

Another Trip Into Navajoland



ELD. AND MRS. BILL BURKET

On January 29th we made another trip to the reservation. It snowed twice before we even got to Bisti. Once the clouds looked to be resting on the ground, but as we got closer we found the clouds to be snow. My wife was all for turning back, but the next

minute we drove into sunshine and clear weather. We stopped at the trading post to pick up some soda for our lunch, for it is not good to drink the water out there. Dysentery is prevalent among the Navajos with most of the children suffering from it.

Mrs. Arviso and her father were at the trading post, and as I recognized her I felt a little embarrassed for she was wearing the twin to the coat that I was wearing. My wife had bought a pair of car coats a couple of years ago, and as this lady needed a coat, Jessie split up the pair when she gave away her coat. (Our friends used to call us the Bobbsy twins).

As we entered the reservation trails today, we saw that washes and trails were quite covered with drifts of sand from the high winds, even if the snow hadn't caught up with us, but we plowed through to our first stop. Here the man and wife were bundled up against the cold and wind. The four of us started singing hymns, but the couple didn't seem to have their hearts in it. The woman interrupted to converse with her husband as I began to read the Scriptures. She left and as I finished reading, the mystery was solved. It was lambing time. As we passed through the outer room we saw three or four new born lambs in the corner. The man hurried out immediately behind us.

We crossed the wash next and (Continued on page 5, column 3)

HERE IS A CHALLENGE TO THE SUPREME COURT FROM . . .

The Moon And Washington

By RAYMOND A. WAUGH
San Antonio, Texas

On December 25, 1968, we heard Commander Borman from somewhere in space near the moon offer what he called a prayer for peace, brotherhood and blessing. A few hours later, three astronauts gave a message in which they read the first ten verses of Genesis from the Commander's personal Bible.

It is said that during the Prayer Breakfast preceding the inauguration ceremonies of our 37th President there was Bible reading and prayer. A few hours later, preceding the actual swearing-in activities, a Roman Catholic priest, a Jewish rabbi, a Greek Orthodox priest, and a Protestant clergyman "prayed" at same length.

The Importance of Prayer and Bible Reading

Seemingly, prayer and Bible reading were important to our foremost pioneers of this age. Likewise, prayer and Bible reading were important to the new leaders of our nation.

Perhaps it is commendable that prayer and Bible reading should be important to our pioneering astronauts who were capable of reaching the moon and some of our political leaders who made it to Washington, D.C. However, this seems rather strange when we pause to remember that in June of 1963 the Supreme Court of these United States outlawed

the reading of the Bible in public schools and the repetition of the Model Prayer.

The Tragedy of Wrong Decision

Since that fateful hour in 1963, our nation has been wracked with turmoil in the streets such as we



ELD. RAYMOND A. WAUGH

have never known. Following the Supreme Court's determination to take prayer and Bible reading out of our children's classrooms, many of our schools have been torn with strife never before experienced in this "Land of the (Continued on page 6, column 1)

Meditation, Prayer And Commentaries Aid In Bible Study

C. H. Spurgeon

Taken from Spurgeon's sermon, "How To Read The Bible."

I scarcely need to preface these remarks by saying that we must read the Scriptures. You know



CHARLES H. SPURGEON

how necessary it is that we should be fed upon the truth of Holy Scripture. Need I suggest the question as to whether you (Continued on page 6, column 3)

AN APPRECIATED LETTER

Dear Bro. Gilpin:

I would like to comment on what a blessing The Baptist Examiner is to me and my wife.

My wife has been a subscriber for about four years. Only in the last year have I come to realize the value of this paper, as I have only been a Christian about two years.

In closing I would like to say that this paper has helped me very much in understanding the sovereignty of God — my wife even more so.

Also in being a young Christian the Examiner has helped me in just plain Bible understanding. Please accept this love offering as support towards the Examiner.

Thanks very much,
Mervin J. and Tanya
Rogers, Jr.
Texas

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

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Satan's Counterfeit Church Program

By ROY MASON
Aripeka, Florida

The devil can't put the church that Jesus started out of existence, for Jesus promised that "the gates of hell shall not prevail against it" (Matt. 16:18). Since he can't do that, his next best scheme is to counterfeit the true church with all kinds of counterfeit churches, and to fill them with counterfeit doctrines. Still another ruse of Satan is to try to nullify the program that Jesus gave to His church by substituting counterfeit programs.

What Is Christ's Program For His Church?

Christ's program is stated in what is called the "Great Com-

mission." (Matt. 28:19-20). It involves three things as follows:

1. The making of disciples or



ELD. ROY MASON

Christians, through the preaching of the gospel.

2. The immersing of those dis-

ciples.

3. The subsequent teaching of those disciples to do all the things that Jesus has commanded. These are the orders of Christ, and the full purpose for the existence of a church is stated here.

Satan has perverted the Bible way of making a disciple; he has perverted the form and purpose of baptism; and he has perverted the commands of Christ. In addition he has substituted a program for churches other than the one contained in the Great Commission. What does Satan's program involve?

1. It Involves a Program of Social Reform. Modernism substi-

Two Great Passages On Use Of Money Made Harmonious



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

Author of
"WHY BE A
BAPTIST?"

"Provide neither gold, nor silver in your purses, nor scrip for your journey."—Matt. 5:9, 10.

"But now, he that hath a purse, let him take it, and likewise his scrip."—Luke 23:36.

THOSE passages are both sayings of our Lord, and they were spoken to the same men. Superficially they suggest a contradiction. In reality they express a great truth.

The first saying was part of our Lord's charge to the disciples when He sent them upon their mission journey to the lost sheep of Israel. That was to be a "faith mission." The disciples were to make no outward and material provision for their need, but to go (Continued on page 8, Column 5)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"The Precious Promises Of The Bible"

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—II Pet. 1:4.

I am sure you have heard it said many times that there are more than thirty thousand promises in the Bible. I heard a man make that statement years ago, and I took for granted that it was true, and accordingly, the first thing I knew I was making the same statement. Then one day it dawned on me that it might be well if I made a little

estimate relative to the number of promises, rather than accept the statement that the other man had made. I turned through the Word of God and estimated the number of verses in the Bible. Then I knew immediately the statement that there are thirty thousand promises in the Bible was a false statement, and that I had accepted what somebody else had said without reason, or without investigating for myself.

Assuming that there are better than thirty thousand verses in the Bible, they are not all promises. Some of those thirty thou-

and tell the history of the Jewish nation; some tell the history of the Gentile nations, some of them tell the history of God's saved people; and some of them tell the story of punishment. So if you were to narrow it down, in all probability, you would find that there are about five thousand promises, I estimate, in the Word of God.

However, regardless of the number of promises, whether there be thirty thousand, which I do not believe there is, or whether there be five thousand — regardless of the number of (Continued on page 2, Column 1)

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"Precious Promises"

(Continued from page one) promises, these promises are very, very precious in the eyes of God's people. Even if there are no more than five thousand promises in the Bible, how marvelous it is that God has written a Book and has given to us a Bible that contains five thousand promises in our behalf.

All of these promises are worthwhile. I do not mean to say that one promise is worth less than any other, for each promise is worth its face value in behalf of those to whom the promise is given. All of them, I say, are great promises, and all of them mean much to us. However, some of these promises impress us more than others. Some of these promises seem to fit our needs, and seem to mean more to us in our personal experience than others.

In view of the many promises within God's Word, I want to make mention of some of these unusually great promises of the Bible.

I

THE PROMISE OF A REDEEMER.

I turn to the book of Genesis and I come to the fountainhead of all prophecy in the Bible.

Listen:

"And I will put enmity between thee and the woman, and between thy seed and HER SEED; it shall bruise thy head, and thou shalt bruise his heel." — Gen. 3:15.

This is the first prophecy in all the Bible. I refer to it as the fountainhead of all prophecy, and in this prophecy we have the promise of a Redeemer. God gives a promise that He is going to produce one whom He calls the seed of the woman, who in turn shall bruise the head of the serpent. This is the promise of a Redeemer, and it is the first story we have of redemption in the Bible.

As you go on through the Bible,

you will find that the doctrine of redemption is worked out in detail. For example, in Genesis 4, we have the story of Cain and Abel bringing their sacrifice unto the Lord. Abel's sacrifice was a blood sacrifice and was accepted, whereas Cain's sacrifice, being the fruit of the ground, was rejected.

As you follow through the Word of God, you will find the doctrine of redemption by blood. It is enlarged upon and developed over and over again. For example, when we come to Exodus 12, we find that God says:

"And when I see the blood, I will pass over you." — Ex. 12:13.

This is a reference to that first memorable passover when God told them to kill the lamb and to take the blood of that lamb and put it on the door posts and the lintel above the door, and God said, "When I pass through the land at the midnight hour, every home where the blood of the lamb is on the door posts and the lintel above the door, I'll spare the firstborn in that home; and in every home where I do not find the blood, then the firstborn shall die. The promise is, when I see the blood, I will pass over you."

If you will take that passage of Scripture and look down the avenues of time, you can see the coming of the Lord Jesus Christ — you can see the judgment that is going to fall upon the world some of these days, and you can have the assurance that the only ones that are going to be saved, and the only ones that are going to be redeemed, will be those that are sheltered by the shed blood of the Lord Jesus Himself.

Over and over again, you can read the story of redemption and the story of the Redeemer. You can read the story of the atonement in both the Old Testament and the New.

