

The Baptist Examiner

Paid Circulation In All States And In Many Foreign Countries

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

VOL. 37, No. 50 ASHLAND, KENTUCKY, JANUARY 25, 1969 WHOLE NUMBER 1572

Comments On Genesis One, As To Whether There Was A Cataclysm . . . And How Long Were The First Days



By the late
H. Boyce
Taylor
(1870-1932)

Author of
"WHY BE A
BAPTIST?"

1. Was There A Cataclysm?

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

(1) Rom. 5:12 teaches there was no death on the earth until Adam sinned. If there was no

death until Adam sinned, then there were no fossils; for you could not have fossils without death.

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

(3) If there were no natural creations, then by analogy the Arminians are right and there can be two spiritual creations and apostasy is true.

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

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

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

2. The Days Of Creation.

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

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

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

(3) The period lighted by the sun was a 24-hour day. Gen. 1:5, (Continued on page 7, column 5)

Another Letter From Our Missionary In Navajoland

BILL BURKET
(Missionary to Navajos)

Dear Brother Gilpin and beloved members of Calvary Baptist Church:

"Grace to you and peace from God our Father, and our Lord Jesus Christ."—Romans 1:7b.

Due to the fact that my wife has been ill with the flu, we weren't able to do much visiting on the reservation. Unlike other mission fields where one could visit entire villages or groups of people at one time, here our work takes us into individual homes, where most of the time just the women and small children are at home. For this reason, it is necessary that my wife accompany me on all trips to the reservation. I doubt if I would be welcome into homes anyway unless she were present, because of their fear of the Mormons. (They might think me such if my wife were not along).

Since it had been three weeks between visits, we were happy to start out again last Tuesday. We packed our lunch and the station wagon, had prayer and started out. We got as far as the corner when I discovered I had forgotten my glasses. I made a U-turn at the corner then we heard a loud thump. I knew immediately what it was, for I had noticed a crack on the torsion bar retainer plate for some time but had been hoping it would hold together until I was finan-

cially able to have it fixed. But when I checked it, sure enough, it had snapped. So instead of going to the reservation, I headed for the garage. When I got back home after leaving the car at the garage, I asked my wife, "How do you interpret that?" She said,



BILL BURKET

"God knows what He is doing." Romans 8:28. That evening I wrote another check on our check-credit account for \$55.00 and am thankful that it wasn't any worse.

The next morning we started out again, and this time we arrived there without any difficulty. (Continued on page 6, column 3)

Rome And Protestant Cults Are Counterfeit Churches

By ROY MASON
Aripeka, Florida

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

The one true church was start-



ELDER ROY MASON

ed by Jesus Himself when He walked this earth, and He promised that it would never go out of existence. (See Matt. 16:18 and Matt. 18:17). His promise of perpetuity for His church has been fulfilled in Baptists. This must be true since all other "church-

es" have come into existence centuries this side of Christ. Moreover all have had human founders, and were started outside of Palestine. But what about the counterfeit churches? Let us take a look at some of them:

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

The Roman Catholic Church claims to be the "universal visible church," and regards all other churches as having no right to exist. Moreover it is a great persecuting institution that has shed the blood of millions of Christian martyrs. It is characterized in Rev. 17:1-7 under the

(Continued on page 8, column 4)

A FRANK STUDY AS TO WHO IS AN INFIDEL

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

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

An infidel, then, in popular usage or in the language of the common people does not deny there is a God, but denies that

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Salvation With Its Guards Before And Guards Behind

By C. H. SPURGEON

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

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

I.

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

So, in the march of Salvation there is a certain body of great

and mighty "things that accompany Salvation," which have far preceded it to clear the way. I will tell you the names of these stupendous Titans who have gone before. The first is Election; the second is Predestination; and the third Redemption; and the Covenant is the captain of them all.

Before Salvation came into the world, Election marched in the very forefront, and it had for its work the billeting of Salvation. Election went through the world,



C. H. SPURGEON

and marked the houses to which Salvation should come, and the hearts in which the treasure should be deposited. Election looked through all the race of man, from Adam down to the last, and it marked with sacred stamp those for whom Salvation was designed. "He must needs

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"THE TOUCH OF THE MASTER'S HAND"

"And he put forth his hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him."—Luke 5:13.

It has always been interesting, as I have made a study of God's Word, to notice the various expressions that are used in the Bible. In other words, I like to take a word and follow that word through God's Book, just to see how it is used in various places. As I say, it has been a joy to me many, many times to take a word and follow that word through the Bible just to see how it has been used. It

was quite a joy to me of recent date when this text was impressed upon me, to follow the word "touched" as it appears in God's Book just to see how it is used in various instances. I got such a blessing out of the study that I felt I would like to pass it on to you. So for that reason I am preaching to you from this passage of Scripture.

I.

THE TOUCH FOR REFRESHMENT.

There is the touch of refreshment given to us in God's Word. It is rather interesting to notice the individual whom God touch-

ed in this respect, to know how it was He touched him, and under what circumstances he was touched.

If you will go back to the book of I Kings, you will find that God had a man by the name of Elijah who was a faithful prophet of the Lord. I don't think there is any man in the Bible that was any more faithful to God than was Elijah. One day Elijah met with the prophets of Baal out on Mount Carmel. He had previously made a challenge whereby he had told Ahab to get his preachers all together and

(Continued on page 2, column 2)

WHAT IS IN A NAME?

The young preacher was flattered when someone described him as a "model preacher."

His pride, however, soon vanished when he turned to his dictionary and found the definition of MODEL . . . A small imitation of the real thing. He was a little more cautious the next time.

On being described as a warm preacher, he turned to his pocket

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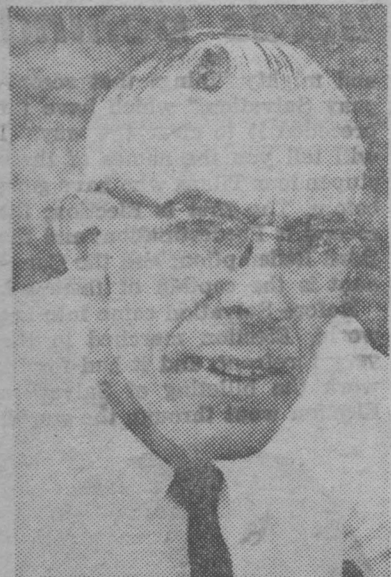
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DEPRAVITY AND SIN THE REASON MEN REJECT CHRISTIANITY

ELD. BOB NELSON
Saline, Michigan

If you asked the college professor, the business man, the unwashed beatnik, the liberal preacher, and many others their reason for rejecting Christ, the bulk of their arguments will center around "intellectual difficulties." They just cannot accept the



ELD. BOB NELSON

story about Jonah and the whale, or creation in seven days, or some miracle. These difficulties are mere straw men or false syllogisms.

Don't fall for these supposed reasons. The real reason is a MORAL reason. They reject SUPERNATURAL Christianity because of their sin. The Bible makes it clear that when the gospel of Christ is preached it exposes man's sins and predicts judgment. Jesus said, "For everyone that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." (Jn. 3:20). Therefore, the dishonest business man, the adulterous husband, the proud preacher, and the gossiping woman know that

to be converted they must confess, repent, and renounce their sin, believing that Christ can save them. If you are not a Christian, it is not because of some philosophical reason but because you love your sin and not God.

"Master's Hand"

(Continued from page one)
they would settle the thing once and for all as to whether God was God, or Baal was God. When the time came, there were 850 of the false preachers of Baal on Mount Carmel, and just one man representing God.

It is interesting to see how that one man reacted. I think if it had been my experience, I would have been certainly just a little bit nervous, and I am sure I would be just a little bit timid, but apparently Elijah stood like a man of God ought to stand. He contended with these prophets of Baal, 850 in all—and they started to offer their sacrifice, but there was no God that answered their prayer. You remember that Elijah said, "You choose a bullock and put it upon the altar. Then call on your god until he send down fire, and we will know that he is god. If your god doesn't succeed, then I'll call on my God, and if He sends down fire, then you will know that my God is God."

