

RACES FLY TO NEW GUINEA AUGUST 16

See Photo and Story on Page Five

MONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

Grace Reigning

By Abraham Booth

GRACE, in our text, is compared to a sovereign. Now a sovereign, considered as such, is invested with regal power, and the highest authority. Grace, therefore, in her beneficent government, must exert and manifest sovereign power, must supersede the reign, and counteract the mighty and destructive operations of sin; or she cannot bring the sinner to eternal life. For the Holy Spirit has compared sin to a sovereign, whose reign terminates in death.

As sin appears, clothed in horrid deformity, and armed with destructive power, inflicting temporal death, and menacing eternal flames; so Grace appears on the throne, arrayed in the beauties of holiness, and smiling with divine benevolence; touched with feelings of the tenderest compassion, and armed with all the magnificence of invincible power. Fully determined to exert her authority and gratify her compassion, under the conduct of infinite wisdom; to the everlasting honour of inflexible justice, inviolable veracity, and every divine perfection—by rescuing the condemned offender from the jaws of destruction; by speaking peace to the alarmed consciences of damnable delinquents; by restoring to apostate creatures and

vile miscreants a supreme love to God and delight in the ways of holiness; and, finally, by bringing them safe to everlasting honour and joy. In a word, the heart of this mighty sovereign is compassion itself: her looks are love; her language is balm to the bleeding soul, and her arm salvation. Such a sovereign is GRACE.



ABRAHAM BOOTH

Those who are delivered by her must enjoy a complete salvation. Those who live under her most benign government must be happy indeed.

Divine grace, as reigning in our (Continued on page 8, column 1)

Paid Circulation In All States And In Many Foreign Countries
"To the law and to the testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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HOW GOD REWARDS THE CHRISTIAN

By ROY MASON
Tampa, Fla.



Eld. Roy Mason

question of rewards is a question, for it has to do with the eternal future of all Christians. Rewards have to do with the life to come in the main, although there are rewards here in this world and this is the right kind of a life. Greater rewards for the Christian who does the wrong kind of work. A life of godless dissipation and disregard for the laws of God, inevitably brings sickness, sorrow, regret, and loss of body and mind. You have all seen illustrations that prove this. But nevertheless the greatest rewards have to do with the life that is just before us. We want to study about the things that serve to reward. What are some of

3). The greatest thing we can do is to win somebody else to Christ. That means for us to be instrumental in securing someone else as a companion for the joys and blessings of the eternal world. What an awful thing to never through all eternity find one single person whom we won to Christ. The devil defeats many a person by getting him to do "church work" instead of winning somebody else to Christ. One person ought to win more people than many whole churches do.

The rendering of even the smallest service for Christ (Matt. 10:42).

You will observe here that this service must be rendered in the name of a follower of Christ in order to qualify. Many people (Continued on page 8, column 4)

these? Soul winning. (See Dan. 12:13)

DIDN'T HAPPEN IN THE DARK AGES BUT IN 1941!

TRAGEDY IN YUGOSLAVIA WHEN ROME CAME INTO POWER

look at what transpired in the years of 1941 and 1942, the Roman Catholic Church complete control over a Yugoslavia. The Roman Catholic state of Archbishop Stepinac plotting with the help of Catholic Austria and Fascism, in order to destroy the Orthodox religion. The object of this Roman Catholic state was to set up as an independent model Catholic state completely subject to the Pope. Another object was to restore the reign of the monarchist Hapsburgs and their ruthless rule had always been according to Romanist dictation.

creature who thirsted for America's blood.

Let the reader ponder well the following proven accounts of inhuman atrocities carried out by the bloody Roman Catholic Ustashi, under the supervision of Archbishop Stepinac and Pope Pius XII and note carefully Rome's relentless and ruthless pattern for sleeping America.

In May, 1941, on the same day in which the Pope received and blessed the new Romanist King of Croatia, who before was the Duke of Spoleto, he also granted Ante Pavelich, the leader of the Ustashi, a long and private audience.

From then on all freedom, equality and democracy disappeared with a curse from Croatia. Pavelich proclaimed himself leader of the National Army as he called his blood-loving Ustashi and installed the traitor Stepanic as Primate.

After that very day Croatia was made to conform absolutely to

the dictates of Rome. Every political party was suppressed. Roman Catholic teaching became compulsory in all schools. Freedom of speech and the press were only memories and Roman Catholicism was declared the state religion. Many were immediately imprisoned or sent to concentration camps to await execution.

SPECIFIC CHARGES AGAINST ALL MASONS

1. All Masons are whittlers of the Word. They cut out the name of the Lord Jesus when they use the Bible.
2. All Masons are unionists.
3. All Masons are Modernists. They put the Bible on the level with Koran and other uninspired book.
4. All Masons are disloyal to the Lord Jesus. They call the master of their lodge "Worshipful Master," which is blasphemy, and denies the Lordship of the Lord (Continued on page 7, column 1)

Soon after, on the birthday of the murdered Pavelich, the Archbishop celebrated an extra solemn mass and ordered all Roman Catholic Churches to make special prayers for him and his wicked Ustashi.

Now these political and religious leaders set out in earnest to dispose of the two million Serbs in Croatia and make her a model Roman Catholic state.

In a public meeting in Cospic on July 22, 1941, Dr. Mile Budak, minister of Public Education, officially confirmed Rome's plan for Croatia's future in the following words:

"We shall kill part of the Serbs, we shall transport another, and the rest of them will be forced to embrace the Roman Catholic religion."

Upon this basis the Pavelich-Stepinac program began to operate. It was a ruthless, direct and brutal affair carried out by the Ustashi killers with the blessing of the Roman Catholic Church.

In Kulich on July 31, August 31, September 1 and 2, 1941, the Ustashi executed 2,000 Serbs.

In the village of Gudovac, 200 Serb peasants were butchered by the Ustashi, followed by larger groups in the villages of Stari Petrovac in Nova Gradiska and in Glina. There in early May, 1941, the Ustashi gathered all males over 15, took them in trucks outside town and killed every one. In this district alone 120,000 Serbs were exterminated in a short period.

In the mountainous regions of Dalmatia, in Bosnia and Herzegovina, women and children were taken to remote spots and massacred. In Brock prisoners were executed on bridges and their bodies thrown into the river.

At Dubrovnik, Dalmatia, Italian soldiers photographed an Ustashi wearing two necklaces, one a string of cut out eyes, one of torn out tongues of murdered Serbs.

Father Dragutin Kamber, a sworn Ustashi, commanded the slaughter of 300 Serbs in Doboj and also caused 250 more to be court-martialed who were later shot. Father Branimir Zupanic, a personal friend of Ante Pavelich, caused more than 400 women and children to be killed in one village, Ragolje.

Father Srecko Peric in one of (Continued on page 3, column 1)

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The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"DIMINISHING GOD'S WORD"

"Thus saith the Lord: Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word."—Jer. 26:2.

At the time when this prophecy was given, conditions were just about as bad morally, spiritually, and ethically, in the city of Jerusalem as it was possible for them to be. I doubt seriously if conditions could be any worse than they were then. In fact, I doubt seriously if conditions have been as bad from that time on.

Jehoiakim, the son of Josiah, was king. Josiah was a good man, and he goes down in history described as "good king Josiah."

However, as is sometimes true, the best parents have some of the most ungodly, incorrigible children. You can sow the purest wheat, and yet many times, you reap wheat that is bearded. In other words, the crop that is sown will certainly be no credit to the seed that was bought and used. The same is true in the spiritual and moral realm. Sometimes the most godly parents will beget the most ungodly and unlovely children. Josiah the father is recognized as "good King Josiah," but his son Jehoiakim did that which was evil in the sight of the Lord. Listen:

"And he did that which was evil in the sight of the Lord."—II Kings 23:37.

I say, beloved, conditions were

just about as terrible, morally, spiritually, and ethically as you could expect to find in the city of Jerusalem. However, it has always been true that God is never without a spokesman. God has never left Himself without a witness to every generation, and God had a spokesman in Jeremiah's day. He had one to bear witness for Him, and that one was Jeremiah. God told Jeremiah what to do. He told him to go into the house of the Lord and to speak to all those that came from all over Judah to worship, and to give to them all the words which God had commanded him. Jeremiah did just what God told him to do, and when Jeremiah had finished his preaching and had scarcely (Continued on page 2, column 1)

UNIONIZED PREACHERS

A minister in the Pittsburgh Press says that 75,000 ministers of the National Council of Churches are ready to strike for additional benefits. These demands, he says, include two dollars for each call in the home and five dollars for hospital calls outside the immediate community. Double time will be charged for above the eight hour day and time and a half for holy days as Christmas and Easter. They also (Continued on page 8, column 5)

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TO HOLD REVIVAL IN PASADENA, TEX.



ELDER HAROLD BRUNSON

Brother Harold Brunson will begin a series of protracted meetings with the Bethel Baptist Church of 113 West Campbell Street, Pasadena, Texas, August thirty-first.

In view of the fact that we have known Brother Brunson for quite some period of time, and since we think most highly of him, I would certainly urge any of our readers in that area to be sure to attend the services.

We have quite a number of readers of our paper in Pasadena and we shall be praying that God will give Pastor Mayes, Evangelist Brunson, and all the church a burden for lost souls, and that it truly shall be a glorious revival that they enjoy.

"Diminishing"

(Continued from page one)

said "Amen" at the close of the service, up jumped the prophets, the priests, and all the religious leaders of the city of Jerusalem, and said, "You are worthy to die."