I like especially the story that is recorded in the book of Leviticus how the high priest, on the day of atonement, would put upon himself those white linen clothes, and would make an offering in behalf of the children of Israel. I can see him how he would take that live goat and put his hands on the head of the goat and confess over that live goat all the iniquities of the children of Israel for the year. Then he would put that live goat in the hands of a man who took that goat out in the wilderness and turned him loose, and drove him away. This man stood there and watched until that goat gamboled out of sight. Then he would come back and tell how he had seen that goat carry away all the sins of all the saved of Israel.

I like to read that and then come down to the days of the Lord Jesus Christ, and see Him on the Cross of Calvary as our "scapegoat." I like to see the Lord Jesus Christ as God confessed over Christ all the sins of all the elect, and I like to see my God as He carried those sins in the Person of His Son, to a place not inhabited, but carried those sins away from us and suffered the penalty of our sins in our behalf. Then I go back to Genesis

New Church Being Organized In Dallas, Texas General Area

A new church is being organized in Dallas, Texas, under the sponsorship of the Providence Baptist Church in Henderson, Texas, of which Brother John W. Reynolds is pastor. It is through the authority of this church that this new work is being started.

Elder Donald Chance is to be



ELD. DONALD CHANCE

come the pastor of this new work and we certainly pray God's blessings upon him and this work, which is being established now.

We do not know the address of their meeting place. However, if anyone who reads this is interested in locating this church, let me suggest that you call the residence of George W. McBrayer, whose telephone is 214/328-5241, and full information can be gained in this manner as to their place of meeting.

We would ask our readers to remember the Sovereign Grace Baptist Church of Dallas, Texas, when you pray.

3:15 and find God saying:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

I say, thank God, that is the first promise of redemption. That is the first promise of a Redeemer when God tells how He is going to destroy the serpent, God tells us how He is going to bring forth the seed of a woman, the Lord Jesus Christ, who is to be our promised blessed Redeemer.

Beloved, I tell you, this promise means a lot to me. It means a lot to me to know that we have a promised Redeemer given to us from the very day that sin entered into the human family. It doesn't tell us that God shrank from sin back there, and that God walked around in the Garden of Eden like a half maniac and said, "What in the world am I going to do?" Rather, it would tell us that salvation is not a hurried up, first-aid remedy that God got together after sin became a reality, but that everything was according to the ordained plan of God — that God had purposed, and God had planned. Everything that took place in the Garden of Eden was according to the plan of God Himself.

God is never surprised at anything that takes place. A god that is surprised, is no god at all. God was not surprised, and God was not astonished when sin became a reality, but God before the foundation of the world prepared a remedy, and in Genesis there He announced that remedy.

I don't know anything that ought to bless our soul more than

to know that God had already planned our redemption before the foundation of the world, and just as soon as the Redeemer was needed, God made an announcement to the human family, and such a Redeemer was provided. To me it is an exceedingly great and precious promise.

II

THE PROMISE OF EVERLASTING LIFE THROUGH SIMPLE FAITH IN JESUS.

God tells us that we can have everlasting life through simple faith in the Lord Jesus Christ — plus nothing, minus nothing — just everlasting life through simple faith in the Son of God.

Listen:

"He that BELIEVETH on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." — John 3:18.

"He that BELIEVETH on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." — John 3:36.

"Verily, verily, I say unto you, He that heareth my word, and BELIEVETH on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." — John 5:24.

"Verily, verily, I say unto you, He that BELIEVETH on me hath everlasting life." — John 6:47.

"And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; But these are written, that ye might BELIEVE that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." — John 20:30, 31.

Here are a number of references and every one of them tell us the same thing, and present the same truth — namely, that we have a promise of everlasting life through simple faith in the Lord Jesus Christ, who is our Saviour. It is not Jesus plus something else. It is not Jesus minus the bad of our life. Rather, it is simple faith in Christ that brings salvation or everlasting life to us.

Can you think of any promise that can be classified as any greater, or as any more precious or any more exceedingly wonderful than this — the fact that God says you have life by simple faith in His Son? To me, this is a great promise.

I realize that the majority of people think they are going to Heaven, and I realize that the majority of them are trying to go to Heaven by "plus-ing" Christ, or "minus-ing" themselves. They are either planning to quit their meanness and thereby enter Heaven, or else they are planning to add something to that which Jesus Christ has done, by way of church membership or church ordinance, and thereby either plusing Christ or minusing themselves, they are planning to go to Heaven.

Beloved, I thank God that is the hope that I have. It is the message that I preach. I don't tell anybody that if he minus his bad deeds, or if he will plus the deeds of Christ on the Cross of Calvary, that he will go to Heaven. Rather, I say that the only hope for any individual that everlasting life can be by simple faith in the Lord Jesus Christ.

Isn't that a wonderful promise? Isn't that a marvelous promise — just to think we don't have to do a thing ourselves — we don't have to quit doing anything ourselves — we don't have to take what Christ has done, and add what the church might do for our behalf? Rather, all we have to fall back on is what Christ did for us at Calvary and simple faith know that we have everlasting life.

III

THE PROMISE TO MAKE ALL WORK OUT FOR GOOD FOR GOD'S OWN.

This is not a promise to the man of the world. This is not a promise for the individual that doesn't know Jesus Christ. It is not a promise to any man that is not God's elect.

Years ago, I was talking to a saved man whose father had just died. I said to him, "The Bible says that all things work together for good." I caught myself when I got to that place and I said, "That is, if you are saved, it is for your good." I said, "God has no promise that things are working for good to the man that is unsaved." Then I turned and read it, as I read it to you now:

"And we know that all things work together for good to them that love God, to them who are called according to his purpose." — Rom. 8:28.

Notice this, things only work for good in behalf of those who are the called according to His purpose. If you have experienced the heavenly calling, then you can claim this promise. If you have experienced a call from God then you can know, assuredly that all things are working for good as far as you are concerned.

It doesn't mean that everything that comes into my life is for my good, but it means that anything that comes into my life when it is all put together, is for my good. Some of the things that may come into my life may not be in themselves good, but when this thing that perhaps might seem so bitter, and might not in itself seem to be for my good, when mixed together with all the balance of the events of my life, that have been providently brought to pass in my experience, then it all works together for the good of them that love God.

I think of some medicines that are poisonous, yet when those medicines are mixed together with other medicines, and when those medicines take effect upon various juices that are within our body, then it works together for our good. Each medicine separates.

(Continued on page 3, column 1)

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"Precious Promises"

(Continued from page two)
arately wouldn't be good for us because it would be poison, but put together, it becomes a healing panacea for us.

I think of lots of things in our lives that might not be considered good for us, but working together, they all will produce good. This is for the man that has been called of God.

Can you think of a promise that is any more precious than this? Doesn't this deserve, and doesn't this rate, our highest applause? Isn't this one of the promises that we should certainly declare as being one great and exceeding precious promise — this promise that all things work together for good to them that love God?

Would you like to have spring weather always, or summer weather, or fall weather, or winter weather? No, beloved, we would get exceedingly tired of just one weather always, but God has given us four seasons, and those four seasons work together for perfection. As the old song would say:

"Spring would be such dreary weather if 'twas nothing else but spring."

If all we had in life was just one blessing after another, and if everything that came to us was apparently good, and was not uprooted by anything that was evil, I tell you, we would become a trifling bunch. However, God brings distress, and difficulties, and enemies, along with the good, but all work together for good to them that love God, and to them that have been called according to His purpose. I tell you, it makes me happy when I realize that everything in life, without an exception, works together for good, for the child of God.

Have you ever noticed how that verse begins? It says, "And we know."

Years ago, I was visiting an elderly man in the hospital, who died just a few days after I was visiting with him. When I went into his room and tried to talk to him through the oxygen tent in which he was resting, I tried to shorten my visit and hasten my conversation as much as possible. I said, "All things work

together for good." This man stopped me and said, "Oh, no, Brother Gilpin, it doesn't say that. It says, 'And we know that all things work together for good to them that love God.'"

Beloved, this isn't something you take for granted, that might be true. Rather, this is something that you can know assuredly. We know that all things work together for good to them that love God. Thank God, I know that there is not an event in my life that He hasn't purposed Himself.

IV

THE PROMISE TO KEEP US SAVED.

You couldn't save yourself; it took the Lord Jesus Christ to save you. Nor could you keep yourself saved any easier than you could save yourself. It took the grace of God to save us, and it takes the grace of God to keep us. Listen:

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

Isn't that a marvelous promise, the fact that He promises to preserve us unto the end? Whom God saves, God keeps. Nothing ever spoils as far as God is concerned.

I remember several years ago when we were getting ready to do some building a man was talking to me and he said, "If you will come to my house, I would like to show you my basement, the way in which it is built." So one day I went to his house. I knew that he wasn't a saved man, although I didn't know that he drank. This was back in the prohibition days when the fellows that drank had their little private stills and their home-made factories in their basements. This fellow, unbeknown to me, was a man that drank, and he made his own home brew. When I got to his house, his wife said, "He is down in the basement. Why don't you go down and see him?" I opened the basement door and about the time I got ready to close it, the wind blew, and slammed the door behind me, rather hard, and I could hear something — pop, pop, pop — which sounded like a machine gun going off down

there. When I got down in the basement, I found that the slamming of the door caused bottle tops to pop off, and pop up against the ceiling, and there was home brew spewing out of those bottles. Of course he was very apologetic, and was quite embarrassed about the preacher coming to see his house, and that his home brew decided to "go off" about that time. Well, it gave me an opportunity to talk to him. I said, "Brother, that is exactly like you trying to save yourself. You try to save yourself and you couldn't keep yourself any better than that home brew."

