to think about the Apostle Paul it is highly conspicuous that he had the same (Continued on page 4, column 1)

"Great Strides" For Religious Liberty In Romish Spain

BAPTISTS MAY POST TIME OF SERVICES! (Huntington, W. Va. HERALD DISPATCH)

For the first time in years, the Spanish government has permitted a Protestant Church to post a public notice of worship services outside its doors.

Until now, such an act has been prohibited by the Spanish constitution, which forbids "any external manifestations other than those of Roman Catholic religion." In the past this has even applied to signs or posters identifying Protestant churches as such.

A Baptist congregation in Madrid was recently notified that it could post "outside the chapel door" notices giving the times of services. It was not known whether this would apply to all the estimated 30,000 Protestants in Spain.

Some religious observers believe this move is a result of the liberalizing influence of the Vatican Council. During 1963, the Spanish government permitted 13 Protestant churches to reopen.

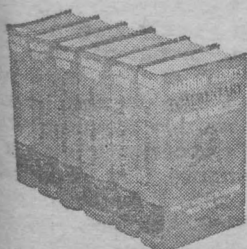
Note: We have noticed where Rome is calling for "racial justice" in the U.S.A. It strikes us that "infallible" Pope Paul & Co. should first of all get the sawlog of religious bigotry out of their own eye before they tried prying into the eyes of others for what they conceive is a fault. No one but the gullible falls for the pious front that the "Holy See" puts on for the general public.—Editors.

MATTHEW HENRY'S COMMENTARY

Six Large Volumes

Probably the most used commentary of all time. It is said that George Whitefield was so effected by this great commentary that he read it on his knees. While a Baptist would not expect to find this commentator sound on church truth, yet his spiritual insight into the Word of God abounds in great depth.

By
MATTHEW HENRY
\$39.95
Add 15c-postage



"Abraham"

(Continued from page 3)
same kind of experience as the experience of Abraham. Listen:
"But when it pleased God, who separated me from my mother's womb, and called me by his grace."—Gal. 1:15.

Notice, Paul says, "My first birth was by God's grace. My second birth was by God's grace. It was God who separated me from my mother's womb. If it hadn't been for God, my mother's womb would have become my shroud and my tomb. There I would have been buried. But God gave me my first birth, and the same God that gave me my first birth gave me my second birth. He not only separated me from my mother's womb, but He called me by His grace."

What a marvelous statement whereby we can see that our first birth, or our natural birth, whereby we get into this world, and our second birth, or our spiritual birth, whereby we get into the kingdom of God, is all because of what God has done for us! That was Abraham's experience. That was Paul's experience. That was my experience. That was your experience.

III.

ABRAHAM WAS SAVED BY FAITH.

I want you to notice that Abraham was an idolator, who was called and chosen of God, was saved by faith in the Lord Jesus Christ. Listen:

"And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he BELIEVED IN THE LORD: and he counted it to him for righteousness."—Gen. 15:5, 6.

This took place sometime after God called him and sent him out of the Ur of the Chaldees. In fact, I would say that it was close to eighty years after God sent him out of the Ur of the Chaldees before Abraham was saved. I am not positive as to time, but it was a long time. God called him from the Ur of the Chaldees and he left that country, and he went to Haran and settled there until his old father Terah died. Then he moved on, into the land of Canaan. Still later, he had this experience when it says that "he believed in the Lord: and he counted it to him for righteousness."

In fact, in the meantime, Abraham had separated from his nephew Lot. Lot had gotten in trouble. He had been carried captive, and Abraham sent out in the night time with 318 servants—not soldiers, but servants out of his own house, and struck a surprise attack at night upon the enemy who had carried Lot away. He recovered Lot, he recovered all of Lot's possessions, and he struck consternation in the hearts of the enemy by striking them at night. Then Abraham settled down the next day to meditate and to think over what had been done. I suppose it dawned on Abraham then as to what a pitiable plight that he himself was in. Abraham reasoned seriously and soberly that if that group that he had fought would turn against him, they could wipe him out in a moment's time. He realized that he had struck at night. He realized that it was a surprise attack whereby he had been able to win the battle and recover Lot and his possessions. He knew if that group, that he had fought against, would attack him they would wipe him out very quickly. Abraham was afraid. In fact, if ever a man was almost scared to death, it was Abraham. At that time God came to him when Abraham thought that there was no hope for him. God came and said:

"Fear not, Abram: I am thy shield, and thy exceeding great reward."—Gen. 15:1.

If ever a man needed a shield it was Abraham. He realized that those enemies that he had fought the night before in a surprise attack were doubtlessly rallying their forces, and would strike against him. Abraham was literally scared out of his wits. God said, "Fear not."

Then God said to Abraham, "Let's take a little walk." So God and Abraham—God the Father, and Abraham who became the father of a nation—walked hand in hand that night beneath the starry sky. God said, "Abraham, look up and count the stars." I can see Abraham obedient unto the Father and he began to do so. I can hear him when he gets up to 100, then 200, then 300 and 400, and he said, "Oh, God, that is too great a task. I can't do it." God said, "Abraham, so shall thy seed be."

Now you say, "Brother Gilpin, that meant that Abraham was going to have descendants that would be innumerable; that Abraham was going to have a great number of physical and material posterity that would be scattered all over the world—so great that it would be impossible to count them."

No, no, beloved, let Scripture interpret Scripture. What did God mean when He said, "So shall thy seed be"? Listen:

"Now to Abraham and his SEED were the promises made. HE SAITH NOT, AND TO SEEDS, as of many; but as of ONE. And to thy seed, which is Christ."—Gal. 3:16.

When God said, "Abraham, so shall thy seed be," He was speaking of the Lord Jesus Christ Himself, who came ultimately of the loins of Abraham.

We read that Abraham believed in the Lord and it was counted unto him for righteousness. Up to that time Abraham had been a believer in God; now he became a believer in the Lord Jesus Christ. Up to that time Abraham was a typical Jew; now he became a believer in the Son of God. Up to that time Abraham was what we would say was an unsaved church member. He believed there was a God; he believed in God; he took God at His word. Now he believed that Jesus Christ was God. As this verse says, "He believed in the Lord: and he counted it to him for righteousness."

I tell you, beloved, it thrills my soul when I read this Scripture to see that this man who was an idolator, was chosen of God, was called of God, and then was saved by faith when he saw that the Son of God was his Saviour.

IV.

GOD MADE A COVENANT WITH ABRAHAM.

We read:

"In the same day the Lord made a COVENANT with Abram, saying."—Gen. 15:18.

Notice, if you will, God made a covenant with him. To be sure, God had already given him that covenant in detail. When he left the Ur of Chaldees God told him what he was going to do. Listen:

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."—Gen. 12:1-3.

Now, beloved, that which God had proposed in the 12th chapter of Genesis becomes a reality in that God definitely made a covenant with Abraham. What a covenant it was! It was a covenant whereby God was going to make of Abraham a great nation. Beloved, God has done that very thing. Every time you see "Ikey" and "Jakey"—every time you see a Rachael or a Sarah or a Rebekah—every time you see an individual who has the map of Israel written over his face, you

"IN THESE DAYS"

I believe that resolutions
If good ones, should be kept;
That each one point to Jesus
As we journey step by step.

I no longer believe that Easter
Is the day that Christ arose;
Yet the blessed resurrection
Is as real as the wind that blows.

Thanksgiving is a way of life,
Not just a day to be glad;
May we give thanks each day to God
For every thing we've had.

I no longer believe in Santa Claus,
But I do believe in Christ;
So every single day I live
I receive a gift that's nice.

I don't believe in lying,
In being a hypocrite or a thief,
So each time I sin against my Lord
It's a time of unbelief.

By Woody Calhoun

can say that God has kept the first part of the covenant proposed to Abraham, because God has made Abraham a great nation.

Then God said also, "I am going to bless you to the extent that thou shalt be a blessing. I will bless them that bless thee, and curse him that curseth thee."

Beloved, God has kept that part of this covenant down through the years. There never has been a man yet who has lifted his voice against a Jew but that God has put a curse upon him. In contrast, there never has been a man who has blessed a Jew but that God has blessed him.