Beloved, the very men that ought to have supported Jeremia-

miah in his ministry were the men who turned their backs upon him. The very men that ought to have said "Amen" to what Jeremiah had preached were the individuals who rose first and said, "Jeremiah, you are worthy to die." However, it wasn't God's time for Jeremiah to die, and the Word of God tells us that as Jeremiah was making some little defense to them, that the princes came to his rescue. They sat down in the gate, which was the courtyard for the city, to hear both sides of the story. The prophets, the priests, and the religious leaders reiterated that Jeremiah was worthy of death because of what he had been preaching. Then it was that Jeremiah made his defense, when he said to the people who were accusing him, "Well, I am in your hands. You can do with me as seemeth good to you, but just remember that whenever you kill me for what I have preached, you will be bringing innocent blood upon this city and upon the inhabitants thereof."

When the princes, who, seemingly, were the only friends that Jeremiah had that day, heard both sides of the story, they pronounced the verdict, whereby they said, "This man is not worthy to die," and they turned him loose.

Now, beloved, I am wondering if the conditions in the day of Jeremiah are not parallel with the conditions today. I am satisfied that conditions now, and then are very much the same, and I am sure that there are many individuals today who don't want the Word of God at all, and there are still others, by the thousands, who want only a diluted portion of it. They certainly don't want the pure Word of God. God commanded Jeremiah to speak only the words He had given him to speak, and to diminish not a word.

Beloved, there are many people today who want the Word of God diminished. They want an abbreviated or a diminished message of the Word of God. There are only a few people today who want a preacher that will preach to them the entirety of the Word of God, but most people want it in an

abbreviated or a diminished form.

I would like to show you some classes of people who diminish the Word of God.

I

THOSE WHO DENY THE INSPIRATION OF THE BIBLE DIMINISH THE WORD OF GOD.

Beloved, I hold in my hand a Bible. It is a book that is unlike any other book. There is no book in your home like this book, unless it is a Bible. There is no book in the public library that begins, in any wise at all, to compare with this book. I say, beloved it is an unusual book. It is different from all other books, in that it was written by God, while all other books were written by man.

Tomorrow morning I will sit down in my study to answer some letters, maybe to dictate some article for THE BAPTIST EXAMINER, or to carry on some of the general correspondence that goes with my shop. When I sit down to dictate my message, and when my secretary writes what I dictate to her, she has no right at all to substitute what she thinks, what she proposes, or what she might imagine. Her business is to take down, and to write the words exactly as I pronounce them unto her.

Beloved, I believe this Bible was given in exactly and precisely the same manner. I do not think that there was a spirit that brooded around, over, and above Isaiah, Jeremiah, Matthew, Paul and all the balance of the writers of the Bible, and that they wrote under the influence of a spirit brooding over them. Instead, beloved, I believe that the Holy Spirit of God pronounced the words of this Bible, and that the men who wrote the words merely wrote what God told them to write. I am definitely and positively convinced that this Bible is inspired of God, all the way from Genesis 1:1, through Revelation 22:21. Listen:

"For the prophecy came not in old time by the will of man: but HOLY MEN OF GOD SPAKE as they were moved by the Holy Spirit."—II Peter 1:21.

"ALL SCRIPTURE IS GIVEN BY INSPIRATION OF GOD, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—II Tim. 3:16.

In fact, beloved, if you will read through the Bible, you will find that the Old Testament writers, 2600 times, declared that their words were not their own words, but rather, were the words of Almighty God, and 525 times, the New Testament writers make the same assertion. In all, beloved, approximately 3100 times, the writers of the Bible tell us that the Bible was inspired by Almighty God.

To me, the very fact of the perennial freshness of the Bible proves that it came from God. I mean by that, the fact that there is always something new to be found in it, proves to me that it must have come from God. If I write you a letter, you will probably get the meaning of it after you have read it once or twice, because what the mind of man produces, the mind of man can exhaust. But not so with the Bible. If you read it today, you will find something new. If you will read it tomorrow, you will find something new. If you read it a year from now, you will see a new message in it that you have never seen before. I have been preaching from it ever since I was a lad of eighteen years of age, and I still see new messages that I failed to comprehend 10, 20, or 30 years ago. I say to you, beloved, the fact that it is perennially fresh proves to me that it came from God. What the mind of man produces, the mind of man can exhaust, but since the mind of man can't exhaust this book, it proves to me that it (Continued on page 3, column 5)

"I Should Like to Know"

1. Will the rapture of the saints take place before or at the end of the great tribulation period?

I believe it is plain that Christ will appear in the air and catch away all saints, both living and dead, in fulfillment of I Thess. 4:15-17, immediately before the opening of the great tribulation period. The strongest evidence of this I can find in the Bible is in the fact that in Rev. 7 only Jews are sealed as the servants of God on the earth. Then the following chapters most certainly describe the great tribulation period. Furthermore it is certain that the rapture of the saints (depicted in the parable of the virgins—Mt. 25:1-12) and the judgment of the nations (depicted in the parable of the tares—Matt. 13:38-42, and described in Matt. 25:31-46) cannot occur at the same time; for in the rapture the saved are taken out from among the lost and in the judgment the lost are taken out from among the saved.

2. Does the Bible teach a total or a partial rapture of the saints?

I find absolutely nothing in the Bible to indicate a partial rapture. The simplest and most natural meaning of every passage touching on the rapture favors a total rapture. Rev. 7 is conclusive in favor of a total rapture since it records the sealing of none but Jews and a partial rapture would leave some Gentiles as the servants of God on the earth at the time of the sealing. Paul says: "We (not some of us) which are alive and remain shall be caught up." (I Thess. 4:17).

3. Will anybody be saved during the great tribulation period?

If the Bible teaches a total rapture of the saints at the beginning of the great tribulation period, then certainly there will be conversions during the great tribulation period; for in the judgment, at the close of the great tribulation period, we find saved people (sheep).

4. Do you believe in a resurrection of the unrighteous dead?

I most certainly do. John 5:29; Acts 24:15; Rev. 20:12.

5. Will the saved and all the lost be resurrected and judged at the same time?

The theory of a general resurrection and a general judgment is a human invention without the slightest Scriptural basis. The passage that is most often quoted to prove it is against it. The passage of which I speak is John 5:29. It suggests two resurrections, one a "resurrection of life" and the other a "resurrection of damnation." Then if we wish to know how John, the narrator of these words of our Lord, understood them we have only to turn to John's own words in Rev. 20:5 where John separates the "resurrection of life" and the "resurrection of damnation" by a thousand years.

The Scripture is just as clear and decisive in teaching two great judgments, one of them a judg-

ment of the living at the of Christ in glory (Matt. 46) and the other one a of the unrighteous dead of the millennium (Rev. 11-15). The distinctions of these two judgments are marked that only a blind can fail to recognize them ing fatal to the theory of eral judgment.

6. Do you believe in the torment of the wicked?

Yes, I believe this could not believe the believe anything else. the punishment of the to be "everlasting" (Matt. John tells us that "the their torment ascendeth ever and ever, and they rest day nor night." (Rev. This makes it clear to care to know that the "tion" of the wicked is hilation and that the death" does not bring of existence.

7. Is the coming of Christ imminent?

The first phase of Christ ing, his appearance in the take to himself all His both living and dead, is or impending—likely to any moment. It is that New Testament saints are ever watchful. It is taught, I believe, in Mark 13: Jas. 5:8; Rev. 22:12.

The first phase of Christ ing is the next dispens event. There is no definite ecy yet to be fulfilled. Christ comes in the air. every unfulfilled prophecy nitely refers to the great lation period, which shall the event under discussion.

8. Will there be any conversion during the millennium?

Yes, I believe there will be. The righteous of the earth when Christ sets kingdom here will go kingdom in natural bodies that reason the race will perpetuate itself. Children be born. These children are born as all children are with sinful natures — need salvation. Shall the no provision of grace for The trite statement that will be nobody saved after leaves His mediatorial throne the mediatorial throne up his reign here on earth not nullify the value of his People were saved when saved on the earth before. They saved when He is on the a second time, no doubt.

9. What do you think of tists that practice "open communion?"

I think they are a disgrace the name they unworthily They practice that for they can plead no whatsoever. They depart the example of Christ in the stitution of the supper. (Continued on page 8, column 5)



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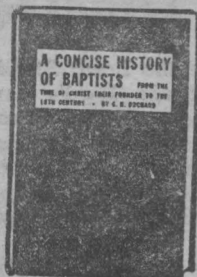
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THE BAPTIST EXAMINER

AUGUST 22, 1964

PAGE TWO



A CONCISE HISTORY OF BAPTISTS

By G. H. ORCHARD

\$1.50 paper -- \$3.00 cloth

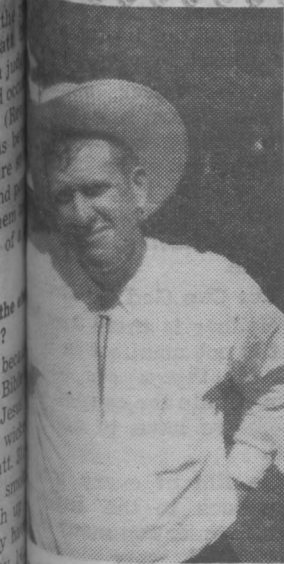
J. R. Graves thought very highly of this book and brought it into print here in America. The author himself was an English Baptist and was very well informed about the history of our forefathers. In the study of Baptist history, you will find Orchard plays an important role.

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How many of you who seldom go to church would choose to live in a town that had no churches?