I said, "That home brew popped off, and as far as you are concerned, if you tried to save yourself, you would blow up exactly like that; you would go off unintentionally. The only way that you could ever be saved is for God to be the Saviour — and remember this, the God that saves you, is the same God that keeps you."

Beloved, a man couldn't keep himself any better than that man

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could keep his home brew from spouting in the air. A man could not keep himself saved a bit more than a woman can guarantee that the fruit which she puts in a can, won't spoil, when she cans it. However, when God does anything, He preserves it, and He keeps it — and keeps it safely unto the end.

Yes, I say that this promise that He has given us, that He is going to keep us saved, is one of the great, exceedingly precious promises of the Bible.

V

THE PROMISE TO BRING US OUT OF THE GRAVE.

I am glad that Christ arose Himself. I am glad that you can't go to any one particular spot and say that this is where Jesus was buried and this is where His body is today. I can take you to the place where they say He was buried, but I can't say that His body is there now, because He is alive; He has been raised from the dead.

You go out in the cemetery and you read on the tombstones where it says: "Here lies So-and-So, born such-and-such a day, and died such-and-such a day." Did you stop to think about an inscription on Christ's tomb? If

we could go to the place where they say Jesus was buried, and if there were an inscription, the only appropriate inscription would be:

"He is not here; for he is risen."—Mt. 28:6.

Thank God for the resurrection. That is the thing that gives me hope, for when I think about the fact that you and I might die someday, there is a promise that He will bring us out of the grave too. Listen:

"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." — I Thess. 4:16.

Notice, the dead in Christ shall rise! There isn't any doubt about it. There isn't any question there. The dead in Christ shall rise.

I think of the loved ones that have gone before. I think of friends that have been most encouraging to me in my ministry, particularly concerning THE BAPTIST EXAMINER. As I think of them, I say that the dead in Christ shall rise. Some of these days these friends who have meant so much to me and to THE BAPTIST EXAMINER, and who have stood for the truth of God's Word—these friends will be raised. How do I know? Because the dead in Christ shall rise. That is a promise. I am not doubting it. I am not putting a question mark about any part of it. I know that it is coming to pass. Jesus came out of the grave, and the same Christ that arose, has given us a promise that the dead in Christ shall rise.

VI

THE PROMISE OF CHRIST TO RULE THIS EARTH.

Man has surely made a mess of God's creation. When he was originally made, God said he was perfect, but man has made such a mess that it is impossible to be straightened out today, and the farther it goes, it seems to me that it gets into a worse mess. Frankly, I say I don't believe that educationally, religiously, politically, industrially, economically, financially, or in any other way, there is a way out. I think that everything man has tried has gotten man farther from God, and has created more of a problem, and that we are in a bigger mess today than we were yesterday — a bigger mess this year than we were last year —

a bigger mess this year than we were a hundred years ago. Is there any hope? Yes. What is it? A promise of Christ that He is going to rule over this earth.

I turn to God's Word and I find that there is a time coming when the Devil shall be overthrown. It is good just to know that we are going to get rid of the Devil. We read:

"And cast him into the bottomless pit, and SHUT HIM UP, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."—Rev. 20:3.

God is bigger than the Devil, and God is more powerful than the Devil, and some of these days God is going to put the chains on him, and cast him into Hell.

The Devil goes there for a thousand years, but when he gets out, he is the same old Devil. He gets out for a little while, and then we read:

"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."—Rev. 20:10.

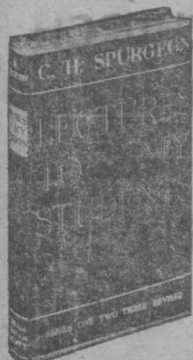
There is a time coming when the Devil is going to be completely overthrown, and when the Devil is overthrown, then Christ is going to reign and rule within this world. Listen:

"For HE MUST REIGN, till he hath put all enemies under his feet."—I Cor. 15:25.

When someone runs for office, he hopes that he is going to be elected. He may get elected, and he may not get elected. But Christ must reign, and when he reigns, we are going to reign with Him. Isn't it wonderful to know that He is going to reign forever, and that we are going to reign with Him forever? Listen:

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall REIGN FOR EVER AND EVER."—Rev. 22:5.

Beloved, there are some glorious adventures ahead for the child of God. We are going to visit distant planets, and we are going to visit distant worlds that we have never seen before. We are going to enter into some of the most wonderful enterprises that you can imagine or that can be thought of by man. Beloved, (Continued on page 4, column 5)



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THE BAPTIST EXAMINER
FEBRUARY 15, 1969
PAGE THREE

The Baptist Examiner FORUM

"What is the meaning of the 'ten days' mentioned in Rev. 2:10? What is the meaning of the 'white stone' in Rev. 2:17?"

JAMES
HOBBS

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RADIO SPEAKER
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The 2nd chapter of Revelation is a letter to the churches. In this chapter we have the word of God teaching us of things that we must watch for in our own churches.

In verse 10 the Lord is teaching us of some of the trials we will have because of our love and stand for the truth. In verse 9 we are told that God knows the tribulation we go through. He goes on to tell us that Satan will cause more to suffer, even to being put in prison and suffering for a period of time.

Notice that it is showing that some of the members will be put in prison. Only the strong in faith will have this honor. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II Cor. 4:17)

The ten days is merely showing us that this tribulation will only be for a short period of time. I know that there are some who find a reason for every number used in the Bible. I'm not so sure that I agree with them as they go to great lengths to prove a reason for every number. Maybe the number 10 has some special meaning, but I can't see it right now.

Now for the white stone of verse 17. This is showing the reward for overcoming. The white represents pureness. We are washed by the blood of Christ (Rev. 1:5) When we live a life of faith we are living an overcoming life. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (I John 5:4) Because of this the white stone shows that we are pure from our sin. The new name is the name of redemption, the name of being in the family of God.

ROY
MASON

Radio Minister
Baptist
Preacher
Aripeka, Florida



I must answer the question concerning the "ten days" by saying frankly that I do not know what is meant. I think a lot of Bible expositors would do well to say the same. I have read many books on Revelation during the years, and a common

habit of interpretation is to make the seven churches represent seven periods of church history—or in other words the whole period of Christian history from beginning to the end. This theory involves the Universal Church theory. The Church is represented during much of the time by the Catholic Church. I utterly reject such a theory, and I do not believe that God any more recognizes the Catholic organization as a Church, than he does Buddhism. Those who make the seven churches represent the whole "church age" as they term it, interpret the "ten days" as signifying ten separate persecutions of the early centuries.

If I may give my opinion, I would suggest that since Christ is addressing the church at Smyrna, He is referring to a short period of persecution that they shall have to undergo. We do not have the data concerning that persecution, so we don't know anything about it.

As to the question concerning the "white stone," I am unable to say what is meant. I have been reading some interpretations in different books, and the many different views concerning the "white stone" makes it pretty clear that none of the interpreters know what they are talking about. One writer suggests what seems to be the most plausible theory, but he admits that to be a mere theory.

I expect to meet the apostle John one day, and I am going to ask him about the "ten days" and the "white stone." I am quite sure that he will enlighten me and settle my mind, but until then I will have to admit that I don't know what is meant by those terms.

L. G.
COOK

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BIBLE TEACHER
Philadelphia
Baptist Church
Birmingham, Ala.



Brother John Reynolds tells a good story about a colored parson who, when he got up to preach one Sunday morning, made the statement that commentators did not agree with him. The woman in the audience with whom the parson was to have lunch that day slipped out quietly, rushed home and put on some yellow yams. When it comes to this question, I am like Brother Reynolds' colored parson. The commentators do not agree with me. Most commentators of the last generation have these ten days representing ten periods of persecution at the hands of ten different emperors beginning with Nero in 64 A.D. and ending with Diocletian in 310 A.D. And they may be right. I believe it would be utter foolish for me to even try to be dog-

matic concerning the meaning of these ten days.

However, due to the fact that I do not believe the churches represented by the church at Smyrna had their beginning until 251 A.D. I could not agree that the persecution represented by these ten days could begin in 64 A.D. even if I wanted to agree with those commentators. When prophecy has been fulfilled and has thereby become history, it is so much easier to understand what the prophecy meant. And, in view of the fact that I believe the last of the prophecy found in the seven letters to the seven churches has literally been fulfilled before our very eyes, the teaching held to by the most of the great Bible scholars of the last generation concerning these seven churches is, in my way of thinking, no longer tenable. Within the last two decades the Laodicean type churches have come into full bloom. And it seems to me that every open minded student of the Bible should be able to recognize these churches for what they really are. Due to that fact, I can no longer hold to the view I held to in my younger days, that is, that each of these churches represented a definite period of church history.

And, as I have already stated, I believe the churches at Ephesus, Smyrna and Philadelphia represent the Lord's true churches throughout the entire church age. I further believe that the church at Smyrna represents the true churches during the thousand years of terrible times known in history as the dark ages. This was a time when the Roman Catholic Church held full sway over the earth. And as a result of that, gross ignorance and a fanatical hatred for the Lord's true churches and all they stood for hovered over the earth like a dense fog over London.

