

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

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CONCERNING A SEPARATED LIFE

By ROY MASON
Tampa, Florida

TION PRESENTED IN MANY CHURCHES. We might call this the "denominational standard." Consecration in the thinking of our denominational friends, is



ELD. ROY MASON

really consecration to the rigamarole of the auxiliaries and the denominational program. It is not necessarily consecration in the sense of a separated life at all.

3. WE HAVE A MORE WORLDLY MINISTRY THAN FORMERLY. Many of the men who go from our colleges and seminaries into pastorates today are just about as worldly as the devil who would ask them to be. Cigarette fiends, movie-goers, compromisers. How can such devotees of the flesh lead people into separated lives?

Rededication Services

It is quite the fashion in revivals and youth meetings, and in denominational gatherings to have people to come forward to "re-dedicate" their lives. But the question arises, re-dedicate to WHAT? If they go right on with their picture shows, and their general worldliness of life, what does their re-dedication amount to? In so many such meetings, (Continued on page 8, column 4)

Repentance From Sin, And Faith In Christ

By the Late T. T. MARTIN
(1862-1939)

"Repent ye and believe the gospel."—Mark 1:15.

"Repentance toward God, and faith toward our Lord Jesus Christ."—Acts 20:21.

"And ye when ye had seen it, repented not afterward, that ye might believe him."—Matt. 21:32.

"Except ye repent, ye shall all likewise perish."—Luke 13:3.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—John 3:14, 15.

"Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ and thou shalt be saved."—Acts 16:30, 31.

Wherever repentance and faith are mentioned in God's Word without one exception, repentance comes before faith. There is a faith that comes before repentance; but it is pure historical faith, and does not result in salvation. "He that cometh to God must believe that he is."—Heb. 11:26; the demons believe in God's existence, that He is; Thomas Paine believed in God's existence, that He is. But the faith that results in salvation invariably comes after repentance; "And ye when ye had

seen it, repented not afterward, that ye might believe him."—Matt. 21:32.

If, therefore, the faith that saves must come after repentance, then those who have no saving faith after repentance, have no salvation, are not really



T. T. MARTIN

redeemed. Not only so, but if saving faith must come after repentance, then those who place the only faith they claim, before repentance, do not understand what saving faith is.

(Continued on page 3, column 1)

DOTY'S BOUGAINVILLE LETTER

By RALPH A. DOTY
Missionary
to the Solomon Islands

tration.

The first missionary to come to Bougainville was a native Methodist preacher who first landed on these shores some 52 years ago. This gentleman is still living on the island. It was sometime later before any of the "Europeans" arrived. Fifty-two years ago many things were quite different than they are now and the coming of the Germans and then the Australians followed by a three year stay of the Japanese and the final return of the Australians has had their combined effects on the culture and thinking of the natives. Many of the old ways and customs are gone but most are still remembered by the old-timers. From what I have seen the Methodist efforts were concentrated in the area of improving the manner of living, introducing more sanitary and improved ways of doing things and introducing clothes of one sort or other to the natives. Preaching the gospel as Baptists know it seems to have been overlooked. In short, the natives became nominally civilized. One rarely sees a "Bush Kanaka True" with a pig tusk stuck thru his nose and a painted face and head-dress as is commonly seen in the highlands where Bro. Rob-

erts and Bro. Halliman are working. It is more common to see the men in short white pants and shirts riding bicycles down a jungle path. Their wives are often seen in the Lap Lap, which cov-



RALPH A. DOTY

ers the waist and hip area. I don't suppose that I shall ever get used to seeing a half naked woman smoking a pipe but this is a very common sight! (The Methodists and Catholics can be thanked for introducing the natives to

tobacco; and pipes are sold in Methodist Trade Stores but seeing a five year old girl smoking a pipe still makes me wonder how some "Missionaries" can sleep at night!)

As I have already related in other articles, in spite of the "religion" that the Catholic and Methodist natives have they also very often frequent the drum houses for the purpose of "greasing Satan" or bribing Satan, with the offering of pigs as a sacrifice.

Now something new has appeared but before getting into it let me tell you of one of the old traditions that has not died out but is still practiced by every one. It is related to this article so we will describe it here. When a boy decides that he is going to marry a certain girl his parents go to her parents and make the necessary arrangements. One of the necessary items to be taken care of is the price of the bride which must be met by the groom's parents. (You will remember Bro. Halliman telling you that the going price there in the highlands for a bride is 15 pigs.) On Bougainville it is shell money. Shell money is made out of tiny round pieces of some ocean shell about one eighth of an inch in diameter with a hole drilled in the center.

These shells are not very thick; an average of twenty-two shells will make one inch. A "string" of money is usually four or five feet long. They look like strands of very small beads. On other islands the shells are sometimes larger. This custom is, I suppose, similar to other couples having an engagement ring and at the wedding perhaps exchanging rings. Anyway a certain number of strands are decided upon and handed over to the bride's parents. When the bride is at last presented to the groom she wears these strings of shell money around her neck and hanging down in front; thus the groom gets the money back along with the bride! Apparently this is all the money that is ever used so it stays in the family and is handed down from one generation to the next, when the son or sons get married. I suppose the more strands that are involved the higher the prestige of the couple is considered. All of the natives, including Baptists have these strings of money which are called "Pe-Si" (We would pronounce it "Pay-see" but it is only used in connection with marriage).

When the first Methodist missionary arrived and began expounding the new religion he was of course met by some opposition by the local religious leaders who, understandably, resented his intrusion. He was apparently a forceful talker and made many converts, sprinkling them with "the waters of regeneration and bringing many into the kingdom. (It is not quite clear (Continued on page 7, column 4)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"PLAIN PROPHECIES FOR PLAIN PEOPLE"

"Write the vision, and MAKE IT PLAIN upon tables, that he may run that readeth it."—Hab. 2:2.

"THE TRIBULATION"

"For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."—Jer. 30:5, 7.

I have been preaching ever since I was 17 years of age, and so far as I know, this is the first time I have ever preached a sermon concerning the Tribulation Period. I have referred to the

Tribulation Period in connection with other messages, but in all these years, though I have preached many times on prophecy, I do not recall ever having preached relative to the Tribulation. Therefore, I rather have in mind that I am preaching tonight a message that I have never preached publicly before.

My text is a very interesting one, in that it tells us about this Tribulation Period. You will notice that it is spoken of as a time of unusual suffering. Verse 5 talks about trembling voices, and fearful voices—voices that know not peace.

Verse 6 says, "Look at those men. They are bowed over as if

they were travailing in birth, or giving birth to a child. Every man is standing with his hands on his loins, bowed double in pain, like a woman in travail." It goes further to say that all their faces are colorless—they are turned into paleness.

In answer to verses 5 and 6, He says:

"Alas! for that day is great."—Jer. 30:7.

Notice, Jeremiah says, "There is not a day like it." To be sure, it is seven years long, but as Jeremiah looks at it, he sees it as though it were one day, and he says that it is the time of Jacob's trouble.

(Continued on page 2, column 2)

Appreciated Letters

"The paper you print has been coming into my home for a great number of years. I have enjoyed it to the fullest. I believe I am a better Christian and understand the Bible better by reading THE BAPTIST EXAMINER."

H. P. Duckworth
(Florida)

"I do want to have a little share in the survival of your wonderful ministry. I pray for you and all of your staff. I am sure God will supply your needs."

F. E. Moore
(W. Va.)

Calling All Grandmothers

One Sunday, little Johnny went to a new Sunday School and so naturally his parents wondered how he liked it.

"Real good!" he said. "Who was your teacher?" mother probed.

"I don't know her name, but I think she must have been Jesus' grandmother."

"Why do you say that?" asked the father.

"Well, she sure bragged about Jesus, so she must be His grandmother," he said seriously.

—Christian Cynosure

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Baptist Paper And Seminary Wobble On Woman Question

In the June issue of THE AMERICAN BAPTIST, there is a note which deserves wide publicity.