So these prophets of Baal started out in the early morning, praying, and in their monosyllabic tone they cried all day, "O Baal, hear us." At noontime Elijah mocked them: "It could be that your god is out for the day, or maybe pursuing, or it might be that he has gone on a journey. If I were you, I'd pray a little louder in order that your god can hear you." You understand that Elijah was making fun of this crowd of false preachers. I rather imagine if I had been standing there against these 850 fellows, that I would have been shaking in my boots, but I believe Elijah was having the time of his life, as he stood there facing those 850 false preachers and making fun of them.

These false prophets of Baal cried, and cried, and cried, until finally they said, "We can't do it. Our god just isn't answering. Our god just isn't sending down fire, and we can't do what we intended to do." So finally hoarse from their shoutings, panting from their exertions, and covered with blood, for they had cut themselves with lancets, they said, "We can't do it. Our god can't send down fire."

Then it was that Elijah stepped up to the altar that he had made. The Word of God says he had to make some repairs in regard to it. Then he had them to pour some 600 gallons of water over the top of it to make the miracle just a little more difficult than it would be ordinarily. It wasn't dry wood that Elijah was praying over, but it was wood that was well soaked with 600 gallons of water. After they had poured the water on it, Elijah prayed a brief, simple prayer of 63 words, and fire came down out of heaven and burned up not only the sacrifice and the wood and the stones of the altar, but even the water that had been poured over the dust around it. There isn't any doubt about which God had

answered prayer. There isn't any doubt but that God, the God of Heaven, had answered prayer as far as Elijah was concerned.

Every time I read this passage of Scripture, I say that God has plenty of fire up in Heaven today; all He needs is some Elijahs down here to pray it down. I have a very definite conviction that the same God still lives today—that Elijah's God lives in 1969 just the same as He lived almost a thousand years before Christ came. All we need today is just some Elijahs to pray down that same power, or that same fire, that Elijah did.

After that fire came down from Heaven, Elijah took those 850 preachers and cut their heads off. That must have been a glorious experience for him. He had stood against them, and now he takes his sword and cuts their heads off. There is not an indication that Elijah had any help in doing so. I think he did the job all by himself. The fact of the matter is, he was the only one out there that was standing in opposition against them, and I think he had the extreme joy of being their executioner. Of course that was a big day in Elijah's life.

You know, beloved, if you have a big experience, there is always a reaction. The pendulum swings one way, and the pendulum swings back just as far. That is true in your emotional life just the same as it was in the life of Elijah, and Elijah, the next day, I imagine was just about as blue as he had been optimistic the day before. The day that Elijah killed all those false prophets, I imagine he was walking in the air, so far as God was concerned, but the next day his optimistic spirit had certainly vanished. Ahab's wife, Jezebel, sent word to Elijah, "You cut the heads off of my preachers. I'll cut your head off before tomorrow." She had 850 preachers one day, and the next day she didn't have a preacher. She had lost all her religion — at least, the religion that she had in the preachers. Now Jezebel is mad. You get a woman mad that is really a mean woman to start with and you have something to contend with. Elijah knew that he had something to contend with and he took off running as hard as he could. Imagine a man that would stand up against 850 false preachers one day and the next day run from one woman — but that woman was a woman with power.

So Elijah ran out into the wilderness. The Word of God says that he ran for his life. He went a day's journey and then sat down under a juniper tree and said "Lord, let me die. I am not a bit better than the rest of the prophets, Let me die."

Look at Elijah how discouraged he is. Look at Elijah and see how he is completely morose. He is given over to his emotions. The day before his emotions swung high; now his emotions have swung back the other way and Elijah is just as blue as you could find him. Elijah is ready to die. I don't think he really wanted to die. If he had he could have stayed with Jezebel and she would have accommodated him. She had already told him that, and he knew it, and that was the reason that he ran. But as Elijah slept, the Word of God says:

"And as he lay and slept under a juniper tree, behold, then an angel TOUCHED HIM, and said unto him, Arise and eat." — I Kings 19:5.

Talk about the touch of refreshment. Here was a man who was exhausted, who was hungry, who was discouraged, who was ready to give up, and who wanted to quit, yet when the angel of God touched him, he got up, looked at the cake that was bak-

Verona Baptist Church To Contribute Monthly To TBE



ELDER O. B. BAKER

Greetings in the Name of our Saviour. Beginning Feb. 1 our church will be making a regular monthly contribution to The Baptist Examiner.

We are convinced that no other paper gives out the whole truth about the importance of a local Baptist Church. We believe it should be in every Christian home, especially those who are not informed on Sovereign Grace and the local Church. We do hope that many more of the Lord's churches will put it in their regular monthly budget.

Hoping all is well with you and yours.

O. B. BAKER,
Verona Baptist Church, Verona, Ohio

ed on the coals, and saw the strength thereof.

I am saying to you, beloved, whenever you get to the place that you feel ready to quit, and whenever you get to the place that you feel, "I am not going to try any further; I have done everything, and it has all failed! I have absolutely come to the end of my way"—when you get to that place, remember this: what you need is a touch of refreshment from the Lord.

We read the advertisement of Coca-Cola—"The pause that refreshes." They used to sell about 50 million cokes a day. I noticed sometime ago that one advertisement said that 75 million cokes are drunk each day, but they are still talking about: "The pause that refreshes."

Well, I don't know how much Coca-Cola may refresh the physical body, and I am not being paid by Coca-Cola to throw in a little advertising commercial for them, but let me say in passing, there is a spiritual pause that refreshes; when you pause before the Lord, and the power of God touches you, as in the case of Elijah, you are refreshed. Shouldn't it be thus, for we read:

"For we have an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let

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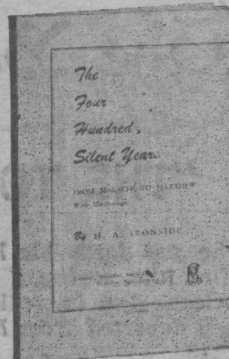
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PAGE TWO



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"Master's Hand"

(Continued from page two)

us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:15, 16.

This verse teaches us that we have an high priest which can be touched with the feeling of our infirmities. He knows all about us, just like God knew all about Elijah, back there in the wilderness. Therefore, we ought to come boldly to the throne of grace in order that we can obtain mercy, and find grace to help in time of need.

I tell you, it is good, and it is wonderful to know that we have an invitation to refreshment anytime that we pause before God.

I think also about Paul's experience in the New Testament. You remember the time when Paul was being sent as a prisoner to Rome for trial. The Word of God tells about that storm that came upon them. A tempestuous wind, called Euroclydon, came, and the ship was caught, and they thought it was going to be wrecked. They threw out the tackling; they threw out the grain that they had on board. They thought there was no help at all. We read:

"And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away."—Acts 27:20.

I have often thought about this experience of the Apostle Paul, how he, as a prisoner, took control of the ship and those on board the vessel, and said, "Brethren, I have a message from God for you. Be of good cheer. There isn't going to be the loss of any man's life on board this vessel. The vessel is going to be lost, but nobody on board the vessel is going to suffer. The reason why I can tell you to be of good cheer is because there stood by me this night an angel of God whose I am, and whom I serve, who said: 'Fear not, Paul.'"

Beloved, I like to think of this experience on the part of Paul. He needed "the pause that refreshes." He needed a little refreshment. For fourteen days that ship had been tossed to and fro, hither and yon. It had gone down in the trough of the waves, and up upon the crest of the waves.

For fourteen days it looked like there was no possibility for any man on board that vessel to survive. Neither the sun nor the stars had appeared for fourteen days.

I am wondering if you don't have your sunless days and your starless nights. I am wondering if there hasn't been a time in your life when a fierce wind blew upon you, and it seemed like there was no hope for you. It was then that God stood with you just like God stood with Paul.

