

MISSIONARY PREMILLENNIAL BIBLICAL BAPTISTIC

The Baptist Examiner

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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

36, No. 33 ASHLAND, KENTUCKY, SEPT. 16, 1967 WHOLE NUMBER 1504

SEGREGATION

By F. T. HALLIMAN
(New Guinea Missionary)

After several years of "forced segregation," and, having observed the obvious results of it after having lived with a race of people for the past ten years, I would like to pass a few remarks for your consideration.

Most of all I would like to speak concerning the New Guineans which are definitely of a negroid race. There is no question about the fact that these people had their origin in Ham and, while there may be some speculation as to just where they got on the island of Guinea, there can be no question where they come from.

Their purest and most primitive state there is not a people in the face of the earth that lives in and practices segregation more than the colored people I have been living among

and dealing with a colored race of people for the past seven years that have no desire and would not condone for a moment



ELD. FRED T. HALLIMAN

the mixing of their blood with that of the white man. While these primitive tribesmen live in grass huts, eat things we

would never think of eating, and sleep on the ground, they are, nevertheless a proud people, i.e., they are proud to be just what they are and while they appreciate to some degree of having their living standard raised, they have no real desire to mix and mingle with the white man any more than is necessary. There has been the rare occasion where some white devil has enticed a native woman to mate with him and when the mongrel offspring was born the native looks upon the innocent, helpless, and doomed child as being a half breed and it is immediately branded as "hap-kast," meaning "mongrel." Then this unfortunate human being grows up shunned and avoided by the "proud white race" as being some sort of a monstrosity, and likewise by the native folk as being a "mongrel." The white race won't (Continue on page 8, column 1)

Kentucky Baptist Paper's Ecumenical Disgrace

A new chapter in Baptist-Roman Catholic relations is being written in Louisville. The invitation from Bellarmine College to Buechel Park pastor Victor L. Priebe, to teach a course in the history of Protestant theology, and his acceptance of the invitation is a level of ecumenical development not dreamed of a few years ago.

Bellarmino is to be commended for such openness to non-Catholic viewpoints, and is to be congratulated on the choice of Priebe, who is an ideal Baptist to blaze such a new trail. The Buechel Park laymen, who reacted favorably to the invitation for their pastor to have such a witnessing opportunity, are to be commended also. — Western Recorder, 8-31-67

In the light of the above, no one can say that Ecumenicalism is failing, or falling short, of the goal set for it by its leaders. Any true Baptist who reads this, knows that the battle cry of today is, "forward march," back to the arms and tentacles of the old whore of Roman Catholicism (Rev. 17).

God pity Kentucky Baptists, who have a spineless editor of their state paper. T. T. Eaton probably rolled over in his grave as this issue of the Western Recorder rolled off the presses. J.

W. Porter would have died ere writing an editorial like the above. Apparently "my people love to have it so," (Jer. 5:31), and accordingly an editor with a piece of boiled spaghetti for a backbone, compromises again for the sake of popularity.

The thing I can't understand is why the editor of THE BAPTIST EXAMINER is never given an invitation to speak to a Catholic college, nor to any Catholic convocation. In order to better the relations between Catholicism and real Baptists, there are a number of subjects I would be happy to discuss for "Mamma's children," such as:

Why Baptists are not Protestants.

An Exposition of Revelation 17 and 18.

The Old Whore—Past, Present and Future.

Is The Bible Above, Or Beneath, The Word Of The Pope?

What The Pope who Died in 1963 Learned When He Arrived In Hell.

Lessons Learned From the Inquisition Of The Dark Ages.

Apologies The Pope Owes Baptists.

Catholic Lies, and Baptist Truth, As To Pouring and Immersion.

Why No One Should Kiss the Ring Of The Pope.

Fifty Million Baptist Ghosts (Continued on page 8, column 4)

What Is The Meaning Of Cor. 3:15 To The Unsaved?

By EDWARD D. BAKER
Dayton, Ohio

was in a meeting at Sunbury, with Brother C. E. Margraff, his wonderful people last November. At the close of the services, an old man to the pastor's wife, "I am good a man to go to Hell, and

burned, he shall suffer loss: but he himself shall be saved; yet so as by fire."—I Cor. 3:15.

I told him that on Thursday night I would use that verse of Scripture as a text, and gave him a special invitation to be with us on that particular evening. He was there, and by the grace of God, I used that text.

There are those who would have us believe that God meant to tell us that man could be lost after he had been redeemed, through the grace of God, by the precious blood of Christ. There are others who see only one resurrection, and tell us that God will weigh our good works against our bad, and that is their explanation of this text. I will mention only one more, and that is the position the man mentioned above, took. He was reared a Roman Catholic, and believed in the Pope's pawnshop—Purgatory. He believed that after the physical death, he would have to go to Purgatory, and there burn, burn, and burn, until he had paid for all his venal sins. (Continued on page 5, column 4)

By JOSEPH HOFFMAN COHN
Jewish Missionary

Mount Seir is freighted with romance, history and destiny. What scenes does the very mention of the name conjure up! It is from Mount Seir that the cry comes, "Watchman, what of the night? Watchman, what of the night?" It is from Mount Seir that the bloodstained Divine Warrior comes marching up the ravines and the crags of the Valley of the Kidron. The prophet looks down that ravine, perhaps he stands upon one of the undulating dips of that beautiful chain of hills known as the Mount of Olives, peering down the Valley; he sees this mighty Traveler, and calls out,

Who is this that cometh from Edom, with dyed garments from Bozrah (Mount Seir)? He that is glorious in his apparel, traveling in the greatness of his strength?

And the Traveler calls back in answered echoes through the great Valley as He makes his way majestically to the Holy City.

I that speak in righteousness, mighty to save!

Again the inquiring prophet calls down the ravine,

Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat?

Once more, but now in tones of poignant heartache, comes the accusing answer,

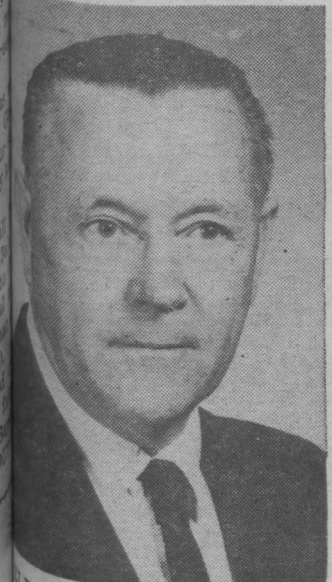
I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. (Isaiah 63:1-4).

Some years ago, the National Geographic Magazine published an article in which there appeared some thirty full-page photographs in brilliant coloring of a city that had been lost for nearly two millenniums, and then was suddenly re-discovered. That city was none other than the Mount Seir that we are now talking about. It is today

called Petra.

Leaving the ancient walled city of Jerusalem behind, we take the road east to Bethany. Then northeast we follow the precipitous mountain road which leads us past the Inn of the Good Samaritan until we reach old Jericho. Here the road turns due south into the valley of the Dead Sea, one of the lowest inhabited places on the earth, 1,300 feet below sea level.

But we are now interested in Petra and so we continue our journey straight east from Jericho until we reach the river Jordan and historic Allenby Bridge. Here it is that we cross the Jordan, and near this spot tradition tells us our Lord Jesus Christ was baptized. The bridge was named in honor of that great Christian hero of the first World War, General Allenby, whom God used so miraculously in the conquest of Jerusalem without the firing of a single shot. After the war a special reception was given in London for General Allenby at which he made an epochal address. He told how as a little boy, brought up in the highlands of Scotland, he had knelt at his mother's knee night after night to say his evening prayers; and he had been taught from his earliest memories to lisp after his mother the closing part of the prayer, "And O Lord we would not forget thine ancient people, Israel; hasten the day when Israel shall again be Thy people and shall be restored to Thy favor and to their land." Then, (Continued on page 6, column 3)



EDWARD D. BAKER

had a man to go to Heaven." I told me what he had said to I went to him and asked him explain his position to me. is what he told me, when I asked him upon what Scripture based his opinion:

any man's work shall be

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TEN WARNINGS FROM HELL"

"Hell is naked before him, and destruction hath no covering." — Job. 26:6.

This verse would indicate at the very outset that God sees everything so far as Hell is concerned. If God gives me the grace and strength physically and spiritually to do so, I'd like to make Hell naked and open before you, so that you might see and know all that is going on, and all that shall take place so far as Hell is concerned.

I used to know a preacher whom I thought was about as plain spoken when it came to the matter of discussing Hell as any man I ever knew, and I have

said concerning him on different occasions that whenever he preached on the subject of Hell, he could make you think Hell wasn't a half mile away.