I hope no one will jump down my throat concerning this matter. I too believe that all the seven churches in Revelation 2 and 3 were Baptist Churches, that they were churches of the Lord Jesus Christ. But we are dealing here with the prophecy found in these letters, not with the churches themselves. So it was, as I see it, during the awful dark ages that the true churches were represented by the church at Smyrna. It was during this time that the true churches were so poor in the material things of the world. It was during this time that these little churches had to hide out in dens and caves in order to worship. It was during this awful thousand years that thousands and thousands, yea even millions of the members of these churches were beheaded, burned at the stake or buried alive by the Catholic Church. And since a day can represent a thousand years with our Lord (II Pet. 3:8); why cannot these ten days represent the ten centuries in which these Smyrna type churches were suffering such awful persecution? Hitler and Stalin did not have to invent their torture methods during World War II. They just borrowed them from those (innocent?) Catholic popes.

When it comes to the meaning of the white stone in Rev. 2:17 that is something else I dare not be dogmatic about. However, those who overcome are the ones who believe that Jesus is the Son of God, I Jno. 5:5. And we believe that Jesus is the Son of God by means of the faith that God gives to us, Eph. 2:8. White in the Scriptures speaks to me of purity. So this white stone our Lord gives to His saints would seem to speak of the purity of that which He gives to us. It does not speak of any purity in us, because there is no purity in us. But rather it speaks of the purity of that

which He gives to us. And how pure are the things He gives to His people.

AUSTIN
FIELDS

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Arabia, Ohio



Some interpret the 10 days to be 10 years at which time the church was persecuted by the Roman Emperor Diocletian, while others contend that they represent 10 different Emperors who persecuted the church between the year 64 to 305. I do not understand the 10 days to be either of these two interpretations. It is my belief that the seven churches of Asia with their commendations, condemnations and exhortations are typical of the churches of Jesus Christ in any given age. Therefore the 10 days could not mean 10 years or 10 ages that the church is to go through tribulation. History has revealed, that in every age the church has suffered persecution, not only by Roman Emperors, but by many kings and rulers of many different countries. The Scriptures also reveal that the church is to have tribulation in every age and clime.

"If you were of the world, the world would love his own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you." Jn. 5:19.

From these words of Jesus we cannot limit the tribulation of the church to 10 years or 10 specific eras of time. The tribulation of the true church (Baptist) will not cease until she is taken out of the world at the rapture.

In the verse under consideration we hear the Lord tell His people "be thou faithful unto death, and I will give thee a crown of life." I do not believe that this promise was limited to one church or one period of time. If I am faithful unto death, I believe that the crown of life will be given me at the judgment seat of Christ. Thus the exhortation given to the church applies to all true Baptist Churches, and the Lord holds out the crown of life as encouragement to all of His children to be contenders for the faith.

It is not by accident that the Spirit says, "Ye shall have tribulation 10 days." The number 10 is associated with responsibility, even as the number 1 is associated with God, 3 with the trinity and 7 with completeness. 10 commandments in the moral law, tithe consists of 10 per cent, 10 plagues of Egypt, 10 nations opposed to Abraham's seed. In the New Testament our Lord in teaching responsibility, uses 10 rewards for 10 pounds gained and 10 virgins. Thus the 10 days pic-

ture the responsibility of the true church in every tribulation and those who are faithful or overcome, theirs will be the crown of life.

The white stone like the crown of life is held out by the Shepherd to encourage His sheep to be faithful to Him. This stone will be given only to overcomers (faithful ones). Those of God's children who are saved but who support false doctrine who are in false churches, who think to save their lives by compromising, will never wear the white stone.

Historians tell us that in ancient times a white stone was given to a person to indicate acquittal, while a black stone was given to indicate condemnation thus it shall be at judgment seat of Christ. The white stone will be given to those who lost their lives for Christ's sake — who placed the things of Christ above every thing else, for they shall find their lives by being given the white stone to show forth their faithfulness to Christ.

Oh, brother, sister, think what it will be to see others receiving the white stone for faithful service, and you perhaps the black stone to denote unfaithfulness — saved yet so as by fire. Read I Cor. 3:11-23.

"Precious Promises"

(Continued from page three)
I tell you, it is going to be wonderful when you remember the promise that Christ is going to reign over this earth.

Every time I think about this it just thrills my soul to know what is out in the future for us. Men are spending so much time and energy trying to do something that means so little. Suppose they do get to the moon, and suppose they do get back, what is it going to amount to? Just billions of dollars burnt up in an useless project. When the day comes that I am going to be able to visit these distant planets, and these distant worlds — when that day comes, it will be because Christ reigns and rules, and because I am going to reign and rule with Him. What a promise to know that He is going to reign and rule, and that I am going to rule with Him!

Doesn't it make you happy to know what is ahead for the child of God—not for the world, and not for the man of the world, but for the child of God there are distant planets and distant lands, and there will be wonderful enterprises for us to engage in. Beloved, we are going to rule and we are going to reign with Him forever and ever. Thank God for that!

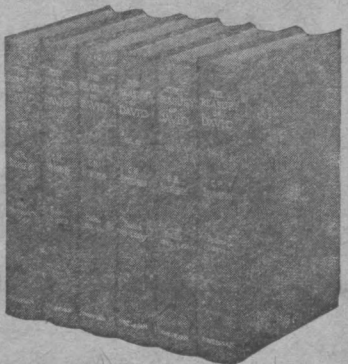
I think about the old Negro down in the south planting cotton. One day the pastor of a white church, where he was janitor, came to see him, to try to persuade him not to shout when the pastor was preaching. He said, "You interrupt me; you" (Continued on page 8, column 4)

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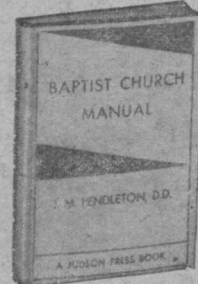
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THE RISE AND RESULTS OF PROTESTANTISM

E. G. COOK
Birmingham, Alabama

This article was printed, first of all, a number of years ago by Brother Cook. We printed it in TBE some five years ago, and in view of response on the part of our readers, we are reprinting it and at the same time, are putting it in tract form. Order any number of copies that you wish, direct from us, at \$4.00 per hundred.

The Church that Christ established while on earth has become very common and insignificant, not only in the eyes of the world, but also in the eyes of the majority of professing Christians. No one can really believe in his heart that one church is just as good as another without believing a little deeper down in his heart that none of them are really any good.

According to Bro. Carroll's "Trail of Blood" the first division which resulted in there being two kinds of churches in the world took place in the year 251 A.D. Most certainly this division came about as a result of one group's teaching and practicing things which were contrary to the

teachings and practices of the church which Christ established. That being true, could anyone say that one of these churches was just as good as the other? One of those churches is known today as the Baptist Church, the other as the Catholic church. And certainly if one of them is right, the other one is wrong. If salvation comes to us by grace through faith, then it certainly does not come to us as a result of our being baptized by means of a home-made baptism or by our doing penance or some work of charity.

The church that Christ put here has been here every day since He established it and it will be here every day until He comes back. It has never been a huge thing, but has always been found consisting of the few of Mt. 7:13-13. The other fellow's church has become extremely large and might very well consist of the many of Mt. 7:22-23. And since the true church has been here every day since it was established, that means it was already here on the day Martin Luther nailed up his ninety-five theses which started the so-called reformation.

Before we enter into the discussion on the rise of Protestant-

ism, let us hasten to say that the salvation of the individual members of the different churches is not under consideration here at all. All that we can be positive about on that subject is



E. G. COOK

that those who have believed are not condemned, but those who have not believed are condemned already, because they have not believed in the name of the only begotten Son of God (Jno. 3:18).

And what they must believe about Him is that He died for our sins according to Scripture, that He was buried, and that He rose again the third day according to the Scripture (I Cor. 15:3-4). No one is lost because he belongs to a Protestant church, neither is anyone saved because he belongs to a Baptist Church.

Without any thought then as to who is saved and who is lost in the different churches, let us consider the reasons for the rise of the earlier Protestant churches. The first one of course, was the Lutheran church which was founded (not by Christ) by Martin Luther. Luther was a Catholic Monk of the Augustinian order, a teacher in the Wittenberg University and had a church under his charge. He, as pastor, or priest of the church was more responsible for what his people believed than anyone else. Veder, in his "Life of Martin Luther" tells us on page 19 that Luther might have lived and died without any clash with the Catholic Church had it not been for the coming into Germany of a Dominican Monk by the name of Tetzel and his scandalous sale of indulgences there. Pope Leo X was promising the fullest indul-

gences for all sins to everyone who would contribute to the extent of his ability. That meant to the poor Catholics of Germany that if they would give all they possibly could give they would not have to stop over in purgatory when they died, but would go straight on to Heaven. In other words, the Pope, who was badly in need of money, was selling them a direct ticket to Heaven (?) for the price of all they had plus all they could get. This made paupers of the Catholics in Germany. They no longer had anything left to give to Luther. We hear him saying this wolf is shearing my sheep. But, let us keep in mind that it was Martin Luther who had taught his people the hellish doctrines of purgatory and indulgences which made it possible for Tetzel to stop in and shear his sheep. The trouble came about because of who was getting the money rather than because of what was being done.