Oh, what a blessed experience it is for you to think about the pause for refreshment! I'd say to you, if you are discouraged, and you think for one moment there is no need in trying to keep on in the service of the Lord—if you are tempted in the least to think that there isn't any hope as far as your future is concerned, then may I tell you. I have gone through several storms. I have had several experiences when worse than a tempestuous wind blew upon me. But I have always found this: God always brought me out after the pause for refreshment.

So may I say to you, when you feel morose—when you feel like throwing in the sponge, when you feel like giving up, when you feel like there is no use trying to serve the Lord, that everything has failed, just come back to the pause for refreshment before the Lord, like Elijah.

II

THE TOUCH FOR CLEANSING.

You and I are really mighty filthy individuals. That word "filthy" is a horrible sounding word, yet it is a most descriptive word as far as you and I are concerned. Though we may be clean physically, and though our bodies may be in perfect condition so far as our physical condition is concerned, in the sight of God we certainly are a filthy group. It may be that you have found out how to control the filth of the body in every respect, but there is one thing that you, and I have never learned, and that is, how to control the filth of the soul. Every one of us needs the touch for cleansing. We get so filthy spiritually that we need to be cleansed every day.

I turn to the book of Isaiah and I find a text for cleansing. Listen:

"Then flew one of the seraphs unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."—Isa. 6:6, 7.

This is the transforming vision that came to Isaiah whereby God took him as an ordinary preacher, and made him a real preacher. This is the vision that came to him after King Uzziah had died. As long as Uzziah was living, the kingdom of Uzziah was so great that nobody could see anything else but the kingdom of Uzziah.

You walk out in the woods in the summertime and you can't even see the sky. You have to wait until the leaves fall from the trees before you can see the sky. Well, it was thus so far as the kingdom of Uzziah was concerned. It was so great that every place you looked, all you could see was Uzziah's kingdom, and you couldn't see Heaven because of it.

Sometimes, beloved, it is well for us to come to that place in life that the kingdoms of this world are laid aside, so we can see the kingdom that is above. I have often said that as a boy living on a farm where we raised a lot of hogs, I noticed that a hog's eyes are put in his face in such a position that he can't see up. The only way a hog can see is straight down his nose, and the only time he ever sees the sky is when you lay him on his back, and he looks around his nose, up into the sky.

I think, beloved, that most of us are pretty well the same. The Lord has to lay us on our backs every once in a while in order for us to see the sky—in order for us to look up—in order for us to see the kingdom that is above.

Well, Isaiah, nor the people in Isaiah's day, could see God because Uzziah's kingdom was so great they didn't want to look to the kingdom of God, as long as they were living in the kingdom that was reigned over by Uzziah. But finally Uzziah died, and then they could see the Lord. The Bible tells us as soon as Uzziah was gone, and Isaiah could see God, he realized what a sinner he was, and the first thing he saw was the seraphim.

The word "seraphim" means "a burning one." The seraphim were so holy they burned in their own holiness and yet these seraphim, when they stood in the presence of God, realized that they were standing in the presence of one who was much more holy than they; so they covered their face with their wings, because they could not look upon God, and they cried:

"Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Isa. 6:3.

Can you imagine the seraphim who are so holy that they burn in their own holiness, yet when they stand in the presence of God they cover their faces, because they can't look upon God in view of all His holiness? Can you imagine the effect this had upon Isaiah? You can imagine how a sinful man who was given over to sin would feel his burden and sinfulness so greatly in view of the fact that the seraphim realized how great God was in His holiness, when they stood in His presence. Then the Word of God tells us that Isaiah cried out:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."—Isa. 6:5.

Notice, Isaiah realized what a bad man he was. I rather imagine that Isaiah was as good as anybody else in his day. In all probability, he was a little better than the average preacher of his day, for he was good enough that God was making use of him. But when he stood in the presence of God, he realized what a sinner he was, and he cried out that he was undone. When he did so, the angel of God took a coal off the altar and touched his lips with it.

Beloved, that coal ought to mean something to you and me. This is referring to the brazen altar where they took the bullock, or the lamb, or the turtle dove, or the pigeon, and offered it as a sacrifice to God, and when the sacrifice was placed upon the altar, the blood would fall down upon the coals, and you could hear it sputter as the blood from that sacrifice fell upon the coals. An angel came to that altar, and picked up a live coal that had been blood-splattered, and touched the tongue of Isaiah. The Word of God tells us that Isaiah is cleansed and commissioned for service. Listen:

"Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."—Isa. 6:8.

When did Isaiah hear God calling? When God cleansed him. When did Isaiah offer to go out into the service of the Lord, to be used of God? When God cleansed him.

I am saying to you, beloved, unless we have that touch of cleansing, you and I are going to be the rest of our lives right in the same position that Isaiah was before he got this vision. God has to cleanse us. You'll never be sent of God. You'll never have any inclination to be used of God. You'll never have any de-

sire to go into the service of God unless you are cleansed — unless the touch of cleansing becomes a reality.

Oh, how filthy, how depraved, how utterly repulsive we are in the sight of God, in view of the sins of our lives every day! We need to have a vision like Isaiah had. We need to be able to see God like Isaiah saw Him. We need to hear God calling for volunteers. We need to say, "Lord, here am I; send me," but we will never have this experience until the touch of cleansing becomes a reality.

III

THE TOUCH OF SUFFERING.

The Bible tells us that God touches people that they might suffer. Did you ever stop to think that God actually touches us sometimes in order that we might suffer for His glory? We read:

"Have pity upon me, have pity upon me, O ye my friends; for the HAND OF GOD HATH TOUCHED me."—John 19:21.

If you will read this carefully, you will find that after Job had been smitten with boils from the crown of his head to the soles of his feet, that his friends, Eliphaz, Bildad, and Zophar, came to offer comfort. When those three came into his presence, they were wretched comforters at best. They accused him of every sin that they could put their tongue to. They found all kinds of fault with his life, and they said, "Job, you are just getting what you deserve."

Isn't it true in life that when we have difficulties and problems that the world is always ready to react to us like Eliphaz, Bildad, and Zophar reacted to Job? Doesn't the world say that we are getting what is coming to us? The world is ready to bring all kinds of accusations against us.

So in this case, we suppose that these friends of Job were just acting the part of the average man of the world, and they accused Job of all kinds of sin, which Job vehemently denied. Finally, Job said:

"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me."—Job 19:21.

Beloved, that is the touch of suffering.

Later on, we find the final outcome of this when God blessed Job marvelously. We'll not enter (Continued on page 5, column 1)



ALL ABOUT THE BIBLE

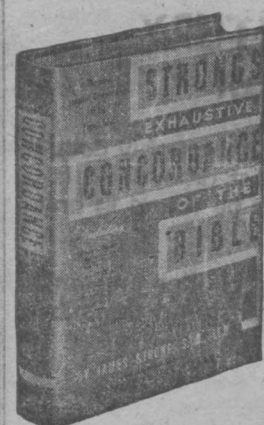
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THE BAPTIST EXAMINER
JANUARY 25, 1969

PAGE THREE

The Baptist Examiner FORUM

"On what day of the week did Christ's resurrection take place?"

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



In answering question number one, let me remind you that the Jews reckoned time differently from the way we reckon it today. The Jewish day ended about sundown, and the new day began immediately. The period that involves the end of one day and the beginning of the new day was spoken of as "between the evenings." Christ was crucified on Wednesday afternoon and was buried evidently "between the evenings" — or as the old day expired and the new day began. He was in the grave three full days and nights, as was foretold at least eleven different times in the New Testament, and he arose from the dead "between the evenings" — or as Saturday expired and what we call Sunday began. Only by that reckoning can you figure the full three days and nights foretold in Scripture. Most people assume that Jesus was resurrected on Sunday morning, and when they do this they ignore the difference between the Jewish reckoning of time and the way we reckon it. The truth is Jesus was raised when the new day began about sunset. According to our time reckoning, we would call it Saturday evening, but to the Jews it was the beginning of the new day. He REVEALED HIMSELF AS ALIVE FROM THE DEAD on what we would call Sunday morning. Matt. 28:1 says, "In the end of the sabbath, as it began to dawn toward the first day of the week came Mary . . . to see the sepulchre." The picture I get is that of Jesus as already risen, and the angel waiting there at the tomb to speak to the women. What did He say? He said, "He is risen AS HE SAID." What did He say? He said more than once that He would arise after three days and 3 nights. The type of this was the casting of Jonah out of the sea monster after his having been there for three days and three nights. Christians should observe Sunday, or the Lord's Day in commemoration of the fact that it was the day on which JESUS WAS REVEALED as having risen from the dead.