COWBOY TO OHIO REVIVAL



EUGENE HENSLEY

Eugene Hensley, pastor of the Grace Baptist Church of Mansfield, Ohio, will be conducting special meetings with the Grace Baptist Church of Mansfield, Ohio, September 5,

above picture of Brother Hensley was made when he visited the Grace Baptist Church in Mansfield, Ohio, in 1963, at which time he ministered to the whole church and all the guests who were present. It is with the hope of joy that we tell our friends living in the Mansfield area of Brother Hensley's presence. We would certainly like to have them all to attend these services.

The address of the church is 1000 North Trimbles Road, Mansfield, Ohio. The pastor is Elder R. Mink, and teaming him with Brother Hensley together, we mean a time of spiritual revival for the church, and for all who visit with them.

Catholics

(Continued from page 1) In the Roman Catholic Church of Gorcia said, "Kill the First kill my sister who married to a Serb. When you do this work come to the church and I will confess you and you from sin."

A massacre followed during which 5,600 Serbs died at the hands of the Ustashi in the Lwno. This was in August, 1941. In the village of Drakvlic, the Ustashi Monk, Miroslav, killed a child with his hands while he spoke to a crowd of the terrorists the fol-

lowing words: "Ustashi, I rechristen these degenerates in the name of God. You follow my example."

As a fearful result of the Monk Filipovic's example 1,500 Orthodox Serbs were executed in one day.

The terrible Filipovic was made commandant of Jasenovac the Ustashi concentration camp which excelled the German Dachau horror camp for atrocities.

In his capacity as commandant of Jasenovac, the Monk Filipovic in cooperation with Father Culina became the butchers of over 40,000 men, women and children, all Serbs, who died in the infamous place under his Romanist rule.

It was in this camp of Jasenovac that the terrible record of the young Roman Catholic law student, Peter Brzisa, was made. On the night of August 29, 1942, orders were given for executions. Those who were in charge of the horrible carnage made a wager as to who could dispose of the greatest number of prisoners. Peter Brzisa cut the throats of 1,360 Serbs that night with a special made butcher knife. He became thus the winner of the gruesome competition and was feted and elected king of the cut-throats, rewarded with a gold watch and a silver service, a roasted pig and wine. This most astonishing depravity was witnessed by an eyewitness, Dr. Nikola Kilkolic, a Croat.

On the night of June 5, 1941, on the orders of the Ustashi Chief Cutic, the Orthodox Bishop, of Banjaluka Planton, in Western Bosnia, with several Orthodox priests, were taken outside the town limits, where the Bishop's beard was torn out, a fire built on his naked chest and then after being tortured for some time the fanatical murderers dispatched them with hatchets and threw their dead bodies in the Vrbanka River.

Many Roman Catholic priests and monks who were not of the Ustashi terrorist organization in the frenzy of religious zeal, carried out executions with their own hands.

During the time of this horrible carnage, Roman Catholic priests with the Pope's sanction and blessing, led the armed Ustashi in closing Orthodox Churches and the confiscation of Orthodox records. Many Orthodox Churches were converted into halls for public use, others into Roman Catholic Churches. In the provinces of Like, Baniji and Kordun, 172 churches were totally destroyed. At Fruska Gora 15 Serbian Orthodox monasteries and churches were given to Franciscan monks. At Vrdnik-Ravania, the great cathedral was plundered of all valuables and all the

property confiscated by the Roman Catholic Bishop.

Living as hunted beasts in the horror of seeing daily massacres, thousands of Serbs, in the fear of death, were rechristened to the Roman Catholic faith. The Ustashi newspaper "Novia Hrvatska," revealed how these conversions took place in the following words: "The rechristening was carried out in a very solemn manner by the curate of Petrinja Michael Razum. AN USTASHI COMPANY was present at the solemn occasion."

These holy rechristenings of Rome were sometimes celebrated not only with water but with blood. Father Ivan Raguz publicly urged the killing of all Serbs including all children so that "even the seed of these beasts is not left." Another priest, Fath-

REFUSED

"... ALL OUR RIGHTEOUSNESSES ARE AS FILTHY RAGS... OUR INIQUITIES, LIKE THE WIND, HAVE TAKEN US AWAY"

—ISA. 64:6



er Bozider Brale of Sarajevo took active part in the slaughter of Serbs with a gun in his hand. For this great work in these liquidations he was promoted to presidency of the spiritual board of the Archbishop of Sarajevo.

In every village where Serbs were left alive to be "rechristened," these poor people were forced to send the traitor Archbishop Stepinac telegrams of congratulations. Stepinac's own diocesan paper, the "Katoliki List," as well as the Ustashi "Nova Hrvatska" printed all these telegrams.

In their cold-blooded plan to completely Romanize the Serbs, the surviving children of Orthodox people were placed in public Roman Catholic homes by the priests who even changed their names to Roman Catholic Croatian names:

Is this a page out of Foxe's Book of Martyrs?

Or is this a story of Romish inquisition in medieval days?

No! These free people marked out by Rome for doom, have been slaughtered and scattered and the survivors forced into the Roman Catholic Church in the days of our own years, before our very eyes, during 1941 and 1942.

This exterminating process was carried out suddenly, methodically and ruthlessly by that same double headed totalitarian power which has formulated a complete plan long ago to make sleeping America Roman Catholic.

Nor does this account of intrigue and carnage stand alone in the history of Rome. It is but one sad story and concerns the fate of only one country, among hundreds of similar historical records, where a free and prosperous people were exterminated by the Roman Catholic system under the direct supervision of the hierarchy with the full consent and blessing of the Pope.

Finally, and in conclusion, may this account stamp an indelible picture in our minds which we can never forget. Regardless of the crafty smoothness of the deceptive Sheens; regardless of the unblushing flattery of the traitorous Spellmans, regardless of the feigned championing of democ-

racy by the cunning Kennedys and the fawning McCarrens; the awful history of the Serbs during 1941 and 1942 hangs before us today like a dark and dreadful cloud upon the horizon, reminding us continually of the fatal storm which is silently and steadily gathering over the U. S. A., as Rome in her unparalleled treachery embarks upon the final stage of making America Roman Catholic while she sleeps.

"Diminishing"

(Continued from page 2) must come from the mind of God.

I think also about the unity of the Bible, how it is just one book—no contradictions, no errors, no inconsistencies, and no inaccuracies, but rather, it is just all one message, from beginning to end. The man that wrote the Book of Genesis had nothing in it contradictory to the Book of Revelation. Though years and years intervened between the time the Book of Job, the first book of the Bible, was written, and the time the Book of Revelation was completed—though hundreds of years elapsed, the message in both were identically the same, with no contradictions to be found therein.

I have often thought about the unity of the Bible, how that it was produced under varied and various circumstances. Do you know that it was written on two continents, in three different languages—Greek, Hebrew and Aramaic, and that it was written over a period of sixteen centuries? I have often thought about how it was written in various places. If you will study the Bible, you will find that it was written in tents, in cities, in palaces, and in dungeons. If you will study the Book, you will find that it was written by judges, kings, priests, prophets. (Continued on page 4, column 1)

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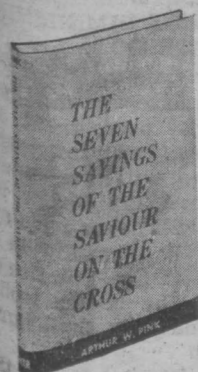
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\$2.00

Those familiar with Pink will know what to expect in this book—and they won't be disappointed. It is "the best" on the Saviour's last words, as He hung on the cross, dying for our sins that we would live forever.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101



THE BAPTIST EXAMINER

AUGUST 22, 1964

PAGE THREE

My Friend Is Lost

Around the corner I have a friend,
In this great city that has no end;
And he is lost—a fine, strong man,
But he is lost! And I always plan
To speak to him about God's love,
Of Christ who came down from above,
And how He died on the cross to pay
The sinner's debt. I think each day,
"Somehow I must speak my heart to Jim:
Tomorrow I'll have a talk with him."
Tomorrow comes and tomorrow's cares
Clutter my day with busy affairs.
The day is gone, and again I vow,
"Tomorrow I'll speak to Jim somehow."
For my friend is lost; he does not know
The peril he risks. He must not go
Year after year like this and die
Before I tell him how truly I
Desire him to let Christ in his heart,
Repent, Believe, and make a new start.
But tomorrow comes and tomorrow goes
And the distance between us grows and grows.
Around the corner? Now he's miles away
"Here's a telegram, sir . . ." "Jim died today."
While I delayed, thus came the end;
Jim lost a soul; I failed a Friend.

"Diminishing"

(Continued from page 3)

ets, patriarchs, prime ministers, herdsmen, scribes, soldiers, physicians, and fishermen. Yet, in spite of all of these differences, when you turn through the Bible, you will find that it contains just one system of doctrine, just one plan of salvation, and just one rule of faith. There is no contradiction in it in any wise at all. Beloved, if you were to take forty men, equivalent to the number of individuals who penned the Bible, and choose them from various walks of life, as they were thus chosen, and put them in a room and ask them to write a book on church history, or a plan of salvation, or a system of morals, or a code of ethics, when they would finish, their book would be so different that it would take steel binding to hold it together. But not so with the Bible. It was written over a period of sixteen centuries, in three languages, and on two continents, under varied circumstances and by various individuals, yet there is not one contradiction in it at all. The unity of the Bible demands that it have God for its author.

When I think how the Bible picks men up and makes them better, surely it must have come from God. As I have often said, for a book to lift men up to God, it must first of all have come down from God, and that is what the Bible does. You can't read the Bible without it lifting you up. You can't read it without it making you a better man or a better woman. You can't read it without it drawing you to God. I say, beloved, a book that will lift men up to God, must have, first of all, come down from God Himself.

I believe the Bible is the Word of Almighty God. I don't make any exceptions. I don't say that I believe part of it is inspired. I don't say that I think that some of it is from God, but rather,

I believe that all of the Bible, from beginning to end, has God for its author. Beloved, the man who denies the inspiration of the Bible is diminishing the Word of God.