Back in the 1920's, Henry Ford, in his paper known as THE DEARBORN INDEPENDENT, had some scathing denunciations by way of editorials published relative to the Jew, almost making it appear that the Jew was not a fit person to live upon the face of the earth. Out on the west coast there was a sharp, shrewd lawyer who took up the cudgel against Henry Ford, with the result that Henry Ford retracted, and retracted, and retracted article after article, and paid an indemnity of approximately two million dollars to the Jews as a result of what he said. I tell you, beloved, you can't lift your voice against a Jew and expect God to bless you.

A few years ago there was a little fellow, who had a little mustache on his upper lip, who goose-stepped all over Europe and who said that the Jew was not fit to live on this earth. He suggested bundling them up as so much freight, and shipping them off to the isle of Madagascar. He did everything he could against them. Beloved, the Jew is still here today, and that little goose-stepping paper hanger in Germany is only a name or a by-word to hiss at. Beloved, you can't lift your voice against a Jew if you expect God to bless you.

Would you believe me when I tell you that there is not a civilized nation in the world other than the United States but what has stained its statute books with laws against the Jews? Eight different times France expelled every Jew from the country. Four different times England has done likewise. What are England and France today? At best, they are but second or third rate powers. I tell you, beloved, you can't lift your voice against a Jew and expect God to bless you.

Go back to the days of Babylon if you want proof of that. You will find some folk at Babylon who tried their best to destroy the Jew. They threw Shadrach, Meshach, and Abednego into the fiery furnace, but the Lord Jesus Christ walked with those Jews in the fiery furnace. God took care of them, and destroyed the country of Babylon.

Several years ago there was a Jew here in Ashland, whom I suppose, wasn't liked by anybody. Nobody liked him, and he realized he was a most unpopular individual. He was in the clothing business. One day I was in his store on a matter of business. We were doing a job of printing in his behalf. He said, "Why do you take time to come here to check copy and proof, to see if this is right?" He said, "No other printer would do that. They would go ahead and print it, and if it were right, all right; and if it were wrong, I would have to pay for it." I tried to tell him that we always hoped to do that which was right about our printing. I said, "Furthermore, I feel that I am under obligation to you." He said, "Why are you under any obligation to me?" I said, "Simply because God said that He will bless the man that blesses the Jew, and He will curse the man who curses the Jew. I never saw

a change come over an individual's countenance like that change which came over the face of that Jew. He wanted me to get a Bible, and come back, and read that to him out of the Bible. He wanted to know if the Bible really taught what I had said.

I take for granted one reason why God has been so good to me down through the years, and why God has blessed me, and cared for me materially and spiritually, is one reason why God has given me the family that He has—one reason why God has given me the church that He has—one reason why God has given me the friends that He has is because I have lived in the light of His promise. He said that He will bless the man who blesses the Jew and He will curse the man who curses the Jew.

But that isn't all there was in this covenant. God went on to say, "And in thee all families of the earth shall be blessed." Now how could every family of this earth be blessed through Abraham? Beloved, it is obvious. Abraham gave rise down through the years as the generations came and went, to the Lord Jesus Christ. How are all the families of the earth blessed today? They are blessed in Jesus Christ, which came from the loins of Abraham.

I tell you, beloved, it thrills my heart every time I read this Scripture and see the covenant that God made with Abraham. He blesses my soul just to see how God has blessed the nations of the earth. He has blessed the families of the earth through Jesus Christ who came to us by way of the ancestry of Abraham.

V.

ABRAHAM, OUR EXAMPLE.

We read:

"And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."—Rom. 4:22-24.

Back yonder a long time ago when Abraham walked hand in hand with God and counted the stars—when Abraham believed in the Lord and it was counted to him for righteousness—when Abraham saw Jesus Christ as his Saviour and believed on the Son of God and was saved—that night became a memorable experience in the life of Abraham. Now when Paul writes this fourth chapter of Romans, he refers to it, and he tells him Abraham believed in God and it was counted to him for righteousness. Then Paul says, "Now it wasn't just imputed for Abraham's sake alone, but for us also if we believe on Him that raised up Jesus our Lord from the dead."

I tell you, beloved, the experience of Abraham was put in this book to be an example for us. It was put in this book for us to believe on Him. If we believe that God raised up Jesus Christ from the dead, then we are going to have righteousness imputed to us just the same as Abraham had the righteousness of God imputed to him the night he believed in the Lord, and saw Jesus Christ as his Saviour. I tell you, this is a great example.

If you ask me tonight why I think the story of Abraham is in the Bible, I would say for one purpose—that John R. Gilpin might read it, and might see that Jesus Christ died for his sins, and might be saved just like Abraham was. This text in Romans 4 says that it wasn't just written for his sake alone, but for us also, if we believe on Him that raised up Jesus our Lord from the dead. Thank God for this truth. Abraham stands as an example.

Saved? Certainly, we are saved just like Abraham was saved. Blessed? Yes, blessed just like Abraham was blessed. Kept? Yes, kept just exactly like Abraham was kept. Imputed? Yes, the righteousness of God is imputed to us just like it was imputed to Abraham. My experience and Abraham's experience is an identical experience. How I thank God for this truth. How I rejoice for the fact that Abraham stands as an example to you, and to me, and for all others, to show us

Christ's Blood

"This Man's blood" (Acts 5:28)

Many have found that the "Blood of this Man" is—

1. The harbinger of peace. "Made peace through the blood of His cross" (Col. 1:20).

2. The harbour of refuge. "Who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:18).

3. The herald of mercy. "The blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:24).

4. The heritage of redemption. "In Whom we have redemption through His blood" (Eph. 1:7).

5. The highway of blessing. "God sending His own Son in the likeness of sinful flesh, by a sacrifice for sin" (Rom. 8:3, 4).

6. The hewer of sin. "He died unto sin once . . . likewise reckon ye yourselves to be dead indeed unto sin" (Rom. 6:10, 11).

7. The holder of saints. "He died for all, that they which live should not henceforth live unto themselves, but unto Him" (II. Cor. 5:15).

A

VIRTUOUS WOMAN

By

OSCAR LOWRY

\$1.75

Add 15c—postage

This book exalts godliness, chastity and modesty, as they are magnified in the Word of God. Oh, how we need men and women today who would put the truths of this book into practice! A great help is here for parents in helping their children.



DOES "DEAR ABBY" NEED OUR DEAR LORD?

By BENNIE TINER
From Missouri Missionary Baptist

Most of you have read the column by Abigail Van Buren which appears in the daily papers. Really, she had a husband write given. He complained that after one year of marriage, which she had seen children grow into maturity, that his wife had taken up with a small group of religious people. She has started talking about the coming of the Lord at the moment; he said she spends hours reading the Bible, and has limited her outside activities to religious meetings, and to top it off the poor woman was trying to get all her friends converted, although some already go to church. The husband asked Abby, "Can you help me? She is out on cloud and she's an entirely different person. I think she needs to see a doctor. She says she feels like a doctor. She says she feels like a doctor."

Abby's reply was: "You are concerned with good reason. Your wife is most certainly needs to see a doctor. Get her there and do it now. We have a lot of Missionary Baptists this way. They think if they attend more than one service a week you are crazy. If you ask me, Abby is the one who needs to see a doctor, better a preacher. (One who keeps with her column knows that when she cannot answer a question, she says go see a preacher.) She is the one who needs a doctor, because if a good dose of enthusiasm for the things of the Lord is a sign of insanity,

then what this country needs is a new crop of lunatics.

Noble Festus, like 'wise' Abby, concluded that Paul needed a psychiatrist, because of the religious enthusiasm he had. To quote him (Acts 26:24): "Festus said with a loud voice, Paul, thou art beside thyself, much learning doth make thee mad."

Remember, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God," I Corinthians 1:18.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe," I Corinthians 1:21.

"Because the foolishness of God is wiser than men, and the weakness of God is stronger than men," I Corinthians 1:25.

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," I Corinthians 2:14.

Now, as for his wife's changing, God's word tells us, that when we are saved, we become new creatures. There should be some change in a person's life after he has been saved. If not, there is a question if he is saved. II Corinthians 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new."

What this husband and Abby need is Christ.

—Arizona Missionary Baptist.

to be saved. Abraham wasn't saved by being a good man. He wasn't saved by being an idolator. He wasn't saved when he believed God. He wasn't saved when he followed God out the Ur of Chaldees. He wasn't saved when he followed God over to the land of Canaan. He wasn't saved when he followed God out of Egypt and back up to the land of Canaan. He wasn't saved until he saw the Lord Jesus Christ was the Son of God, and when he believed the Lord Jesus Christ, it was imputed unto him for righteousness.