It is commonly held that Jesus was crucified on Friday. It is called "Good Friday" because of this. Try to figure out three days and three nights between Friday af-

ternoon and the first day of the week, and you will end up by being a mathematical genius or a very frustrated mathematician, one or the other.

Good Friday is the invention of the Catholic Church, and there is no reason for us to accept it, for it cannot be reconciled with the Bible. Follow the Bible and correct mathematical process and you are bound to locate the burial of Jesus at the end of Wednesday. Count three days and three nights and you are bound to locate the resurrection at the end of the Jewish sabbath and the beginning of the first day of the week. And remember to reckon time after the Jewish fashion or you will end in error.

AUSTIN
FIELDS

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PASTOR,

Arabia Baptist
Church

Arabia, Ohio



Christ was resurrected at approximately 6 o'clock on Saturday evening.

According to the Jewish calendar it was the beginning of the first day of the week (Sunday), for the Jewish day began at 6:00 p.m. — not at midnight at which time our day begins. Taking into consideration the difference in Jewish time and our time, and then through simple deductions we can testify that Christ arose Saturday evening.

"For as Jonas was three days and three nights in the whale's belly, SO SHALL the Son of man be three days and three nights in the heart of the earth." — Matt. 12:40.

This verse reveals the period of time that Christ is to be in the tomb, and that time is three days and three nights, or 72 hours. If we can determine the time and day of His burial, and then add 72 hours to it we should have no difficulty in determining the day of the week that He arose from the grave. So, let us see if we can determine the approximate hour of His burial. The Holy Spirit has revealed that the hour of crucifixion was the 3rd hour which was 9 a.m. our time, and that He died at the 9th hour which would be 3 p.m. our time. It would take approximately 3 hours to get permission from Pilate to bury Him, to take His body from off the cross, wrap it in linen clothes, and then carry it to the sepulchre. This would make it late in the afternoon, somewhere around 6 p.m.

By adding 3 days and 3 nights, or 72 hours, to the time that He was buried, would bring us to the same time of the day of His resurrection. Therefore the hour of His resurrection was late in the afternoon, or about 6 p.m.

The popular theory places His resurrection at sunrise on Sunday. The only way by which Christ could have been resurrected at sunrise on Sunday was to have been buried at sunrise on Thursday. But the Scriptures declare that He was buried at even time, thus the popular theory could not be true.

Having determined the time of the day, let us establish the day of His burial and then add the 3 days and nights to it, this will give to us not only the approximate hour of His resurrection, but the actual day of the week that He was resurrected.

"The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that Sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken away." — Jn. 19:31.

From this verse we can gather that this Sabbath was not an ordinary Sabbath. It is called an High Sabbath. From a study of the Scriptures, we learn that this Sabbath was the passover Sabbath which the Jews observed once every year. We have further learned that this High Sabbath was observed on Thursday of the year that Christ was crucified. Christ prophesied in Mk. 8:31 that after 3 days he would rise again. Having determined that the day of His crucifixion was the day before the High Sabbath (Thursday) and this would establish the fact that He was crucified on Wednesday, and buried at approximately 6 p.m.

Now keep in mind that He said after 3 days He would rise again; after one day would bring us to Thursday evening; after two days would bring us to Friday evening; after three days would take us to late Saturday evening, or the close of the regular Sabbath at which time He was resurrected.

When the women appeared at the tomb very early in the morning, He was already risen. The stone being rolled away, and the absence of His body are but evidences that He had been resurrected some time before their arrival.

JAMES
HOBBS

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McDermott, Ohio

RADIO SPEAKER
and MISSIONARY

Kings Addition
Baptist Church

South Shore, Ky.



When we study a question like this we must try to find the answer by using clues given us in the Word of God. Nowhere are we told the exact time of the resurrection.

Before we try to determine the day He arose, let me remind you that there isn't any such thing as Easter taught in the Bible. The word is used in Acts 12:4; however, this is a mistranslation. The same Greek word is the word translated "passover" in Mark 14:1. Upon studying the events surrounding both passages, it is obvious that "passover" is the correct rendering of the word and should have been used in Acts.

Now let us try to determine the time of the resurrection.

Luke 24:1 tells us that ". . . upon the first day of the week, very early in the morning, they came unto the sepulchre . . ." It goes on to tell us that they found the body gone. In examining this verse we are told that Christ was risen when they came "very early in the morning" and this was on the first day of the week.

Our second clue is found in Mark 16:2. "And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." This verse adds a little to the other by telling us that they arrived at the rising of the sun.

Our third step is revealed in John 20:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." This verse informs us that it was still dark.

Now we will examine Matt. 28:1. "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Once again we see a little more added to the other verses. They came at the end of the sabbath as it began to dawn toward the first day.

Remember now, when the women came, the angels took them into the tomb — after removing the stone — and Christ had already risen. (He did not remove the stone when He arose). The ladies left at the end of the sabbath arriving just before dawn to a tomb that was already empty.

From these clues we must conclude that Christ arose sometime between the end of the sabbath and very early of the first day. Personally I am of the opinion that as soon as the sabbath ended — Christ arose on the 1st second of the 1st minute of the 1st day of the week. I believe that He finishes the sabbath day observance by giving us a new day of rest which is the first day of the week.

We find that the disciples worshipped on the first day and we are told to bring in our gifts on the first day (I Cor. 16:2). For this reason we have our worship services today on the first day.

E. G.
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BIBLE TEACHER

Philadelphia
Baptist Church

Birmingham, Ala.



If we could discard all the heretical teaching the old devil has given us through the means of his very efficient co-workers, the Catholic Church, and then just let the Scriptures speak for themselves, many things that tend to puzzle us might become crystal clear over night. For many, many years I was never able to put my foot down firmly concerning this question. I, too, had been given an over dose of Good Friday and Easter. So I would like to warn anyone who may read this, that if you take the teaching of the Catholic Church on any subject, you will end up with a severe case of an upset theological system.

So, may we, at least for the moment, forget all about Good Friday, Easter and what the Catholics say about the sabbath in this particular case and just let the precious Word of God teach a lesson concerning this subject. In Mt. 12:40 Jesus said "For as Jonas (Jonah) was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Now it takes 72 hours to make three days

and three nights, no more, and no less. So, I hope you will join me in believing that our Lord spent exactly 72 hours in the grave, no more, and no less. I know of absolutely nothing in the Bible that contradicts that fact. And I know of nothing in the world except Catholic teaching that contradicts it.

Now if we are agreed that our Lord was in the grave exactly 72 hours, then we must of necessity be agreed that He arose from the grave at the very same hour of the day in which He was put in the grave. There is absolutely no other way under heaven whereby He could have been in the grave exactly 72 hours. So, if He was buried at 6 o'clock in the evening, He simply had to rise at 6 o'clock in the evening three days later.

Now with that in mind, may we assemble some facts that no one, not even a Catholic, can deny. In Mt. 28:1-6 we see two Marys coming to the grave before good daylight on Sunday morning. At this time there was a great earthquake, but I hope no one thinks this earthquake was caused by our Lord's rising from the grave. If you look closely you will see that it was caused by the angel of the Lord rolling that huge stone from the mouth of the grave. When the stone was rolled away these two women were able to see that our Lord was not in the grave, that is, He had already risen before they reached the grave. So the fact I wish to call to your attention is that our Lord was not in the grave early Sunday morning.