You say, "Does anyone deny the inspiration of the Bible?" Yes, plenty of folk. You don't even have to get out of Ashland to find folk who will deny that the Bible is inspired. People right here in this town have told me that the Bible is like any other book. A preacher, some time ago, told me that he believed that parts of the Bible were inspired, but that parts of Genesis and Revelation are purely sentimentalism. That man is a recognized man of God within this town. I say to you, beloved, the man who substitutes the writings of man, and says that they are on a par with the Bible, or who takes out any portion of the Word of God, and says that it is not inspired—the man who does so is diminishing the Word of Almighty God. God, in His command to Jeremiah, told him to speak all the words which He commanded him, and to diminish not a word.

II

THOSE WHO DENY THE EXISTENCE AND THE HEINOUSNESS OF SIN DIMINISH THE WORD OF GOD.

If you will turn to the Bible, you will find that God says some plain things concerning sin.

In the first place, He tells us that we are all sinners, without an exception. Listen:

"For ALL HAVE SINNED, and come short of the glory of God."—Rom. 3:23.

"But the scripture hath concluded ALL UNDER SIN."—Gal. 3:22.

I say to you, beloved, everyone of us stand as sinners in the sight of Almighty God. People don't like to be told that they are sinners. They like to think that they are decent, moral, and respectable, and they don't like to be

recognized as sinners.

Several years ago, an unsaved girl came to work for me. Of course, I asked her if she were a Christian, and she told me that she was a church member. She knew nothing about the Lord Jesus Christ as Saviour. During my conversation with her, I referred to her as a sinner. When I did so, I noticed that her face colored immediately. About six months later, after she had become better acquainted with me, and had learned at least a good head knowledge of the Bible, she confessed to me how angry she became that day, when I had referred to her as a sinner. She said that she had always thought that a sinner was one that had gone down to the very depths of sin.

Beloved, that is not what God says. God says that we have all sinned and have come short of the glory of God.

The Word of God goes further and tells us relative to the heinousness of sin in the sight of Almighty God. Listen:

"And all our RIGHTEOUSNESSES ARE AS FILTHY RAGS."—Isa. 64:6.

Man may pride himself upon his goodness, yet God says that all of his righteousnesses, are as filthy rags.

Brother, sister, listen, if the best there is about you looks like a dirty, filthy rag that you would not want to touch, pray tell me, what do your sins look like in the sight of a thrice-holy God? If the best there is about you looks like a filthy rag, then what do your lies and all the balance of the sins that you stand guilty of, look like in God's sight? Beloved, sin is an awful thing. It exists in you and me, and all of us.

The Word of God also tells us the final end of that man who is a sinner, for we read:

"For the wages of sin is death."—Rom. 6:23.

"And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. 20:15.

Beloved, don't tell me that sin is not something to be dreaded. Don't tell me it is not an awful, heinous, obnoxious thing in the sight of Almighty God. God's Word tells us that sin is so awful that those who die in their sins shall be cast into a lake of fire. Sin is a terrible thing in the sight of Almighty God, and the man who denies it is diminishing the Word of God.

Folk don't like to be told that they are sinners. Instead, they like to be told that they are good and that they are charitable. They like for the preacher to pat them on the back and remind them of how good they are. Beloved, that is not what God says. God says that all have sinned and come short of the glory of God.

One fellow said to a preacher that he thought it would be much better to refer to sin as "mistakes" rather than to call it sin. This preacher brother, in reply told him that it would be just like taking a bottle of hydrochloric acid, removing the skull and cross bones and the poison mark from it, and put a label on it, saying, "Essence of Peppermint." Beloved, that is exactly what you do when you say that sin isn't sin. When you say that it isn't sin, but rather a mistake, you just make it all the more dangerous.

Beloved, I say to you that you have sinned in the sight of Almighty God, and the individual who dares to deny the existence or the heinousness of sin is just diminishing the Word of Almighty God.

III

THOSE WHO DENY THE EXISTENCE OF A PERSONAL DEVIL DIMINISH THE WORD OF GOD.

Several years ago when I was pastor in Cincinnati, three young girls made a profession of faith

THE BAPTIST EXAMINER

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PAGE FOUR

HERE ARE THREE THINGS . . .

GOD CAN'T DO

Augustine said it — and it is one of the most discerning observations mere man ever has made concerning God.

"There are three things God cannot do! He cannot lie or die or be deceived."

And Scripture confirms the eternal truth of the ancient theologian's declaration. God has three distinct inabilities. Would you care to examine them with me for a moment?

God Cannot Lie

Look at the testimony of Paul the Apostle to his youthful friend, Titus:

"In hope of eternal life, which God, that cannot lie, promised before the world began." Titus 1:2.

It is completely outside the realm of possibility that God should speak an untruth. Yet God has spoken much! This means that His utterances are infinitely more dependable than the testimony of even the most trustworthy of mortal men. He speaks the truth and chief among His promises is that of Eternal Life — forgiveness of sin and restoration to His fellowship — to all who receive Jesus Christ as Lord.

And God Can Never Die

"(Jesus), who is made, not after the law of a carnal commandment, but after the power of an endless life." — Heb. 7:16.

Jesus, the Son of God and Saviour of sinners, is not subject to the carnal laws that govern all other life. "The things which are seen are temporal; but the things which are not seen are eternal." All that we see with our eyes and touch with our

and I baptized them. I always rather doubted whether they were saved. A few weeks later, they came to me and said, "Brother Gilpin, is there really a Devil, or is it something that we blame our meanness on?" They rather had in mind that the Devil was like one of the characters of Aesop's Fables, or some other mythological character.

Beloved, if you will turn through the Bible, you will find that it tells us that there is a personal Devil. Listen:

"Now there was a day when the sons of God came to present themselves before the Lord, and SATAN CAME ALSO AMONG THEM."—Job 1:6.

"And the supper being ended, THE DEVIL having now put into the heart of Judas Iscariot, Simon's son, to betray him." — John 13:2.

"But Peter said, Ananias, why hath SATAN filled thine heart to lie to the Holy Spirit?"—Acts 5:3.

"Be sober, be vigilant; because your adversary THE DEVIL, as a roaring lion, walketh about, seeking whom he may devour." — I Peter 5:8.

Beloved, I believe in a Devil. He is just as real to me as the Lord Jesus Christ. The only difference is, Jesus Christ is real to me for good, whereas the Devil is real to me for evil.

I like the words of the poem, which says:

"Men don't believe in a devil now,
As our fathers used to do;
They have forced the door to the broadest creed,
To let his form pass through.
There isn't a print of his cloven foot,
Nor a fiery dart from his bow
To be found in earth or in air today,
For the world has voted so.
But who is mixing this fatal draught,
That palsies both heart and brain,
And loads the bier of each passing year
With ten hundred thousand slain?
Who clogs the steps of the toiling saint,
And digs the pit for his feet?

hands is doomed to a degenerative process — whether fast — and must some day away. Life runs its course, grave is never satisfied, neither Jesus nor the Life gives is held in such a bondage. His and His alone is the power of an endless life," and His is the authority to impart life to believing men. God can't die.

Nor Can God Be Deceived

"Neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him whom we have to do."—Heb. 4:13.

The life of every man is open book to the Judge of the universe. Too many of us as if God were some distant cosmic power that can be in or out at our own convenience. He sees our sin and He hates it, and His word takes pains to warn us that the consequence of our sin is death.

How then can we escape the wrath of a God who cannot or die or be deceived? Let our own resources there be no hope. But God Himself provided an unfailing solution for all who will yield themselves to Him in self-abandoning faith. Jesus Christ He has come to earth, and in His own body has paid the penalty for our sin. As our substitute Jesus died in His death all the just demands of God against sin are forever satisfied. For certain because God cannot lie. Forever because God cannot die. For YOU believe God cannot be deceived.

—Tom Watson, Jr.

Who sows the tares in the field of time,

Wherever God sows His Word, Ah, the devil is voted not to work. And of course the thing is done. But who is doing the kind work

The devil alone should do. They say he does not go about. Like a roaring lion now, But whom shall we hold responsible

For the everlasting row. To be heard in home, in church, in state,

To earth's remotest bound. If the devil, by a unanimous vote, Is nowhere to be found? Won't somebody step to the

forthwith, And make his bow, and shoot. How the frauds and crimes of a single day

Spring up? We want to know. Oh, the devil is fairly voted. And of course the devil's gone. But simple folk would like to know

Who carries his business. You say, "Brother Gilpin, there anybody in this town doesn't believe in a Devil?" I loved, I challenge you to go pick up your telephone book, call every clergyman that is therein, and I will guarantee in advance that many of them will deny the existence of a Devil.

Listen, beloved, the person who denies the existence of a Devil is diminishing the Word of God.

IV

THOSE WHO DENY THE FACT OF ETERNAL PUNISHMENT ARE DIMINISHING THE WORD OF GOD.

Every time that I preach I try to emphasize the fact that there is eternal punishment awaiting the sinner. In eternity, which has no end, we will have imperishable bodies and the bodies that are in Hell will never burn up. They will suffer eternally in an unquenchable fire. The fire can't be put out, the bodies won't be away, and they shall burn eternally.

God's Word tells us that there is so. Listen:

"The same shall drink of the wine of the wrath of God, who are the unrepentant." (Continued on page 6, column 1)

THE SOVEREIGNTY OF GOD

By
ARTHUR W. PINK

320 Pages

\$3.75

If you are looking for a book that really gives you the "meat" of God's Word on the doctrines of election, predestination, particular redemption, etc., then here it is. There is no other book on the theme of God's Sovereignty that THE BAPTIST EXAMINER can recommend any more highly than this work by Pink.