Well, if I have the ability to do so, I'd like to make you think that Hell is right there where you are sitting. I don't want you to think of Hell as being even a half mile removed from you. I want you to think of it as being almost where you are tonight, and it is only by the grace of God that He has kept you out of it thus far.

I
THE WICKED GO INTO HELL.
The wicked are all going into

Hell. Listen:

"The wicked shall be turned into hell, and all the nations that forget God."—Psa. 9:17.

Along with those who are wicked, and along with those who are forgetful of God, the Word of God tells us of others who are going into Hell of this class of wicked sinners. We read:

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

(Continued on page 2, column 1)

AND THEY CAME

From twenty-six states, one foreign country, the District of Columbia and from two Canadian provinces, a crowd in excess of 800 enjoyed the hospitality of Calvary Baptist Church, the preaching of thirty-three ministers, the singing of three great singers, and the fellowship of God's saints in Calvary's Labor Day week-end Bible conference, (Continued on page 8, column 5)

MODERN CHURCHES

ally, it is not a church any — just a CHURCHETTE, which is pastored by a PREACH-ETTE, and he delivers SER-CHETTES, which results in de-CHRI-CHIANETTES. The inside of the building, is a KITCHENETTE. Many of the women dress like CHURCHETTES, and the most of men stand around outside eating CIGARETTES.

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The Baptist Paper for the Baptist People

JOHN R. GILPIN Editor

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Warnings From Hell

(Continued From Page One)

You'll notice that John starts, in mentioning this group that are going to Hell, by referring first of all to the fearful. That means the folk who are church members but who are afraid they are not saved. That means the crowd who are members of Baptist Churches but somehow they are just afraid that they are lost. They have never yet gotten the assurance that they ought to have.

Whenever I meet a man who says he is afraid he is lost, or he is afraid he is going to Hell, I don't try to argue with him to prove that he is saved. Instead, I just believe that he is lost. The very fact that he is fearful about where he is going to spend his eternity is proof enough to me that Hell is awaiting him just around the corner.

In addition to talking about the fearful—those who are afraid they are going to Hell — John also mentions the unbelieving, the abominable, and murders, and whoremongers, and sorcerers and idolaters, and all liars. You can see that the man who is fearful of Hell is placed along side of, and along with, an exceedingly large company of individuals of whom it is said that they are going to Hell. So I say, beloved, that all the wicked are going to Hell.

II

HELL IS NEVER FULL.

We read:

"Hell and destruction are never full."—Prov. 27:20.

This would tell us that there is plenty of room out there in Hell awaiting all those who are unsaved. I think it would indicate that there is an abundance of room in Hell for all those who die without the Lord Jesus

Christ.

Sometime ago, as I was going home one afternoon, I noticed a sign on the back of a man's automobile. It evidently was supposed to be a message to any individual that might want to drive faster than he did, for it said in substance: "Hurry on, Big Boy; Hell ain't half full yet." I thought, as I read that sign, there is some truth in it. I don't know anything as to the proportion, whether it is half full or not, but I know the Word of God says that Hell is never full. There is plenty of room in Hell for all those who die without the Lord Jesus Christ.

III

BOTH BODY AND SOUL GO INTO HELL.

It is bad enough if the body were to go into Hell. It is bad enough if the soul were to go into Hell. But here is a Scripture that tells us that both soul and body shall go into Hell. Listen:

"And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy BOTH SOUL AND BODY in hell."—Mt. 10:28.

So you can see, beloved, when one goes to Hell, it is not only the soul, or not only the body, but both soul and body are passed into Hell.

Every once in a while I find myself thinking about that poor fellow who fell into that furnace of hot molten metal at the local Rolling Mill. A man who saw it told me that it just looked like the fellow dissolved as he sank down into that hot molten metal. They never rolled it. They never made steel out of it. Rather, they just poured it out, and the slab is down there at the Rolling Mill now. I have stood there and looked at it, to realize that there is the remains of a human being whose body fell into the molten metal at 2200° Fahrenheit. As I look at that metal that has now been cold for many years, with the man's body melted on the inside of it—as I look at it, I think to myself, that man's body is there, but his soul isn't there. But one of these days, the individuals that go to Hell will have this experience, in that it will be both soul and body that suffers in Hell.

I don't know how much the man may have suffered physically, but I am sure that it didn't last long. I am sure that it was only a matter of a few seconds of physical suffering until his soul was gone from his body. But, beloved, I am telling you about a place where soul and body both shall suffer. Not for a little while, and not for a few seconds, but throughout a never-ending eternity, the body and soul shall suffer in Hell.

Listen again:

"But I will forewarn you whom ye shall fear: Fear him which after he hath killed hath power to cast into hell; yea, I say unto you, fear him."—Luke 12:5.

"And the beast was taken, and with him the false prophet that wrought miracles before him,

with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast ALIVE into a LAKE OF FIRE burning with brimstone."—Rev. 19:20.

It would be bad enough if an individual's body, after he had died, were cast into a lake of fire and brimstone, but here is a verse of Scripture which tells us of individuals being cast alive into a lake that is burning with fire and brimstone. So I say that both body and soul go into Hell.

IV

DRASTIC OPERATIONS.

God says that it would be better for you to submit to drastic operations rather than that your body should go into Hell. We read:

"Wherefore if thy HAND OR THY FOOT offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if THINE EYE offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into HELL FIRE."—Mt. 18:8, 9.

These verses would tell us that it would be better for you to perform a drastic operation upon your body — to mutilate, and scar, and mar your physical body — rather than to go into Hell with a whole, sound, complete body.

You see an individual who is

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walking around with one arm off, and who has a wooden leg, and with a patch over his eye indicating that that eye is out, and you feel a measure of sorrow and pity for that individual. But our Lord said it would be better for you to be one-armed, one-legged, and one-eyed, and go to Heaven, than it would be for you to go into Hell with a sound body. In other words, He said it is better for you to maim your body — to perform a drastic operation, rather than go to Hell with a sound body.

What He is saying to us is this: If your eye is causing you to sin, and if your hand is causing you to sin, and if your foot is causing you to go to places of sin, you would be better off to pluck out your eye, to cut off your hand, or to cut off your leg in order that you might be able to escape hell fire.

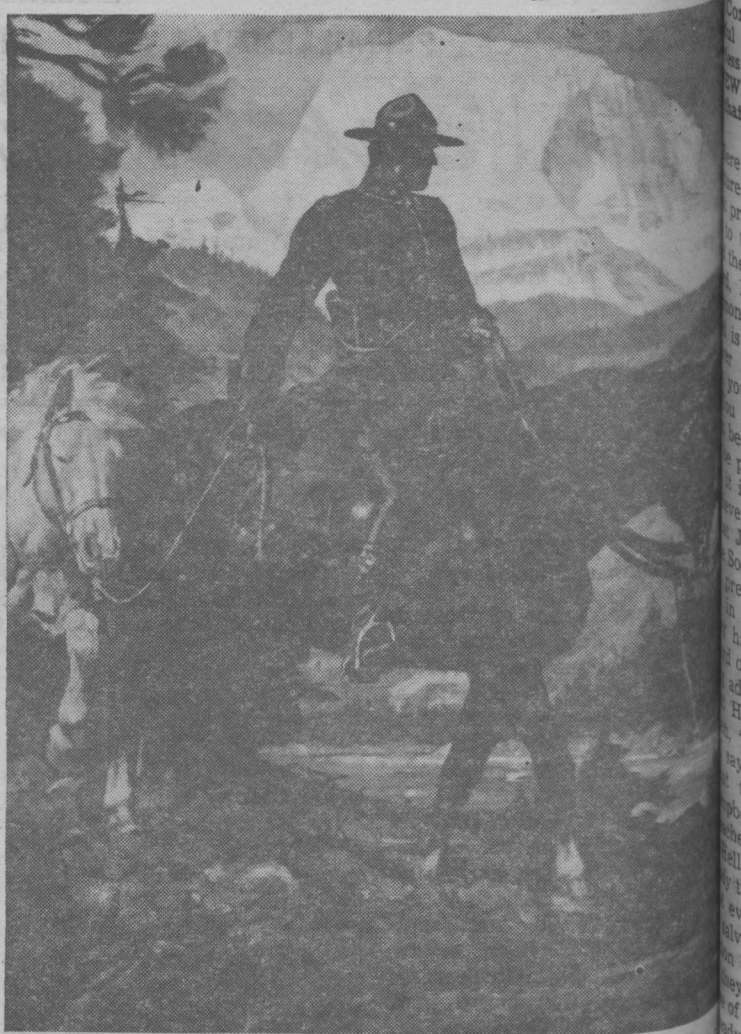
Beloved, I say to you, here is a warning from the pit of Hell itself, when God says you are better off hobbling around in life on a peg leg; you are better off reading with only one eye; you are better off having one arm gone, and go to Heaven, than to go to Hell with a sound body.