In telling about the seminary and how it had closed a good year, the writer said in part:

"The noon meal was enjoyed by a host of friends. In the afternoon, the seminary quartet thrilled the congregation with a special musical program. Then, Mrs. Vernon Tapp presented a unique and soul-stirring message on the unchanging God for changing times."

Well, what do you think about that! THE AMERICAN BAPTIST is thousands of miles removed from the truth relative to the doctrines of grace, and now, they endorse a woman speaking in mixed assemblies. We just wonder if the editor has ever read the following:

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.

And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

What? came the word of God out from you? or came it unto you only?" (I Cor. 14:34-36).

"I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

"In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls,

or costly array;

But (which becometh women professing godliness) with good works.

Let the woman learn in silence with all subjection.

But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." (I Tim. 2:8-12).

How under Heaven any man could read these Scriptures and then endorse women speaking in mixed assemblies is beyond me. It just shows that when an individual gets off on the doctrines of grace, there is no end so far as his departure is concerned.

One dear brother who is affiliated with this group of Baptists in referring to this departure from the faith in having this woman preach, writes saying, "This is just one of the many reasons that our church is independent."

Plain Prophecies

(Continued from page one)

I am going to show you that Gentiles are going to be in that same period, and the Gentiles are going to suffer just the same as the Jews do, but primarily, the Tribulation Period is called the time of Jacob's trouble, for it is primarily an affliction for the Jews, that they might take their eyes off the world, and turn to the Lord Jesus Christ.

Even that doesn't bring them to a knowledge of the Son of God. We shall see tonight partially, and next Sunday night completely, that it takes finally a blood bath. As a result of that blood bath, by way of the battle of Armageddon, when two-thirds of the Jews are killed, and only one-third of them are left alive within the world, it is then that remaining one-third turns to the Lord and is saved by the Lord Jesus Christ.

I say then, that it is time primarily of Jacob's trouble, though I would remind you also, and will show you also, that Gentiles suffer, too, in the Tribulation Period.

I.

THE SCRIPTURES THAT DESCRIBE THIS PERIOD

I want you to notice the Scriptures that describe this Tribulation Period. Listen:

"For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."—Mt. 24:21, 22.

Notice Jesus says the trouble that is coming is going to be so great, that there has never been any trouble in this world from the beginning of the world, nor to the end of the world—there has never been any trouble equal to this, and unless the Lord should intervene, there wouldn't be anybody saved, but that everybody would perish in the great Tribulation Period.

You will notice that He calls

Tennessee Preacher Now Available For Any Service



GERALD PRICE

Elder Gerald Price of Elizabethton, Tenn., who has resigned from his church, will be open for Bible Conferences and revivals during the summer.

We sincerely hope that God opens the way for Brother Price to be in a number of meetings during the year, and that his work may be exceedingly blessed of God.

We have known Brother Price for many years, and we have never heard him preach anything but a sound message.

Brother Price may be contacted at Route 5, Elizabethton, Tenn., 37643.

it the "great tribulation." Actually, in the Greek language, it says, "For then shall be tribulation, the great one." There are lots of Tribulation Times for the saints of God. God's children have many tribulations, but when the writer of the Greek language describes this, he says, "Then shall be tribulation, the great one," as if to say that the tribulation he is talking about here is truly the great one, or the greatest one, or the worst tribulation that the world might ever pass through.

Let's notice another Scripture that describes this period:

"And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land."—Zeph. 1:17, 18.

This talks about distress. It says that men are going to walk as blind men, that their blood is going to be poured out just like dust on the ground, and that the flesh of men shall be scattered over the earth as dung, or refuse. Then it says that the whole land shall be devoured by the fire of His jealousy. If you will study it closely and carefully in the light of its context, you will see that it is a reference to the Tribulation Period, and certainly indicates to us that the Tribulation Period is going to be no picnic for those who are here when this comes to pass.

Notice a third passage that describes this period:

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:14.

The same Greek expression is

used here as in Matthew 24:21, 22, for it says, "These are they which came out of great tribulation, the great one," as if to indicate that this tribulation is greater than any tribulation the world has ever known, or could ever know.

Listen again:

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs."—Rev. 14:14-20.

Actually, this takes place at the end of the Tribulation Period, at the time when the Battle of Armageddon becomes a reality. It describes the culmination of the Tribulation Period, how God ultimately reaps this world, just the same as a reaper might take a sickle and cut down the grain. God is going to cut down the people of this world, and they are going to be destroyed. Those being in this period are going to suffer, with their blood as deep as the horse's bridles, for 176 miles.

II.

THE LENGTH OF THIS PERIOD.

The Word of God doesn't leave us in any doubt as to the length of the Tribulation Period. I often think about these individuals who say they are A-millennialists, who believe that maybe there is going to be some kind of a millennium after while, but they are not too exact about what

Carolina Singer Planning To Attend Bible Conference



GARY A. STAMPER

Brother Gary A. Stamper of Asheville, N. C., who has been blessed of God with an unusually beautiful baritone voice, is to be with us for our Bible Conference this year.

It is a joy to make this announcement in view of a letter which we have just received from him.

We shall sincerely hope for a great outpouring of God's blessings both from the standpoint of the preaching and singing.

I know you will be blessed by the singing of Brother Stamper and we will certainly say, "Come thou with us and we will do thee good."

type it is going to be. They say that there is no way for a person who is a Pre-millennialist, like I am, to prove that this Tribulation Period is seven years in length. Beloved, I think that undoubtedly is the most ridiculous statement any individual might make in the light of the Word of God, for the Word of God plainly tells us of this in ways that we can know that the Tribulation Period is going to be approximately seven years in length. Listen:

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed

(Continued on page 3, column 4)

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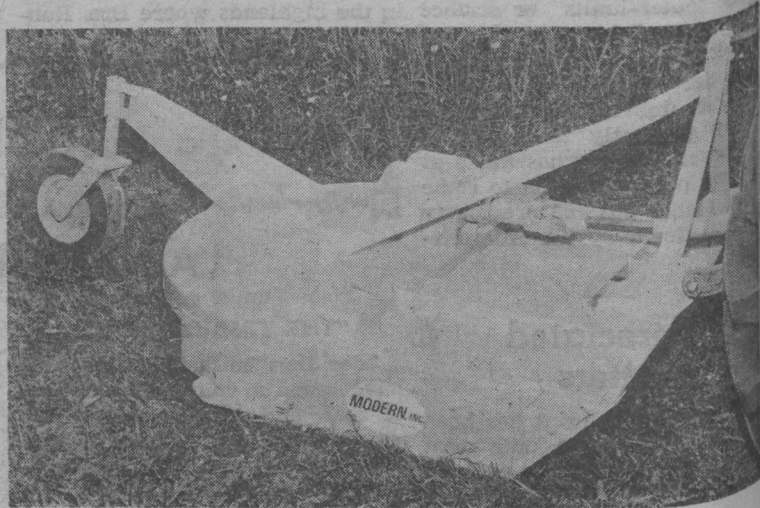
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THE BAPTIST EXAMINER

JULY 27, 1968

PAGE TWO

The person who takes a high place before his fellowman must take a low place before his God.

Repentance

(Continued from page one)

Jesus preached, "Repent ye and believe the gospel." — Mark 1:15. Paul preached "repentance toward God and faith toward our Lord Jesus Christ." — Acts 20:21. What does "repent" or "repentance" mean?

The Israelites

God's Word teaches that one must repent in order to believe. "And ye when ye had seen it, repented not afterward, that ye might believe him." — Matt. 21:32.

"Except ye repent, ye shall all likewise perish." — Luke 13:3. Then whatever "repentance" or "repent" means, it is something that must take place before one can be saved, before he can "believe the gospel" (Mark 1:15); before he can have "faith toward our Lord Jesus Christ." — Acts 20:21.

The Saviour gives a complete, perfect picture of salvation, and in that picture we can find what repentance means:

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." — John 3:14, 15.

Jesus says "As," "even so"; then in the case of the serpent in the wilderness we have a complete, perfect picture of the way of salvation. By seeing what came back there before the lifting up of the serpent, we can see what comes before believing in Him, or "faith toward our Lord Jesus Christ."