Now why did God put that in the Bible? Just for one purpose. For Abraham's sake only, but ours also if we believe on that raised up Jesus our

tell you, beloved, this is a precious story. This is a precious story. We are saved like Abraham, and we are blessed like Abraham. God gives us the story so that we can see that salvation our day are one and the same. It has always been since the Lord Jesus died for our sins, and rose again for our justification. May God bless you, and help you to this truth.

VI.

LIFE UNDER GRACE.

might go on and give you the other thoughts. I might tell you how God blessed Abraham when he was saved. I might tell you how Abraham lived after he was saved. He didn't live perfect and you don't either. I might tell you how Abraham prayed for the city of Sodom, and that

you ought to be a man of prayer. I might tell you how Abraham was a tithe payer, and how you ought to be a tithe payer. I might tell you that in his life under grace Abraham was happy in the Lord. Listen:

"Your father Abraham rejoiced to see my day: and he saw it, and was glad."—John 8:56.

Beloved, Abraham was happy when he saw Jesus, and that ought to be your experience, too.

Abraham's life under grace is identical to the life you ought to live. However, we ought not to live as poorly as he did. We ought to live better than he lived, for he certainly was anything but an example to us from the standpoint of his living. We ought to pray like he prayed. We ought to tithe like he tithed. We ought to be happy in Jesus like he was happy. But we ought to live a whole lot better life than Abraham lived as a child of God, back there in those days long ago.

May God help you to see the truth that Jesus Christ is your Saviour, and may you believe Him, and begin to walk with Him, just like Abraham did two thousand years before the coming of the Son of Man.

May God bless you!

YOU CAN 'RUBBER STAMP' SALVATION

Many churches are ordering our monthly Gospel paper, SALVATION, and stamping their own name and address in the blank masthead. This is an excellent way for a church to distribute SALVATION and at the same time advertise the church and its services.

Some churches are using the paper through the mail also. The space at the bottom of page 4 (of SALVATION) is ideal for addresses.

If your church is not using SALVATION, it would be a very inexpensive matter to order a bundle each month, use a rubber stamp, thus making the paper your "own church paper." It's a good way to spread the truth and also advertise the church.

If there is not a rubber stamp maker in your area, we will be glad to have one made for you here.

The Tabernacle

(Continued from page one)
into two parts, the Holy Place and the Most Holy Place. It was erected on a plot of ground approximately 150 feet long and 175 feet wide. As one would approach the tabernacle, he would see that this plot of ground was surrounded by a white fence approximately 7 feet high. As we look at this fence, we see that there are no unadjusted corners for one to get inside, no holes in this fence for one to crawl through, no gates except at the eastern end, where there was a gate 30 feet wide.

The purpose of this fence was to keep man out, for God dwelt in the Tabernacle in the back room. This fence, then, was a fence of separation between God and the sinner on the outside. If man were to try to approach unto God, he would find his way barred by this white linen fence.

This fence speaks of the righteousness which God demands of the sinner before he can approach unto Him. The sinner cannot produce this righteousness and for this reason he is shut out from the presence of God. This fence speaks, then, of God's Holy Law, which is the expression of His righteousness. This law demands perfect obedience, perfect righteousness, which you and I do not have.

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

The best that you and I can do looks like an old dirty, rotten, putrifying rag in God's sight; therefore, our way is barred unto God by this fence, or by the law, which says "Keep out, stay away, no trespassing." The law is not the way to God, but rather bars man's way to God until the sin question is settled.

To those who are saved, this fence is a type of the righteousness of Jesus Christ who fulfilled the law in our behalf.

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. 5:21.

THE GATE

As we walk around this fence, we come to the eastern end of it, and here we see a gate. This gate is the only break in this fence. This is the only place that we can approach into the presence of God, and this is through this gate. This is also a wonderful type of Jesus Christ.

"I am the door."—John 10:9.

"I am the way."—John 14:6.

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

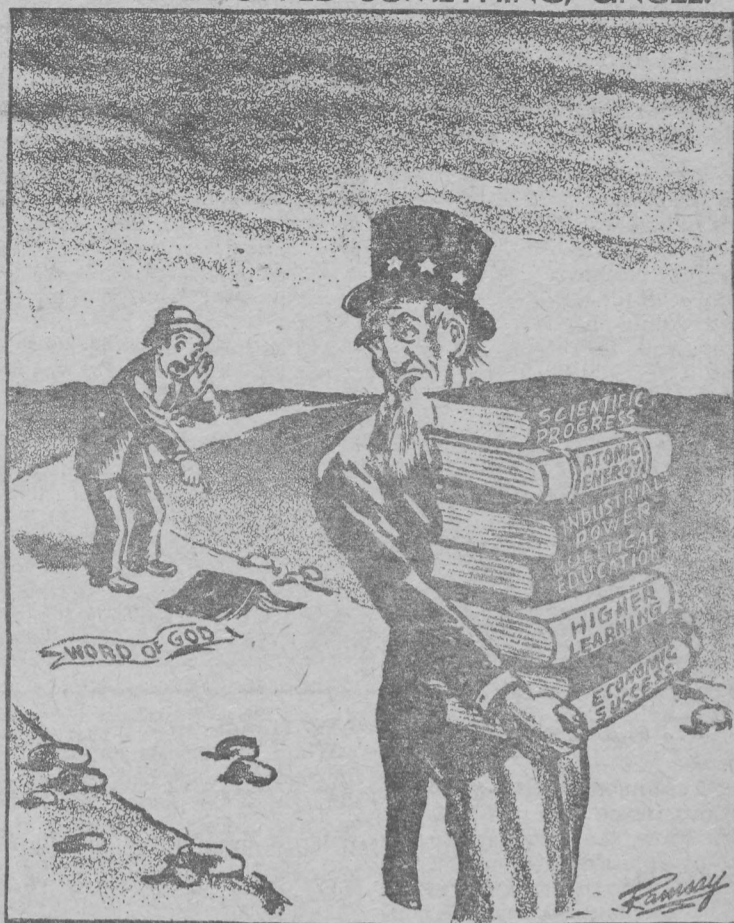
This gate is a type of Jesus Christ, for the only way that we, as sinners, can approach a Holy God is through this gate, Jesus Christ. Not through anything within ourselves; not by the water, not by praying through—rather, the only approach unto God is through Jesus Christ.

THE ALTAR

As we walk to the eastern end of this enclosure, we step through the gate and the first article of furniture that we encounter is the Brazen Altar. It is not a mourner's bench, but an altar, for the Bible knows nothing at all about a mourner's bench. This bench which is so prominent in the minds of many people is merely an invention of men. The bench is not the invention of God. If not an invention of God, it surely must be an invention of Satan.

The mourner's bench is defined

"YOU'VE DROPPED SOMETHING, UNCLE!"



as a place where you get life; whereas, the altar is defined by God's word as a killing place. At this altar, or killing place, the Israelite brought his sacrifice; there, he shed its blood, and offered it on the altar as a substitute for his sin.

This altar bars our way from going any farther. Apart from this altar, we could not approach God at all. This tells us that if we are to have fellowship with God in the tabernacle, we must come by the way of sacrifice, bloodshedding, by the way of the altar. This altar is thus the starting point in our fellowship with God. This altar is a type of Jesus Christ as He offered Himself a sacrifice for sin on the cross. Here on this altar, or cross, He shed His blood as a sacrifice for the sins of His people.

"Without the shedding of blood there is no remission."—Heb. 9:22.

Now, this altar had a furnace in it, a place where the sacrifice was placed and wholly consumed by the fire. This speaks of Jesus' being consumed by the fires of God's wrath on the cross. He is being consumed here on this cross so that you and I, His children, might not be consumed by the fires of hell.

May I also add one other thing before we go any further: When a sinner stepped through this gate, and offered his sacrifice here on this altar, he was already saved; even though he did not take one other step farther, he was safe and secure. You may say, "But how was he?" He was safe because he was enclosed in the white fence, which typifies the righteousness of Jesus Christ; therefore, he is in Christ. He is inside, he is safe and secure.

"For ye are dead, and your life is hid with Christ in God."—Col. 3:3.

THE LAVER

Now, as we leave the altar, the next article of furniture that we encounter is the laver. This laver stood between the altar and the tabernacle itself. It was made of brass. This laver had a place in the top where the priest washed his hands and a place in the bottom where he washed his feet.