V

RELIGIOUS LEADERS AND THEIR PUPILS.

I'd like for you to see by way of warning from Hell what God says about religious leaders and their pupils. Listen:

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than your-



It has been said that the Canadian Mounted Police "gets his man." We can't vouch for this, but we know that the Holy Spirit always "gets" each of the elect of God. God isn't trying to do anything — He is doing exactly that which He planned to do from before the foundation of the world. Accordingly, all of God's elect are sure of Heaven.

Listen:

"All that the Father giveth me shall come to me," John 6:37.

selves."—Mt. 23:15.

Here was Jesus talking to a crowd of religious leaders, and He said, "Whenever you lead somebody to become a pupil under you, and he follows you, you are merely making that individual twofold more a child of Hell than you yourself."

Talk about a warning — here is a warning from Almighty God. I tell you, beloved, you ought to be mighty careful about what you say to an unsaved man. You ought to be mighty careful as to your teaching of an unsaved individual, because it may be thereby that you are making that individual to become twofold more a child of Hell than you yourself.

I think about the Catholics,

and I think about all the salvation-by-works crowd. I think about all the "be dipped or damned" crowd. I think about all the Holy Rollers. I think about all the false Baptists, say, beloved, the crowd that is preaching a false doctrine, is making men to become a fold more a child of Hell than a teacher is — that crowd needs to be warned relative to the soul damage of the pupil is concerned.

We read:

"Many will say to me in that day, Lord, Lord, have we not PROPHESED in thy name? and in thy name have cast out devils, and in thy name done many wonders?" (Continued on page 3, column 1)

The Biblical and Historical Faith of Baptists on God's Sovereignty



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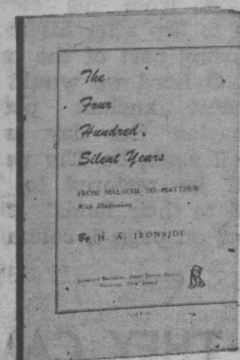
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THE BAPTIST EXAMINER

SEPTEMBER 16, 1967

PAGE TWO

Earnings From Hell

Continued from page two)

works? And then will I as unto them, I NEVER SAW YOU: depart from me, that work iniquity."—Mt. 7:22,

our Lord is giving us a fore of the judgment. He says preachers are going to come to the judgment bar of God, they are going to say, "Lord, haven't we preached big things in your name?" Then he is going to say to them, "I knew you: depart from me, you that work iniquity."

say, "Brother Gilpin, do believe that there are going preachers in Hell?" Beloved, isn't a question of what I believe, but it is a question of Jesus Christ Himself said. Son of God said there would preachers that would stand in His presence and claim to have been preachers of the Word of God, as a means of getting admission into Heaven, and He Himself would say to them, "I never knew you."

say to you, if they believe they preach, then every Methodist and Baptist and Presbyterian in this world is as sure as Hell as though they were there, for the simple reason every one of them believes salvation by works and salvation by the city's waterworks. They believe it, they are as sure as Hell as though they were suffering in the flames of Hell.

Beloved, this is a warning to the unsaved. This is a warning to every individual when he realizes even a man may be a false preacher and go to Hell — when he realizes that a man is leading astray and causing his people to be taught wrongly. Certainly it is a warning to every preacher and pupil alike. Listen again:

Let them alone: they be blind LEADERS OF THE BLIND. And if the blind lead the blind, both shall fall into the ditch."—Mt. 15:14.

Jesus is talking about preachers and He refers to them as blind leaders of blind souls. Every unsaved person is a blind individual, and Jesus says that every preacher that isn't preaching the truth is a blind leader.

Can you imagine anybody that is more pathetic than the individual who is blind, trying to lead somebody else through traffic and that second individual is blind likewise? Beloved, you can say that was pathetic for a man to lead another blind through traffic. I say to you, it is more pathetic at all, in comparison with a blind preacher trying to lead blind individuals, whereas the Word of God says there is only one place for a blind man and that is the ditch.

The largest word used in the Bible to describe Hell is in Revelation 20:15, where He speaks of Hell as a lake of fire. The largest word is this word "ditch." Our Lord says that blind individuals of the blind are going into the ditch, and the blind individuals are going along with the unsaved. I am saying then that these blind leaders and these re-

ligious people certainly give to us a tremendous warning relative to Hell.

VI

ANGELS.

We are to be warned also from the standpoint of the angels. Listen:

"For if God SPARED NOT THE ANGELS that sinned but cast them down to HELL, and delivered them into CHAINS of DARKNESS, to be RESERVED unto JUDGMENT."—II Pet. 2:4.

Go back to the time when the angels of God sinned. Go back to that time when the angels of God rebelled. You can read in the Bible as to how God cast them out of Heaven. God took those who were His angels, and showed no sympathy, and no mercy, and pity upon them, but rather cast them down, and reserved them unto Hell.

He goes further and says that they are placed in chains of darkness awaiting the time of judgment to be cast into Hell.

Can you imagine a man who is such a desperate criminal that he is put into jail, in solitary confinement? He is left there in the darkness, chained, waiting for the time when he is going to be brought out for trial, and judgment, and punishment to follow.

That is exactly and precisely what the Bible says relative to the angels. Those angels that sinned have been cast out of Heaven. They are now in darkness. They are now waiting the hour of judgment, after which they shall be cast into Hell. And God holds this up as a warning in order that you might realize that there is a Hell awaiting the individual that dies without Jesus Christ as his Saviour.

VII

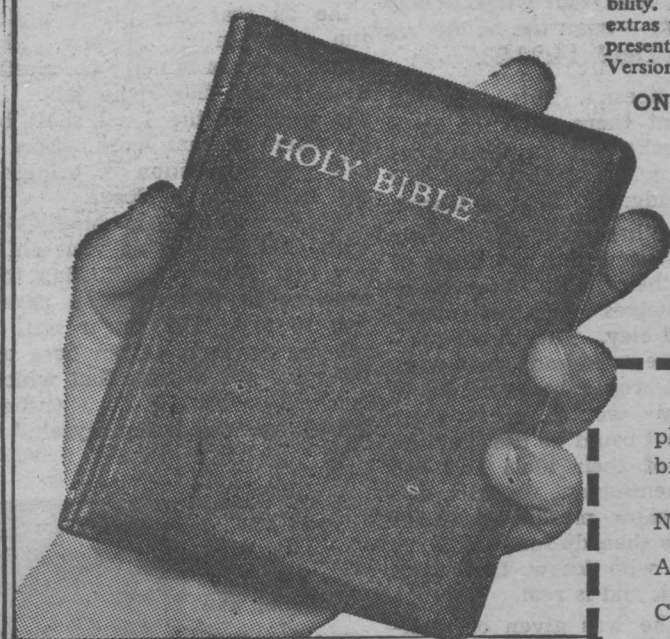
HELL IS A PLACE OF SORROW AND SUFFERING.

I don't think I can emphasize this sufficiently that Hell is a place of sorrow and a place of suffering. I don't think I am able even from the reading of the Word of God to hold up before you this truth as I would like to. But I'll say to you, Hell is certainly a place of sorrow and a place of suffering. Listen:

"And in HELL he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am TORMENTED in this FLAME."—Luke 16:23, 24.

This tells us that Hell is a place of sorrow and suffering. This tells us that Hell is a place of torment, for here is an individual who goes into Hell, and cries in Hell, and is suffering in torment. He cries that he might have one drop of water to put upon his tongue in order to keep him from his suffering. I tell you, beloved, if you don't feel the flames of Hell, and if you don't experience the suffering of Hell as a result of the reading of this Scripture, you'll never know aught about the suffering and sorrows and pains of

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Hell.

Notice again:

"The SORROWS OF HELL compassed me about; the snares of death prevented me."—II Sam. 22:6.

"The sorrows of hell compassed me about: the snares of death prevented me."—Psa. 18:5.

I like to go back and read the story of Jonah, when Jonah was swallowed by the great fish. I like to see that fish as he took Jonah down into the depths of the ocean. I like to see Jonah as he had time to meditate on the things of the Lord. I like to see Jonah as he suffered within the belly of that fish. I hear old Jonah as he prays. Listen: "I cried by reason of mine affliction unto the Lord, and he heard me; out of the BELLY OF HELL cried I, and thou heardest my voice."—Jonah 2:2.

Beloved, the suffering that came to Jonah in the belly of that fish is exactly or precisely the suffering that individuals will experience throughout eternity.