CALVARY BAPTIST CHURCH

P. O. Box 910, Ashland, Kentucky, 41101

"A man submerged in business all week had better come up for air on Sunday."

FIFTY YEARS IN THE CHURCH OF ROME"

by CHARLES CHINIQUEY
from "Fifty Years In The
Church Of Rome"

Specialized for TBE by
L. Jarrell, Lordsburg, N. M.

My thoughts are not your
thoughts," saith the Lord. And
I may add, His works are not
the works of man. This great
work has never been better ex-
plained than in the marvellous
story with which the great
reformation grew in
spite of the most
terrible obstacles. To praise
man for such a work seems
a kind of blasphemy, when
I can visibly the work of the
I had hardly finished read-
ing the letter of Ireland's Apostle
temperance, when I fell on
my knees and said: "Thou know-
est, O my God, that I am nothing
but a sinner. There is no light,
strength in thy poor unprof-
fited servant. Therefore, come
into my heart and soul, to
live in that temperance re-
formation which Thou has put into my
heart to establish. Without Thee
I do nothing, but with Thee
I do all things."

It was on a Saturday night,
the 20th, 1839. The next morn-
ing was the first Sunday of Lent.
I went to the people after the ser-

mon have told you, many times,
I sincerely believe it is my
mission from God to put an end
to the unspeakable miseries and
anguish engendered every day,
and in our country, by the
use of intoxicating drinks. Alco-
hol is the great enemy of your
souls and your bodies. It is the
implacable enemy of your
husbands, and your
children. It is the most formid-
able enemy of our dear country
and our holy religion. I must de-
stroy that enemy. But I can not
do it alone. I must form an army
to raise a banner in your midst,
and which all the soldiers of
the Gospel will rally. Jesus
Himself will be our gen-
eral. He will bless and sanctify
us. He will lead us to victory.
The next three days will be con-
secrated by you and by me in
prayer to raise that army. Let
those who wish to fill it
come and pass these three
days before our sacred altars.
Those who do not want to

be soldiers of Christ, or to fight
the great and glorious battles
which are to be fought, come
through curiosity, to see a most
marvellous spectacle. I invite
every one of you, in the name
of our Saviour, Jesus Christ,
whom alcohol nails a-nail to the
cross every day. I invite you in
the name of the holy Virgin Mary,
and of all the saints and angels
of God, who are weeping in
heaven for the crimes committed
every day by the use of intoxi-
cating drinks. I invite you in the
names of the wives whom I see
here in your midst, weeping be-
cause they have drunken hus-
bands. I invite you to come in the
names of the fathers whose hearts
are broken by drunken children.
I invite you to come in the name
of so many children who are
starving, naked, and made deso-
late by their drunken parents. I
invite you to come in the name
of your immortal souls, which are
to be eternally damned if the
giant destroyer, Alcohol, be not
driven from our midst."

The next morning, at eight
o'clock, my church was crammed
by the people. My first address
was at half-past eight o'clock,
the second at 10:30 a. m., the
third at 2:00 p. m., and the fourth
at five. The intervals between
the addresses were filled by
beautiful hymns selected for the
occasion. Many times during my
discourse the sobs and the cries
of the people were such that I
had to stop speaking, to mix my
sobs and my tears with those of
my people. That first day seventy-
five men, from among the des-
perate drunkards, enrolled them-
selves under the banner of tem-
perance. The second day I gave
again four addresses, the effects
of which were still more blessed
in their result. Two hundred of
my dear parishioners were en-
rolled in the grand army which
was to fight against their im-
placable enemy. But it would re-
quire the hand of an angel to
write the history of the third day,
at the end of which, in the midst
of tears, sobs, and cries of joy,
three hundred more of the noble
people swore, in the presence of
their God, never to touch, taste,
nor handle the cursed drinks with
which Satan inundates the earth
with desolation, and fills hell
with eternal cries of despair.
During these three days more
than two thirds of my people had
publicly taken the pledge of tem-
perance, and had solemnly said
in the presence of God, before
their altars, "For the love of
Jesus Christ, and by the Grace
of God, I promise that I will
never take any intoxicating
drink, except as a medicine. I also
pledge myself to do all in my
power, by my words and ex-
ample, to persuade others to make
the same sacrifice." The major-
ity of my people, among whom
we counted the most degraded
drunkards, were changed and re-
formed, not by me, surely, but by
the visible, direct work of the
great and merciful God, who
alone can change the heart of
man.

As a great number of people
from the surrounding parishes,
and even from Quebec, had come
to hear me the third day, through
curiosity, the news of that mar-
vellous work spread very quickly
throughout the whole country.
The press, both French and Eng-
lish, were unanimous in their
praises and felicitations. But
when the Protestants of Quebec
were blessing God for that re-
form, the French Canadians, at
the example of their priests, de-
nounced me as a fool and heretic.

The second day of our revival
I had sent messages to four of the
neighboring curates, respectfully
requesting them to come and see
what the Lord was doing, and
help me to bless Him. But they

ELDER JAMES F. CRACE AND FAMILY LEAVE FOR NEW GUINEA



MARY DAVID JAMES JOY

On Sunday, August 16th, Brother James Crace and family began
their flight from Seattle to New Guinea via Hawaii and Australia.

For the past three weeks Brother Crace has been visiting various
churches and friends on his way to the West Coast, and finally concluded
his travels in Seattle, being the guest of Elder Glen Tweet and the South
Park Missionary Baptist Church. Brother Tweet was of tremendous help
to Brother Crace in assisting him in his last minute preparations ere de-
parture. For these kindnesses shown by Brother Tweet and his church, we
are deeply grateful.

Brother Crace will be joining Brother Halliman and family in the
mission work in New Guinea at a very early date. In fact, before this
reaches our readers, we imagine that they will be working with Brother
Halliman. We urge our readers to join in prayer and support for both
Brother Crace and Brother Halliman.

refused. They answered my note
with their contemptuous silences.
Only one, the Rev. Mr. Roy, cur-
ate of Charlebourg, deigned to
write me a few words, which I
copy here:

"Rev. Mr. Chiniquy, Curate of
Beauport, My Dear Confere:—
Please forgive me if I cannot for-
get the respect I owe to myself,
enough to go and see your fool-
eries. Yours truly,

Pierre Roy, Charlesbourg, Mar.
5th, 1839."

The indignation of the bishop
knew no bounds. A few days
after, he ordered me to go to his
palace and give an account of
what he called my "strange con-
duct." When alone with me he
said: "Is it possible, Mr. Chini-
quy that you have so soon for-
gotten my prohibition not to
establish that ridiculous tem-
perance society in your parish? Had
you compromised yourself alone
by that Protestant comedy—for
it is nothing but that—I would
remain silent, in my pity for you.
But you have compromised our
holy religion by introducing a

society whose origin is clearly
heretical. Last evening, the ven-
eral Grand Vicar Demars told me
that you would sooner or later be-
come a Protestant, and that this
was your first step. Do you not
see that the Protestants only
praise you? Do you not blush to
be praised by heretics? Without
suspecting it, you are just enter-
ing a road which leads to your
ruin. You have publicly covered
yourself with such ridicule that
I fear your usefulness is at an
end, not only in Beauport, but in
all my diocese. I do not conceal it
from you: my first thought, when
an eye-witness told me yesterday
what you had done, was to inter-
dict you. I have been prevented
from taking that step only by the
hope that you will undo what you
have done. I hope that you will
yourself dissolve that anti-Cath-
olic association, and promise to
put an end to those novelties,
which have too strong a smell of
heresy to be tolerated by your
bishop."

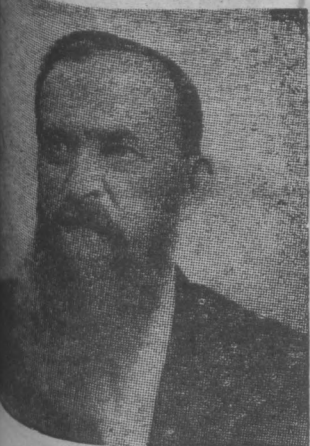
I answered: "My lord, your
lordship has not forgotten that it

was absolutely against my own
will that I was appointed curate
of Beauport: and God knows
that you have only to say a word,
and, without a murmur, I will
give you my resignation, that you
may put a better priest at the
head of that people, which I con-
sider, and which is really, to-day
the noblest and most sober people
of Canada. But I will put a con-
dition to that resignation of my
position. It is, that I will be
allowed to publish before the
world that the Rev. Mr. Begin,
my predecessor, has never been
troubled by his bishop for hav-
ing allowed his people, during
twenty-three years, to swim in
the mire of drunkenness; and
that I have been disgraced by my
bishop, and turned out from that
same parish, for having been the
instrument, by the mercy of God,
in making them the most sober
people in Canada."

(To be continued).

Dear Reader: Don't miss the
next issues, especially three or
four of them, until we finish
chapter 41.—L. E. Jarrell.

Books By Graves



Eld. J. R. Graves

Some of Graves' books are al-
ready out of print and most of
the following are dwindling fast.