Notice the incident to which the Saviour referred as showing the complete picture of the way of salvation:

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: And the soul of the people was much discouraged because of the way. And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? For there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people,

and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." — Num. 21:4-9.

These people realized that they had sinned against God; that their sins deserved punishment; that they were justly condemned — "we have sinned"; — that they were helpless, "Pray unto the Lord that He take away the serpents from us"; and in their helpless condition they turned from their sins and turned to God. There had been, then, an entire change of mind and purpose, or they would never have turned from their sins to God. When they faced the fact that they had sinned and were justly condemned, there resulted sorrow, and their sorrow led to the change of mind and purpose to turn from their sins to God. Had there been no conviction of sin, no realization that they had sinned and were justly condemned, there would have been no change of mind or purpose to turn from sin to God.

Here, then, we have what repentance is — a conviction of sin, such a realization of the fact that one has sinned and is justly condemned that it produces such sorrow as leads to an entire change of mind and purpose to turn from sin and turn to God. God then provided the easiest way for them: "every one that is bitten, when he looketh upon it (the brazen serpent) shall live." — Num. 21:8.

The Saviour says, "Even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." — John 3:15, 16.

The Philippian Jailer

Notice the case of the jailer,

Acts 16:22-34. When the jailer fell down before Paul and Silas and brought them out and said, "Sirs, what must I do to be saved?" (verse 30), they did not say, "Repent;" they said, "Believe on the Lord Jesus and thou shalt be saved." — Verse 31. But God's Word teaches plainly that we must repent in order to believe (Matt. 21:32; Luke 13:3). Then repentance must have already taken place — he must have already repented — or they would have taught him "repentance toward God" as well as "faith toward our Lord Jesus Christ." — Acts 20:21.

Go back and notice the jailer's case; the night before, he had taken Paul and Silas with their

IF YOU ADMIRE,
OR IF YOU DESPISE—

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backs bloody from the beating they had received, and had not washed their stripes (verse 33), had given them no supper (verse 34), and had thrust them into the inner prison and made their feet fast in the stocks. He was utterly hardened. The praying and singing hymns to God by Paul and Silas, the sudden earthquake, Paul's crying out against his committing suicide, had convicted him of sin, such a conviction as had produced sorrow, for he came trembling and fell down before them; and the sorrow had led to an entire change of mind and purpose, and he said:

"Sirs, what must I do to be saved?"

"What" — anything God would have me do I am ready to do —

he had turned from his sins and had turned to God. Hence they did not say, "Repent," for he had repented; but they said, "Believe on the Lord Jesus and thou shalt be saved." — Acts 16:31.

Having seen what the Saviour meant by repentance, let us go to the meaning of the word translated "repent." "This word," says J. P. Boyce, the great theologian, in his systematic theology, "means to reconsider, perceive afterwards and to change one's view, mind or purpose, or even judgment, implying disapproval and abandonment of past opinions and purposes, and the adoption of others which are different."

B. H. Carroll, President Southwestern Baptist Theological Seminary: "We may therefore give as the one invariable definition of New Testament repentance that it is a change of mind." B. H. Carroll, again, "Repentance is a change of mind toward God concerning a course of sin leading rapidly down to death and eternal ruin."

Once more from B. H. Carroll: "If in one moment the soul is contrite enough to turn in abhorrence of sin against God from all self-help to our Lord Jesus Christ by faith, it is sufficient."

John A. Broadus, the great American scholar and teacher: "To repent, then, as a religious term of the New Testament, is to change the mind, thought or purpose as regards sin and the service of God — a change naturally accompanied by deep sorrow for past sins, and naturally leading to a change of outward life."

As the Bible teaches that no man can be saved who has not repented ("Except ye repent, ye shall all likewise perish." — Luke 13:3), and as no one has repented who has not been convicted of sin, who has not seen himself a guilty, justly condemned sinner, it follows that no one is saved, no one can be saved, who does not believe that God will and ought to punish sin. But to those who have repented, the way to be saved is simple, easy, sure:

"Believe on the Lord Jesus and thou shalt be saved." — Acts 16:31.

a half, and three and a half, added together, makes seven years? To me it is an obvious statement that the Tribulation Period, which begins with the prophesying of these two witnesses and ends with the destruction of the Anti-Christ—to me it is obvious that the Tribulation Period has to be of seven years duration.

I might say that this corresponds with the book of Daniel. Listen:

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." — Dan. 9:27.

This is a reference to the Anti-Christ, and it says that he is going to make a covenant with the Jews for one week's time. The "one week" is a reference to one heptad, which is the Hebrew word which means "seven years." He says that the Anti-Christ is going to make a covenant with the Jews for one heptad, or a period of seven years, and in the midst of that time, he is going to break his covenant with them, and kill off the witnesses, and he is going to continue for three and a half years longer, which plainly shows us that Daniel's seventieth week, which is described in Daniel 9:27, is a proof text as to the length of this Tribulation Period.

III.

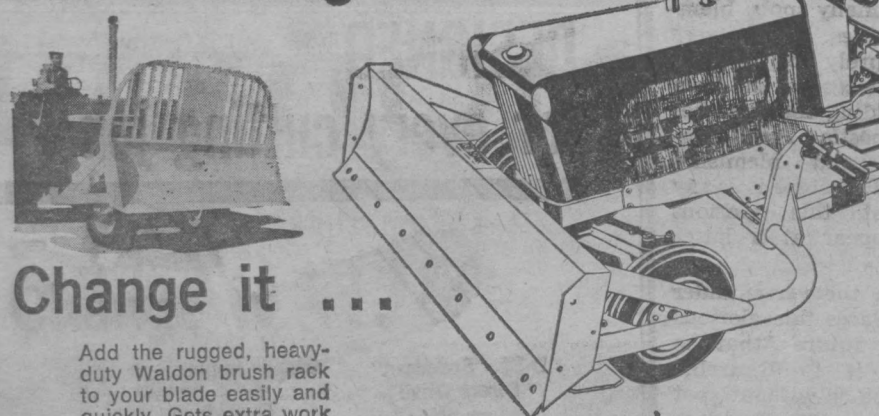
THE HORRORS OF THIS PERIOD.

If you think that the Tribulation Period is going to be a Sunday School picnic, I wish you would awaken right now and listen carefully to what God says in His Word. He tells us that there are going to be six things to characterize this Tribulation Period by way of horrors.

I might say that if you want to read the story of the Tribulation Period in full, then begin at the 6th chapter of Revelation and read through the 19th chapter and you will have the entire story of the Tribulation Period. I can't read it all to you tonight, but I want to call attention to (Continued on page 4, column 5)

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Plain Prophecies

(Continued from page two)
in sackcloth." — Rev. 11:3.

Notice, at the beginning of the Tribulation Period, God is going to have two faithful witnesses here on this earth. Who are they? I am not concerned about that tonight. I have my own ideas as to whom they might be, but I am not now concerned about that. The thing that I am concerned about is this, God has two faithful witnesses that are immortal until their work is finished. They can't be killed; they can't die until their work is finished, but when their work is finished, they are killed by the Anti-Christ. But notice this, they prophesy a thousand two hundred and threescore days, or approximately three and a half years, which is at the beginning at the millennium.

Let's notice another Scripture: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." — Rev. 13:5.

Here are three and a half years more. When does the Anti-Christ referred to in this verse, come into power when he kills these witnesses. When these two witnesses are killed, and are out of the way, then the Anti-Christ absolutely and completely takes over, and he continues for three and a half years longer.

Could there be anything plainer than the fact that three and



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THE BAPTIST EXAMINER

JULY 27, 1968

PAGE THREE

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The Baptist Examiner FORUM

"A glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" Eph. 5:27. Where and when is that church?

JAMES
HOBBS

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We know that the Lord's churches of today do have spot and wrinkle. Obviously this is speaking of a later time. I believe that this church is after the judgment. Whether it is in heaven or on earth I don't know.