Some 75 years ago, on a whaling expedition, a whale struck a small boat with his tail and overturned that boat. Every individual within the boat but one was thrown out into the water, and that one was thrown so that he landed exactly in the mouth of that whale. With one gulp, William Barker went down the gullet of that whale where he was imprisoned within the whale's belly for 48 hours. They had already shot harpoons into the whale and made him fast with the ropes to their large boat. There was no possibility of his getting away, but it took some 48 hours to subdue or conquer that whale and to get it on board and cut it open, and get William Barker out of the belly of that whale. When they got him out, his skin had turned blue and his hair had turned white, and he was a raving maniac for three weeks' time. The heat from the gastric juice in the whale's belly had had such a tremendous reaction upon him that his flesh had turned blue and his hair had turned white.

I think of that man practically burned alive by the gastric juices in that whale's belly, and I think of that man insane for three weeks, and I think what must Hell be like! I think of Jonah as he cried out from the belly of that whale. I rather imagine the heat within that whale's belly and gastric juice upon his body must have caused

Jonah to feel like he was virtually suffering in Hell itself. I am saying, as I would warn you of Hell, that Hell is a place of sorrow and a place of suffering.

VIII

WHEN AN INDIVIDUAL GOES INTO HELL, HE IS IN HELL FOREVER WITH SATAN.

We read:

"The same shall drink of the wine of the wrath of God, which 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.

Notice, no rest day nor night, forever and ever as if to say that when an individual goes to Hell, he goes there forever. There is not any possibility of one more moment's rest to ever come into his experience.

Let me ask you a simple question, how did you rest last night? Did you sleep well? Did you awaken refreshed this morning? Well, if you did, thank God because of it, for it could be that last night's rest was the last you'll ever have. If you were to die and go into Hell, you would go into a place where there never would be one more moment's rest. You would never have another night's rest throughout eternity. I say to you, this ought to warn you, because a person when he is in Hell, is in

Hell forever with Satan.

Notice again:

"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.

What is going to happen to the Devil? He is going to Hell. A lot of people have in mind that the Devil is going to punish them in Hell. Lots of people have in mind that the Devil is going to do the punishing. Lots of folk have in mind that the Devil is going to make kindling wood out of all the unsaved. Not at all. Hell to the Devil will be punishment just the same as it will be to every unsaved person. The Bible says that the Devil and the unsaved will be tormented day and night, forever and ever.

Notice another Scripture in this respect:

"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.

Can you imagine a man being punished with everlasting destruction? Is it possible for us to realize that day and night, hour by hour, there is no rest, no refreshment, no relaxation, but from the smoke of the pit ought to warn you, because a shall come up the cries and the person when he is in Hell, is in

(Continued on page 5, column 2)

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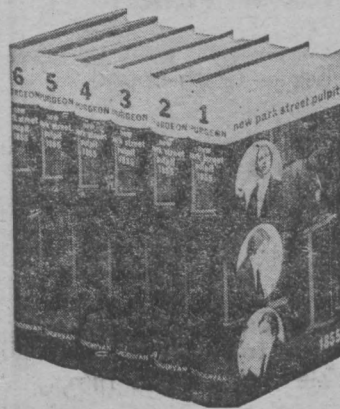
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PAGE THREE

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The Baptist Examiner FORUM

"Was tithing distinctively a Jewish custom? Were the expenses of operating the government and the courts — even the Sanhedrin — paid from the tithes? Explain especially Deut. 14:22-26."

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but He doesn't. This does not mean that there will not be a day of reckoning, for there most certainly will and that time will be the Judgment Seat of Christ.

The heathen with all of their superstitions would not think of robbing their gods. They make to themselves gods of stone, wood and clay. They erect temples, cathedrals and shrines to them. It would be unthinkable that they would take their money that could be used for the worship of their idols and use it for themselves. In this, the heathen show more respect for their gods than do some of God's children, who know that their God liveth and is real.

The tithe was given or dedicated to sacred use. It was not given to operate the government or the courts. The government and courts were supported by levies. Read I Kings 9:10-15; I King 12. The Lord Jesus tells the same thing, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

In Deut. 14 we hear the Lord command His people to bring their tithes to the place where He was to place His name. If the place was too far for them to carry corn, wine, oil, flocks and herds, they were to turn them into money and bring this into His place. In our time, God has placed His name in His church, and to this church, we are to bring our tithes. Here again many are in error for they take their tithes to a place where the Lord has not placed His name. In talking to men concerning this fact, some have said, "I give my tithe in good faith; if the church doesn't preach the truth, it is not my responsibility." They tried to wiggle out of an unpleasant situation by that statement, but I believe that in their own heart, they know better. God would not have been pleased had Israel brought her tithe to the temple of Baal, and neither is He pleased when you give your tithe to support the work of Satan. His orders are, "bring it to the place where I have chosen to place my name."

From the tithe, the priest was to be fed and taken care of. God has never repealed that; therefore it is still in effect today. "Do ye not know that they which minister about holy things live of the things of the temple?"

and they which wait at the altar are partakers with the altar? EVEN SO HATH THE LORD ORDAINED that they which preach the gospel should live of the gospel." I Cor. 9:13-14.

I would have you notice the words "even so," which mean in like manner, or the same as. The preacher is to be partaker of the tithe as was the priest under the dispensation of law. The Lord has ordained (predestinated) that they who labor in the work of the Lord shall be partakers of that work. May I ask you a question in bringing my answer to a close?

"Have you been robbing God, with God looking at you while you are robbing him?" May the answers to this question cause you to say, "No longer will I rob my Saviour. From here on I resolve not to take that which belongeth unto the Lord (tithe-tenth) and use it for myself."

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Let me start by saying that we are just as responsible to tithe today as the Jews were in Old Testament times. I know that people are always crying that we are no longer under the law but under grace. I ask you — are we allowed to commit adultery? Is it permissible for Christians to steal? We may not be under the law as the Jews were but I challenge any of you to say we don't have to keep any of the Ten Commandments. (Remember, if we can break one, we can break all). The Lord Jesus said, "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: THESE OUGHT YE TO HAVE DONE, AND NOT TO LEAVE THE OTHER UNDONE." (Matt. 23:23)

All that we have is given to us by the Lord. We ought to use at least a tenth of it in His service. If we do not we are guilty of robbing God. (Malachi 3:8).

Those who claim they do not believe in tithing are actually saying that they do not want to give their money to the Lord. I know that they SAY that they believe in giving it all to the Lord. If you watch a church that believes this and compare it to one that believes in tithing you will find the church that tithes does not have to resort to unscriptural methods of raising money for the business of the church.

As to the last part of this question I must confess that I do not know. Perhaps the other three brethren can explain it for us.

ROY
MASON

Radio Minister

Baptist
Preacher

Arlpeka, Florida



No, tithing was not distinctively Jewish, if by this is meant that they alone practiced it. A study of the question of tithing will reveal that other peoples of antiquity tithed, just as other peoples likewise made offerings

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to their various deities. And of course before the nation Israel ever developed, and before God ever gave any set of rules and regulations concerning tithing, we find Jacob promising that if God would go with him and bring him back to his own land, he would tithe. Gen. 28:22 has him saying, "I will surely give the tenth unto thee."

It is not my understanding that the expenses of operating the government, courts, Sanhedrin was designed to be paid out of tithe money. Rather such was to be used to keep up the worship of God. However, during all the centuries there has been graft and perversion and misuse of funds, and such probably resulted in tithes being misused among the Jews. For instance in warning Israel against having a king, Samuel told them that the tenth would be perverted if they willfully chose a king. I Sam. 8:15 says, "He will take the tenth of your seed, and of your vineyards and give to his officers and his servants." This of course would be secular use of the tenth.

As to Deut. 14:22-26 I do not suggest any explanation beyond what the passage says. If you will study the question of tithing in the Old Testament times, you will find the study a rather intricate one. There are more than one tithe given by the Jews, and this serves to confuse us.

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"The last shall be first, and the first last." So, in that order may I, in my weak way, try to answer this question? Deut. 14:22-26 is one of the many Scriptures that I do not know too much about. However, I am thoroughly convinced that it applied wholly and solely to the Jewish economy under the Mosaic set up. I find absolutely nothing in the New Testament to even intimate that we should take our tithe to the church and consume it on our own lusts. Under the Mosaic law there were more than one tithe which the Jews were to give. One tithe was for the support of the Lord's servants, as we hope to show. But here is a tithe that the people were to consume themselves. There are two reasons given for their doing this. One was that they might learn to fear the Lord, and the other was that it might bring rejoicing to the household. And while this particular tithe was only required of the Jews under the Mosaic economy still it has, no doubt, a great significance for us today. I am persuaded that all of God's Word applies in one way or another to all of God's people. In Rom. 15:4 we read, "For whatsoever things were written aforetime were written for our learning." This in the

Greek also means that the people in Old Testament times were rehearsing a drama that was to be enacted at a later date. In the Scripture before us the people were to eat and drink this tithe in the Lord's house. This was something the Lord provided for them. Even though they had produced this tithe themselves still it was the Lord's tithe, Lev. 27:30,32. So when they were feasting upon what the Lord's. Does this not speak of our going to the Lord's house and feasting upon the precious Word of God? Is it not through our feasting upon this Word that we learn to fear the Lord our God? And is it not through our feasting upon His Word that we are made to rejoice in Him?