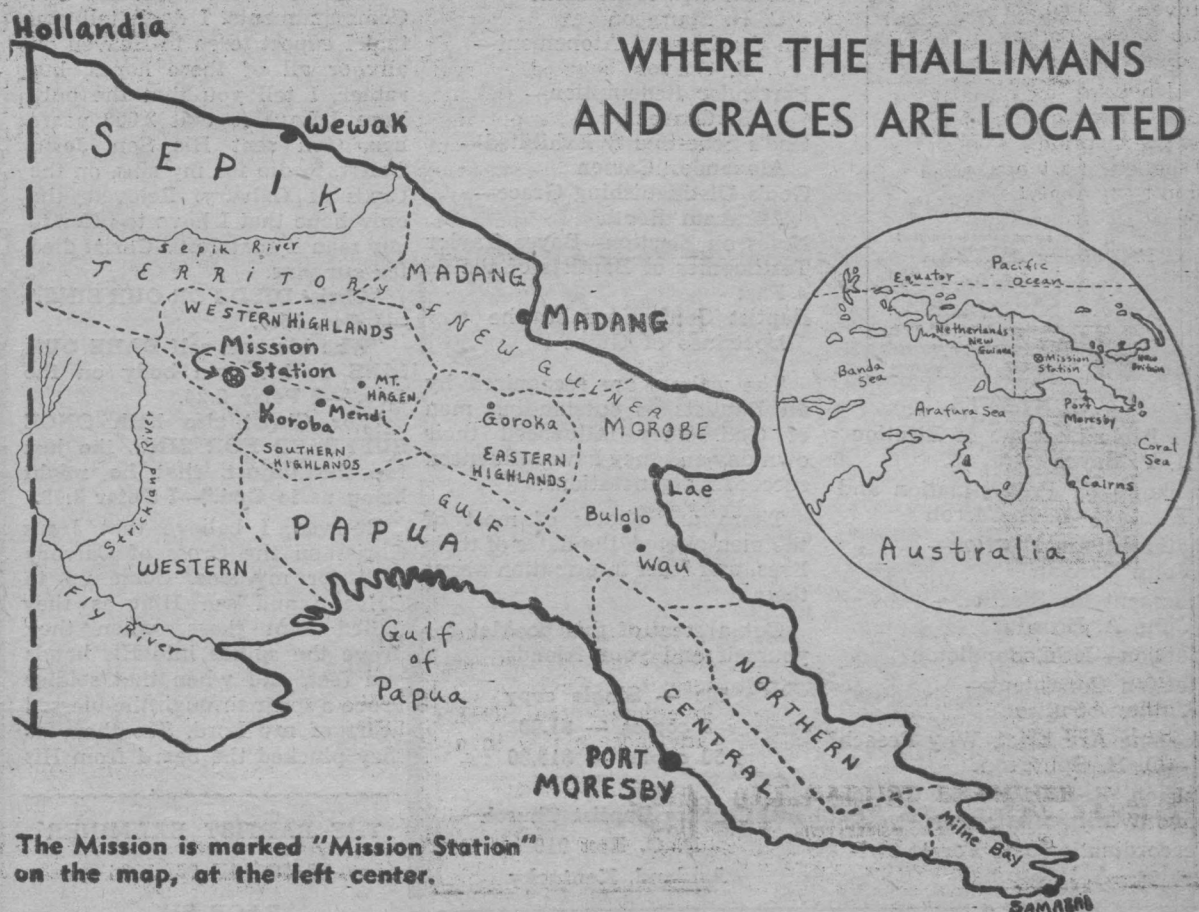
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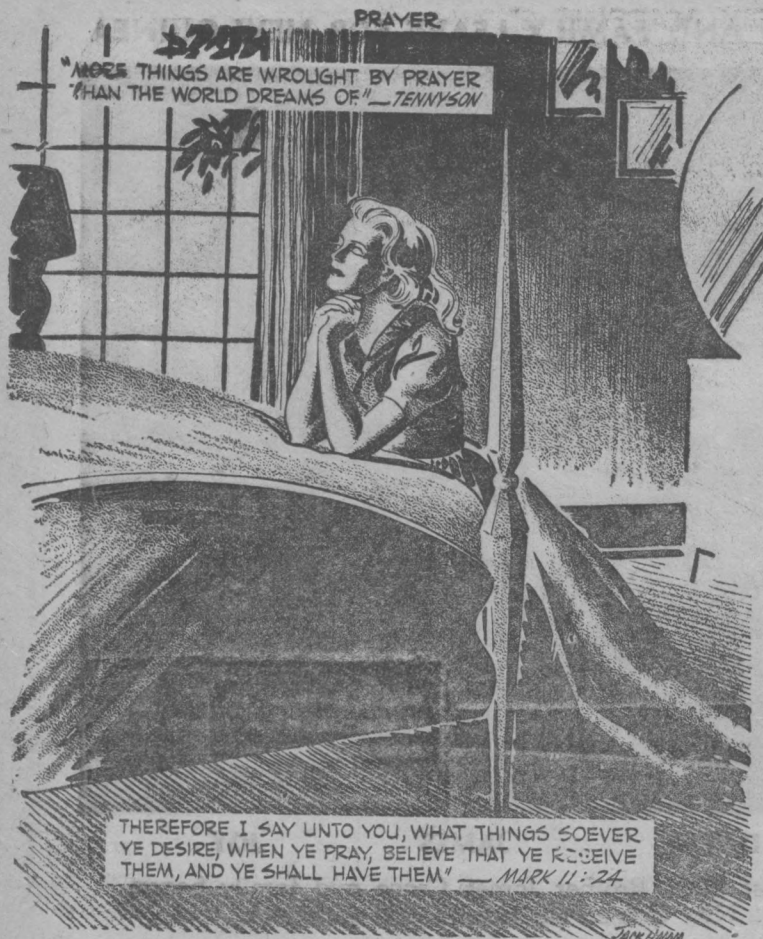
AUGUST 22, 1964

PAGE FIVE



The Mission is marked "Mission Station"
on the map, at the left center.

It is a great deal easier to do what God wants us to do, than to face the responsibility for not doing it.



"Diminishing"

(Continued from page 4)

is poured out without mixture into the cup of his indignation! and he shall be tormented with FIRE AND BRIMSTONE in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for EVER AND EVER: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."—Rev. 14:10, 11.

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from Heaven with his mighty angels IN FLAMING FIRE taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—II Thess. 1:7-9.

A man came to me one night after he had heard me preach on the subject of Hell, and he said, "Brother Gilpin, I just can't believe that." He said that a long time before, when he first began working at Armco, that he saw a man fall into one of those hot

pits of molten metal and that he could see his body dissolve as it went down. He said, "I just don't believe that a man can suffer eternally with an imperishable body, in an unquenchable fire."

Beloved, that is good reasoning from the standpoint of logic and reasoning, but the worst thing in this world for any individual, is to reason without reasoning in the light of the Bible. Beloved, let your reasoning be in the light of the Word of God.

In the Old Testament, we have the story of the three Jews who defied the king—Shadrach, Meshach, and Abednego. When they defied the king, the king, in turn, threw those three into a furnace that had been heated seven times hotter than it had ever been heated before, yet those three Jews walked around in that furnace. When they came out, the Word of God tells us they were unharmed. There wasn't a hair of their head singed. Their bodies were unhurt, and their clothes were not burned.

Beloved, if God could give those Jews bodies that wouldn't burn and that couldn't be destroyed in that fire, couldn't that same God give to sinners bodies that will be imperishable in an

unquenchable fire, throughout a never-ending eternity? I grant you, brother, sister, it is a serious and a terrible thing, yet that doesn't lessen its reality.

I think that tuberculosis is one of the worst diseases there is. I have seen the human body, in less than six weeks time, vanish from the bloom and blossom of health to a skeleton of 65 pounds. Now there isn't anything much worse than consumption to think about but it is a reality just the same.

Cancer is a terrible thing to think about. Some years ago, I buried a man who had cancer of the face. It started on his nose, and it ate all of his nose, his upper lip, his eyes, and up into his forehead. Beloved, the smell was almost more than I could stand when I would go and visit that man in his home. It is a terrible thing to think about, but it is a reality just the same.

Capital punishment is a terrible thing to think about. The state will take a man who has sinned against society and will hang him and break his neck, or they will put him in an electric chair and send hundreds of volts of electricity through his body, or they will seat him in a gas chamber and pour poisonous gas into the walls of that chamber, until he gasps for his breath and is gone. Beloved, it is horrible to think about, but it is a reality just the same.

Beloved, I say to you, Hell is a horrible thing to think about, but it is a reality just the same. It is taught in all the Bible and the man who denies the existence of a never-ending Hell, is diminishing the Word of God.

V

THOSE WHO DENY THE EFFICACY OF THE BLOOD OF THE LORD JESUS CHRIST DIMINISH THE WORD OF GOD.

Beloved, I have only one hope for my salvation. As the song says:

"My hope is built on nothing less Than Jesus' blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesus' name. "On Christ, the solid Rock, I stand; All other ground is sinking sand, All other ground is sinking sand."

I don't tell you that I expect to go to Heaven because I am a good man, because at best, I am only a sinner saved by grace. I don't tell you that I expect to go to Heaven because I am a Baptist, or because I have been baptized myself. I don't tell you that I expect to go to Heaven because I have kept the law, or because I have taken the Lord's Supper. I don't expect to go to Heaven because of my gifts to missions, or because I have tried to live up to the Ten Commandments. I don't tell you that I expect to go to Heaven on any or all of these hopes, but rather, I tell you that the only hope I have is that 2,000 years ago, God sent His Son, Jesus Christ, to die for my sins, on the Cross of Calvary. Beloved, the only hope that I have to offer to any man is that Jesus Christ died for our sins.

"Christ DIED FOR OUR SINS."—I Cor. 15:3.

"Who his own self BARE OUR SINS in his own body on the tree."—I Peter 2:24.

"For Christ also hath ONCE SUFFERED FOR SINS, the just for the unjust, that he might bring us to God."—I Peter 3:18.