Now, hands speak of service and feet speak of walking with Jesus Christ. A sinner cannot

meet with God unless his hands and feet are clean. He cannot work for God, neither can he walk with God, until he has been cleansed.

The altar had to do with sinners, the laver with the priest. God asked those who have come by the way of the altar that their hands and feet be washed in water at the laver. Water in the laver represents God's word. "That he might sanctify and cleanse it with the washing of the water by the word."—Eph. 5:26.

Therefore, the laver is a type of the sanctifying power of Jesus Christ as we apply the word of God to ourselves. It washes our hands, it washes our feet, and makes us fit subjects to have fellowship with God.

There are a great number of people, God's children, who have come to the altar, but have never taken another step forward toward fellowship with God. Some of you may disagree with this statement. You may say, "I don't believe that. I believe that if a man is saved, he is going to walk with the Lord." But the reason why I believe that there are a number of God's children who are saved (for they have come to the altar), but have not gone any farther, is based on I Cor. 3:15:

"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

These are the ones who have come to the altar, but they have not washed in the laver, their hands and their feet have not been washed by the word. They are saved, yet so as by fire, without any rewards.

II. Inside the Tabernacle

Now, let us leave the court and go into the tabernacle itself. As we step through the door into the first of the two rooms of the tabernacle, our eyes are made to light up with amazement, for the splendor of the first room is beyond human reasoning. From the outside we could not see the beauty of the inside. From the outside, the building was a drab looking affair. Nothing on the outside gave even a hint of the (Continued on page 6, column 1)

Vessels Marred

By Wayne Cox
\$3.00
Add 15c Postage

There are twenty outstanding Bible messages on such topics as "The Birth," "The Blood," "The Unpardonable Sin," "The Church," "The City of God," etc. Many of our readers know the value of these messages and you should get this for your personal library.

Some churches are using the paper through the mail also. The space at the bottom of page 4 (of SALVATION) is ideal for addresses.

If your church is not using SALVATION, it would be a very inexpensive matter to order a bundle each month, use a rubber stamp, thus making the paper your "own church paper." It's a good way to spread the truth and also advertise the church.

If there is not a rubber stamp maker in your area, we will be glad to have one made for you here.

THE SOUL WINNER

\$1.95

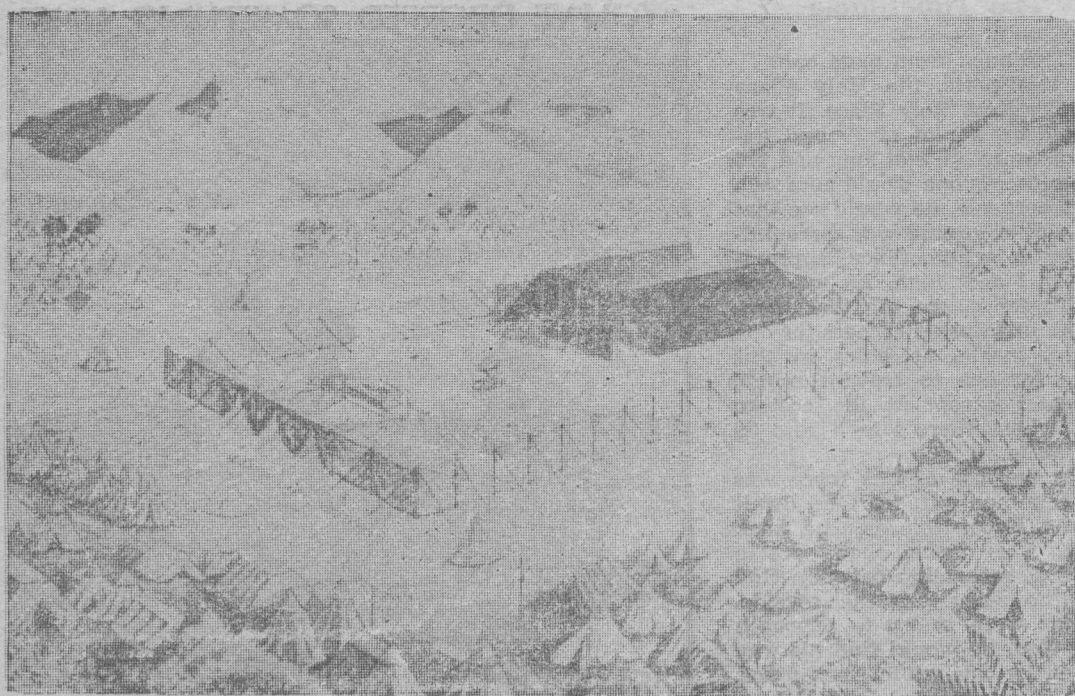
By CHARLES H. SPURGEON

Add 15c—postage

Spurgeon was a great believer in sovereignty, yet he was a great seeker of the souls of men. What Calvinism and Christianity need today is another Spurgeon — blessed with the truth of grace and the power of God to bring souls into the fold. This book will help you see the approach Spurgeon had toward the souls of men.

Calvary Baptist Church — Bible-Book-Record Shop
P. O. Box 910, Ashland, Kentucky, 41101

THE TABERNACLE IN THE MIDST OF ISRAEL



The Tabernacle

(Continued from page 5)

glorious inside that we now behold. From the outside there is nothing appealing. Of course, this is also a type of Jesus Christ. So far as the natural man is concerned, there is no beauty in the Lord that would draw him to Him. There is no beauty about Him that we should desire Him, but when we come to the inside of the tabernacle, it is then that we see the beauty that we did not see from the outside. I am sure that you who are saved will agree that now that we are inside the tabernacle, or inside Jesus Christ, the splendor of His beauty dazzles us.

THE FURNITURE

The first thing that takes our eye as we step through the door is the candlestick on the left side. It was made of pure gold and lighted the whole inside of this first room.

On the right side, we notice a table made of wood and overlaid with gold. As we look at it a little more closely, we see that there are twelve loaves of bread — two rows with six loaves in a row.

Then we look back against a beautiful veil.

We see a golden altar, with fire in it and smoke rising from it.

Then we lift our eyes to the ceiling and we notice that the ceiling is made of fine twined linen of blue, purple, and scarlet. Then, as we look closer, we see cherubims. These cherubims had four faces: the face of a man, the face of an ox, the face of a lion, and the face of an eagle looking down at us.

Now, beloved, let us examine these articles of furniture inside the tabernacle. The first one that I wish to study with you is —

THE CANDLESTICK

The candlestick had seven lamps on it and was made of beaten gold. This lamp provided light for the priests as they worshipped in the Holy Place. This is also a type of Jesus Christ, for He is the light of the world.

"Then spake Jesus unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." — Jn. 8:12.

"But if we walk in the light as he is in the light, we have fellowship one with another; and the blood of Jesus Christ, His Son, cleanse us from all sin." — I Jn. 1:7.

"Thy word is a lamp unto my feet, and a light unto my path."

—Ps. 119:105.

When the priests entered here for service, they had to walk in the light of the golden candlestick because there was no other light in the building. God gave to Moses the pattern for making the tabernacle, and the plan did not call for any windows. To the natural man, this was a terrible mistake. It was ridiculous for them to think of a house without windows; but beloved, this is not an oversight on the part of God. He did not want any natural light to lighten up His house. All the light that He wanted was the light of the golden candlestick, which typifies Jesus Christ.

Beloved, the natural light typifies human reasoning. We do not need this in our services. All we need is the book of all books, God's word.

If an individual wanted to walk in the light of nature, he would have to go outside of the tabernacle because there wasn't natural light inside this building. If he wanted to walk in the light of nature, he would have to go outside of the door of the tabernacle, and going outside, what did he see? Nothing but a wilderness. If he wanted to have fellowship with the Lord, he would have to be inside, walking in the light of the golden candlestick.

May we, as God's faithful ministers, emphasize this. If you want to have fellowship with Jesus Christ, you are going to have to have fellowship through His Word and not through human reasoning. You cannot worship the Lord with human theology. It has to be through the word and not through our own way of reasoning.

"God is a SPIRIT: and they that worship Him must worship Him in SPIRIT and in truth." — Jn. 4:24.

This is why there is so much confusion in our churches — men are walking in the light of nature or human reasoning instead of the light of the golden candlestick. Men walking in the light of nature invent the doctrines of evolution, the universal church, salvation by works, and salvation through baptism.