I am of the impression that the church spoken of here is made up of the Bride of Christ. Since the Bride is made up of the sound Baptists that have survived the persecutions and trials, it stands to reason that this church is the Bride. I did not say that the Bride is the church of today. The Bride is made up of true, faithful members of the church of today.

Yes, the church is going through a period of trials, of fires to purify it, and from this church will spring forth the Glorious Church.

I am sorry that I cannot answer more fully on questions of this type; however, as I have in the past, I have not been able to study as much as I need to relative to the events of the last days.

E. G.
COOK

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BIBLE TEACHER

Philadelphia
Baptist Church

Birmingham, Ala.



Since I am unable to find any purgatory for this church in my Bible, and since this church is cleansed by the Word, therefore, I must say that this wonderful church is here in the world today. I know that the churches

of the Lord Jesus Christ today, with her members envying each other, being jealous of one another, fighting and clawing at each other, and out of fellowship with one another, does not look like something without spot or wrinkle to us. The church is made up of individual members. And when you and I look at these individual members, we do not see anything too glorious about them. I am one of those individual members, and when I look at myself, I see only spots and wrinkles. But, because of our wonderful position in Christ Jesus, when God looks at us, He sees Him in whom we are hid. And oh how glorious is that which He sees, because there is no spot or wrinkle, or any such thing about Him.

Our Lord gave Himself for His church in order that He might sanctify and cleanse it. This word "sanctify" comes from HAGIASMOS which means to set apart for a sacred use. And since our Lord has set His church apart for a sacred use we should never be guilty of dragging the things of the world into it. Banqueting, fun and frolic and ball games may be good in their place, but their place is not in our Lord's glorious church. And when half-clad dancers dance in the isles of a church it simply means the old devil is operating that church and our Lord is long gone from it, if He has ever been in it. The word "cleanse" comes from KATHARISMO. This is the word from which we get our word "cathartic." Mothers of today have new-fangled methods of doing the job. But a few decades ago when a child began to look sorrowful and refused to eat, mother would say, "Let's see your tongue." Then she would reach for the cathartic pill, or liquid. Pretty soon the child's system would be cleansed of that which should not have been there in the first place.

In somewhat the same way our Lord uses His precious Word as a cathartic to cleanse us of that which should not have been there in the first place. As He cleanses us who make up His church, He cleanses His church,

because we make up the church. So it is because of our heavenly position in Christ Jesus that our Lord can present "to Himself a glorious church not having spot or wrinkles, or any such thing; but that it should be Holy (separated to Him) and without blemish" (without fault, or blame).

I am sure of the fact that when our Lord presents this glorious church to Himself as His Bride, we will be in our glorified bodies like unto His glorious body. But it is my contention that our perfections must forever be in Him, else we would have whereof to boast. So only in Him can we ever be the church described in this Scripture.

AUSTIN
FIELDS

610 High Street
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PASTOR,

Arabia Baptist
Church

Arabia, Ohio



The church in question is on the earth, but as of now, she is not the glorious church, having neither spot nor wrinkle. I am acquainted with a number of true New Testament Churches (Baptist). Though they are true churches, they still have spots and blemishes in them, for there are no pure churches on earth. Within these churches there are many who are true to the Word; there are others who are indifferent and interested in the things of the world, rather than the things of the Lord.

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots."—Jude 12.

In the first church there were spots and blemishes and wrinkles that must be taken care of ere she could be called a glorious church. In this church there was a devil, and there are still devils in the Lord's church and there will be up until the time His church becomes the glorious church.

"Jesus answered them, have not I chosen you twelve, and one of you is a devil?"—Jn. 6:70.

When the Creator of the church surveyed the seven churches of Asia He found many spots, blemishes and wrinkles. They were churches, but surely not the glorious church. We read of the Holy Spirit reprimanding the churches through the Apostle Paul concerning spots and blemishes within them. Therefore it is my conclusion that this glorious church will appear at a latter date.

The Spirit in the verse under consideration places this glorious church in the future "that he might present it to Himself," thus she will not be without spot until He presents her faultless before His throne. At which time she will be arrayed in fine linen clean and white, and then she will become the bride of the Lamb. Read Rev. 19:7-9.

In this age, the Spirit (Comforter) is engaged in removing some of the spots through the washing of the water by the Word. Though many spots are removed, yet there still remains blemishes in the best of churches. The washing of the water by the Word is a continual washing, and will not be complete until the rapture. After the rapture all must appear before the Judgment Seat of Christ where the final washing will take place, there all spots will be removed. While the water of the Word

will wash away the spots, it will take heat to iron out the wrinkles. Thus all of our works are to be tried by fire; this fire will remove the wrinkles or our stubbornness. Read I Cor. 3:11-17, II Cor. 5:10.

When this judgment is over, the glorious church will appear, having been completely washed and ironed; she will then be without spot, without wrinkles and without blemishes. She then will be presented as the chaste virgin that was espoused to Christ. Read II Cor. 11:2.

It is my firm belief that this glorious church will consist only of true Baptists. She will be made up of those who have been faithful to the Bridegroom, Jesus Christ. Those whose lives were lived for themselves and those who advocated doctrines contrary to the Word of God will not be a part of this glorious church, for they have not been faithful, neither have they been true.

ROY
MASON

Radio Minister

Baptist
Preacher

Aripeka, Florida



As to WHERE the church referred to will exist, it certainly does not exist here and now, and it will not during this present age. Why? Because we who are church members are all imperfect. We have spots, wrinkles, and blemishes. I have never known a perfect church, and you haven't either. The devil sees to that. He who sowed tares among the wheat, sows hypocrites in our churches. But one of these days the Lord Jesus will issue the summons that shall call His saved ones, living and dead, up to meet Him. Out of those saved ones, shall be gathered His church, His Bride. This is described in Rev. 19:7-8, in these words: "Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white..."

There is the time and place and occasion when He presents His church unto Himself a "glor-

ious church, not having spot or wrinkle."

Let us remember something very clearly. All saved people who are raptured do NOT constitute the church. Baptists and others babble a lot about the "Rapture of the church." The BIBLE DOES NOT SAY IT! It speaks of the "dead in Christ" and "we which are alive and remain." Hebrews 12:22-23 is very significant just here. It speaks of "the general assembly" of the church of the firstborn" and does not include the hypocrites but those "which are written in heaven." Now notice that there is another class of the saved and they are designated as, "the spirits of just (or justified) men made perfect." Why the designation of this class? Because they saved do not constitute the "general assembly"—the church which is now in prospect, but will be a reality one day. This class will be guests at the marriage supper of the Lamb.

Plain Prophecies

(Continued from page 3)
six things that will characterize this Tribulation Period.

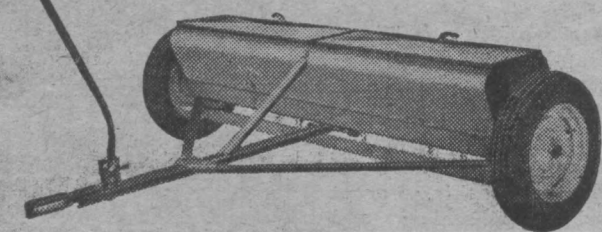
There is consternation at the prospect of God's wrath. At the very beginning of the Tribulation Period, people are taken with consternation at the prospect of the wrath of Almighty God. God has called out of this world His own by way of the rapture, and it is going to be a terrible day for the balance when God takes away His own out of this world.