The Catholic Church soon saw it was impossible to stop Luther and his new church so a compromise was agreed upon. Under this agreement the Pope agreed to tolerate Luther and his new (Continued on page 7, column 2)

Counterfeit Program

(Continued from page one)
tutes the "Social Gospel" for the Gospel of individual salvation. Under modernistic leadership churches seek human betterment through meddling in politics; through reform legislative movements and things of the sort. They go all out for such things as desegregation. Modernist ministers are highly tolerant of Communism, and often join the various Communist-front organizations. The effort is to put a Christian veneer over civilization. They do not believe that "the whole world lieth in the evil one," as taught by the Bible. They believe that the world can be turned into the Kingdom of God through a Christian social program.

2. **Satan's False Program Involves Amusing and Entertaining People.** This false program poses more immediate danger to churches than the "Social Gospel" program. It has already rendered Baptists and other groups worldly and materialistic. Churches have kitchens that are considered absolutely essential to church life today. Those kitchens are kept busy most of the time. Wealthier churches have added recreation parlors and whole recreation buildings. Amusing, feeding, entertaining and recreating is considered a vital part of the church program, alongside missions and evangelism. The truth is churches come to spend far more time and money on the church social program than in winning the lost and supporting missionaries.

Two things can be said of this modern social program:

First, It is a Satanic Innovation

That Not Only Has No Scriptural Warrant — It is Condemned by the Scriptures. In I Cor. 11:22 Paul asks, "What? Have ye not houses to eat and drink in, or despise ye the church of God?"

Secondly, it can be truly said that This Is the Greatest Practical Heresy of This Day. We believe that nothing does a church so much actual harm as the program of eating, drinking, playing, that goes on all week long in the average Baptist Church. Jesus cleansed the temple of its secularism, and would not allow even a dish to be carried through it. (See Mark 11:15-17). Forgetting this lesson, the average Baptist Church is wagged by its kitchen. More time is spent in the supper room than in the "upper room."

One large church in Dallas spent forty thousand dollars on its church cafeteria in one year, while at the same time they baptized 33 people. We know of two Baptist Churches that have spent around a million dollars on recreation buildings. Churches soak millions in buildings for the purpose of enabling people to play in the name of the Lord. Satan's program, slipped over on Baptist Churches (as well as others) is his program of stuffing stomachs, playing games, and generally having a big social time. Some even have dancing in the recreation parlors. A life as worldly and fleshly as the devil could wish goes along with church social programs.

Why should it be considered any worse for a church to depart from the doctrines of Scriptures, than to depart from the divinely given program for a church? A saved person ought not remain a member of a church that is given over to such "eating and drinking

and abominable idolatries" as characterize many of the churches of this day.

Navajoland

(Continued from page one)
went to Simpsons. The wash was quite slippery but we had no trouble. This couple asked us to take them to the trading post as they were out of food. As Mrs. Simpson interpreted for her husband, he pointed to the empty cupboard, and then commenced rubbing his stomach, to show us that he was hungry.

Usually they hitch the team to the wagon and ride to the trading post, but since Mr. Simpson isn't too well and it was cold, we agreed to take them. We had a service and went outside. I asked



them to allow me to take their picture, so they lined up in front of the Travelall.

As we were on our way to the trading post, Mrs. Simpson showed my wife their summer camp. In May when the children come home from school they will move over to this camp where the sheep will find sufficient grazing. There is no house here, but they will have a brush shelter and tent.

It is very interesting to see them buy at the trading post. They usually have a rug, blanket or something woven on the loom at home to trade for groceries and clothing. However this time they had nothing with them so there was quite a bit of conversing with the trader about how they were going to pay for their food. They finally settled in some manner, for soon the counter was piled with food.

While all this was taking place

I returned to the car and got a couple of Baptist Examiners, and as soon as I could get a minute with the trader I handed them to him. "Here is some good reading," I told him. "This paper has the truth, and next to the Bible, is the best reading to be had." He thanked me, and took them toward their living quarters. He is a Mormon (lukewarm). I noticed a tub hanging on the wall like the one that I was baptized in at the Bible Conference at Calvary Baptist a couple of years ago. It was smaller though, so I asked the trader if he could get me a larger one to baptize the people in later. He said that he could order one and asked, "What's wrong with sprinkling?" I said, "You can't be buried with Christ in baptism by sprinkling." He said, "Well, why don't other people know that?" I replied that it was because of the apostasy and that people were getting away from the Lord's churches and God's Word.

After we took the Simpsons home, we went on up to the Bilies. Again they weren't home. Next we went to John and Lillys. (We still don't know their last name). The medicine man was there the last time we were out, so we didn't see them. Lilly was home and gave us a warm welcome. As we were singing, her mother came in. She lives here in Farmington, but was visiting there.

My wife got up to greet her and give her a song book, and she joined us in singing. After reading the Scriptures I prayed and got up to leave. The mother hurried over to me and shook my hand, scolding me for passing her by. My wife and Lilly were very

amused.

Outside again we got a glimpse of John down at the corral hitching up the team.

We started across the wash again, this time farther down the canyon and directly below their place. Half way across, we got stuck in the sand. When you get stuck in the wash there is just one way you can go. Down! You can't get any traction and soon the right side of the Travelall was hopelessly bogged down. As my wife opened her door, the floor of the car was on a level with the sand. I tried jacking the car up, but the jack just sunk into the sand with the weight of the car, or else the car would slide off the jack. The sand was blowing and covering about everything, stinging my face and hands.

In the meantime we saw John come down toward the wash with the team, and hopefully supposed he was coming to help. However, he turned off and went over to Simpsons. After some time he started back and again we thought he might come down, but again he passed the wash and went home. Soon we saw him coming down on horseback. He stopped and said, "Too much sand, eh." I said that if I had some boards I probably could get out. He said that he would be back after he drove the sheep toward Simpsons. We had already been there more than an hour, and I continued trying to get out, but to no avail. Finally we saw John cross the wash behind the sheep and again we saw him go home. Then after some time we saw him and his wife coming with the team and wagon load by. My wife and Lilly were very (Continued on page 8, column 4)

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Continued from page one)
Free."

Many people may refuse to relate troubles in our cities, schools and neighborhoods to this ruling of the Supreme Court. Nevertheless, when we took prayer and Bible reading out of our schools, we apparently opened the door to the coming of internal chaos such as our nation has never known. As never before, there is open sexual involvement of a great host of our youngsters on the Junior High, High School, and College levels. As a result, it is reported that one third of all the girls who marry are already pregnant. There is also the tragedy of drug addiction beyond that of any nation's youth in all of history.

Riots have rocked our major cities, fiery destruction has raged in our streets, crime has rampantly increased beyond the wildest expectations of the statisticians, and multitudes of families have been irremediably disrupted. Since that tragic decision in June of 1963, we have clearly defied the Lord who declared, "Train up a child in the way that he should go; and when he is old he will not depart from it." (Prov. 22:6).

The Hypocrisy of Our Actions

In many ways we Americans are obviously quite strange. We insist that our youngsters have the best in the latest of contemporary facts. We even kill and spend billions with some apparent satisfaction in order that a nation of some twelve million might know a measure of freedom which they, themselves, will doubtless spurn the moment we remove our suffering soldiers.

At the same time, however, we show very little concern about the spiritual attitudes of our forty-four million children and young people here in America. As tongue-tied, spiritual morons, we raise no voice to assure our boys and girls the right to pray and read the Bible in their classrooms. What purpose can there be in our astronauts praying and reading the Bible near the moon and our leaders praying and reading the Bible in Washington, D.C. if their children are not permitted to pray and read the Bible in their schools as they prepare to become America's leaders of tomorrow?

Perhaps if the prophet of old were to come into our midst today, we would hear those bone-chilling words:

"... the calling of assemblies, I cannot bear; it is iniquity, even the solemn meeting . . . When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear. Your hands are full of blood" (Isa. 1:13-15).

The Pity of Our Failure

Apparently, almost 150,000,000 of us adult Americans have stood by silently and permitted one atheistic woman to exert on the Supreme Court an influence which caused it to give a ruling which is obviously contrary to

the Constitution of our land.

Certainly this adverse ruling is contrary to our Bill of Rights; the expressed attitude of every president, and the thinking of the founders and most of the designers of our Republic. We must, then, be the most spineless generation America has ever known as we have stood by and permitted the Supreme Court to outlaw prayer and Bible reading in our schools.

We need to ask some questions and then look for some honest answers. Can we expect God to hear and answer the prayers of our pioneers and our leaders if we mock Him by permitting the continued outlawing of prayer and Bible reading in our schools? Can we really expect God to answer your prayers, or my prayers, or honor your Bible reading, or my Bible reading if we stand by and permit our lads and lassies to be taught in an anti-Biblical and anti-prayer atmosphere of intellectual paganism and atheism?

The answers should be obvious. If we fail our children spiritually, they will be eternally poorer even though we may assure them secular success for the present. And if spiritual darkness moves in upon the youth of today, there can be no hope for our land tomorrow.

As a people, we have had Heavenly light, guidance, and opportunity beyond that of any nation which has ever existed. Therefore, if we continue to spurn the God of Heaven, we may expect Him to "spew us out of His mouth" (see Rev. 3:15-16), and provide us with a fate even less tolerable than that of Sodom, Chorazin, Bethsaida, and Capernaum (see Matt. 11:20-25). Too, we should be able to see that we can never win the peace, put down crime, or provide happiness for the people if the Word of the Prince of Peace (the Bible) is deemed "unfit" for our children as they meet in their classrooms daily.