You may say, "Well, now, preacher, I think we ought to do this or that, or the other." Now, I am not interested in what people think or believe; all I am interested in is the golden candlestick — what God says in His word.

This candlestick was made of beaten gold. Gold, in the Bible, always speaks of deity. It wasn't molten gold, but beaten gold. Of course, this typifies my Lord,

as He was beaten. Isaiah 50 tells that He gave His cheeks to them that plucked off the hair. Therefore, during the trial of Jesus, they pulled His beard out by the roots. They buffeted Him. From this, we can gather that His eyes were blackened and His nose mashed.

Because of the beating that He endured in Pilate's judgment hall, you would hardly have recognized Him as a human being as He hung on the cross. Like the candlestick, which was made from beaten gold, so our Lord was also beaten. It was beaten gold when He cried on the cross, "My God, My God, why hast thou forsaken me?" He even came under the hammer of God's judgment as he was beaten for the sins of His people.

Beloved, I have found this out in the years of my ministry — the only fellowship that I have is when I walk in the light of the golden candlestick, or God's word. If I put human reasoning in it, then of course, I do not have fellowship with the Lord. Oh, may you and I learn the lesson here that if we expect our service to be pleasing to the Lord, we must banish the light of nature and walk in the Light of God's Word.

THE TABLE OF SHEWBREAD

Now, let us take up the next

article of furniture that is sitting across from the candlestick on the north side of the Holy Place. As we came in, we noticed that there was a table on this side made of wood and overlaid with gold. This table is also a type of Jesus Christ.

Even the materials of which it was made speaks of Jesus Christ. The wood speaks of His humanity, the gold speaks of his divinity. Christ was a man, but he was also God. He was the son of Mary, and also the Son of God. The wood of the table was incorruptible wood; so was Christ incorruptible, without sin.

"Who did no sin, neither was guile found in his mouth." — I Pet. 2:22.

He was "Emanuel, which being interpreted, is God with us." — Matt. 1:23.

This table was the center of fellowship for the priests, for it was here that they all ate together of the same bread.

We notice when we came into the Holy Place that this table contained twelve loaves of bread. This is called shewbread. This bread typifies our Lord. We read:

"And Jesus said unto them, I am THE BREAD OF LIFE: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am that BREAD OF LIFE. Your fathers did eat manna in the wilderness, and are dead. This is THE BREAD which cometh down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world." — Jn. 6:35, 48, 51.

The shewbread is a type of Jesus Christ. He is the bread of life to us who are saved. Christ is the living bread as revealed in the written word. Since this bread

singing, jazzy type songs, then several minutes of jokes, then fifteen-minute sermonette message on current events to keep the people abreast of the times. The table of shewbread, which in Jesus Christ, is shoved back into a corner and in its place are fancy dishes.

Beloved, it is my prayer that God's people, who are called by His name, shall humble themselves and turn from their wicked ways, and turn back to the table of shewbread, and back to the diet of the priests. That is all we need to be healthful Christians.

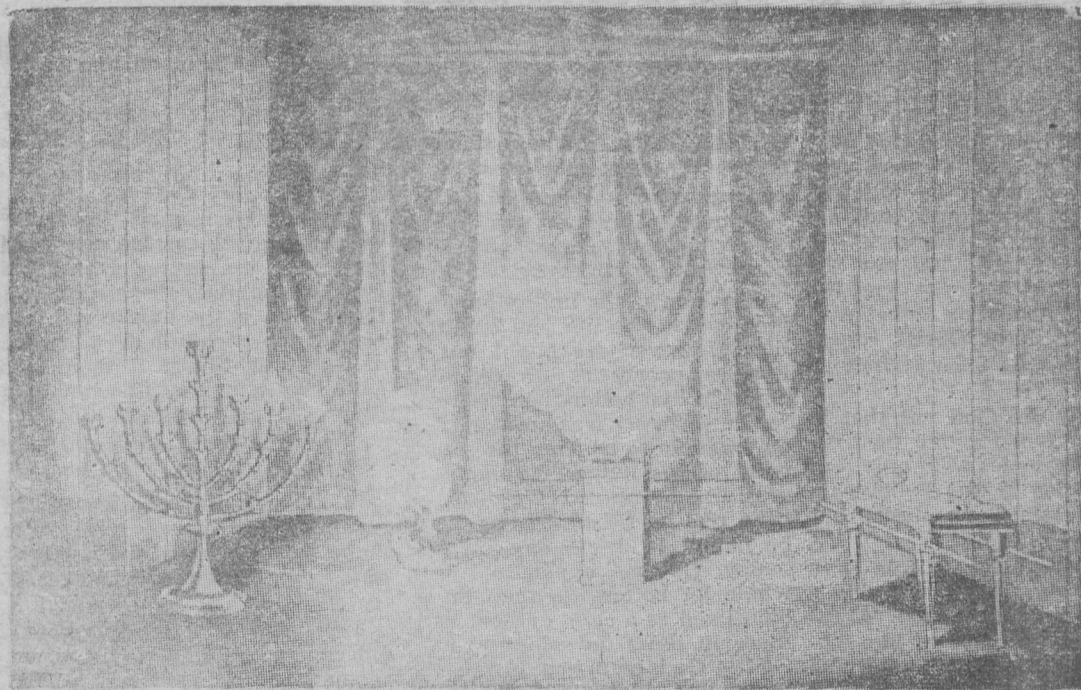
It is a sad thing, yet it is true, that many preachers, instead of preaching God's Word, are trying to apologize for what God says in His Word. Let me give a Biblical illustration of this.

"For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto him, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." — Rom. 9:11-13.

Many are the preachers who try to apologize for this verse of scripture. They have tried to the best of their ability to explain this passage away. But we don't need to explain this away. All we need is to eat it, or believe it, as God has stated in His Word. God stated that he loved one and He hated the other. The Holy Spirit, anticipating the argument that people would put up, put a fool-proof answer in the next verse. "What shall we say then? Is there unrighteousness with God? God forbid." — Rom. 9:14.

Paul is simply saying to you who argue that God would be

AN INTERIOR VIEW OF THE HOLY PLACE

THE GOLDEN
CANDLESTICKTHE GOLDEN
CENSERTHE ALTAR
OF INCENSETHE TABLE
OF SHEWBREAD

ment as he was beaten for the sins of His people.

Beloved, I have found this out in the years of my ministry — the only fellowship that I have is when I walk in the light of the golden candlestick, or God's word. If I put human reasoning in it, then of course, I do not have fellowship with the Lord. Oh, may you and I learn the lesson here that if we expect our service to be pleasing to the Lord, we must banish the light of nature and walk in the Light of God's Word.

THE TABLE OF SHEWBREAD

Now, let us take up the next

is but a type of Jesus Christ, then all the worship of the believer-priest (Rev. 1:6) must be around Christ. To me, this is a beautiful picture as we see the priests as they enter the only door, as they walk in the light of the Golden Candlestick, and here in this glorious light they eat of the shewbread, or of Jesus Christ. This is but a picture of the saints today who worship the Lord, who walk in the light of the gospel of Christ and who feed on His Word.

Now keep in mind that there is nothing on the table but bread; there were no fancy dishes such as potato salad, cole slaw, pies, cakes, ice cream — nothing here but bread, for that was all that was necessary for the priest while in service in the Tabernacle. To be a good, healthy, Christian, all you need is Bread. You don't need any fancy dishes.

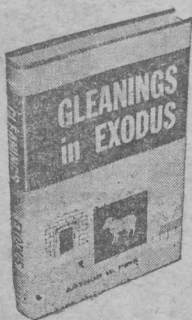
We have come a far distance from the time of the tabernacle to fancy religious dishes. Instead of the believer-priests coming together to feed on the shewbread, Jesus Christ, they come together to be fed on fancy foot-stomping

unrighteous to love one and hate another, "Is there unrighteousness with God? God forbid." We don't have to apologize to people for believing predestination. Paul did not tell the people at Rome that they misunderstood him.

What we need today is to get back to the diet of the priest, the Word of God. It is a sad thing when Bible-preaching churches are attended by so few. Where the bread of life is really preached, you don't find great numbers. But you let a great evangelist come through and thousands will flock to hear him. I am led to believe this: they are hearing with the natural ear and not with the spiritual ear. The spiritual man wants the bread, the diet of the priest, the Word of God.

Some people say to me, "Now, preacher, I can go anywhere and worship. It makes no difference to me. I can worship with anybody. I get along with the whole group."