I think it is going to be a terrible day when God takes an engineer that knows the Lord Jesus Christ out of a cab on an engine and allows that train to crash. I think it is going to be a terrible day when God takes a Christian man who is driving an automobile out of his car and allows the car to crash. I think it is going to be a terrible day when all over this world, a doctor, maybe, in a hospital is operating, and instead of being able to finish the operation, God calls him away, and the patient is left there under sedation, and only knows what will take place. I tell you, beloved, it is going to be a terrible day when God takes away His saints out of this world, and that is going to cause consternation at the prospect of God's wrath, when

(Continued on page 5, column 1)

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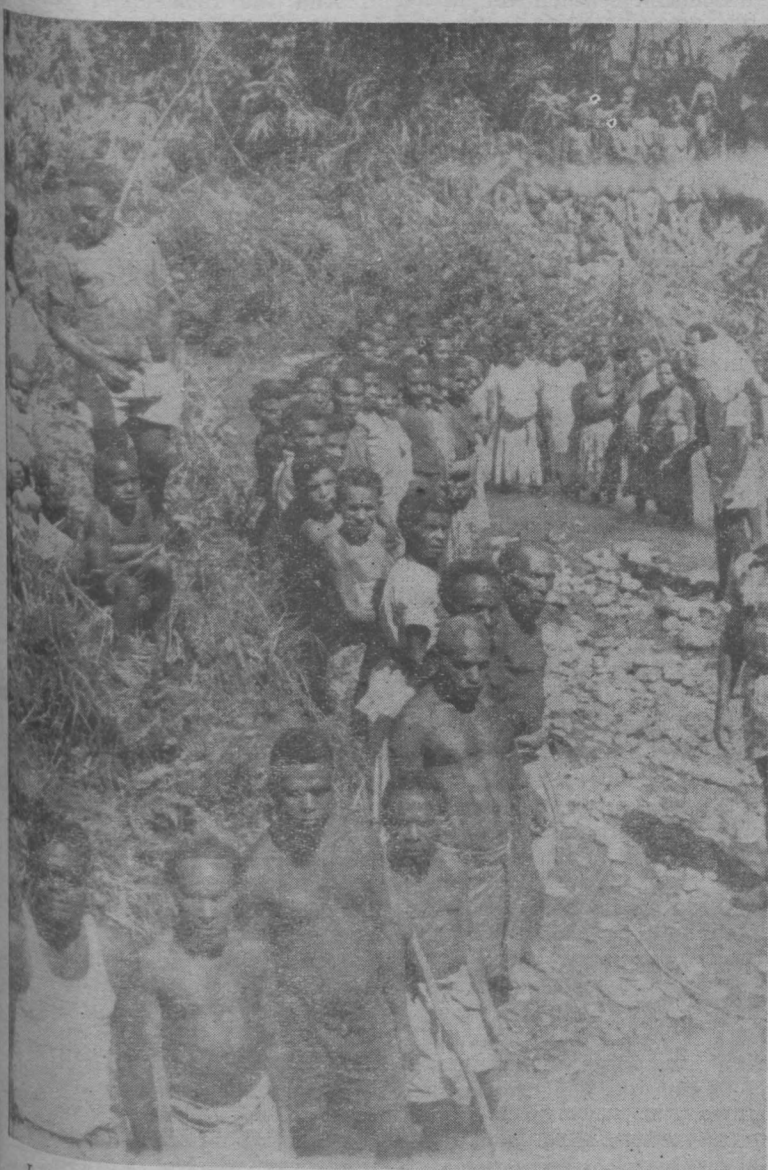
THE BAPTIST EXAMINER

JULY 27, 1968

PAGE FOUR

New Guinea Photo Story

NOTE: As, no doubt, many of that there were several people you will recall when I was home waiting to be baptized and that last year I mentioned the fact as soon as I could after return-



In this picture can be seen most of the people that received baptism in the group where 44 were baptized. Please note a few of these individuals. Beginning at the first man on the left as you face the picture is a man from the Solomon Islands, his name is Luke Tahing. Luke has been here with the mission now since March 1966. He came along with Brother Isaac Uming to help in the building of our house. Luke is a fine Christian man and has a fair knowledge about carpenter work by now and has been a real help to us as well as a blessing to have around. At present Luke is at one of our far away out-stations doing some building and helping the native preachers in a deeper study of the Word. Until coming here Luke had been a Methodist all his life.

Also looking from the left the second man was one of the first men that I met when I first came out to this area. He has worked around the mission at various jobs ever since. He is quite an old man and it was a real blessing when he was saved and was baptized. The third man has not been saved too long, he also works around the mission at various jobs.

As we continue looking from left to right we come to the fourth man, and of all the people that I have baptized here (to date about 900) I know of none that I have had more pleasure in administering baptism to than this fellow.

I told the story of this man at several churches while back in the States but for the benefit of you that have not heard it I would like to repeat just now. His name is Auwi. Auwi is a leper having both feet and parts of both hands eaten away by the disease. Both his feet are eaten off above the ankles and it seems that every time I see him his legs get a little shorter. Like all the other folk around here, until the Lord saved him he was steeped in satanic fear, and believed in all sorts of witchcraft and sorcery.

One morning while we were eating breakfast I heard him call to me as he was standing just outside our kitchen door. I knew who it was immediately and remarked to my wife that there seemed to be something about the sound of his voice at that time that I had never noted before. When I went to see what he wanted I also noted a different expression on his face than what I had ever seen before.

Now I will relate to you his exact words as near as possible, he started out in this manner. "Halliman, you have been with us for a long time and you know us natives inside and out. You walk with us and you talk with us, you think as we think. You have seen us at work and at play. You have also seen us as we were steeped in our ancestral spirit, and satanic worship. I was afraid to live and afraid to die. To live I was afraid of being harassed and tortured by all sorts of evil spirits. (Those of you who do not believe in present day demons would do well to take stock of what this man has just said). I was afraid to die because I had no idea what would be my fate but felt that it would be nothing good." As the man continued I noted through that greasy, dirty, and smelly skin a sense of peace and calm and then as the big tears began to roll down his smutty cheeks he continued, "Halliman, for the first time in my life I am not afraid any more. I am not afraid to live or afraid to die, not too long ago while I was working in my garden the Lord saved me and I suddenly realized I had nothing to be afraid of."

Then he burst into exuberant joy and amidst the rivers of tears praised God for His amazing grace. Beloved, this is election, this is sovereign grace, this is a resurrection from among the dead, this is God-given faith, the substance of things hoped for, the evidence of things not seen. Aren't you glad you have been baptized into the Lord's Church here at Tanggi, New Guinea, baptized into a Baptist Church, the Bride of Christ,

ing to New Guinea I would begin baptizing these folk. About a month ago we started a series of baptisms for those that were waiting when I left, for some that were saved while I was gone and a few that have been saved since I have returned. I have held three baptismal services here at the Mission Station for as many different groups and one at another place and Brother Roberts has baptized a group at another place.

At the first baptismal service I baptized 44, at the next I baptized 40, at the next I baptized 33, and today I baptized 43. Brother Roberts baptized 15 at another place. This makes a total of 175 people we have baptized in the last 5 weeks and next Sunday we have another baptismal service scheduled at another place. I have made pictures at some of these services but only have pictures at present available that was made at the first service.



Plain Prophecies

(Continued from page 4)
awaken to realize that God has taken His own out of this world. Men are going to stand with consternation resting upon them at the prospect of the wrath of God falling upon them. Listen:

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?"—Rev. 6:12-17.

This is the last prayer meeting for the world. You couldn't get that crowd into a prayer meeting tonight. Kings, great men, rich men, chief captains, bondmen, and every free man—you couldn't get that crowd to a prayer meeting tonight. However, there is a day coming when that crowd is going to look up to the mountains. They won't pray to God tonight, but they are going to pray to senseless stones, and hills, and mountains. They won't call upon God tonight in prayer, but there is a day coming when they are going to cry out to the mountains to fall on them and grind them to powder, "for the great day of his wrath is come."

Beloved, that takes place at the beginning of the Tribulation. God has taken His elect out of the world. What a day it is going to be when He takes His own away! Can you imagine what it is going to be like? A revival meeting will be in progress. Maybe there will be some saints there that are saved, and God is going to catch them away, but the rest of that crowd is going to be left in woe. Can you imagine what it is going to be like, the consternation and the fear that falls upon this world, to the extent they cry out to the mountains to blot them out of existence, rather than to face the wrath of Almighty God? That is the first characteristic or indication of horror so far as this Tribulation Period is concerned.