Beloved, I believe that Jesus Christ on the Cross of Calvary died for my sins. Come up to Calvary and see Him as they nailed Him there, when they drove the spikes into His hands and feet, and when that soldier drove a spear through the blessed heart of my Lord. See them as they plucked the beard from His

HOW ONE MAN RECEIVED A PLAQUE FOR DONATING

A PINT OF BLOOD

When Albert O. Roselth of Walnut Creek, California, walked into the Irwin Memorial Blood Bank in San Francisco, to donate a pint of blood, he was presented with a scroll of appreciation by the managing director of the blood bank, and by the president of the American Association of Blood Banks. His was the millionth pint of donated blood received by the Irwin Blood Bank.

After receiving the scroll, he said: "I started donating blood during the Korean War, when there were blood drives in Spokane where I was working.

"I found it was an easy thing to do—and it was important for the person needing the blood. I've been a regular donor since then because I feel it is one of the best ways you can do something for someone else."

We don't know the total amount of blood Mr. Roselth donated. But his noble act and kind words cause us to recall the redemptive act and living words of the greatest Blood Donor of all history: the One who gave all His blood...

As He took the cup at the institution of the Lord's Supper, the Lord Jesus said: "This is my

blood of the new testament covenant), which is shed many for the remission of sins. Matthew 26:28.

It was no easy matter for Him to give all—not just a small quantity—of His life's blood to those who hated, despised and rejected Him, but He willingly paid that price for our redemption.

He is the Great Shepherd "brought again from the dead through the blood of the everlasting covenant" Hebrews 9:12. And He saves to the uttermost all who come unto God by Him.

Blessed indeed is every person who can say with the apostle and with the understanding:

"Just as I am without one sin. But that Thy blood was shed for me; And that Thou bidst me come to Thee, O Lamb of God, I come, I come."

Mr. Roselth received an award for his gift of blood, plus thanks of someone whose life may have saved. Jesus Christ received a new-made sepulchre for His blood—plus the everlasting thanks of millions who have found forgiveness and salvation through His sacrificial gift.

face, until His face was nothing but a bloody mass. See Him as they beat His body, until, as the prophet said, he was more marred than any man. Look at Him as the blood pours from His body, when He was whipped in Pilate's judgment hall. Look at Him, beloved, as He hangs on the Cross. Why is He there? Beloved, He was dying for every one of the sins of His elect, that were chosen in Him, before the foundation of the world.

I thank God that every man who believes in Jesus Christ, and thus receives the Son of God as his Saviour, is going to Heaven when he dies. There is nothing for him to go to Hell for, because Jesus, on Calvary's Cross, has already paid for his sins, and has suffered his sin debt to keep him out of Hell.

I like the words of the old song, which says:

"What can wash away my sins? Nothing but the blood, Nothing but the blood."

What can pay sin's old back debt? Nothing but the blood, Nothing but the blood."

As I have often said, sin has to be paid for. You can go to Hell and suffer for your sins, or Jesus Christ suffered for them on the Cross. God help you to see that if Jesus Christ didn't suffer for them on the Cross, you are going to suffer for them in Hell.

I repeat, any individual who denies the saving efficacy of the blood of the Lord Jesus Christ diminishes the Word of God. There are plenty of pastors in this town who will tell you that if you be good, join a church, and live a good enough life, that you will go to Heaven when you die. Be-

loved, you won't do any good thing. You will go to Hell just as surely as there is one. The man who tries to be good and depend upon himself, isn't trusting Jesus Christ for all of his sins. Beloved, it is either trust Jesus for all your sins, or else go to Hell and suffer for your sins.

CONCLUSION

Beloved, even though men may try to diminish the Word of God they can't. Listen:

"Heaven and earth shall pass away, but MY WORDS SHALL NOT PASS AWAY."—Mt. 24:35.

Men may try to diminish the Word of God, but the old Book is going to stand. When everything else fails, this old Book is going to stand. Don't accept what your pastor says, or what your parents say, or what anybody says, but just take what God says in His Book. Don't diminish the Word of it, but just take every word for what it says, and if the Book teaches any truth, then believe it.

May God bless you!

INFIDELS

"The fool hath said in his heart, there is no God." Psalm 14:1. An evangelist, addressing an audience upon one occasion, told his hearers that he could prove any infidel within ten minutes that he was a fool. The next day he was challenged by an infidel, who claiming himself to be an infidel, threatened the evangelist with unfavorable publicity, unless he proved the infidel to be a fool, as per his challenge. Whereupon the evangelist said: (Continued on page 7, column 1)

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Woe Is Unto Us If We Preach Not The Gospel!"

By C. H. SPURGEON

shall feel that woe is unto we preach not the gospel; that is the sad destitution of poor fallen world.

minister of the gospel! for one moment and be thyself of thy poor fellow wretches! See them like a stream, flowing to eternity — ten thousand to their endless home each day! See the termination of that stream, that tremendous fact which dashes streams of men into the pit! Oh! minister, think thyself that men are be-

ing damned each hour by thousands, and that each time thy pulse beats another soul lifts up its eyes in hell, being in torment; bethink thyself how men are speeding on their way to destruction, how "the love of many waxeth cold," and "iniquity doth abound." I say, is there not a necessity laid upon thee? Is it not woe unto thee if thou preachest not the gospel?



ELDER C. H. SPURGEON

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Masons

Continued from page one)
The Lord Jesus forbids any man Master, Matt. 23:

All Mason are legalists and legalists.

All Masons are perjurers. Their oaths bind them to do things they have no notion of

All Masons are enemies of truth—enemies of all truth demands that Baptists be a separate people.

Or take another course. Travel around this great metropolis, and stop at the door of some place where there is heard the tinkling of bells, chanting and music, but where the whore of Babylon hath her sway, and lies are preached for truth; and when thou comest home and thinkest of Popery and Puseyism, let a voice come to thee, "Minister, woe is unto thee if thou preachest not the gospel." Or step into the hall of the infidel where he blasphemes thy



"EXCEPT YE BE CONVERTED, AND BECOME AS LITTLE CHILDREN, YE SHALL NOT ENTER INTO THE KINGDOM OF HEAVEN." — CHRIST — MATT. 18:3

SOME GOOD RULES RELATIVE TO...

CHURCH ATTENDANCE

1. Come. Never miss church unless it is absolutely necessary. George Washington's pastor said of him: "No company ever kept him away from church."

2. Come early. Rushing into church the last minute is not con-

Maker's name; or sit in the theatre where plays, libidinous and loose, are acted, and from all these haunts of vice there comes the voice, "Minister, woe is unto thee if thou preachest not the gospel." And take thy last solemn walk down to the chambers of the lost; let the abyss of hell be visited, and stand thou and hear—

"The sullen groans, the hollow moans,
And shrieks of tortured ghosts."

Put thine ear at hell's gate, and for a little while list to the commanding screams and shrieks of agony and feel despair that shall rend thine ear; and as thou comest from that sad place with that doleful music still affrighting thee, thou wilt hear the voice, "Minister! minister! woe is unto thee if thou preachest not the gospel."

Only let us have these things before our eyes, and we must preach. Stop preaching! Stop preaching! Let the sun stop shining, and we will preach in darkness. Let the waves stop their ebb and flow, and still our voice shall preach the gospel. Let the world stop its revolutions, let the planets stay their motion; we will still preach the gospel. Until the fiery center of this earth shall burst through the thick ribs of her brazen mountains, we shall still preach the gospel; till the universal conflagration shall dissolve the earth, and matter shall be swept away, these lips, or the lips of some other called of God, shall still thunder forth the voice of Jehovah. We cannot help it. "Necessity is laid upon us;" yea, woe is unto us if we preach not the gospel.

ducive to true worship.

3. Come with your whole family. "The church service is not a convention that a family should merely send a delegate."

4. Take a place towards the front of the church; leave the rear seats for those who may come late, and for the backsliders, and mothers with children.

5. Be devout — the church is not a theater or a place of amusement. You come to worship God, not to whisper, lounge or sleep. God's house deserves our utmost reverence.

6. Be thoughtful of the comfort of others. Never make a haystack of yourself at the end of the row and expect others to crawl over you to reach a seat.

7. Help strangers to find and follow the services. If they have no book, share yours with them. Sing! Join in the worship! Don't just sit!

8. Always remember that strangers are the guests of the church members. Treat them with the

SEND TBE AS A GIFT TO YOUR BEST FRIEND!

same courtesy as you would if they should visit you in your own home.

9. Give a good offering to God. God loveth a cheerful giver! Freely ye have received!

10. Never rush for the door after the benediction as tho the church were on fire. Speak and be spoken to. Be congenial!

11. Never stay away from church because the church is not perfect. How lonesome you would feel in a perfect church.

12. Remember at all times that you are in the House of God.

—Selected

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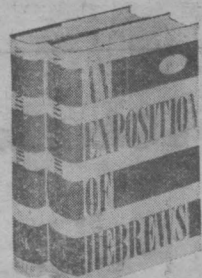
Infidels

(Continued from page 6)

him: "Do you mean to say there is no reality in the Christian faith?" To which the man replied. "I do sir. I have studied all phases of the subject, and have travelled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing to it." To which the evangelist replied. "Will you please tell me if a man who will lecture twelve years AGAINST NOTHING is not a FOOL what in your judgment WOULD constitute a man a fool?" Selah! It is said that the evangelist proved his case with six minutes to spare. —Adapted.

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Somebody Cares

Somebody cares,—
What a world of woe
Lifts from our hearts
When we really know
That Somebody really
And truly cares,
And that we're in Somebody's
Thoughts and prayers,
And I want you to know,
And I feel that you do,
That Somebody always
Is caring for you.