If that is your theory concerning how we ought to worship, permit me to tell you something about yourself that you don't



GLEANINGS IN EXODUS

By

ARTHUR W. PINK

\$4.50

Add 15c—postage

Undoubtedly the best treatment of the types of Christ, as found in Exodus, of any book available. This volume makes an excellent companion to the author's GLEANING IN GENESIS. When both books are ordered at once, they may be had for \$7.50 (plus 20c postage).

Calvary Baptist Church — Bible-Book-Record Shop
P. O. Box 910, Ashland, Kentucky, 41101

GOSPEL TRACTS

The Lessons of Death	\$2.00 per 100
The Prodigal Son	\$1.50 per 100
Should You Get A Divorce?	\$1.50 per 100
What Must I Do to be Saved?	\$1.50 per 100
"I'm Not Afraid of Hell Anymore"	\$1.50 per 100
God's Free Gift of Salvation Is for Sinners Only	\$1.50 per 100
"Sin" and "Sins"	\$.50 per 100
Saved!	\$.50 per 100
Away!	\$.50 per 100
The ABC Gospel	\$.50 per 100
Death Ends All	\$.50 per 100
So You are in the Hospital	\$.50 per 100
Congratulations! (A New Baby)	\$.50 per 100

Salvation Tracts — Box 910 — Ashland, Kentucky

God who did the sustaining. It was not Israel holding on to God, but it was God sustaining them. I have eternal life, and I don't lack one single thing in regard to this life. My feet will not swell all the years that I am here in this wilderness and I do not need another robe. I have a robe of righteousness, a perfect robe, and I don't need another. I am all sustained by the Lord Himself.

THE ALTAR OF INCENSE

This piece of furniture was four square—2 cubits high, long and broad. It was made of incorruptible wood and of gold, with four horns at the top corners, and crowned with gold. It sat directly in front of the vail, with burning coals of incense upon it, the smoke ascending upward and the sweet scent filling the tabernacle. (For a full description of it, read Exodus 30:1-10).

Now, incense is symbolical of

prayer (Psa. 141:2; Rev. 5:8). Aaron, who burned the incense, was a type of Christ. This altar of incense, therefore, presents Christ as our high priestly Intercessor. (Hebrews 9:24, 8:1). Acting for his people—just as the Old Testament priest acted for Israel—Jesus Christ prayed for us while on earth and He now is interceding for us in Glory (John 17; Romans 8:34).

Notice that blood was put upon the four horns of this altar (Ex. 30:10). This was the blood of the sin-offering, presented upon the brazen altar in front of the tabernacle. This tells us that the Blood of Christ is what makes His prayers of merit for us. Also, we learn that we must come to God in prayer only by the Blood of Jesus (I John 1:7-10; Heb. 10:19). We can enter God's presence in prayer only on the basis of the blood.

So we have presented to us, in these items of furniture, Jesus as our Light, our Bread, and our Intercessor. He is our Way into the presence of God and is our great High Priest, representing us before God.

The Ceiling

I want to mention one other thing in this little building and that is the ceiling. When the priest entered the door to the tabernacle and looked up, he saw the face of a man, a lion, an ox, and an eagle.

"Moreover, thou shalt make the tabernacle with ten curtains of fine twined linen, and blue, and purple, and scarlet; with cherubims of cunning work shalt thou make them."—Ex. 26:1.

Now we know from the first

SERMON OUTLINE—

THE CHRISTIAN'S ENEMIES

I. THE WORLD: External Enemy (Demas—I Tim. 4:10).

1. It Extends Its Temptations (1 John 2:15-17).
3. It Frowns Upon Godliness (1 Peter 4:4) ("Vanity Fair").
3. It Has No Respect for the Word of God:
 - Its moral standard is what "everyone is doing."
 - Its regard for religion is what is highly esteemed among men.
 - What it accepts is what Mr. Worldly Wiseman dictates.
4. Its snare of popularity and flattery (James 4:4).

II. THE FLESH: Internal Enemy (Gal. 5:17, Rom. 7:18).

1. The Desires of the Flesh (Gal. 5:16, I Peter 2:11).
2. The Wisdom of the Flesh (Prov. 3:5; I Cor. 2:14; Jer. 17:9).
3. The Strength of the Flesh (Luke 2:31; Phil. 3:3, 4).

IV. THE DEVIL: Infernal Enemy (1 Peter 5:8).

1. Tempts (1 Thess. 3:5).
2. Hinders (1 Thess. 2:18; II Cor. 12:7).
3. Snares (II Tim. 2:26).
4. Troubles (I Sam. 16:14).
5. Deceives (II Cor. 11:14).
6. Persecutes (Job).

IV. OUR PROTECTION. Be armed as was Christian, when he met Apollyon (Eph. 6:11-18).

—Bob L. Ross

A LOOK AT THE CHURCH AND BIBLE COLLEGES

As long as there have been Churches there have been those trying to get into the College and School business. But is it the business of the churches to run Educational Institutions?

For some time now I have been puzzling this issue over in my mind and I have come to the conclusion that each Church should be its own Bible school and its own Mission society.

When a group of Churches get together to form anything other than this, certain evils arise that will defeat and damage the true nature of the New Testament Church.

A College or a Bible School is not a Church, and when you subject them to the church or the church to them, something unnatural arises. It is wrong to let one kind of social structure dominate the internal workings of another kind of institute. That is why, a Church-related college is not necessarily a good educational institution. Therefore, I feel that the churches of Jesus Christ who wish to hold to the New Testament pattern and doctrine must not get into the Educational business.

Someone has well likened the Christian College or Bible Institute to a separate, specially built bathtub stocked with sanctified fish in which education is sacrificed for conformity to mold and pattern of co-operating Churches. Can young men in such Institutions get real education? No! Can young men in such Institutions really learn what the Bible teaches? No! Where, then, must we get our education? Let preachers learn their Theology at the feet of their Pastors and receive secular Education in Colleges and Insti-

tutions not related to Churches. No matter how orthodox or fundamental they may claim to be, church-related schools are the prime leaders in the corruption of the true doctrines with the leaven of false doctrine. Education is basically learning to make distinctions, uncovering and interrelating the meanings of different things. If education takes place it will involve examination and testing of ideas, not brainwashing and mental slavery.

Most all Church-related Schools are lacking in real educational ability. First, because of the poor quality and ability of their teachers. Second, because of their subscription to certain theological molds. Third, because they find themselves with a million-dollar building and equipment program that becomes a rather devilish distraction from their first duty, which is to, "feed the Sheep" not, shear them.

It takes more than devout, well meaning Christians to make a College or a Bible Institute. Therefore, the churches will do well to stay out of the educational business, send their young men to schools that are able to train them and educate them in worldly wisdom and provide for those young men the necessary means to get their Theological training in the local church.

For a Biblical example of this we need only to turn to Moses whom God placed in the hands of Pharaoh's daughter for training in all the wisdom of Egypt and then led into the wilderness to be trained of God and Jethro in Theology. Could any young man wish to be greater than Moses?

I think not.

—West Indies Beacon

THE TABERNACLE

By I. M. Haldeman

\$5.50

Add 15c—postage

A thorough, to-the-point, heart-blessing examination of the tabernacle, its construction, furnishings, worship, sacrifices, etc. Exalts the Lord Jesus Christ as the fulfillment of the tabernacle's typology. Well-written, easily read, and spiritually profitable.

Calvary Baptist Church — Bible-Book-Record Shop
P. O. Box 910, Ashland, Kentucky, 41101



chapter of Ezekiel that cherubims had four faces: The face of a man, lion, ox, and eagle. These are all types of Jesus Christ.

The face of a man represents him as the son of man. "For the son of man is come to seek and to save that which was lost."—Luke 19:10.

The ox spake of service and strength. Of course Jesus Christ was a servant for He came not to do His own will but the will of the Father. He came to offer Himself a sacrifice for our sins. The ox is a symbol of strength. Jesus Christ has all power in heaven and on earth.

The face of a lion is a symbol of His Lordship. As the lion is the king of all beasts, my Lord Jesus Christ is King of all Kings and Lord of all Lords.

The eagle is noted for his keen eyesight. They tell us that the eagle can see for many miles. The face of the eagle, then, is a symbol of the omniscience of Jesus Christ. Even though the eagle can see for many miles, it cannot see as far as our Lord.