There Is Hope For America

Thankfully, there may yet be hope for America. However, it does not lie in more governmental programs or improving our technological output for earth and space. Rather, it lies in our realization that we have sinned against God and our children, and that we must return to the God-consciousness of our faithful forbearers who understood the need for prayer and Bible reading in our schools.

First, we must humbly confess that, as a people, we have stood by silently and spinelessly and permitted an atheistic woman to relegate Bible reading and prayer to some place of dishonor outside the hallowed walls of our halls of public learning. Second, we must heed the Biblical admonition:

"If my people who are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

When we do, we'll seek God's face; we'll turn from our wicked

ways; and we'll honor the memory of those faithful, Godly ones who have gone before us. As a people, we'll realize that God has sent us a message from Washington and the moon.

Third, as men and women with conviction and sturdy, spiritual backbone, we'll arise and see to it that Bible reading and prayer are again permitted in our schools.

GOD WILL KEEP HIS PROMISE! GOD WILL HEAL OUR LAND!



Bible Reading

(Continued from page one)

do read your Bibles or not? I am afraid that this is a magazine reading age—a newspaper reading age—a periodical reading age, but not so much a Bible reading age as it ought to be. In the old times men used to have a scant supply of other literature, but they found a library enough in the one book, the Bible. And how they did read the Bible!

How little of Scripture there is in modern sermons compared with the sermons of those masters of theology, the Puritan divines! Almost every sentence of theirs seems to cast side lights upon a text of Scripture; not only the one they are preaching about but many others as well are set in a new light as the discourse proceeds. I would to God that we ministers kept more closely to the grand old Book. We should be instructive preachers if we did so even if we were ignorant of "modern thought," and were not "abreast of the times."

As for you who do not preach, the best food for you is the Word of God itself. Sermons and books are well enough, but streams that run for a long distance above ground gradually gather for themselves somewhat of the soil through which they flow, and they lose the cool freshness with which they started from the spring head. It is always best to drink at the well and not from the tank. You shall find that reading the Word of God for yourselves, reading it rather than notes upon it, is the surest way of growing in grace. Drink of the unadulterated milk of the Word of God, and not of the skim milk or the milk and water of man's word.

Our point is that much apparent Bible reading is not Bible reading at all. The verses pass under the eye, and the sentences glide over the mind, but there is no true reading. An old preacher used to say, the Word has mighty free course among many nowadays, for it goes in at one of their ears and out at the other; so it seems to be with some readers—they can read a very great deal, because they do not read anything. The eye glances but the mind never rests. The soul does not light upon the truth and stay there. It flits over the landscape as a bird might do, but it builds no nest and finds not rest for the sole of its foot. Such reading is not reading. Understanding the meaning is the essence of true reading. Reading has a kernel to it, and the mere shell is not worth while.

Unless we understand what we read we have not read it; the heart of the reading is absent. We commonly condemn the Romanists for keeping the daily service in the Latin tongue; yet it might as well be in the Latin language as in any other tongue if it is not understood by the people. Some comfort themselves with the idea that they have done a good action when they have read a chapter, into the meaning of which they have not entered at all; but does not nature herself reject this as a mere superstition? If you had turned

the book upside down, and spent the same time in looking at the characters in that direction, you would have gained as much good from it as you will in reading it in the regular way without understanding it.

Alert Minds

If we are thus to understand what we read or otherwise we read in vain, this shows us that when we come to the study of Holy Scripture we should try to have our mind well awake to it. We are not always fit, it seems to me, to read the Bible. At times it were well for us to stop before we open the volume. "Put off thy shoe from thy foot, for the place whereon thou standest is holy ground." You have just come in from careful thought and anxiety about your worldly business, and you cannot immediately take that Book and enter into its heavenly mysteries. As you ask a blessing over your meal before you fall to, so it would be a good rule for you to ask a blessing on the Word before you partake of its heavenly food. Pray the Lord to strengthen your eyes before you dare to look into the eternal light of Scripture. Scripture reading is our spiritual meal time. Sound the gong and call in every faculty to the Lord's own table to feast upon the precious meat which is now to be partaken of; or, rather, ring the church-bell as for worship, for the studying of the Holy Scripture ought to be as solemn a deed as when we worship in the Lord's house.

Meditation On The Word

If these things be so, you will see at once that, if you are to understand what you read, you will need to meditate upon it. Some passages of Scripture lie clear before us—blessed shallows in which the lambs may wade; but there are deeps in which our mind might rather drown herself than swim with pleasure, if she came there without caution. There are texts of Scripture which are made and constructed on purpose to make us think. By this means, among others, our heavenly Father would educate us for heaven — by making us think our way into divine mysteries. Meditation and careful thought exercise us and strengthen the soul for the reception of the yet more lofty truths.

We must meditate. These grapes will yield no wine till we tread upon them. These olives must be put under the wheel, and pressed again and again, that the oil may flow therefrom. In a dish of nuts, you may know which nut has been eaten, because there is a little hole which the insect has punctured through the shell—just a little hole, and then inside there is the living thing eating up the kernel. Well, it is a grand thing to bore through the shell of the letter, and then to live inside feeding upon the kernel. I would wish to

be such a little worm as that, living within and upon the Word of God, having bored my way through the shell, and having reached the innermost mystery of the blessed gospel. The Word of God is always most precious to the man who most lives upon it.

Prayer To His Author

I would next remind you that for this end we shall be compelled to pray. It is a grand thing to be driven to think, it is a grander thing to be driven to pray through having been made to think. Am I not addressing some of you who do not read the Word of God, and am I not speaking to many more who do read it, but do not read it with the strong resolve that they will understand it? I know it must be so. Do you wish to begin to be true readers? Then you must get to your knees. You must cry to God for direction. Who understands a book best? The author of it.

If I want to ascertain the real meaning of a rather twisted sentence, and the author lives near me, and I can call upon him, I shall ring at his door and say, "Would you kindly tell me what you mean by that sentence? I have no doubt whatever that it is very clear, but I am such a simpleton, that I cannot make it out. I have not the knowledge and grasp of the subject which you possess, and therefore your allusions and descriptions are beyond my range of knowledge. It is quite within your range, and commonplace to you, but it is very difficult to me. Would you kindly explain your meaning to me?" A good man would be glad to be thus treated, and would think it no trouble to unravel his meaning to a candid enquirer. Thus I should be sure to get the correct meaning, for I should be going to the fountain head when I consulted the author himself.

So, the Holy Spirit is with us, and when we take His book and begin to read, and want to know what it means, we must ask the Holy Spirit to reveal the meaning. He will not work a miracle, but He will elevate our minds, and He will suggest to us thoughts which will lead us on by their natural relation the one to the other, till at last we come to the pith and marrow of His divine instruction. Seek then very earnestly the guidance of the Holy Spirit, for if the very soul of reading be the understanding of what we read, then we must in prayer call upon the Holy Spirit to unlock the secret mysteries of the inspired Word.

Using Means and Helps

If we thus ask the guidance and teaching of the Holy Spirit, it will follow that we shall be ready to use all means and helps towards the understanding of the Scriptures. When Phillip asked the Ethiopian eunuch whether

(Continued on page 7, column 1)



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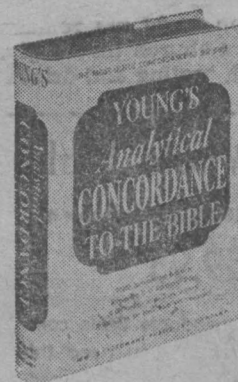
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Bible Reading

(Continued from page six)

he understood the prophecy of Isaiah he replied, "How can I, unless some man should guide me?" Then Philip went up and opened to him the Word of the Lord.

Some, under the pretence of being taught of the Spirit of God refuse to be instructed by books or by living men. This is no honoring of the Spirit of God; it is a disrespect to Him, for if He gives to some of His servants more light than to others—and it is clear He does—then they are bound to give that light to others, and to use it for the good of the Church. But if the other part of the Church refuse to receive that light, to what end did the Spirit of God give it? This would imply that there is a mistake somewhere in the economy of gifts and graces, which is managed by the Holy Spirit. It cannot be so. The Lord Jesus Christ pleases to give more knowledge of His Word and more insight into it to some of His servants than to others, and it is ours joyfully to accept the knowledge which He gives in such ways as He chooses to give it.

It would be most wicked of us to say, "We will not have the heavenly treasure which exists in earthen vessels. If God will give us the heavenly treasure out of His own hand, but not through the earthen vessel, we will have it. We think we are too wise, too heavenly minded, too spiritual altogether to care for jewels when they are placed in earthen pots. We will not hear anybody, and we will not read

anything except the Book itself, neither will we accept any light, except that which comes in through a crack in our own roof. We will not see by another man's candle, we would sooner remain in the dark." Brethren, do not let us fall into such folly. Let the light come from God, and though a child shall bring it, we will joyfully accept it.

But what poor reading some of you give to your Bibles. I do not want to say anything which is too severe because it is not strictly true—let your own consciences speak—but still, I make bold to enquire, Do not many of you read the Bible in a very hurried way—just a little bit, soon forget what you have read, and lose what little effect it seemed to have? How few of you are resolved to get at its soul, its juice, its life, its essence, and to drink in its meaning. If you do not do that, I tell you again your reading is miserable reading, dead reading, unprofitable reading; it is not reading at all, the name would be misapplied. May the Spirit give you repentance touching this thing.