In Lk. 23:44-46 we learn that Christ died at 3 o'clock in the afternoon. Then from verse 54 and from Jno. 19:38-42 we learn that Joseph and Nicodemus had to rush in order to get Him buried before their sabbath began at sun-down, which was about 6 o'clock at that time of the year. So we can say without fear of contradiction that our Lord's body was put in the grave at the end of the day. So, in order for Him to be in the grave exactly 72 hours, He had to rise at the end of the day three days later. And since He was not in the grave early Sunday morning, he had to rise at the end of the day Saturday. He did not rise on Sunday. So Easter is a fake. And in order for Him to be in the grave 72 hours, He had to be crucified and buried on Wednesday. So good Friday is just another fake.

Someone may be saying, How could He be buried on Wednesday when the next day was a sabbath? Let us remember, our Lord was crucified on the day of the passover. In I Cor. 5:7, we are told that "even Christ our passover was sacrificed for us." And according to Lev. 23:7 and Ex. 12:16, the next day after the passover was a very special sabbath in which the Jews were not allowed to do anything except to eat. The next day after our Lord was crucified was not the regular seventh day sabbath, by any means. It was this special sabbath that always came on the next day after the passover. So this is the sabbath the Jews were preparing for on the day our Lord was crucified and buried. In Jno. 19:31 it is called "an high day," that is, it was this very special sabbath.

If Catholics are right in saying our Lord was crucified on Friday and that He rose on Sunday, our Lord was wrong in Mt. 12:40. Take your choice. I have already taken mine.

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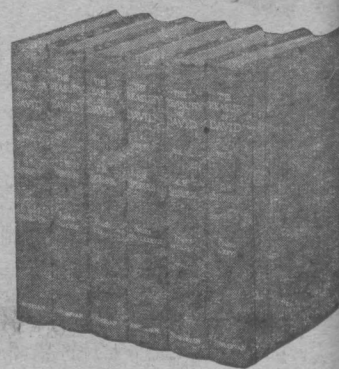
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However, we ended the month of January with a deficit. This is nothing new to us as it pretty nearly always happens thus for the month of January.

Keeping this in mind, please don't let us down during the month of February, but may you remember us most definitely in prayer, and may you provide for us and our needs as God may enable you to do so.

"Master's Hand"

(Continued from page three)
into that this morning, but I'll just say this, God had a purpose in touching the life of Job. God had a purpose in allowing the Devil to take away his property and his family. God had a purpose in allowing his wife to turn against him and allowing his friends to turn against him. God had a purpose in allowing this man Job to pass through this horrible ordeal. God had a purpose in it all.

I'd like for you to notice God oftentimes leads us in precisely the same way, and touches us so far as suffering is concerned. Look at those children of Israel coming out of the land of Egypt where they had been for 430 years. If they had gone straight to Canaan, they could have been there in a few days' time, but God led them in the opposite direction from Canaan. He led them out to the Red Sea, and then after they had miraculously crossed the Red Sea, He led them out into the wilderness still farther, for 40 years' time. They could have been in the land of Canaan and enjoying the fruits of Canaan, but God led them out

into the wilderness and kept them there for 40 years' time. If you will look at the map, you will find that the children of Israel just wandered around; backwards and forwards they crisscrossed up and down, east and west, north and south, out there in the wilderness for 40 years' time. Read about it in your Bible and you will see where they had droughts, heartaches, lack of food, lack of water, lack of shelter—in fact, they had a lack of everything but God; and for 40 years God led them thus in the wilderness.

Why didn't God take them straight through to Canaan in a few days' time? Why did God lead them through the wilderness for 40 years? I'll tell you why. They had been in Egypt for 430 years, and they needed to get Egypt out of their system, before they got into Canaan. It took 430 years for God to get them out of Egypt, and it took 40 years for God to get Egypt out of them. When they finally went to Canaan, they had been through the same experience that Job passed through. Job said, "The hand of God hath touched me." He suffered, and the children of Israel suffered.

Let me give you another experience of a man who suffered. You remember how that Jacob one day said to his sons, "Why don't you go down to Egypt and buy more grain?" They said, "Father, there is no need in us going down to Egypt to buy more grain. We told you that the man there spoke roughly to us and said that there would be no grain unless we brought with us our youngest brother when we came back. You are not willing for Benjamin to go; therefore, there is no need in us going back to Egypt." Then it was that old Jacob said:

"Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."—Gen. 42:36.

I guess things looked pretty dark. Joseph had disappeared years before. The boys came in with the likely story that he had been killed, and they brought a coat of many colors and spread it out before their father—a coat that they had dipped in goat's blood, and the old father looked at it and said, "Without a doubt, Joseph was devoured of a beast."

Joseph actually had been down in Egypt for many years. Jacob has grieved over him all the time. Now Simeon is held captive in Egypt, and they won't let Simeon out of jail until the boys go back and take young Benjamin, Joseph's youngest brother, with them. They have run out of food and now Jacob says to his sons, "Go back to Egypt and get food." They say, "Father, there is no need in going." Then it is that Jacob says, "All these things are against me."

A little while later, after Jacob finally relented and allowed his youngest son Benjamin to go down into Egypt, Jacob looked out and saw a caravan of wagons coming. He looked upon the first wagon and there was one of his boys, sitting up there driving. There is another wagon and there is another of his sons. "Why are my boys driving those wagons? Where did they get those wagons? They went down to Egypt, each man leading his burro, to

bring back a few sacks of grain, now they are sitting up there on a wagon driving like kings."

I imagine Jacob's heart must have failed him. He knew those boys weren't living right. He knew those boys had been doing lots of things they ought not to do. I imagine his heart must have failed him as he saw his own boys coming. In all probability, he thought they had stolen the wagons and what they had, and he rushes out to see. They say, "Father, Joseph is still alive, and here is Simeon. These wagons are all filled with presents from Joseph. You said that all these things were against you, but it isn't so. It never was true that Joseph was not. It never was true that Simeon was not. It never was true that all these things were against you."

I can see old Jacob as he goes down into Egypt and Joseph takes him into the palace and introduces him to Pharaoh. As Joseph introduces him, the first thing he does is to pray, and he starts blessing Pharaoh. Pharaoh was so impressed with this old man 130 years old standing there with his long, white locks hanging down from his head—he was so impressed at seeing that old patriarch standing there praying for him, that he interrupted his prayer and said, "How old are you?" Jacob said, "I am 130 years old. Few and evil have been the days of the years of my pilgrimage."

Jacob has at last learned the thing that God has been trying to teach him all during his life. He has now learned that life is not what you get out of it—that life is not buying and selling—that life is not trading and trafficking; he has now learned that life is a pilgrimage. Then he started to pray again. Beloved, the touch of suffering has wrought much good and much value in the life of Jacob, just like it was in the life of Job, and just like it is in the lives of every one of God's children.

We read: "If we suffer, we shall also reign with him."—II Tim. 2:12.

There will never be a "reigner" that hasn't been a sufferer. You'll never reign with Christ if you don't suffer a little here in this life. I know there are lots of things that we don't understand that come in our lives. I know there are many experiences that come to us that we don't understand at all.

I go back to the time when Jesus washed the disciples' feet, and I hear Jesus saying to Simon Peter:

"What I do thou knowest not now; but thou shalt know hereafter."—John 13:7.

I look at Paul and the suffering that he went through. If you will read II Corinthians 12:7-10, you will be amazed at the suffering that Paul went through. Finally, when Paul talked about that thorn in the flesh, he said, "God gave me this thorn in the flesh, lest I should be exalted above measure." Then he said, "It finally got to the place that I loved

my thorn so much that I didn't want to get rid of it." He said, "God, I asked you three times to take it away, and you have shaken your head negatively to me each time. Now, Lord, I love that thorn so much, I never want you to remove it. Just give me grace to bear it."

I tell you, it is well for us to realize as we study the touch of the Master's hand that He touches us to give us refreshment when we are in trouble. He touches us to give us cleansing for daily service, and He certainly touches us sometimes to cause us to suffer.

IV

THE TOUCH OF POWER.

The only power that we ever have in service is the power that we get as a result of the touch of the Master's hand. We never have any power to do anything in the service of the Lord apart from the touch that comes to us from the Master's hand. I think the best illustration of that is found in Daniel. The Word of God tells us how Daniel was asleep one night, sleeping with his face down. I can see Daniel as he was lying there face down in deep sleep. We read:

"Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright."—Dan. 8:18.