The Tribulation Period is also going to be characterized by the cruel reign of the beast. When



In this picture the message on baptism is being preached. When folk make professions of faith we do everything possible before they are baptized to instruct them as to the importance and the meaning of baptism. We are not over here to try to make a good impression on folk back home with the number of people we baptize but rather to preach the gospel that the lost may be saved and those that are truly saved properly instructed and taught in the all things our Lord commanded. Therefore, prior to baptism they have had several sermons on the subject and then at the baptismal service a final recap of all the other messages is delivered.



These three pictures portray three different people in the actual process of being baptized. How we praise God for you that make it possible in a financial way for us to remain here to carry on this work.

I say the cruel reign of the beast, in the Word of God. It is the Anti-Christ, and God refers to him as a beast. Notice the beasts that are used to describe him: a leopard, a bear, and a lion. A leopard is the most blood-thirsty of all beasts. A bear has big feet. This is always indicative of an indomitable will. A lion, which is a ravenous beast.

(Continued on page 6, column 1)
"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power."—Rev. 13:1, 2.

This is the beast, the man of sin, that is spoken of elsewhere

"Plain Prophecies"

(Continued from page five)
Could God have used three greater descriptive words than the words that He used to describe this Anti-Christ—a leopard, a bear, and a lion? No wonder He refers to him as a beast, and it says that he gets his power from the Devil:

Notice again:

"And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"—Rev. 13:4.

I say to you, one of the horrors of this period will be the cruel reign of the beast, for the Anti-Christ is going to control this world.

Some place tonight, there may be a mother rocking her babe, and she looks down into a seemingly innocent face. It could be that that babe will one day be the Anti-Christ. It could be that the Anti-Christ is already grown. He may be a statesman or a politician now. I don't know when the day is coming, but I know this, that there is going to be a Tribulation Period, and someday that which was once a little innocent babe in his mother's arms, is going to become the beast that is going to control the world for seven years time. This is the second outstanding horror of the Tribulation Period.

Another characteristic of the horrors of this Tribulation Period is the active interposition of Satan, who gives his power unto the beast. Listen:

"And the DRAGON GAVE

HIM his power, and his seat, and great authority."—Rev. 13:2.

Where does the Anti-Christ get all of his power? Beloved, there is just one of two places that you get power; you either get power from the Devil or from God. The Anti-Christ doesn't get it from God, but he gets it from the dragon, which is the Devil.

I say then that the third outstanding characteristic or horror of this period is the active interposition of Satan, in that he gives his power unto the Anti-Christ.

He has the power to give. Did he not take Jesus Christ one day and say to Him, "If you will just worship me, I will save you from Calvary. If you will fall down and worship me, I will give you all the kingdoms of the world and the glory thereof"? I think in that day the Devil showed Jesus the glory of the United States, France, Belgium, Germany, Russia, England, and all the nations of the world. He said, "You look down the avenue of time and you will see the glory of these countries, and all you have to do is to fall down and worship me, and I will give you the glory of these lands." He had the power to give, for he is the god of this world. He has this world in his control tonight, and someday, he is going to give to the Anti-Christ his power, his seat (his throne), and his great authority.

The fourth horror of this period is the unprecedented activity on the part of demons. The Bible makes it clear that there is one Devil and under him are many demons. In the Tribulation

WAIT TIL YOU HEAR THIS!

"Hold on, Black Bort; you don't need any gun-play to make me tell you where I'm head'n. I'm just passing through on my way to the Bible Conference of Calvary Baptist Church, Ashland, Ky., over the Labor Day weekend."



Period, we are going to have unprecedented activity on the part of demons. Listen:

"And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."—Rev. 9:2.

"And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."—Rev. 9:11.

What does this tell us? It tells us that when this bottomless pit, or Hell itself, is opened, there comes out into this world a crowd that is nothing else but the demons of Hell, with a king over them, who is called Abaddon or Apollyon.

We think we are having a hard time now, beloved. We think so far as God's people are concerned, this old world is having a hard time today, but it is nothing like it is going to be when this world is overrun by demons. Can you imagine a world that is ruled by a beast, who gets his power from the Devil—a world that has activity from the demons like the world has never had before? Talk about horrors, it is in store for this world.

Every once in a while, I'll read in the paper about a horror show that the movies are putting on. I never did see a horror show. I don't know what it is like, for I don't go to the movies, and I don't watch them on television. The fact of the matter is, I don't know what a horror show is. However, I tell you, if you want to see a horror show that is really a horror show, you wait until the Tribulation Period when the world is given over to consternation and fear at the prospect of God's wrath, when the world is ruled by a beast who gets his power from the Devil, and when the demons of Hell overrun this world. Talk about a horror show, you have it coming.

Another outstanding horror of this period is the terrible vial judgments that are spoken of in Revelation 16. In this book of Revelation, the seals (Rev. 6) are opened and judgment falls upon the earth as a result of the breaking of the seals. Then the seven trumpets (Rev. 8) are blown, and seven woes fall on the earth. Then in Revelation 16, there are seven vials, or bowls of God's wrath that are poured out upon the earth. We read:

"And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."—Rev. 16:1.

Talk about a horrible experience, can you imagine anything quite as horrible as this? God gives to the seven angels the commission that they are each to take a bowl of difficulty, hardship, troubles, and woes and pour

it out, one by one, upon the earth. Let's notice some of these vials or bowls:

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."—Rev. 16:2.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea."—Rev. 16:3.

What is the blood of a dead man like? It is not like your blood. You are alive; your blood is flowing. Your blood is liquid. What is the blood of a dead man like? Take a body that has not as yet been embalmed and you can see the blood settling in the veins and arteries. What is happening? The blood is coagulating. It is in a gelatinous state. When this second bowl of God's wrath is poured out upon the sea, the sea turns into a gelatinous state, and every soul within the sea dies. It was bad enough when the first angel poured out his vial upon the earth and there was a grievous and noisome sore upon the men, but now, this is on the sea.

Let's notice another one of these vials:

"And the fourth angel poured out his vial upon the sun; and power was given upon him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory."—Rev. 16:8, 9.

The first angel poured out his vial on the earth, the second angel on the sea, the third angel poured his on the rivers and fountains of water on the earth, but the fourth angel poured his vial on the sun. What is the effect? Men are scorched with fire.

I think the hottest day I ever saw was when the temperature was 117 degrees F. It seemed to me that I was scorched. As I walked along a street in a western city, the pavement burned my feet, and the heat came up into my face to the extent that I thought I was being scorched alive. Beloved, that is nothing to compare with what is going to take place when God has the angel to pour out this vial of His wrath upon the earth, to the extent that men are scorched with heat, yet they curse and blaspheme the God that has sent the plague.

People talk about an individual going to purgatory and suffering a little while, and as a result of

his suffering, he pays for his sins, and gets out. Beloved, don't let anybody tell you anything like that, because men don't turn to God as a result of suffering. Rather, men suffer and go on cursing and blaspheming God.

Let's notice the fifth angel: "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain."—Rev. 15:10.

I have seen that take place. I have seen individuals so painfully sick that their tongues had to be fastened to keep them from gnawing their tongues in pain. I have visited much in the hospitals, and I have seen all kinds of sickness, disease, and suffering. I have seen people suffer until it seemed that the demons of Hell were parked on the very footboard of the bed, just ready to pick up the soul. I have seen people suffer greatly. I think the greatest suffering that I have ever seen is when an individual is in such pain that they have to fasten his tongue to keep him from gnawing his tongue in pain. God says that the world is going to be exactly like that, in the Tribulation Period.

Notice again:

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts; and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a GREAT HAIL out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. 16:17-21.

Notice when this last bowl of God's wrath is poured out, there is an earthquake.