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Protestantism

(Continued from page 5)

church provided Luther would cooperate with the Catholic Church in persecuting the Anabaptists. This he gladly did, and we are told that he became even more severe in his treatment of them than the Catholics were.

Now that a new church had

come into the world, let us think, for a moment, on the subject of who needed a new church. We said before, and now we repeat, that the church which Christ put here was in the world at that time. That being true, our Lord certainly had no need for a new one. The Anabaptists, as they were called then, and the Catholics both contended that they were the one and only true church. That being true, there was absolutely no place in their theology for an invisible church. Had anyone been able to think up such an idea as the invisible church before the days of Martin Luther he would not have been able to find a place to set it. But now someone was sorely in need of a new church, and the invisible church idea was an essential element in the process of obtaining one.

Let us think, for a moment, on how Satan works. We might consider his activities in the field of whisky drinking as an example. He takes a nice looking popular young man who takes his social drinks, and uses him as an example for others. But when this man becomes an outright drunkard, he becomes a horrible example and is no longer of value to Satan. So he must find another nice looking popular young man that he can use.

In the days of Martin Luther the Catholic Church, steeped in her corruption and greed, as she was and with her Nunneries many of them, being open houses of ill-repute, had become a horrible example, and Satan could no longer use her to advantage under the existing conditions. He needed one with a semblance of respectability.

Many of our Baptist people quote Luther seemingly in the same vein as they do Paul, but it is hard to find any reason to believe that he was ever born again. History seems to be clear that he persecuted the Anabaptists even to the death, and Christ said people would do that because they know not the Father nor the Son. Jno. 16:2-3.

The next Protestant Church to be brought into this "religion loving world" was the great church of England, known in America as the Episcopalian Church. The founder and builder of this church was Henry VIII, king of England. He married Catherine of Aragon in 1509, and was crowned King that same year. After some seventeen years with Catherine he grew tired of her and fell in love, that is if he were capable of love, with a beautiful sixteen year old brunette by the name of Anne Boleyn. She, however, refused his approaches except in marriage. He, in turn, approached the Pope on the subject of a divorce from Catherine. But Catherine happened to be the aunt of the King of Spain at that time, and Spain happened to be the Pope's greatest financial supporter in those days. So for some reason or other the Pope refused to grant Henry a divorce. After some four years of unsuccessful efforts to get a divorce, he declared himself to be the head of the church of England. So the Catholics in England woke up to the fact that they had a brand new papa.

In January 1533, Henry had his wife Catherine thrown in prison and married Anne Boleyn. In May of that same year, some four months after he had married Anne, he got around to having his church annul his marriage with Catherine. So during his first four months as a church father he had two wives, one in prison and one in the palace.

After three short years he grew tired of Anne, so he had her pretty brunette head cut off while she was still a young woman of 23. The same day in which Anne was beheaded, Henry proposed to Jane Seymour. Ten days later they were married. Jane lived with him one year and died, and so far as we may know, she may have died a natural death. Jane died in 1537 and, unless history has lost one of his wives, he lived a widower until 1540.

In January 1540, he married

Anne of Cleves for political reasons. But after only six months, he found out this marriage was not necessary from a political standpoint. So he divorced this Anne, gave her 3000 pounds annually to live on, and a mansion to live in, then turned around and had the man's head cut off who had made the match between them. That same year (1540), he married Catherine Howard. She wore the queen's crown only two years before Henry had her head cut off. That seems to have been the quickest and most inexpensive way of getting rid of wives for a man like Henry who had the authority and the heart to do it. This wife lost her head in 1542, and the same year he married Catherine Parr.

By this time, however, he seems to have lost his lustful attraction for beautiful women, and this, his sixth wife was permitted to outlive him. He died in 1547 after a rather active life, not only in the marrying business, but in the church building business as well.

It seems that during the first fourteen years of this great church's existence, her founder and builder lived with six different wives, two of whom he had beheaded, another died in prison where she had been thrown in order to get her out of his way, and still another had died of some cause or other. But it still seems that Henry was a good Catholic to the end so far as doctrines and practices were concerned.

One of the distinguishing doctrines of the Catholic Church is the one which says the bread and wine of their communion actually becomes the flesh and blood of Christ. A London schoolmaster by the name of Lambert began to teach that the bread and wine did not actually become the flesh and blood of Christ. As punishment for this awful crime, Henry had Prof. Lambert burned to death gradually. His feet were first burned off. Then he was gradually pushed further into the fire. By the time his legs were almost burned off, Henry tired of the fun and walked away. His guards, who had more heart than did this great church builder, thereupon, threw the whole body into the fire in order to hasten his death. Could we call that loving the brethren in reverse?

How can anyone believe that churches founded by such men and for such purposes as these protestant churches were, will in anywise be a part of the bride of Christ? Is there really any reason why we should expect to see Martin Luther and Henry VIII lined up with, and honored along with Peter, James and John, Paul and Barnabas and all the other faithful ones who labored together with Christ in the building of his early churches?

The Presbyterian branch of Protestantism was founded by John Calvin. It seems that many of Calvin's doctrines were Scriptural, but if they were all Scripturally sound would that justify his starting a new church when the one Christ started was already Scripturally sound? The Presbyterian Church is to be commended for many of her doctrines, but there are others which she must adhere to because she is a Protestant church even though they are strictly foreign to early church doctrine. As for her baptism, she refused to go back to early church baptism, but rather carried along with her the man-made baptism of her Catholic mother which was never used officially by any church until it was adopted by the Catholic Church at the council of Ravenna in 1311.

As for Calvin, himself, we find it hard to see in him the characteristic features found in the great men of the early church. Paul defended his teachings orally, and by the written word, but we can rest assured that the thought of burning the judaizing teachers at the stake never once crossed his mind. History, however relates that Calvin had Michael Servetus, who was an Anabaptist, burned at the stake because of his religious beliefs.

The persistent searchers of history can easily find that Luther, Henry VIII and Calvin all three were guilty of the death of people because of their religious beliefs. In Jno. 16:2-3 our Lord said the time would come when people would do that, and the reason why they would do that was because they did not know the Father nor Him. Of course, if you still want to believe these men were Spirit-led born-again Christians there is no law against it.

As for the Methodist branch of Protestantism, we find that John Wesley, its founder, lived and died a member of the church founded by Henry VIII, the king who knew how to get rid of wives the quick, inexpensive way. He had neither a desire nor any intention of starting a new church. Some historians tell us that while on his death bed he requested his friends not to make it a separate church. And we learn from his own mouth that he was not a saved man when he started the Holy Club, which later became the Methodist Church, nor when he came to America as a Missionary to the Indians. So we conclude that the Methodist Church was purely unintentional on Wesley's part.

It is interesting to note that three hundred and eighty years after Martin Luther started the first Protestant Church there were still less than a dozen different kinds of churches in the world, but during the last fifty or sixty years there have been literally thousands of them started. According to Bishop Homer A. Tomlinson, head of the Church of God, there have been two thousand divisions in that one church alone in the last fifty years. If Christ does not come back before another fifty years has elapsed, it is beyond mortal man's power to visualize the condition professing Christendom will be in by the close of this twentieth century.

There is no wonder that the church which Christ loved and gave Himself for has become so common and insignificant in the eyes of the world. Satan has done more harm to the true church by his getting into the church business himself than he could have ever done by outright opposition to it. As a result of his getting into the church business, churches are so plentiful they are a dime a dozen even in this time of high prices, and the world is being led to believe that one of them is just as good as another. Truly we are living in a time when the mustard plant has become a great tree, large enough for Satan to roost in. But just as truly, our Lord knows where Satan's throne is located in the churches.

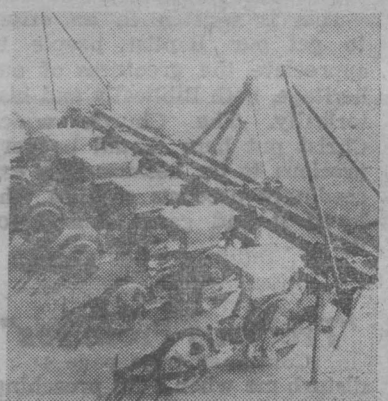
As has already been stated there have been churches like unto the one Christ started at Jerusalem at all times since that time, and they will continue to be here until He returns. These churches will make up the bride of Christ. They are churches which have pastors, deacons, teachers etc. and therefore cannot be some imaginary, invisible intangible something. In fact, if you could take all the Protestant churches out of the world, you would automatically take the invisible church idea out with them. No one else has ever needed it, but Protestantism could not survive without it.

Learned men of all the different churches agree that the church which has been here all the time since the first church was organized at Jerusalem is the one known today as the Baptist Church. John C. Ridpath, a Methodist, says that as far back as the year 100 A.D. all Christians were Baptists. Mosheim, a Lutheran, says the first century was a history of the Baptists. Cardinal Hosius, a Catholic who lived in the sixteenth century, (Continued on page 8, column 1)

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Protestantism

(Continued from page 7)

says none have been more grievously punished for the last twelve hundred years than have the Anabaptists. Ypeig and Dermout, Dutch Reformed Church, say Baptists may be considered as the only Christian Community that has stood since the days of the Apostles.