"Declaring the end from the beginning and from ancient times the things that are not yet done, saying, my counsel shall stand, and I will do all my pleasure."—Isa. 46:10.

Can't you see by this that the eagle represents Jesus Christ in His omniscience. From this verse it is clear that God has predestinated the end from the beginning. He saw all things. In Rev. 1:1 is a revelation of the eyesight of Jesus Christ. "To show unto his servants things which must shortly come to pass." How could Jesus Christ tell John of the things which must come to pass, except He had already seen them or predestinated them to come to pass? His eyes are like the eagle; He sees all, and He knows all.

"The eyes of the Lord are in every place, beholding the evil and the good."—Prov. 15:3.

May the blessings of the Lord be with you.

Infant Baptism

(Continued from page one)

tan contemporary, Thomas Watson, is quite happy to condemn this order, when he writes:

"In a heathen nation, first teach them, and then baptize them; but in a Christian church, first baptize them, and then teach them." (The Ten Commandments, p. 160).

Another one to admit the fact, but not the consequence, of the order expressed in Christ's commission to baptize is James Bannerman, who writes:

"The apostolic commission in Mark is to this effect: 'Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; he that believeth not shall be damned.' It is abundantly obvious that this language applies primarily to the ordinary case of adults, and not to the

exceptional case of infants; and while the order—first belief, and then baptism—refers to adults, it cannot apply to infants, to whom the Gospel cannot be preached, and who cannot be expected to believe it." (The Church of Christ, vol. II, p. 104f).

Seeing that the order is so plain, it is small wonder that the Roman Catholic Bishop Bossuet taunts the Reformed Churches, writing:

"Jesus Christ has said, 'Teach and baptize,' and again 'He that believeth and is baptized shall be saved.' But the church, solely by the authority of tradition and custom, has so interpreted these words, that the instruction and faith which Christ had joined with baptism might be separated from it in the case of infants. These words, 'Teach and baptize,' have a long time perplexed our Reformed Gentlemen." (On the Holy Supper, p. 127f).

They still do!

So important is this commission to baptize, that space will be given to several more quotations:

John Calvin: "Christ enjoins that those who have submitted to the gospel, and professed to be his disciples, shall be baptized; partly that their baptism may be a pledge of eternal life before God, and partly that it may be an outward sign of faith before men." (Harmony of the Evangelists, vol. III, p. 185).

Charles Simeon: "1. They were to teach all nations. 2. They were to baptize their converts in the name of the sacred Three." (Ex- (Continued on page 8, column 1)

MOUNTAIN MUSINGS

By SIMON MUSE



Sam Satterstall's cow born'd twin calfs an' Sam tole his wif he wuz goin' to give one u'f'm to th' Lord. Thin one of the calfs took sik an' died off. Whin he tolde his wife, she ask'd Sam which'n died. Sam sed, "Why, th' Lord's, uf corse."

Infant Baptism

(Continued from page one)
pository Outlines in loc.).

David Brown: "Set the seal of visible discipleship upon the converts by baptizing them." (Jamison, Fausset and Brown Commentary — unabridged).

Louis Berkof: "They who accepted Christ by faith were to be baptized in the name of the triune God, as a sign and seal of the fact that they had entered into a new relation to God and as such were obliged to live according to the laws of the kingdom of God." (Systematic Theology, p. 624).

The commission leads Calvin to call baptism "partly an outward sign of faith." Is this the case when infants are baptized? Obviously not, because as Professor John Murray says of infants:

"They are not psychologically capable of such faith and its corresponding confession." (Christian Baptism, p. 74).

Brown calls baptism "the sign of visible discipleship." Is baptism such to infants? Can infants be called disciples or learners? W. H. Griffith Thomas writes:

"The great commission of our Lord was, 'Go ye and make disciples of all nations, baptizing them . . . teaching them,' and as the term 'disciple,' means a 'learner,' it is obvious that children are rightly included under

this description." (The Catholic Faith, p. 395).

Of course children may be learners, but not infants. And the famous Genevan Professor of Theology, Francis Turretine, agrees; for he writes that infants "are no more capable of actual faith than they are of that instruction with which the adults are to be taught and made disciples of Christ, Matt. 28:19." (Institutes of Theology, part II, section 9).

Some advocates of paedobaptism are prepared to go to unusual lengths to get infants into our Lord's commission. For example, Edward Bickersteth writes: "The infants of believing parents are, from their very birth, learners of Christ." (On Baptism, p. 36).

J. Lange, the German commentator, goes even further, when on Matthew 28:19 he writes:

"To make disciples of, involves, in general, it is true, the preaching of the gospel; but it marks pre-eminently the moment the non-Christian is brought to a full willingness to become a Christian."

And later on he writes:

"This willingness in the case of the children of Christian parents is pre-supposed in the willingness of the parents."

So, we are told, infants are learners, willing learners, from their birth! We wonder how many parents, speaking from experience, will agree that this is in-

deed the case with their baptized offspring.

That our Lord's words have only to do with those capable of faith and discipleship is a fact conceded by John Calvin. On this commission he writes:

"As Christ enjoins them to teach before baptizing, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless when it is preceded by faith." (Harmony of the Gospels, vol. III, p. 386).

Then on Acts 8:26 Calvin writes: "Baptism is, as it were, an appurtenance of faith, and therefore it is later in order; secondly, if it be given without faith whose seal it is, it is both a wicked and also a too gross a profanation." (Commentary on Acts, vol. I, p. 362).

In both places Calvin goes on to state that the concessions yield nothing to Baptists, but whether they do or not, the reader can judge for himself. Is not A. Plummer right when he says:

"Make disciples of all nations" (Matt 28:19) implies those who are old enough to receive instruction." (Hastings Bible Dictionary).

That this commission gives no direction regarding the baptism of infants is conceded by Dr. Wall, the famous author of a very learned and voluminous history of infant baptism, who writes:

"The commission given by our Saviour to His disciples in the time of His mortal life, to baptize in the country of Judea, is not at all set down in Scripture; only it is said that they baptized a great many. And the enlargement of that commission among all the Heathen nations, is set down in such brief words, that there is no particular direction given what they were to do in reference to the children of those that received the faith." (History of Infant Baptism, vol. I, p. 5).

Weigh this well. The Lord said nothing about infants. We have already seen that John did not baptize infants. Neither did Christ in the time of His mortal life. This being so, if infants are henceforth to be baptized, we expect some command to this effect. Would the apostles dare to start something new without a "Thus saith the Lord" to warrant it? But as it is, the commission contains not a word about infants.

J. C. Ryle argues thus:

"The point settled by the text is not so much what ought to be done with the children of Christians, as what ought to be done with heathens when converted." (Expository Thoughts on Matthew, p. 411).

But if this is Christ's only command to baptize, and it says not a word about infants, the point is settled that they must become disciples before this commission has anything to do with them.

In the light of our examination of Christ's commission, which is the only explicit direction given us regarding the administration of baptism, it is clear that, in the words of Louis Berkof:

"There is no explicit command in the Bible to baptize children." (Systematic Theology, p. 632).

(Chapter V next week)

The Way of Salvation

(Continued from page one)

ing, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8).

Other verses: Jude 15; 2 Peter 2:9, 3:7; Hebrews 9:27; 10:31.

III. SHOW THAT SINNERS CANNOT SAVE THEMSELVES.

"But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isaiah 64:6).

"For I know that in me (that is, in my flesh,) dwelleth no good thing" (Romans 7:18).

"Not of works, lest any man should boast" (Ephesians 2:9).

Other verses: Romans 11:6;

Titus 3:5; Galatians 2:16; Matthew 5:20.

IV. SHOW THAT GOD SAVES SINNERS PURELY BY HIS GRACE THROUGH THE BLOOD ATONEMENT OF JESUS CHRIST.

"Being justified freely by His grace through the redemption that is in Christ Jesus" (Romans 3:24).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

Emphasize the death of Christ as the means by which God takes care of our sins and redeems us from the penalty of sin: I Corinthians 15:3, 4; Romans 5:6-9, 6:6; 2 Cor. 5:21; Galatians 1:4, 2:20, 3:13, 4:4, 5; Ephesians 1:7, 2:13; Titus 2:14; Hebrews 9:26; I Peter 1:18, 19, 3:18; I John 4:9, 10; Revelation 1:5, 5:9.