Can a man be more powerless than when he is asleep? Daniel was absolutely powerless, and God touched him and set him upright.

A little later, we find a similar experience, for Daniel says:

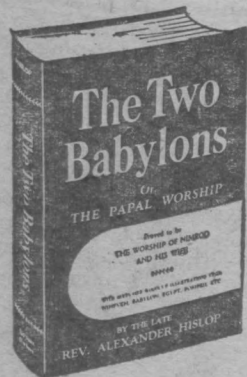
"Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, Daniel, I am now come forth to give thee skill and understanding."—Dan. 9:21, 22.

In the first instance, Daniel was sleeping and God touched him, and he sat upright. In the second instance, the angel Gabriel touched him and Daniel had understanding, and knowledge, and skill that he never had before. Don't you see that it was a touch of power in the case of Daniel?

I am wondering if the thing you have been needing perhaps most of all is this touch of power that God gave Daniel. Churches are powerless and have no missionary spirit. They need a touch of power. Individuals are sleeping. They are idle and doing nothing. What do they need? A touch of power. Beloved, we need a new experience like that of Daniel. We need for God to touch us, and cause those of us who are sleeping, to sit upright, and to be ready in His service.

Another example in the Word of God is that of Jeremiah. Listen:

"Then the Lord put forth his hand, and TOUCHED MY MOUTH. And the Lord said unto (Continued on page 6, column 1)



THE TWO BABYLONS

By ALEXANDER HISLOP

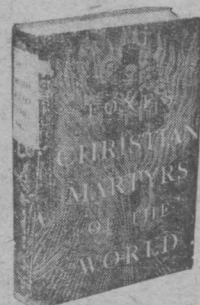
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PAGE FIVE

"Master's Hand"

(Continued from page five)

me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant."—Jer. 1:9,10.

Jeremiah was called of God. I believe prophets had a call from God. I believe preachers today have a call from God. I don't follow with the theory that just anybody can take upon himself the ministry. I know we have some good men who say that just anybody can preach. Well, I am satisfied that most anybody could give an exhortation. I am satisfied that most anybody could stand up and speak to a congregation, to the edification of the congregation, if his life is right, and he knows something of the Word of God. But, beloved, not just anybody can preach. A man has to be called of God to be a preacher. God called Jeremiah and endowed him with power. Jeremiah was scared, for he thought of himself as a child. He said, "Lord, I am just a child." God said, "Don't be afraid of their faces. You just go on and do what I tell you to do, and I, this day, have touched your mouth with my hand, and I put my words in your mouth."

I believe that literally happened in the case of Jeremiah and I believe it literally happens in the case of every preacher that God ever called. I think God puts words in the preacher's mouth.

God said to Jeremiah, "I have four things for you to do that are destructive, and I have two things for you to do that are constructive. I want you to root out, tear down, destroy, and throw down the kingdoms, and then I want you to build and plant. But don't do any building and planting until you first of all do the destructive work."

Now Jeremiah had quite a task. He had quite a commission. Before he is to do any planting — before he is to do any building, he has to do a lot of destroying. God said, "I touched you." You have the power of God.

I have a conviction that no man is ever able to do anything in His service — no man ever has any power in the service of God, until God touches him. The touch of power comes from God.

VI

THE TOUCH OF LIFE.

We have the story of a young man who had died and was being carried forth to his burial. Jesus came by, and touched the casket. Listen:

"And he came and TOUCHED THE BIER; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother." — Luke 7:14,15.

There was a touch of life.

I don't think that God does

things like that today. In fact, I know He doesn't. There isn't a one of us but that we have a cemetery someplace, and we are anxiously watching a little mound in a lonely cemetery somewhere, hoping that someday there is going to be a touch of life from God, that is going to burst open that little grave, and bring the individual out of that grave. I am sure I speak for every one of us when I say that is the desire of the heart of every child of God. Just like the Lord Jesus stopped at the bier of this son, and touched him, and he came back to life, some of these days there is going to be a resounding of all the cemeteries in this world, and the graves are going to burst open, and out from those graves are going to come the redeemed of the Lord.

I understand what Paul meant when he said:

"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—I Cor. 15:55-57.

The Apostle Paul, talking about the time of the resurrection, says:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."—I Thess. 4:13-17.

How I thank God that someday we are going to have the touch of life. Every grave is going to burst open and all the saints of God are going to be resurrected.

I often say as I look at a grave, "Is this the best that God can do? This certainly can't be God's best." Oh, no, beloved, God's best is yet to come, when God breaks open that grave and brings that dead one to life again and we are united with the Lord in the air.

What a meeting it is going to be in the air! Every once in a while I write to somebody that I have been hearing from for years and I say, "I am glad that we have had the opportunity to correspond, and I have been hoping for a long time we would have an opportunity to meet, but if I never meet you in this world, I'll meet you in the air." Beloved, what a meeting it is going to be when the saints of God of all

ages come out of their grave, and when the saints of God that are alive in this world are all caught up in a glorious meeting in the air! I tell you, I thank God for the touch of life that He gives.

VI

THE TOUCH OF SALVATION.

We read:

"And Jesus put forth his hand and TOUCHED HIM, saying, I will; be thou clean. And immediately his leprosy was cleansed." —Mt. 8:3.

Here is a man who had leprosy, and Jesus did the touching; Jesus did the healing.

Leprosy is a type of sin. It begins inwardly. It is something that works from the inside out. So does sin.

Leprosy unfits a man for society, and sin does just exactly that; it unfits a man for society.

Leprosy always leads to a terrible death, and sin is just like it, for sin always leads the individual to a Devil's Hell.

There was no known cure for leprosy in Jesus' day, and I am not even certain that there is a cure for it today. In Jesus' day

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

there was no known cure for leprosy, and so far as the human element is concerned, there is no known cure for sin. I am sure there is a cure for sin, and that cure is from God.

Notice this fellow. He didn't have anything to offer. He said, "I am only a leper." He was just an object of mercy. All he could say was, "Here I am. I come with my leprosy, just as I am."

When a sinner comes to God, he has to come as an object of mercy. He has nothing to offer. The only way he can come to God is to come just as the leper did — bringing nothing, but claiming everything from God. This presents the touch of salvation.

CONCLUSION

Did you notice that in the case of everyone of these to whom I referred, it was God that did the touching? I haven't talked to you about sovereignty. I have not mentioned the sovereignty of God one time, but in every instance you see the sovereignty of God standing out in a paramount manner. It is God that did the touching. In every instance, it is God that is a sovereign being, and we are only a small creature in the sight of God.

If you are saved, may God touch your soul and lift you up, and make you a better man or woman as a result of the touching that comes from Him. If you are not saved, may the Lord touch your soul, and save you for Jesus' sake.

May God bless you!



Navajoland

(Continued from page one)

ty. It was cloudy and looked as though we would have some snow later. Therefore, my wife suggested that we cross the wash first and visit the Billies, since they lived the farthest out, then work our way back toward the wash. If we got caught in the snow as we did once, we could cross the wash quickly and be out of the canyon before the snow got too deep.

As we crossed the wash we noticed a crowd of people and a number of pick-ups at the first house, but we continued on our way since it was still a mile or more to the Billies' hogan. It seems that they weren't home, so we went back as far as the Simpson's house. We had a service there and then Mr. Simpson asked us if he hadn't seen us cross the wash last week. He had seen a car and assumed that we

were on our way to see them. We assured him that we hadn't been out since New Year's Day and advised them that in case of much rain or snow that we would not be able to cross the wash. He made swimming motions with his arms and laughed. His wife quickly reminded us that the school bus crosses the wash twice a day. So we said if the school bus could get across, we probably could too.

In printing this article by Bro. Burket and his work with the Navajo Indians, we of Calvary Baptist Church are happy to put our endorsement upon this man and his wife. He and his wife were baptized into our church and he was ordained by our church. He is loyal to the truth and we who know him best, believe in him, and encourage our friends to pray for him, and support him.