What I might say concerning the expenses of the Sanhedrin being paid from the tithe, would be more or less guesswork and therefore, would not be worth your time it would take you to read it. The high priest was president of the Sanhedrin, and he was paid from the tithe. Other priests who were members were also paid from the tithe. But it would seem that other wealthy to-do and influential Jews such as Joseph of Arimathea and probably Nicodemus were members of the Sanhedrin. I doubt their being paid from the tithe.

From Num. 18:21-24, and Lev. 10:37 we learn that the Levites (Priests) were to be supported by the tithe. In 2 Chron. 31:4 the Levites were to be paid according to the service rendered by them. And in verse 3 the king was to get his portion from the tithe. In Deut. 14:28-29 the widows and orphans were to be paid from the tithe.

(Continued on page 5, column 1)

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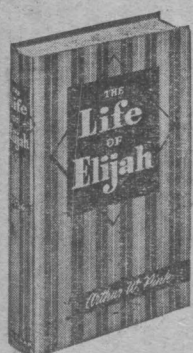
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PAGE FOUR

The Forum

(Continued from page 4)
from a special tithe. It
appear that the whole
economy was supported
the different tithes which
to be paid by the Jews.
thing was never just a Jew-
custom. They were com-
ded to tithe. In 2 Chron.
Hezekiah commanded the
to tithe. In Mal. 3:10
said "Bring ye all the tithes
the storehouse." In Num.
27 and in Neh. 10:38 those
were supported by the tithe
commanded to tithe. So it
a direct command, not just
in fact in Lev. 27:33
who tried to switch an
animal or product in
of the one he was required
he was required to give
the inferior one and the
was trying to keep. And
verse 31 those who redeemed
tithe (kept it for their own
were required to pay it
with 20 per cent interest.
of our Lord's saints seem
that since the word
is not conspicuous in the
Testament they are under
obligation to tithe. But when
a close look at Lev. 27:30,
find that God did not say
the was His during the
dispensation. He said
the is His.
Gen. 28:22, Jacob's tithing
because of God's blessings
him. My dearly beloved
if you read Scriptures
Cor. 8:9, Mt. 8:20, Mt.
23:50, Mt. 23:18-20, Mk.
Cor. 8:1-5, Gal. 1:4, Titus
Gal. 2:20 as well as a host
others that could be men-
and do not want to at
tithe and do it cheerfully,
is something radically
with you spiritually.
fully aware that God is
directly to the Jews in
but if that precious
in verse 10 applied only
Jews, will someone please
why God waited until
the end of the law dispen-
to make that promise? I
ge you to take God at His
not as an investment, but
labor of love, and see for
it whether it applies to
not.

Lk. 11:42 we learn that
cannot take the place of
things that God requires
A man cannot wallow
with a strange woman
Monday night and then put
dollar check on the
on plate Sunday morning
ake everything all right
God. He does not need
that bad. In Neh. 13:10
that even in that day
neglected the Lord's
that is, they quit tithing.
verses 11 and 12 we see
then they were taught (the
set in their place), the
gave their tithe. I am
ed that many of our
people rob God of His
and offerings, and, in turn,

are robbed of the wonderful
blessings that should be theirs
simply because they have not
been taught. And we teachers
and preachers are responsible
for it.

If teachers and preachers will
teach the need for giving, the
reason for giving and the results
of giving, and then practice
what they preach before their
people, I believe the Lord's true
saints will not be satisfied just
to tithe. No, it is not called
tithing in 1 Cor. 16:2. There we
are told to give as God has pros-
pered us. You may say that
does not mean to tithe. Maybe
it does, and maybe it doesn't,
but one thing I am fully con-
vinced of is that this Scripture
teaches proportionate giving. In
2 Cor. 8:12-14 there is to be an
equality in our giving. How can
that be without some standard
to go by. If one man earns \$500-
00 per month and another earns
\$1,000.00 and each of them gives
\$50.00 somebody is not giving as
God has prospered him, because
there is no equality there. So,
if there be some of you who do
not want to tithe, may I suggest
that you set up a better stand-
ard. But let us be sure it is in
proportion to the need.

The Jews were never com-
manded to carry the good news
to every nation. Their tithes
were required to take care of
just their very small nation.
We are commanded to go into
all the world and preach the
gospel to every creature. Much
money is necessary to do this,
so if you still are opposed
to tithing, why not make it 20
per cent? But be sure you give
it cheerfully (the Greek really
means hilariously in 2 Cor. 9:7).
No amount we may give is ac-
ceptable to our Lord without
this, and He will not be pleased
with us if we give less than our
proportionate share even though
we give it cheerfully. I believe
that God still charges 20 per
cent of His part of our earnings
that we fail to give to Him and
He knows how to get it.

Warnings From Hell

(Continued from page three)

groans and shrieks and moans
of tortured souls who will suffer
in bodies that can never at all
disintegrate, in a fire that is
eternally and everlastingly hot,
and they shall continue to suffer
throughout an everlasting and
unending eternity? Might it please
God to help you realize that you
are standing on the very brink
of Hell, and may you be warned
as I tell you how you are going
to be in Hell forever with the
Devil.

IX

**IN HELL, FULLY CONSCI-
OUS INDIVIDUALS SHALL
RISE UP TO GREET OTHER
INDIVIDUALS THAT GO
THERE.**

We read:
"Hell from beneath is moved

for thee to meet thee at thy
coming: it stirreth up the dead
for thee, even all the chief ones
of the earth; it hath raised up
from their thrones all the kings
of the nations. All they shall
speak and say unto thee, Art
thou also become weak as we?
art thou become like unto us?"
—Isa. 14:9, 10.

Here you are in this church
service. If you die before the
midnight hour, you'll go into
eternity unsaved. You have stud-
ied about the kings of the past.
You have read how Nero killed
Christians, and how he burned
Rome and blamed it on the
Christians. You have every rea-
son to believe that Nero is in
Hell. Suppose you die and go into
eternity unsaved and Nero rises
up to greet you. Nero says, "You
have studied about me. Are you
become now the same as I? Are
you become as weak as I am?
Have you become like unto us?"
He'll call the roll, as he points
to Julius Caesar, and to Charle-
magne, and to old murderous,
bloodthirsty Alexander the Great,
and to other individuals that
have died unsaved. I wouldn't be
a bit surprised but that he comes
down the way and points to
pope, after pope, after pope, that
have died unsaved. He says to
them "Are you become as we?"

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Brother, sister, is it possible that
those men who did much for
their country from the standpoint
of political accomplishment and
political maneuvering — can it
be possible that those individuals
are now in Hell waiting to meet
other individuals that come there?

It says that the kings get off
their thrones. It says that these
chief ones of the earth have
lived and died unsaved. We don't
know who they are, but we know
this — every man that died with-
out Jesus Christ is in that crowd.
Every man who failed to see the
truth that the Son of God died
for all his sins is in Hell, and
when you get there, they'll rise
up to meet you, and they'll greet
you. Talk about conscious suffer-
ing — this crowd stays conscious
throughout a never-ending eter-
nity. These are warnings from
Hell.

CONCLUSION

In view of these warnings from
Hell, I ask you a question: How
can you escape Hell? Is there any
way that a man can escape Hell.
God's Word asks us a fearful
question. Listen:

"Ye serpents, ye generation of
vipers, how can ye escape the
damnation of hell?" —Mt. 23:33.

I repeat that same question to
you tonight and I ask you how
shall you escape the damnation
of Hell? I'll give you the answer.
Listen:

"And death and hell were cast
into the lake of fire. This is the
second death. And whosoever was
not found written in the book
of life was cast into the lake of
fire." —Rev. 20:14, 15.

Do you want to know how to
escape Hell? Your name has to

be in the Lamb's Book of Life.
If your name isn't in the Lamb's
Book of Life, then there is a
Devil's Hell for you. It isn't the
church record book that counts.
It isn't the certificate of baptism
that shows that you have been
baptized. It isn't that God is go-
ing to call the church clerks from
all these different churches and
ask, "How did this individual
stand within his church?" Be-
loved, the Book that is going to
count in that day is the Lamb's
Book of Life. I ask you, is your
name written there?

Might it please God to reach
down in this audience and take
this message and cause some lost
one to feel the very flames of
Hell, and may you turn to Jesus
and trust Him who died for your
sins, that you might be saved from
Hell and that you might become
a child of the risen God.