V. SHOW THAT SINNERS WHO WANT TO BE SAVED MAY ENJOY THE FORGIVENESS OF SINS THROUGH CHRIST SIMPLY BY TURNING FROM SIN AND TRUSTING HIM AS SAVIOUR.

"Repent, and believe the Gospel."—Mark 1:15.

What must I do to be saved? Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31).

"Whosoever believeth in Him should not perish, but have eternal life" (John 3:15).

"He that believeth on Him is not condemned" (John 3:18).

"He that believeth on the Son hath everlasting life" (John 3:36).

Other verses: John 1:12, 5:24, 6:47; 20:31; Romans 4:4-8, 5:1, 10:4; Galatians 3:22; Acts 13:38, 39.

VI. SHOW THAT THE SALVATION IN CHRIST IS ETERNAL.

"Him that cometh to me I will in no wise cast out" (John 6:37).

"I give unto them eternal life; and they shall never perish" (John 10:27).

"He that believeth on the Son hath everlasting life" (John 3:36).

Other verses: 1 Peter 1:5; Hebrews 10:39; Titus 1:2; Philippians 1:6; Ephesians 1:13; Romans 8:28, 35-39; Psalm 37:23-28, 89:29-36.

VII. WHEN A SINNER TRUSTS CHRIST AS SAVIOUR, SHOW HIM THAT HE IS NOW TO LIVE FOR CHRIST.

Baptism — Acts 8:36-38; 2:41.

Church membership — Acts 2:47.

Bible study — 2 Timothy 2:15; I Peter 2:2.

Prayer — Philippians 4:6.

Righteous living — Titus 2:12.

Witness for Christ — Matthew 5:14-16; John 4:29, 30.

A Remarkable Answer

(Continued from page one)

platform, and upon it a speaker addressing a multitude. He thought to himself, "I have stumbled on a company of people, who in this dark forest have assembled to worship God, and some minister is preaching to them, at this late hour of the evening, concerning the kingdom of God, and his righteousness."

But to his surprise and horror, when he came nearer, he found a young man declaiming against God, daring the Almighty to do his worst upon him, speaking terrible things in wrath against the justice of the Most High, and venturing most bold and awful assertions concerning his own disbelief in a future state.

It was altogether a singular scene; it was lighted up by pine-knots, which cast a glare here

SALVATION

Free samples of this 4-page, 2-color evangelistic paper will be sent upon request. Also we suggest that you—

- (1) Subscribe for yourself
- (2) Subscribe for the unsaved
- (3) Order bundles for personal distribution.

Many churches have standing orders for each month's issue. Complete information upon request.

Calvary Baptist Church
Ashland, Kentucky

and there, while the thick darkness in other places still reigned. The people were intent on listening to the orator, and when he sat down thunders of applause were given to him; each one seeming to emulate the other in his praise. Thought the minister: "I must not let this pass; I must rise and speak; the honour of my God, and his cause demands it." But he feared to speak, for he knew not what to say, having come there suddenly; but he would have ventured, had not something else occurred.

A man of middle age, hale and strong, rose, and leaning on his staff he said, "My friends, I have a word to speak to you tonight. I am not about to refute any of the arguments of the orator; I shall not criticise his style; I shall say nothing concerning what I believe to be the blasphemies he has uttered; but I shall simply relate to you a fact and after I have done that you shall draw your own conclusions."

"Yesterday, I walked by the side of yonder river; I saw on its floods a young man in a boat. The boat was unmanageable; he was going fast toward the rapids; he could not use the oars, and he saw that he was not capable of bringing the boat to the shore. I saw that young man wring his hands in agony; by-and-by he gave up the attempt to save his life, kneeled down and cried with desperate earnestness, 'O God, save my soul! If my body cannot be saved, save my soul.' I heard him confess that he had been a blasphemer; I heard him vow that if his life were spared he would never be such again; I heard him implore the mercy of heaven for Jesus Christ's sake, and earnestly plead that he might be washed in his blood."

"These arms saved that young man from the flood; I plunged in, brought the boat to shore, and saved his life. That same young man has just now addressed you and cursed his Maker. What say you to this, sirs?"

The speaker sat down. You may guess what a shudder ran through the young man himself, and how the audience in one moment changed their notes, and saw that after all, whilst it was a fine thing to brag and bravado against Almighty God on dry land, and when danger was distant, it was not quite so grand to think ill of him when near the verge of the grave. We believe there is enough conscience in every man to convince him that God must punish him for his sin, therefore we think that this text will wake an echo in every heart — "If he turn not, he will whet his sword." (Psa. 7:12).

(New Park Street Pulpit, Vol. 2, pages 422, 423).

WANT ADS

OLD BAPTIST BOOKS. Please state titles, authors, condition of books and your price. Care TBE.

DUPLICATING MACHINES for sale. Just the thing for church bulletins, etc. Only \$39.50 plus shipping costs. Free information from TBE.

GOSPEL TRACTS — Both evangelistic and doctrinal. Free samples. Send 25c in cash or stamps to cover postage. Care TBE.

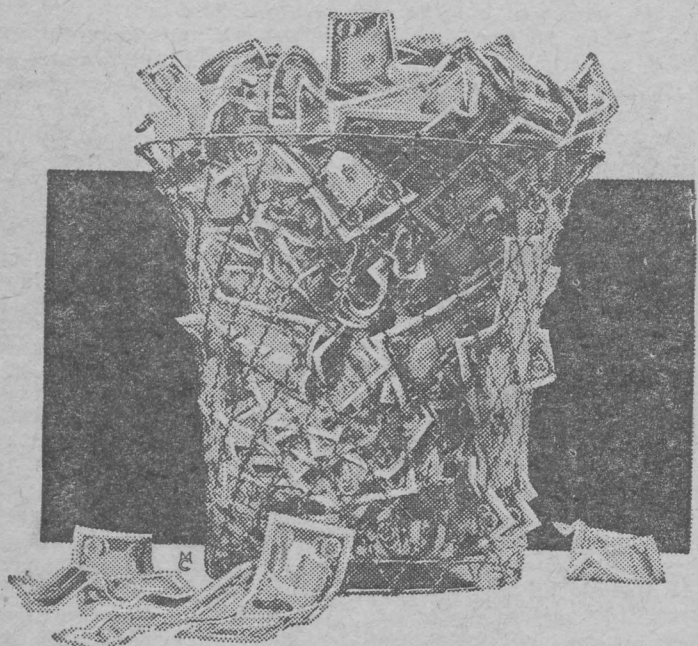
BOUND VOLUMES of TBE wanted. State the year, condition of book, and your price. Care TBE.

CHURCH BULLETINS and papers. We would be glad to receive your church publication. Care TBE.

RECORDS — The best in sacred recordings; no "religious jazz." Catalogs free. Care TBE.

BOUND VOLUMES OF "SALVATION" — Now in preparation. Wonderful collection of Gospel Truth. \$1.00 each. 10c postage. Salvation, Box 910, Ashland, Ky.

WASTED!



When we stand before God (Romans 14:10-12), to be judged as to how we used our money as Christians, how much of it will fall into the category of "WASTED?"

We are told to "lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:19, 20).

How many of us are heeding the Master's teaching about this matter? After this life is over what will all our material possessions amount to then? What will it matter where we lived, what we owned, how much we laid up for ourselves? All that will matter then is "the will of God"—how we served Him with our money, time, and strength. Therefore, we ought to put more into the Lord's work than we put into earthly things! We ought to spend more for Him than for ourselves!

During our "Reach the Preachers" crusade, you have an opportunity to put away some treasures in Glory. By supporting the Lord's work, as it is forwarded by this paper, you will be laying up treasures in Heaven. In eternity, that will be ten thousand times more joy to you than all the material possessions you can own on earth!

Help us reach the preachers of the CBA, GARBC, NABA, ABA, and BBF by contributing to the fund for free subscriptions. Beginning with the first issue of 1964, we plan to have them on our mailing list. Will you help us?

Calvary Baptist Church, Illinois	\$25.00
Arthur Garrison, N. J.	18.00
G. Henke, Michigan	2.00
Mrs. N. L. McBrayer, Texas	5.00
Mrs. Robert Porter, Florida	5.00
D. G. Currie, Maine	5.00
Elizabeth Sanford, Calif.	5.00
Beacon Baptist Church, W. Va.	25.00

"Reach The Preachers" Crusade

Our Goal — \$7,500 To Pay For "Subs"

Given To Date \$969.50