One thing we appreciate about him particularly is his honesty with God on the matter of tithing. We recently forwarded a check for \$50.00 from the Main Baptist Church of Covington, Kentucky, and in the meantime, his wife had done some babysitting, whereby she made a little money. When Brother Burket sent the enclosed article to us, he said:

"I am enclosing a check for \$7.00 made out to Calvary Baptist Church. It includes \$2.00 on money my wife made babysitting and \$5.00 tithe to cover the check from Main Baptist Church."

It is a temptation to withhold the tithe whenever one is in debt or feels he has the need of the money personally. But after studying the Scriptures, I am convinced that ministers as well as all of God's people, should acknowledge with at least the tithe, that everything comes from our God.

I used to look back at the end of a year and think how I could use the \$600 or \$800 that I had tithed, to pay off some debt. The Lord put me into this ministry debt-free though, and I am sure that after He has tried my weak faith, He is surely going to supply my every need, and that which is needed for the work. After all, it is His work or it will come to naught.

Truly, I like to support a man who is honest with God as to his tithes.

Mrs. Simpson asked us if we had stopped at the house below them and we told her we had not, but that we had seen a lot of people around. She told us that they were having a "sing" over there. My wife asked if they were singing hymns and she said, "No," — that the medicine man was there. Then we knew

that they were having a healing ceremony. We asked if someone was sick and she told us that no one was that sick.

When we left I decided to look in on the ceremony, although my wife was timid about attending a "devil ceremony." They had already moved on though when we got there, much to my wife's relief. It seems that they continue this sing from house to house. We were disappointed to hear about the "sing" being at this place for when we visited these people they seemed to enjoy singing the hymns, but perhaps they just like to sing anything. Later on we ran into the group at another place, but I decided not to go in.

We had services and a reading lesson at two other places — then went to see the Billies' grandparents. This is the old lady we mentioned before who is practically deaf. We asked about the Billies and left a message for the granddaughter. My wife spoke into the ear of Grandma and we left some cookies for them and left feeling sad, that we couldn't speak enough Navajo yet to give her the Gospel. We promised to come back though which made them happy.

We last visited at a home that we have been having difficulty getting into because they were never at home. However, this time a girl of about fifteen asked us in and said that her mother was working at the Chapter House and we could come back next week. This girl said that the Lord had saved her two weeks earlier at a family prayer service in their home. Her father is working in Seattle, Washington and is gone from November until July. We visited with them once when he was home and found him interested in the gospel. He asked many questions and we trust that the Lord is doing a work of Grace in his heart. There are eight children in the family.

The Lord has provided an opportunity for me to attend language school for three weeks at Cortez, Colorado. The other day a check came in the mail from a man that owed me some money while we were still back east. The check was for thirty dollars and since my wife's birthday is Feb. 2, and she had some needs both personal, and for the home, I gave her the check for her birthday. She held it in her hand and spent it twelve different ways — then handed it back to me and said, "I've asked the Lord for the money for you to go to language school, so here is almost half of it." So I'll be going to school in two weeks and ask your prayers for me that I can get this difficult language and be better equipped to minister the Word of God to these people.

I covet your prayers also for the family while I am absent. We are so happy and thankful to be a part of a praying church. Greetings and love to you and all the many friends of TBE.

Your Missionary to the Navajo
Bro. Bill Burket and family

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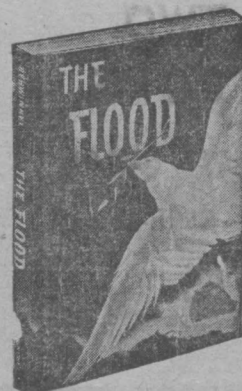
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Putting His Foot In His Mouth

A pastor and his guest preacher were in the "Amen Corner" awaiting the hour to start the service.

"Who's that ugly woman?" the guest preacher asked in a whisper, as he indicated the place a certain woman was seated.

"Why, that's my wife," said the pastor.

"No, I mean the one next to her," said the guest, hoping to extricate himself from an embarrassing predicament.

"The one next to my wife is my daughter," said the pastor.

Salvation

(Continued from page one)

go through Samaria," said Election; and Salvation must go there.

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

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

sea, cut down every forest, levelled every high hill, and filled up all the valleys, so that the road of Salvation is now plain and simple. God can be just, and yet the Justifier of him that believeth in Jesus.

Now, this sacred advance-guard carried for their banner the Eternal Covenant, Election, Predestination, and Redemption — the things that have gone before, beyond the sight, are all rallied to the battle by this standard — the Covenant, the Everlasting Covenant, ordered in all things and sure. We know and believe that, before the morning star started the shades of darkness, God had covenanted with His Son that He should die and pay a ransom price, and that, on God the Father's part, He would give to Jesus "a number whom no man could number," who should be purchased by His blood, and through that blood should be most securely saved.

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

II.

And now comes Salvation in all its fullness.

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

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

Faith, that layeth hold on Christ, and trusteth all in Him; that ventureth everything upon His blood and sacrifice, and hath no other trust. Hope, that with beaming eye looks up to Jesus

Christ in glory, and expects him soon to come; looks downward, and when she sees grim Death in her way, expects that she shall pass through with victory. And thou sweet Love, the rightest of the three; she, whose words are music, and whose eyes are stars; Love also looks to Christ, and is enamoured of Him; loves Him in all His offices, adores His presence, severance, His words; and is prepared to bind her body to the stake, and die for Him who bound His body to the cross to die for her. Sweet Love, God hath well chosen to commit to thee the custody of the sacred work!

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

Cast your eye forward; remember, Election is yours, Predestination and Sovereign Decree are both yours. Remember, the terrors of the law are past; the broken heart is healed; the comforts of religion you have already

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received; the spiritual graces are already in the bud; you are an heir of immortality, and for you there is a glorious future. These are the "things that accompany Salvation."

III.

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

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

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

I will not weary you, but there

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

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

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

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

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

Behold this angel Death, and

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

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

—The Banner of Truth

Genesis One

(Continued from page one)

14:18.

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

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

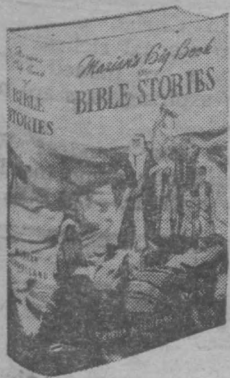
(6) The objection is raised that there could have been no 24-hour days without the sun and the sun did not appear until the fourth day. Wrong again! The 24-hour day is made by the revolution of the earth upon its axis. That was from the very first day.

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

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

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

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



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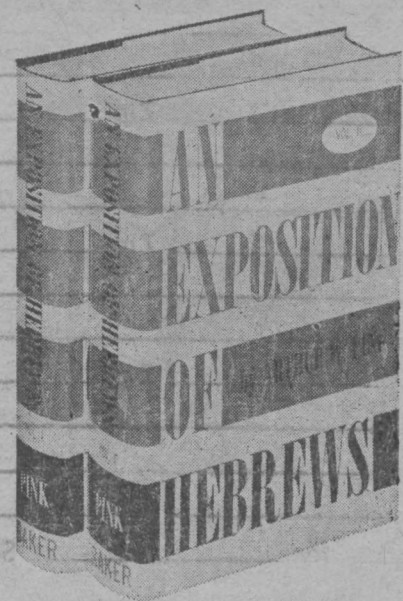
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PAGE SEVEN

Do You Want To Know How You Can Escape Purgatory?

"According to the Roman Catholic Church, Purgatory is the state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins." (Baltimore Catechism). The faithful, then, according to Roman Catholic teaching, must suffer in Purgatory, after death, for both venial sins and unsatisfied punishment due to sin until the justice of God is completely satisfied.

The Roman Catholic Bible instead says the believer, after death, enters into rest and returns to God. If the believer enters into rest, it means that he is not going into a temporary place of torment or purgation: "Blessed are the dead who die in the Lord henceforth. Yes, says the Spirit, let them rest from their labors" (Rev. [Apoc.] 14:13).