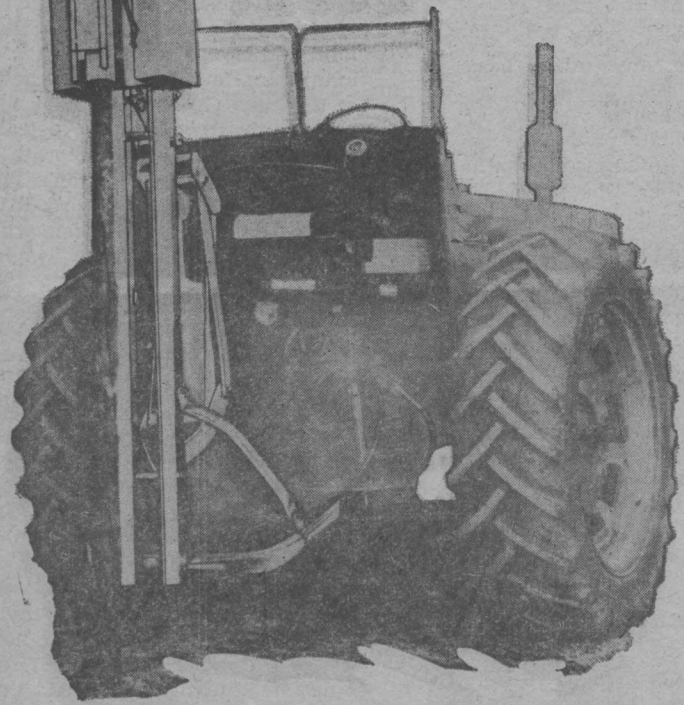
Every once in a while we hear about an earthquake. They had one up in Alaska a few years ago, which caused a lot of difficulty. Out in San Francisco several years ago, the editor of the leading paper in that city said that nothing could hold back the city of San Francisco. The next day, God sent an earthquake and

(Continued on page 7, column 1)

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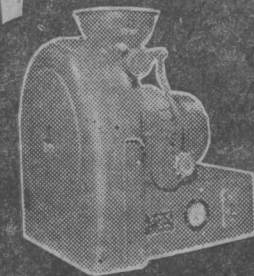
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PAGE SIX

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Plain Prophecies

(Continued from page six)

leveled much of it to the ground. Though these earthquakes were bad, we have never heard of an earthquake like this one spoken of in Revelation 16, an earthquake so mighty and so great that the Word of God says the cities of the nations fell. Can you imagine the trouble that is going to be in Chicago, San Francisco, and Los Angeles? Can you imagine the trouble that is going to be in Paris, Berlin, London and in all the capital cities of the world? Can you imagine the trouble that is going to take place when the cities of the nations fall.

I have stood in Mexico City and looked at those buildings that are standing in an unlevel position. You see many large buildings in Mexico City, that are standing at an angle. Mexico City was built as a result of the draining of a lake, and the filling in of the lake, and the city was built on that kind of a foundation. As I have looked at those buildings, I have felt that I was not any too safe there, that the whole city was liable to cave in, or start falling. Someday, beloved, I am not going to be here, or in Mexico City, or Chicago, or New York, or Paris, but all the cities of the world are going to be thrown into consternation, with the cities falling, when God is going to send hail stones out of heaven weighing about 125 pounds. As I say, beloved, this is one of the horrors of this period.

Another horror is that the false

churches are going to be destroyed, as recorded in Revelation 17 and 18.

People ask me every once in a while when the old whore and her harlot daughters are going to be destroyed—when is Roman Catholicism and the Protestant churches that have come out of Rome going to be destroyed. I'll tell you when: right here in this Tribulation Period. God is going to see that the Anti-Christ puts an end to the false churches. He is going to destroy them with a man who is a child of the Devil, and who gets his power from the Devil. The Devil's crowd in the churches, the Devil's churches themselves, and the Devil's preachers are all going to be destroyed by an individual who gets his power from the Devil—the Anti-Christ himself. That is going to be one of the horrors of this period.

Notice another verse which describes the horrors of this period:

"And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."—Rev. 9:6.

Can you think of anything any worse than that a man desires to die and death will flee from him; he seeks after death, and there is no way for him to die? I tell you, beloved, these are some of the horrors of the Tribulation Period.

IV.

WILL THERE BE ANY SAVED DURING THIS PERIOD?

God's Word tells us there will be people saved during the Trib-

ulation Period. Listen:

"And after these things I saw four angels standing in the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, HURT NOT the earth, neither the sea, nor the trees, TILL WE HAVE SEALED THE SERVANTS OF OUR GOD in their foreheads. And I heard the number of them which were sealed: and there were sealed A HUNDRED AND FORTY AND FOUR THOUSAND of all the tribes of the children of Israel."—Rev. 7:1-4.

Will there be anybody saved? Beloved, God is going to have some elect in that period of time. God is going to have some elect in this Tribulation Period, and He is going to say, "Don't you hurt this earth, but hold back until I seal those that are mine." I tell you, beloved, if necessary, God will stop the Tribulation Period long enough to get His elect out of there.

I turn to God's Word and I read:

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

When I read this, I say, "Thank you, Father, because I know there is not going to be one of your children go to Hell." Beloved, He holds back all these plagues in order to seal a hundred forty-four thousand Jews, besides a

great multitude of Gentiles.

"After this I beheld, and, lo, A GREAT MULTITUDE, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. 7:9, 10.

Notice, beloved, there is a multitude that no man can number, and what are they singing? They are singing "Salvation to our God." They are not praising the Pope. They are not praising any cardinal or bishop. They are not praising the waterhole. They are not praising anybody but the Lord.

Then we read:

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."—Rev. 7:14.

How are men saved during this period? Just exactly the same way that men are saved tonight—by the blood of the Lord Jesus Christ. God has never had but one way of salvation. He has never had but one plan of salvation. Even in the Tribulation Period, He'll save men just like He saves them tonight—by the blood of the Lamb.

Beloved, God will never save you on any other basis. Don't try to reform. Don't try to quit your meanness. Don't try to be a good boy or a good girl. Don't try to do anything to be saved. Remember this: God has just one way to save people through all the ages, and that is by the blood of the Lamb. May God help you to realize the truth that Jesus Christ died for your sins, and may you trust Him and be saved.

May God bless you!

Ralph A. Doty

(Continued from page one)

to me what kingdom was referred to!) Baptists would seriously doubt that many of these "converts" were actually born again of the Spirit of God but the sprinkling at least initiated them into the Methodist Church at Tonu—the place where the first mission on the island got its start. In time there was quite a congregation of, shall we say, nominal Christians.

Some of them no doubt reformed their ways and fell in line with the missionary's teaching. Others hankered after the old way. Reformation without regeneration and religion without repentance can, I suppose, be a rather tiresome thing and I suppose there was always a doubt in many minds whether the few drops of water really made any difference at all. Every so often some one would suggest that maybe the old way would be just as good and perhaps better. The blessings of a hospital and a nurse, I suppose, made them feel better in their new found religion but the reactionaries kept harping about "the good old days" before the missionary

came.

Then one night in 1956 a native Methodist preacher in Tonu had a dream, and this was a particular kind of a dream as far as the preacher was concerned because it combined something from the old with that of the new. In his dream (he says), he saw Jesus standing before him completely clothed in String Money! On awakening he was seized with the idea that there should be a new religion combining the old ways, as represented by the "Pe-si" or string money and this new fangled religion of Jesus. He immediately began "talking-up" his new idea for a religion to be called "Pesi-Jisu" or "String money Jesus." The head man or chief of the Tonu line at that time grabbed up the idea, apparently deciding that this was just the right "gimmick" to line up the people and get them back towards the old religion.

After World War II there came a change in the status of part of the original New Guinea Territory. An imaginary line running sort of east and west cuts the eastern side of the Island of New Guinea into a north and south area. The southern area is known as Papua and this is the area in which the southern highlands is. This area is a protectorate of Australia and is of course, administered by them. The area north of the line, along with the islands of New Britain, New Ireland and Bougainville, along with many smaller islands are known as the New Guinea Territory and are administrated by Australia but are actually a protectorate of the so-called United Nations. This latter organization, knowing little of the territory other than what a few U.N. "Observers" have seen, have been advocating that in a relatively few number of years the New Guinea Territory shall be given its independence.

The advocates of the "old religion" have long told anyone who would listen to them that their present status of a sort of a colony or a protectorate ruled over by outsiders is because 52 years ago they abandoned their old religion.