But, since so many Baptists allow themselves to be called Protestants, and some even call themselves Protestants, it is no wonder that our Encyclopedia writers try to place the origin of Baptists in the so-called Reformation Period. It is indeed interesting to follow these writers as they try so hard to locate the origin of Baptists. There were no people called Baptists in the fifteenth century, but by the beginning of the seventeenth century the woods were full of them. So the logical thing for these writers to do was to say the Baptists had their beginning in the sixteenth century. It was during the sixteenth century that the prefix Ana was gradually dropped from the name Anabaptist. By the beginning of the seventeenth century there were no more Anabaptists, but the Baptists of the seventeenth century and the Anabaptists of the fifteenth century were still the same people. The Church Christ put here in the world has

been called by many different names at different times and in different places, but its people have always been the same people. There is no reason, known to the writer, why we should not believe true Baptist Churches of today are a direct successor to the original Church at Jerusalem.

In II Cor. 11:13-15 we find that Satan has transformed himself into an angel of light, and his preachers into ministers of righteousness. In Mt. 7:22-23 we see the destiny of Satan's poor deceived co-workers. It's going to be a pitiful sight to see that great host of church workers, preachers, teachers etc. standing before the Lord pleading for salvation on the grounds of their good works, and to hear Him say depart from me, ye that work iniquity, I never knew you. That little word "never" does away with all efforts to class this great host of people as those who have fallen from grace and are lost. They learn too late that salvation is of the Lord, a free gift to all who will believe, and that it cannot be earned by doing good works.

We have discussed at length what has taken place concerning the church, now briefly, what have been the results? We find that as a result of all this, no matter what you believe nor what you wish to practice you can find a so-called church that

is ready to receive you with open arms. You no longer have to conform to early church teaching and practices in order to be a member of something called a church. In Eph. 4:5 we read "One Lord, one faith, one baptism," but we get out on the streets and hear people ask which is your faith, not which baptism do you believe in? Is it possible that Christ has become numbers conscious too, and is now ready to accept people any way they want to come? In Isa. 55, He tells us our ways are not His ways, and in early church times He called people fools and hypocrites who tried to be saved their own way and refused to come His way. Is there any reason why we should believe that He has changed His attitude on the subject in these last days?

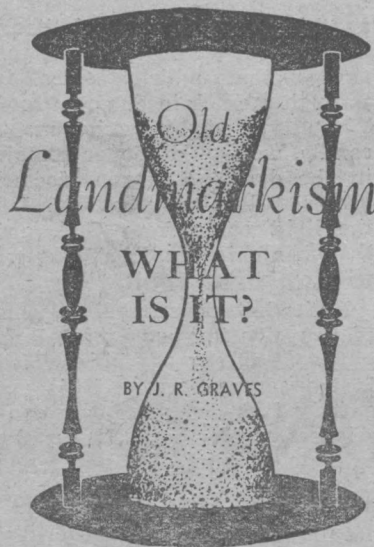
In I Cor. 1:10 we read, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In all fairness now do you hear all these thousands of Protestant groups speaking the same thing? Do you see them having no divisions among them? Are they all perfectly joined together? And do they all believe the same thing? If all church members obeyed these great commands in this one verse of Scripture there would be only one kind of church, and you can rest assured that so far as Christ is concerned there is only one kind.

If all the great host of different kinds of churches make up the bride of Christ, we must admit that He will be marrying a bride who speaks one way out of one side of her mouth, another way out of the other side and many other ways in between. Can anyone conceive of Christ who prayed in Jno. 17:11 that His church might be one even as He and the Father are one, even thinking of taking unto Himself a bride who has scandalously, maliciously, premeditatedly, and should we say joyfully broken His every command concerning the oneness of the one who is to be His bride? A man may act in such a way that he will have very little choice, and therefore must take whomever he can get if he wishes to take unto himself a bride, but our Lord has not come to that place yet.

There are those who want to believe that the true church lay imbedded in the Catholic Church all through the dark Medieval ages and on up until the time of Luther, Henry VIII and Calvin. To really believe that, however, would necessitate our believing that the gates of hell did prevail against the true church for at least a thousand years. In 451 A.D. all Catholics were admonished to pray to Mary, while in John 15:16, the true church is commanded to pray to the Father in the name of Christ.

In 1123 Catholic preachers were denied the privilege of marrying, but in I Tim. 3:2 we are told that a New Testament preacher must be blameless, the husband of one wife. In 1229 the Catholic people were denied the Bible; in II Tim. 2:15 New Testament believers were admonished to study the Bible. In 1311 the Catholic Church quit baptizing by immersion, the original mode of baptism, and began sprinkling and pouring. If the true Church was the Catholic Church at that time the baptismal line of succession back to John the Baptist was broken. In that case no Church on earth today could possibly be a direct successor to the original Church which Christ organized when He chose His twelve apostles.

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age the Catholic Church was the arch enemy of the true Church. That is why untold millions of the saints met their death at the stake, or were buried alive at the hand of the Catholic Church. The early Protestant Church founders were also guilty of the death of the saints. That being true, we find it utterly impossible to see the Catholic Church, Martin Luther, Henry VIII and John Calvin on the same side of the Cross of Calvary that the saints whom they were killing were on. Jno. 16: 2-3 and I Jno. 3:14b.

Then there are those who try to justify Protestantism by saying that when Jesus said "I am the vine, ye are the branches" He was including all the different denominations, but a person's I.Q. does not have to be too very high in order for him to see that the branches were the individual disciples to whom He was speaking, and that they all belonged to the same Church.

This is written in an effort to get our Baptist people to appreciate the greatness of our heritage, both Biblically and historically. The Church which Christ put here should be very precious to us, because it is exceedingly precious to Him who loved it and gave Himself for it.

"Precious Promises"

(Continued from page 4)

disturb me when I am preaching. I wish you wouldn't shout." He said, "Tell me why it is that you shout instead of praying." The old Negro said, "When you talk about Heaven, and about Jesus, and about the things that are out there before us, I get so happy that I can't keep from shouting. Here, hold my mule while I shout."

Beloved, if you want to shout, go ahead, because all these promises are something to make you shout.

CONCLUSION

It is something that makes you happy, these great and precious promises that are given to us in the Word of God. These mean nothing to you if you are lost, but if you know Jesus Christ as your Saviour, then these promises are to you: the promise of a Redeemer, the promise of everlasting life through simple faith in Jesus, the promise to make all work out for good to God's own, the promise to keep us saved, the promise to bring us out of the grave, and the promise of Christ to rule this earth.

May it please God today to reach down and touch the heart of someone and give him faith that he might believe on the Lord Jesus Christ. Thank God, Jesus saves!

May God bless you!

Navajoland

(Continued from page five)

of boards. In about 15 minutes, by his help with a shovel, and by putting some doors under the jack and wheels, we were out, and across the wash. I stopped on the bank and got out to thank

him for he had run across behind me. Before I had a chance to say anything, he asked me if we had any clothes with us? We didn't have such, but I asked him, "What do you need?" He said, "Pants." I told him I would try to get some for him, said my thanks and started up out of the canyon. It was too late then to do any more visiting, so we came home.

The Navajos ask for clothing for most missionaries receive used clothing from churches(?) and friends to give the Indians. Of course the missionaries themselves are clothed often by the same means. We have received some from friends in Pennsylvania, and are thankful for them. The Indians on the reservation are often poorly clothed.

When we had the service at Simpsons I preached on the feeding of the five thousand, stressing the fact, that some people followed the Lord for the bread and admonished them to seek the Bread that perishes not.

I asked Mrs. Simpson if she wanted to interpret to her husband as I preached, or did she prefer to do it after we left. She chose the latter, so I have no way of knowing how much of the message he received, except for the reading of the Scriptures which was in Navajo.

We tried to take pictures to day but with the type camera that we have, they just don't seem to come out too plain. Perhaps we just don't know how to take pictures.

Brother Burket is now at Cortez, Mexico, attending a language school, to better prepare himself for his work with the Navajos. Be sure to remember him and Jessie in prayer. They close the above letter by saying, "Love to all of Calvary Baptist Church and TBE."

Money

(Continued from page one)

forth in simple dependence upon the assurances of their Master that their needs would be met as they arose. And the men took the Lord at His Word. They made the venture of faith. They went forth with nothing in their hands, and they learned the lesson of faith so well that when, later, Jesus said to them, "When I sent you without purse and scrip and shoes, lacked ye anything?" They were able to answer Him with glad and unanimous "We lacked nothing."

And then it was that He said to them this other thing, "But now he that hath a purse let him take it, and likewise his scrip." It was because they had learned the lesson of their Lord's sufficiency that He told them to take those things. They could take their purses because they had learned to do without them. They could take their scrip because they knew it was not the indispensable thing.

Now, that puts us in possession of a great truth. There are many things that you and I do not know how to use until we have learned to do without them. There is, for example, money. The only man who really knows what to do with money is the man who knows how to do without it. Apart from that, money is a dangerous and demoralizing thing. If money is the essential thing in his life, the be-all and end-all of his existence, then the man is not fit to be trusted with it. Money is either a man's master or his servant, and if it is his master it is his curse.

The happiest and most beneficent owners of wealth are those who know that there are a multitude of things that are greater and more precious than pounds, shillings and pence. So it is with many of our habits and pleasures. We only know how to use them when we have learned to do without them. When they become the object for which we live they blight the soul, and make us insensitive to the real meaning and purposes of life.

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