May God bless you!

I Cor. 3:15

(Continued from page one)
He claimed to have been saved,
but was now lost again.

Which one of these theories is
correct? Or is either of them cor-
rect?

Neither one of them is what
the Bible teaches. Those of
us who have been redeemed
by the grace of God, and are
among the blood-bought saints,
and have been given the Holy
Spirit, know that God is not go-
ing to save a man, and afterwards
allow the Devil to take that saved
one away from Him. We know,
too, that God is not going to allow
His saints to burn (for, no one
knows how long) in some man-
made Purgatory. And, we know
also that God has saved us by His
marvelous grace, and that our
works have nothing at all to do
with our salvation.

So since we see that works,
good or bad, have no saving or
losing power, but rather, "the
blood of Jesus Christ his Son
cleanseth us from all sin" (I John
1:7) and "the wages of sin is
death; but the gift of God is
eternal life through Jesus Christ
our Lord," we are sure that our
text has another meaning than
that attributed to it by those men-
tioned above.

What is the meaning of our
text? Does it have any meaning
for a lost man, or was it written
to the saved exclusively?

It was written to those who are
redeemed by His grace.

As we begin to analyze the text,
and look at other Scriptures that
teach the same thing, we become
aware of how careful God the
Holy Spirit was to make sure that
the saints would not be left in
darkness as to their future.
He has used so very many Scrip-
tures that have to do with re-
wards and crowns in the after
life, that we would be at a loss
to even undertake to choose the
greatest from among them. We
will use a few of these great
Scriptures, as they align them-
selves with our text.

First, shall we look at the text?

It says, "If any man's work shall
be burned, he shall suffer loss."
I believe all of us would agree
that when fire sweeps away pos-
sessions, a loss is incurred. Again,
I believe that all of us would be
in agreement that works would
be the things that we do—in other
words, in this particular instance,
the accumulated products of our
labors. So according to this rea-
soning, the Holy Spirit is saying,
"If any Christian loses his works
by fire, he shall suffer loss."

Now, may we look at this loss.

Will the loss spoken of above be
in this world while one is living?
There are those who say it will
be. Or is this loss to be in the
next world? Verse 13 shows that
this loss is to be in the next world,
for it says, "Every man's work
shall be made manifest (or made
known): for the day shall declare
it (his works)."

He goes on to say that the fire
shall try every man's work to de-
termine the kind of work it is.
The day he speaks of here is
described in Romans 14:10 as
that time when all Christians
"shall stand before the judgment
seat of Christ." There is no resur-
rection spoken of prior to this
judgment seat; therefore it can-
not be the white throne judgment,
when the wicked dead shall be
raised and judged.

Again, in II Corinthians 5:10,
He uses almost the same lan-
guage, with the addition:

"That every one may receive
the things done in his body, ac-
cording to that he hath done,
whether it be good or bad." There
is no getting around the
fact that here, every one of us
who have been saved, are going
to have to stand before Christ,
and see our works judged by the
fire.

In II John 1:8, He says:
"Look to yourselves, that we
lose not those things which we
have wrought (worked out), but
that we receive a full reward."

John uses "we," showing that
he, too, will have to appear for
judgment of his works, before
Christ.

In I Corinthians 3:8, He says:
"Now he that planteth and he
that watereth are one: and every
man shall receive his own reward
according to his own labour."

This verse is explained in verse
7, when He says:

"So then neither is he that
planteth any thing, neither he
that watereth; but God that
giveth the increase."

Verse 6 shows those to whom
He refers, when it says:

"I have planted, Apollos wat-
ered; but God gave the increase."

This is proof positive that He
refers to those who were saved
as the ones who would receive
rewards for their works, or would
see them (their works) burned,
as shown in verse 15.

In I Peter 4:12-18, we are
shown again how that many
times those who are Christians
will have to suffer, and He tells
us not to think strange of these
fiery trials. We are admonished
to rejoice in that we can suffer,
(Continued on page 6, column 1)



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I Cor. 3:15

(Continued from page 5)
or take part in Christ's suffering. We are told not to be guilty and thus have to suffer as an evil doer, but if you have to suffer as a Christian, "let him not be ashamed"—let him, the Christian, that suffers, glorify God because of his suffering.

Now take a close look at verses 17 and 18, with reference to what He said in the preceding verses. Verse 17 says:

"For the time is come (is already here) that judgment (or suffering) must begin at the house of God."

In verse 18, He has a perfect parallel of I Corinthians 3:15:

"And if the righteous (the redeemed ones) scarcely be saved

(saved without any rewards), where will the ungodly and the sinner appear?" The answer is obvious: at the white throne (Rev. 2:11).

In I Corinthians 5:5, He shows how Christians are turned over to Satan:

"Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

This day of the Lord spoken of here is the same as spoken of in I Corinthians 3:13, where He says the day shall declare (or make known) the Christian's work of what sort it is.

I would direct your attention to II Timothy 4:7, 8, where Paul declares that because he has done God's will, in God's way, for

God's glory, God has a crown for him, and all others who do likewise. That will be at His appearing, too.

There is no answer to Matthew 19:27 except that there will be a difference in the positions of the saved ones when Christ comes to rule and reign for a thousand years. Luke 22:31 and Job 1 and 2 are examples of God allowing Satan to have His saints, for example and reproof. I Corinthians 11:29-32 is also further proof.

There are many other Scriptures that one could use in declaring that great doctrine of rewards; however, space and time limit much of our thinking and writing.

The Man From Petra

(Continued from page one)
holding back the tears with great difficulty, as he stood before the vast crowd, the famous soldier said, humbly and simply, "I never knew then that God would give me the privilege of helping to answer my own childhood prayers!"

It is this Allenby Bridge we now cross and find ourselves in the land of Edom, or Moab, now known as the Hashemite Kingdom of the Jordan. We continue further east until we reach Amman, the capital city of Jordan. Amman is the *Rabbath Ammon* we read of in the Scriptures, and called by the Romans, *Philadelphia*. After a brief respite here, we turn south and travel about 100 miles—past the sprawling desert town of Kerak until we reach Maan, which we may describe literally as the last outpost of civilization in this primitive country. Maan is the old Biblical town of Teman. Here we hire a bedouin guide and proceed still further south into the wild uninhabited desolate wilderness of Edom. As we look around we are reminded of what the Word of God tells us about this land, "I will make it desolate from Edom." And so it is. After some hours of traveling under the burning desert sun on the dusty roads, we enter a deep gorge or canyon between the mountain ranges, and there, breathtaking in its stark beauty, and radiant in the rosy hues of the early-morning sun, lies the rock-hewn city of Petra, rising with sudden and sheer height from the surrounding desert.

ESAU'S OLD HIDE-OUT

Petra, the city of mystery, has been called the "rose-red city, half as old as time," "the rainbow city," and many other descriptive names suggested by its strange, desolate beauty. All we are able to find out about it from secular history is that it once had 267,000 inhabitants; that it was a large market center at the junction of the great caravan routes from Egypt to Sheba and Mesopotamia, and from Persia to the coasts of Arabia and the far east; that it is inaccessible, except through the gorge or canyon in the mountain, which is only wide enough for two horses abreast; and that the perpendicular walls of the gorge are from 400 to 700 feet high and brilliant in splendor with all the colors of the rainbow.

This beautiful city is of great antiquity, but we know only that it was occupied by the Nabataeans from 100 B.C. until they were conquered by Rome about 106 A.D. It was mentioned by Strabo, the ancient historian, as a city of great riches and luxury. We know also that the armies of Mohammed swept down upon Mount Seir, and that soon after that its actual locality was completely lost until Burkhart, the explorer, heard of it through an Arab and studied Arabic three years in order to

go there disguised as a bedouin. He was able to remain there only a few hours because his guides refused to stay, as they believed that the city was under a curse, but he was thrilled by the beauty and mystery of this desolate city with its magnificent buildings literally hewn from the face of the rocks. Burkhart found Petra, and put it on the map.

The Bible alone is able to solve the mystery for us. Petra is mentioned as one of the cities conquered by the four kings who captured Sodom and carried Lot captive. It was then called Mount Seir, and the inhabitants were called *Horites* or cliff dwellers (Genesis 14:6).

You will remember that Sanballat, the ubiquitous bumblebee who buzzed around the poor head of dear old militant Nehemiah, was also a Horite, and so came honestly by his hatred against the Jews.

The story of the brothers, Jacob and Esau, who were destined to mold the history of the world, is woven into the fabric of this city of Mount Seir, or Petra. One night Esau came home tired and out of sorts, and coveted a dish of red beans that Jacob had prepared for himself. He had to decide between the great Covenant of God with his grandfather Abraham, or that dish of beans, and he reasoned something like this: "What will the birthright profit me? Shall I do without my supper that the world may be blessed through me?" He decided to let the blessing for the world go into the discard, and have a hot supper. Jacob decided that the world should be blessed through him at the cost of his supper and almost life itself, and contrived to get the blessing. He left all the riches of his father's home and went away with only his staff. (Gen. 28:3-4).