This chief of the Tonu line held a meeting to discuss the possibilities of launching this new "String Money Jesus" religion sometime during 1956. At this time one of our student preachers, Isaac Uming, was as yet unsaved and a nominal Methodist so he attended this first meeting and, he tells me, he was an ardent supporter of the new movement, and consequently joined the organization as, one might say, a "charter member!"

To get the movement off the ground it was thought that they should have a special house built and that a collection of string money as well as other of the "old religion" artifacts should be made. The house would store all of these items and remind the people of their lost heritage, and be called the "Kustom house." "Kustom" being the word they

(Continued on page 8, column 3)



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PAGE SEVEN

How Some Baptists Have Suffered In Years Gone By

Lewis and Joseph Craig and Aaron Bledsoe had been indicted for preaching the gospel of the Son of God in the colony of Virginia. The clerk was reading the indictment in a slow and formal manner; when he pronounced the crime with emphasis — "For preaching the Gospel of the Son of God in the Colony of Virginia," a plainly-dressed man who had just rode up to the courthouse entered, and took his seat within the bar. He was known to the court and lawyers, but a stranger to the mass of spectators, who had gathered on the occasion. This was Patrick Henry, who, on hearing of this prosecution, had ridden some fifty or sixty miles from his residence in Hanover County, to volunteer his services in their defense. He listened to the further reading of the indictment with marked attention, the

first sentence of which that had caught his ear was "For preaching the Gospel of the Son of God." When it was finished, and the prosecuting attorney had submitted a few remarks, Henry arose, reached out his hand and received the paper, and addressed the court:

"May it please your worships: I think I heard read by the prosecutor as I entered this house the paper I now hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning, and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude—as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear

an expression as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with—what?"—and continuing in a low, solemn, heavy tone, "For preaching the Gospel of the Son of God!"

Pausing, amid the most profound silence and breathless astonishment, he slowly waved the paper three times around his head, when, lifting his hands and eyes to heaven, with peculiar and impressive energy he exclaimed, "Great God!" The exclamation—the action—the burst of feeling from the audience, were all overpowering. Mr. Henry resumed:

"May it please your worships: There are periods in the history of man, when corruption and depravity have so long debased the human character, that man sinks under the weight of the oppressor's hand, and becomes his servile, his abject slave; he licks the hand that smites him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worships, such a day has passed away! From that period, when our fathers left the land of their nativity for settlement in these American wilds—for Liberty—for Civil and Religious Liberty—for Liberty of Conscience—to worship their Creator according to their conceptions of Heaven's revealed will; from the moment they placed foot on the American continent, and in the deeply imbedded forests sought an asylum from persecution and tyranny—from that moment despotism was crushed; her fetters of darkness were broken, and Heaven decreed that man should be free—free to worship God according to the Bible. Were it not for this, in vain have been the efforts and sacrifices of the Colonists; in vain were all their suffering and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worships, permit me to inquire once more, for what are these men about to be tried? This paper says, 'For Preaching The Gospel of the Son of God.' Great God! For preaching the Gospel of the Saviour to Adam's fallen race." And in tones of thunder, he exclaimed: "What law have they violated?" While the third time, in a slow, dignified manner, he lifted his eyes to Heaven, and waved the indictment around his head.

The judge put an end to the scene by the authoritative declaration, "Sheriff, discharge those men."

(Origin of the Baptists, S. H. Ford, pages 5-6), available at \$1.00, through our book shop.

APPRECIATED LETTER

"May our Saviour continue to bless your work in Ashland, as He has done so in the past. TBE is the greatest paper we know of, and we hope that God will see fit to continue sending it out until His Son comes!"

Donald L. Chance
(New Mexico)

Ralph A. Doty

(Continued from page seven) have adopted instead of saying, "Pasin bilong ol Tambuna bilong Nu Gini." The Administration, I am told, was not in favor of the thing at all and offered to confiscate any string money that they found in such a house. There were several attempts to get the new Pesi-Jesu religion going but somehow these always failed.

The Tonu chief is still working on it and with independence now being talked about by the U.N. now is just the right time, he

says, for the new religion to be launched. This new religion of "String Money Jesus" will prepare the natives for independence, he is reported to be saying. Since the Methodist religion which supplanted their own native religion got its start in Tonu, it is fitting, he says, for the brand new "String Money Jesus" religion to start there and from that historic spot spread all over Bougainville island.

Now the word is out in every Siwai village that after a service in the native Methodist Church at Tonu recently no less a personage than Jesus Christ walked across the platform and then walked behind the church to the newly completed "Kustom haus" and entered it. This act apparently signified that Jesus was in perfect accord with the new religion. Backers of the new religion entered the "Kustom haus" and a conference was held after which the leaders informed all interested parties that on a certain Wednesday in the near future they would be dedicating their new "Kustom haus" and that Jesus had agreed to be there at that time and that He would also bring God the Father with Him!

In our preacher's school we have discussed this coming event with some interest; however, in the light of Matt. 24:33 "Then if any man shall say unto you, lo, here is Christ, or there; believe it not." We are rather skeptical! We are, however, considering going to the dedication ceremonies and if we do we shall certainly keep TBE readers informed of subsequent developments.

Separated Life

(Continued from page one) preachers don't have the nerve to come right out and name out the things of the devil. In all of the "Youth For Christ" meetings that we have attended, we have never heard any man come right out point-blank against worldly amusements. Re-consecration is

usually a vague, sentimental something that doesn't touch anything practical.

The Bible On The Subject Of Separation

See II Tim. 2:19; Rom. 12:2; James 4:4; I John 2:15-17. These Scriptures could be multiplied many times.

How Can One Serve God And Back Up His Enemies?

During the last war, anybody who willingly and knowingly gave aid and support to our enemies, was considered an enemy and was dealt with as such. Different countries had their saboteurs — persons who blew up bridges and did things to injure the country. The cause of Christ has its saboteurs and traitors too. People who pretend to love

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Christ, then go out and support the devil's institutions, are acting as traitors.

Instances: Persons who go to church on Sunday and contribute to its support, then the following week go to the movies and contribute to support that which exists to harm the cause of Christ. Likewise those who patronize liquor places — race tracks — bolita joints — and things of that sort.

The Only Consistent Stand

The only attitude that is right or that makes sense, is to be either out and out for the Lord or else out and out for the devil. The person who tries to serve both disgusts both God and the devil. Many people want to belong to a church and to feel that they are going to be kept out of hell, but they don't want their worldly lives interfered with. They put themselves in among the devil's crowd now, but don't want to go to hell with that crowd later on. They are fooling themselves.



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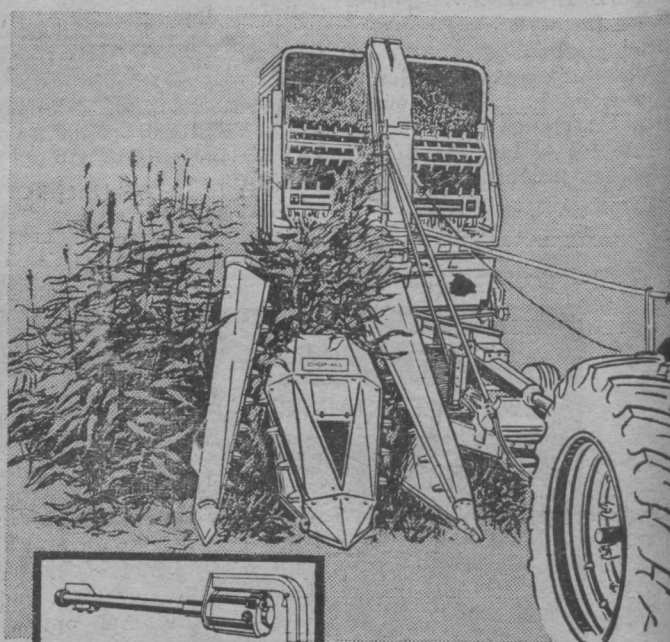
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