I Should Like To Know

(Continued from page two)
part from the practice of the church at Jerusalem following Pentecost, as described in Acts 2:41, 42. They nullify scriptural church discipline, which they have consistently ceased to practice. They deny the teaching of Paul in I Cor. 11 that the Lord's Supper cannot be observed in division. They have departed from the New Hampshire Declaration of Faith, which says "that Christian baptism is the immersion of a believer in water, in the name of the Father and Son, and Spirit, to show forth in a solemn and beautiful emblem, our faith in a crucified, buried, and risen Saviour with its purifying power; THAT IT IS PREREQUISITE TO THE PRIVILEGE OF A CHURCH RELATION, AND TO THE LORD'S SUPPER." Nobody that believes this will invite a Methodist, a Presbyterian, a Campbellite, or any of their like to the Lord's table until they are ready to come as all new Testament believers come. The proud boast of "Baptists" that practice "open communion" is their shame. They have become so broad that they are thin. They have become so "modern" that they are a back number and so wise that they are ignorant.



Grace Reigning

(Continued from page 1)
salvation, not only appears, but appears with majesty: not only shines, but triumphs: providing all things, freely bestowing all things necessary to our eternal happiness. Grace does not set our salvation on foot, by accommodating its terms and conditions to the enfeebled capacities of lapsed creatures; but begins, carries on, and completes the arduous work. Grace, as a sovereign, does not rescue the sinner from deserved ruin, furnish him with

new abilities, and then leave him, by their proper use, to resist the tempter, to mortify his lusts, to attain those holy qualities, and perform those righteous acts, which render him fit for eternal happiness, and give him a title to it. No; for if the province and work of grace were circumscribed in this manner, things of the last importance to the glory of God and the felicity of man, would be left in the most uncertain and perilous situation. And, admitting the possibility of any sinner being saved in such a way, there would be ample scope for the exertions of spiritual pride, and much room for boasting; which would be diametrically contrary to the honour of the Most High, and frustrate the noble designs of grace. This matchless favour, far from being satisfied with laying the foundation, rears the superstructure also: it not only settles the preliminaries, but executes the very business itself. The Pharisee in the parable made his acknowledgments to preventing and assisting grace: for, **God, I thank thee**, was his language. It is evident, however, that his views of grace were very contracted; and his hopes arising from it very deceitful. Would we then view grace as reigning, we must consider it as the alpha and omega, the beginning and the end of our salvation; that the unrivalled honour of that greatest of all works may be given to the **God of all grace**.

Having taken this general view of reigning grace, I would now ask, What think you, reader, of this wonderful favour? Is it worthy of God? Is it suitable to your case? Or know you not, that you are by nature under the guilt and dominion of sin? Of sin, that dreadful sovereign; of sin, that worst of tyrants. **Sin reigns**, says the apostle; and the end of its reign, where the sovereignty of grace does not interpose, is eternal death. Can you sleep away your time, and dream of being finally happy, while under the power of so malignant

a sovereign. Shall the toys and trifles of a transitory world amuse, when your **soul**, your immortal **ALL**, is at stake? If so, how lamentable your condition! how dreadful your state! Awake! Arise! Bow the knee of divine grace, O stubborn rebel! while she holds out the golden sceptre of pardon and of peace. Acknowledge her supremacy, submit to her government, before justice ascends the throne and vengeance launches her bolts. For then an eternal bar will lie against every application for mercy, though arising from the most pressing want.

Or, if awake in your conscience, do you think it possible to effect your own deliverance? Alas! you are entirely without strength to perform any such thing; and grace was never intended as an auxiliary to help the weak, but well-disposed, to save themselves. The mercy of God and the gospel of Christ, were never designed to assist and reward the righteous; but to relieve the miserable and save the desperate—to deliver those who have no other assistance, nor any other hope. Were you acquainted with your abject vassalage, were you convinced by the Spirit of truth, that there is no possible way of escape, but by reigning grace; then would

Send The Baptist Examiner To Some Home

you cry for help, and then the relief that grace affords would be **all your salvation, and all your desire**.

If, on the other hand, you are burdened with sin and harassed by clamorous fears of being cast into hell; if, sensible of your native depravity, the multiplied iniquities of your life, the many shameful defects attending your best services, and your present absolute unworthiness, you are ready to sink in despondency; O remember, that **grace** has erected her throne! This forbids despair. For her wonderful throne is erected, not on the ruins of justice, not on the dishonour of the law; but, on the **BLOOD OF THE LAMB**. The inconceivably perfect obedience, and the infinitely meritorious death of the Son of God, form its mighty basis. Here grace is highly exalted: here grace appears in state, dispensing her favours and showing her glory. To such a benevolent and condescending sovereign, the basest may have free access. By such a powerful sovereign the most various, multiplied, and pressing wants may be relieved with the utmost ease and greatest alacrity. Remember, disconsolate soul, that the name, the nature, the office of **GRACE ENTHRONED**, loudly attest, that the greatest unworthiness and the most profligate crimes are no bar to the sinner in coming to Christ for salvation; in looking to sovereign favour for all he wants. Nay, they demonstrate, that the unworthy and sinful are the **only** persons with whom grace is at all concerned: This is amazing! this is delightful!

Ho! all ye children of want and sons of wretchedness! hither ye may come with the utmost freedom. Be it known to you, be it never forgotten by you, that **JEHOVAH** considered your indigent case, and designed your complete relief, when he erected this wonderful throne. Your names are not omitted in the heavenly grant: nay, ye are the **only** persons that are blessed with a right of access to this mercy-seat. Did sinners more generally know their state, and the glorious nature of grace as exalted in majesty: how would the throne of this mighty sovereign be crowded! — crowded, not by persons adorned with fine accomplishments — but, with the **poor, the maimed, the halt, and the blind**. With longing hearts and uplifted hands, big

with expectation and sure of success, they would throng her courts. Thither they would flee, as a **cloud** for number, and as **doves** for speed: for there is provision made to supply all their wants. As persons of all ranks and of every character are equally destitute of any righteous or valid plea for admission into the eternal kingdom; so, feeling their want of spiritual blessings, they have equally free access to this munificent sovereign, and the same ground to expect complete relief. Here, and in this respect, there is no difference between the devout professor, and the abandoned profligate; the chaste virgin, and the infamous prostitute. For, being all criminals, and under the same condemnation, they have not the smallest gleam of hope, except what shines upon them in that compassionate proclamation which is issued from the throne of grace by the eternal Sovereign. But, as that proclamation is expressive of the free favor and the richest grace; including offenders of the worst character, publishing pardon for sins of the deepest dye, and all ratified by veracity itself; it affords sufficient encouragement to the vilest wretch that lives, who is willing to owe his all to divine bounty, without hesitation to receive the heavenly blessings, and with gratitude to rejoice in the royal donation. — "Yes, thine it is, O **SOVEREIGN GRACE**! to raise the poor from the dunghill, and the needy out of the dust. Thine it is, to set them on thrones of glory, and to number them among the princes of heaven." Remember this, my soul, and by this thy comfort: and may the Lord enable both the author and the reader to see eye to eye the riches of **reigning grace**!



Rewards

(Continued from page one)
who do their good works through lodges and clubs and various organizations of this world, will never receive one bit of reward, because it is done in the name of that organization, and not in the name of Christ. Christ must get the credit for it to amount to anything.

Returning good for evil. (Luke 6:35).

Here is mentioned one of the most difficult of all things to do— and something that it certainly requires the grace of God, he is honored thereby.

Suffering endured for Christ. (Matt. 5:11-12).

The human tendency is to wilt before persecution — or else to get mad and hate. Where little is endured for Christ, there will doubtless be small reward. And where evil speaking is merited, there will be no reward. In other words, if you are so mean tem-

BOOK REVIEW

"The Hope of Israel"

By Philip Mauro

261 pages of scriptural portions, not counting the cover might add that the publisher falsely took Titus 1:14 giving heed to Jewish fables of its place and away from context.

It has been our privilege to read many of the books of Mauro but never have we seen any that is more complete, contrary to the Word of God. His closing remarks are to the millennium are a dis to any wastebasket. We do not recommend that you \$1.95 buying this scriptural vesty.

pered and so hateful that I don't like you and speak ill of you shall have no reward for such is justly merited.

Note other examples: He 26.

Any and all good done by Christians. (Ephes. 6:8; 1 Thess. 5:12; 2 Thess. 3:10; 1 Tim. 5:17; 2 Tim. 4:10; Titus 2:15; 1 Pet. 4:10; 2 Pet. 1:12; 1 John 2:17; 3 John 1:10; Jude 1:12; Rev. 22:18).

This shows that a "bond" (slave) can as readily lay claim to the person of high rank as the person of high rank without handicap to any who are Christians.

Patience needed. (Luke 14:29-33).

Many people can't see the present, so it doesn't seem to them to lay up anything for the future. They are like the prodigal son who wanted the portion of goods that would fall to him right then. Many haven't the patience to carry life insurance means to pay for something they don't get right at the moment, and they don't care that. Many quit school because they had rather have a few dollars from some small paying right now, than to go ahead and qualify for a big position later. Many are like that concerning salvation. They had rather have the devil's pleasures now, to have the Lord's, a bit later. This is foolish shortsightedness that will bring vain regrets on. How many illustrations that we have seen.



Unionized Preachers

(Continued from page one)
are ready to bargain on old pension, telephone and expenses, travel expense books for library.

Nothing is said about the picketing will begin. But suggest that church members prepared to postpone all social marriages, conversions, deaths and funerals until these grievances have been adjudicated. —Bible Institute

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PENETRATING VOICE THUNDERING THROUGH THE CENTURIES