ESAU LIVING IN LUSH SPLENDOR

When Jacob returned from Padan-Aram in after years, Esau came from Mount Seir (Petra) with 400 men to meet him. After the greeting he returned to his home in Seir, and Jacob eventually went to his father Isaac, who was still living (Gen. 33:16). Esau must have prospered greatly, for we read, "These are the generations of Esau the father of the Edomites in Mount Seir . . . and these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel," and a long list of kings and dukes is given who reigned "in the land of their possession," (Gen. 36). But we read, "Jacob dwelt in the land wherein his father was a stranger" (Gen. 37:1).

Esau, who despised his birthright, was living in the most beautiful city in the world, its palaces carved like beautiful cameos out of rose-red, rainbow-hued, and lemon-colored stone, and his family reigned as dukes and kings. But wait!

Jacob returned from Padan-Aram, "a stranger in a strange land," grieving over the loss of his beloved wife Rachel, then

soon despairing over the loss of Joseph. After a while he was distressed by famine, and the fear that Benjamin might be lost to him. In his despair Jacob said, "All these things are against me!" Then the news came that Joseph was alive and master of all Egypt, and that he was providing bread for the whole kingdom. With a glad heart Jacob went to his beloved son, as the Jews will one day turn to the Lord Jesus, and Jacob spent the remaining years of his life amidst the glories that surrounded his famous son Jacob, with all his faults chosen to be a channel of blessing to the world, and he lived to see his own son bless the world.

When Jacob died, Joseph had his body embalmed, and the great of Egypt followed his remains to the threshing floor of Atad on the east side of Jordan, so it must have been the desire of Joseph to pass through the land of Edom and show Esau and his family how God had honored the humble Jacob. His sons carried him to the land of Canaan, and buried him in the cave in the field of Machpelah, and there he rests today, waiting for the coming of the Lord. What a wonderful day that will be!

THE WILDERNESS REBUTY

While the Edomites (children of Esau) were living in oriental luxury in their "rainbow city," the children of Jacob were enslaved in Egypt by a king who knew not Joseph, and finally they were taken out by the hand of the Lord. Then came Amalek (descendant of Esau) and fought with Israel. "When the hand of Moses was held up, the Israelites prevailed, but when his hand was lowered, Amalek prevailed." And God said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua for ever, until I utterly put out the remembrance of Amalek from under heaven" (Ex. 17:14). This is one reason why beautiful Petra was lost for thousands of years.

When the children of Israel finally came to the borders of Edom and begged to be allowed to pass through the country, the plea was one of the most pathetic in the Bible: "Let us pass by thee, through thy country; we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells we go by the king's highway; we will not turn to the right nor to the left, until we have passed thy borders." And Esau said unto him, "Thou shalt pass by me, lest I come against thee with the sword" (Num. 20:17, 18). There was nothing for the children of Israel to do but turn south over the rough country to Akabah and travel all those weary miles around the land of Edom, which was under the rule of the children of Esau.

TWO KINGS IN A WORLD DRAMA

Centuries later, one drama (Continued on page 7, column 1)



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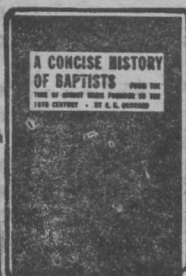
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PAGE SIX

God never alters the robe of righteousness to fit the man, but the man to fit the robe.

The Man From Petra

(Continued from page 6)

Two kings were face to face for the first time. On the night the world has never known, one sat on his throne in all his magnificent regalia. He had an income of about \$3 million a year and everything he desired, for man life was nothing to him. He stood between him and the thing he wanted was destroyed and exterminated as he had even repaid his father for his hospitality in the same, by taking his wife from him. This was the Edomite usurper of David's throne, Herod the Great. The slogan of this decadent of Esau was the same: "What will it profit ME?"

The King who stood before him had the same burning desire that had moved the heart of Jacob—He desired above all things that the whole world be blessed through Him. He was brought in, bound, before the usurper who sat upon his own throne. What a profoundly moving picture! The King from the line of Esau, and the King from the line of Jacob, looking into each other's eyes. With only a gesture, the King could have summoned legions of angels to sweep the usurper from His throne. But he did not want that throne; not because He was on His way to the cross to redeem you and me. He didn't want that throne until you and I could share it with Him. Herod sent

him back to Pilate. Later, He Who knew no sin, took the place of the sinner on the cross, and died for God's elect.

The son of Esau went on with his revelry, while the Son of Jacob hung on the cross. But the hand of God fell upon this tyrant soon after. He was banished to Lyons and died in exile in great misery, while Jesus Christ rose from the dead to reign as King of kings and Lord of lords for all eternity.

ESAU'S FATE FOREVER SETTLED

At this time Mount Seir (Petra) was still beautiful and prosperous, but God had spoken its doom: "I will make Mount Seir an astonishment and a desolation" (Ezekiel 35:3-7, A.S.V.). Again, "Because that Edom has dealt against the house of Judah by taking vengeance, I will also stretch out mine hand upon Edom (Esau) and I will cut off man and beast from it; and I will make it desolate from Teman (Maan)." These words have been fulfilled to the letter.

Not only was Esau's city and kingdom doomed; but his nation, Edom, was to be destroyed: "There shall be none remaining in the house of Esau" (Obadiah 18). See Joel 3:19; Amos 1:11; Isaiah 34:5; Ezekiel 25:12. Petra, or Mount Seir, its capital city, is an astonishment and a desolation. All the buildings that were constructed of stone blocks and mortar have crumbled to dust, but those cut from the solid rock of the mountain are still standing in all their exquisite beauty, enough of them to accommo-

date 100,000 people in comfort—even though today they are merely ruins. A clear spring is bubbling over the rose-red rocks, with oleanders and wild figs growing on its banks; everything is ready and waiting for the children of Israel.

THE SHADOW OF ARMAGEDDON

What is the significance of all that we have been trying to tell you in these pages? Only this, that as many of us are eagerly and earnestly seeking to study the pattern of God's weavings as He works out with majestic stride the destinies of Jew, Gentile, and the Church of God, foreknown and foreordained of Him before ever this world was created, we get such blessing and delight as we see a trace here, a hint there, of what His eternal purposes are. We try, like the little child on the playroom floor, to piece together the great jig-saw puzzle, and how happy we are when we find a piece here and a piece there that fits! The truth is that Israel is being fast prepared for the terrible days ahead.

The picture given to us in Ezekiel 37 and 38 indicates clearly that the people of Israel will be gathered in substantial numbers in the land of their fathers before the final crash of the cataclysmic Armageddon will break upon them with the speed of a tornado. The Zionist movement which has done so much to bring the Jews to Israel from its very origin under the aegis of Theodore Herzl was never a religious movement; it was strictly political. And Israel has always counted on help from the world nations, rather than from God.

straw that holds the slightest promise of deliverance. They will not turn to God that He shall in His own miraculous way bring about their salvation; they still persist in trusting to the arm of flesh. Over and over again they have been deceived by world politicians; over and over again they have gone on trusting new pretenders, new promises, new suavities, just as they will do when comes finally the Antichrist.

THE BEAR ASTRIDE A WORLD

So the forces of evil began to gather immediately upon the conclusion of World War II. There is still red Russia to reckon with, a colossus that stands literally astride two continents with its baleful influence and is able to hurl defiance at any and every combination of powers that can be assembled to challenge it. Russia may yet play an important role in the events of the end time. There will be the gathering of the nations against Jerusalem, and then will great multitudes of the Jews flee, in greater terror than ever they fled from the cohorts of Titus, or from the machine-gun fire and the lethal gas chambers of Nazi savageries. It looks as though this flight will bring them east, east, ever east, across the Allenby Bridge, into Transjordan down the desert tracks and into the city of Petra for refuge. Here it is that the Lord Jesus Christ will appear to do battle and here perhaps it will be that the remnant of Israel will be saved in this place prepared for them. From here it may be that the Mighty Traveler will make His way along the ravine and up to the Mount of Olives from whence He will enter the old city of Jerusalem "from the way of the east" (Ezekiel 43:2) to the Throne of David! What glorious surprises await this world of ours so deluded and so carried away with its own sophistries and Utopian dreams!