Even if the departed ones should need help we would not be able to help them because no one, not even a saint, is able, according to the Roman Catholic Bible, to gain superabundant merits of works to be applied to others — living or dead — since we are all sinners: "Even so you also, when you have done everything that was commanded you,

say, We are unprofitable servants; we have done what was our duty to do." (Luke 17:10). "No brother shall not give God his ransom, nor the price of redemption of his soul." (Ps. 48:7,8).

According to the teaching of the Roman Catholic Bible no one has satisfied for the punishment due to his sin (small or big), but Jesus Christ, our Savior, satisfied for us freely and completely by His work on the Cross. The Roman Catholic Bible says: "Who himself bore our sins in his body upon the tree . . ." (I Peter 2:24). "Because Christ also died once for sins, the Just for the unjust, that he might bring us to God." (I Peter 3:18). "For our sakes he made him to be sin, who knew nothing of sin, so that in him we might become the justice of God" (II Cor. 5:21). "They are justified freely by His grace through the redemption which is in Christ Jesus." (Rom. 3:24). "He who hears my word and believes him who sent me, has life everlasting, and does not come to judgment, but has passed from death unto life." (John 5:24).

Purgatory for sins was endured by one Man alone, Jesus Christ, our Lord and Savior. He died not for His own sins, but for the sins

of others, (both venial and mortal). "And upholding all things by the word of His power, has effected man's **purgation** from sin and taken his seat at the right-hand of the Majesty on high," as Paul says in the Epistle to the Hebrews, chapter 1 verse 3 of the Roman Catholic Confraternity edition of the New Testament. According to the Gospel, the Cross is the Purgatory and therefore is past forever. It was on the Cross that Jesus suffered for our guilt and purged our sins, once for all: "but Jesus, having offered the sacrifice for sins, has taken His seat forever at the right hand of God." (Heb. 10:12). The Roman Catholic Bible therefore proves that Purgatory is forever past.

Some of our dear Roman Catholic friends are deeply shocked when attending a funeral service in our church because no prayers are said for the departed one; they wonder why no offerings are given to the clergymen for sacrifices and no prayers are offered for the sins of the dead. We do not offer sacrifices and prayers for the beloved departed ones because they do not need them. If they did not believe in the Son of God then according to the Roman Catholic Bible, "the wrath of God rests upon them." If they did believe in the Son of God, then by these same Scriptures, "they have everlasting life": "He who believes in Him is not judged. But he who does not believe is already judged; because he does not believe in the name of the only begotten Son of God." (John 3:18) "He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him." (John 3:36).

Let us rejoice in our wonderful Savior, who paid completely for all our sins, so we need not worry about prayers and offerings by others when our soul will leave our body, because: "There is now therefore no condemnation to them that are in Christ Jesus." (Rom. 8:1).

"For by grace you are saved through faith and not of yourselves, for it is the gift of God; not of works, that no man may glory." (Eph. 2:8,9).

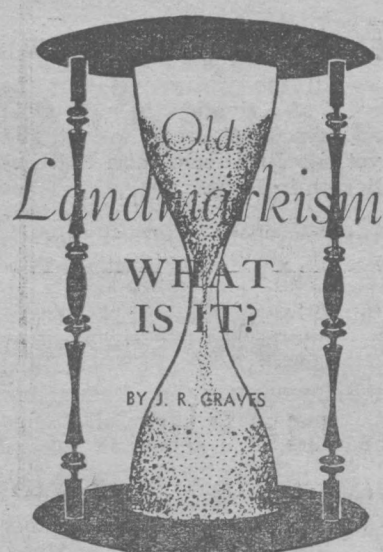
"Believe in the Lord Jesus Christ, and thou shalt be saved." (Acts 16:31).

Therefore if you trust Christ as your Savior there will be no Purgatory for you but only life everlasting.

My beloved friend, do not be afraid to "draw near with confidence to the throne of grace," (Heb. 4:16), to our Mediator, to the One who can hear you, because He is an omniscient God. He said: "Come to me all you who labor and are burdened." (Matt. 11:28). If you want to escape Purgatory you must be born again (John 3:3); you must believe in the Son of God: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" John 3:16. —Tract.

An Infidel

(Continued from page one)
the Bible is a revelation from God. That means that the man who denies that the Bible is a revelation from God or in other words denies the verbal inspiration of the Bible is an infidel. The man who denies the Mosaic account of creation is an infidel. The man who denies miracles, either Old Testament or New Testament miracles, is an infidel. The man who denies the Trinity is an infidel. All Jews and Mohammedans are infidels. Many Masons are infidels; for they put Gob's Bible down on a level with the Mohammedan or Buddhist or other so-called Bible. The man who denies the Deity of the



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Lord Jesus or the personality and Deity of the Holy Spirit is an infidel. The man who denies the substitutionary death of Christ as the only thing that can save from sin is an infidel. The man who denies God's control of winds and storms and the forces of nature is an infidel. Any man who denies the bodily resurrection of Jesus Christ is an infidel. Any man who denies God's sovereignty in salvation is an infidel. Any man who denies any part of the Bible is an infidel.

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

Counterfeit Churches

(Continued from page one)
figure of an immoral woman "drunk with the blood of the saints."

2. The Universal Invisible Church. In order to try to counteract the Roman Catholic theory of the "Universal Visible Church," Protestants have invented the theory of the "Universal Invisible Church." It is the theory that the "true church" is composed of all saved people everywhere. This theory did not spring up for centuries. The early Christian writers knew nothing of any such church. It is a complete fabrication of comparatively modern origin. It has been widely accepted until most Baptists who hold "fundamentalist" views prattle about the "Body," and the "Bride," meaning the "Universal Invisible Church." Catholicism rests upon a more plausible foundation than does this Universal Invisible monstrosity.

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

This Invisible Church theory is the mother-lie out of which most church-lies are born. It furnishes the basis for all sorts of union programs and interdenominational movements. The real visible

church is minimized and the biblical thing is made to be this mystical "church" which was concocted in the mind of the Devil and has been popularized by those who repeat parrot-like the stuff they read.

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

3. Harlot Churches. The Roman Catholic Church is called the great harlot (Rev. 17:1). She is also called "The mother of harlots" (Rev. 17:5). If she is "the mother of harlots" then who are the harlots? They would have to be the churches to which she has given birth. No escape from this. What churches have sprung from Roman Catholicism? Only one answer is possible — Protestant Churches. (Baptists are not Protestants — they existed centuries before the rise of Protestantism. Personally, we would not use such strong language; we are merely giving the language of the Scriptures.)

How can people say, "Our church is just as good as another when the Bible uses such language as we have just called attention to?"

4. Modern Cults and Sects. We have scores of sects which have sprung up since the rise of Protestantism. None of these can be identified with the church that Jesus started, for they have no human founders. Satan has merely added confusion by means of the "chaos of cults."

No one should join a man founded church. It is important to belong to the church that "Jesus built"—an old time, Bible believing Baptist Church that runs its own business and adheres to a Bible program.

What In A Name?

(Continued from page one)
dictionary, which read WAR . . . not so hot.

And when he was called "sound" preacher. He checked in dictionary to find it means loud noise without meaning.

I wonder what you call you preacher?????

Thus, we wonder what is in name? We are reminded that Nero lived covetously. History relates that he wore a crown valued at \$5,000,000.00. He had his mules shod with silver. He fished with golden fishhooks. He traveled with 1,000 carriages, and he never wore the same garment twice.

Ruling Rome, he was dissatisfied, and is perhaps best known for his act of fiddling while the city burned. He died and terminated an inglorious career.

Paul the Apostle, on the other hand was beaten with many stripes, scarred by stones and rods, imprisoned and suffering loss of all things lived victoriously as Christ's steward. He enjoyed God's peace, was wondrously satisfied in Christ, and looked forward to eternal riches.

Many dogs are named NERO and many aspiring sons are named PAUL.

It makes one wonder? Will memory will our name instill future generations.—W.I.B.B.

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