PREPARING FOR ARMAGEDDON

The noted saint and Bible teacher, and author of the book, *Jesus Is Coming*, W. E. Blackstone, was convinced of the importance of Petra, and that this will be the last refuge of the Jews in the time of the Great Tribulation, before the return of the Lord. He had the courage of his conviction and many years ago arranged for a caravan to be made up that conveyed a large quantity of gospel tracts, New Testaments and Gospels clear through the desert to Petra. These were stored away in the caves and the empty houses there, to bide the time when the refugee Israelites will flee there to escape from the Antichrist. He sincerely believed that they will then find these New Testaments, and from reading them will understand what is going

on, and what their Messiah is doing for their deliverance!

What the fate has been of these packages of Scriptures is not certain. For since they were deposited in Petra many years have passed, and the State of Israel has come into being. Most have undoubtedly been destroyed or scattered, but some of them may remain there, hidden away until the Israelites indeed find themselves seeking refuge in this out-of-the way, desolate city prepared for them in the wilderness. We have a similar situation in the case of the Dead Sea Scrolls. These ancient copies of the Old Testament lay hidden in the caves in the Judean desert for almost 2,000 years and were only discovered at the time when the people of Israel began their return to the promised land.

Thus it is that we, too, united in our common bond of love for Israel, and seeking always to discover His footsteps as He deals with His covenant people, are ever on the alert to sense His will and do His bidding. This is one of the reasons why we do all we can to bring the Gospel to the ancient people of Israel. They must know why, as a nation, they are suffering and what further tribulations await them. When their Messiah, the Lord Jesus, returns they must know Him. And how shall they know Him? They will recognize Him by the wounds in His hands and His side, and they will mourn for Him (Zech. 12:10). But how will they recognize Him if they have never heard of Him?

How does all this affect the Jews now? They are still "beloved for the father's sake," and have not been "cast off," for the "gifts and calling of God are without repentance." The grace of God reaches out to both Jew and Gentile in this present dispensation. There is only one way for the individual to be saved, whether he be Jew or Gentile, and that is through personal faith in the atoning work of the Lord Jesus at Calvary. What will happen to the Jews when the Lord returns, happens to them as a nation then; what happens to them now as individuals depends on us. It is urgent, it is vital to bring them the Gospel now.

By evangelizing the Jews to—
(Continued on page 8, column 5)

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In other words, Israel is trusting in whatever promises the nations of the world make to her; and trusting in those false securities, Israel will dwell confidently, that is, Israel will say in her heart, "I don't need God; my own strength and efforts have gotten me all this land and treasure, and I will trust to my allies to defend me. I will dwell confidently." Thus, Israel, naive, gullible will like a drowning man grasp eagerly at any

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(Continued from page one)

have anything to do with him because it is evident that some white man has already broken God's command that "... every thing is to produce after his kind," Genesis chapter 1 and Leviticus 19, and, neither will the native have anything to do with the unfortunate child because they are just as proud of their black skin as the white man is his white skin and it is evident that one of their women has brought shame upon their race. Therefore the black race in their most primitive state have a natural understanding about keeping the races segregated that far surpasses the leaders of our own country. The law makers of our country and leaders are our watchmen and, our "... watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark

... greedy dogs which can never have enough ... shepherds that cannot understand, they all look to their own way, every one for his gain, from his quarter," Isaiah 56:10-11. They are "... spots in your feast ... clouds without water, trees whose fruit withered ... twice dead, plucked up by the roots; raging waves of the sea, foaming out their OWN shame." Jude 12-13.

When God made the Negro black and the rest a different color that was no accident. I am sure that He knew what He was doing then and intended it to be that way and I am just as positive that He has never changed His mind. The black people in their primitive and natural state do not want to be like the white race and, some of them have personally told me so and while they could not tell you from a scientific standpoint the reason why they are not able

to compete with the white man, generally speaking, they at least have more brains than folk who are trying to make white people out of the Negro. It is a scientific fact that the brain from the average black man weighs 11 ounces less than the brain from the average white man. That in no wise is speaking in a derogatory sense of the black man, but, it is just simple facts and is the way that God made them and if he had not wanted them that way then He could and would have made them some other way.

The intermingling of the two races on the terms of social equality will inevitably lead to inter-marriage. This will lead to a combination of the two races, which will lead to racial suicide for both races. The black man does not want this and neither should the rest of us.

I am not against and, fact of the matter is, I am all for the Negro having the same education program and opportunities to advance their standard of living. I have never mistreated a Negro in my life just because he was a Negro and, few people in the world have given up more in the past 7 years than I have in order to preach the gospel to the black folk in New Guinea, but, at the same time I have no plans to try to make any more out of the black race than they are. God said "... a servant of servants shall he be unto his brethren," Gen. 9:25. I think we ought to give each race the best opportunity to develop itself but let the Negro keep on being a Negro and the white man being white.

Some people are so silly as to use Acts 17:26 to prove integration, however, if they would only study this passage they would find that it teaches segregation, God, "... hath determined ... the bounds of their habitation." Beloved, the Lord teaches segregation in the Bible. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, He set the bounds of the people ..." Deut. 32:8.

We have an example in II Kings 17 of what will happen when two different races of people are brought together and intermarry and live on the same social and integrated level. II Kings 17 shows us the record of a mongrelized race produced as a result of the Jews and the Assyrians being mixed together. Here we can see what happens when God's laws of segregation are violated, a mongrelized race that has neither respect for God nor man. What do you think was at the bottom of the recent trouble in Detroit? Before you have finished this sentence you will say, Communism no doubt. And, I am sure that had a lot to do with it but do you know what really was at the bottom of it? It was the call of the wild, in those that took part. Since I have been in New Guinea the Australian Government took one of the native men from a village and trained him for nearly five years as a plumber. When he finished school he was given a set of tools and a good job and after about six months he suddenly disappeared and it was later discovered that he had gone back to his village and started doing again what he was best fitted for, i.e., living like a native. The call of the wild had overcome the opportunities for advancement.

Years ago the American Negro worked hard to be sure but, at the same time, he was looked after and well thought of and respected; they were kept in their place, had good manners and were well disciplined. Some of the best friends that I have

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ever had have been Negroes. But, let me ask, is this the procedure and the thing that is happening today? NO. Instead of the Negro being taught to take the place of a servant (God's ordained place for a Negro) and teaching them to work, the Government is trying to make white folk out of them and even going beyond that in that most Negroes today can draw more money for doing nothing than they can by working and therefore they have all their time on their hands to loaf, steal, riot, burn down cities and on top of that the Government will uphold them in so doing.

Our summation of the whole situation as we see it now is this: America has already hit her zenith and is now going counter clockwise. As a nation America is doomed, it is fast becoming a mongrelized nation of "happ-kast" and soon will not be wanted either by the true descendants of Ham or Japheth. Civil war in our beloved country is almost inevitable but, that will not solve the problem. Karl Marx, the real daddy of Communism said, over 50 years ago in London, England, that America would be overcome by Communism and that through the Negroes.

It is high time that both Negroes and white alike start living and acting in the God-given roles for which they were created. Both Negroes and white alike are seemingly ignorant of the fact that they are being used as tools of the Communist to destroy the heritage of both races. The only thing you can produce from breeding a mare to a jack-ass is a monstrosity and not a better horse.

I have high regard and respect for a Negro, who indeed is a Negro and recognizes and realizes his place as a Negro, and I have little respect for a white man who tries to put himself in the place of a Negro or tries to make a white man out of a Negro.

Ecumenicalism

(Continued from page 1)
Of The Dark Ages.

Frankly, I think if I were given an invitation to some Catholic gathering that we could have a warm and spirited meet-

ing. Accordingly, I hereby offer my services to all Catholics to visit, and preach, to them at my expense—just glad for the opportunity. If any of our readers hear of a Catholic group who are looking for a Baptist preacher to lecture to them, don't fail to put my name before them.

If after delivering the above ten messages, they desire even more of my time, I shall be glad to also speak on the subject "When John Met John." In fact, I would count it a joy to spend much time immediately teaching them some things concerning Baptist-Catholic relations.

I just wonder why Billy Graham gets all the invitations, and I never get one.

The Man From Petro

(Continued from page seven)
day we are fulfilling a threefold obligation. It is the order of missionary work (Romans 1:14) it is a debt to be repaid—"salvation is of the Jews" (John 4:22); and, also, it is a preparation for the coming of the Messiah for when He returns as the Messiah of Israel they must know Him; and how shall they know Him?

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Romans 10:14).

And They Came

(Continued from page 1)
which lasted from Friday through Monday, September 11-14. All the states east of the Mississippi River were represented except New Jersey and the England states. From west of the Mississippi folk came from Missouri, Kansas, California, Texas, Oklahoma, Oregon, Idaho, and Washington. There were guests also from the two Canadian provinces of Nova Scotia and Ontario.

We hope to have a full report with pictures in next week's issue, or at least soon. This note is just to tell you it was a great season of rejoicing which we thank and praise God for.

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